

The Advent Review And Sabbath Herald

ISSUED WEEKLY BY THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION, BATTLE CREEK, MICHIGAN.

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THE HOLY BIBLE 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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THE RAINY DAY.

THE day is cold, and dark, and dreary;
It rains, and the wind is never weary;
The vine still clings to the moldering wall,
But at every gust the dead leaves fall,
And the day is dark and dreary.

My life is cold, and dark, and dreary;
It rains, and the wind is never weary;
My thoughts still cling to the moldering past,
But the hopes of youth fall thick in the blast,
And the days are dark and dreary.

Be still, sad heart! and cease repining;
Behind the clouds is the sun still shining;
Thy fate is the common fate of all,
Into each life some rain must fall,
Some days must be dark and dreary.

— Henry Wadsworth Longfellow.

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.

TRUTH TO BE RESCUED FROM ERROR.

BY MRS. E. G. WHITE.

THE children of God are commanded, "As he which hath called you is holy, so be ye holy in all manner of conversation. . . . And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear."

Never was there a time when we needed more special connection with God than at the present time; for there is a constant tendency in human nature that makes men lean on their own understanding. Men trust in men, leaving God out of life and character. There must be more earnest efforts to live out the life of Christ, and the advocates of the truth must learn not to lean upon any man or set of men. There must be repentance of sins, Christ-like meekness, and lowliness of heart. Men must be found who have an individual experience, who cannot be enticed from the path of right, of justice, of meekness, of patience, of forbearance, of Christian courtesy. Men must be found who will not manifest anything but a Christ-like spirit when opposed by talkative, open-mouthed men who put light for darkness and darkness for light. Men are needed in this time who know that the evidences which God has given are to be relied upon in the face of all the assertions that will come from the enemies of the faith. Talk is very cheap; it is a common article of commerce, and is much more largely dealt in than is prayer or the words that God has spoken through his chosen apostles and prophets.

We may have faith in men who profess to be followers of Christ, only as we see that they

are meeting God's great standard of righteousness, not some ideal of their own, but that they are actually copying the perfection of the character of Jesus Christ.

Let not any man feel that the work of God is under his especial guardianship; but realize that it is under the control of Omniscience. The Lord will choose men for these times who will be workers together with him. He will choose men of resolute minds, who will follow his guidance, and act in harmony with the great I AM; who will be actuated by heroic principles, and will accomplish the will of God in preventing evil and promoting good in the world. Privations, trials, and hardships will not discourage them; but they will stand forth as examples of undaunted devotion. It is this class that to all intents and purposes are the defenders of the faith once delivered to the saints. In times of proving and trial, in the day of trouble such as never was, it will be revealed who have builded their characters from material that will stand the test. God's true workmen will be forced to speak the truth and unmask hypocrisy and deception in defending every portion of the word of God. Accusation upon accusation from men of high position will come against those who would be true to God, and they will be compelled to stand in defense of the truth. But the servants of the Lord will be men of opportunity, of energy and tact, and will be ready to promote the interests of truth under every circumstance. They will not be selfish, self-important, self-sufficient persons; they will be men who have the mind of Christ. They will be kind, affectionate, loving, prompt, tender, yet resolute. They will be God-fearing men, and in the face of opposition they will move forward, firm and steadfast, to defend Bible truth. Such men will press the triumphs of the cross of Christ to the very end of the conflict. They will boldly, and yet in the Spirit of Christ, confront the agents of Satan who will seek to suppress religious liberty, and they will not give place to them for an hour.

There will be those, who, after a feeble resistance, will yield one point of truth after another. The reason they will do this is that they have never valued truth as they should. They have never enthroned the truth in the inner sanctuary of the heart, and they have not been sanctified through the truth. They will give way to the powers that be, and render obedience to men rather than to God. But those who stand firm to the truth will answer those who demand their surrender to the traditions of men and their compliance with the custom of the majority, that they owe allegiance to a higher authority than that of the State. They will declare that they cannot set aside the Sabbath of the great Creator for a man-made institution. They will declare that as partakers of the divine nature, they are placed in a position where the ordinances of men, when conflicting with the commands of God, are of no force nor value. Those who are empowered with authority will say to them as they said to Paul, "Thou art beside thyself;" and when persuasion and entreaty are in vain, heavier pressure will be brought to bear, and the steadfastness of Christ's followers will

be tested to the uttermost. Every conceivable device that men and demons can invent will be brought to bear against them to overcome them; but those who have learned how to cling to God will not abate one jot or tittle of truth.

The fact that times of trouble and persecution are before the people of God must not deter them in the least from proclaiming the truth. They are to proclaim the truth because it is truth. Gems of thought are to be gathered up and redeemed from their companionship with error; for by their misplacement in the association of error, the Author of truth has been dishonored. The precious gems of the righteousness of Christ, and truths of divine origin, are to be carefully searched out and placed in their proper setting, to shine with heavenly brilliancy amid the moral darkness of the world. Let the bright jewels of truth which God gave to man, to adorn and exalt his name, be carefully rescued from the rubbish of error, where they have been claimed by those who have been transgressors of the law, and have served the purposes of the great deceiver on account of their connection with error. Let the gems of divine light be reset in the framework of the gospel. Let nothing be lost of the precious light that comes from the throne of God. It has been misapplied, and cast aside as worthless; but it is heaven-sent, and each gem is to become the property of God's people and find its true position in the framework of truth. Precious jewels of light are to be collected, and by the aid of the Holy Spirit they are to be fitted into the gospel system. God has poured his Spirit upon his servants, and qualified them to use their ability and talent in revealing truth to those who sit in darkness; but the very ability God has given by which to reveal truth to others, men, perverting their talents, employ to deceive; for they use their gifts as did Satan when he deceived the angels of heaven, and exalt self, causing their God-given abilities to administer to their own glory. These become confused by error, their minds are darkened by the enemy, and the truths which God imparted to them are buried by them in a mass of error, or basely perverted to serve the cause of evil. But these heaven-given rays of light are not to be lost to the world. These truths are to be as a lamp unto our feet, and as a light unto our path. It is these gems that will give attractiveness to the gospel plan, and they are to shine as stars amid the moral darkness of the world.

Jesus has said, "Gather up the fragments, . . . that nothing be lost." Many have seen no further meaning in this than the gathering up of the fragments after the feeding of the five thousand; but in all the teachings of Jesus spiritual applications are to be made. When he said, "Gather up the fragments," it was as if he bade them mark all his teachings, gather up every fragment of truth, and of the light which he has given, to let nothing be lost. Open up the truth to others and let every fragment have its place. In dignity and simplicity speak that which your Master has spoken to you, and present that which he has taught you by his daily walk and conversation. Hold up his life and example to those with whom you associate. He has filled every position, from the humblest to

the most exalted, with acceptance to the Father, and you are to gather up the fragments of his words and works, that nothing be lost. As you advance heavenward, make use of every common, every-day habit and custom to illustrate truth, and in every calling, however menial, live out the life of Christ. In this way you will be to men a continual revelation of what Christ would have men be in your position.

The great plan of human redemption is as yet but faintly understood, because men do not place themselves in the divine channel of light. There is too much following of men, and limiting the light by men's opinions and traditions. The wonderful truth of God is to be sought out by every mind, and the results of many minds are to be brought together from many sources as God's hereditary trust, and the divine power will work in such a way that true harmony will exist. In the revelation of Christ to the world the necessity of men will be met, and the work of God will move forward with beautiful harmony, as truth is disclosed to the world. Through careful study, through prayerful meditation, men will be enabled to place the truth before men in simplicity, so that the humblest minds can comprehend it, can receive it, and become elevated through its sanctifying influence, if they will but appropriate it, and practice its principles in their daily lives.

* Through all ages God has spoken and worked by human instrumentalities. God has given to men their faculties, and he expects them to use them and by use to improve their abilities. They are to employ these faculties in rescuing truth from the rubbish of error where it has been made to serve the cause of the great adversary. The gems of truth are imperishable, and the Lord would have them gathered up and placed in their proper relation, that they may embellish and adorn the doctrine of Christ our Saviour. Truth is to be communicated from one human agent to another and to be molded into the life and character of those who receive it, in order that glory may redound to God. Truth that has found its proper setting, flashes brilliant rays of divine light into darkened minds, and meets the wants and necessities of the minds and hearts of fallen men who could not be reached by any other agency. It is by living out the truth in human life that souls are to be reached. As the Son of God in human form was perfect in his life, so he requires that his followers shall be perfect in their lives. He was made in all things like unto his brethren. He hungered, he thirsted, he was weary, he slept, he wept, and yet he was the blameless Son of God, he was God in the flesh. He was tempted in all points like as we are, yet without sin, and we have not a high-priest that cannot be touched with the feeling of our infirmities. He knows how to succor those that are tempted. In living out the truth of God, man is continually assured that supernatural help will be granted to him, and that while he retains his human nature, yet through an unseen agency he receives the impress of the divine nature through the truth as it is in Jesus.

OUR CALLING.

BY ELDER J. H. DURLAND.
(Battle Creek, Mich.)

"ACCORDING as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Eph. 1:4-7.

The Ephesians being of the Gentile nations, were looked upon by the Jews as those who had no claims upon the grace of God. The Jews considered themselves a chosen people, and de-

sired to monopolize the whole of divine love and beneficence. The apostle shows that God had the heathen as well as the Jews in his mind when offering mercy and goodness to the world. God's offer of mercy extends to all people during the entire gospel age. He is not willing that any should perish.

"*Hath chosen us.*" "Ye have not chosen me, but I have chosen you," are the words of Him who gave his life to save from death a world of sinners. Had we been left in darkness until we would choose him, we should be forever lost. Man, left to himself, chooses the world. But God has had mercy on man in his lost condition and chooses him when he is yet in sin. God is more interested in man's salvation than he is in his own.

But how did he choose us? "God hath from the beginning chosen you to salvation through sanctification of the Spirit and *belief of the truth*; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." 2 Thess. 2:13, 14. He loved us so much that he has sent us his truth, that we might believe it and be saved. He does not ask us to grapple with his truth alone and through our own understanding and efforts get salvation out of it. "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1:9. If the work were left with us, it would be a failure. We have not strength enough, nor wisdom sufficient to redeem ourselves from sin nor to keep us from sin after being redeemed. We are poor, wretched, blind, and without strength. While we see some of our poverty, and realize that we are weak, yet our blind condition hinders us from seeing ourselves just as we are. It is the power of God by his Holy Spirit through his truth that opens our eyes unto our lost condition. "*He hath chosen us.*" Let us thank him for it, and let us give to him what he himself has chosen.

"*That we should be holy.*" This is the object he has in choosing us. We are sinners, without hope, and under the death sentence. John 3:18. He wants us to be righteous, and free from the sentence passed upon sin. Rom. 6:23. Through the gospel of truth he offers to take us and make us just what he wants us to be. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14.

When the Lord gathers his people to himself, it is written of them and their dwelling-place: "In that day shall there be upon the bells of the horses, Holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts." Apostolic injunctions in regard to the present experience of those whom God has called, accord with what the prophetic declaration is in regard to their future state. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

The beauty of holiness cannot be surpassed. Were the colors of the rainbow ever exceeded in beauty by the painter's skill? No more has the beauty of holiness been exceeded by anything in nature or art. It is said by Plutarch that Demetrius was so surpassingly beautiful in his person that no painter was able to paint his portrait. What human hand ever portrayed the beauty of holiness? Those who behold the exemplification of holiness in the human life are impressed with its exceeding beauty. To this beauty we are called.

"Send down Thy likeness from above,
And let this my adorning be;
Clothe me with wisdom, patience, love,
With lowliness and purity!
Than gold and pearls more precious far,
And brighter than the morning-star."

(Concluded in next number.)

FIRES AND STORMS A SIGN OF THE END.

BY ELDER E. HILLIARD.
(Brainerd, Minn.)

A SHORT time ago two cities in South America and two in the Old World were entirely destroyed by earthquakes. Thousands perished in the ruins. And now in our own land whole villages have been swept away by fire, and hundreds of people are left homeless, while others perished in the flames. These things are unmistakable omens of the end. Hear what the Lord says: "I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke; . . . before that great and notable day of the Lord come." Acts 2:19, 20. "Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire." Isa. 29:6.

Notice that among the signs of the great and notable day of the Lord, the inspired penman said, more than eighteen hundred years ago, that there would be fire and vapor of smoke in the earth. Now let us see how literally this is being fulfilled. In the *Brainerd Dispatch* (Minn.), dated Aug. 3, 1894, is an article entitled, "Forest Fires Rage." It reads in substance as follows:—

"Shore's Crossing, a little village eight miles west of Ashland, Wis., is entirely destroyed by fire. Not a building is left standing. Homeless families have been taken to Ashland. Mason, a small town on the Omaha line, caught fire the day the article was penned. Ashland and Hurley are enveloped in a dense cloud of smoke. The village of Phillips, Wis., containing 2000 inhabitants, has all been consumed, save nineteen houses. Nine hundred houses were burned in two hours. The flames advanced upon the village with the roar of a cyclone in the shape of a solid wall of fire a hundred feet high. The people fled without securing their personal effects. They seized boats and improvised rafts and pushed out into a millpond, but the pond was so small that it furnished a poor protection. The falling fire-brands set fire to the boats and rafts, and they were burned to the water's edge. The occupants who could not swim found a watery grave. Some were roasted to death by the intense heat."

The people of the country fled to the villages, and the villagers fled to the woods for protection. The whole country was on fire; and homesteaders abandoned their homes to the fury of the flames. But this is just a beginning of what is yet to come. That we may see something of the perilous times before us, we quote from an article by Mrs. E. G. White:—

"The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of earth will be swept away in the flames. Disasters by rail will become more and more frequent; confusion, collision, and death without a moment's warning will occur on the great lines of travel. The end is near, probation is closing. O let us seek God while he may be found, call upon him while he is near! The prophet says, 'Seek the Lord, all ye meek of the earth, which have wrought his judgments; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger.'"

Iniquity is increasing to an alarming degree in our cities and villages. Crimes of the most revolting nature are committed, even in our rural districts. Says the *North American*: "From the terrible evidences of human depravity which develop themselves from day to day, we begin to think that our cities are rapidly descending to the level of Sodom and Gomorrah."

Socialistic manifestations of the most startling nature are witnessed every day. Dynamite bombs are placed on the great lines of travel, trains derailed, and passengers injured. Bullets are sent crashing through car windows, and the inmates barely escape death. Human life is lightly regarded. With theft, robbery, riots, and crime of every description increasing on every hand, can we expect anything but fires, floods, and storms to sweep away the property and lives of the people?

Jesus died for sinners, but when they refuse to repent, and in their hardness of heart fill up their cup of iniquity, the judgments of God will surely fall. This is true of either a city or a nation or of individuals. We would that all men, with full purpose of heart, would turn to God. But this will not be; for God has said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

OUR GOD IS MIGHTY.

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

Our God is heaven's eternal King;
His praise the angels love to sing;
He formed the sun, that rides on high;
He notes the sparrow's plaintive cry;
In sorrow pities all who stray
In error's dark, delusive way.

Our God is he who made all things;
He lendeth to the eagle wings,
And gives her strength to mount on high
In freedom upward to the sky;
He clothes the sun with crimson vest
When sinking in the distant west.

He is our God, there's none beside;
In him we all our sins may hide;
And when the reign of death is o'er,
We'll dwell with Jesus evermore,
Where cometh naught of sin or care,
Safe in those mansions over there.

His promises are sweet and sure —
The Eternal God, whose ways are pure;
Then doubt him not, be of good cheer,
His glorious chariot draweth near;
We soon shall see the vernal shore
Where cometh sorrow nevermore.

This God shall guide our weary feet
O'er ruffled paths to Zion's street —
That city fair where beauties rise,
That blest abode, his Paradise;
Immortal flowers bedeck the sod
And saints will ever dwell with God.

