

The Advent Review and Herald

HOLY BIBLE
Elihu Smith
box 686

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.

VOL. 72, No. 40.

BATTLE CREEK, MICH., OCTOBER 1, 1895.

WHOLE No., 2136.

The Review and Herald,

ISSUED WEEKLY BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,
BATTLE CREEK, MICHIGAN.

\$2.00 a Year, in Advance. When donated to friends, \$1.50.
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to

REVIEW & HERALD, Battle Creek, Mich.

[ENTERED AT THE POST-OFFICE AT BATTLE CREEK.]

EVERLASTING LOVE.

BY FANNIE BOLTON.

(Avondale, N. S. W., Australia.)

"I HAVE loved thee with an everlasting love; therefore with loving-kindness have I drawn thee."

"I've loved thee with an everlasting love,"
Saith the great Lord of glory from above;
"Therefore with loving-kindness have I drawn
The soul whom I have placed my love upon."

"Loved with an everlasting love!" This word
Bringeth unbounded comfort, O my Lord;
This is the love we long for, lost and lone,
A love that makes us evermore thine own.

The love of earth fails so! Decay and dross
Mingle with all its beauty. Dust and loss
It falls at last, leaving us crushed and low
Beneath the idol we have worshiped so.

But thy love, vast as space and deep as loss,
Sounded alone by plummet of the cross,
A rock beneath our feet, gold tried by fire,
Enduring, lo, it meets the soul's desire.

Here, then, from all sad longings and vain hopes
We cut away the binding cable ropes,
Reach up and catch the cord of love divine;
We come, Lord Jesus, to be wholly thine.

Loved with a love unending! O sad heart,
Mourn not that thou art desolate, placed apart.
One stands beside thee where thou'rt bowed
with shame,
And lo! his palms are graven with thy name.

Loved with a love unending! Lo, his side
Bears yet the wound when for thy sake he died;
Look how his eyes dwell on thee from above.
He whispers, "Loved with everlasting love."

Turn, then, and lift thine arms, and on his breast
Know thou may'st lay thy weary heart and rest.
Redeemed, restored, at last with him thou'lt
move

In courts of God in everlasting love.

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.

RULE IN THE FEAR OF GOD.

BY MRS. E. G. WHITE.

THE Searcher of hearts said of Abraham: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." The Lord selected Abraham to be his human representative upon the earth, because he knew that Abraham would cultivate home religion, and would educate his household in the knowledge of the only true God. He knew that the fear of the Lord would circulate through his tents. He who blesses the habitation of the righteous, said, "I know him." On the part

of Abraham there would be no betrayal of sacred trust, no yielding to any guidance save the Lord's. The law of God was to govern all human intelligences, and Abraham determined to keep it. He knew that he was answerable alone to the Lawgiver.

The Lord is our judge, the Lord is our law-giver, the Lord is our king, and parents and children are to be obedient to him. There is to be no oppression on the part of the parents, no disrespect and disloyalty on the part of the children. Both are to be guided by the laws of our Heavenly Father, who gave Jesus to be the propitiation for our sins. The law of God is an emanation of infinite love, and naught but blessing can result to him who administers and to him who obeys that law. In the great moral standard the Lord has given rules by which we are to be guided. Transgression is a violation of the principles of holiness. God's will is to be paramount. The High and Holy One who inhabiteth eternity, declares that his people shall keep the way of the Lord. Every way that man may devise, that deviates from the way of the Lord, will be found to be the path of the destroyer.

We are not to inquire, What is the practice of men? or, What is the custom of the world? We are not to ask, How shall I act in order to have the approval of men? or, What will the world tolerate? The question of intense interest to every soul is, What hath God said? We are to read his word and obey it, not swerving one jot or tittle from its requirements, but acting irrespective of human traditions and jurisdiction. Neither parents nor children will prosper except as they endeavor to reach the great standard of righteousness. We are not to do as did Adam, and act upon some other word rather than the word of God. Adam's departure from the word of God opened the floodgates of woe upon our world. Should not the result of Adam's disobedience be sufficient to warn us from the way of transgression? With Adam's example before us and the dire consequences of his sin, shall we venture to transgress, because the great deceiver would entice us from obedience to the word of God? Shall we wander away from our Maker? or shall we inquire, What is the way of the Lord? To refuse to keep the way of the Lord, and to listen to the voice that leads away from God's great moral standard, is to venture upon forbidden ground; and in presuming to follow his own way, man arrogates to himself wisdom superior to the wisdom of Him who is infinite and omnipotent.

Many in the Christian world are walking in the darkness of falsehood and error, and placing their wisdom above that of their Creator. Parents do this when they choose some other way than the way of the Lord, and lead their children in the same paths that they themselves in their blindness have entered upon. They do not feel under any obligation to walk with pleasure in the way of the Lord, because in so doing they would have to lift the cross, and therefore they do not lead their children in the path of truth and obedience. They act the same part as did the first deceiver, and become disloyal themselves, and through setting them wrong

example, they lead their children into disloyalty. O how many are abusing the grace of God! Although they make a profession of following Christ, they know not the day of their opportunities and privileges.

"Thou shalt love the Lord thy God with all thy heart, and . . . thy neighbor as thyself." What a change would be wrought in our world if men would keep the way of the Lord, giving supreme love and loyalty to God, and manifesting love and respect for their neighbors. Those who would do this would manifest the character of Christ, and would continually exercise justice and mercy toward their fellow-men. Should representative men keep the way of the Lord, they would point men to a high and holy standard. Those in positions of trust would be strictly temperate. Magistrates, senators, and judges would have a clear understanding, and their judgment would be sound and unperturbed. The fear of the Lord would ever be before them, and they would depend upon a higher wisdom than their own. The Heavenly Teacher would make them wise in counsel, and strong to work steadfastly in opposition to all wrong, and to advance that which is right and just and true. The word of God would be their guide, and all oppression would be discarded. Lawmakers and administrators would abide by every good and just law, ever teaching the way of the Lord to do justice and judgment. God is the head of all good and just governments and laws. Those who are intrusted with the responsibility of administering any part of the law, are accountable to God as stewards of his goods.

The Lord has given instruction to lawmakers, and has said, "Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor." He that rules over men should rule in the fear of God. The prophet says, "He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." Those who take upon themselves the responsibility of governing men, will have to give an account of all the works they do.

Every man, woman, and child is God's property, and has been bought with a price, even with the infinite price of the precious blood of the Son of God. God will not tolerate injustice from man to his fellow-men. He will not pass over oppression and wrong. Men in office cannot permit the practice of injustice and yet be clear from the judgment of God. For the sake of their own souls, and for the sake of the souls of others, men in positions of trust should seek to do good to their fellow-men, representing the character of the great Lawgiver. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." It is not God's design that men should be cold, hard-hearted, and oppressive toward their fellow-men, and they will not be excused in being oppressive simply because they are invested with authority. Every work is to be brought into judgment, and every secret

thing, whether it be good or whether it be evil, and every man will be rewarded according as his work has been. Those who practice injustice and oppression set at naught the authority of God, and declare by their actions that they have no regard for the word of Christ, who has purchased redemption at an infinite cost. Men should remember that no matter what customs have prevailed, no matter what laws have been brought into existence, the great Lawgiver is to be obeyed. God's law is to hold the supreme place, and is not made void by the maxims, customs, and inventions of men. Those who devise laws contrary to the law of God, will be brought into judgment, and will receive according to their dues.

"Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it. And though they say, The Lord liveth; surely they swear falsely. O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction; they have made their faces harder than a rock; they have refused to return. Therefore I said, Surely these are poor; they are foolish; for they know not the way of the Lord, nor the judgment of their God. I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God; but these have altogether broken the yoke, and burst the bonds. . . . Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not; fear ye not me? saith the Lord; will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? . . . The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" "If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous [those who respect and honor the law of God, the foundation of all government in heaven and in earth], and condemn the wicked."

"Thou shalt therefore obey the voice of the Lord thy God, and do his commandments and his statutes. . . . And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth; and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face; they shall come out against thee one way, and flee before thee seven ways. The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall establish thee a holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. . . . If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, the Lord thy God; then the

Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. . . . Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed."

"For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil. . . . Therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days."

One of the most deplorable things upon the earth is the fact that there are passionate governors and unjust judges. They forget that they are under the authority of the great Governor, the all-wise God, and that he is above every ruler, prince, governor, or king. Rulers are God's servants, and they are to serve their time as his apprentices. It is for their good that they faithfully follow the plain "thus saith the Lord," keeping the way of the Lord to do justice and judgment. They are to exercise their powers without partiality and without hypocrisy, refusing to be bought or sold, scorning all bribes, and standing in moral independence and dignity before God. They are not to connive at one act of dishonesty or injustice. They are not to do a base, unjust action themselves, nor to sustain others in acts of oppression. Wise rulers will not permit the people to be oppressed because of the envy and jealousy of those who disregard the law of God. It was this spirit that ruled the scribes and the Pharisees in their condemnation and crucifixion of the world's Redeemer. All need to keep eternity in view, and not to act in such a way that God cannot ratify their judgment in the courts of heaven.

Not long hence it will be found that it is no light matter to work against God in a single instance. Not long hence it will be found that the approval of God is worth more than any amount of silver and gold. It will be found that to every action there has been an invisible witness who has taken cognizance, and has written it in a book, so that every man will be judged according to what he has done, whether it be good or evil. In that day sentence will be pronounced against every one that has done evil, whether he be Jew or Gentile, small or great, rich or poor, free or bond. The wise man says, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him."

BITTER ROOTS.

BY ELDER F. D. STARR.
(Battle Creek, Mich.)

"LOOKING diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Heb. 12:15.

The agriculturist will readily see the force of this illustration. The work of grace is represented in the word of God in a great variety of ways. To the fisherman it is symbolized by the net cast into the sea, that gathered of every

kind. Knowing the tactics of the fisherman, the disciple is better able, by making an application of the parable, to become a fisher of men. To the shepherd, and to all others who are familiar with the care of a flock, the parable of the "lost sheep" is given by the Good Shepherd himself.

The housekeeper has the same truths illustrated to her by the leaven in the meal, by the lost piece of money, etc. To the fruit-raiser the same instruction is given by means of the parable of the vineyard. To the farmer and to any who wish to understand the things concerning the kingdom of God, the parable of the sower, the wheat, the tares, etc., is given. To the gardener, and to all who know anything about tilling the soil, comes the apt illustration of the noxious weeds that must be so diligently eradicated from the soil, lest the useful products be choked out, and the ground become foul with poisonous, pestiferous seeds that produce nothing but a rank growth of worthless plants.

The illustration was used by Moses in his final warning to Israel, as we read in Deut. 29:18: "Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood," or as the margin reads, "a poisonous herb."

By comparison we find that the language of Paul in Heb. 12:15 is very similar to this in Deuteronomy. The immoral effects of contagious evil propensities are strikingly like the evil results of noxious weeds upon the soil.

There are many varieties of these bitter roots. One of these is mentioned in 1 Tim. 6:10: "The love of money is the root of all evil," or as the German reads, "a root of all kinds of evil." It is not the only root; but it is indeed a "root of bitterness." The poor drunkard, born perhaps with a taste for liquor, does not drink because of his love of money, but the man who runs the saloon at which the poor victim spends his dollars, carries on the infernal traffic from that very motive. So with many an illegitimate business, the love of money has prompted the one who ruins the bodies and souls of men to take up his degrading avocation.

Said our Saviour: "Take heed, and beware of covetousness." The roots of this evil strike deep into the heart, and are often difficult to discover. If allowed to grow, the fruit produced will be bitter in the extreme and ruinous to the soul.

Envy is another bitter root that will choke the good seed of love. "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." James 3:14. "The spirit that dwelleth in us lusteth to envy." What close work is needed here in searching the corners of our spiritual garden to see that none of this hateful weed is there.

"Bitter words" are mentioned in Ps. 64:3. Whence come the bitter words, so often heard in the family circle and elsewhere? The mouth that is "full of cursing and bitterness" empties out only that of which the heart is full, hence these bitter, malicious feelings must be rooted out from the mind. The apostle says, "Let all bitterness . . . be put away from you." Eph. 4:31.

To the same intent he says in Col. 3:19: "Husbands, love your wives, and be not bitter against them." What a vast amount of bitter feelings the judgment will reveal as existing between members of the same families. Look diligently lest a bitter root of this nature trouble you, and many others be defiled thereby. There is a way mentioned in Prov. 5:4, the result of which is bitter as wormwood, yea, "more bitter than death," as stated in Eccl. 7:26. How many poor wretches have found out the truthfulness of this warning.

The result here mentioned is the final termina-

tion of a career that begins in impurity of mind and mental violations of the command of God, that requires chaste thoughts, words, and deeds. Would we avoid partaking of the bitter fruit? Then let us look well to the garden of the heart to see that no root of bitterness of this sort is permitted to spring up there; its fruit will be gall and wormwood.

While looking diligently for these bitter roots, we may remember the exhortation of the second verse of this chapter (Hebrews 12), "Looking unto Jesus," etc. Looking within, and discovering there the bitter weeds, we might become discouraged if it were not for the fact that at the same time we may look unto Jesus, who will work mightily for us and help us in this conflict. Through him can every plant that the Heavenly Father has not planted be rooted out.

THE SCHOOL TRUANT LAW.

BY WILLIAM A. WOOD.

(New Troy, Mich.)

THE season has come when the public schools are opening for another year, and with it, in certain localities, has come a vigorous movement to enforce an existing law, which requires parents to send their children between the ages of eight and fourteen years to school. This is working perplexity in the minds of some of our brethren and sisters, who have been keeping their children at home to save them from the evil influence of public-school associations.

The officers say they are going to enforce the law thoroughly, and in one or two cases which have come under the writer's observation, certain neighbors have their eyes on the children of Seventh-day Adventists in their district, and intend to compel them to go to school whether they desire to or not. Now the question with us is, What is the right position to take?

It is true that the influence on our little ones, whom we love and desire to shield from the flood of evil, is awful in its downward tendency, and our hearts ache as we contemplate suffering our sons and daughters to be exposed day after day to this danger. But, brethren, does it necessarily follow that because we go among those who do evil, we must yield to the evil? "God forbid." Is not Jesus able to keep our children from falling, even though they do go to school? Does he not say, "Where sin abounded, grace did much more abound"? Rom. 5:20. It is true that while we are in the world, we are not of the world. And does not that imply the power to keep us from becoming of the world? Does not Jesus himself pray, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil"? It has seemed to us that it was our duty to keep our children away from school for the reason that if we seek God for their salvation, by praying earnestly that he would keep them from the evil that is in the world, and then deliberately send them, in their youth and weakness, right into the midst of continual temptation, and constantly among those who care nothing for the truth or for God, it would be tempting God, presuming on his love and care to save them from falling, and that therefore it was a matter of conscience that we did not presume upon God, but that we kept them from the school and then we could trust the Lord to save them from sin.

This would appear more like the true position if our Lord had not told us, "Let every soul be subject unto the higher powers." Rom. 13:1. "The higher power," the civil government of the land in which we live, says, "Every parent, guardian, or other person . . . shall be required to send children between the ages of eight and fourteen years to a public school four months in each year."—"Michigan School Law," chapter 20, Section 1. Not to do this, then, when we are notified and ordered to do so, would be not

to take a conscientious position, but would be to "resist the power."

What is a conscientious position? It seems to the writer that conscience is involved in matters of civil law only when that civil law demands something that God has forbidden; when it requires of us that which the Lord has a command against; when to obey the law would compel us to disobey God. If the civil law says to us that we must work on the Sabbath, then it becomes a matter of conscience, and we refuse. But when it says that we shall send our children to the public school, is it a matter in which we would disobey God? "Where no law is, there is no transgression." Rom. 4:15. Of course it is better to send our children to schools of our own, or to a private school with some brother or sister, or to school them at home. This would meet the demands of the civil law and would also be pleasing to the Lord; but where there is *no possibility* of placing them in any of our denominational schools or under the care of any of the brethren or sisters, and it is not possible, on account of lack of education or time, so to school them at home as to meet the requirements of the school law, let us, rather than to stand out against the neighbors and school officers when they come to us backed up with the "ordinance of God" (Rom. 13:2), cheerfully acquiesce, and send our children to the public school at least four months in the year. Let us show them that we are a "law-abiding people," as we always claim to be.

There are many things which we would choose differently, which we are obliged to do, rather than resist the laws of the land, and so unnecessarily bring upon ourselves the enmity of the public, and give them an opportunity to say that we are a stubborn and law-resisting people. We know Christ told Peter that the "children were free" (Matt. 17:26), but that he might go and pay the tribute money lest they "should offend them." This was as much as to say that the tribute money was not really due from himself and Peter, but as long as there was no command of God against paying tribute money, he would be subject to the power, and pay it just for the sake of keeping from giving offense. This it would seem is being subject for wrath's sake. Rom. 13:5.

