

USNOV 1894 box 686 Advent HOLY BIBLE **REVIEW** THE FIELD IS THE WORLD And Sabbath **HERALD**

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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FROM STRENGTH TO STRENGTH.

BY MRS. L. D. AVERY STUTTLE.

(Battle Creek, Mich.)

"From strength to strength;" so let me go;
Life's future days I would not know;
Or dark or light, 'tis one to me,
While the upholding Hand I see;
He knoweth whether storm or sun
Shall ripe the grain; his will be done.

"From strength to strength;" thus I am told
Sages have walked in days of old.
It was not theirs to question why
The way marked out by the Most High
Was sore beset on every side
By adverse fate, by wind, and tide.

It was not theirs, nor is it mine
To question, murmur, or repine;
Nay; but from "strength to strength" I'll go
To battle with the wily foe;
For I shall conquer him at length
If I but go "from strength to strength."

And when the tasks of life are done,
Like weary child at set of sun,
I'll lay me down in sweet repose,
Nor tremble though the tempest blows.
I'll hide me from earth's rude alarms,
Safe in the Everlasting Arms.

Our Contributors.

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

BE SEPARATE.

BY MRS. E. G. WHITE.

"Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." To whatever field of labor Christians may be called, in whatever part of the Lord's vineyard they may be assigned to work, they cannot conform to the world. The world's way is not God's way. The world would have Christians conform to its ideas, and meet its own standard of Christianity. The world has marked out a line, and demands that Christians follow in its way, and do those things which will suit the world, and make them one with it in purposes and plans. But the voice of God is heard in his word, speaking to the children of men in unmistakable language, and saying, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Will you obey that voice?

The life of Christ manifested in human character will be antagonistic to the world, and in opposition to its customs and practices. Yet there is continual danger on this point among those who profess to have advanced light. It is Satan's purpose to set in operation such agencies as will lead the people of God into conformity to the world's standard, and it becomes every Bible Christian to sound an alarm in every organized body of professed followers of Jesus Christ. The ministers who stand in the sacred desk should be guarded upon this point, and not lose sight of the fact that they are to be laborers together with God. The Lord will not leave his people to the mercy of their own weak inefficiency; but he will gather them in the arms of his mercy, and bind them to his great heart of infinite love. The Lord sets before his ministers the divine standard, and instructs them that they are to be shepherds of the flock of God and ensamples of good behavior, that the ministry be not blamed, or brought down to a low, common level, and shaped according to the desires of the natural, unconverted heart. The ministers are not to carry into their sacred office their own defective spirits and faulty characters; for in all things they are to fulfill the word, and be found approving themselves "as the ministers of God."

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish; to the one we are a savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ. Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men; forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. And such trust have we through Christ to Godward; not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament." "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your serv-

ants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. . . . For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

Those who profess the name of Christ, are to represent Christ as their pattern and example. They are to unfold to others the truth in its purity, and make known to them what are the privileges and responsibilities of the Christian life; and this can be done by the professed follower of Christ only as he conforms his character to the sacred principles of truth. There must be no betrayal of sacred trusts on the part of any one who professes to be a child of God. There must be no obliterating of the line of demarkation between Christians and the world. There must be no bringing down of the truth to a low, common level; for this will dishonor God, who has given an infinite sacrifice in the gift of his Son for the sins of the world. Christ is the way, the truth, and the life.

Many who claim to be the children of God do not seem to understand that the heart must be regenerated; for their practices ignore the words and works of Christ. By their actions they plainly say, "It is my privilege to act out myself. I should be perfectly miserable, if I did not act out myself." This is the kind of religion that is current in the world; but it bears not the heavenly indorsement. It is a deception, a delusion of the enemy. Science, so-called, human reasoning and poetry, cannot be passed on as of equal authority with revelation; but it is Satan's studied purpose to exalt the maxims, traditions, and inventions of men to an equal authority with the word of God; and, having accomplished this, to exalt the words of man to the place of supremacy. Weak souls who have never realized that to be a follower of Christ means the subordination of every power that God has given to the obedience of Christ, will be drawn into the snare that Satan has set for inexperienced feet. The true voice of God, speaking from his word, was not heard, or being heard, was ignored; for other voices attracted the attention and engaged the mind, and thus they were led astray. They did not realize that God required that every thought should be brought into captivity to Jesus Christ. Such restraint as the gospel presented seemed to them

a yoke of bondage. They found nothing attractive in the voice of God, which declared unto them what it means to be a child of God, an heir of heaven; but they considered the requirement of God a cruel restriction of their liberty, and one that was wholly unnecessary. They at first neglected the word that pointed out the path cast up for the ransomed of the Lord to walk in, and then despised, and then assailed it as something that restricted and bound them. They were found at last out of conformity to the revealed will of God, and opposed in heart and practice to the word of God.

There is no safety for any of us except as we daily receive a new experience in looking unto Jesus, the author and finisher of our faith. Day by day we are to behold him, and to become changed into his image. We are to represent the divine attributes, and follow the footsteps of Jesus at whatever cost to ourselves. We are to place ourselves under divine guidance, consulting the word of God, and daily inquiring, Is this the way of the Lord? There are various erratic characters that are wholly unlike Jesus, and that are within the church of Christ; but unless they will submit to become as clay in the hands of the potter, and will be willing to receive the heavenly mold, and be shaped into such vessels as God shall choose to make them, they will always bear their deformity of character, always be vessels unto dishonor, and will never receive the finishing touch of immortality. No deficiency of character will be immortalized and mar heaven with its imperfection.

A profession of truth is of no value unless the soul grasps fast the principles, and appropriates and absorbs the rich nourishment of the truth, and thus becomes a partaker of the divine nature. If this is accomplished, the will of the human agent will co-operate with the divine will. The wild, trailing vine which lies prone on the ground, catches at twigs and stumps, and fastens its tendrils about the things of the earth; and in order to have it twine about a proper support, its tendrils must be cut loose from the false supports to which it has attached itself. So it is with the soul. Earthly supports must be removed, and the thoughts and affections must be trained to find their support in God.

(Concluded in next number.)

CHRIST'S FULLNESS.

BY ELDER W. T. ILES.
(Laura, Ohio.)

"I DETERMINED not to know anything among you, save Jesus Christ, and him crucified." 1 Cor. 2:2. The gospel minister should preach Christ in every discourse, and seek to lift him up before the people; but we too often preach self, and try to elevate self in the minds of the people. Sometimes a single word will call the attention of the people to the speaker, when another word would direct to Christ. We should not simply talk about Christ, but should have him with us, and in us, so we can preach him, and minister him to others.

The gospel minister should preach Christ in such a way as to suit the needs of his congregation; but no minister knows the needs of his hearers as well as does God, and so the minister should be guided by the Holy Spirit, in order to know what phase of Christ to present. Some ministers know so little about Christ, that in two or three sermons their knowledge of him is exhausted. Then they have to present some theory they have of God or of his word.