THE ORIGIN OF SATAN.

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

HAVING demonstrated on a former occasion that Satan is a person and not merely a principle of evil, the question of his origin becomes one of intense interest. Upon this point the Scriptures are our only source of reliable information. While the details which they will furnish are extremely meager, they will be found ample for the development of the following points: (1) Satan existed when this world was made; (2) Once he was an angel in heaven; (3) The occasion of his fall.

On the first point the subjoined texts are conclusive: "Ye are of your father the devil. . . . He was a murderer from the beginning, and abode not in the truth, because there is no truth in him." John 8:44. The term "beginning" is used in this connection in the same sense in which it is frequently employed; that is, to mark the point of time at which this world was brought into being. Two facts, therefore, may be gleaned from the language quoted: (1) That the existence of the devil antedates the creation of our earth; (2) That at least so far back as the origin of our planet the devil has presented a character of the very worst type. The same facts are restated in substance in 1 John 3:8 in these words: "He that committeth sin is of the devil; for the devil sinneth from the beginning."

In the record of the creation and fall as given in Genesis we have a detailed account of the temptations which he brought to bear, with such deplorable success, upon our first parents. That account confirms and illustrates the declaration that at least as far back as the creation of Adam and Eve, the devil existed in the form of a malign spirit. The circumstance that the serpent is spoken of as the immediate tempter of the woman in nowise affects the question of the personal presence and active participation of Satan in the matter of the deception of Eve. True it

is that the serpent talked to the woman ostensibly, but beyond question the cunning craft and wisdom which were manifested by the serpent in the interview, must be attributed to a being of a higher order than that to which the serpent belonged. Indeed John himself makes this very clear in Rev. 12:9, where he styles the dragon "that old serpent, called the devil, and Satan." As the angel talked through the ass to Balaam (Num. 22:23-31), so the devil talked through the serpent to our common mother.

On the second point; that is, the question whether the devil was once an angel in heaven, the sacred word will throw abundant light. Having traced the existence of the spirit of evil back to a period of time coeval with the creation of the first pair, we shall certainly conclude that this earth could not have been the original habitation of the great tempter. This is so because our globe was brought into being during the same week that Adam and Eve were created. But let us see what revelation says upon this point. To the reader versed in the Scriptures there can be no doubt that they teach that there is an order of beings, styled angels, that is invisible to the human eye. To him the fact is also well known that these beings existed before the world was made. He finds proof of this fact as far back as the period when our planet was brought into existence. The Lord for example must refer to this order of beings in reference to the sons of God recorded in Job: "Where wast thou when I laid the foundations of the earth? . . . When the morning-stars sang together, and all the sons of God shouted for joy?" Job 38:4-7.

The next inquiry would naturally be after testimony which will throw light upon the question whether Satan and his followers could have belonged at some time in the past to the angelic host. If we shall ascertain that such is the case, the only way to account for his present moral status will be upon the ground that he has fallen from his former dignity and purity.

In Isa. 14:12, 13 we read: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north." The term "Lucifer" is used but once in the English Bible; i. e., in the passage just quoted. Applying as it does, to the "son of the morning," beyond question it is an appellation which belongs to some distinguished character. In the connection just cited, the title seems to be applied to the king of Assyria, but as several declarations are made respecting that king, which could hardly be true of a mere man, it is argued by many that the king in question was a type of an arch rebel among the angels who was once in heaven, but fell from his high estate.

Another instance in which an earthly monarch is thought by many to be spoken of in such a way as to indicate that the ulterior reference was to a fallen angel, is found in the case of the king of Tyrus. The following expression, for example, could not have been literally true of an earthly potentate: "Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfecting beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that

thou wast created, till iniquity was found in thee." Ezek. 28:12-15. Mark the circumstance that the king of Tyrus is represented in the text given above, as having been in "Eden the garden of God," as having been "the anointed cherub," as having been upon the "holy mountain of God," and as being "perfect in his ways" up to a certain time. But neither of these things could have been realized in the experience of any merely earthly ruler. I repeat, therefore, that many scholars have reached the conclusion that much of what is said of the king of Tyrus must have been intended to be applied to Lucifer, a fallen angel, to whom the king in question was compared. If this be correct, then Lucifer must have been a fallen angel, since it is said that iniquity was found in him.

But not being willing to rest the case wholly, or even principally, upon evidence which is not satisfactory to every candid mind, the writer will now adduce testimony which is both explicit and conclusive on the point that at some time in the past a rebellion took place in heaven which resulted in the expulsion from that place of a portion of the angelic host, on the ground that they had become contaminated with sin. Jude shall be our first witness. Here is his testimony: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6.

Mark the foregoing language well. The use of the definite article "the" implies that there were two classes of angels; viz., those who kept their first estate and remained in their original habitation, and those who fell away, and thus becoming the object of divine displeasure, are reserved in everlasting chains under darkness for future judgment. Peter in speaking of the same event which Jude had in mind, says: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Peter 2:4. Here again reference is made by implication to two classes of angels, those who sinned and those who did not sin. There is also an intimation in the text that the offending angels are still in existence and will continue so to be until the final judgment. What is meant by the term "hell" in this connection need not be discussed in this article.

But it is manifest that the apostate angels were cast out of the visible presence of God. Again, the precise meaning of chains of darkness may be difficult of apprehension, but in all probability the term is used descriptively of that hopeless and helpless condition of mind which must inevitably be the lot of the finally lost. Suffice it to say here and now that the Scriptures plainly teach that Satan and his followers have at this time, and will have up to the time of the final judgment, the power to visit this earth and exercise their hellish arts in injuring and deceiving its inhabitants. Peter says, "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8.

In a future article the immediate occasion of the fall of Satan and his final destiny will be discussed.

TAKE HEED HOW YE HEAR.

BY JOSEPH CLARKE.
(Lowry City, Mo.)

Our Lord had just given to the people the parable of the sower, who had sowed the seed upon four different kinds of land, only one of which was productive of anything like a profitable return. Luke 8:15. These, having heard the word, "keep it;" that is, remember it; they do not forget it. The way-side hearer, the stony-ground hearer, the thorny-ground hearer, — all three were forgetful and careless hearers; but the fourth reviewed his lesson often, carefully, with faith and prayer.

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.

GOD KNOWS.

Thou knowest, Lord, the weariness and sorrow
Of the sad heart that comes to thee for rest;
Cares of to-day, and burdens for to-morrow,
Blessings implored, and sins to be confessed.
I come before thee at thy gracious word,
And lay them at thy feet! Thou knowest, Lord.

Thou knowest not alone, as God all knowing,
As man our mortal weakness thou hast proved,
On earth with purest sympathies o'erflowing.
O Saviour! thou hast wept, and thou hast loved.
And love and sorrow still to thee may come,
And find a hiding-place, a rest, a home.

— Selected.

CLEANLINESS.

BY ELDER W. H. WAKEHAM.

(College View, Nebr.)

"HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Here "filthiness of the flesh"—physical uncleanness—is presented as standing in the way of "perfecting holiness." In other words, physical cleanness is a prerequisite to holiness. When the Lord would prepare his people to hear and receive the moral law, he commanded them to "wash their clothes." Ex. 19:10. Their minds would be more or less influenced by their physical conditions; and before they were ready properly to appreciate the moral law, and listen to the voice of a God of purity, they must be thoroughly cleansed from head to foot. Here is a lesson for us. God wants us to be pure without and pure within, that he may dwell with us and in us. The injunction, "Keep thyself pure" (1 Tim. 5:22), embraces both physical and moral purity. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Cor. 6:19. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Chapter 3:17. And the apostle exhorts us to draw nigh to God, "having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Why should the body be kept scrupulously clean?—First, to maintain physical health; and, secondly, as an aid to moral purity. Let us consider, briefly, the relation of physical cleanness to health. A glance at the structure and functions of the skin will enable us to appreciate this point. The outer covering, known as the scarfskin, or epidermis, is composed of layers of minute cells, or scales, which are constantly coming off, and as constantly being renewed by the formation of new ones from beneath. Underneath these layers lies the true skin, the cutis, or dermis, composed of connective tissue and a meshwork of nerves, blood-vessels, and lymphatics. Situated in the true skin are millions of little glands whose duty it is to separate from the blood various poisons—urea, cholesterin, chlorid of sodium—that have been generated in the body, and which must be eliminated in some way, or the body would suffer serious injury. The secretion of these little glands, the sweat-glands, is carried to the surface of the skin by numerous ducts, and there deposited. Thus in a short time the entire surface of the skin is covered with a layer of waste, poisonous matter. The activity of the sweat-glands, and consequently the amount of poisonous matter deposited upon the surface of the body, is greatly increased by heat or vigorous exercise. This shows the importance of frequent bathing, especially during warm weather; for

unless washed off, the poisonous substances accumulating on the surface of the body are re-absorbed, and the whole system is poisoned. Again, the sebaceous, or oil-glands, are constantly pouring upon the surface of the skin an oily substance for the purpose of lubricating the skin and keeping it soft. This oily matter, exposed to the action of the germs in the air, soon ferments, and if not frequently washed off, continually adds to the accumulating mass of organic filth on the surface of the body.

Another function of the skin is *respiration*. The skin actually breathes, giving off carbon dioxide, and absorbing oxygen. Anything that causes the skin to become unhealthy as a matter of course interferes with this function. The skin also regulates the temperature of the body. Upon the healthy action of the skin depends, in a large measure, the ability of the body readily to adjust itself to varying climatic changes. This is a matter of great importance, especially in this changeable climate. Frequent bathing is one of the best means of keeping the skin active, and enabling it to perform all of its functions properly.

The kind of baths required and the manner of taking them, are matters of importance. Very cold baths are seldom required. Water a few degrees above the temperature of the room in which the bath is taken, is cold enough. The recent articles in *Good Health*, under the heading of "The Home Training School for Nurses," on "baths," give some excellent instruction on this point, to which the reader is referred for a full discussion of this subject.

With regard to the moral effects of cleanliness, I subjoin the following:—

"Frequent bathing is very beneficial, especially at night, just before retiring, or upon rising in the morning. It will take but a few moments to give the children a bath, and to rub them until their bodies are in a glow. This brings the blood to the surface, relieving the brain; and there will be less inclination to indulge in impure practices. Teach the little ones that God is not pleased to see them with unclean bodies and untidy, torn garments. Tell them that he wants them to be pure without and within, that he may dwell with them.

"Having the clothing neat and clean will be one means of keeping the thoughts pure and sweet. Every article of dress should be plain and simple, without unnecessary adornment, so that it will be but little work to wash and iron it. Especially should every article which comes in contact with the skin be kept clean, and free from any offensive odor. . . . If more attention were given to this subject, far less impurity would be practiced. . . . If parents desire their children to be pure, they must surround them with pure associations, such as God can approve. The home must be kept pure and clean. Unclean, neglected corners in the house will tend to make impure, neglected corners in the soul."—"Christian Temperance and Bible Hygiene," pp. 141 and 142.

THE CRIERS.

[A BROTHER in Wyoming has translated from a Swedish paper the following account of the persecution of one of the "Criers," a class to which the children who preached the first angel's message in Sweden belonged.—Ed.]

About forty-five years ago, when God sent the so-called Voices (rösterna) to awaken the people from their sleep, the people were not, as now in Sweden, allowed to gather in a private house or in the free air for worship and for the reading of God's word; for that could only be done in the State church by an ordained priest. At that time men, women, and children received a message from heaven to pray and preach. These were indeed ignorant people but were taught of the Lord. Their preaching was in the same

strain as that of John the Baptist, and hence they were called "Criers" (ropare), and from the same source they received grace to point out "the Lamb of God, which taketh away the sin of the world." The laws of Sweden at that time were very strict. Those who were interested, therefore, chose distant places in the large forests, that they might hear their God-sent messenger without being disturbed. Such a gathering-place was the forest Tiveden, where an old woman used to pray and read the Bible for those who came to hear her, exhorting sinners to awake, and consoling penitent souls.

One day when many were gathered there for worship, a sheriff came with his posse and broke up the meeting with violence. He arrested the old woman, who immediately was brought to the tower in Örebro, where she was imprisoned in a cell with twenty women of low life.

When the old woman, who had lived all her life in her lonely and peaceful cottage in the forest, and had never before seen a prison, entered this awful, dark archway, and saw these dusky figures with their wild eyes always inquisitively directed toward her, she shuddered with horror, and sought a corner where she might open her heart before God.

According to her custom she began to call on the Lord aloud, but was soon stopped by the wicked throng, which rushed up to her, cursed her, and lifted her up from her knees by pulling her hair. Having heard their curses for two days, she began to despair, thinking that God had forsaken her, and left her on the threshold of hell itself. But her merciful Saviour came to her with consolation and help.

In the third night, when all the rest were gone to sleep, she began to pray aloud by the thick stone wall. She was alone with her God, and no one disturbed her. She spent a most blessed and happy night. The next day she met with the same trials and heartrending experiences, but her faith had been strengthened; she knew that the eternal Father was present with her, even as he was with Daniel in the lion's den. She could now better bear the ridicule of her wicked company, waiting for another blessed night, when she again would be able to speak freely with her Saviour about her circumstances, who, as a faithful friend, had blessed her with his presence the previous night.

The night came, and she ventured, like Paul and Silas in the prison at Philippi, to sing God's praise. So it went on; and in spite of the unpleasantness of the day, to her the night shone as bright as day. Ps. 139:12.

One night when she prayed aloud, she seemed to hear a voice from the other side of the wall; she listened closer, and found that the sound came through a small hole in the wall. When she put her ear close to this opening, she heard the rattle of large iron chains; but at the same time a voice uttered these words: "Are you an angel, or a human being, that you communicate thus with God, and sing his praise? Tell me, if you have any comfort to give a condemned sinner. I am surely unworthy of any pardon from either God or men; I am a murderer who has deserved hell more than any one else. But tell me, has God forgiveness for such a man?"

The old woman was transported with joy after having heard such a confession. Now she understood why her heavenly Father had sent her to this place; and after having thanked him with her whole heart, she was not loth to answer the anxious questioner from the word of God. Every night this conversation was kept up. The communication between the penitent murderer and Christ's messenger became more earnest. He thirsted after the living water, and she thirsted to do God's will in teaching him where to find it.

Six weeks afterward the old woman was brought out to be tried for her crime(?). She was first asked in what parish she was enrolled. She answered, "In Hoppa." "Well, then, we have nothing to do with her," said the judge; "she does

not belong to this district; she shall be tried in Mariestad," and commanded that she should be conveyed thither. Then the jailer suggested that she should be taken on the same coach as the murderer who was to be taken at the same time to Kinnekulle to be beheaded, in order to save the expense of separate coaches. The judge consented, saying, "They are exactly fit to be together."

Indeed, he did not fully realize how well they were fitted to be together; for it happened to be just the man that she had spoken to through the wall. They were seated together on the same wagon. They had never seen each other before, but each knew the other's voice, and now they enjoyed two days' travel together, which proved to be the happiest that either of them ever had spent in all their lives.

The murderer went to meet death as to a feast, knowing that he would go to sleep in Jesus. The woman endured with joy two days on bread and water, which was her sentence. Afterward she returned to her lonely cottage, with greater courage to proclaim God's infinite love, and rejoicing that she had been counted worthy to suffer for Christ's sake.

SOME NEW BREADS.

BY MRS. D. A. FITCH.

(Sanitarium Cooking School.)

SOMETIMES it is difficult to obtain even the thin milky cream called for in the making of the breads recommended in the last article. So for the benefit of such cases, we will give some recipes in which a substitute is used. It is a demonstrated fact that the yolk of eggs has thirty per cent of fat, and thus we may very appropriately substitute it according to some of the following recipes:—

Hominy Crisps.—Take a portion of hominy (home-made, or hulled corn is just as good) which has been cooked until it is soft and quite dry, sift through a fine colander, make it very stiff with whole-wheat or graham flour, knead well, roll very thin, puncture thickly with a fork, cut in squares, and bake quickly. Perforated baking tins are best for this purpose.