□ Well, says one, *must* I let my dear little ones, so carefully guarded from evil habits, go where they will be exposed to these evils? Jesus says, "Lo, I am with you." "My presence shall go with thee" (Ex. 33:14), and also, "He shall give his angels charge over thee, to keep thee in all thy ways." Ps. 91:11. Let us teach our children these things. When Satan says, Never mind what the laws of the land say, keep your children out of school; for just as surely as you let them go, they will be overcome and drawn down toward evil, let us say, It is written that He is able to keep us from falling and to present us *faultless* (Jude 24), and then teach this diligently to our children. Deut. 6:7. They will catch the spirit of it, will see the reasons for it all, and will see more value to the keeping power of the Lord, than ever before, or than they ever could if never subjected to real temptations.

It is weakness, when the Lord says we should go to school according to the laws of the land, for us to draw back and say, I am afraid I cannot be kept. Greater will be the Saviour's glory if in obedience to what does not conflict with his command, our loved ones are exposed to temptations, and in answer to our prayers and theirs, he keeps them from the evil thereof; and stronger will be our faith.

The writer and his wife, both school-teachers for twenty years, have in the past felt as many of the brethren and sisters feel, and have kept their children strictly away from school, teaching them at home; but now, under the press of other cares, and under circumstances which render it impossible to give them care in these

matters, and under the influence of greater trust in a mighty Saviour and advancing light shining on these lines of truth, they are sending them to a public school, and firmly believe, with the children, the promise, "My grace is sufficient for thee." 2 Cor. 12:9.

Brethren, the Lord wants us to have an education. He wants us to be an intelligent people. Satan wants us to be ignorant and unlearned so that we will be slower at learning and receiving the things of God. Let us feel that school is useful and needful, and that the Lord can and will keep us when being subject to the powers that be in all lawful directions.

LONGINGS.

BY ELDER L. D. SANTEE.

(Galesburg, Ill.)

This life has its conflicts and trials,
And imperfect its measure of love;
But faith that will take no denial
Receiveth a strength from above;
But there's an immortal existence
Where the ransomed shall shine as the sun,
The carnal mind give not resistance,
And the will of the Father be done.

O lead me, dear Lord, for I'm lonely;
I long to be nearer like thee;
To be fashioned like thee, and thee only,
And forever from evil set free.
With thee I would enter life's portal,
And joy in the soul's glad release,
Where the ransomed ones, pure and immortal,
Are crowned with the lilies of peace;

Where the shadowless sunshine of heaven
Gleams brightly on parent and child;
Where brother and sister are given
White robes that no sin hath defiled;
Where as deep as love's fathomless ocean
Shall the joys of the saved ever be;
Where the spirit e'er fills with devotion,
And the soul is from sorrow set free.

O I want the dear lips that are breathless
To speak in the old tones again,
And I want all my loved, pure and deathless,
And ever with them to remain;
And I say to the seasons, "Roll faster
Through this earth-life so clouded and dim,
And haste the glad day when the Master
Shall gather the children to him."

"BLESS" AND "BLESSED."

RY ELDER G. D. BALLOU.

(Baltimore, Md.)

LET us consider these words; there is light in in them. "Bless" is from the same root as "bliss" and "blithe." The first grand idea in the definition is "to make joyful and happy." Another grand idea is "to give expression to our joy by ascribing praise and honor and glory to God, our Creator."

The first idea is well illustrated in the words, "sent him to bless you, in turning away every one of you from your iniquities;" the second in the psalmist's words, "Bless the Lord, O my soul; and all that is within me, bless his holy name." Again, the first idea is illustrated in God's blessing upon Adam and Eve. He made them to be joyous and happy, and to increase this happiness he made them fruitful, so the whole earth might be filled with joy and praise. Again, God "blessed the seventh day." How? By being glad and joyful in it. On this day the Creator, who "fainteth not, neither is weary," was "refreshed;" and on this day, with the rejoicing Creator, "the morning-stars sang together, and all the sons of God shouted for joy."

The purpose for which any memorial day is first used, decides the manner of its observance ever afterward. The manner of the observance of the first Sabbath is what gives character to the institution. God and all heaven rejoiced on the first Sabbath day in the finished work of creation. So God exalted the seventh day above other days by his example of rejoicing in it. Only those will honor God and keep the Sab-

bath exalted, who rejoice on this holy day, who see the Creator's power in his works, and feel a sense of that creative power working in their own being. In this light can we not better appreciate what God means when he says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a *delight*, . . . then shalt thou *delight* thyself in the Lord"?

This takes the Pharisaic rigor and Puritanic gloominess out of the Sabbath. "The Sabbath was made for man, and not man for the Sabbath." He may, rather than hunger on this day of rejoicing, pluck the ears of corn if necessary to stop his hunger. It is not a day in which the physical man should be warped and twisted into painful observances and forced conditions of service, nor is it a day for the physical man to run riot in self-indulgence or loll in listless idleness. "To keep it holy." Not for physical but for spiritual uses. Keep it as God kept it—a day of delight, a day to triumph in the works of his hands. "Blessed is the man that walketh not in the counsel of the ungodly. . . . But his delight is in the law of the Lord." Again, who only will see this blessedness in God's holy rest day?—Only those who see God in all his works and realize creative power in their own souls preparing them for worship in the Eden restored.

WHEN THE "HEART IS RIGHT."

BY ELDER J. P. HENDERSON.
(Camp Point, Ill.)

ONE of the fallacies of religion specially upheld in this age is that it does not matter so much what we believe, if the "heart is right." The "right heart" here referred to is supposed to be one that is kind and charitable, and one that has something of a devotional spirit. The popular current of theology sees no deeper than what casually makes up the outward appearance of a man's character; but the heart that is right in God's sight is made up from the fundamental principles of truth ingrafted into a man's life, and not from what may be the outward appearances. Nothing can be more sure than this. "Sanctify them through thy truth; thy word is truth." "God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth." 2 Thess. 2:13.

It is impossible for the heart to be right in the sight of God through a belief in, and an adherence to, error. There are certain principles underlying the character of each individual. These principles may be frescoed with what the world would consider a "right heart," such as love, kindness, charity, etc., yet if the individual is a heathen, all his "goodness" does not make him a Christian. An infidel or a deist may be the most influential man in the town. He may be generous and hospitable in the extreme, but it does not make him a Bible Christian, nor would the act of simply placing his name on the church-book help the matter. Courtesy and kindness of heart may be found in people of every nation and religion; yet a pagan or a Mohammedan or even a Jew is not a Christian. Their principles do not accord with that belief. An error, though it may be sanctified by Protestantism, cannot make the one who adheres to it a follower of Christ.

"The gospel is not simply a system of ethics or a code of good manners." "Speak thou the things which become sound doctrine." Titus 2:1. We are to "know of the doctrine, whether it be of God." John 7:17. No one can know and speak of the things of sound doctrine, except he understand what sound doctrine is. It is in vain to teach for doctrine the commandments of men, and think that through them we can worship God in spirit and in truth.

Without an intelligent and firm belief in doc-

trine, one is very liable to be perverted from the truth. We come in contact with positive minds which have been steeped in error, and unless we have the truth deeply imbedded in us, we are liable to become unsettled and overthrown.

To "speak that we do know" (John 3:11), and be able to give a reason for the hope that is within us, is to be assured that we have the truth; but if we are in doubt, error much more easily affects us, and we are liable to be led astray. "The wavering yield to those who are firm in their convictions."

A heretic is one who "upholds error in doctrine." The apostle Peter warns his followers against such as bring in damnable heresies by reason of whom "the way of truth shall be evil spoken of." 2 Peter 2:1, 2.

The way to get a "right heart" is to have it converted to the doctrines of truth, renewed in the Spirit of God, transformed into the image and likeness of our Saviour. There will then be a hungering after his word, and the Spirit will guide into all truth, so that the foundation of character will be "rooted and grounded in love." The result of such conversion will be love, joy, and peace, together with such other Christian graces as go to make up a noble life, all flowing from a pure principle that is within.

"BREAKING DOWN THE MORALS OF THE PEOPLE."

BY ELDER J. F. BALLENGER.
(Tekonsha, Mich.)

IN conversation with a minister who favors Sunday legislation, he gave as his reason for so doing that "Seventh-day Adventists were taking off the restraints from the people to keep Sunday, and therefore were breaking down the morals of the community." Perhaps there is no assertion that our opponents use against us that has more weight with a certain class of people than this accusation.

But when the facts are clearly brought out, it will be seen that we have a practical illustration of the fable of the wolf and the lamb which came to the running brook to drink. The wolf being above the lamb, he plunged into the stream and roiled it up, then accused the lamb of fouling the water so he could not drink. But when the lamb showed him that it could not be possible, as the water was running from himself to the lamb, and that it was the wolf that was doing the dirty work, the wolf pounced upon the lamb and devoured him. When it is seen that the Sunday-law advocates are the very ones that are fouling the moral stream, and we make the people see it, then they accuse us of breaking down the morals of the community, and ask the State to give them the power to "crush out Seventh-day Adventists."

Let us examine this question of morals, and see who the guilty parties are. What is the true standard of morality? Webster defines morality thus: "The relation of conformity or non-conformity to the *true moral standard, or rule*." He further says, "The moral law is summarily contained in the decalogue written by the finger of God on two tables of stone, and delivered to Moses on Mount Sinai," and refers to Exodus 20 in proof of this definition. Had we space, and were it necessary, we could quote from the writings of almost every denomination in Christendom to prove that they have always held the ten commandments as the only true standard of morality.

This being so, we ask, Where is there a Christian denomination that is trying harder to get the people to come to Christ, confess their sins, receive pardon and the Spirit of God, to write the ten commandments upon their hearts, and thus conform their lives to the great moral standard, than Seventh-day Adventists? We know of none, yet we are accused of "breaking

down the morals of the community." And all this, too, because we are trying to get the people to obey the fourth precept of the moral law, *just as it reads*. The Author of the moral law spoke with his own voice and wrote with his own finger that "the *seventh day* is the Sabbath of the Lord thy God; in it thou shalt not do any work." That is just what we say, too; and for this we are accused of breaking down the morals of the community. Reader, can you not see that this accusation is just as far from the truth as anything can be?

But now let us see what our accusers are doing. While they admit that the ten commandments are God's standard of morality, they go to work and erect a standard of their own, which is in direct opposition to God's standard; and then, because we do not conform to their standard, they say that we are breaking down the morals of the community. Is it not evident to all that to urge the people to conform to any standard of morals that is opposed to God's standard, is breaking down the true standard of morals?

When our opponents set up a law, one command of which says, The first day of the week is the Christian Sabbath, or the Puritan Sabbath, or the American Sabbath (they are not particular which), is it not plain that they are opposing God's law, the fourth commandment of which says, "The seventh day is the Sabbath of the Lord thy God"? Then when they ask the State to compel the people to obey their Sabbath law, are they not asking the State to break down the morals of the people? Nothing can be plainer.

If God's standard of morality, with a commandment to keep the seventh day holy, is a perfect, uncorrupted standard, then a standard of morals with a command to keep another day that God has never made holy, must be an imperfect, corrupt standard; and to compel the people to obey such a standard, is to compel them to be imperfect and corrupt just so far as it opposes God's perfect and uncorrupt standard.

If any organization should set up a law of ten precepts, one of which should say, Thou mayest bow to graven images, all could readily see that it would conflict with God's standard of morality; and if the authors of that law should ask the State to enforce it upon the people, every one can see that it would be asking the State to break down the morals of the community. The principle is exactly the same in both cases. The same God that said, "Thou shalt not make unto thee any graven image. . . . Thou shalt not bow down thyself to them, nor serve them," said also, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work."

No one will dispute that the commandment which forbids the worship of idols is a *holy* command, because commanded by a holy being, and God himself calls the seventh-day Sabbath, "My holy day." Isa. 58:13. To change either one of these commands would make them unholy. To set aside the second commandment and worship idols, would be an unholy act. To set aside the day that God made holy and put another day in its place, would also be an unholy act. Then for the State to force the people to commit unholy actions, would be for the State to break down the morals of the people. And this is just what our accusers are doing, and then, like the wolf in the fable, they turn and accuse us of fouling the moral stream.

Thank God, the day is just at hand that will make known to all who are the ones that are holding up the true standard of morality, and who are those that are breaking down the morals of the community. But the saddest feature of all is, many will see it when it is too late.

"The friends I love may turn from me;
Their words unkind may pierce me through;
But this my daily prayer shall be,
Forgive; they know not what they do."

Special Mention.

MIRACLES OF HEALING.

OUR attention is frequently directed by the papers as well as by correspondence to the manifestations of miraculous powers in the healing of the sick. In both these ways has one Francis Schlatter, a poor shoemaker in Denver, Col., been referred to, also a unique personage who has mysteriously appeared in New Mexico. The latter is said to have the garb of a cowboy, and both have the mien of a saint, the humble compassion of a saviour. These men are reputed to heal the multitudes by a touch of the hand. Immense throngs crowd them daily. Whether they pretend to any greatness or no, the people call them second Christs. We doubt not that the published stories are exaggerations, but we are not disposed to dispute that they have some foundation in truth.

But there is nothing in these cases or in the case of Mrs. Woodbridge, or any of the many healers now extant, that needs for one moment to unsettle the mind of any. These are signs of our times. And as we believe the Bible and the testimony of the Spirit of God, we will look for them to increase in their deceptive power. Our Saviour speaks of the power of these deceptions as being so great that if it were possible, they would deceive the very elect. Other scriptures speak expressly on that point. The Spirit of prophecy says of the time just before us: "Persons will arise pretending to be Christ himself, . . . they will perform wonderful miracles of healing, and will profess to have revelations from heaven contradicting the testimony of the Scriptures." This power is from beneath. Let no one be deceived. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." That settles it. He who rejects or repudiates the truths of God's word is not of God, no matter what the appearances may be. T.

INFALLIBILITY CANNOT CHANGE.

POPE PIUS IX. established the rôle in which the papacy was to pose, when Italy became united and the temporal power ceased. It was to shut himself up sullenly in the Vatican, and claim to be a prisoner. A strange prisoner he is, surely, when he has the key to his own prison, can range his colossal palace and ample grounds at pleasure, can go anywhere in Rome with the utmost freedom, and even anywhere on earth that he pleases. But he imagined it would aid his cause, to maintain that fiction before the world. An editorial note on this point in the *Independent* of Sept. 19, reads as follows: "What a pity the Vatican is so entangled with policy of Pius IX. If Leo XIII. were free to treat the twenty-fifth anniversary of the occupation of Rome, as his statesman-like views and broad sympathies might dictate, he could win the love of the whole Italian nation. Italians would feel that they could be loyal to both country and to Church. As it is, the Vatican vainly contends, in sullen implacability, for a condition no more possible than the restoration of the old pagan empire." But the *Independent* forgets that Pius was "infallible," and therefore his policy must be carried out.

U. S.

ANOTHER ADVENTURE ENDED.

By the arrival of the steam whaler "Kite" at St. John's, N. F., another polar expedition has come to an unsuccessful end. The love of adventure has an ample scope for gratification in the pursuit of that much-longed-for phantom, the north pole. Several men have fully satisfied their hankering for hair-breadth escapes just for the fun of it, in those northern regions. Whether Lieutenant Peary is also satisfied, we have not yet learned, but as this is only his second trial, he may need to go the proverbial "three times and out."

For two years he has been in Northern Greenland. A ship was sent for him last summer, but he declined to return with it, though his wife and the most of his party came. He was left with one companion besides his cook. His wife devoted herself to the work of sending another expedition for him this year. She lectured and solicited means, and last July was successful, with the help of others, in starting the "Kite" with quite an outfit of scientific men. They fortunately found the men soon after their arrival, but they were in the last stages of starvation, and their deliverance came not a day too soon.

Lieutenant Peary has not reached the pole, nor surveyed the eastern coast of Greenland, as he hoped to do. However, the scientists who went with the "Kite" came back laden with the trophies of search, and their success in a measure makes amends for Peary's failure. Who'll be the next? T.

PROTESTANT FREEDOM IN SOUTH AMERICA.

It is presumable that the readers of the REVIEW have been interested in the efforts of the Methodist Ministers' Meeting of Chicago to gain for their co-religionists in South America, and for all Protestants, that religious freedom which Catholics possess in this country.

In response to the urgent requests of these Chicago ministers, Cardinal Gibbons laid the matter before the pope, and finally the papal secretary addressed a letter to Rev. John Lee, in which he declared these disabilities related solely to the civil laws of those countries, and carried the idea that the Catholic Church was not to blame, and had nothing to do with the matter.