To give an example of the principle set forth; viz., presenting Christ to suit the needs of the people, we present the following:—

If individuals are burdened with sin, and long for freedom, preach Christ as a Redeemer. Eph. 1:7; Isa. 1:18; 1 John 1:9. If they desire to serve God and obey him by keeping the ten commandments, preach Christ as creator. Matt. 28:18; Col. 1:14; John 1:1-4; 14:23;

Heb. 13:20, 21; Phil. 2:13. If they desire perfection of character, and do not know how to become perfect, preach Christ as our righteousness. Jer. 23:6; Col. 2:9, 10; Rom. 3:21-26. If they desire eternal life, and feel they cannot obtain it, preach Christ as our life. 1 John 5:11; 12:20; John 17:2, 3. If they are in darkness and desire light, preach Christ as our sun. Mal. 4:2; John 8:12; 1 John 1:7.

If Satan is on their track, and about to overtake and destroy them, preach Christ as a refuge. Ps. 91:1, 2. If they are about to go down in death, preach Christ as a deliverer. 1 Cor. 15:22; John 11:25. Are they called to pass through trials, troubles, and afflictions? preach Christ as a comforter. John 14:16-18. Do they live in the midst of contention? preach that Christ is our peace. Eph. 2:14; John 14:27; Ps. 119:165. Is the way hedged up, and they know not what course to pursue? preach Christ as a guide. Isa. 30:20, 21; Luke 9:23. Are they sick, as described in Isa. 1:5, 6? preach Christ as a healer. Ps. 103:3; Isa. 6:10; 53:5. Are they sliding, or sinking in the sand? preach Christ as a rock. 1 Peter 2:5-8; Matt. 16:13-19.

Do they desire to have more love for God, and should they do more to advance the third angel's message? preach Christ as a sacrifice. John 3:16; Isa. 53:10. Should they know more of Christ's teachings? preach Christ as a prophet. Acts 7:37. Should they need to know more about the plan of redemption to save sinners, preach Christ as a priest. Heb. 2:17; 4:15-17; 8:1-5. If they desire to overcome evil habits and cannot, preach Christ as a man. Heb. 2:14, 17; John 17:18. If they should have a greater desire to glorify God and enjoy the future glorious kingdom, preach Christ as king. Luke 1:32; Dan. 2:44; 7:27; Rev. 7:9-17; 21:1-4. If they do not know what they want, preach Christ the desire of all nations; preach Christ and him crucified. For Christ is all and in all.

THE FIRST WEEK.

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

God is pleased to have us think of all his wondrous works, to make known his deeds among the people, to remember his wonders, and the judgments of his mouth. Ps. 105:1-5. The Lord has not called us to speak of our own works or the works of others, but to show forth the praises of him who called us out of darkness into his marvelous light. 1 Peter 2:9. To speak of the wonderful works of the Lord will be the blessed employment of the children of God throughout eternity. They will say: "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11. Let us prepare for this glorious work now.

In six days God created heaven and earth and all that is in them. Ex. 20:11. He created the heaven and the earth in the beginning. John 1:1. The solar system to which we belong, and the orb on which we live were consequently made on the first day of the week. Before that time there was nothing in this part of God's great universe. But the Lord "spake, and it was done; he commanded, and it stood fast." Ps. 33:9.

The earth now existed as an empty, dark orb while the Spirit of God moved upon the waters. Gen. 1:2. It was the eternal Father's purpose to create the earth, his only begotten Son spoke the word, and the Spirit of God wrought with almighty power carrying out the plan.

The earth came forth in the first evening of time, in the first pitch dark night. But as soon as the moment came when God desired that it

should be morning and day, the voice of the Eternal Word came from the throne of God, "Let there be light; and there was light." This world saw its first day.

On the second day God made the firmament, dividing the waters below from the waters above; and he called the firmament "heaven."

On the third day the word of the Almighty was heard again, and the dry land appeared. Once more the word was heard, and the earth brought forth grass, herbs, and trees yielding fruit. All kinds of trees beautified the earth, and they had ripe fruit; for three days later the fruit was given to man for food.

On the fourth day the light was gathered around the sun, and it became the light-bearer. God made it to give light on the earth, and to rule the day, and he made the moon and stars to rule the night. The movements of these heavenly bodies produced seasons and days and years. Thus seasons and days and years were arranged from the beginning just as they are now.

On the fifth day a multitude of fowl filled the air, while the waters abounded with living creatures, both great and small. There was an abundance of life in the waters while the forests and fields resounded with the song of happy birds.

On the sixth day the living word of God once more sounded through the universe, and a multitude of living creatures was seen on the earth, cattle and creeping things, and beasts of the earth. The lion and the ox ate herbs together; the wolf and the sheep ate grass together; the deer and the rabbit skipped joyfully about in the beautiful groves.

Again the living word was heard: "Let us make man in our image, after our likeness." Then man came forth as the most noble and beautiful creature. Adam and Eve walked hand in hand among the animals. They looked up to God as their living Lord, and the animals looked up to man. They were not robed in human garments, but the glory of God shone about them and around them with a heavenly light like the angels of God. The Lord gave them grain and fruit for food; and that is still the best food.

On the seventh day the Sabbath was made. God resting on that day, it became a rest-day of the Lord, the Sabbath day of Christ. Thus Jesus could say truly, that he was Lord also of the Sabbath day. Mark 2:28. And this he is still. When God had rested on the seventh day, he blessed the day and sanctified it. He made it and appointed it for man. Gen. 2:3; Mark 2:27. Thus the Sabbath day became a beautiful crown for the creation of God, and it will continue to shine with heavenly glory in the new earth. Isa. 66:23.

GEMS OF THOUGHT FROM "TESTIMONY" NO. 30.

SELECTED BY J. M. HOPKINS.
(Simpson, Minn.)

"DANGERS beset every path, and he who comes off conqueror, will indeed have a triumphant song to sing in the city of God."—p. 25.

"He who turns the hearts of men as the rivers of water are turned, can bring the most selfish, sin-hardened soul to surrender to Christ."—p. 24.

"He who is not blind to the attraction of worldly honors, indifferent to threats, and unmoved by allurements, will be all unexpectedly to himself, overthrown by Satan's devices."—p. 33.

"God will never place his benediction upon those who are negligent, selfish, and ease-loving,—who will not lift burdens in his cause. The 'well done' will be pronounced upon those only who have done well."—p. 24.