Water Breads with Eggs.—Beat together until all of a foam, the yolk of one egg and one-half cup of very cold water. Into this incorporate flour enough to make a dough which will clear the board without dusting with flour, but not so stiff that it will be difficult to form into the required shapes. Work it so thoroughly by beating with a hammer, pulling, stretching, picking, wringing, or twisting, that breaking off a piece will cause a sharp, snapping sound. Make up in the same way and size as for raised biscuit, making an indenture by allowing the thumb and finger to meet in the center. Place on perforated tins one inch apart, and bake one hour in an oven of a temperature right for raised bread. The dough may be formed into rolls or sticks if preferred. A very excellent crisp may be made by rolling the dough to about the thickness of a knife-blade, pricking closely with a fork to prevent blistering, cutting in squares, and baking quickly.

The same preparation treated as above, only left thicker, makes an excellent cracker.

Roll two sheets of this dough so they will be of the same size and shape, spread chopped dates or figs on one sheet and cover with the other, press them together with the rolling-pin, prick with a fork, cut in squares, and bake on perforated tins. This makes a very palatable fruit cracker. The material used for this bread should be as cold as practicable, and the breads will be all the better if placed in the refrigerator near the ice, to become perfectly cold before being put in the oven.

SANITARY PRECAUTIONS.

THE sanitary condition of the farm and country village house is often less carefully attended to than in large towns, because the system of plumbing and drainage compels the housewife in a city or town to live up to certain sanitary requirements, and necessitates a greater familiarity with the subject.

No matter how thoroughly a house and grounds were cleansed in the early spring, if they have not been properly cared for since, a most thorough inspection of the premises should be made, beginning at the cellar.

If this is dark and damp, the foul air will permeate and make unhealthful the entire house. Throw open every door and window. If it was not given a coat of lime-wash in the spring, it should have one now; add to it a pound of copperas (in solution) as a disinfectant. Place open vessels containing copperas or charcoal in every dark corner, and see that the entire cellar is ventilated every day.

Every drain should be properly trapped, and the one connected with the kitchen sink should be provided with a grease trap. But this does not lessen the housewife's responsibility to see that they are flushed with clear water every day, and disinfected with chlorid of lime or sealding hot solution of washing soda twice a week.

Carbolie acid is a better disinfectant for offal pails and water-closets; use in the proportion of one teaspoonful to a gallon of water. For an outside closet use lime or dry earth (not sand), a little every day.

Next in importance to the disposition of sewage is that of the vegetable and other kitchen refuse. In large cities this is systematically gathered, and on a farm there are always animals which will eat it. When this is not the case, it should be burned in the kitchen stove, or in a weekly bonfire in the garden, or buried in a deep trench.

As you value the health of your family, never allow a pile of rubbish to accumulate in a corner of the garden, or behind an outbuilding, unless it is vegetable matter for a compost, and is made harmless by the frequent addition of earth, ashes, lime, or copperas.

Never use wooden pails or other receptacles for kitchen refuse, but galvanized iron, zinc, or tin, and see that they are thoroughly washed, sealded, and sun-dried at least every alternate day. The city housewife should use galvanized iron cans for garbage, and should sprinkle lime or copperas over the contents every day in hot weather, and thoroughly cleanse the cans whenever they are emptied.

Another frequent source of danger is the soiled clothing which awaits the weekly washing. Instead of being thoroughly aired and dried in the sun, and kept in a room remote from the bed-chambers and living rooms, it is thrown into a hamper kept standing in a bed-chamber, or in a pile in one corner of an adjoining closet, damp with poisonous exhalations from the body, and here the warmth of the room generates and throws off poisonous germs which are inhaled by the occupants.

Every day the entire clothing should be removed from every bed that has been occupied, and, if possible, hung directly in the sun; the mattress turned, and the windows and blinds thrown open to admit the sun and pure air; they should remain so at least two hours. In view of the care ordinarily given beds and the garments worn during the night, one can only wonder that insomnia is not even more prevalent than it is.

Aside from the bed-chambers, every occupied room in a house should be disinfected every day by flooding it with sunshine and pure air. This done, with a clean, sweet cellar, and the attic windows open to give a free sweep of air at the top of the house, the rooms should be sweet, cool, and healthful.—*Katherine B. Johnson, in Household.*

The Mission Field.

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

CHINESE WORSHIP.

A BRIEF account of a visit I paid to one of the Chinese temples, at their annual festival at a little place called Sheck Wau, may be of interest to the readers of the REVIEW. This place is situated about fifteen miles northeast of Hong-Kong, on the mainland of China, and north of the Canton River.

The time of departure was 8 A. M., and the day gave every sign of being a fine one; so I got on board the launch which was to convey us thither. Just as eight bells were struck, we began to move out from the wharf, and started on our journey. The launch being comparatively crowded with Chinese worshipers, I found employment in studying their idols, which they were taking with them to be burned at the temple. In the after part of the ship a great many images were stuck up over the after skylight. This being flat on the top and raised only about thirty inches from the deck, made a very convenient altar for their articles of worship. Before these images, which were made of paper stuck over bamboo frames, were several pots, some of silver and others of white metal and lead, and in each a quantity of dust collected from the incense sticks which they had been burning; into these were stuck candles and other incense sticks, and before each idol was placed a quantity of food in the shape of roast pork, boiled rice, prepared cooked vegetables, sweet preserves, and wine of Chinese preparation, for the use of the paper gods, before which all the Chinese as they passed *kow towed*, or bowed the head. This was diversified by a band of Chinese music still farther aft, which made such a din that it was almost necessary to shout at the top of the voice to be heard.

On reaching our destination, we found it to be a lovely bay with a background of hills beautifully green, and between them a stretch of plain about a mile wide reaching down to the sandy beach which skirted the shores. Having anchored, we got into a canoe of Chinese construction and went ashore. No sooner had we reached terra firma than we were surrounded by a crowd of lepers in a most filthy condition, who extort money from visitors by their very filth, they being only too glad to give an alms to get rid of them.

Our way to the temple was over a long reach of "paddy," or rice, plantations, and for the occasion a long viaduct of bamboo was built something over half a mile in length. Along this viaduct at every 300 or 400 feet the path was widened so as to permit the formation of a small shop on either side of the way, and in nearly every one of these shops nothing was sold but idols of every make and description. There were gods painted on paper, gods made of paper, putty, plaster of Paris, bronze, brass, etc., etc., in fact, of almost everything suitable to the purpose except gold.

Having made our way as well as possible to the end of this viaduct, at times dodging a hole in the planks and sometimes getting out of another, we at last arrived at the hill on the top of which was the temple. Ascending this hillock, which resembled an ant-hill more than anything else, we had to pass through an avenue of shops; there were eating-houses, tea-shops, opium dens, grocery stores, fish-shops, and butcher-shops, at which we could buy almost any animal for eating, from a rat to a pig, and could get it cooked at a cook-shop a little farther on.

At last we came to what I thought was the temple, but on going inside, we found it to be a theater, and were just in time to see some aerobats going through a series of performances. Of course I could not understand what they were talking about, but as my Chinese friends wished to stay, and I being out of my latitude, I could

do nothing else than stay with them. After awhile, being refreshed by a luncheon we ate while listening to ear-splitting music, we again proceeded toward the temple, which was now in our immediate vicinity. Entering a door of enormous dimensions, we ascended a flight of stone steps and passed through another door into the outer porch of the temple. Here, as outside, were all kinds of venders of wares, but chiefly tea-stalls and sweetmeats. We passed over these and entered another compartment to the left of this one. Here my Chinese friends bought some joss papers to burn at the worship of the gods, also some incense sticks. On leaving this compartment, we passed into another, where there was an idol which my companions said was Koong Foo Tse, or as it is known in English, Confucius, before which my friends commenced to *how tow*. Here they burned some candles and joss papers, and worshiped after their fashion, and gave a great deal of food to the great bronze image which squatted behind the altar.

After this my companions informed me that they wished to get good *luck*, so we went into another part of the building where there were a great number of little stalls at which sat bonzas, or priests, each with a tinful of small strips of bamboo. Each of my friends pulled one of these, and the priest gave them a paper in accordance with the name on the bamboo. This paper they took with them, also a three-cornered packet which they had bought from the priest. After a little more worship at various small idols, my companions completed their worship for the day, so we went to see the remainder of the building, which was very large. Here we saw a barrack-room for the soldiers who act as police at this time, also some pigs being roasted whole, and the prison. After this my friends went to the burying-ground which was not far off, and as they had friends buried there, they worshiped at their graves. Having finished, we made our way on board as it was getting late. I was tired more from the jostling than from walking, but withal feeling that I had learned much of Chinese worship by my day's excursion.

F. A. W. F.

TURKEY.

OUR work in this field continues to advance and present encouraging features. Last year brother Baharian spent eleven days in an Armenian village in the province of Nicomedia, or ancient Bithynia. On account of difficulties and other work, he was not able to visit this village again till the present autumn. In the meantime, those interested by the first visit met from time to time to study the Bible, and a number of them began the observance of the Sabbath. On the second visit of brother Baharian, after three days' instruction, he baptized ten.

Although these people are without learning, they seem readily to grasp and understand the truth of God. In speaking of them brother Baharian says: "Here the brethren and sisters love one another with pure love. Envy has not gained a foothold. Would that it would continue so till the end! Formerly, about all of them drank much wine and used tobacco; but now all are total abstainers. The tithing system was gladly accepted. Here I learned that love, love, love, is the foundation of Christianity. . . . As many of these brethren are farmers, their tithes will be wheat, barley, beans, etc. I am sure that their tithe will support a worker if they pay it faithfully. Besides, they besought me to send them sister Constantion to teach their children and families."

One of our brethren who was formerly a colporter for the Bible society, but was dismissed as soon as he began to keep the Sabbath, learned basket-making, and went to a city near ancient Nicea. Here he was soon arrested, and, without any reason given, sent to the capital of the

province. Being released on bail after ten days' imprisonment, he returned to continue the business which he had begun, but was immediately re-arrested. The chief of the place took out his Bible, and striking our brother with it said: "Don't you venture to come to this place again; you preach a strange religion." He was sent to the capital a second time, but is now free again.

In Constantinople three more have been baptized,—two Armenians and one Greek, and another Armenian has begun to keep the Sabbath. Up to the present, forty-eight have been baptized in Turkey. In one of the villages where some work has been performed, a Sunday law has been passed, requiring all shops to be closed. The motive in passing this law was to appease the wrath of God, and thus avert the calamities that have been visiting them. This being the case, our little company in this village will be finally made accountable for the misfortunes of the village, for they not only desecrate the Sunday but teach others to do so.

In the European quarter of Constantinople, certain classes of merchants have entered an agreement to close their places of business on Sunday, binding themselves to pay a considerable fine for every violation, the fine to be given to the Turkish government. Being in desperate need of funds, the Turks will not be likely to let many opportunities for fines escape their notice.

The great earthquake did much damage in the city; the hard times that prevailed before are growing worse daily. Thus in all parts of the earth, troubles are multiplying, and soon the burden will be too great to bear; the great crisis seems both imminent and inevitable. It is cheering to know that in Turkey there are faithful and fearless souls to hold up the torch of truth amid the thickening evils; and it is cheering to see that more are constantly joining their ranks.

H. P. HOLSER.

Special Mention.

PROTESTANTISM IN SPAIN.

A FEW months since an Episcopalian bishop was ordained at Madrid, Spain, to preside over the church of that name whose members reside in that city. Those who do not read the Catholic newspapers can have but a small idea what a furor this simple event, which nowhere else would scarcely excite any remark, has had upon the Catholics of Spain and upon the Catholic press generally. They regard it as a defiance and an intrusion upon the rights of the Catholics of Spain! The *Catholic Mirror* declared that it was a foreign affair, and that while there might be Spanish infidels and anarchists, there were no Spanish Protestants. They see no incongruity in a Catholic bishop anywhere, but the thought of a Protestant bishop in Madrid almost paralyzes them. In short, that church which talks so beautifully of the rights of conscience in countries where its adherents are in the minority, manifests a feeling toward this feeble spark of a doubtful Protestantism, that shows a willingness to return to the—

"Heroic days when Ferdinand
And Isabella ruled the Spanish land,
And Torquemada with his subtle brain
Ruled them, as grand inquisitor of Spain."

A Protestant bishop would not then have been tolerated for a day, and why should not the unchangeable church do now as then?

A cardinal came to the rescue and published a *protest* against Madrid's having a *protesting* bishop. But Madrid, if not Protestant in religion, has many liberal-minded men who hold that one religion has as much right to hold serv-

ices in that city as another, and the cardinal gained nothing by his tirade. Now the papal nuncio has come to the help of the cardinal. In so doing he has drawn upon himself the fire of the Liberal press. The fact that the nuncio represents the Holy (?) See, only seems to have sharpened the quills of the Liberals, and the intolerant church is being told many things, which, perhaps, it could bear with good grace from a Frenchman, but coming from Spaniards cuts like a Spanish dagger.

Catholicism in Spain, like the Greek Church in Russia, has itself to thank, that in its fight against religious liberty it has finally succeeded in driving thousands into nihilism, anarchism, and downright infidelity. Even the crushed worm is said to turn; and long-continued deprivation of freedom, sometimes, as in the times of the French Revolution, has the effect so to embitter the feelings of a people that when they do throw off the bonds, it is done in such a frenzied manner that kings and rights expire together. It would not be surprising if Spain should experience such a convulsion.

M. R. K.

ARE THESE THE LAST DAYS?

THE question as to whether, according to the Scriptures, these are the last days, depends somewhat upon another; and that is as to whether these days of ours are such as the Bible declares the last days will be. Upon this point it has seemed for years that there was but very little room for doubt, but each passing year adds to the weight of testimony that these are indeed the very days described by our Saviour, the prophets, and apostles, as the last days.

Jesus likens these days to the days of Noah and the days of Sodom. If Sodom had anything worse than can be found in any of our large cities, we have reason to be glad we did not live there. It certainly could have been no worse, though the sins they practiced might have been a little more universal. Of the days of Noah it is said that "they took them wives of all which they chose." And the earth was "filled with violence." The author of that grand book, "Patriarchs and Prophets," says of that time on page 92 of the volume: "Neither the marriage relation nor the rights of property were respected. Whoever coveted the wives or the possessions of his neighbor, took them by force, and men exulted in their deeds of violence."

It is needless to point out how fully the train-robberies and other robberies, burglaries, embezzlements, and thefts; the scandals, divorces, and the vile mass of covered sin existing to-day, fulfill this prophetic picture. A man's foes are often they of his own household; and every possible avenue is closely watched by Satan and his agents for getting in his deadly work in rending the very foundations of society. Not only so, but violence is so common that no one can sleep secure with a small sum of money in his house. He hardly dares to walk through a lonely place at night even if he has no money, much less if he has. If he rides on the train between two cities, he is liable to be robbed. A man who is known to have money is safe neither at home nor abroad. People discern not far away a time when we will appreciate the force of the old saw, "Blessed be nothing." It is certainly a good time to transfer money and property to the country "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

G. C. T.

THE SICK CZAR.

ALARMING rumors concerning the failing health of the czar continue to excite Europe. Now that it seems certain that his life cannot be prolonged many months, the fact that he is a man of pacific character and decidedly averse to war, is become very apparent. And it is in relation to this quality and the uncertainty as to what his successor may do, that there is so much general interest being attached to the czar's sickness and probable death.

The czar is very anxious to have his son, the czarowitz and heir to the throne, marry while he is alive. But the czarowitz does not appear to be in any hurry to do so, and it is reported that a beautiful young Jewess, who is loved by the prince, and whom of course he cannot marry, is the cause of his aversion to marriage. It is also understood that the clergy of the Greek Church are decidedly averse to his taking the throne, as he is a pronounced radical and reformer, and would be liable upon becoming czar to grant much larger liberty both civil and religious to his subjects than the priests would wish to see done. They are therefore bringing a great pressure to bear upon the czar to induce him to appoint a younger son heir. The patriarch of Moscow has been traveling about with the czar and using all his influence to have him give the empire to the younger son. The whole Greek Church is said to be in a feverish state of excitement over this matter.