This position was hardly satisfactory to the Protestants of this country, who know how great an influence the Catholic Church has in those countries, and that the laws generally are made by devout adherents of that church. The feeling of American Protestants was well expressed by the *Chicago Tribune*, which in its issue of July 31, said:—

"As to the matter of the reply, there can hardly be any doubt if an official investigation is made, that the contention of the cardinal secretary of the Holy See to the effect that the condition of things in the South American States is dependent upon the civil laws, will be shown to be a technicality, since in the States named the civil laws are inspired by the Roman Catholic Church. The control of the church over law in those republics is all powerful. Hence it has the power to obtain for Protestants there the same degree of liberty which Roman Catholics have here."

Many others of the leading periodicals of this country have referred to this matter, and all have urged that it should be pressed until the papacy shall be compelled to show its hand; but up to the present time the pope has made no effort to ameliorate the condition of the

Protestants in those countries, nor is it likely that he will do so.

The Methodist Ministers' Meeting, however, is determined to keep the matter before the people, and to this end letters have been addressed to many distinguished men, asking them for their views upon the question. These replies are published in the papers, and thus the attention of the public is being drawn more and more to the matter.

Three letters received by Mr. Lee are so interesting that they are herewith inserted. The first is from Justin M'Carthy, leader of the Home-rule party in the British Parliament, a Catholic, but evidently a believer in religious liberty:—

"No. 73 Easton Terrace, London, Southwest, Eng., Aug. 9, 1895.

"DEAR SIR: I have read your letter just received with great interest. I feel no doubt whatever that the influence of the pope will be exercised in securing for Protestants in the South American republics the same liberty of conscience that is enjoyed by Roman Catholic citizens of your country. I need hardly say that your purpose has my fullest and most cordial sympathy. I thank you much for your kindly words with regard to myself and my writings.

"Very truly yours,

"JUSTIN M' CARTHY.

"Rev. John M. Lee, M. A."

Mr. M'Carthy's hopes are not shared by the celebrated English historian, Lecky, who responds as follows:—

"Vosbergen, Guiderland, Aug. 17, 1895.

"DEAR SIR: I wish you all success in your efforts to obtain a repeal of the grossly intolerant laws about Protestant marriages which exist in some of the South American States, but I shall be much surprised if you obtain any real help from the Vatican. Such laws were once general in Roman Catholic countries. They were always inspired or suggested by the priests, and they were only abolished when the political power of the church was restricted or overthrown.

"Yours faithfully,

"W. E. H. LECKY.

"Rev. John Lee, Chicago."

But if these two letters are interesting, a letter from the English poet, Swinburne, is especially so, since he not only tells what the papacy has been, what it is, and what it will be, but expresses the belief that this effort of the Methodist ministers of Chicago is but an idle waste of time. Thus he writes:—

"The Pines, Putney Hill, London, Southwest, Eng., Aug. 12, 1895.

"DEAR SIR: I am no less honored than gratified by your expressed wish for my opinion on so practically grave a question as that on which you ask for it. I can only say that it seems to me a somewhat wanton waste of time to apply directly or indirectly to cardinal or to pope for any relaxation or modification of the most monstrous claim ever put forward by the church. Force, and force alone, could obtain even a show of justice, decency, or fair play from the ministers and agents of a religion which has never yielded one jot of its atrocious pretensions except under sheer compulsion of absolute necessity.

"Yours most sincerely,

"ALGERNON CHARLES SWINBURNE.

"Rev. John Lee."

Whether the replies are gratifying to the Chicago Methodist Meeting or not, is a question. If the writer were allowed to express an opinion upon the matter, it would be something like this: If the Chicago ministers had devoted their efforts to the relaxing or repeal of laws in this country, which were as certainly enacted through a churchly influence as are the South American laws against which complaint is made, they would have shown more wisdom than they have done. Before this thing is over, they may be invited by the cardinal secretary to pull the beam out of their own eyes, before they give themselves such great anxiety about the mote in the eye of the Catholic priesthood of South America.

M. E. KELLOGG.

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.

A MOTHER'S CARE.

I do not think that I could bear
My daily weight of woman's care,
If it were not for this:
That Jesus seemeth always near,
Unseen, but whispering in my ear
Some tender words of love and cheer
To fill my soul with bliss.

There are so many trivial cares
That no one knows and no one shares,
Too small for me to tell,—
Things e'en my husband cannot see,
Nor his dear love uplift from me,—
Each hour's unnamed perplexity
That mothers know so well;

The failure of some household scheme,
The ending of some pleasant dream,
Deep hidden in my breast;
The weariness of children's noise,
The yearning for that subtle poise
That turneth duties into joys
And giveth inner rest.

These secret things, however small,
Are known to Jesus, each and all,
And this thought brings me peace:
I do not need to say one word;
He knows what thought my heart hath stirred,
And by divine caress my Lord
Makes all its throbbings cease.

And then upon his loving breast
My weary head is laid at rest
In speechless ecstasy,
Until it seemeth all in vain
That care, fatigue, or mortal pain
Should hope to drive me forth again
From such felicity.

—Selected.

MISSIONARY WORK. WHAT DOES IT INCLUDE?

BY ANNA AGEE.
(Knoxville, Tenn.)

MISSIONARY work, like charity, should begin at home; and, like that excellent gift, it should not remain there, but reach out from this center like the ever-widening circle on the water's surface, influencing all with whom the Head Missionary sees best to bring us into contact. The ways by which this work are to be done are infinite; and the term "missionary work" embraces far more than it is commonly taken to signify.

First, and most important of all, because we have no grounds upon which to base a hope of success if this be neglected, we must begin with our own selves, seeking for the true conversion of our own hearts. This cannot be done once for all. We must seek the Lord with all our hearts, always, for a closer connection with him, a constant drawing nearer to, a better acquaintance with, the Rock of our salvation. Is not that the advice given in our book of instruction, "Men ought always to pray, and not to faint"? Luke 18:1. And, precious promises! "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Chapter 11:9. "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart." Jer. 29:12, 13.

"As the branch cannot bear fruit of itself, except it abide in the vine," says our Teacher, "no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John 15:4, 5. How many grapes would we expect to find growing on a branch severed, or only partly severed from its vine? No more can we consistently expect to accomplish anything in the missionary line, no matter how well fitted

otherwise we may be, without an actual, living connection with the True Vine, by the continual prayer of faith.

Having become assured of a sound connection with Heaven, we must "hold the beginning of our confidence steadfast," we must *love* Christ. Then we will be doing real missionary work all the while, wherever we are, through whatever position God sees best to call us to occupy; for we are "epistles" of Christ, "known and read of all men." 2 Cor. 3:2, 3. Our lives preach the most effective sermons, and will exert a stronger influence for good or for evil upon those with whom we may meet or associate, than all the teaching by word of mouth which we can do, for true is the maxim, "Example is better than precept." We ought never to forget that even the spirit that is with us will affect those whom we are with far beyond what we can realize.

Right in, and emanating from, the home is where such missionary work will have the most powerful influence. Husband, wife, children, father, mother, brothers, and sisters will be influenced for good by a life in Christ, while all we could say would not lead them heavenward without it. And such a life will tend to keep them in the fold, while a "form of godliness" without the power, a character marred with fretful, impatient words, unlovely acts, indolence, slovenliness, discourteousness, pride, and selfishness manifested in various forms, will both drive and keep them out of the ark of safety.

What a grave mistake the members of some households make in never mentioning the goodness of the Lord, or the things that belong unto our peace, to one another as individuals at opportune moments. Mothers and fathers are often very timid about speaking a word in season to the child concerning his soul's salvation. The sister or brother shrinks back and hesitates to go to sister or brother, father or mother, as the case may be, who is yet without the fold, and have a quiet, earnest talk, in the spirit of wisdom, gentleness, meekness, and the love of Christ, at the right time (and God will tell us when that is if we hearken unto the voice of his word, as the angels do) about the necessity of taking Christ as the shepherd and guide of life. Ah, some day it will be too late; such precious opportunities will be gone, and gone forever! If some loved one whom we might have pointed to Christ, is lost because of our neglect, will not his blood be required at our hands? Eze. 33:7-9. Truly, Christianity brings far more responsibility with it than we realize!

(To be continued.)

TRAINING CHILDREN.

BY MRS. H. E. S. HOPKINS.
(Oakland, Cal.)

I HAVE been much interested in the articles written in reference to the duties of parents to children, in the Home department; but I am disappointed in not seeing more on that point. Lately I have been looking into the cause of disobedience in children, and have gathered a few items which may help some. In "Christian Temperance" I read: "Fathers and mothers should understand the laws of life, that they may not, through ignorance, allow wrong tendencies to develop in their children." "The diet affects both the physical and the moral health." "Children should be taught to adhere strictly to the principles of temperance in eating and drinking." "Many a mother sets a table that is a snare to her family. Teach the little ones that they should eat to live, not live to eat."

How few love right-doing. There certainly is a cause for this, for the word of God teaches, "Train up a child in the way he should go." God's word cannot be broken; therefore he means what he says; it *can* be carried out. Of

course it requires an effort, it may take many prayers, tears, and oft-repeated instruction, as well as patience. "That which other folks can do, why with patience may not you?" "Where there's a will, there's a way," are thoughts which should stimulate us to action.

How is it about the children eating between meals? "O," says one, "a piece of pie, cake, or bread and butter can hurt no one. Children get hungry. Besides, they didn't eat much breakfast," etc. Mother, you are making a great mistake; not an apple, orange, or even as small a thing as a berry or a nut should pass between the lips until meal-time. "Regularity should be the rule in all the habits of children. Mothers make a great mistake in permitting them to eat between meals. The stomach becomes deranged by this practice, and the foundation is laid for future suffering." This is unnatural appetite, which surely undermines health; and sickness, disease, and death are the sure result. You do not see that it affects them? "Oh, he is never sick; there is not a healthier child around," are expressions often made by parents. But by and by he is taken with diphtheria, typhoid fever, or some other ailment, and your child is laid away from your view into the silent tomb. Sickness does not come at once; it takes time, the same as anything else.

We learn that the seven last plagues are soon to be poured out upon both man and beast; will it not pay to give attention to the laws of our being, now, ere it is too late? for there will be no time to prepare when the plagues fall. These are golden moments, and these are solemn thoughts to be considered; let us not trifle with them. "Parents should seek to awaken in their children an interest in the study of physiology. Parents should gain a knowledge of it themselves." "Recklessness in regard to bodily health tends to recklessness in morals." "Those children who are most indulged become willful, passionate, and unlovely." "Iniquity abounds on every hand, and if the children are saved, earnest, persevering effort must be put forth."

"Do not neglect to teach your children how to prepare healthful food. In giving them these lessons in physiology and good cooking, you are giving them the first steps in some of the most useful branches of education, and inculcating principles which are needful elements in a religious education."

"Give the children employment; physical labor brings health. God designs that all should be workers. Angels are workers. Heaven is a place of interested activity." Our Saviour set an example for the youth in this respect, for he labored with his hands, and exercise will give an appetite for good, wholesome food.

"Let parents devote their evenings to their families. Let the evenings be spent as happily as possible. Let the children find home the most attractive place on earth. Let love reign at home; let it prompt us in every motive; don't scold, don't find fault, don't be continually harping upon their failures. We older ones are not faultless. Jesus bears patiently with us, and how often we do things to grieve him."

TRINIDAD.

SEVENTEEN hours of continuous steaming in a southwesterly direction from Barbadoes brought us within sight of the blue mountains of Trinidad. Our course was along lofty hills, rising from the water's edge, which were clothed from sea to sky in dense, dark forests. The volcanic appearance which marked the Caribbean islands is gone, and Trinidad looks like a part of a continent. Suddenly a narrow passage opened through the mountain wall, with a little rocky island, whitened by sea birds, in its midst. Far out on the horizon beyond the misty clouds which hovered over the sea, could be discovered

the continent of South America. Through a maze of currents, which would have made the passage difficult to a sailing vessel, the steamer forced its way, and in a short time we had passed among a few low wooded islands into the vast Gulf of Paria, the great watery plain where the floods of the Orinoco spread themselves before mingling with the sea. The change was marvelous; instead of the bright blue ocean, we were plowing a yellow sea, waveless and blazing with the reflection of a tropical sun. The hills of Trinidad rose in the east, westward the sky met the water, while a low shore could be seen in the far south fringed with mangroves and palms. We had come into the gulf by the northern passage; the southern, by which Columbus entered on his third voyage, lies opposite, and is called the Boca Sierpe, or Serpent's Mouth. Here after a long and trying voyage the great navigator had found land again, and in fulfillment of a vow to name the first land after the Holy Trinity, he called the island Trinidad. He found groves of palm-trees and noble forests and abundant springs and streams, though he had supposed that so near the equator nature would be parched and sterile. It was January, and he likens the climate to that of southern Spain. Equally did the people please him, for he describes them as "people all of good stature, well made, and of very graceful bearing, with much and smooth hair." They were fairer than the other Indians; their chiefs wore little clothing, and the women none at all; they were armed with bows and arrows, and carried shields of hide. The Spaniards came again and again to Trinidad, and made its natives slaves, and it was not until a century had passed that Sir Walter Raleigh sailed into the Gulf of Paria, and landed at La Brea, which is now celebrated as the shipping place for the great Pitch Lake, and tarred his ship with the black bitumen which now supplies the material for American city pavements. Two centuries of cruelty and conflict between Spain and France and England succeeded, during which the natives suffered most of all, till in 1797 the island became an English possession. The Carib population has long since died out, and thousands of Negroes and East Indian coolies have taken their place.

Port-of-Spain was a curious compound of English, French, and Spanish buildings placed on broad streets or around tree-planted squares, with tramways along the chief avenues, dirty gutters and hundreds of disgusting black and gray buzzards, gobbling up refuse or roosting on the trees. I use the past tense in speaking of the town, for a few days after we left the place, a fire broke out and spread rapidly, destroying the business portion of the town, and entailing a loss of \$4,000,000.

There is an extensive carrying trade between Port-of-Spain and Venezuela. Gold and other produce of the latter country are brought to Trinidad for reshipment, and goods from Europe and elsewhere are sent to Trinidad and re-exported thence to Venezuela. Port-of-Spain is the only harbor of any commercial importance on the island, and it is also regarded as one of the best in the West Indies. Eighteen steamers a month from Liverpool, London, and Southampton give Port-of-Spain exceptionally good means of communication with England and with the other West Indian islands. In addition, four steamers of the French line, two of the Quebec and Gulf line, two of the Atlantic and West Indian line from the United States, and two of the Dutch line run every month. There are also seven steamers running between the island and Venezuela. Coast steamers ply three times a week from Port-of-Spain to San Fernando and on to Cedros in the southwestern corner of the island, a total distance of sixty miles.

□ The government house stands out of town, in large grounds at the foot of the mountains. In front and around it are the famous Botanical

gardens. Every known species of palm-trees, from the tall cocoa-palm, laden with fruit, to the traveler's palm, whose stems hold a tumblerful of refreshing water, were growing here. Nutmeg, cinnamon, and other spice trees, immense ceibas with their buttressed trunks, flamboyants and almonds, orange orchards, coffee and pineapple plantations, filled the air with fragrance, and masses of flowers delighted the eye with rich and varied colors. Huge vines hung from some of the largest trees, and orchids clung to trunks and branches. It was a paradise of vegetation, rank and rich, yet under careful and intelligent supervision. — *Augustus, in New York Observer.*

WHAT TO GET FOR DINNER.

WE are almost completely bewildered as we look about us, and see the vast amount of material that ought to be worked into a series of articles on this subject. We certainly hope that the idea will not prevail that we regard this an exhaustive treatise on cookery. But so many have appealed to us to say something on what they are to cook, and how to do it, and so many thousands more are just as anxious to know, that we have been constrained to open the subject, hoping that a few plain hints would be of service to many of our readers who have felt called upon to make a change, more or less radical in their methods of cookery.

We have talked of soups and vegetables; now for something else. Bread is the one indispensable article of food to an American at every meal in the day, every day in the year. In other countries bread is but little used at dinner, generally not at all except a small bit with soups. But a "Yankee" invariably begins to look around for the bread and butter, and if it is not there, he wants to know why. The reason why bread becomes of secondary importance on a Frenchman's or an Englishman's dinner is because meats are substituted. The combination of meats and vegetables furnishes a diet sufficiently nutritious without bread. Bread and meats are rich in nitrogenous elements, hence need to be accompanied with food of less nutritive value. We do not reckon on meats, hence after vegetables we shall consider grains, or cereals. These may be served with the vegetables, and eaten with a dressing of thin cream, but preferably with stewed fruit, or some form of sauce made of fruit juices slightly thickened with some starchy elements, as corn-starch, tapioca, or sago. Among these grains are rice, rolled or cracked wheat, pearl barley, etc. The fault to be most frequently found with these is that they are insufficiently cooked. They should be put to cook in a double boiler soon after breakfast, and cooked from three to five hours. It is seldom necessary to keep fire especially for them.