"The more difficult your position, the more you need Jesus. . . . It is impossible to stand upon a lofty height without danger. The tempest leaves unharmed the modest flower of the valley, while it wrestles with the lofty tree upon the mountain-top."—*p. 33.*

"It is the conscientious attention to what the world calls little things that makes the great beauty and success of life. Little deeds of charity, little words of kindness, little acts of self-denial, a wise improvement of little opportunities, a diligent cultivation of little talents, make great men in God's sight. If these little things be faithfully attended to, if these graces be in you and abound, they will make you perfect in every good work."—*p. 32.*

"All your good purposes and good intentions will not enable you to withstand the test of temptation. You must be men of prayer. Your petitions must be, not faint, occasional, and fitful, but earnest, persevering, and constant. It is not necessary to be alone, or to bow upon your knees, to pray; but in the midst of your labor, your souls may be often uplifted to God, taking hold upon his strength; then you will be men of high and holy purpose, of noble integrity, who will not for any consideration be swerved from truth, right, and justice."—*pp. 31, 32.*

DO YOUR BEST.

BY A. R. WILCOX.
(*Albans, Vt.*)

WHATEVER the work in hand, do your best, and you will be enabled to do more efficient work by and by; for the faculties of both mind and body grow and become stronger by exercise, while they are weakened by disuse. Though the work performed may bear many imperfections, and men may criticise and condemn it, the master Critic weighs the hidden motives of the heart.

Let us remember that those upon whom great gifts have been liberally bestowed will be held accountable for the use they make of them in proportion as these qualifications outnumber those possessed by their less favored brothers. It is not a sufficient excuse for inaction, that others are doing more than we can hope to accomplish by our best endeavors. We are doing work for divine inspection. It is not the striking elegance of style so much as true sincerity of purpose that commends us to God.

With the true spirit of advancement, we shall try always to improve the talents intrusted to our keeping, that we may gain other talents; so we should never rest satisfied with imperfect attainments but strive faithfully to improve every opportunity.

"A lady once crossed a street where a little boy was busily sweeping the crossing. She noticed with pleasure the care with which he did his work, and smiled as she said to him, 'Yours is the cleanest crossing I pass.' He lifted his cap with a gallant air, and quickly said, 'I am doing my best.' All day the words rang in her ears, and for many days afterward; and when a friend inquired for a boy to do errands and general work for him, she told him of the little fellow at the crossing. 'A boy who would do his best at a street crossing is worth a trial,' said the man. He found the boy, engaged him, and was so well pleased with him that he sent him to school and fitted him for a higher position, which he filled with honor. 'Doing my best at the street crossing made a successful man of me,' he was wont to say in after years.

Yes, doing our best is all God requires of us; and knowing this, we have no right to yield to discouragements.

"Strength for to-day is all that we need,
As there will never be a to-morrow;
For to-morrow will prove but another to-day,
With its measure of joy and sorrow.

"Strength for to-day in house and home;
So practice forbearance sweetly;
To scatter kind words and loving deeds,
Still trusting in God completely."

ONLY A LITTLE.

ONLY a little tarnish on crowns else fair and bright;
Only a little stain-spot on robes else pure and white;
Only a little folly in the wisdom of the wise;
In sweetly fragrant ointment, only a few dead flies;
A very little blemish, the very smallest speck,—
Ah, yes; but one small blunder may lead to total wreck!

Only a little canker will mar the luscious fruit;
Only a little discord destroy the sound of lute;
Only a little curve will change a sweet expression,
A little step aside may lead to great transgression.
So let us in our service all aim to perfect be;
For as the twig inclineth, so stands the full-grown tree;
And seek to be in all things, whether called small or great,
Conformed to His good pleasure on whom the angels wait;
The mighty God above, omnipotent, all-seeing,
The God "in whom we live, and move, and have our being."
—*Anonymous.*

THE REASONABLENESS OF THE BELIEF IN A PERSONAL DEVIL.

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

HAVING proved the personality of Satan from the word of God, it is proper to state here that the popular conceptions of his appearance and appendages find no warrant in the Scriptures. Those descriptions of his Satanic majesty which attribute to him horns, a tail, and cloven feet, are only authorized by the wild fancies which sprang into being in the Middle Ages; when, under the fostering care of the Romish Church, superstition and ignorance reigned supreme, and were made to contribute to the advancement of the interests of the hierarchy. The devil of the Bible is an angel, who, though fallen, still bears the marks of his former power to a greater or less extent.

As we have demonstrated the individuality of Satan, and have divested him of those hideous deformities which are the creation of distempered imaginations, we are prepared to discuss the question from the standpoint of human reason.

In the first place we suggest that the existence of an evil genius who occupies himself with tempting and destroying men, has been believed in by nearly every nation mentioned in history. The absurdity of the doctrine, therefore, that he is a personal being, is not, to say the least, as patent as many have supposed. Nay, more; a survey of history itself more than suggests the existence of a controlling mind in the development and manipulation of the great systems of false religion which have cursed the world. In paganism, Mohammedanism, and Catholicism there is so much of continuity and vitality and so near an approximation, in some features, to the religion of the Bible, as to indicate the controlling influence of an unseen and guiding malevolent spirit. Especially is this true in those features of these religions which pertain to their oracles and false prophets.

Again: In personal experience who has not felt, at times, the pressure of an unseen hand pushing him in the direction of sin? Who, when having sinned, has not awakened, as if from a spell, to realize that a power outside of himself had betrayed him into folly?

In modern Spiritualism we have the unmistakable evidences of an intelligence external to the mediums themselves, which, sooner or later, take control of their volitions, and either drive them to the commission of terrible sins or array them against the truth of God.

Objections Considered.—An argument respecting the reasonableness of a belief in a personal devil would hardly be complete until the ordinary objections to such a belief had been fairly and candidly considered and met. For this reason I shall canvass at this point some of the more prominent among them, as follows:—

(a) Angels cannot fall. Answer: Analogy would prove that angels may fall, since Adam, a being made but a little lower than they, met

with such an experience, and since observation teaches us that even the wisest and strongest among men do actually at times fall to the lowest level of depravity.

(b) God made the devil, and is therefore responsible for what he does. Answer: God made an angel, and that angel made himself a devil, and consequently God is no more responsible for what he does, than he is for the course of a wicked man who has corrupted himself despite all the influences for good with which God has surrounded him. Jude 6.

(c) If man is led to sin through the temptation of the devil, then man cannot justly be held responsible or punished for the same. Answer: That depends upon two things: (1) whether he knows his duty; and (2) whether God has provided him with the means to resist the devil.

So far as man's knowledge of his duty is concerned, it is sufficient to say that God has provided him with both a conscience and powers of discrimination, and that in addition to these, he has given him his revealed will in which is found ample instruction in regard to his duty both to God and man. In that will, also, he is enlightened respecting the existence of Satan, his nature, and his work.

That God has provided man with the means of resisting Satan may be proved as follows: (1) The State punishes its citizens for the infraction of its statute laws; but these laws, in the majority of cases, are based upon moral principles; hence society declares, as the result of experience and observation, that men are responsible for their moral conduct. But this could not be true if there were a devil in the world tempting them beyond the power of personal resistance. Should it be replied that the State does not admit the existence of the devil, we answer: That does not affect the question materially. The devil, according to the Bible, is but one of the factors in producing the temptations to which men are liable; and if experience shows that they are able to resist all the temptations to which they are subjected, then the devil is not superior even to the native strength of man.