The prince whom the Greek Church desires to have become czar is reported to be friendly to France, unfriendly to the Germans and to England, very despotic, autocratic, and headstrong to the last degree. He has been trained in the army, and is considered to be a first-class general. He is full of schemes for the aggrandizement of Russia at the expense of England, China, and even of America. For these reasons European diplomats may almost be said to surround the bedside of the czar, watching for the going out of his life, and then to know what next!

M. E. K.

RUSSIA'S BANE AND OURS.

UNDER the present czar the Russian government has presented to the unsophisticated portion of mankind an anomaly that was with difficulty understood. It has been currently reported and generally known that Alexander III., in his personal character, is an amiable, mild-tempered, and philanthropic man. His personal attachments are numerous and strong. In his family and among his immediate friends the genial warmth of his life has been gratefully felt and universally acknowledged.

But at the same time his administration of State affairs has been marked by deeds of darkest oppression. Imprisonment, banishment, and death have attended the intolerance which has been at all times manifested toward the slightest encroachment upon the national religious forms or instruction. The cruel banishment of the Jews with the confiscation of their property, the persecution of the Stundists, the strictest possible espionage of inter-communication, the brutal muzzling of the press, the ruthless disregard for the rights or liberties of private citizenship, together with every form of despotism accompanied by impertinent inquisition, have marked his reign as the darkest spot in the civilization of these last days.

How shall we account for this strange contrast between the man and his tyrannical government? The answer is not far to seek. The facts alluded to in the article preceding this give a key to the solution. The Russian empire is firmly embedded in the muck of religious superstition and church domination. Russia is a priest-ridden country. Priest-craft bestrides not only the country but the czar himself. Beneath the incubus of ignorant bigotry, every aspiration for freedom, every effort to obtain light or truth, is cruelly crushed. The emperor may have a magnanimous heart, but he finds himself utterly in the power of those dark-minded patriarchs and priests, who realize that their grasp of power depends upon keeping every avenue of light or liberty closed. In this ghoulish purpose they have throttled the czar. Grasping with one hand the government, with the other they have wielded the knout of cruel persecution. No wonder that they are alarmed at the thought of a new ruler who has not learned the lesson of abject submission to those cruel relics of the Dark Ages.

But that which renders this case so full of interest to us is that our own fair country is rapidly falling under the same domination of mistaken religious zeal and bigotry. It makes not a particle of difference that the dominant religion here is, or appears to be, Protestantism, while in Russia it is Greek Catholicism. Or, if there be any difference, it is of such a character as to aggravate rather than palliate the evil. This power already dictates to Congress, to the President, to the Cabinet, and to the army. The Supreme Court has decided that the religious party has the field, and gives it the broad basis of the national Constitution on which to plan its institutions. From this they can readily be grafted into the laws of the land. What the civilized world detests so strongly in Russia is growing up in the United States like a mushroom in the night. There is not an argument or a principle urged by the National Reform party, the Sunday Observance leagues, the Christian Citizen movements, that cannot be used, and doubtless is used by those men whose hands are on the throat of Russia's liberties. Shall we not awake to our situation?

G. C. T.

GOVERNMENT SUPPORT OF CHURCH SCHOOLS.

GENERAL T. J. MORGAN, Indian Commissioner under the administration of Harrison, who so strongly resisted the appropriation of so much money to the Catholic Church for the support of her Indian schools, and who finally succeeded in having so many schools taken under the direct charge of the government, lately delivered a speech in Minneapolis upon the subject of "Rome in Politics." From this speech it appears that during the last ten years the Roman Church has received from the general government the sum of \$1,000,000 for the support of these schools. He charges the Roman Catholic Bureau of Indian Missions at Washington as a "political lobbying machine" which terrifies Congress into passing such laws as it desires. In the estimation of Mr. Morgan, Rome in this country is as much of a political power as it is religious, and all the votes of the Catholics are cast as the priesthood directs. He told how they swarm in Washington, visit the congressmen at their homes, write them letters, and in various ways intimidate and induce them to vote as they wish them to.

No doubt there is much truth in the statements of General Morgan; and if the blame of this most wretched work of coddling the government to assist in church work rested only upon the Catholic Church, the case would be different. Unfortunately Protestants have dabbled in the same work; and it was not until the Protestants found that the Catholics were getting more than they were, that they ceased to take what never belonged to them; and began truly to protest against the Catholic drafts upon the treasury. Even now some only protest by saying that when the Catholics cease to take money from the government, they will cease!

It is apparent that we are upon the eve of a struggle between the Catholic Church and the leading so-called evangelical churches in the United States for political supremacy; and while, no doubt, this struggle has been provoked by the encroachments of the Catholic Church in the pursuit of her settled policy to control as far as she is able the political affairs of the world, the methods adopted by the so-called evangelical churches that have placed themselves in the way to resist these encroachments, have in them so little of the gospel and so much of the very principles of the papacy, that it is doubtful if the country would be any better off under their control than under the direction of Rome. The difference between a Catholic and a Protestant papacy is not very great, and those who are determined to live godly in Christ Jesus and who are opposed to a papacy in any form, cannot see much choice between them.

M. E. K.

ENGLISH POLITICS.

EVER since the death of Parnell, the question of Home Rule for Ireland, which he had carried almost to the point of success, has remained in abeyance. The great social scandal by which he was disgraced, even before his death, divided the Irish camp into two hostile parties, and from hostile they rapidly became irreconcilable. Mr. Gladstone, who no doubt was sincerely desirous of giving local government to Ireland, was obliged to frame his measures in a way that the Liberal Unionist vote of England might also be obtained, which was not in all things just what the Irish people wanted; and when the measure was passed by the Commons, it was promptly rejected by the Lords.

This action of the Lords has had the effect to make even the average Englishman inquire what the House of Lords is for. And if the Lords are simply to stand as a hereditary representative of a vetoing power to thwart the will of the people as expressed by their chosen delegates, then the next question will be how much longer the Lords will be allowed to continue to obstruct the people. It is quite possible that at the next session of Parliament the very integrity of the House of Lords may be attacked.

Mr. Mc Carthy is getting his Irish vote into harmony with the English radicals for a stand against the Lords, and if Lord Rosebery does not soon give evidence that he will labor to hold in check this excessive abuse of power by the Lords, the Lords may soon have the privilege of reading a bill passed by the Commons, abolishing the Lords entirely! In such a case a struggle between ancient traditions and the progressive spirit of modern times might ensue that would threaten the stability of the British government in its present form. But Anglo-Saxons do not move hastily, and the government will probably be adjusted to meet the requirements of the present age.

M. E. K.

The Review and Herald.

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Letter 16.—Wayside Gleanings.

Like Priest, like People.—The tobacco-smoke nuisance is worse in Europe than in America, if that be possible; and it does seem to be possible in one respect. In America the clergy are commendably free from the pernicious habit, and some denominations prohibit the use of tobacco in any form by their ministry. (Then why not by their members? If it is wrong for the minister, is it not wrong for the members?) But herein Europe, we are told that the pastors of the State churches all smoke tobacco and drink beer. At least, this is the general rule; and if any do not indulge in these habits, they are the rare exception. This may account, in a measure at least, for the drinking habits referred to in a former letter; for what the priest does, the common people feel at liberty to do, according to the scripture, Like priest, like people. And the example of the priest helps vastly to foster the smoke nuisance, till it has come to pass that the smoker invades every resort, even the general dining-room. There are cars on the railroads which are especially labeled, "Non-smokers," or, "Smoking Forbidden;" but the smoker comes right in and deliberately proceeds to fumigate the apartment with tobacco and brimstone. What does he care for such little provision for the rights and comfort of others as a notice? And of what account are those rights to him, anyway, compared with his own precious indulgence? And if remonstrated with on the strength of the notice aforesaid, or the conductor is requested to see that the rule is observed, the smoker will stare at you with the aggrieved look which a pig would put on if he found himself in the parlor and were obliged to leave—as if he had been deprived of one of his most natural and unalienable rights.

The Sacred and the Profane.—One who has been taught to put a difference between the sacred and the profane, is shocked at the way sacred names and titles are taken in some countries and applied to things which are not only secular, but which are devoted to selfish and hurtful gratification. In Hamburg a field used as a playground is called, "The Holy Ghost Field." In another place, a lake is called, "The Holy Sea." A saloon-keeper places for a sign over his door, "The Angels' Home." And another, with a conspicuous sign over its entrance, containing the name, entitles his beer-garden, "The Seventh Heaven." This is perhaps not to be wondered at, when we consider that such people have no higher conception of celestial delights than the stupefying of themselves with beer and tobacco. And as that is all the heaven they will ever have, unless they become willing to "break off their sins by righteousness," and be converted, they might, perhaps, as well use the name, and flatter themselves that they have the reality.

The Penny in the Slot.—From the proportions suddenly taken on in these days by the "penny-in-the-slot" enterprises, one would naturally be

led to conclude that the device was a recent invention. But, so far from this, it shows itself among the antiquities of Europe, thus adding another witness to the truthfulness of Solomon's saying, that "there is nothing new under the sun." It may be now applied to different purposes, as it is; but the principle was known and put in practice more than a hundred years ago, and is working still. In Dresden there is a large collection of trinkets, costly jewels, curious articles, and valuable souvenirs, which kings, princes, nobles, and rich men, in generations gone, caused to be made to gratify their vanity, curiosity, or covetousness, but which have fallen out of the line of their original owners, by the failure of the line of heirs, the changes of fortune, or the vicissitudes of war, and have become the property of the State. They form a rare museum of wonderful pieces of workmanship, in lines to which the skill and genius of the present generation are perhaps just as well not directed.

Among these curiosities of novel device and workmanship is a clock representing the tower of Babel. Near the top is a sentinel box, by the door of which stands a sentinel with a hammer in his hand, and a tiny bell in front of him. From the door of the box a little pearl ball about three eighths of an inch in diameter rolls out, and runs down a gallery which circles spirally around the outside of the tower to the base to which the clock-face is affixed, where a little door allows it to disappear within. It takes the ball just one minute to make the descent; and when it passes in through the lower opening, it trips a lever, after the manner of the "penny-in-the-slot" device, and puts the machine in motion. The sentinel above lifts his hammer and strikes the bell, the hands of the clock move forward one minute, another ball comes out at the upper door and begins its descent. Then everything is still till that ball reaches the bottom, and, disappearing within, trips the lever, and causes the machinery to move again, when the operation is repeated, and another minute is measured off. Thus the series of balls, lifted to their place by the clockwork, one by one, run down the tower, and in this way mark off the minutes, and continue their round until the clock is suffered to run down.

A Sermon Measurer.—Among the relics preserved in the "Luther Museum," in the "Luther House" at Wittenberg, is the hour-glass which Luther used to place upon his pulpit when he preached, by which to graduate the length of his sermons. When the sand had run out of the glass, he was done. The thought at once arose whether it might not be a good plan for the preachers of the present day to revive that practice. Then the speaker himself could see when he was about out of matter, and this knowledge would not be confined alone to the congregation.

A Novel Building Law.—While present laws continue which are in force in some cities of Europe, there will never be seen here what are called in America, "sky scrapers," that is, buildings from twelve to twenty stories in height. In Berlin, for instance, we were told that the law is that no building shall exceed in height the width of the street on which it stands; so that a line drawn across the street and carried up the buildings on either side, and connected across the top, would at the utmost limit only include a space perfectly square, the width being equal to the height. The tallest buildings we find are

therefore only five stories high. This regulation it is claimed, is necessary to give a sufficient volume of air to the street for full ventilation, on hygienic and sanitary grounds. Another reason for low buildings is that elevators for passengers are not allowed, the authorities considering such devices too dangerous for human beings. So while elevators are constructed for freight, the people must take the slower and more laborious route of the stairway. But this would be impracticable in very high buildings. The attention to sanitary and hygienic conditions is most commendable; and the traveler will often wish that it might be extended to some of the smaller towns of the interior, where he finds not only quaint houses of curious form and many gables, but oftentimes all varieties and sizes of odors.

Americans in Europe.—It is the common remark of travelers here that "it is the wise policy for Europe, to keep on good terms with America;" for American money is coming to be quite a factor in the business prosperity of the different nations of the Old World. Last year Americans largely remained at home, devoting their surplus time and means to attending the World's Fair in their own land; and all Europe felt the change, and bewailed the lack of means usually put into circulation by American travelers here. Inquiries now raised as to the number of Americans this year traveling in Europe, uniformly bring forth a response something like this: "O this year Americans are visiting us as formerly; but last year they stayed at home, and our business suffered greatly. We need the Americans, and are glad to see them again." On our trip to the North Cape, when inquiry was made whether there were any Americans on board, the reply was, "Almost all Americans and Englishmen," and so we found them from England, California, Illinois, New York, Georgia, Louisiana, Massachusetts, and Michigan. It is this volume of patronage from the English-speaking world, in all the great thoroughfares of travel, which makes it good policy on the part of transportation companies and all the leading hotels, to make provision for the speaking of the English language for the accommodation of this large portion of their patrons.

LIFE FROM THE DEAD.

THE law of God condemning the sins of every person, places all under the penalty of death. Not the death that comes as a *consequence* of Adam's transgression, but the "second death" that will be inflicted upon those who reject the gospel, as the *penalty* for their own unrepented and unconfessed sins. And since by this perfect law every mouth is stopped, and all the world is guilty before God, it follows that all mankind are under a sentence of death. All have sinned, and from the throne of omnipotence the decree has gone forth that "the soul that sinneth it shall die." "Dead in trespasses and sins" is a Scriptural expression denoting a condition where sin, that can only end in death rules and reigns, and the heart is unaffected by the revelation of the divine grace and love of the Saviour for mankind. Then the motions of sin revealed by the law work to bring forth fruit unto death. This is the condition of every person who has not received through the love of Christ, and his faith which that love has moved to activity, the pardon of his sins and acceptance in the Beloved. Behold, then, not one person condemned to death, but a world lying in

wickedness waiting the revelation of the righteous judgments of God.

As one condemned to death is in the eye of the law regarded as already dead, so the Scriptures set forth the idea that the sinner is dead. Thus says the apostle, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." 2 Cor. 5:14. The fact that Christ died for all, in the place of all, and for their sins, is evidence that he took from those who believe the death which has been pronounced upon them, and which hangs like a threatening cloud over the sinner's head. How terrible the condition into which man was plunged! Death temporal as a consequence of Adam's sin, and that sin leaving in him a sinful nature which made him subject to the second death—eternal death. No wonder that Jesus spoke thus of himself, "For the son of man is come to seek and to save that which was lost." Descending from heaven to earth, he took the nature of those whom he came to redeem and suffered in their stead, "the Just for the unjust." Every soul can therefore say, "He died for me." Not only did he die for us, but he has risen for us; and since in Christ the believer has already received the death due for his sins, in Christ he has risen again. So says the apostle, speaking of baptism, which is an ordinance designed to show our faith that Jesus died and rose again, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

Now to us comes the practical question, Do we believe that we are risen with Christ from the dead to a new life? If so, to whom should that life be devoted, to self, or to Jesus who has raised us up with himself to sit in the heavenly places? Let the apostle answer: "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Cor. 5:15. The life here spoken of is the new life of faith which the believer receives through Christ,—pledge and foretaste of the life to come. It is the life referred to by Paul in Gal. 2:20: "I am crucified with Christ [have died with Christ]; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Every true Christian is a revelation of Christ. As God was in Christ, so Christ should dwell in us. The counsel of the faithful and true Witness is, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." To those who yield and open the door of their hearts, Christ will come in, and in their lives he will be revealed; the characteristics of Christ will be seen in their lives. He will dwell in their hearts by faith, and they will indeed live for him who died for them.