Another dish with which we are not as well acquainted as we ought to be is the Italian's favorite macaroni. This may be cooked in a variety of ways, as shown by recipes below.

With soup, vegetables, and grains there will be but little need for bread; but it will be best to have it, for children are never so hungry for bread as when there is none. We shall not here undertake the task of explaining what we mean by bread. The subject is too large. Bread made from wheat meal is good (if it is good), whole-wheat flour bread is generally better, and that made from the first quality of roller flour like "Washburn's Superlative," "Pillsbury's Best," "Duluth Imperial," and similar brands, is — good enough. Those brands of flour contain nearly all the gluten there is in the wheat, and are rich in nutrition, and the bread is white and tasteful. Bread may be made in a hundred forms; but unfermented breads are best. Whatever the form, let it be light, sweet, and not too moist.

"Boiled Macaroni." — Break sticks of macaroni into pieces about an inch in length, sufficient to fill a large

cup; put it into boiling water and cook until tender. When done, drain thoroughly, then add a pint of milk, part cream if it can be afforded, a little salt, and one well-beaten egg; stir over the fire until it thickens, and serve hot.

"Macaroni with Cream Sauce." — Cook the macaroni as directed in the preceding, and serve with a cream sauce prepared by heating a scant pint of rich milk to boiling in a double boiler. When boiling, add a heaping tablespoonful of flour rubbed smooth in a little milk, and one fourth teaspoonful of salt. If desired, the sauce may be flavored by steeping in the milk before thickening, for ten or fifteen minutes, a slice of onion or a few bits of celery, and then removing with a fork.

"Macaroni with Tomato Sauce." — Break a dozen sticks of macaroni into two-inch lengths, and drop into boiling milk and water, equal parts. Let it boil for an hour, or until perfectly tender. In the meantime prepare the sauce by rubbing a pint of stewed or canned tomatoes through a colander to remove all seeds and fragments. Heat to boiling, thicken with a little flour; a tablespoonful to the pint will be about the requisite proportion. Add salt and if desired, a half cup of very thin sweet cream. Dish the macaroni in individual dishes, and serve with a small quantity of the sauce poured over each dish.

"Eggs and Macaroni." — Break fifteen whole sticks of macaroni into two-inch lengths, and put to cook in boiling water. While the macaroni is cooking, boil the yolks of four eggs until mealy. The whole egg may be used if cooked so the yolks are mealy and the whites simply jellied, not hardened. When the macaroni is done, drain and put a layer of it arranged loosely in the bottom of an earthen pudding dish. Slice the cooked egg yolks, and spread a layer of them over the macaroni. Fill the dish with alternate layers of macaroni and egg, taking care to have the top layer of macaroni. Pour over the whole a cream sauce prepared as follows: Heat one and three-fourths cups of rich milk to boiling, add one-fourth teaspoonful of salt, and one heaping spoonful of flour rubbed smooth in a little cold milk. Cook until thickened, then turn over the macaroni. Sprinkle the top with grated bread crumbs, and brown in a hot oven for eight or ten minutes. Serve hot." — *"Science in the Kitchen."*

T.

OUR RESPONSIBILITIES.

BY MRS. L. E. MERROW.
(Bozaman, Wis.)

THE Scriptures reveal to us clearly God's sovereignty, and they reveal as clearly man's responsibility and the all-prevailing power of faith. When the father of the lunatic told Jesus that the disciples had not been able to cast out the evil spirit, he reproved their unbelief. He said, "Bring the child to me." And the father said to him, "If thou canst do anything, have compassion on us, and help us." Jesus threw all the responsibility of the issue of the case upon the father, and said, "If thou canst! all things are possible to him that believeth." It was not a question whether Jesus could and would do it, but whether the father could believe. If he did, the healing was sure. If he did not, the healing could not take place. In speaking these words to the father of the lunatic, Jesus gave to us for all time the secret of successful parental training and prayer. I have heard parents plead earnestly with God for the conversion of their grown-up children, when I secretly feared that they could not be heard. I saw no signs of confession of parental sin. There are parents whose worldliness and lack of faith, whose self-indulgence and neglect in the education of their children, have simply sown the seed of which they are now reaping the fruit in the departure of their children from God. And yet they wonder why their children are not more religious. Let these children first bring you to Jesus in confession, prayer, and trust. Your faith can then bring them in truth. "If thou canst! all things are possible to him that believeth."

QUERY.

TO THE EDITOR: Will you be so kind as to tell us through the REVIEW how we are to have those soups if we sell the cow? M. V. L.

Please note that we said sell a cow, not the cow. There's a difference. T.

The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 1, 1895.

URIAH SMITH, }
GEO. C. TENNEY, } EDITORS.

SPECIAL CONTRIBUTORS:

OLE A. OLSEN, STEPHEN N. HASKELL, GEO. I. BUTLER,
ALONZO T. JONES, WM. W. PRESCOTT, AND LOUIS R. CONRAD.

ABOUT WHAT WE MIGHT EXPECT.

THE National Reformers, with their usual aptitude to attach themselves, like leeches, to any movement from which they think they can draw some nourishment and support, have opened a "Christian Endeavor" department in their organ, the *Christian Statesman*.

In this department of the issue of Aug. 31, Charles Roads, a minister, has outlined a plan for all Christian Endeavorers to follow in securing the further enthronement of Sunday. Speaking of the working-men, he says: "*We must deliver these men from Sunday workshop bondage.*" (Italics his.)

Perhaps those engaged in this work really think that the object they have in view is to deliver somebody from bondage; but they will find that the result will be to bring people into bondage just in proportion as they succeed in their crusade.

But what bondage is any one under to work on Sunday? Is there any law compelling them to work if they do not wish to? Cannot any one take the full day for rest if he is disposed to? O yes, but employers are so covetous and grasping that they would lose their places or lose their wages. Very well; this raises the question why they keep Sunday at all. Do they believe it to be a part of their religious duty? Do they keep it from principle? Do they regard it as a day which should be devoted by command of God to religious rest and worship? If so, are they not willing to make a little sacrifice in order to comply with their convictions of duty? or must they be "carried to the skies on flowery beds of ease," or go by way of Hawthorne's "Celestial Railroad," or perhaps by the more modern trolley?

But if they do not regard Sunday as a sacred day, and do not keep it from principle, but it comes to them simply as a day of enforced idleness, what will be the result? In nine cases out of ten they will spend the day in a way that will be more or less injurious to themselves both morally and physically. There are thousands upon thousands who would much better be engaged in some useful and lawful occupation through the entire day of Sunday, than to spend it in the way they do, in taking wearisome excursions, rioting at the saloons, robbing their families of their needed wages, engaging in unlawful games, and multitudes of other demoralizing ways. The upshot of the matter on this point, therefore, is this: that those who wish to keep Sunday because they regard it as a religious duty, and have some conscience in the matter, *will do so* even at a little sacrifice; for there is nothing else to prevent them from doing so; while those who do not regard it as a day to be observed on religious grounds, will, in nine cases out of ten, find the enforcement of idleness on that day to be a curse to them instead of a blessing.

Mr. Roads proposes a way to work up a strong public sentiment on this point, and he who cannot see the earmarks of Jesuitism in it, must be obtuse indeed. It is as follows:—

"1. Find out in your town just what the facts are. Take an accurate census of the work-people deprived of their Sabbath. Study the situation and the work in which they are engaged, so as to be able to demonstrate the cases for which there is no excuse of necessity or mercy in the work. Get hold of particularly impressive cases, as of men for ten years without a Sabbath, etc. *But do not use names or details which might serve to identify the particular men.*"

We have italicized the last clause, as demanding special attention. In a word, it amounts to this: Work in the dark, and allow no one to get hold of any particulars; make a great stir, and give the impression that a gigantic evil is overshadowing and threatening the very existence of society; but give no particulars, so that any one can get hold of anything definite, by which they could ferret out the truth of the matter. Set up a man of straw, which in the mysterious penumbra thrown around it, shall appear like a suffering reality. Then frantically work up the sympathies of the people to relieve it from "Sunday workshop bondage;" but be sure to give nothing by which any particular name can be identified; for if something were left for the public to get hold of, they might, on investigation, find the man a phantom, and the grievance largely an imagination.

But why so cautious to give no names nor details? Because it might happen, as it sometimes has in the past, that the working-men would rise up and tell these Sunday crusaders that they did not care for their assistance; that they preferred to spend Sunday as they pleased, and not be forced to church, as they could plainly see was the real object of their interest in their behalf. They would say that they could attend to and care for their own business, and did not seek the help that was so unnecessarily proffered.

We are sorry to be obliged to say that it is our candid opinion that it is not so much the true interests of the working classes these ministers have in view as that they may be able to ride their own hobby furiously to the goal of success, and compel all to keep Sunday; and the cry of "oppression of the working-men by Sunday labor," is a telling card to awaken sympathy and draw support. It is at least a fact calculated to arouse suspicion that all the public agitation of this matter comes from ministers, not from the working classes themselves. Are they not able to look after their own rights and interests?

That we have not overdrawn the picture will appear from a line or two taken from the succeeding paragraphs of instruction that follow. Thus, in paragraph 2, he says: "2. Print a handbill, or poster, with all these facts arrayed in the best possible way. Give them to the pastors, to the newspapers, and arrange with the pastors who will use them in sermons, to furnish enough such handbills for their congregation to take home after the sermon."

"3. Agitate mightily with these facts; repeat them till every man, woman, and child knows them by heart."

"4. Organize to enforce the laws preserving our Sabbath," *a la* Parkhurst and Roosevelt.

Lastly, Christian Endeavor workers are called upon to circulate an unlimited amount of literature advocating these plans; and when all these agencies get fairly into play, no one who understands the prophecies that pertain to this movement, can be doubtful as to the result.

U. S.

PREACHING AND BAPTIZING IN HIS NAME.

"AND he said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached *in his name* among all nations, beginning at Jerusalem." Luke 24: 46, 47. Christ is the revelation, not of himself but of the Father. For "no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." "God was in Christ, reconciling the world unto himself. And 'the word which ye hear is not mine, but the Father's which sent me.'" John 14: 24. Therefore when the word was spoken that "repentance and remission of sins should be preached *in his name*," it was the word of the Father. And the name in which this is to be preached is the Father's Name,—is that name which is "merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin."

However, it would be in no wise different so far as this particular fact is concerned, if Christ had spoken this of himself, and had commissioned to preach in *his* name, for his original name is precisely the same as the Father's. He and the Father are one. And "he hath *by inheritance* obtained a more excellent name than" any of the angels. Heb. 1: 4.

The only name that any person can inherit is his father's name. A person may have several names; but there is only one that he can inherit, and that is his father's; all other names that he may have must be given to him. Now Christ had "by inheritance" a name. It could not possibly be any other than his Father's name.

Having this name by inheritance, he has it by nature. He has it by the very fact of his existence. As certainly as he exists, this name—the name of the Father—belongs to him. And the Father's name being his by nature, this name as certainly expresses his nature as it expresses the name of the Father. "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin"—this is the Father's name and nature; and this is the name and nature of the Son, because he has by inheritance—by nature—his Father's name.

Therefore to preach *in his name* is to preach in fullness of mercy, in grace, in long-suffering and abundance of goodness and truth, and in forgiveness of iniquity and transgression and sin; for this is his name. Only thus can repentance and remission of sins really be preached.

How can any one preach "in his name," who is ready to think himself slighted and to feel hurt if there is not shown to him the favor that he thinks he ought to receive? "His name" is "gracious," that is, *extending* favor, not fishing for favors, nor extending favor for favor.

How can any one preach "in his name" who thinks himself oppressed or treated unjustly by the Conference Committee, and is fretting and sulking under it? "His name" is long-suffering and at the same time kind and abundant in goodness and truth, even under actual and deliberate injuries and outrages. And to preach "in his name" is to be possessed of this spirit and to preach in this spirit, even though such

things should *really* be put upon us instead of their being wholly imaginary.

How can any one preach, or otherwise work, "in his name" who is holding grudges and ill feelings against others? His name is "merciful, . . . forgiving iniquity and transgression and sin;" and to preach, or do anything else, in his name is to do it in the fullness of the disposition and spirit to treat offenders better than they deserve, freely forgiving every kind of wrong.

When his ministers are sent forth to preach "in his name," they are also commanded to baptize in his name: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "Repent, and be baptized every one of you in the name of Jesus Christ." Acts 2:38. If the preaching has been done in his name, the baptizing can be done in his name. Otherwise not, for in that case the persons to be baptized will not know his name; and if they do not know his name, how can they be baptized—buried, overwhelmed, lost sight of—in his name; for this is what baptism in his name signifies?

For a person to be baptized in his name, signifies much more than merely to have the phrase recited over him and then to be buried in the water. To be baptized in the name of the Lord, really signifies that just as the person is buried, overwhelmed, and lost sight of, in the water, so also is he buried, overwhelmed, and lost sight of, *in the name*, the character, the *nature*, of the Lord. It signifies that that person's old, original nature and character are no more to be seen in the world; but in their stead the nature and character of the Lord. It signifies that he is no more to be manifest in the world; but that God, instead of himself, is to be manifest in him in the world.

This is what baptism "in his name" signifies, both in the Greek words and in the doctrine of the Scripture. But how shall the people be baptized in his name, if they do not know his name? And how shall they know his name, if they are not instructed in his name by those who are sent to preach in his name, and to make manifest his name to the people? O, let the preaching be all "in his name" indeed, that the people may be truly baptized "in his name," that the promise may now be fulfilled, "My people shall know my name"! A. T. J.

DENVER, BOULDER, AND TOPEKA.

LEAVING the Oklahoma camp-ground early Sunday morning, Sept. 1, we reached Denver, Col., on the following day at noon. The camp was pleasantly located in Argyle park, which several street-car lines rendered easy of access to visitors from all parts of the city. Eight years had elapsed since my previous visit to a camp-meeting in Colorado, and I felt very glad to note the encouraging progress which had been made in this time, as indicated by the numerous tents and large company of our brethren present at the meeting this year. The meetings were already well under way when we arrived. Brethren Loughborough, Fifield, and others, besides the Colorado laborers, were busily engaged in the work, and the presence of the Lord was felt in a large measure. We were especially impressed with the unity and harmony that prevailed in all the business.

The year just passed has been an exceptionally prosperous one for the work in Colorado. Many

additions have been made to the membership, and in spite of the hard times, the financial condition of the Conference has been greatly improved. In Colorado, as elsewhere, the calls for laborers are much more numerous than can possibly be filled. Brother Kauble said they had twenty calls for every laborer in the Conference. The outside attendance at the camp-meeting was large, and the people gave marked attention to the truths presented. Arrangements have been made, I believe, to follow up the interest which has been awakened, and doubtless much precious fruit will be gathered in as a result.

Brother Kauble's labors in the Conference have been blessed of the Lord, and highly appreciated by all the people. I am more and more impressed with the importance of the instruction that the Lord has given us as a people with reference to changing the fields of laborers from time to time. The work of the third angel's message is different in many respects from that carried on by other religious denominations. The Lord does not want this work to bear the mold of any one man. It is in every sense to bear the mold of Christ, which it will receive through the influence of the Holy Spirit. Finite men have their strong points and their weak ones, and the evil effects which this is likely to have upon the work of God may be largely avoided by a judicious interchange of laborers. In this way the strong parts of a man's character will be utilized to the fullest extent, and his weak ones will be offset by the efforts of his fellow-laborers, all parties interested will be benefited, and the work of God will have a symmetrical development.

This, however, is not always appreciated. It is so natural for the human mind to be attracted by a strong personality. It is right to appreciate every gift of God, and properly to esteem the Lord's workers; but we do not always see what is for our best good, and sometimes allow our personal prejudices to stand in the way of the advancement of God's work. Sometimes suggestions have been made by the General Conference with reference to a change of laborers, the propriety of which the brethren more directly concerned could not see at the time; but as experience has shown, the carrying out of these suggestions has proved a blessing to the work.

Our meeting in Colorado called some of these things forcibly to mind. I am thankful to say that the Lord has greatly blessed the brethren in that State, and he will surely continue to do so. As we set our heart's affections wholly upon God, and seek his guidance, the way is opened for him to do great things for us.