In the second place: If we are to hold God responsible for the doings of Satan, we must judge of the capabilities of the latter from the Bible record. What, I inquire, does the Bible say upon that subject? The reply is that it is far from teaching that Satan has either omnipotence, omniscience, or omnipresence; nay, more; it instructs us that man, when availing himself of the helps which God has provided, is superior to Satan in every respect.

This will appear from the following considerations: 1. Christ has empowered his followers to cast out devils, even when they have possession of the bodies of men. Luke 10: 17-19; Matt. 10: 1; Mark 16: 17. 2. Men can resist and put to flight the devil. James 4: 7; 1 Peter 5: 9. 3. God will not allow Christians to be tempted beyond what they can bear. 1 Cor. 10: 12, 13. 4. The armor of God will enable us to stand against the wiles of the devil. Eph. 6: 11-16. 5. Christ is able to succor those who have been tempted. Heb. 2: 18. 6. The Lord restrains the power of Satan to harm his saints within certain limits. Job 1: 12; 2: 4-7. 7. The saints can overcome the devil. 1 John 2: 13; Rev. 12: 11. 8. The angel of the Lord delivers them that fear him. Ps. 34: 7. 9. The holy angels all minister to the saints. Heb. 1: 14.

Finally, it appears from the foregoing that through the revelation of his will, the operations of his Spirit, the grace of Christ, and the ministry of angels, God has so far counterbalanced the influence of Satan upon the human heart and mind, that the free moral-agency of man is preserved, and he is provided with all the resources necessary to enable him to triumph over all the temptations which Satan can bring to bear upon him; thus proving that he cannot complain of the justice of God, provided he is at any time overcome by the tempter.

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.

BRINGING THE CHILDREN TO JESUS.

"THE Master has come over Jordan,"
Saith Hannah, the mother, one day;
"He is healing the people who throng him
With the touch of his finger, they say.
And now I shall carry the children,
Little Samuel, and Rachel, and John,
I shall carry the baby Esther
For the Lord to look upon."

The father looked at her kindly,
But he shook his head and smiled:
"Now who but a doting mother
Would think of a thing so wild?
If the children were tortured with demons,
Or burning with fever, 'twere well,
Or had they the taint of the leper
Like many in Israel."

"Nay, do not hinder me, Nathan;
I feel such a burden of care.
If I carry it to the Saviour,
Perhaps I can leave it there.
If he lay his hands on the children,
My heart will grow lighter, I know,
And a blessing forever and ever
Will follow them as they go."

So over the hills of Judah,
Along by the vine-rows green,
With Esther asleep on her bosom,
And Rachel her brothers between,
'Mid the throng who hung on His teaching
Or waited his touch or his word,
'Mid the row of proud Pharisees bending
She pressed to the side of the Lord.

"Now why shouldst thou trouble the Master,"
Saith Peter, "with children like these?
Seest not how from morn'g till even
He teachest and healeth disease?"
Then Christ said, "Forbid not the children,
Permit them to come unto me,"
And he took in his arms little Esther,
And Rachel he set on his knee.

And the heavy heart of the mother
Was lifted all earth-care above,
And he laid his hands on the brothers,
And blessed them with tenderest love;
And he said of the babes in his bosom,
"Of such is the kingdom of heaven;"
And strength for each duty and trial
That hour to her spirit was given.

— Selected.

HOUSEHOLD HYGIENE.

BY MRS. E. E. KELLOGG.

(Battle Creek, Mich.)

THE added testimonies of science and human experience have demonstrated that far more often than otherwise the prime cause of illness and suffering lies within our own control, in the abnormal character of our surroundings, or our relations to conditions requisite for health. The possession of this knowledge renders it the duty of every rational being to employ all the means within his power for the prevention of disease; and upon no one rests this obligation more weightily than upon the wives and mothers who stand at the head of the million centers of social life throughout our land. The home is woman's citadel; it is here disease most often threatens; and who shall meet the foe at the threshold, if not she? The gospel of health and the gospel of Christ go hand in hand; indeed, the duty of properly caring for the body may be regarded as much a part of the Christian religion as any of the other explicit commands of the Bible.

Modern scientists have demonstrated the fact that among the most formidable enemies to life and health are the invisible, microscopical creatures called "disease germs," which have their origin in filth, overcrowding, bad air, decaying vegetation, defective sewerage or drainage, and the like conditions. They always abound in the atmosphere wherever decomposition and decay are taking place, and are usually

accompanied by offensive or musty odors, although it is possible for the air to be swarming with disease germs without the presence of unpleasant smells. The contrary is seldom true, however, and we may safely assert that a foul odor is nature's warning of something dangerous that ought to be at once removed or escaped from. Diphtheria, typhoid and other fevers so prevalent at this season of the year, are occasioned primarily by these insidious enemies of health, often born and bred within the very homes they make so sad and desolate through their destructive agency.

A fertile source of germs, and one which, perhaps, oftenest escapes observation, because least frequented, is the cellar. Here are stored all manner of vegetable products, firkins of salted meats and pickles, barrels of soap, old boxes, bins of coal, refuse of various descriptions, and, indeed, almost every conceivable article. Many of the vegetables undergo decay, the brine of the meat and pickles becomes tainted, and frequently, from lack of proper drainage, every heavy rain covers the floor with water, which becomes putrescent and odorous. The foul gases from these various sources penetrate through every crack and crevice of the floor, and pass upward into the living-rooms of the house, doing no end of mischief to the occupants.

Eminent sanitarians insist that cellars should never be constructed under dwelling-houses; but if our houses are already built, and we must for convenience make use of the cellars, we should keep them scrupulously clean from all decaying substances, give their walls a frequent coat of whitewash, secure good drainage, and above all, open the outside door and windows wide every day during warm weather, and every week at least during the winter, thus effecting a free interchange of air.

In many homes the kitchen sink is the avenue through which disease and suffering are admitted to the family circle. Bits of table-waste left in the dish-water find their way into its pipes, which usually have a bend, or trap, before reaching the drain, and through this, water containing no sediment would flow freely; but the greasy particles of food lodge by the way, and gradually accumulate, until the pipes are so blocked up that the water passes through very slowly. This keeps the mass of solid matter constantly saturated, thus introducing decomposition, and it at once becomes a hotbed for disease germs.

In another corner, the kitchen wood-box is scarcely a less formidable enemy to health, used, as it too frequently is, as a catch-all for everything not otherwise disposed of. Several inches of decomposing wood, chips, bark, moldy apple cores, and odds and ends of all sorts cover its bottom. This debris emits an odor which is accompanied by myriads of germs, which modern scientific investigation has shown to be connected with the development of serious disease.