The reason why they should do this is clearly expressed again by Paul in Rom. 6:13: "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." A very vivid illustration is here presented. If one should be actually raised from the dead by the power of God, would not that person be placed under the highest obligation to serve his Deliverer? Would a man come forth from the grave to despise the love and reject the authority of the God who had raised him from the dead? Would not the most

wicked be horrified at the spectacle of such a lack of appreciation of the goodness of God,—such stolidity and indifference to blessings received as this would be? Yet the very figure of a resurrection is used to show the obligation that professing Christians are under to serve Christ.

With Christ all his children have been raised from the dead. In God's fixed purpose, the surety of which is Christ's victory over death, every child of God has that victory, and has been raised in him to sit in heavenly places. Death can have no more dominion over them than it had over Christ. Christians, then, are "as those that are alive from the dead." Our surety, who is our Elder Brother, one of our family, is now in heaven, where he acts as our representative, until such time as, the controversy being ended, we shall receive the full fruition of our hope. Meanwhile we should regard ourselves as "those that are alive from the dead," whose lives should be devoted to Him whose mercies to us have been so great.

To be devoted to Christ is so to yield ourselves to him that his mind and his will may be wrought in us for the good of others. Our members are to be "instruments of righteousness." The question that at all times should be uppermost in our minds is, "What shall I render unto the Lord for all his benefits?"

We are no longer the servants of sin, but the servants of Christ. Diligent search of the word of God should be made to ascertain what he desires us to do. Paul started his new experience aright, when, subdued by the glory of Christ and convicted that his past life had been a failure, he asked, "Lord, what wilt thou have me to do?" The word of God furnishes food for our growth in grace, and having received the gift, we are enabled to administer the same to others. Gathering with Christ! what a precious privilege this is to every believer! not simply doing the same kind of work that he did, but actually working *with* him; for he said, "I am with you *always*." In every work that we undertake in his name, for his glory, and for the good of others, he is with us, wonderful in counsel, supplying every needed grace, and making whatever we undertake redound to our good, the good of others, and his own glory. There is, then, no cause for discouragement. "If God be for us, who can be against us?" The only question is whether we will fully submit to Christ. This is our work; and if we do, not once, but continually, he will "subdue our iniquities," and prepare us for the final and glorious inheritance of the saints in light.

M. E. K.

LABORS IN EUROPE.

In my last report I spoke of the dedication of the new school building in Frederikshavn and the opening of the ensuing institute. This institute began its work on Monday, Sept. 3, with a full attendance of our workers from Denmark, Norway, Sweden, and Finland. We remained with them till Sept. 26, during which time the interest continually increased, and the benefits derived from the instruction given were growing more and more manifest. This gave me much encouragement, for I had looked forward to this meeting with the deepest interest and concern, thinking it hardly possible that we should in the future ever have a meeting at which our Scandinavian workers would be so largely represented.

Dr. Waggoner, who had charge of the Biblical instruction, selected the Gospel of John as the first book for study, and conducted the lessons in such a way that every member of the class had opportunity to bear a part in reading the Scriptures and answering questions. Thus the instruction did not take the form of lectures, but was rather an attempt to lead the class in the simple but thorough study of God's word. Each student was encouraged to think for himself, and apply his mind with diligence to the consideration of the Scripture, that he might in this way gain a ready and accurate knowledge of the word of God. At first the class seemed a little disappointed. It appeared that they would have been better pleased if the instructor had given more attention to particular points of doctrine, teaching them various lines of texts to meet objections to the same, and otherwise furnishing them with knowledge which they thought they could use to advantage. Some would have liked it better if the instruction had taken the form of preaching, and been calculated to work more powerfully upon their feelings and emotions. These were not the objects aimed at in the instruction, but it was to develop in our workers the ability and inclination to study the Scriptures for themselves, and by continual application to maintain a constant growth in the knowledge and use of the same.

As the work progressed, this became better understood, and our brethren and sisters began to see that they were getting just what they most needed. Many became aware of the fact that they knew but very little about the Scriptures, that the manner in which they had studied the Bible in the past had not brought the most desirable results. Some of them expressed themselves like this: "If I had studied the Scriptures in this way all the years that I have been connected with the work, I should to-day be much more proficient."

Devotional meetings were held every day from nine to ten in the forenoon, and these were refreshing and profitable seasons. In the afternoon two hours were occupied in giving instruction in different lines of our work. A considerable part of this time was devoted to a careful consideration of health principles, and as soon after the opening of the institute as arrangements could be made, the medical missionary nurses began to give instruction in these lines. Much interest was manifested by all our brethren and sisters, and we confidently believe that the work of these sisters will be a great blessing to the cause in Scandinavia.

The institute was to close Sept. 14, the regular work of our school opening the following day. This school, which is to be known as the Frederikshavn High School, has for its principal, Elder M. M. Olsen, and for preceptress, Mrs. M. M. Olsen. Brethren P. E. Berthelsen and N. P. Nelson and Miss Bertha Hansen will teach in the Danish-Norwegian department, and Elder E. J. Åhrén and Miss Svensen, in the Swedish department. The school will be conducted on the same general principles as our other denominational schools. It aims to give the students a thorough drill in the use of their native language, a good knowledge of literature, science, and history, and above all, a living acquaintance with the word of God, who is the source of all wisdom and knowledge.

The school will thus supply a want which has long been felt by our Scandinavian brethren;

for the cause there, as also in this country, is greatly in need of well-educated workers. Especially is there a lack of those who can use the Scandinavian language with ease and accuracy, and this is very desirable. At present we have in Denmark and Norway seven church schools, which are continually growing in importance, and we are greatly in need of efficient teachers to place in charge of them. Other similar schools are being called for, but cannot be started until teachers are educated to take charge of them. This need will be, to a large extent, supplied by our high school in Frederikshavn, and we earnestly pray that it may prove successful in developing teachers and laborers, and thus be an instrument in God's hand of accomplishing much good.

We left Frederikshavn, Wednesday, Sept. 26, and arriving at Hamburg the following day, found the brethren well and the work in the school and on the chapel building making good progress. The latter is now under roof, and rapidly nearing completion. Brother Conradi gave most encouraging reports of the work in his field.

We arrived in London Friday evening, and remained until the following Tuesday. Here we also heard encouraging reports of the work from Elder D. A. Robinson. Wednesday we embarked on the "Teutonic," and arrived in New York a week later, after a reasonably comfortable voyage. Friday evening we reached our home in Battle Creek, thankful to the Lord for our safe return and the hearty welcome of old friends and acquaintances. O. A. O.

A GENERAL VIEW OF THE WORK IN SOUTH AFRICA.

THE readers of the REVIEW have often heard of the beginning of the cause of present truth in this part of the world. Under the first impulse of the message quite a number took their stand upon it, the greater part of whom have continued faithful. This number was not large, but they were scattered from Cape Town to Kimberly, a distance of about six hundred miles. During the last four years, until recently, there has not been that amount of aggressive work, although several persons embraced the truth, mostly in the vicinity of Cape Town and Claremont. Elder Hankins has been confined to his home much of the time on account of his wife's illness until the present year. During the past year two companies have gone out to labor, and each has been successful. In other respects the cause here has taken more rapid strides.

The life and character of Christ are to be exemplified in his people as a body by institutions which represent his character in its different phases, as well as in the lives of those who accept him as their Redeemer. Christ was the greatest educator the world ever saw. His disciples after receiving instruction from him also became educators, not after the world, but after the divine model. Among his people educational institutions will also be established after the heavenly mold, representing Christ to the world in this respect; while the same principles will be seen in the lives of his people. In this regard South Africans have shown a commendable zeal. They have a thoroughly equipped college with a fair attendance. This bears evidence not only of God's blessing but also of rapid growth. Like every other new enterprise established among the people of God, it has its trials, but

it is destined to triumph, to outride the storm, and bear off the victory. The influence of our educational work has been felt not only in the college but in and around the vicinity of Claremont, where it is located.

In the month of May eight individuals not of our people, living in the center of the town, signed a petition requesting the Seventh-day Adventists to establish a school among them, where they could send their children. There were schools of a higher order but too expensive for many of the common people. There were also mission schools, but the people desired something better adapted to their needs. Within two months from the time the petition was considered, a lot was purchased and a building erected, capable of accommodating one hundred pupils, at a cost of \$2500. The petitioners assured them of an attendance of thirty pupils. This was established by the Conference, and sister Rogers was employed as teacher in charge. The color line is as prominent here as in the southern portion of the United States. The school opened with thirty-seven in attendance, having no restriction as to caste or color. But soon a crisis came. Some said they would take their children out of the school rather than have them attend with colored children, some five or six having been admitted. But the committee at once decided that God "made of one blood all nations of men for to dwell on all the face of the earth." Therefore no one should be excluded unless it were for misconduct. Character, not color, should be the test. "Have we not all one Father?" said the committee. This prompt decision on their part had its effect. None took their children from the school. God blessed the enterprise, and it increased in numbers until at the close of the term there were fifty-nine enrolled. The ages of the pupils are from four to fourteen years. Sister Rogers and one of our sisters here as an assistant have charge of the school. Things in nature are used to illustrate the lessons and to impress upon the young minds the character of God. Black-boards and text-books are also used, and Professor Bell's question book is used as a text-book on the Scriptures. With a combination of these agencies the young minds are directed through nature up to nature's God. The Scriptures are read, and its truths are inculcated, and God is sought each morning for his guidance through the day, while the entire school joins in repeating the Lord's prayer.

Brother Sisley, myself, and others visited the school one morning, and we were pleased to notice that from the youngest to the oldest they were much interested in the instruction given. The scholars continued in their lessons as though we were not present. The tuition is sixpence, ninepence, and one shilling a week, according to the grade they are in. It is quite evident that God's blessing rests on both teachers and pupils. And why should it not rest on the school, when he is daily sought, and the same illustrations in nature are used as Christ used, and as far as they are understood, the same methods are adopted as he made use of to impress his truths upon the disciples? God would have our educational interests shine as lights in the world among other educational institutions both as to the methods adopted and their success. The school at Kimberly is conducted by sister Peck much in the same way as the one at Claremont Center.

An orphanage is about completed. In this

also the people are representing the life of Christ, who took the children in his arms and blessed them. This is the kind of fast which the Lord approves. In speaking of this time, the prophet nearly twenty-four hundred years ago wrote, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Then comes the following promise to those who do this, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." This is not a bad promise to have at our command in these perilous times. In this move there has also been an advance step taken since I was here five years ago.

The health and temperance work has also taken shape here in the establishment of bath-rooms at Cape Town, which are liberally patronized, and at present are commanding considerable attention. They are under the charge of brother Replogle. They are gaining influence on their own merits. Steps have also been taken for establishing a sanitarium. The land has been purchased, and at present they are waiting the return of some of the committee who have gone to Matabeleland to spy out the country for future operations. This work formed an important phase of Christ's life, for he spent more time with the sick and afflicted than with any other one class of people. To have an institution of this kind among those who are looking for the second coming of their Lord from heaven, and to have its principles impressed upon each individual, is taking a step toward a waiting position for his return. This, too, should be an educational institution, one in which individuals will be prepared to instruct others in a better way of living, bringing relief to the suffering, and also to furnish instructors to enter other cities.

And lastly, but not least, the brethren here have now a move on foot to establish a mission among the commonly called "heathen," in co-operation with the General Conference in its work in this direction. These poor natives know nothing of God, or even his name as it is revealed in his word. When one of our brethren who was visiting their country told them of God, the poor man replied, "Where does he live? Is he young, or old? Have you seen him? Does he live in your country?" Then, after having a talk with them, they went off by themselves and returned and said, "We have duly considered the matter, and have made up our minds that if this great Boss who has sent you here [they call the white man "boss,"] will be good to us, take care of us, and protect us against the English, we will be glad to have you come and live among us." As an expression of their gratitude, they brought a very large, nice goat, and after waiting a number of hours for brother Sparrow, who understands their language, to return, said through him to the brethren, "When anything good comes to us, we want to make a present, and so we have brought you this goat." Christian people can learn from the example of the poor heathen in this respect.

The South African brethren have an opportunity before them, although it will be a short one, to let their light shine amid the darkness, superstition, and idolatry of a heathenism as great as in any portion of this earth. But God will hold us all responsible for the light, advantages, and means of doing good that we have. It is his providence that distributes his graces and gifts, and then he observes the use we make of them. If faithful, great will be our reward. If unfaithful, great will be our condemnation. If we walk in the opening providence of God, and wisely distribute the blessings he bestows upon us, we shall find green pastures for our souls. But if we turn the gifts freely bestowed upon us to selfish purposes, so much the greater will be our condemnation. The missionary spirit of the nineteenth century should be the same as was manifested in the days of the apostles. Our people here are warm-hearted and generous, and have before them the fear of God. And it is our prayer that God will lead on to a sure and certain victory, and that in the great gathering day they may come bringing their sheaves with them.

S. N. H.

ANSWERS TO CORRESPONDENTS.

419.—PARTIALLY ORGANIZED CHURCHES.

Has a company which has no ordained elder a right to receive members, grant letters, or to disfellowship members in the absence of a minister? I. F. G.

We believe that the right of such churches to receive members and to grant letters where there is no dissenting voice is generally conceded. In the matter of disfellowshipping members the greatest care and wisdom are necessary lest this last and much-to-be-regretted step shall be taken too soon; and it would undoubtedly be better to postpone such a work until a minister is present. In the meantime let the church and each member of the church do all that can be done to reclaim the wanderer.

We are constrained to add that it seems a pity that a company of believers should be left perhaps year after year without ordained officers. It may be necessary, but it is sometimes unnecessarily done.

420.—HOW DO WE KNOW?

How do we know that Saturday is the seventh day? W. A. W.

Because the Jews have always kept the seventh day, and they keep the day that the heathen named Saturday, but which we should always call the Sabbath. Other means of knowing it might be given, but this is conclusive, and therefore sufficient.

421.—LOSING LIFE AND SAVING IT.

What is meant in Luke 17:33? "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." C. H.

The text refers to the selfish and the unselfish life. He who selfishly clings to his "rights," obtains all he can—in a word, lives for self, will make a miserable failure, and lose life eternal. On the other hand, he who gives his life to God—lives for Christ and the gospel—will gain eternal life and make a grand success in the end.

422.—SODOM AND GOMORRAH.

Please give your opinion as to the location of these cities. I had always supposed that their remains were under the Dead Sea. J. H. S.

Many people have supposed as you have. Others have located them in different places. From Gen. 13:10, 11 many have supposed they were located in the Jordan valley. But if there

were any evidence except in history that such cities ever existed, they would not be that which the Bible says they are—an example of the finally ungodly, who shall be as though they had not been. Purposely the Lord utterly exterminated those cities; hence their localities must ever be only a matter of speculation and supposition.

423.—LORD'S DAY.

Is it true that the original MS. of John's Gospel uses the term "Lord's day" in 20:1, 19 instead of "first day of the week"? Or is that the idea of the original Greek? I have just been told by a minister it is so used in the original. J. F. A.

It is not true. The reading in these verses is the same as in Luke 24:1 and not similar to that of Rev. 1:10; nor does the original language have any reference to the Lord's day in the verses under question.

424.—JOHN THE BAPTIST.

Please explain Luke 7:28: "Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God, is greater than he."

John was great from more than one consideration. Among those considerations we mention that his work was greater in its significance and importance than any that preceded it. He was great in character. His faithfulness, his integrity to truth, no matter whom it affected; his simplicity and humility; his pure principles,—all combine to constitute him one of the purest and brightest lights that ever arose among men. He was the morning-star of the Messiah, and it is only because his light arose in such close proximity to, and was so soon eclipsed by, the Sun of righteousness himself, that we do not appreciate better the truth which Jesus here uttered.

But great as he was (and his greatness all sprang from Christ), his privileges were small compared with those enjoyed by such as live after the dawning of the day.