While at Denver I made a trip to Boulder to note the progress of the sanitarium enterprise. Dr. Place and his assistants were very busy. Last spring it became evident that a permanent location with suitable buildings was demanded for the work, which had opened up so favorably. So a portion of land conveniently located was secured at a reasonable price, the citizens of Boulder showing great interest in the enterprise, and assisting in various ways. The cottages we had been renting would have to be given up by the middle of August, which made it necessary for us to erect two new ones on the site purchased, for the accommodation of the patients until the main building could be completed. These cottages are just now being brought into use, and the patients are greatly pleased with

their new rooms. The Lord is blessing the work of Dr. Place, and much good is being accomplished. The main building is going up rapidly, its framework having reached the third story.

I am glad to see that the principles of health given us by the Lord are receiving more attention from our people everywhere. This is as it should be. We are living in the time when God is preparing a people for his coming, and in his infinite goodness he has provided for a physical as well as a spiritual preparation. Our people of Colorado are in hearty sympathy with the plans for extending the health work.

Taking leave of our brethren in Denver at the close of the Sabbath, we hastened on our way to Topeka, Kan., where we spent two days at the workers' meeting. It pleased us to meet the larger part of the Conference laborers, who were on the ground getting ready for the regular meeting to open the twelfth of this month. We had several good meetings, and some principles were talked over which I trust will be helpful to them in their work. From Topeka we returned to Battle Creek, arriving there on the 11th inst., after an absence of six weeks, thankful to God for his protecting care and blessing on the way.

Brother L. T. Nicola accompanied me on this tour, and proved a great help in my work. This has been highly appreciated as it is utterly impossible for me alone properly to care for my correspondence, and at the same time take such an active part in the meetings as is desirable. In this way brother Nicola has also obtained a better acquaintance with many parts of the work, which will be helpful to him in the future in performing his duties as Corresponding Secretary of the General Conference.

In closing, I would say that I am deeply grateful to God for the encouraging growth of the work in all its departments, but I long to see more of the power of God attending all who are connected with it. May the Lord continue his blessings in larger measures, and may we rise and advance with the message, that the radiant light of truth may shine more clearly as time passes. Soon our labors will be over, and victory come to God's chosen people. May it be ours to share in the joy of that happy day!

O. A. O.

A VISIT TO WARRENTON.

WARRENTON is a Dutch settlement about fifty miles from Kimberley, on the line running to Mafeking en route for Matabeleland. It lies on the Vaal River. There are about one hundred and fifty in that town who are digging for diamonds on and near the banks of the river. To see them work day after day and week after week and only get a small, white appearing stone, smaller than a pea, would to some people be very discouraging; but to those who live in hope of finding more prosperous times, it keeps up their courage. But very few ever obtain enough to make themselves wealthy in this surface digging.

Brother Scholtz visited these people a number of years ago, and a few embraced the Sabbath. A more devoted and intelligent company of Sabbath-keepers we seldom see. They have frequently been visited by our brethren, and those who visit them become as much encouraged as the brethren themselves. They are all Dutch and understand but little English. Our people

in the States know but little of poverty that exists among these brethren. Some of them dig for diamonds, others try to raise a little stock on a vast territory which appears much like southern California in the summer, where there is no irrigation. The brethren take delight in missionary work both far and near. Their influence as Christians is good, and they are respected by all who know them; but as to the Sabbath views, but little if any sympathy exists among the Dutch Reform Church, which is the prevailing belief of the people.

We stopped with a brother Burder, who has a wife and two children. One is married, and the other is a lad of about fourteen, one who really thirsts for an education. He is willing to work and do anything, if only he can get where he can receive instruction. His parents are very poor. Their house consists of three rooms, and the front portion is built of corrugated iron about one quarter of an inch thick. This material is used quite largely for building purposes in this country, and it does quite well when it can be lined with something to prevent the cold in the winter and heat in the summer coming directly down upon the occupants. But there was no lining, simply a slender frame to hold the iron. The back room, used for a dining-room, has for its walls old tin, such as is found in boxes used for cases, and five-gallon tin cans used for oil. These are nailed on slender strips of wood. The partitions are old sacks of coarse cloth. One portion of the wall of the third room, which is their kitchen, was of old sacking. I mentioned to them that it would be an improvement to keep out the cold and the heat if they would line their house with the sacking, so the hot tin and iron could not be directly felt. They well knew this, and said that when they could purchase sacks, it was their intention to do so. In the city of Beaconsfield sacks cost threepence, or six cents each. We considered it a privilege to send them a sufficient quantity to line one room, as it required only twenty-five.

In giving their experience, brother Burder said that he knew the Lord would keep him; for, said he, "I was a drinker, smoker, fighter, and had completely ruined myself, so my old head was good for nothing. I could not remember anything, and the Lord took me, cleansed me from the filth of sin, cleaned me of the mud, and made me happy in him. Now, if he would do that when I was so sinful, I know he will not let me fall, as he has got me sort of decent." I never saw people who appreciated the truth more than they do. It reminded one of those who first embraced the truth, when Christian simplicity was a prominent characteristic of the believers. His wife is the physician for the town. They understand the truth better than some who have been in the truth for years. Their reading is the Dutch paper and those works which they have been able to purchase in the Dutch. Some can read a little English. A number of them propose to give their time and strength to canvassing for the Dutch paper issued here about the middle of August, receiving a per cent sufficient to support themselves and families. Our feelings were drawn out toward this simple, God-fearing company. There are about twenty-five of them, including the children, who are mostly large enough to believe for themselves. Our visit among them was soul-refreshing. We spoke through an interpreter, brother Hough. We were strongly impressed that from

this company God had laborers who would ere long labor more publicly than they are at present. God can speak through whom he will and when he will.

Comparatively, the Dutch have had but little labor in the colony. But this will not always be; for He who regardeth the fall of the sparrow, and numbereth the hairs of the head, knoweth his people. The Dutch are the religious element in the colony. When the English take foreign territory under their dominion, they usually have given the Bible in return, but this has not been so in South Africa. But the Dutch had the Bible, and they give it a reverence which is equal to that of any other people. By their isolation from other European nations, surrounded by idol worshipers, they have fallen into bigotry, and have come to lean on their ministers so much that it is difficult to reach them with anything that is new. Their prejudice is very great, but there are among them men of sterling moral worth, who possess an integrity that is of value in times like these. Judging the present from the standpoint of the truth, and considering the disadvantages of the circumstances in which the Dutch have been placed, we look for a revival among this people which cannot be controlled by unfaithful watchmen. May the Lord hasten the day when his truth will triumph, and all peoples and tongues will hear the solemn warning for this time, and so from every kindred, tongue, and people many be gathered for the heavenly garner.

S. N. H.

GENERAL MEETING AT HAMBURG.

THE general meeting of the German mission field took place July 16-28. We were pleased that our people came from the very beginning and stayed to the very last, thus enjoying the fullness of the feast. The Bible studies of Elders Jones and Holser were a great source of blessing to all, and a lasting one, as the people took the truths taught home in their hearts as well as in the Bible, whereby they will be refreshed again as often as they read. Sunday, July 21, the dedication took place, and we were glad to see not only Germany, but Russia, Rumania, Hungary, Switzerland, and the United States represented. Elder M. M. Olsen, from Scandinavia, and Elder H. Graf, en route for Brazil, were also present. Elder Holser had to leave us July 25. On the same day a Hungarian nobleman came and stopped with us in the mission to the very close of the meeting.

The readers of the REVIEW will remember that I mentioned my visit with him during my last trip to Hungary. While I left him deeply interested, my faith was too weak to invite him to our general meeting; but by a special providence he heard of it, while deciding where to spend his summer vacation, and though the meeting was well advanced, he hurried through, drank in its blessings, and left for the sea-coast, well provided with our leading works, to spend his leisure hours in study.

The last Sabbath was a rich feast to all. After the morning sermon by Elder Jones on baptism, ten were baptized by the writer, and these, with three Baptists, were admitted to church fellowship in the afternoon, when we celebrated the ordinances. During the social meeting, where about all spoke, often twenty or thirty would be standing at once. One incident moved many hearts. A fisher boy of past fourteen years had of his own conviction and

free will resisted his pastor, who wanted to confirm him. He quietly bore the reproach of his school-mates, and now came, with his father and grandfather, who are members of our church. Though he has kept the Sabbath for months, they did not wish to urge him, and he felt too bashful to ask to be baptized; but as we prepared for the ordinance, he could stand it no longer, and burst into tears. Ere the sun set, he was also baptized, and went home happy in the Lord.

In our business meetings several resolutions were passed, expressing our thanks to God for his prospering hand in granting us three new churches and a half dozen strong companies, and for the chapel and mission school. Then also our gratitude was expressed to our people in America, who, in spite of the hard times and poor crops, had done so nobly in assisting the work here with means and also workers. The education of workers was considered quite fully, and many cheering testimonies from those who had visited the school during the past year were the best evidences of its usefulness. In a short time \$400 was signed and mostly paid toward the enlargement of our educational fund, which we hope to increase considerably while visiting our churches.

A good spirit prevailed in our workers' meetings, and plans were laid still more to extend the work. A very prosperous Conference year is in the past, and the general meeting was a very fitting close. Another year has been entered upon with bright prospects, the Lord's gentle Spirit taking possession of our hearts, love and union increasing among us, and with growing faith as we grasp the precious promises, the result can be foreseen. Though storms may arise and difficulties increase, faith in God will surely gain the victory, as at the time of the Reformation, and the last message will again stir this nation as of old.

L. R. O.

IN THE REGIONS BEYOND.

What Shall Be Done in Hawaii?

It would certainly seem that now is the time to give the message to these islands. Literature, both in the English and the Hawaiian language, should be circulated, and especially should the health work be entered upon with vigor. In addition to those upon the ground, one good canvasser and some experienced nurses could find abundant opportunity for remunerative employment which would result in sowing the seeds of truth. The various nationalities are well represented. Honolulu is a thriving seaport of about twenty-five thousand population, made up of ten thousand aborigines and half-whites, about forty-five hundred Chinese, two thousand Japanese, and the remainder Americans and Europeans. The Chinese occupy one section, the Portuguese, of whom there are several thousands, another, but the remaining population is scattered through the city. The total population of the Hawaiian Islands is stated as follows: Native Hawaiians, 32,500; half-whites, 7500; Chinese, 15,000; Japanese, 22,500; Americans and Europeans and their descendants, 24,700. Total, 102,200.

With reference to climate, productions, etc., I quote from a local publication:—

"The temperature of the islands varies from an annual average of 74° near the seashore, and 64° on the highlands, to 32° on the summits of the highest mountains, which are often snow

capped in winter. The average daily variation between 5 A. M. and 12 o'clock noon, near the seashore during each day of the year, is about 12° F. The annual rainfall varies largely in different localities from twenty inches each year near the sea, on the lee side, to one hundred and fifty inches in the windward, or rainy sections." I will say that almost every crop requires irrigation, there not being a sufficient amount of rain to depend upon.

"Most of the real estate is held in large tracts by the government, the crown lands, the Kamehameha, and other estates; much of it is under long leases. Land is not readily acquired either by purchase or lease. It is consequently difficult to purchase large tracts of land here, except at forced sales, which occasionally occur. Small parcels, building sites, and city or country residences can at all times be purchased." "It is the purpose of the government to survey and offer for sale to settlers such portions of the public lands as may be best adapted to immigrants and settlers. Owing to the mild climate, which permits cultivation of fruits, and other crops to grow and ripen, all the year round, a small family can be comfortably supported here on much smaller homesteads than in the United States. The extent of land available for homesteads has not been ascertained, but it will probably be sufficient to locate several thousand families on small awards."

Grains, such as wheat, oats, barley, etc., as well as corn, can be grown on the uplands, but not to such perfection or profit as in other countries, and for this reason their cultivation is not much attended to. For minor tropical fruits, Hawaii can hold its own against the world. The opening for pineapples, for instance, surpasses Bermuda, as pines of the smooth skin cayenne variety, weighing ten pounds, are not uncommon here, and they are a sure and paying crop, and always in demand. All the tropical fruits grow here abundantly, among them, bananas, oranges, avocado-pears, peaches, tamarinds, limes, lemons, citrons, pineapples, guavas, strawberries, raspberries, chelo berries, grapes, mountain apples, plums, etc. Nearly all kinds of garden vegetables are also raised here, such as potatoes, beets, carrots, onions, peas, beans, corn, melons, cabbage, cauliflower, squashes, and tomatoes. Their cultivation is carried on chiefly by the Chinese, who are very expert in this line."

After making all due allowance for exaggeration, I will say that from what other residents told me, and from my own observation, I am persuaded that Honolulu is a very pleasant place to live, and especially favorable for those who object to the cold winters of the States. At the same time it costs more to live there than usually in the States. Some of the native fruits are cheap, notably bananas, but grains, milk, and butter are high, and on the average I think it will cost quite a bit more to live. If three or four families of the right kind could go there, it would be a great help to the work now struggling for a footing. I would not ask for a pleasanter place in which to live. It is rightly called the "paradise of the Pacific."

W. W. P.

WHY NOT BE CONSISTENT?

WHY cannot men perceive, or, if perceiving, why will they not confess and act accordingly, that no true religious reform can be accomplished except through the heart? Is it

not sufficiently apparent to any one, that to make any progress in this direction, the mind and judgment must be convinced, the moral nature quickened, and duty laid upon the conscience, backed by the divine sanction, by a "thus saith the Lord"? This accomplished, one moves forward, aided by the Spirit of the Lord, in the path of right, and needs no other power to urge him onward. Why, then, is not this process tried on the Sunday question? Why do not those who are so anxious about saving Sunday, organize a campaign of education that shall take in the whole nation? Why do they not send forth able instructors, who shall teach the people, show them the testimony of the word of the Lord on the subject, point out the plain commands of the Lord to keep the day, keep before their eyes the divine sanction, the "thus saith the Lord," quicken the conscience by pressing upon them the issues they are to meet in the great day, if they have not been obedient to the word of God? If they could do this, would not the minds of the great masses of the people be turned in favor of the Sunday? and would not that institution stand upon a broader and a surer basis than it can otherwise possibly have? But alas for them! here is the fatal defect in their position—there is no divine sanction, there is no "thus saith the Lord," there is no divine command, there is no Scripture teaching, there is not even any apostolic practice, showing that the least sanctity attaches to Sunday, or that the least obligation rests upon any one to keep it. They cannot therefore urge these reasons to arouse the consciences of the people. But nothing else will do it. Yet they are set on carrying their point, to make the people keep Sunday. They therefore appeal to the brute force of the law of the land to force men into a religious course of action, which God has not required, as if that would be acceptable to him, as if that would preserve the Sunday, and save the nation. The thought is contrary to all reason, and the attempt, madness and folly. God's work in the earth can never be forwarded in this way.

U. S.

In the Question Chair.

[DESIGNED for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here, may be answered by mail.]

537.—DOUBLE SYMBOLS.

We are taught that a woman is a symbol of the church (Rev. 12: 1, 17), yet in Rev. 17: 18, the woman is said to be the great city that reigneth over the kings of the earth. Also the dragon is applied to pagan Rome, in Rev. 12: 3, 4; but verse 9 says that the dragon is Satan. Please throw a little light on this subject.

B. W. P.

Answer.—These instances are examples of double figures, which are common in the Bible. The Devil, literally, is not a dragon, neither is any earthly government a dragon; but the character and work of the Devil are such that a dragon is the most fitting symbol by which he can be represented; and if such a figure is used to represent him, for these reasons, that very fact would make it appropriate to use the same symbol to represent an earthly government which had the most of his character and spirit. But when a dragon is used as a figure of Satan, as in Rev. 12: 9, it will be noticed that there is no description of any particular form or features. The figure is thus used, simply to bring to the mind such a nature and spirit as a dragon is supposed to have; but when it is used to rep-

resent an earthly government, as pagan Rome, in Rev. 12: 3, 4, such features and specifications are introduced as serve to identify the power in question. Thus the dragon, as applied to Rome, is said to have seven heads, because Rome had seven different general forms of government. It had ten horns, because Rome was to break up into ten kingdoms at last; and there were crowns upon the heads to signify that those heads represented ruling earthly governments. To apply the dragon, so constituted, to Satan as a person, would be more ridiculous than to picture him out with a cloven foot, bat's wings, two horns, and an arrow-headed tail, as in popular theology. In Rev. 17: 9, 10, the seven forms of government in Rome are set forth by a double symbol. The symbol of "heads" is first used. Then this is put into another form and called "seven mountains;" then these mountains are said plainly to be "seven kings," or seven forms of government, to appear consecutively; for when the angel gave to John his vision, five of these had already passed away, and he was living under the sixth. So a woman is taken to represent the church. Then a city is used for that purpose, and the woman is said to be the city, and then the city is the church, as we find in Rev. 17: 18. To sum up, then, we have a dragon qualified with different features and specifications, to represent pagan Rome. Then we have a dragon, unqualified, to represent the Devil, because of the close relation in spirit and action between the two. We have a head to represent the form of government, then a mountain to represent the same thing, then the two by literal terms, explained to be kings, or forms of government. We have a woman to represent the church, then this woman transformed into another figure, a city, to represent the same thing. The variety of the symbols employed in these cases gives us a broader and more comprehensive view of the objects in question.