We cannot too highly value the importance of allowing the sunlight free access to all portions of our dwellings. There is nothing like sunshine and pure air to search out and cleanse away all organic impurities. The sun is the great life-giver to both the animal and the vegetable world. Every one is familiar with the fact that plants droop and die if deprived of sunlight and air, and can we presume that human beings will thrive and flourish where flowers wither and die? Suppose it does fade the carpets and curtains, and make the furniture look rusty; far better that not a color of the carpet remain than that the roses fade from the cheeks of your loved ones from the lack of it.

A foul-smelling waste barrel ought never to be permitted; in fact, it were far better to burn all leavings and table refuse as fast as made, which can be done without smell or smoke by opening all the back drafts of the kitchen range, and placing them on the hot coals to dry and

burn, as they will in a few minutes. If the table refuse must be saved, the receptacle should be entirely emptied every day, and very thoroughly scrubbed with hot suds and an old broom. Never pour slops in with the kitchen waste; and above all never allow them to be emptied on the ground in close proximity to the well. Any lady would be horrified to find her servant pouring slops into the well, but she does almost as bad when she pours them on the ground or into a drain leading to a cesspool only a few feet from the well, since the porous soil allows them to filter through into the well.

INTEMPERANCE AMONG WOMEN.

THAT this frightful evil is extending its deadly influence among that fair portion of our race which we are wont to regard as the conservators of virtue, is too painfully evident to be denied. It is a current remark, too true to be agreeable, that a sound, healthy woman is one in a thousand. We need not stop to inquire why this is so, or why it is becoming more and more emphatically true every year. But this state of universal debility creates a demand for stimulants of various kinds. Often the harmless (?) "bitters" lead to beer, and that to something worse. The extensive use of wines is another source of confirmed intemperance. Many grocers supply liquors to families, surreptitiously perhaps, but once in the household, the enemy will surely do his work of death.

Not only is alcoholic intemperance on the increase among women, but we have the strongest evidence that the foe in another subtle, disgusting, and dangerous form is invading the sacred precincts of womanhood. Cigarette smoking is rapidly becoming a "fad" in so-called respectable circles which pride themselves on being a little fast. A lady correspondent of one of our Chicago dailies gives us a startling insight to "society" in that city, which reveals the fact that since the wanton displays of Midway Plaisance and other portions of the World's Fair, a portion of the women of Chicago have drunken as deeply of the spirit of Oriental voluptuousness as other people seem to have done of Eastern religion.

At the same date a New York paper speaks on the same subject concerning the hideous habit of women's smoking as it prevails in that city and in London. *Harper's Bazaar* joins its testimony, and says that it is "stated that many more young and middle-aged women than we have dreamed of, have acquired a fancy or a fashion for the use of this vile little article [the cigarette], and its use creates thirst, and the thirst which only strong drink slakes."

One invalid in Chicago, a professed Christian, declared to the reporter that she received more consolation in her suffering, from tobacco than from her religion. This is not saying much for her religion, but it speaks volumes of the power of this disgusting habit among those whom the world desires to look up to as models of purity.

G. C. T.

LET THE CHILDREN LEARN TO COOK.

BY MRS. D. A. FITCH.

(Sanitarium Cooking School.)

Most children wish to be helpful, but frequently their requests to take part in domestic work are answered by statements to the effect that it is more trouble to teach them how than to have it done by hands already trained. Perhaps they may be saved from utter discouragement by the promise that, when older, they may try. To satisfy them for a time it may be they are given some useless toy set of domestic utensils, and it is hoped the longing to learn will not make any more trouble for sometime. It is only a sort of mud-pie substitute—nothing very satisfying to the hungry soul. And all this time

the child-mind is being filled with other things, so that by the time some real help might be realized from his efforts, he has lost his desire for homely duties, and the opportunity is gone—he is drifting away from his love for work.

At a very early age children may learn to perform these domestic duties if parents will take pains and have patience in teaching them.

Seek to learn the best ways yourself, and encourage them to improve, even upon your own methods. Do not set tasks and so make them feel that work is drudgery, but let them realize that “labor is a blessing.” It is not necessary that it be made play to them, but call them your little helpers, speaking a word of commendation occasionally, and your reward will come in a day when inability has overtaken you, and you will have in your own home those who can carry on the work during your inability without having to appeal helplessly to some neighbor. Better some domestic work to give strength of muscle and symmetry of power, than “book knowledge” with pale faces and rounded shoulders in spite of gymnasiums or bicycle-riding.

The mistaken mother says, “I can’t ask my child to help about the house; she has to study so hard to keep up with her classes;” and thus Mary finishes her education and marries a man “of limited means but good education,” too stupid, however, to find out beforehand whether the girl of his choice can cook, or if he must always live on books. Shortly he is a sufferer from dyspepsia, and off he goes to the Sanitarium to be cured, which takes more time and money than it would have taken for Mary’s mother to have taught her to cook. His attention is called to the cooking school; he buys a copy of “Science in the Kitchen,” and goes home a happy but finally a disappointed man, for the wife cannot make a success of even these simple rules; but he vows *his* children shall learn to cook.

In Proverbs 31 we read that the virtuous woman will do her husband “good and not evil all the days of her life.” Also that “her children arise up, and call her blessed.” May this blessing not be thus pronounced because she has taught them to cook? Of one thing I am sure: Many a young wife feels to censure her mother for *not* having taught her this most useful art. In my next I will give some statements from the Testimonies relative to this subject.

INJUDICIOUS PRAISE.

“WHAT a sweet child you have! Isn’t she pretty!” said the hostess to a lady caller who was accompanied by two little daughters.

As a rule mothers are not averse to praise bestowed upon their children; but in this particular instance the mother was not one bit pleased, for she did not want her little girl to be vain of the beauty that had been her heritage. “I do not like that lady at all,” said the pretty child’s sister as they left the house.

“Why?” queried mama.

“Because—because—I don’t.” The child would say no more, but the mother knew full well that an injudicious remark had not only sown the seeds of vanity in one little heart, but seeds of envy in another. Strangers are often thus thoughtless, and even parents themselves.

“Every one says that Maud is the prettiest of my children,” said a fond mother to me in the presence of the little ones. And how quick the others were to note that saying; and how quickly Maudie learned to present her pretty little self to strangers for the compliments that always fell to her share. The chances are that pretty Maud will grow up far less lovable than her plainer sisters.

A beautiful child may become a good one, but the chances are against it. Beauty is a goodly heritage—desirable and effective, if accompanied by a kind heart and wise head; but the latter should be firmly established before a knowledge of the

former mars the picture. One of the prettiest girls I ever knew was shunned and disliked by her schoolmates; not because of her beauty, but for her haughty, selfish disposition.

Parents should be very careful that the seeds of vanity sown by thoughtless hands be not allowed to grow and smother the better impulses of the child’s nature, for nothing is more offensive in girl or woman than beauty that does not extend beneath the surface.—*Ida Kays, in Christian Work.*

The Mission Field.

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

BRAZIL.

Rio de Janeiro.