Two meanings are taken from the latter clause. One is that Christ referred to the future state; the other that he alluded to the blessings of the gospel age. It is probable that our Saviour did not, in speaking of the kingdom, refer exclusively to the future state, but to the privileges of those who live in the glorious light shed by the life and teachings of Christ in the gospel age.

425.—EXPLANATION WANTED.

Please explain 1 John 4:2, 3: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." J. P.

Right here we suggest that correspondents be particular to indicate the special point in mind when the question is asked, otherwise it is quite possible that the mind of the questioner may not be at all met.

Every age has a testing truth. In John's day it was that Jesus of Nazareth was the Christ of God. This truth remains a crucial truth to-day, though perhaps it possessed features then which it does not now. A great many people now acknowledge that Jesus was Christ, who do not exercise saving faith in him. But in those days it meant far more to make such an acknowledgment than now. It was often worth all that life was worth to make such an admission. Under such circumstances hypocrisy was not liable to manifest itself in that way. In our time the admission is no guaranty of piety. To confess Christ means to imitate him. He that does not do this is not for but against Christ. 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.

MAINE CAMP-MEETING.

ARRIVING Monday, Sept. 10, in company with Elder A. T. Jones, at the city of Bath, we were soon on the nicely arranged camp-ground in the same field occupied last year. The weather was very mild and fine all through the meeting. A larger number of our people was in attendance than was expected; the meeting was larger than the meeting last year. The attendance from the city and vicinity was fair, though not as general as last year. But those who did come showed a deeper interest than was manifested before, and from appearances there will be several who will take their stand on the side of present truth.

The meeting had been in progress four days before we arrived, with Elders S. H. Lane and Wm. Covert present, whose labors were highly appreciated.

The youth and children were favored with very convenient and nice places for their meetings, and good results were seen in what was done for them. The Bible studies given by Elder Jones were deep, searching, and practical, and served to arouse our people to a sense of the need of each knowing for himself that Christ dwells in the heart. We are surely in the perils of the last days, and there was seen the need of a higher spiritual standard that will enable all "to stand before the Son of man" at his coming.

The business of the Conference was done with dispatch and with the best of harmony. The reports from all departments of the cause in the State show a large financial gain the past year.

The tithe was more than doubled, so that all the claims of laborers were paid. The tract society has built a depository which cost over \$500, besides paying quite a portion of its debt. The stock has been increased so that the assets and liabilities are now nearly equal.

There is a large gain in the membership of the Sabbath-schools, and the donations amounted to \$461.17, \$192.05 more than the year before. Courage has come into the hearts of all, and the Lord is pouring out his blessing in the conversion of souls to the truth. Elder J. E. Jayne was again elected president of both the Conference and the tract society, and standing in the confidence of his brethren, he enters upon the responsibilities with good cheer. The good State of Maine, where the third angel's message first started, is still a very promising field for the present truth. I. D. VAN HORN.

THE COLORADO CAMP-MEETING.

THE annual Conference and camp-meeting for Colorado was held at Highland Park, Denver, Aug. 30 to Sept. 10. The hard times in the West have affected Colorado as much or more than other fields we have visited the past season. The business of the whole State is largely mining, and the mines being closed in consequence of the state of things that has existed for the last year or two, has caused money to be very close.

The work in new fields has been carried on the best it could be under the circumstances, and has been productive of much good. Nearly 300 have embraced the truth the past year. This was a source of much encouragement to all who were at the meeting; for they could see that when we move forward in the opening providence of God, his blessing will rest upon the work done. I was not at any of the business meetings until Tuesday, the second week of the meeting, so several meetings of the Conference had been held before that time. Elder J. H. Morrison was there before me, and was present at all the meetings held. His labors were greatly ap-

preciated. Elder N. W. Kauble was elected president of the Conference.

The outside attendance was not large at any time, yet a few were present who manifested quite an interest to hear. The subjects presented were calculated to awaken all to a sense of the solemn times in which we live. I have never seen the Spirit of God work as in the meeting in Colorado.

There seems to be a degree of interest among the leading brethren not seen for some time; they look forward to the work of the coming year with more than ordinary interest, expecting their financial condition will so improve that they can meet the many openings coming up in all parts of the Conference, and answer the many calls they have for meetings to be held among the people.

We were glad to meet Elder John Fulton, who was able to spend a few days at the meeting. He is not much improved in health, but is of good courage in the Lord, and glad to have the privilege of again meeting so many of the brethren in general meeting.

Professor C. C. Lewis, of Union College, was present for a short time. He was kept very busy while he stayed, working in the interests of the school. Colorado has sent several of her young people to Union College, who have a desire to fit themselves for usefulness in the cause. There will not be as many from Colorado in attendance at the school the coming year as last. A few started from the meeting to be present at the opening term.

We look forward to the work in Colorado the coming year with great interest, trusting that God will add his blessing, and that many will be gathered in as a result of the labors put forth

A. J. BREED.

NEW BRUNSWICK.

ST. JOHN.—The Lord is still blessing the work in this place. Last Sabbath six united with the church. All of these were heads of families. Sunday two were baptized. The church has decided to make a house-to-house canvass of the city for "His Glorious Appearing." We hope by this means to awaken an interest which will be followed up as the way may open. In this way all can do something, and "become laborers together with God."

At Tiverton, N. S., a man and his wife have lately embraced the truth through the labors of the brethren. Elder R. S. Webber started three weeks ago on a trip among the churches. He reports good meetings at all the places he has visited.

F. I. RICHARDSON.

Oct. 2.

COLORADO.

ALAMOSA.—At the close of our camp-meeting it was thought best for us to return to this place to follow up the interest awakened by the tent effort this summer. We are glad to be here again, and to find the church growing spiritually and in numbers. Baptism will be administered to several more in a few days. We are now taking steps to build a house of worship which we hope to be able to occupy this fall. The Lord is working in a marked way in this valley. I never saw the people so anxious to know the truth as here. We have Elder T. M. Thorn and wife with us now. They are located in Monte Vista.

G. W. ANGLEBARGER.

Sept. 24.

NORTH CAROLINA.

ASHEVILLE.—Oct. 2 we took down the old North Carolina tent, which, since the removal of the new tent to Waynesville, has been our place of meeting. Services have been held in it every Sabbath and first day and also on Wednesday evenings. It leaks badly and is not fit to use

any more; so we will now be compelled to hold our meetings in private houses. Our need of a house of worship here is very great, and our interest will be seriously affected unless we succeed in building one. We are thankful for what we have received for this purpose, but the amount of means on hand is at present too small to warrant a commencement of the work. Our brethren here are not rich in this world's goods, but they will do all they can.

We have organized a tract and missionary society here. The brethren begin to feel that the responsibility of the work is resting upon them. We expect that those who have received the truth here will soon be organized into a church.

An encouraging report comes to us from the tent in Waynesville. Brethren Butler and Brunson are of good courage. Brother Geo. D. Ballou has lately commenced meetings in the eastern part of the State, and reports 160 persons at his first meeting. We are receiving calls from that part of the State, and I hope to make a tour in that direction soon.

D. T. SHIREMAN.

Oct. 2.

INDIANA.

LINTON.—Our meetings have continued a little more than four weeks. The congregations have been large from the first. Although the attendance is not so large as it was at our previous report, the interest is greater. More than twenty are keeping the Sabbath. There is a good interest to hear on the subject of gospel temperance. Some are laying aside hurtful stimulants and narcotics. The Lord blesses in every new feature presented. We have just started a Sabbath-school, and hope to be able to order a full line of supplies by another week.

The coming camp-meeting is looked forward to with high expectations. In the meantime we do not expect to be idle. We have meetings appointed for every night the coming week; also Sabbath services, besides children's meetings and Sabbath-school.

We thank the brethren and sisters who have sent us such a bountiful supply of periodicals; we now have all we can use.

JOHN W. COVERT,

M. M. KENNY,

W. T. PITCHER.

WISCONSIN.

AMONG THE FRENCH AND ONEIDAS.—After organizing a Sabbath-school and doing considerable missionary work in Marinette, a city of at least 15,000 inhabitants, of whom about 2000 are Canadian French, I visited our French Belgian brethren at and near Robinson, Brown Co., to whom I spoke five times, the Spirit of the Lord indorsing the truths spoken, removing difficulties, and uniting hearts. I had not been here for six years. I found about twenty promising youth, most of whom have been born since I first came to the Belgian settlement in Brown county, twenty-one years ago. We count much on these youth for the spread of the truth among their people, as they and their parents take broad views of the work, and are instructed on the more effectual measures that are now being taken for the furtherance of the cause under the loud cry of the message.

On my way to this people, I stopped near Duck Creek, where several families embraced the message nineteen years ago under the labors of Elder O. A. Olsen and the writer. These have helped to form the Ft. Howard church. Here, too, we found several noble youth who should be instructed and encouraged to consecrate themselves to the Lord and stand at the front in the closing work of the message. I had not been here for nineteen years, and was cheered as I found myself thronged by scores of old neighbors who showed as much interest in the truth as they did when we presented it to them nearly a score of years ago.

I then, in company with our French brother, Louis Plante, made a very interesting trip among the Oneida Indians, who were transferred here by the government from the State of New York about sixty years ago. Brother Plante has done a good work among these Indians, by selling them more than one hundred copies of "Bible Readings." Here we had a grand opportunity of doing missionary work. We were heartily received, gave several readings, spoke some from the chart, formed many acquaintances, and enjoyed many seasons of worship. We were invited to return. Before leaving I had the privilege of visiting the government school established among them, and of speaking to bright, intelligent Indian youth in six of its departments. This I did by the invitation of the director and matron. In this institution I saw many commendable things. Among these praiseworthy things is the fact that Indians never use slang phrases, nor take God's name in vain. When the word of God is read, they at once take off their hats, and show great reverence.

We had very profitable seasons with the Ft. Howard church last Sabbath and first day. There are better days before the people of God as they buckle on the armor and go forward in the name and strength of Israel's God. In the mighty God we shall triumph.

Oct. 1.

D. T. BOURDEAU.

TEXAS.

WHEN I last reported, I was holding meetings near Mt. Pleasant, Tex. I closed meetings at the above place preparatory to going to the camp-meeting, July 22. Five persons commenced to obey God's commandments as a result of the efforts put forth. Aug. 28 to Sept. 2, after the camp-meeting, I spent with the company at Berea, Anderson Co. I held nine services with them which greatly encouraged the brethren and sisters. Brother C. H. Gober was ordained elder of the church at this meeting. The church missionary society procured a number of tracts to use in missionary work. Sept. 3-6 I spent near Elkhart with a few families who belong to the church at Berea. Five services were held with them. Sept. 7-12 I spent with the Jewett church, holding seven services. This church holds two Sabbath meetings, as the brethren are scattered.

Sept. 13 I joined brother Hale in Roberson county, where we are now holding meetings. Twenty-two discourses have been given thus far. A few families are interested in the truth, for whom we have hopes. A series of meetings was held in a tent two years ago, within two miles of this place, by brethren Drummond and Hale. Those who attend are really interested. Pray for us.

W. S. CRUZAN.

Sept. 26.

VERMONT.

WINDHAM.—I have lately closed meetings at Windham. I was there a little more than two weeks. In all the services held the Lord came especially near. I have certainly never enjoyed more spiritual and interesting social meetings than were those held during my stay there. Three were baptized, and twelve taken into fellowship in the church. Four of these had recently been baptized near Saxton's River, by Elder I. E. Kimball. Two were the fruit of the local camp-meeting held last summer at South Londonderry, near Windham.

Quite a number have recently commenced to keep the Sabbath in the vicinity of South Londonderry and Windham. Many more are interested to know more of the truth. The Windham church is circulating our small literature quite freely. There are many openings for meetings and Bible work within a radius of a few miles of the place, and now is the opportune time for work.

WM. COVERT.

NEBRASKA.

SINCE our good State camp-meeting and Conference I have held meetings at the following places: Blair, La Platte, Dunbar, and Syracuse. We had a good meeting Sabbath and Sunday at our home church. It was a privilege after an absence of several months to meet with our brethren at our home. At La Platte we had a good visit with brother Hull, who has recently come from the Free Methodist church. He was their minister at this place. His former brethren refused him the use of their church, but the Presbyterian church was granted to us, and I spoke once on the subject of the gospel to a large and attentive audience. The Lord fulfilled his promise to us at Dunbar: "Draw nigh to God, and he will draw nigh to thee." We spent nine days with the church here, and with a small company of our people near Syracuse. I spoke to them thirteen times. Some who have recently embraced the message were encouraged, and more fully instructed in the present truth. From this place we start for the South Dakota camp-meeting.

DANIEL NETTLETON.

IOWA.

I AM glad to report that the work is advancing in this State. Since our State camp-meeting, we have held camp-meetings at Hawleyville, Ruthven, and Winthrop. About 500 of our people have availed themselves of the privilege of attending these meetings. I thought the first was a good one, and so it was; but it has seemed that each succeeding one has been better. The truth has been proclaimed fearlessly, and God has watered the seed. I believe that it will bring forth fruit to his honor. Several received baptism.

Notwithstanding these hard times, the Lord has blessed us in raising means for his cause. The Sabbath-school donations amounted to \$31.27, and \$40.72 was received on first-day offerings. The needs of our own State were also presented, and \$309.50 was pledged and paid to carry forward home enterprises. It is indeed assuring to see the interest the brethren and sisters in the State have in the upbuilding of the work, and we know that the Lord will reward them for their faithfulness.

I am also thankful to report encouragingly of the tent labor and of the additions to our churches. Fully 150 have accepted Christ and his truth this past season. There are many calls for labor, and we hope that more can be done the coming winter than ever before. We are all of good courage in the Lord. E. G. OLSEN.

SOUTH DAKOTA.

SWAN LAKE CAMP-MEETING.—This meeting was held as appointed in N. P. Nelson's grove, a short distance from the lake. The dining tent was pitched by the side of brother Nelson's kitchen. As we enjoyed the hospitality of his good home, we were reminded of the Bible expression, "The church which is at thy house." The oldest church of our people in South Dakota is at this place. Hurley, the nearest railroad station, is about four miles from the camp-ground. Those who came on the trains were met at the depot by the brethren.

There were twenty-five family tents and two for preaching pitched on the ground. We had a very pleasant place for the meeting. The tents were well protected from the wind, which blew quite hard during a part of the time.

The meeting commenced Sept. 26, with a good representation of our people present. Nearly all of the ministers of the Conference were there. Elder Matteson, of Union College, and the writer, assisted in the meetings. About 200 of our people were in attendance; and on Sunday, which was a beautiful day, large numbers of people came in from the surrounding country. There

were also some present from Parker, Hurley, and Viborg. It was estimated that there were 500 people present, who listened attentively to the preaching of the word. There were services held in the English and Danish languages.

The labor of Elder Matteson was appreciated by us all, especially by our Scandinavian brethren, who listened to his instruction as to the counsel of a father. Notwithstanding it rained all day Sabbath, the brethren were cheerful and happy. The solemn message for God's people to "awake out of sleep" was presented in the forenoon, and when the opportunity was given, several arose to seek the Lord. These met at 2:30 P. M. in a tent by themselves, and were greatly blessed in confessing their sins and believing in Jesus. The meeting was one of liberty from the first.

Over \$80 was given for home and foreign missions. This was thought to be a liberal offering, when we consider the hard times in this field. South Dakota has suffered severely from the drouth this year.

The meeting closed Monday morning, Oct. 1. The brethren returned to their homes with gladness in their hearts and praise to God for the light and love revealed to them in this meeting. We go from this place to Milltown, where another camp-meeting begins Wednesday evening, Oct. 3.

DANIEL NETTLETON.

Oct. 1.

FROM THE SOUTH.