U. S.

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.

DISTRICT NO. 5.

THE camp meeting of the Colorado Conference was held in Argyle park, North Denver, Aug. 28 to Sept. 8. The camp consisted of 123 tents. By actual count the number camping on the ground was 587. Besides these, many of our people residing in Denver attended the meeting, who did not camp on the grounds. There was a large attendance of the citizens at most of the public services. The interest aroused was such that it was decided to follow the camp-meeting with a tent-meeting in the park.

Aside from the home laborers, those taking part in the services were Elders O. A. Olsen, L. T. Nicola, G. E. Fifield, F. M. Wilcox, brethren Loughhead and Cady, and the writer. It is a number of years since Elder Olsen has had the privilege of attending a camp-meeting in Colorado, and his instructions and labors were highly appreciated by all.

Several revival services were conducted during this camp-meeting. In one of these 135 persons came forward for prayers. There were many conversions upon the camp-ground. Twenty-seven persons were baptized. There are many besides these, who, later on, expect to be baptized at their home churches.

The report of standing of the Conference showed that during the last year about two hundred members have been added to the organized

churches. Nearly one hundred of these have been received by the Denver church, which now numbers 318. Five new churches, aggregating ninety-one more, were received into the Conference at its present session. This raises the membership of the Conference to a little over a thousand.

The financial report showed that at the time of settlement with the workers last year, there was an indebtedness of \$1500 unprovided for. This debt has been paid during the year by special donations. The tithe reported last year was about \$5000. The tithe for the year just ended was about \$7700. The first-day offering on the camp for foreign mission work was \$84.05. The Sabbath-school offering for the same purpose was \$36.98.

The good Spirit of the Lord was evidently manifest to his people and servants during this camp-meeting, and they returned to their homes and fields of labor happy in the Lord, to let the light shine forth to others.

It is very difficult for the members of the Colorado Conference to reach the field in northern Wyoming, in consequence of a lack of railroads, and it was requested that northern Wyoming be taken by the General Conference as a mission field, and that they furnish laborers for the same. As this was a change within Dist. No. 5, and as Elder Olsen was with us, it was decided to accede to the request of Colorado. A laborer was selected from the district, who expects to enter that field the last of September to follow up the interest already awakened by the few Sabbath-keepers residing there.

J. N. LOUGHBOROUGH.

BRAZIL, URUGUAY, AND ARGENTINA.

As it has been some time since I have reported for the REVIEW, I will give a short sketch of the work and its progress. My last report closed with the work in Brazil at Joinville. From there I went to Brusque, in the State of Santa Catharina. It is about thirty miles from the port, so I enjoyed a ride on a freight wagon to that place. The scenery is beautiful all the way. I saw, however, the ruins of bridges and the effect of the revolution of 1894. Only those who passed through it can have any idea of it. Some of the people are afraid that it may come again, and they say, "Deliver us from such experiences." What will be the result of the revolution that is right before us and hanging over our heads? People were not masters in their houses, and some were murdered without any reason whatever for it.

At Brusque we found several families keeping the Sabbath through reading the *Hausfreund*, our German paper, published in the "States." It was received by some one on the boat on his way to Brazil. He ordered some more papers, but before they came, he had left Brusque, so a school-teacher received them, and distributed them for two years. Then another man took up the same work, and continued it for seven years longer, until I came to visit them. They are now receiving a club of fifty papers, and distributing them. There are many interested readers, and now brother William Belz is elected librarian of the tract society, and all papers should be sent to him. He will see that they are distributed.

I made arrangements to get them all together in the village of Brusque for the purpose of organizing them into a church, and presenting to them plans of labor for their friends and neighbors. For this purpose I rented a room in the city. The brethren live in two directions from the city, and from fifteen to eighteen miles in each direction. I baptized eight people during the week.

Friday evening we arrived at the city to hold the first meeting in the place. The man of whom we had rented the room was a Catholic, and the priest declared him a heretic if he let

me have the room. He accordingly came and demanded the key, so we let him take it. We were thus turned into the street, but the Lord provided for us. A man very much interested in the truth opened his house to us, but it was a rented one, and the owner was a Catholic. We had a good meeting there, and the house was well filled with interested hearers. The Lutheran minister was present. The next day the man who had let us have the house was taken to task by the Catholic, and forbidden to let us have it again. The Catholic said he did not care personally, but the priest would declare him a heretic, and then no one would buy of him, and he had a big business there. He said the whole matter of religion was but a humbug, and therefore he did not care whether meeting was held or not, but he must save his business, and he belonged to the Catholic Church, and therefore could not allow meetings in his house. We were left in the street again, and we assembled near a river bank at the end of a street, and organized the first church there. We also celebrated the ordinances there. The Lord blessed us very much. I never attended a more solemn meeting. The brethren did not hesitate to take part in the ordinances, although they had never seen the ordinance of humility engaged in before. We spent the afternoon meetings at the home of a friend who opened his house for us. We also held a meeting there in the evening. Monday I baptized fifteen precious souls, and the church now numbers twenty-three. Others are keeping the Sabbath.

Tuesday I passed through the place, and an interested person invited me to visit him, and if possible hold a meeting there. I remained, and as the meeting was not announced, there were only seven or eight persons present. While I was speaking, I stood very near a window which could be seen easily from the street. There was no noise about the house, but after I had spoken about an hour, a number of stones came crashing through the window right where I was standing. They were thrown all at once, showing it was a planned arrangement. The Lord protected me, however, and there were none of the hearers injured, for which I feel thankful. As brother Bachmeyer and I were traveling alone that night, we could not help praising the Lord aloud for his wonderful protection. We had intended to travel during the day, but in order to hold this meeting, we waited until evening. It was nine o'clock when we started on our journey to Deterro. We traveled on horseback about one hundred miles, and took the night for it, as it is cooler then. As we followed the road along the mountains, I was reminded of illustrations I had seen in the past of the people of God journeying up the narrow way to the city of God. In some places the road was so steep that it was necessary to get off and walk, as the horses could not carry us up very well. I contracted a kind of rheumatism in one of my limbs that made riding painful, and so I walked nearly half the distance, especially the latter part of the journey. I have recently received letters from Brusque, and a few have taken their stand for the truth since I left. The meetings did brother Bachmeyer good. He had never heard a sermon by an Adventist minister before. He had not fully taken his stand with us on the temperance question and used a little beer occasionally; but he then took his stand with us fully, and he rejoices greatly, being one of the number that was baptized.

The work is moving on in Brazil. I just received a letter from brother Stauffer and one from brother Thurston, stating that the Portuguese that took his stand for the truth under brother Thurston's labor is now at work in connection with brother Stauffer. Others where he is at work have taken hold of the truth. There is an opening for workers in Brazil and especially among the Germans. There are from 250,000 to 400,000 Germans in Rio Grande do Sul alone.

These great mountains and the way of living in Brazil have the tendency to cause the people from Europe to look to God. They are in a much better condition to work for here than in Europe.

F. H. WESTPHAL.

QUEBEC.

BETHEL.—We pitched our tent here, and began meetings, Aug. 23. We believe the Lord directed us in selecting the place for this effort. The attendance has been regular, and the interest good from the first. At the present writing, Sept. 18, thirty-three have decided to keep the commandments of God, and walk in the light of the third angel's message. Elder J. B. Goodrich visited the tent and spent two Sabbaths and Sundays, and brother W. J. Blake has been with us during the past week, also rendering valuable assistance in the work. We all feel to praise the Lord for the success that has attended the effort here; for truly it is he that giveth the increase. The interest is still good, and several others are on the point of deciding. A sermon preached in favor of Sunday-keeping and reviewed in the tent, influenced some to decide for the truth. The message is onward and sure to triumph.

H. E. RICKARD.

NEW BRUNSWICK.

CAPE DE MOISELLE CREEK.—June 28, assisted by brother D. A. Corkham, we began tent-meetings at this place. Our attendance the first four weeks was from 200 to 300. The interest ran very high. Nearly all assented to every point of faith presented. At first presentation, life only through Christ seemed to create the most opposition of any subject.

Seeing the interest manifested by the people, the ministers did all they could in public and private to prejudice and intimidate them. Some of the ministers and several of the people announced publicly that they would prosecute the first one they found working on their Christian Sabbath, who joined the "Advents." Truly Rev. 12:17 is fast being fulfilled. Our attendance dropped one third.

We continued our meetings eleven weeks, holding eighty-eight meetings. The people were very kind in administering to our temporal wants. The collections amounted to \$19.22. Subscriptions to periodicals, book and tract sales, reached \$73.39. Sixteen started to keep God's commands, but three, finding the way too difficult, turned back. We are now five miles away, holding meetings in a hall at Hopewell Cape. Sept. 18.

G. E. LANGDON.

VIRGINIA.

RICHMOND.—The interest was such when we closed our tent-meeting here in July, preparatory to the camp-meeting, that it was thought it should be followed up. Accordingly, we pitched the tent here again, and began meetings Sept. 5. We found that during our absence at camp-meeting, the ministers and church people here worked hard to counteract the influence of our work, and with some effect, though the interest has been fairly good, and gradually increased from the first of this meeting. A prominent lawyer of this city, who was formerly a Methodist minister, and who is seemingly a very pious and consistent Christian, has taken a firm stand with us, and gives notice at his office and in court that no business will be done by him on the Sabbath. The members of his family are with him in the truth, and express themselves as happy in it. Others are gradually coming in, and there are others for whom we have strong hopes. We expect to organize a church here in about two weeks. Donations thus far during this last meeting amount to \$18.98.

There is quite an urgent demand for us to pitch the tent in the western part of the city, but we shall probably not try to do so this fall, as after we get through with this meeting, the season will be late, and there is urgent need of some work in other parts of the State with some of our churches. If the Lord directs that way, we may try to fill this opening next season. Pray for the work in Virginia.

W. A. McCUTCHEN, J. P. NEFF.

NEW YORK.

WARTSBORO.—We closed our effort at Wartsboro, Sunday night, Sept. 22, after about seven weeks' effort. Opposition has been rife, but where sin abounded, grace did much more abound. Nine new names have been signed to the covenant, and our hopes are good for others.

Our cash donations have been about thirty-two dollars, besides fair tract and book sales. Pray for the work in southeastern New York, that many more may rejoice in the blessed truth.

W. A. WESTWORTH, W. W. WHEELER.

MINNESOTA.

ATKINSON.—I began meetings here Aug. 6. The work has gone rather slowly on account of the busy season and unfavorable weather. We are now considering the Sabbath question. The interest on the part of a few of the congregation seems to be deepening, and they manifest a commendable interest to be present at all the meetings. The Spirit of God is working upon hearts here, and we trust some may be led to yield themselves wholly to him. I feel thankful to our Heavenly Father for the freedom he has given in presenting the truth here. We ask an interest in the prayers of the brethren and sisters for the work in this field.

Sept. 18. M. A. WINCHELL.

MISSOURI.

SIMMONS.—Our last report was made while we were holding meetings at Houston, at which place we remained over three weeks. While we were in the midst of the Sabbath question, an Indian medicine show came into the village, and remained ten days. This drew the people away from the tent, and we could not again obtain their attention and interest.

We moved our tent to Simmons, nine miles from Houston, and began meetings, Aug. 21. We have had a fair attendance, quite a number being deeply interested. Aug. 31 I visited the Willow Springs church. Five were baptized, and four united with the church. Brother Hoover left me, Sept. 8, being called to help prepare for the camp-meeting. Brother O. S. Hollingsworth came to my aid. We labor on in hope.

W. S. CRUZAN.

CALIFORNIA.

FORTUNA.—I thought that a few lines about the progress of the work in this part of the great harvest-field might be of interest to the readers of the REVIEW, not because of the flattering report to be given, but that the condition of the work in the various parts of the field might be known. I came to Humboldt county the latter part of June to arrange for the local camp-meeting to be held in July, and visited the companies of Sabbath-keepers to encourage as large an attendance at the meeting as possible, and to urge a preparation of heart before going to the meeting. The meeting was held at Ferndale, July 18–28, Elders Breed, Mc Clure, Ings, and the writer being the laborers present. The Lord came near, and on the last day sixteen were baptized.

After the close of the camp-meeting we removed the tent to this place, where Elder Ings

assisted me for five weeks in a tent effort, which resulted in about eight or ten taking their stand for the truth. It was suggested that there might be much good done by distribution of tracts, and that they would take up a collection to send and get a supply for missionary work. The collection was accordingly taken.

We have taken down the tent and secured and fitted up a school building with comfortable benches for a place to continue the work and for regular Sabbath meetings. Elder Ings was called away before we took down our tent to attend to interests elsewhere. This leaves me alone in this district, composed of Humboldt, Mendocino, Lake, and Del Norte counties. The work is great, the calls for labor many, but workers few. May the Lord raise up more workers.

A. J. OSBORNE.

ALABAMA.

MONTGOMERY.—Our tent and fixtures reached us from Durant, Miss., Wednesday, Sept. 4, so we were enabled to hold our first meeting the Friday night following, and have been blessed of the Lord to continue them without loss of an appointment ever since. Brother Drummond, however, has labored under very trying conditions on account of death and continued illness in his family.

Our tent is pleasantly situated in a part of the city near the homes of those of our people who live here, which affords them for the first time a chance to attend the meetings and join in a regular course of study of the everlasting gospel in the light of present truth.

The meetings have been quite well attended. Many express a desire to attend, but sickness and the hot weather, they say, prevents them from doing so. The boys who attended were very bad at first, and tried our patience severely, but we took the matter to the Lord instead of the authorities, and now good order and excellent attention prevail. What the result will be we cannot tell, but the interest increases daily. We have now begun a study of the prophecies. This will doubtless increase the attendance. This is the Lord's work, and his servants can with faith and hope let him guide them.

Sept. 18. M. S. BABCOCK.

GEORGIA.

ATLANTA.—The cause of present truth is onward in this city. There is much to attract the attention of the people on account of the Exposition being held here, and we have not had large congregations at our tent, but we are finding honest souls who are willing to investigate the truth and walk in the light as the Lord reveals it to them.

We have pitched our tent thus far this season in six different places in this city, and the Lord has blessed our labors in bringing souls into the truth. Fifteen have united with the church, and fourteen more have commenced to keep the Sabbath. Sabbath, Sept. 14, was a special day of rejoicing for the people here, as they witnessed ten willing souls go forward in the solemn ordinance of baptism, and the hand of Christian fellowship was gladly extended to them. The others who have begun keeping the Sabbath we hope will soon be ready to take this step also. We are now holding meetings in two tents in the northern part of the city, about one mile apart, in both of which we hold services every night except Sabbath night. Besides this, we have Sabbath-school and meeting in two different parts of the city, one in the morning and one in the afternoon. We find much to do in visiting the people where we are now holding meetings, and also at the places of our former services. Brother C. F. Curtis is connected with us in this work.

The work on our new church building is pro-

gressing, and we hope to have it completed soon. We realize the need of this, for our present place of holding Sabbath meetings is becoming too small as our numbers increase. Any of the friends of the cause who may visit this city are invited to attend our services on the Sabbath, at 243 South Boulevard. Our tent-meetings are now on North Ave and Simpson St.

R. S. OWEN, WILLIAM WOODFORD.

AUBURN, N. Y., CAMP-MEETING.

OUR camp-meeting at Auburn, N. Y., was held according to appointment, Sept. 5–16.

We had been looking forward to an important meeting, and early on the first day we had several more tents engaged than we had during the best part of our meeting last year, and we were obliged to rent more tents to accommodate those who desired to tent upon the ground. Quite a large number occupied rooms in private houses near the ground. Thus we are prepared to report a good attendance of our people.

The weather was very favorable with the exception of two cold nights, and the attendance from the city was as good as we could expect, those who came being intelligent people.

Elder R. A. Underwood, president of the Pennsylvania Conference, came to our assistance at the close of the second day of our meeting, and did earnest work. His counsel to parents and children was especially appreciated by the brethren and sisters, and we trust it may be of lasting value.

Elder R. C. Porter, our district superintendent, arrived Wednesday, and in councils in matters pertaining to the Conference, as well as by his work in the desk, his help was of much value and appreciated.