AFTER a pleasant voyage of nearly a month, my wife and I arrived here Aug. 12. There being no one to meet us, and as we were not able to speak to the people, we experienced considerable difficulty in getting located.

We find nearly everything very much dearer here than in the United States. About the only things that are cheap are oranges and bananas.

High prices are principally due to the necessity of importing nearly everything. Wooden slippers and a little furniture made by hand, constitute about all that is manufactured here. This country has some advantages, and one is that no provision has to be made for winter. No fire is needed except for cooking purposes, and fuel is reasonably cheap.

We soon formed the acquaintance of several missionaries and ministers, and all seemed very friendly. There are a few English and American people here, but the prevailing language is Portuguese.

My wife has played the organ every Sunday evening at one of the missions, and I have spoken there a few times, by request of the man in charge. I am holding Bible readings with a Portuguese colporter whom brother Stauffer interested in the truth, and he is about ready to obey. I am also holding readings with an English missionary, and have sold him “Steps to Christ,” “The Gospel in Creation,” and “Patriarchs and Prophets.” I have had several talks with him relative to medical missionary work, and he has expressed a desire to go to the Sanitarium and take the course of instruction. I have a few correspondents who are interested in our work, and I have furnished them some reading-matter.

A few weeks ago, by invitation, I attended the Presbyterian synod, and had a pleasant interview with a few of the English ministers. One minister seemed interested in our tract work, and by his request I furnished him with samples of our tracts. He promised to translate some of them if we desired him to do so. We hope and pray that in his investigation he may become interested in the truth.

The ministers of the city have invited me to call on them. A few Sundays ago we were invited to attend meeting on a missionary ship which is anchored in the bay. Just before time to begin services, I was invited to speak. After meeting we were introduced to a captain of a sailing vessel, and his wife, and they requested that we visit them at their ship, which we did later in the week, and gave them reading-matter.

Having business at the American consul’s office, I called there a few days ago, and on learning that I was a Seventh-day Adventist missionary, he inquired into the principles of our faith, which led to a consideration of the Sabbath and religious liberty questions. He kept me about an hour, and our interview was very pleasant indeed. The consul is a sociable gentleman and a free talker.

A few evenings ago two missionaries called on

us, and after spending an hour in study, it was suggested that we sing a hymn and have prayer. We took our hymn books, and my wife and I were seated side by side and our friends directly in front of us near the table, on which stood the lamp. Our windows, which face the street, were open, and while we were singing, to our great surprise a sharp-cornered stone as large as a man’s fist, came through one of the windows with lightning speed and, passing between us, struck the table, and fell to the floor. We learned later that the stone came from the hand of an intoxicated officer. We felt that as the Lord directed the stone for David that it had its designed effect, so he guided this one, that it did us no harm. We had a good prayer-meeting, and the missionaries continue to call on us.

The way is open for active missionary work here, and there is pressing need of it. We are in need of more German laborers to locate in the German colonies and carry on the work already begun. Who will come over and help us? Laborers who come here should be those who have a burden for souls and are not afraid of work; those who have a firm hold on God, and know what it is to be kept by his power. There should be a medical missionary stationed here, and he should be a good man, one who will well represent our work.

The canvassers are having good sales this spring, but much time and expense as well as hard work, are incurred in delivering. After books arrive here, it takes from ten to thirty days to get them through the custom-house. And it costs about \$3 duty, per hundred pounds, from \$2 to \$4 for a *despachante*, and about fifty cents a hundred for cartage. It is quite necessary to use mules in delivering books, as many people live high up in the mountains. It is important that we have reading-matter in the Portuguese language as soon as possible. There are thousands of people here who know nothing of the last message of mercy that is now going to the world, and we have nothing with which to reach them. What shall be done? If there is no one now among us who is able to translate into the Portuguese language, we pray that the Lord will soon raise up some one to do this work.

We are of good courage and enjoying much of God’s blessing. We ask your prayers for the work in Brazil.

W. H. THURSTON.

Oct. 15.

HONDURAS.

LAST Sabbath, Oct. 20, we had a good meeting, and eight signed the covenant. They are a class we can depend on. They have taken their stand in the face of the wrath of man. More will soon follow, as we have had time in this series of meetings to give them sufficient instruction so they know just what they are doing. We count on as many more before long. This is the eighth week of the meetings, and the interest has been better during the last week than ever before, and we have had a better attendance. Last week the chairman of the Wesleyan church made it his business to go to all the other ministers in the place to get them to do as he did last Sunday. He succeeded in getting one to follow him and preach about Seventh-day Adventists. Their object was to misrepresent and abuse us in every way that they knew how. One minister spoke in the morning in the Wesleyan church on what he called the Sabbath question, but said more about us than the Sabbath. We went to hear him. In the evening the chairman talked about us in a most shameful way and did all but curse us in profane language. This was done in both churches on either side of the river the same day, and as the result, many more have come to hear us since. We now have the sympathy of many which we did not have before.

We had a meeting on Monday evening, when I announced that I would speak on the

Sabbath again the next evening, as I thought all were then interested to hear. I also announced that the next four evenings would be devoted to the Sabbath question and kindred subjects. We have now had four meetings, with a better attendance than ever before. They have given strict attention, and I cannot but believe that conviction has attended these meetings, and our daily prayer is that conversions may follow. I met Dr. Tully on the street yesterday, and he told me that this chairman came to him, and asked him to join in denouncing us. His reply was, "I have all I can do to attend to my own business." He is the bishop of the Church of England here. Said he, "This is a free country."

One man who is not a church-member said that he would give \$50 in a minute if we would build a church here. We are sure that the Lord is at work here, and that he is causing the wrath of man to praise him.

We hear that the ministers are now applying to the government to get us out of the place. This they cannot do till laws are altered, but with the spirit that they are manifesting toward us now, I would not be surprised at any turn they might take to stop the work here. The spirit of the enemy is fully exhibited, and they will not be satisfied till they see some sort of this work done.

We are of good courage, and never did the way seem brighter. We are now at the post of duty and will remain so as long as we are sure it is our duty to stay. F. J. HUTCHINS.

THE GUIANAS.

I AM glad that I can report that the third angel's message is gaining ground in these countries. I recently made a visit to the little company of believers on the sea-coast of Berbice, and found the most of them of good courage in the Lord. Several had been deceived and led away by the enemy, but the Lord blessed in the presentation of the message for this time, and they returned with hearty confessions for their wrong course. There was a good interest to hear the truth, and if the little company remains faithful, I believe that soon many more will be added to their number.

Collections were received sufficient to seat the little place of worship that the brethren had just repaired. Several desired baptism, but circumstances prevented administering it at this time. As I was obliged to leave them without sufficient help to carry on a church organization, I thought of so many of our brethren who enjoy the privileges of large churches with no particular responsibility resting on them, and asked myself if it were really true that all of them "loved their neighbor as themselves." If we do, why are we not willing to leave our comfortable homes and go out searching for the lost sheep? There are many who feel that they are unable to do much in our large churches who could come here and live the truth and be a means in God's hands of bringing many souls to Christ.