A CORRESPONDENT writes to the *Sabbath Recorder* from Alabama concerning the state of mind existing in the South, which we have reason to believe is more prevalent than is generally acknowledged or known. From the letter referred to we take the liberty to extract the following:—

"There is a great feeling of unrest and dissatisfaction all through the South with reference to church government, usages, and kindred topics, but especially is this true on the subjects of baptism and the Sabbath. I know of nearly a dozen very able and influential Baptist ministers who admit the whole question of the Sabbath, but they still hold back.

"I met a pastor in his own church where I was to assist in meetings, by request of the young men of that village, regardless of denominational differences. I was introduced to him, and he said, 'Brother Hills, of what denomination are you a member?' I replied, 'I am a Baptist.' 'Good for you, brother, so am I a Baptist,' he said. 'But wait,' I replied, 'I am more than that, I am a Seventh-day Baptist.' 'Is that so?' he answered, 'I have often heard of your people but never met any before. But don't you suppose I know you are right on the Sabbath doctrine? There is not a word inside the lids of the Bible to teach us to observe Sunday for the Sabbath. The time will come when the Christian world will again observe God's law in its primitive purity. Sunday is wrong; it is all wrong, and God's Spirit will yet lead men to see it as it is—nothing but pagan in its origin and nature. You are right, my brother, and I am glad to meet you, and welcome you to Christian work among our boys. May God bless you abundantly.' So he went on with great feeling and enthusiasm, putting the matter as strongly as I could.

"He was so interested it was past meeting time before he could stop and change the theme. But he is still pastor of the largest First-day Baptist church in all that region. I refer so fully to him as an illustration of the condition of thought and opinion of a very large percentage of religious workers and thinkers in the South so far as I am acquainted. Some are so candid as to own it in a manly way. Others fear results and would drive us out of their communities rather than to have their people come to know and think in the channels of truth.

"But the laity are also thinking in many in-

stances on this subject. One day, before meeting in the tent, a man addressed a lady of more than ordinary intelligence and information in this way: 'Sister —, brother Hills keeps Saturday for Sunday; what do you think of that?' She answered, 'He is right; for years I have been unable to bring myself to believe that it was right for us to observe the first day when the Bible teaches that we ought to observe the seventh. I never before saw one who obeyed the Bible on this question, but we all ought to.'

"This condition of mind is not confined to a few, but there are multitudes who are of the same mind. If they would do as they know and admit they ought to do, we could organize a strong church wherever we work."

MINUTES OF THE OKLAHOMA CONFERENCE.

FEELING that they had been carried, for the needful time, in the arms of the General Conference, the delegates from the Seventh-day Adventist churches of the Oklahoma and Indian Territories, assembled on the camp-ground at Oklahoma City, Aug. 29, for the purpose of organizing themselves into a Conference. The meeting was called by Elder A. J. Breed, who occupied the chair throughout the Conference meetings. In response to a call for delegates, thirty-two came forward, representing sixteen churches, each of which was respectively admitted to the new Conference. The constitution adopted was that found in the Year Book of 1893.

The resolutions were designed largely for instruction; and the stirring manner in which they were discussed, and the freedom with which they were acted upon, would indicate that they will be fruitful of good.

Conference officers were elected as follows: President, Elder J. M. Rees; Secretary, J. E. Hendon; Treasurer, Oklahoma Tract Society; Executive Committee, J. M. Rees, E. T. Russell, R. H. Brock, Jacob Kraft, and James Dickerson. Credentials were granted to J. M. Rees, E. T. Russell, and R. H. Brock; and Licenses to W. H. White, Jacob Kraft, and E. R. Palmer.

A. J. BREED, *Chairman*.E. R. PALMER, *Sec. pro tem*.

MISSOURI CONFERENCE PROCEEDINGS.

THE nineteenth annual session of the Missouri Conference met in connection with the annual camp-meeting at Perte Springs, Warrensburg, Mo., Sept. 21 to Oct. 1. Twenty-one churches were represented, and five meetings were held.

The new churches at Chillicothe, Willow Springs, St. Joseph, and Senate Grove, were admitted into the Conference, the last-named being composed of Germans, the first in the Conference.

The president's address showed a marked increase in every branch of the work. Five new churches have been dedicated during the year, and there has been an increase of membership of about 200.

Resolutions were adopted expressing our gratitude to God for his mercy to us as a people; sympathy to our dear sister Rachel Flowers for the loss of her companion, Elder A. E. Flowers, by death on the island of Trinidad since our last meeting; and asking the committee on credentials and licenses not to recommend any for license who are not in harmony with the organization and spirit of the body.

The treasurer's report shows cash received during the year, \$8433.16, with \$1265.65 in the treasury at the beginning of the year. Cash paid out during year, \$7484.63; balance in treasury, \$2214.18.

The following officers were elected: President, W. S. Hyatt; Secretary, James H. Cochran; Treasurer, W. B. Tovey; Conference Committee, W. S. Hyatt, W. B. Tovey, H. K. Willis, C. Santee, H. L. Hoover. Credentials were issued

to W. S. Hyatt, C. H. Chaffee, A. P. Heacock, H. K. Willis, and C. Santee; Ministerial Licenses to G. M. Ellis, H. E. Giddings, W. B. Tovey, H. L. Hoover, J. H. Coffman, T. A. Hoover, W. T. Millman, L. W. Terry, and Jacob Riffle. Missionary credentials were granted to ten persons. W. S. HYATT, *Pres.*
J. J. NICHOLS, *Sec.*

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 5.—The Blood of the Covenant.

Luke 22:1-20.

(Sabbath, Nov. 3.)

1. WHILE Jesus was teaching, what was drawing near?
2. What is this feast called?
3. How long a period did the feast of unleavened bread cover? (See Ex. 12:3-20.)
4. What were the chief priests and scribes doing?
5. Who opened the way for them to carry out their purpose?
6. When the first day of unleavened bread came, what preparation was made for the Passover?
7. What directions did the Saviour give the disciples?
8. How did they find the place where they should keep the Passover?
9. What kind of room was it?
10. When the hour came, who sat down at the table?
11. What did Jesus say to the disciples?
12. Until what time did he say he should no more eat the Passover?
13. When he took the cup, what did he say?
14. When that time comes, what will Jesus do? Luke 12:37.
15. After the Passover supper, what did Jesus do?
16. What did he say of the bread which he gave to them?
17. What did he next take?
18. What did he say of the cup?
19. What do the bread and the wine signify? 1 Cor. 10:16.
20. By partaking of them, what do we show? Chapter 11:26.
21. What is said of those who shall eat and drink in this ordinance unworthily? Verse 27.
22. How does one eat and drink unworthily? Verse 29.
23. What should a man do, in order that he may not so eat? Verse 28.
24. For what is he to examine himself? 2 Cor. 13:5.

NOTES.

1. From verse 7 we learn that Jesus and his disciples ate the Passover at the regular time. On the fourteenth day of the month the lamb was to be slain, and it was to be eaten that evening. Jesus sent the disciples to prepare the Passover on the first day of unleavened bread, which was the fourteenth, when the lamb must be killed. (See Ex. 12:6, 18.) If he had departed from the regular custom, the disciples would not have accepted the change without question.

2. In this connection we may note a point in regard to the kind of bread and wine to be used in the Lord's Supper. The common argument against fermented wine is that it may awaken a desire for drink on the part of some; but this is not by any means the principal reason why it should not be used. The wine represents the blood of Jesus, who was without blemish and without spot. Wine that has undergone fermentation would be no fit emblem of the blood of Jesus. It would be like offering a blemished lamb in the ancient time. Moreover, it was the feast of unleavened bread, and no leaven was to be found in any house. (See Ex. 12:15.) Therefore there could have been no leavened bread in the house at that time. The same text also shows that there could have been nothing but unleavened bread with which to celebrate the Lord's Supper. Leaven indicates decay, and that would not represent the spotless Lamb of God. Christ himself was the Passover. 1 Cor. 5:7. The Lord said, "Thou shalt not offer the blood of my sacrifice with leavened bread." Ex. 23:18. To some this may seem an unimportant matter; but the Lord thought it of enough importance to require an express command.

3. Wherever in the Bible we find in our translation the word "testament," we should read "covenant." Christ said, "This cup is the new covenant in my blood." His blood is "the blood of the everlasting covenant." Heb. 13:20. He is the surety of the new covenant. We enter into covenant relation with him by accepting his blood as the sacrifice for our sins. Thus we make a covenant with him by sacrifice. Ps. 50:5. He makes the sacrifice; we have only to accept it. And we eat and drink the Lord's Supper worthily when we discern the Lord's body, and by faith take him into our hearts, just as we really take the bread and wine into our mouths. As the bread and the wine go to nourish our bodies and give us physical life, so the body and blood of Christ, taken by faith, will give us spiritual life.

Special Notices.

QUEBEC CONFERENCE, NOTICE!

THERE will be a general meeting at Fitch Bay, P. Q., beginning Nov. 2, at 7 P. M., and continuing over two Sabbaths and first days. The dedication of the new house of worship will take place Nov. 4, at 2 P. M. Elder I. D. Van Horn will attend the meeting. We hope to see a large gathering of our people and of others. All are welcome. J. B. GOODRICH.

FLORIDA, NOTICE!

TRAVELERS have been secured over the F. C. & P., J. T. & K. W., S. F. & W., S. S. O. & G., Florida Southern & Sanford, and St. Petersburg railways. A rate of a fare and one fourth has been agreed upon for the round trip, and tickets will be on sale, Nov. 5, 6, and 7, limited to Nov. 19. We are also promised special excursion rates for Sunday, Nov. 11, good until Nov. 12; and for Nov. 18, good to return Nov. 19, over the South Florida division of the S. F. & W. On reaching Tampa, over either railway, take the electric street-car which passes the grounds, and tell the conductor to let you off at the camp-grounds. Camp-meeting agents will be in waiting at every train to take your checks and see that your baggage is transported to the grounds. J. W. COLLIS.

TEXT-BOOKS FOR THE GENERAL CONFERENCE SCHOOLS.

LAST year when the school opened at Battle Creek, many left books at home that they found they had need of after the work had begun. Perhaps a few suggestions on this subject will be helpful to some this year.

In the Bible studies most all our denominational works are helpful as books of reference; but especially will you need such books as "Two Republics," "Thoughts on Daniel and the Revelation," "Man's Nature and Destiny," "The Gospel in Creation," "Patriarchs and Prophets," "Great Controversy," "Life Sketches of Paul," "Steps to Christ," and "Gospel Workers." "The History of the Reformation," by D'Aubigne, and any church history you may have, will be serviceable.

In the English language, the same books will be used as were used last year. Those who were present last year will please bring their books, and others who are coming for the first time can be supplied after they arrive.

There will be a supply of all books needed, furnished at special rates, so that you can get your books after arrival as cheap, and quite likely cheaper than you can purchase them at home. J. H. DURLAND.

WEST VIRGINIA PREPARATORY SCHOOL.

THIS school is located at Newark, Wirt Co., twenty miles up the little Kanawha River from the city of Parkersburg. Steamers pass in view of the school buildings every day. Located as it is, ten miles from the railroad, and yet easily reached by steamer, it is a desirable place for such a school.

The purpose of this school is to receive that class of students not old enough to enter our academies and colleges. Also to meet the wants of a class who have had limited opportunities for education. At the session of the West Virginia Conference held in 1892, the following recommendation was adopted:—

Resolved, That steps be taken at this meeting to raise means to place this [primary] school in working operation not later than Nov. 1, 1892. According to the above resolution, this school was opened Nov. 10, 1892. Sixty students were enrolled the first three months.

We can say that the school is a success in every respect; and is not only appreciated by our own people, but by those not of our faith.

Such a work as this in a small Conference must necessarily begin small, but the success attending this

work has gone beyond all our expectations. During the past summer the school building has been enlarged and refitted. The building is 44 ft. x 60 ft., four stories high. With our present facilities we can accommodate 100 students. Owing to the amount of work yet to be done in and about the buildings, the school will not open until Wednesday, Oct. 31. Students will be received one week before the school opens.

Any one desiring further information concerning the school should address West Virginia Preparatory School, Newark, W. Va. Our calendar is now ready, and will be forwarded on application. Full information will be found in it concerning board, tuition, etc.

The home is open during the entire year for those who have no permanent home. Parents find this school the cheapest place for their children, when they have no suitable place for them. We shall be pleased to correspond with any who wish to place their children in such a school. D. C. BABCOCK.

News of the Week.

FOR WEEK ENDING OCTOBER 20, 1894.

DOMESTIC.

—Ingersoll has been manifesting his ignorance of the Bible at Chicago.

—A tooth of a mastodon, weighing eleven ounces, was lately dug up at Ulster Park, N. Y.

—The effect of the increased gold production is being felt in Colorado, and business of all kinds is improving in that State.

—A project is on foot to bring 6000 Poles and Slavonians to Minnesota. They will be taken from the Pennsylvania coal mines.

—Over 200 persons have been indicted in Oklahoma Territory for perjury in land cases, and about fifty sentenced to the penitentiary.

—The United States is building ships of war faster than men can be found to man them. At the present time some of the new ships are waiting for crews.

—Dr. Parkhurst is beginning to feel the strain of trying to do pastoral duties and reform the politics of New York City, and his friends fear he will break down entirely.

—The United States ships of war have been ordered from Bluefields, Nicaragua; the "Columbia" goes to Kingston, Jamaica, and the "Marblehead" to Cartagena, Colombia.

—The Chilean government has paid into the State department of the United States \$285,564.35, the amount of the judgment rendered against Chili by the Claim's Commission.

—It has come to light that Eugene Debs, Geo. W. Howard, and other high officials of the A. R. U., hold passes over nearly all the railroads, and did hold them at the time of the late railroad war.

—The Adams Express Company is making vigorous efforts to secure the arrest of the men who robbed the train at Aquia Creek, Va. One of them has been arrested, and clues of the others have been obtained.

—The New York *World*, which, in a surreptitious manner procured the Columbian dedication ode and printed it before it was formally read at the Exposition, has been compelled by the New York courts to pay the author, Miss Harriet Monroe, the sum of \$5000 for damages.

—General Morgan, who was Indian Commissioner under Harrison, made a speech at Minneapolis, Oct. 13, in which he took up the question of appropriation of public money to the Catholic Indian schools. He declared that the Catholic Church is as much a political organization as is Tammany in New York City.

—A mob attempted to take a negro prisoner away from the sheriff and a body of militia for the purpose of lynching him at Washington, Ohio, Oct. 17. The jail doors were broken in with battering rams. Upon that the militia opened fire upon the mob. Three were killed and a dozen wounded. Some of the wounded will die.

FOREIGN.

—The Japanese forces are besieging Port Arthur.

—The ameer of Afghanistan is reported to be very ill.

—Heavy snow-storms fell in northern Germany, Oct. 17.

—One province of China is in open rebellion, and the government stores have been seized.

—The wheat crop of England is reported to be a failure, and 200,000,000 bushels will be needed to supply the deficiency.

—The Kafirs were repulsed by the Portuguese at Lourenzo Marquez, South Africa.

—For the first time since the Franco-Prussian war a French theatrical company has visited Germany, playing in Berlin, Oct. 15. The players received much applause.

—The government of China, by imperial edict, assures all foreigners in China of full protection of life and property. Foreigners are much pleased with the edict.

—The captain of an American schooner reports that his vessel was wrecked on the Brazilian coast, Aug. 22, and that while his crew were trying to rescue the cargo, they were fired upon by Brazilian troops and compelled to desist.

—The elections which have just taken place in Belgium were under the new compulsory system, heavy penalties being prescribed for non-voting. The contest in this election was between the Clericals and the Liberals. The Clericals claim the victory.

RELIGIOUS.

—The Swedish Lutheran Church sent 100 missionaries to China in 1893.

—Nearly all the Protestant missionaries report a decrease in the amount of missionary contributions.

—It is stated that last year each of the twenty-six students cost the Catholic university at Washington \$3000.

—Colonel Breckinridge has been suspended from communion by the congregation of Mt. Horeb, Ky., until February.