All our Conference laborers who could leave their fields of labor were present at the camp, and the Lord blessed us all in seeking the Lord and counseling together. The spirit of seeking the Lord seemed to begin with the meeting, and the first Sabbath proved to be a precious day to many. Our district meetings were a source of blessing to the camp, and resulted in several taking their stand for God.

The last Sabbath was a day long to be remembered. The Lord came near to many hearts. The good work of the first Sabbath was carried on with increased blessing. In the afternoon four of our young men were ordained to the work of the gospel ministry. As the hands were placed upon their heads, we felt assured that the Holy Spirit sanctioned and sealed the work as of God. The pavilion seemed filled with the sacred presence, and we look with bright hopes to the results in the Conference.

Sunday, the closing day, fourteen were baptized. We expect others will be baptized soon at their home churches. Elder Porter's talk Sunday morning on foreign missions was of deep interest, and at the close a first-day offering collection was taken, which, together with the Sabbath-school donation, amounted to about \$150.

A good spirit characterized all the meetings of the Conference, Tract Society, and Sabbath-school Association. The important actions taken in these organizations will be reported in due time. The delegates, and indeed all the brethren and sisters, expressed feelings of thankfulness for the camp-meeting of 1895, and left the ground with hearts filled with courage and joy. For all these good things we feel to give praise only unto the Lord.

A. E. PLACE.

OKLAHOMA CONFERENCE PROCEEDINGS.

THE second annual session of the Oklahoma Conference was held in connection with the camp-meeting at Oklahoma City, Aug. 22 to Sept. 2. Thirty-eight delegates, representing eighteen churches, reported. Four churches failed to report with delegates. Six new churches were added to the Conference, making a total of

twenty-two churches in the Conference, with a total membership of 583, an increase of 163 during the year. The business was disposed of in three meetings. Officers for the coming year were elected as follows: President, J. M. Rees; Secretary, J. B. Blosser; Treasurer, Oklahoma Tract Society; Executive Committee, J. M. Rees, E. T. Russell, R. H. Brock, Jacob Kraft, and James Dickerson. The report of the treasurer showed tithes received during the year to the amount of \$3123.85; amount paid to laborers, \$2840.01.

The following persons received credentials: J. M. Rees, E. T. Russell, and R. H. Brock. Licenses were granted to W. H. White, Jacob Kraft, R. W. Parmele, and J. E. Hendon.
J. B. BLOSSER, *Sec.* J. M. REES, *Pres.*

OHIO CONFERENCE PROCEEDINGS.

THE thirty-fourth annual session of the Ohio Conference was held at Newark, Aug. 9-19. Six meetings were held. Elder I. D. Van Horn, the president, in the chair. Elder G. A. Irwin, the former president, gave an interesting summary of the progress of the work for the past year. The laborers have met with fair success. Over one hundred and fifty have accepted the message, and several new churches have been organized. The churches at Lake View, Monroe, Laura, Coshocton, and Pleasant Hill were admitted into the Conference.

Resolutions covering the following points were adopted: (1) That we remember the General Conference in the making of donations, contributions, or bequests; (2) encouraging worthy poor young persons to attend the Mount Vernon Academy, and raising a fund to assist in the education of workers; (3) devoting more effort to new fields and less to serving the churches in pastoral labor; (4) and recommending the continuance of the Ohio free bed at the hospital at Battle Creek, Mich.

The officers elected were as follows: President, I. D. Van Horn; Secretary, E. A. Merriam; Treasurer, D. K. Mitchell; Auditor, H. M. Mitchell; Conference Committee, I. D. Van Horn, H. M. Mitchell, W. H. Saxby, R. R. Kennedy, and A. G. Haughey.

The following are the Trustees for Mt. Vernon Academy: J. H. Morrison (to fill vacancy), I. D. Van Horn, R. A. Underwood, R. I. Francis, Hiram Crow, A. G. Haughey, R. W. Walters, and Thomas Thornton. Credentials were granted to I. D. Van Horn, H. M. Mitchell, W. H. Saxby, J. G. Wood, E. J. Van Horn, O. F. Guilford, D. E. Lindsey, C. P. Haskell, J. S. Iles, W. L. Iles, H. H. Burkholder, C. L. Taylor, A. C. Shannon, W. H. Wakeham, S. S. Shrock, and C. A. Smith. Licenses were granted S. G. Haughey, R. A. Boardman, Albert Carey, A. G. Haughey, W. T. Bland, F. W. Field, W. J. Fitzgerald, and J. R. Buster. Missionary credentials were granted to thirteen persons.

I. D. VAN HORN, *Pres.*

E. A. MERRIAM, *Sec.*

NEW YORK CONFERENCE PROCEEDINGS.

THE thirty-fourth annual session of the New York Conference convened in connection with the camp-meeting at Auburn, Sept. 5-16. Elder A. E. Place presided at the four meetings held.

The president in his annual address presented many encouraging features. Although under an undue financial strain, the Conference has prospered, and the blessings of our Father have been bountifully bestowed. The converting power of the Spirit has been felt, and the increase in churches and membership is worthy of note.

The officers for the ensuing year were elected as follows: President, A. E. Place; Vice-president, J. W. Raymond; Secretary, W. A. Westworth; Treasurer, W. A. Wilcox; Executive Committee, A. E. Place, J. W. Raymond, S. M. Cobb, P. Z. Kinne, N. S. Washbond. Credentials

were issued to C. O. Taylor, H. H. Wilcox, F. Wheeler, E. Peabody, A. E. Place, J. W. Raymond, D. A. Ball, P. Z. Kinne, S. M. Cobb, J. B. Stow, W. A. Westworth, H. L. Bristol, G. M. Ellis. Licenses were granted to A. R. Hyatt, J. P. Lorenz, W. W. Wheeler, George Leach, J. G. Excell, Mrs. S. A. Lindsay, W. A. Wilcox.

The camp-meeting resulted in much good, and the Spirit and power of God were felt and enjoyed in a marked measure.

S. M. COBB, *Sec.* A. E. PLACE, *Pres.*

OHIO TRACT SOCIETY PROCEEDINGS.

THE twenty-fourth annual session of the Ohio Tract Society was held in connection with the camp-meeting, at Newark, Ohio, Aug. 9-19. Four meetings were held. Much time and thought were given to the different lines of missionary work and the best methods of labor. Stirring remarks were made by Elders G. A. Irwin, J. H. Morrison, and others, as to how and with what spirit we were to labor. The report of the Secretary and Treasurer showed a large amount of work done at a small financial loss.

The following resolution was adopted: In view of the low rates given us by the Pacific Press office for the *Signs* and *Sentinel*, and the testimony of the Spirit of God as to the importance of largely circulating these papers; therefore,—

Resolved, That we urge all of our churches to take as large clubs of said papers as possible, thus meeting the mind of God and becoming channels of light and blessing to others.

The following officers were elected: President, I. D. Van Horn; Vice president, D. E. Lindsey; Secretary and Treasurer, E. A. Merriam; Corresponding Secretary, Estella Houser; Auditor, H. M. Mitchell; Directors, Tract Society officers and Ohio Conference Committee.

I. D. VAN HORN, *Pres.*

E. A. MERRIAM, *Sec.*

OKLAHOMA TRACT SOCIETY PROCEEDINGS.

THE second annual session of the Oklahoma Tract Society was held from Aug. 22 to Sept. 2, in connection with the camp-meeting in Oklahoma City. Four meetings were held in which, among other things, some important resolutions respecting the circulation of the *Signs*, the *Sentinel*, and concerning other matters, were freely discussed and unanimously adopted.

The treasurer's report showed the total resources to be \$1123.37, and the liabilities \$720.53, making our present worth \$402.84. As the society was organized only last year, the present worth and the net gain are equal.

Officers for the coming year were elected as follows: For President, J. W. Rees; Vice-president, E. T. Russell; Secretary and Treasurer, R. W. Parmele; State Agent, J. E. Hendon.
J. M. REES, *Pres.*

R. W. PARMELE, *Sec.*

News of the Week.

FOR WEEK ENDING SEPTEMBER 28, 1895.

NEWS NOTES.

At the projected fair in Paris for 1900 it is proposed to reverse the Eiffel tower on a grand scale. According to the plan, a huge shaft will be dug into the bowels of the earth for a distance of 4800 feet. Every 600 feet there will be a landing, or probably a change of cars, and a gallery lighted by electricity. On the first level will be located a small arctic world, and on the last a tropical scene. Refreshments will be served on each level, and it is claimed that the entire subterranean region will be thoroughly ventilated. The estimated cost is \$2,500,000.

About eight months ago a lady consulted Dr. Burnette, of New York, in reference to an irritation of her tongue. The doctor applied nitrate of silver with his finger. Later in the day, while shaving himself, he scratched his face and applied powder with the same finger. The scratch did not heal, but became troublesome, and later the doctor learned that the lady had cancer on her tongue. Upon investigation, it was found that she contracted it from using a speaking tube which her employer also used, he having a cancer. The lady is dying of cancer, and Dr. Burnette, a prominent and esteemed physician, has fallen the third victim to the same infectious source. The cancers were of the variety known as sarcoma.

The experiment of introducing women into politics as a purifying and mollifying element does not always work that way. In Denver, where the political pit has been furious with wild-beastly demonstrations, it was hoped that the placing of women upon the Republican Central Committee would calm the raging elements. The result was that the committee had one of its stormiest meetings. One man pleaded the presence of ladies as a reason for moderation, when he was hooted and jeered. A young woman thought she was unfairly ignored, and complained to her husband, who attacked one of the offending members, when a brutal fight occurred, lasting over ten minutes. The effect of mixing women with politics will be similar to that of mixing white lead in a tub of black paint. They will become as black as the rest.

It is said that Pesth, Hungary, has a novelty in the shape of a telephone newspaper. It starts with 6000 subscribers, who receive its contents as they would ordinary telephone messages. Long, flexible wires carry the receivers to the bed or other parts of the house. The matter of the paper is carefully edited and written, and then read into a phone by relays of men with strong, clear voices. The contents are arranged after a certain order, so that each subscriber knows what to expect next, and may omit any department in which he is not interested. If in bed, he could take a nap. Additional editions of the paper are read off at different times through the day. The wires may also be connected with the opera and music halls, very much after the ideal of "Looking Backward." And on Sundays the leading churches are connected. In fact, it would seem to be a lazy man's paradise.

Miss Dodge, better known in journalism as "Gail Hamilton," is one of a very few who have the privilege of reading their own obituaries. It is customary, as we all know, for papers to comment quite freely at his death upon the life and character of a notable person. A short time since, Miss Dodge was stricken with paralysis, and for weeks hovered on the brink of death, while no hopes were held out for her recovery. In order to be fully up with the times, numerous comments on her death (date omitted) and life-work were published. They were too previous. She has recovered. She was partially sensible of what was occurring during her comatose condition. She thought she was dying, and often would wonder if she were really dead and in another world. She had no fear of death, and now thinks its terror much exaggerated. She now spends her spare time reading what other people think of her.

The natural elements vie with the political and social elements in producing strange upheavals and freaks. The past season has been an extraordinary one in more respects than one. September, up to the 21st or later, was noted for its extreme heat, which increased gradually every day. On the date mentioned a cool wave started in Wyoming and Colorado with a vigorous blizzard. And while in Kansas, Nebraska, and the East the people sweltered in a temperature of from 90° to 100°, those in the mountains wallowed in snow, and some were lost in the storm. The next day the mercury fell 60° in Kansas, Nebraska, and Dakota, and they were covered with a white mantle. The wave lost its frigidity in the more easterly States, and came to them as a welcome relief from a heated term that was spreading disease and death. But the gale of wind that accompanied the change wrought ruin in many places on land and lakes.

The struggle in Cuba still drags on with variable success. Reports are not altogether reliable; both sides evidently endeavor to make out as good a story as possible. Fighting is quite common. Spain is sending over more soldiers, and the insurgents are becoming more efficient. A large Spanish cruiser was sunk by accident, with all on board, including the admiral of the fleet, and the rebels have captured Port de Banos on the northeastern shore of the island. In this country interest in the struggle is constantly deepening. The sympathy of the American people is with the patriots who are fighting for liberty, though the government has observed neutrality. Some expeditions have been broken up and filibusters arrested. In Wilmington, Del., twenty-one men were arrested, tried, and acquitted. The latest news is to the effect that Secre-

tary Olney has interviewed the Spanish minister at Washington, and has given Spain notice that if in three months his government does not put down the rebellion and demonstrate its ability to rule Cuba, the United States will intervene and give Cuba its rights as a belligerent power, which means its independence.

Since the defeat of the Irish cause in the last British elections, Irishmen are looking around for the shillalah; they are for going on the war-path. An important meeting of sympathizers with Irish independence was held in Chicago last week, and the movement took definite shape in the organization of the Irish National Alliance. The motto of the organization is the autonomy, or freedom, of Ireland. It proposes to maintain a standing army throughout the world, ready for any opportunity to strike. The speeches at the convention were full of fiery zeal for the cause.

ITEMS.

—It is said that the pepsin sold in drug-stores is prepared from the gastric juice of the hog's stomach.

—The pope will shortly write to the czar a letter protesting against the ill-treatment to which Roman Catholics are subjected in Russia.

—De Witt Talmage has accepted the call to the First Presbyterian church of Washington, and will be co-pastor with Dr. Sunderland, probably preaching one half the time.

—The New York Central railway has again reduced the record for rapid running. On Sept. 25 a newspaper train was run 148 miles, at an average speed of 68.3 miles an hour.

—Frank Peterson, a special policemen of Sioux City, in company with another hard case, decoyed a stranger to a lonely place and robbed him. Peterson has acknowledged his crime.

—A dispatch from Ning-Po, China, says that the whole province of Chehkiang, especially the city of Kin Wha, has been placarded with anti-foreign and anti-Christian proclamations.

—Lieutenant-General Schofield having reached the retiring age, has relinquished the command of the United States army, and General Nelson A. Miles has been appointed his successor.

□—The snow storm in Denver on the 21st was very destructive to shade-trees, which were weighted down with the soft, adhesive snow and stripped of their branches. The growth of years was thus destroyed, and the loss is keenly felt.

—The report that Pasteur, the discoverer of inoculation as a cure for rabies, is dying, is said to be untrue. Professor Pasteur, however, is in very feeble health, and the paralysis of his legs, from which he has suffered for some time, is steadily increasing.

—The enforcement of the law against opening saloons on Sunday in New York is toning up some of the daily papers of that city. The *Tribune* is now contending that there is no excuse for bicycle races on that day, and that they ought to be put down with a stern hand.

—The *Scientific American* publishes the photograph and description of a potato raised in Loveland, Col., which weighs 86 lb. 10 oz., equivalent to a bushel and a half. It is of the Maggie Murphy variety, excellent in quality, and Mr. Swan, who raised the giant tuber, raised 430 bushels on one acre. Next.

—The question of opening the Atlanta Exposition on Sunday is an open one, and is being discussed freely pro and con. Consistency would dictate a very strict closing in a State where a peaceable citizen was sentenced to the chain-gang for twelve months because he pursued his usual work on that day.

—Horses are going crazy at St. Joseph, Mich., with a disease which is supposed to be caused by eating marsh hay. The horse is taken with a high pulse, and in a short time is crazy, and will break everything within reach. Some of them have got out of the barns, and then have run around in a circle.

—The largest sailing vessel in the world has just been built and launched in Germany. It is called the "Potosi," and has a capacity of 6150 tons. The vessel is 426 feet long, carries five masts and thirty-nine sails. She is to carry saltpeter from the west coast of South America, and it is computed that her cargo would fill 600 freight cars.

—Forty thousand people celebrated Kansas's 400,000,000 corn crop Sept. 26, in Atchison, in the biggest and noisiest carnival the West has ever seen. It perhaps was never equaled except by the wild scene on Midway on the closing night of the World's Fair. Twenty bands, hundreds of steam whistles, a multitude of bells, and 10,000 people with tin horns made a din long to be remembered. Every public edifice, every business house, and almost every private residence was profusely decorated with corn, and thousands of people wore fantastic garbs made of corn and corn husks. Senator Ingalls was conspicuously decorated with corn husks and blowing a big tin horn

—A counterfeiter named William Norris, 100 years of age, was recently tried in Birmingham, Ala., convicted, and sentenced. At the three preceding terms, Norris has been up on a similar charge, and his extreme age has gained the sympathy of the court. But his persistency in crime and the evidences of guilt have proved too much for further forbearance.

—Two young clerks in the employ of a Chicago hardware firm were detected in stealing their employer's goods. Being called before the manager, they were given the choice of being sent to jail or wearing for the day a placard on their backs which read in bold letters, "I am a thief." They chose the placard, and with it on were led through the entire establishment.