The little company in Nickerie, Dutch Guiana, have found themselves without a place for worship and have heeded the instruction to "arise and build." The Lord is blessing their efforts. They have collected enough material nearly to inclose a small building which will answer present wants, and will serve as a part of the larger building which will soon be required. They have also been blessed with additions to their number since my last report. The friends there are poor in this world's goods, and it will be difficult for them to furnish their little place of worship. I hope that some of our more favored brethren will esteem it a privilege to aid in the completion of the first church building erected by the Seventh-day Adventists in this country.

Our work in Georgetown is making some advancement, although not so rapidly as we had

hoped. I trust that the struggle with long-standing difficulties and the final victory that we expect, if faithful, will serve to give a new impetus to the work in this colony. Five have been added to the church by baptism, and several others expect to join soon. We still continue house-to-house work, and have several hopeful cases. We have done quite well selling our papers of late, and if we could only get a good quantity of fresh papers, I think that the sales would meet all expenses. We can readily see the truthfulness of the admonition, "Now, just now, is the time to enter these foreign fields." During the past two years several societies have established themselves here and are trying to present the leading points of our faith; but they do it in such a way that ridicule is heaped on any attempt to explain these subjects. These people are very active missionaries and are sending their men everywhere ahead of us. O that we would heed our Master's call, so that the nations that now sit in darkness might hear the message from God and be found in him at last at his coming. May the Lord arouse us all, that we may be found doing our part faithfully in spreading the last message of mercy. Remember us and our needs in your prayers.

W. G. KNEELAND.

230 New South Road, Georgetown, Demerara.

Special Mention.

AFTER THE ELECTIONS, WHAT?

THERE is nothing particularly remarkable in the victory of one political party over another; not even in a great victory, such as the one just now gained by the Republican party. All parties have their ups and downs, and if a party is up at one time, it is a sure sign that at some later time it will have a reverse.

The most remarkable occurrence connected with the late elections is the overthrow of the corrupt government of New York City and the turning out of the Tammany tiger, which has so long fattened upon the spoils both of the moral and immoral elements of the city. This particular victory is not the victory of a party; for unquestionably many thousands of Democrats in New York City voted against this corrupt ring which for so many years has gathered the revenues and dispensed the patronage of the city. Really, it was an uprising of the whole people, who, by the revelations of the Lexow Committee, were awakened to the disgrace of having the affairs of the city longer conducted in such a shameless manner. So far, then, the result has been good; and now if this reform can be kept in a proper channel, it will continue to be good.

Every spasmodic reform of this character is at once menaced by two dangers. The first is that the newly elected men, when once they are placed in office, will gradually yield to the same influences that were felt by their predecessors, and another corrupt ring be formed. Another danger is that the reformers in the flush of their triumph, and in their desire to make thorough work and inaugurate the millennium on the earth, will endeavor to bring about reforms which belong to the realm of religion, by the way of politics. We believe that this is the great danger that menaces reforms of this time.

The fact that this great change in the public sentiment in New York City has been largely occasioned by a minister of the gospel, Dr. Parkhurst, indicates that the religious element has had much to do with the reform, and of all men, ministers of the gospel are the poorest

judges of when, in reforms of this character, the line is crossed which separates the duties owed to the State and the duties owed to God, with which the State and the civil law have nothing to do. As far as civil affairs are concerned, ministers have no right to go any farther than any other citizen can go. But they invariably do go farther, and we are apparently about to enter upon an era of civic reform in which the clergy will play an active part. The following from Dr. Scudder, of the Jersey City tabernacle, illustrates the aims of many ministers at the present time:—

"The Church is going into politics and is going there to stay. Furthermore, it means that the Church is to become a powerful political factor; for in these societies it has a perfect and permanent organization extending through county, State, and nation, and will act as a unit on all great moral questions.

"I do not take it that the churches are to form a separate political party; on the contrary, they will stand outside all parties, but they will co-operate, and as one prodigious organization, make their demands upon existing parties and have their wishes fulfilled. . . . They will secure written pledges from the candidates, and hold them to their pledges, and if they fail to keep their pledges, those particular politicians will be doomed.

"I hail with the utmost joy the coming of this eventful day in the history of the Church. At last the politicians will find that we Christian people are not a parcel of fools; that we know enough to co-operate, command several million voters, and hurl our combined forces against the enemies of righteousness, law, and order. The reason the Liquor Dealers' Association is such a power in this country, and obtains recognition from both the Republican and Democratic parties, is because it is a unit, and acts as one man in political campaigns; because they place the liquor interests first and party second. Now, when the Christian people combine, and hold an overwhelming balance of power, when they pull together, and refuse as a body to vote for any man who will not carry out their principles, then, and then only, will they be respected, and become politically powerful. Why should there not be Christian halls, as well as Tammany halls? What objection to a sanctified caucus? Why not pull wires for the kingdom of God? If sinners stand together and protect their interests, why should not the saints do the same thing, and whip old Satan out?

"Another refreshing sign of the times is that the ministers are beginning to talk politics from the pulpit with a will. The day was when they thought it out of place, and felt constrained to be silent. They were victims to those in the churches who wanted the 'simple gospel.' To-day they are applying the gospel to politics, and everything else. They are determined to destroy, as well as to regenerate. The popular clergyman of to-day is something more than an annex to the ladies' sewing society, a piece of holy bric-a-brac, or an ornament for an afternoon tea. In the evolution of the Church he is becoming the colonel of a regiment, ready at a minute's notice to lead his forces against the enemies of righteousness. His pulpit is being turned occasionally into a battery, from which he pours shot and shell into the ranks of the foe.

"Ministers are no longer good little kittens, with eyes unopened, mewing about apostolic succession and other trivialities; they are developing into formidable Parkhurstian cats, with backs high up in air, spitting vigorously at the political dogs that surround them, and keeping them at bay with claws that cut. As a profession, we have worn blinders long enough, which allow us to look straight ahead, yea, even into eternity, but prevent our noticing what transpires about us. The modern dominie can make the saints comfortable, as heretofore; but anon he can make the sinners squirm."

The above quotation shows the spirit that is taking possession of the clergy of our land. Truly, ministers who preach the simple gospel are scarce, and the political minister is here. With the precedent of New York City before them, and with the disposition to take a deep dip into politics, how can we expect less than that in the attempted reform the bounds between politics and religion will be obliterated, and the two become hopelessly entangled together? They openly declare that it is their intention to do this, and never was there a more propitious time to do so than now. And out of this, what can arise but a church clothed with civil power? Certainly, prophecy is fast turning into history in our days.

M. E. K.

THE IMPURITY OF POLITICS.