—The Baptist ministers of Baltimore, Md., Sunday, Oct. 14, made the fenderless street-cars the topic for their discourses.

—Archbishop Chapelle, of Santa Fé, N. Mex., is to be made a cardinal. The Catholic diocese of New Mexico has been in existence 300 years.

—Three Chinese temples in Peking have been purchased by the Methodists for houses of Christian worship, and they are now negotiating for a fourth.

—The trustees of the late Professor Swing's church have recommended that the organization be disbanded. Their resolutions state that it would be little short of sacrilege to a tender memory to experiment with a successor. The church has about 2500 members.

Appointments.

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

THE Lord willing, I shall meet with the Sabbath-keepers of North Carolina as follows: At Thurm City on the 3 C road fourteen miles south of Marion, Nov. 5-7; Hickory, Nov. 8-10; Cowan's Ford, fourteen miles north of Charlotte, Nov. 11-18; Raleigh, Nov. 29. Let all who are interested within reach of any of the above appointments be sure to come and enjoy the meetings. (Read Mal. 3:10-18; Heb. 10:25.)

D. T. SHIREMAN.

DEDICATION.

SERVICES for dedicating the new church of the Chicago South Side Seventh-day Adventist Society will be held Sunday at 10:30 A. M., Oct. 28. Elders A. T. Jones and J. N. Loughborough are expected to be present. They will also be present Sabbath, Oct. 27. The church is located on Forty-sixth St., between Michigan and Wabash avenues, where services are held regularly every Sabbath as follows: Sabbath-school at 9:30 A. M.; preaching service at 11 A. M.; prayer-meeting at 3:30 P. M., also prayer-meeting Tuesday evening at 7 P. M., and missionary meeting, Thursday evening at 7 P. M.

MORRIS FITCH.

NOTICE!

ARRANGEMENTS have been made for Elder A. T. Jones to attend general meetings as follows: Iowa State meeting, Beaman, Oct. 23-27; Florida camp-meeting, Tampa, Nov. 8-18.

Notification of these appointments is made in this manner on account of the arrangements not being made in time for regular publication in the announcements of the meetings.

GEN. CONF. COM.

PAPERS WANTED.

Reviews, Sentinels, Signs, Instructors, and Little Friends, those of 1893 and 1894 preferred. Send post-paid to W. H. Falconer, 60 Wardlaw Ave., Fort Rouge, Winnipeg, Manitoba.

EMPLOYMENT WANTED.

A STRONG, healthy, active man desires employment this fall and winter, at any kind of common work. Address, with particulars, George Landis, South Londonderry, Vt.

Publisher's Department.

"THE RIGHTS AND DUTIES OF CITIZENS OF THE UNITED STATES."

THE above is the title of a new book of 140 pages, written by Dr. Edward C. Mann, of New York City. The subjects treated embrace the history of our country, its development, the Constitution, the authority of the national and State governments, and especially the duties of the citizens, or what men should do to become good citizens of this republic. The author's purpose evidently is good, and he sets forth many excellent thoughts in regard to temperance, the purification of politics, and other problems that are before the nation. The book also contains some very serious errors, which, to a great extent, will nullify the good it otherwise might do, and which deserve to be mentioned. (1) The book unduly exalts the character and importance of the pilgrim fathers. One would get the idea from this book that all the early settlers of this country came over in the "Mayflower"! whereas this was but one of the incidents of early American history. Again, the pilgrims are spoken of as being sincerely attached to the principles of "civil and religious liberty," when religious liberty was to them an unknown quantity. (2) Christianity is set forth as the "solvent of all race antipathies," but the fact is that in the South, which is the most intensely religious of any part of our country, race antipathy is stronger than in any other part of the country. Christianity itself, personally received, destroys race prejudice; but as it is known in the world as a social force, and as it is considered in this book, it does nothing of the kind. The race hatred between France and Germany is not affected by the kind of Christianity that nations always possess. (3) The book maintains an exaggerated idea of the importance of America. "America is yet to rule the world"! (4) The church is exalted to a place in the affairs of the government that will ruin the State and debauch the Church. It is even insinuated that to be a good citizen, one must be a churchman! To illustrate this idea, Washington, Webster, Everett, etc., are referred to, forgetting that the non-churchmen Jefferson and Lincoln were as good citizens as any. The idea of an established Protestant church is inculcated, and the reader is directed toward an utterly impossible future, when every one will go to church Sunday. The author holds that the first day of the week must be maintained as a day of compulsory idleness in the interests of religion, and that it is the duty of the State as well as the Church to enforce church dogmas. Finally, all the errors in the book, but a few of which have been specifically pointed out, may be briefly comprehended in a few sentences. The ideas inculcated will lead to a union of the Church with the State, the elevation of the Church to the control of the State, and the practical deification of the State after the fashion of pagan Rome, leaving no room for individual freedom and the sacred rights of conscience.

Price 60 cents. Address William Beverly Harrison, 59 Fifth Ave., New York City.

Obituary Notices.

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

MC KAY.—Died near Horace, Greeley Co., Nebr., Sept. 23, 1894, our dear little Alice Ruth, aged 1 year, 10 months, and 2 days. Although our home is very lonely, we know that if faithful, we shall soon meet her where parting will be no more.

A. A. AND S. B. MC KAY.

TRIPP.—Died in Battle Creek, Mich., of blood-poisoning, Aug. 17, 1894, Alvie E. Tripp. Alvie was born Feb. 9, 1879, his life covering the brief period of 15 years, 6 months, and 8 days. While possessing many noble traits of character which made him among his associates a general favorite, Alvie gave little thought to matters of an eternal nature. When his last sickness came upon him, he manifested great concern for his soul's salvation. It did not appear to him that the Lord could forgive his sins, but as a Saviour's love was presented before him, and he came to realize that Jesus died for him, fear gave way to hope and trust. By confession, earnest and sincere, he sought to put away every sin, and the last two or three days of his life were marked with great happiness and joy in believing.

His sickness lasted but a few days, but in that time he suffered intensely. In it all he manifested a very patient and submissive spirit. His parting message to young friends was to take Jesus as their guide. To his only brother he gave his Bible with the earnest entreaty that he would make it the guide of his life, and follow out its instruction. The great grief of Alvie's friends is mitigated somewhat in the thought that in his affliction he found the Lord, and that he died with faith in the Lifegiver. Remarks were made from James 4:13.

F. M. WILCOX.

PATTERSON.—Died at her home in North Lansing, N. Y., Sept. 4, 1894, of paralysis, Mary Jane Patterson, wife of William Patterson. Sister Patterson was born in 1839, and in 1861 was married to brother Patterson. In 1872 a tent-meeting was held at West Groton, at which time she, with her husband, began keeping the Bible Sabbath. About seventeen years ago she had a shock of paralysis which left her in a sad condition, though she was able most of the time to be about the house. Aug. 30 she went to town with her husband, and soon after entering the house on their return, she had another shock and fell to the floor. As soon as possible a physician was called, but all hope of recovery was gone. She sank rapidly until Tuesday night, Sept. 4, when she quietly closed her life of fifty-five years. She leaves a husband and two daughters to mourn. The funeral was held at the house, Thursday, Sept. 6. Remarks by the writer.

A. E. PLACE.

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.	*Atlantic Express.
STATIONS.							
Chicago.....	pm 9.30		am 6.50	am 10.30	pm 3.30		pm 11.30
Michigan City.....	11.35		8.50	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	8.15		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		9.20
Buffalo.....				am 12.25	am 6.45		pm 5.20
Rochester.....				3.17	9.55		9.00
Syracuse.....				6.15	pm 12.15		10.45
New York.....				pm 1.45	8.45		am 7.00
Boston.....				4.15	11.45		10.50
WEST.							
STATIONS.							
Boston.....			am 10.30		2.00		pm 7.15
New York.....			pm 1.00		4.30	pm 6.00	9.15
Syracuse.....			8.5		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	pm 1.15	5.57	am 12.15
Jackson.....	11.40	8.10	10.48	10.30	2.55	7.35	1.25
Battle Creek.....	am 1.17	9.20	pm 12.15	11.43	4.13	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	3.00	1.40	6.14		5.00
Michigan City.....	5.08	pm 12.10	4.25	2.45	7.13		6.40
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, 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 12:10 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.	
Mail	Ex.	Mail	Ex.	Mail	Ex.
10	8	11	1	11	1
Ex.	Lim.	Ex.	Lim.	Ex.	Lim.
am	am	pm	pm	pm	pm
8.40	11.25	8.10	8.15	am	am
1.10	1.20	5.05	10.30	6.00	
pm	pm	pm	pm	pm	pm
12.40	2.35	6.30	12.00	10.05	
1.29	5.07	7.12	1.45	12.40	
2.21		7.55	8.42		
2.35		7.55	1.48	4.30	
3.40	4.30	8.36	2.40	6.20	7.03
4.33	5.11	9.26	3.25		7.47
5.10	6.40	9.55	4.00		8.20
6.30	6.30	10.45	5.03		9.30
7.30	7.05	11.17	5.40		10.05
8.15	7.35	11.50	6.15		10.48
8.42		am	6.35		11.06
9.50	8.45	1.00	7.30		12.05
pm	pm	pm	pm		pm
9.25	9.25				pm
8.40	am	pm			pm
pm	pm	pm			pm
8.05	7.50	7.25			pm
am	am	pm			pm
8.12	8.12	7.15			pm
am	am	pm			pm
8.05	7.55	4.25			pm
am	am	pm			pm
4.15	8.30	6.40			pm
pm	pm	am			pm
4.52	9.23	8.03			pm
am	am	pm			pm
8.12	10.20				pm

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 23, 1894.

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The circumstances related in the letter from Elder Moon, which we publish on this page evince a deeper spirit of malignity than usual. And we must expect that this will be the case as we go on. But as the enemy becomes more bitter and unreasonable in his wrath, may we become more Christlike in our love and forbearance. The only power God's people have is that which comes from above. We trust that this power may rest abundantly upon those who are in the furnace of persecution.

For about two weeks, Elders W. W. Prescott and A. T. Jones have been addressing the students at the College on Biblical topics relating to personal religious experience and practical faith in the Scriptures. The lectures have occupied the hour from five to six p. m., daily. The meetings have in no way interfered with the regular work of the school. The truths brought out are just such as the youth need to have laid at the foundation of their life work; and the calm, clear, and rational way in which they are presented has, we trust, left a permanent impression for good.

One of our readers is quite agitated over the question of what he is to do with his papers, since we forbid his sending them to interested readers, and he does not know how to send them to the State depository. Perhaps others have also misapprehended our notice, and so we say that we have simply discontinued publishing requests for second-hand reading-matter in ordinary cases. We leave every one free to do what he pleases with his papers, recommending that they be sent to interested readers. But in cases where there is no opportunity to use them in this way, keep them carefully, and at the first opportunity give them to some one who will use them, or send them by some one who is going that way to your State tract society office. Those who desire papers should write to their State tract society office for them.

From what we know of the state of religion in Turkey, it would be one of the last countries in which to expect that bigotry would manifest itself in behalf of Sunday laws. But the letter from the superintendent of our work in southern Europe, H. P. Holser, lets new light upon that point. Imbecile, Mohammedan Turkey is ready to respond to the call of the "Two-horned Beast," "to them that dwell on the earth, that they should make an image to the beast which had the wound by the sword, and did live." Wrath is gathering for those who keep the commandments of God.

In spite of all difficulties the cause of truth is making advancement. The report of this week is not from the same part of the field as those that have recently appeared from brother Baharian.

It is entirely natural that those who lose friends by death should desire suitably to record the fact of their decease. But as the number of our patrons is being rapidly and largely increased, the demand upon our space for obituary notices correspondingly increases. At present we have dozens of these notices awaiting publication. May we not in view of these things ask our friends to make their obituaries as brief as consistent. We purpose to gratify all our readers in every right desire, but the space is precious, and every week matters of interest must lie over.

It is stated by the *New York Sun*, upon what is claimed to be good authority, that Monsignor Satolli will within a short time be made a cardinal; in fact, the red hat is now on its way to this country in charge of the pope's messenger. His appointment will include extraordinary powers, the most exalted to which any one can be appointed under the pope. The *Sun* says: "The raising of Satolli to the cardinalate and his appointment as legate *a latere* means that the church in the United States will be taken wholly out of the jurisdiction of the propaganda, and that the only appeal from Satolli will be to the pope directly."

A few weeks since, a canning factory at Madison, Ind., had a large quantity of tomatoes at the end of the Sabbath, which would not keep over Sunday. The manager, not desiring to ask his employees to work on Sunday, had the whole lot dumped into the river. No thought of giving to the poor what he could not use seems to have entered his head, lest they, too, should desecrate Sunday by canning them on that day. But alas! the latest report is that the poor people spent that Sunday fishing tomatoes out of the river! How that good man must lament the grasping nature of those Sunday desecrators, who would not let the tomatoes float on to oblivion!

Elder J. V. Himes, while stopping at the Sanitarium, has, at the request of friends, had portrait plates of Wm. Miller and himself prepared, and the pictures are now for sale at this Office. The size of the pictures is 6 x 8 inches; and they may be had singly or together on one card. The likeness of Elder Himes is very good, and he assures us that that of Wm. Miller is excellent, and he speaks from an association of eleven years.

The price fixed on the pictures is 25 cents for the two, or 15 cents for one, post-paid. Discount on quantities. We believe that many of our people will desire to procure these portraits.

Father Himes generously donates all the proceeds over the actual cost of plates and printing to our work in Australia.

THE GENERAL CONFERENCE BIBLE SCHOOLS AGAIN.

It was stated last week that Elder A. T. Jones would take charge of the school at College View during the first part of the term; but on account of necessary additions to his appointments for meetings, he probably cannot reach there before the close of the second week. The committee considers itself fortunate in securing for this purpose the services of Elder L. A. Hoopes. He will have charge during the entire term. Professor W. W. Prescott will be present at the opening of the school, and will probably remain several days to render such assistance as circumstances may require.

The prospects before the school are very encouraging. We shall expect most excellent results. For statement of arrangements see REVIEW of last week. GEN. CONF. COM.

NOT EVEN TOLERATION.

The people of the State of Maryland seem to have made up their minds that liberty to worship God according to the dictates of the individual conscience is the thing of the past. Oct. 6 and 7 in the year of our Lord, 1894, some Seventh-day Adventists were worshipping in their own house of worship, in the village of Shady Side, not far from the capital, when their place was surrounded by a mob of men who threw bricks and stones against the house, and through the windows, making such a noise that it was impossible for the minister to go on with the service. The house of worship was considerably damaged, and one of the brethren was very roughly handled by some of the men engaged in making the disturbance. The minister was informed that if he did not leave the place, he would be treated to a rope around his neck, and many other like things.

All this occurred on the first date mentioned, which was the Sabbath, and the Adventist people were informed that their meetings must be discontinued or they would be broken up. They attempted to hold meeting again on Sunday evening, and the mob again appeared, some of the men going into the house and publicly insulting the minister. On this occasion the brethren took the precaution to secure the names of fifteen or twenty of the leaders of the mob, and they were reported to the authorities. Fifteen of the men were arrested and brought before the court on Monday, the 8th, but were immediately discharged on a technicality. Many of the men implicated in this lawless business were members of so-called Protestant churches of the place; but while these men escape justice, the poor Adventist minister will probably have to serve a term in jail for picking up a few tent stakes on Sunday morning, one of these good people having been stationed to watch him. He is now under bonds to appear for trial on Monday, Oct. 22. Truly, "justice standeth afar off; . . . and equity cannot enter."

ALLEN MOON.

KEENE INDUSTRIAL SCHOOL.

Twenty hours' work a week is all that this school insures. No one should come to the school without first seeing a calendar or corresponding with the principal. School begins Nov. 14, and all who expect to be present are requested to notify the writer at once.

Keene, N. H.

C. B. HUGHES.