—A prominent Mexican military official has been sentenced to prison for three years for killing an antagonist in a duel. He must also pay all the costs of the trial, the dead man's funeral expenses, pay a fine of \$1800 and \$4500 a year in monthly instalments to his antagonist's widow and children for eighteen years. The case has been appealed to a higher court. It is said that the Mexican papers generally approve the verdict.

—Rio Janeiro telegraphs that the political situation in Brazil is very serious, and that apparently a crisis is approaching. President Moraez's ultimatum that he will resign unless the bill granting amnesty to revolutionists in Rio Grande do Sul shall be passed, has been met by a resolve on the part of the House of Deputies that the bill will never become a law without the introduction of important restrictions. The senators are in favor of the amnesty.

Special Notices.

OHIO, NOTICE!

A FEW barrels of winter apples, some potatoes, nuts, and canned fruit, will be thankfully received from any who desire to do something for the mission in this great city. The fruit cans will be returned if desired. Direct to J. G. Wood, 29 Shillito St., Avondale, Cincinnati, O.

DISTRICT CONFERENCE FOR GENERAL CONFERENCE DISTRICT NO. 5.

AFTER consultation with the presidents of this district, and with the president of the General Conference, it is decided to appoint the district Conference for this district at Wichita, Kan. The meeting is to begin Monday evening, Oct. 25, and close Sunday evening, Dec. 1.

The Kansas Conference offers free room and board to those who come as the duly-elected delegates of the respective Conferences and mission fields in the district. It will be well for all to bring their ticks and bedding, that they may be made comfortable, as the Conference has not a supply for the occasion.

By reference to the REVIEW of Sept. 17, in the article by Elder Olsen respecting district Conferences, it will be seen what lines of work it is contemplated to consider, and also that it is left to each Conference committee to decide who shall be sent as delegates to this Conference, and how many delegates shall be sent.

We shall try to give due notice to those who are expected to lead out in the different lines, so that they will have a number of days in which prayerfully to consider their respective subjects. Let each Conference president see that the delegates are elected immediately, and then write to me at 815 West 5th street, Topeka, Kan., telling whom you have elected, and elect none but those who you expect will attend. We need to know soon how many are coming, so as to provide for them, and also plan the program of the meeting.

J. N. LOUGHBOROUGH, Dist. Supt.

Publisher's Department.

PORTUGUESE BOOK.

"PASSOS A CRISTO" is the Portuguese title of "Steps to Christ," into which language this precious little volume has now been translated. The book contains twelve full-page illustrations, and a chapter has been added. The volume is published at this office by the International Tract Society, and may be obtained at any of the offices or tract society's branches. Price 60 cents for single copies.

NOTICES.

WANTED.—On the 15th inst., some goods will be shipped to brother K. G. Rudolph, Cape Coast, West Africa. He writes that he needs old sheets, or other cloth suitable for making bandages, and clean

tracts. Those feeling constrained to respond to this call, may forward their contributions to C. L. Burlingame, 11 Orin St., Battle Creek, Mich., or to the undersigned at 89 Barbour St. J. KOLVOORD.

WANTED.—To sell or exchange a place of seventeen acres in Monterey, Allegan Co., Mich., for a larger one (not less than forty acres). Will pay difference. Good buildings. All kinds of small fruit, — apples, cherries, plums, etc. Within a few rods of post-office and Seventh-day Adventist church. One-half mile to school. Soil, sand and gravel loam. A very desirable place. Address, F. H. Carpenter, South Monterey, Mich.

ADDRESS.

THE address of Elder H. F. Graf is Caixa do Correio 768, Rio de Janeiro, Brazil.

CHANGE OF ADDRESS.

ELDER D. P. CURTIS, Secretary of the Minnesota Conference, requests his correspondents to address him at Dodge Center, Minn., instead of Pine City or Sauk Center.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 2, 1895.

EAST.		*Night Express.	†Detroit Accom.	‡Mail & Express.	*N. Y. & B. S. Spl.	*Eastern Express.	*Atlantic Express.
STATIONS.							
Chicago.....	pm 9.30			am 6.50	am 10.30	pm 9.00	pm 11.30
Michigan City.....	11.35			8.50	pm 12.08	4.50	am 1.19
Niles.....	12.45			10.15	1.02	5.55	2.45
Kalamazoo.....	2.15	am 7.20		11.22	2.16	7.21	4.55
Battle Creek.....	3.00	8.10		12.50	2.50	7.58	5.22
Jackson.....	4.30	10.00		2.40	4.10	9.20	6.50
Ann Arbor.....	5.40	11.05		5.00	5.00	10.12	7.47
Detroit.....	7.10	pm 12.30		6.30	6.00	11.15	8.20
Buffalo.....						am 8.45	pm 5.30
Rochester.....						8.00	5.49
Syracuse.....						5.00	pm 12.15
New York.....						pm 1.45	10.45
Boston.....						8.00	am 7.00
WEST.							
STATIONS.							
Boston.....			am 10.30		pm 2.00	pm 3.00	pm 7.15
New York.....			pm 1.00		4.30	6.00	9.15
Syracuse.....			8.30		11.30	am 2.15	am 7.20
Rochester.....			10.37		am 1.20	4.10	9.05
Buffalo.....			11.45		am 1.20	5.30	pm 9.30
Detroit.....	pm 8.45	am 6.30	am 7.20		5.30	pm 1.00	pm 4.35
Ann Arbor.....	10.25	7.30	8.49		9.25	pm 2.00	am 5.57
Jackson.....	11.40	8.35	10.48		10.30	3.02	7.35
Battle Creek.....	am 1.17	9.48	pm 12.15		11.43	4.18	9.11
Kalamazoo.....	2.10	10.57	1.00		pm 12.22	4.57	10.00
Niles.....	4.00	11.45	3.00		am 1.40	5.27	3.38
Michigan City.....	6.00	pm 12.50	4.25		2.45	7.22	6.00
Chicago.....	7.10	2.40	6.35		4.30	9.08	7.50

*Daily. †Daily except Sunday.
Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday.
Jackson east at 7.27 p.m.
Trains on Battle Creek Division depart at 8.10 a.m. and 4.35 p.m., and arrive at 12.40 p.m. and 6.35 p.m. daily except Sunday.

O. W. RUGGLES,
General Pass. & Ticket Agent, Chicago.

GEO. J. SADLER,
Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK

R. R.

Time Table, in Effect Nov. 18, 1894.

GOING EAST.		STATIONS.		GOING WEST.	
Read Down.				Read up.	
10	4	6	42	2	11
Mail	L'd	Att.	Mix'd	Pt. H.	Mail
Ex.	Ex.	Ex.	Tr'n	Pass.	Ex.
am	pm	pm			pm
3.00	9.10	8.15	am		7.60
11.25	5.05	10.30	6.00		5.45
pm					
6.05	6.30	12.00	10.05		4.10
1.46	7.12	11.45	12.40		3.28
2.38		11.38	9.42		
2.44	7.55	1.48	4.50	am	pm
3.30	8.38	2.40	6.20	7.00	5.57
4.39	9.28	3.25		7.47	6.40
5.10	9.55	4.00		8.20	7.23
6.30	10.45	5.03		9.30	8.00
7.30	11.17	5.40		10.05	8.48
8.15	11.50	6.15		10.48	9.11
8.42	am	6.35		11.08	9.45
9.50	1.00	7.30		12.05	10.45
pm					
9.25					pm
am	pm				pm
8.15	5.25				1.00
pm	am				
8.15	7.25				
pm	am				
8.12	7.15				
am	pm				
7.50	4.25				pm
am	pm				2.25
7.00	5.40				pm
pm	am				1.00
8.58	6.03				8.00
am					pm
10.20					7.00

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday.
All meals will be served on through trains in Chicago and Grand Trunk dining cars.
Wayfreights leave Chicago 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."

FOR WEEK ENDING OCTOBER 1, 1895.

CONTENTS OF THIS NUMBER.

POETRY.—Everlasting Love, FANNIE BOLTON—Longings, ELDER L. D. SANTEE—A Mother's Care, <i>Selected</i>	625, 627, 630
CONTRIBUTORS.—Rulein the Fear of God, MRS. E. G. WHITE—Bitter Roots, ELDER F. D. STARR—The School Truant Law, WILLIAM A. WOOD—"Bless" and "Blessed," ELDER G. D. BALLOU—When the "Heart is Right," ELDER J. P. HENDERSON—"Breaking Down the Morals of the People," ELDER J. F. BALLENGER....	625-628
SPECIAL MENTION.—Miracles of Healing, T.—Infallibility Cannot Change, U. S.—Another Adventure Ended, T.—Protestant Freedom in South America, M. E. KELLOGG.....	629
HOME.—Missionary Work. What Does it Include? (<i>To be Continued</i>), ANNA AGEE—Training Children, MRS. H. E. S. HOPKINS—Trinidad, <i>Augustus</i> , in <i>New York Observer</i> —What to Get for Dinner, T.—Our Responsibilities, MRS. L. E. MERROW—Query, T.....	630, 631
EDITORIAL.—About What We Might Expect, U. S.—Preaching and Baptizing in His Name, A. T. J.—Denver, Boulder, and Topoka, O. A. O.—A Visit to Warrenton, S. N. H.—General Meeting at Hamburg, L. R. C.—In the Regions Beyond, W. W. P.—Why Not be Consistent? U. S. In the Question Chair, U. S.....	632-635
PROGRESS.—District No. 5—Brazil, Uruguay, and Argentina—Reports from Quebec—New Brunswick—Virginia—New York—Minnesota—Missouri—California—Alabama—Georgia—Auburn, N. Y., Camp-meeting—Oklahoma Conference Proceedings—Ohio Conference Proceedings—New York Conference Proceedings—Ohio Tract Society Proceedings—Oklahoma Tract Society Proceedings.....	635-638
NEWS.....	638, 639
SPECIAL NOTICES.—Ohio, Notice!—District Conference for General Conference District No. 5.....	639
PUBLISHERS' DEPARTMENT.....	639
EDITORIAL NOTES.....	640

We have a very interesting report from brother E. W. Webster, who, with his family, recently went to Trinidad, W. I. This we will lay before our readers in the next paper.

Among the patients at the Sanitarium is Elder P. H. Cady, of Wisconsin. Although he has been here but a few days, he already realizes the benefit of the treatment, and hopes soon to return to his labor with restored health.

We have received the calendar of the Keene Industrial School, from which we learn that this institution begins its work Nov. 13, and closes the year July 22, 1896. Calendars may be had upon application to the principal, C. B. Hughes, Keene, Tex.

Elder H. Graf and family left Hamburg for Brazil, Sept. 11, on the steamer "Belgrano." They had interesting visits with their friends at their native places, and leave for their distant fields with increased courage and hope. We have an interesting report from brother Graf, which will appear next week.

We were very glad to meet brother J. A. Chaney, a young missionary from West Africa, where he has been laboring for some years. His father having embraced the Sabbath truth in Nebraska, communicated with his son, who has also seen and accepted the same, and returns the better to acquaint himself with the truth for this time, and then go back to his chosen field of labor. He is now visiting his father, and expects to spend most of the winter with us in Battle Creek.

We note the following changes in some of our eastern Conferences. Elder H. C. Bane, of Michigan, is president of the Maine Conference. He fills the place made vacant by Elder J. E. Jayne, who becomes president of the Atlantic Conference in the place of Elder H. E. Robinson, who goes to England to take the place made vacant by Elder D. A. Robinson's going to India. Brother H. E. Robinson

has been to England this autumn, and has returned much pleased with the prospect. He will remove to that country as soon as he can arrange his business. We are glad to know that these important places have been so successfully filled, and to learn that although there has been pain experienced in parting with tried friends, the substitutions have in each instance given satisfaction, and all will take hold of the work with renewed courage.

We notice in the last report received of the Australian canvassers' work that one lady sold 188 books ("Ladies' Guide") worth about \$1100 in twenty-four days. Another canvasser sold in eighteen days 147 volumes of "Patriarchs and Prophets." Twenty agents, averaging seven days each, in July sold 954 books, besides "Helps"; and Australia is not in flush times, as we well know. There must be some energy and devotion there, and we rejoice to see them succeed.

Our German periodical, *Herold der Wahrheit*, which now for some twelve years has been published at Basel, Switzerland, has been transferred to Hamburg, Germany, the first number appearing being dated Aug. 27. It appears semi-monthly, and is especially fitted for missionary work, and favorable rates are given for large clubs. For local and church work a small monthly appears at Hamburg called *Zionswachter*, or Zion's Watchman, at the price of 20 cents per annum, in clubs, or 25 cents, single copies.

Attention has been especially directed to the collection for the Haskell Orphans' Home that is to be taken next Sabbath, Oct. 5. Others have spoken so fully of this most worthy cause that little remains to be said. We bespeak for this call a hearty response. God has blessed us abundantly; let us consider the poor as he has remembered us. Isolated friends need not be deprived of this privilege. If no other means of communication are available, send the donations directly to the secretary, Elder L. McCoy, Sanitarium, Battle Creek, Mich.

From brother D. W. Reavis we learn that on Sept. 16 brother R. T. Nash, of Amory, Miss., was arrested for Sunday work done May 12. He was thrust into jail, and held forty-six hours behind the bars, with only a very scant allowance of cornbread, peas, and water. Pork and coffee were furnished, but these he could not use. When his case was called, there were no witnesses present to testify against him, and as they were fifteen miles away, the case was held over until the spring term of court. The prisoner was held under \$100 bonds for his appearance at that time. We call that persecution.

Year after year new evidence is coming to light to confirm the ancient records of the blessed Bible, against all the attacks of unbelievers. According to the *Independent*, a tablet recently discovered by Mr. T. G. Pinches, of the British Museum, records the war waged by Hammurabi, of Babylon, about 2250 B. C., against Eri-Aku of Larsa and his Elamite allies. In the record, mention is made of "Chedorlaomer, king of Elam," and "Tidal, king of nations," spoken of in the book of Genesis. This is the first time that these names have been found upon the monuments.

Although the congregation at the Tabernacle was smaller than usual last Sabbath forenoon, on account of the attendance of many at the Lansing camp-meeting and other causes, it was a profitable occasion. A discourse of rare interest and merit by Elder E. J. Hibbard occupied the hour. The subject of individual relation to God's plan of salvation in respect to election, choosing, foreordination, etc., was clearly set forth in a manner that appealed to every heart in behalf of the goodness of God, and the urgent necessity of our taking such a position that he may choose us, and we not be left to hardness of heart and blindness of eyes.

The reader will have fresh in his mind the pathetic story told in last week's REVIEW by Elder R. M. Kilgore, of the poor girl, a victim of Romish superstition, who cruelly tortured herself to atone for her sins, as taught by that church. And now the *Wesleyan Methodist Magazine* affirms that a number of instruments for self-torture are at the present time being manufactured and sold in England for the use of Anglo-Catholics. Among these are hair-shirts, thongs of knotted cord or steel, called "disciplines," for self-flagellation, and wristlets and anklets made of steel wire, with sharp steel points. The use of these is regularly enjoined in the confessional, as a condition of absolution, and the sale is said to be to English Ritualists more than to Roman Catholics. Hasten thy coming, blessed Saviour, and wipe this abominable system from the face of the earth!

IS IT CONSISTENT?

SEVERAL correspondents have lately given their views or asked ours on the custom of calling the days of the week by their common names, which are of heathenish origin, instead of distinguishing them by their numbers, as is done by the Bible. The views that have been expressed are unfavorable to the prevailing custom. Without wishing to excite a controversy on this point, we are free to say that while we do not see as much importance in this question, as it relates to the first six days of the week, as some do, our sympathies are with them, and if any choose to depart from the usual custom and to designate those days by number, we have no word of discouragement for them. On the other hand, we have not felt that there was any particular principle involved in the question as to whether we should call the first, third, or fourth days of the week so, or call them by their more common names, any more than there is in calling the months of the year by their heathenish names instead of by number. But when the question is applied to the Sabbath day, it becomes, it seems to us, a different matter. It does not sound right in our ears to hear a Sabbath-keeper say "Saturday." We should recognize it at all times as what it is, the Sabbath. The Lord does not particularly claim the other days of the week, but he does claim this one. It is not Saturn's day; it is "the Sabbath of the Lord thy God." It may be necessary sometimes to add the seventh day, or even Saturday parenthetically, in order to be understood, but this will be seldom. It is the height of inconsistency for us to contend for the true Sabbath, to deny ourselves to keep it, and urge our friends to do so, and yet call it Saturday. Is it not more than inconsistent? is it not wrong? If we think no more of sacred things than to call them by the titles that paganism has attached to them, it is time we valued them more highly. T.