THE extent and depth to which base trickery is carried in politics is illustrated by two incidents in Chicago which occurred during the late elections. Fourteen Poles were arrested on the night preceding election day on trumped-up charges of one kind and another. They were carted about the city nearly all night, from one station to another, so that it was impossible for their friends to find them and secure their release. Just before day, they were incarcerated in jail, where they were kept till after the election, and then, as no charges were made, the most of them were discharged.

At one of the polling-places five armed ruffians entered the room flourishing their revolvers. They ordered all hands up and proceeded to capture the ballot-boxes, which they would no doubt have accomplished but for the presence of an officer whom they did not perceive when they entered. From behind the door he opened fire on the robbers, who beat a hasty retreat, but not until they had fatally shot one of the challengers at the polls. One strange feature of these cases is the utter inability(?) of the police to locate these crimes. There can be no doubt that the perpetration of such outrages originates with those who use the real actors as tools, and then use their power to shield them from punishment.

It is becoming more and more evident that of all the corrupt pits of this degenerate age none are more completely rotten than that of the political arena. The words of the apostle, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing," may well be applied to politics by those who fear God and love righteousness. To mingle the cause of Christ with the mire and filth of politics is sacrilege of the worst kind,—a confusion of Christ and Belial which insults the name of purity.

G. C. T.

THE UNITED STATES NAVY AND MERCHANT MARINE.

THE launching of a new ship is not certain to be an event of very great importance, but the successful building and launching of such a ship as the "St. Louis," which left the land for her future watery home, at Cramp's navy-yard, Philadelphia, Nov. 12, was an event of national importance of such magnitude as to demand at least a passing notice. Not many years ago there were no facilities in this country for building ships, even considerably smaller than the one just launched. A variety of causes, the principal one, we believe, being the absorption of American capital in the interior of our own country, had driven the American flag almost entirely from the ocean, and our ships of war, created by the exigencies of the great Rebellion, were suffered to go to waste, while the nation recuperated from the effects of the four years of internecine war. The more complete development of the internal resources of the country, has made a necessity for wider enterprises, so that at the present time the rebuilding of the United States navy and the reconstruction and restoration of our merchant marine, have become objects of supreme importance.

When Mr. Cleveland became President in 1885, he at once addressed himself to the task of building a navy of war ships and the promotion of everything that would hasten the con-

struction of American vessels for general transportation. There were then no rolling-mills, foundries, or forges in this country capable of manufacturing the shafts for these great vessels nor the plating for the ships of war. Thus the first great ships built, the "Baltimore," "Yorktown," and "Vesuvius," were furnished with imported shafts.

Under an act of Congress the building of twenty-six ships of war was authorized, and through the stimulating hope of the revival of ship-building, several large plants have been constructed that are able to do anything in the line of ship-building that can be done in any country. During the administration of Mr. Harrison and ever since, the work has been continually carried on, and the foundation has been laid for a fleet of war ships flying the stars and stripes, that will represent this country and protect its commerce. The purchase of the great English ships, "The City of Paris" and "The City of New York" by an American company was also an important event in the restoration of the American flag at sea. The latest addition to our merchant marine was the construction of the "St. Louis," which was completed a few days since.

This ship, which is for the regular Atlantic passenger service, is the largest vessel ever built in America, and there are but two larger and more powerful on the water. She is built entirely of American material and by American workmen. Her length is 554 feet; breadth, 63 feet; and she has seventeen water-tight compartments. She has accommodations for 320 first-class passengers, 200 second-class, and 800 steerage. Her engines have a capacity of 20,000 horse-power, and she is illuminated by 1200 electric lights. In short, no finer ship was ever launched.

Forty thousand people assembled to see her take the water. President Cleveland, with his wife and several of the members of his cabinet, was present. Ten thousand pounds of tallow were spread to make the slide easy, Mrs. Cleveland broke the traditional bottle of champagne upon her bow, and the "St. Louis" left the land for the Delaware River, ere long to breast the waves of the stormy Atlantic and to be buffeted by the wild winds of the ocean.

M. E. K.

ROME AND THE PUBLIC SCHOOLS.

THE contention over the public schools and the position of the Catholic Church in relation thereto have received much attention of late in this country, and even now no permanent settlement of the question has been effected. Settled in one State, it is liable to appear in another, and there is no prospect of a speedy settlement of this vexing question. The desires of the Catholic Church upon this subject are set forth in the *Catholic Review*, in the following manner:—

"We insist with all the earnestness of our soul that it is the bounden duty of the State to encourage, by every means in its power, the religious education of the rising generation. The safety of society, the salvation of the State, demand it. All that we can require of the State in this important work is that no partiality shall be shown to any one denomination. Let all be encouraged to give religious instruction according to their own views, and let each receive aid according to the number of children taught in each school. Let the State have a general oversight and superintendence of the secular studies without trenching upon the conscientious scruples of any class of religionists, especially in regard to historical studies, and let no partiality or injustice be shown."

It will be noticed that it is the idea of the writer of the above that the State should aid the different "denominations" to teach religion to pupils in the schools according to the number

that each have in the schools. That is to say, If there are twenty Catholic pupils and the same number of Methodist pupils in a school, the State should pay an equal sum to a Catholic and a Methodist to teach religion to the children of the school. Or if there is more of one kind of religion in the school than another, to employ and pay religious instructors accordingly. Further, this arrangement makes no provision for the training in religion by the State of the countless hosts of children, who, perhaps with their parents, have no religious predilections, or those who may be opposed to all religions. It can readily be seen that any attempt by the State to teach such children religion would lead to disastrous results, first to anger the parents and turn them into violent opposers of the government, and second to stir up strife among the various denominations; for however willing any church may be to see other churches teaching children religion at their own expense, they will be highly displeased to see some other church than their own teaching children religion at the expense of the State.

Again: This plan must be enforced, not by the United States but by the several State governments. Then in such a State as Utah will be, the State would pay the majority of teachers to teach the Mormon religion; for that religion is the prevailing religion there, and probably will be for all time to come. Viewed in these different aspects, the plan outlined by the *Catholic Review* is not only un-American but entirely impracticable.

There is another point in the statement of the *Review* that is worthy of attention. It would have no "trenching upon the conscientious scruples of any class of religionists, especially in regard to *historical studies*." The above shows a very tender spot in the Catholic conscience. Impartial history discloses some very ugly things that were done by the Catholic Church. Civil powers were constrained by that church to put to death millions of people. Not satisfied with the slowness of some civil powers to exterminate those the church called heretics, but which she now denominates "separated brethren," the Holy (?) Office of the Inquisition was established in many European and other countries; and these institutions of examination, torture, and death continued until the days of Napoleon Bonaparte. If the "conscientious scruples" of young and impressible Catholics could be spared the recital of these facts of history, it would be exceedingly gratifying to the Catholic Church; and no doubt it seems very cruel to that church that the State should coldly insist that these hard facts of history shall be taught in the schools. But it cannot be avoided. Should one church insist that unpleasant truths in regard to its history must not be taught in the schools, another would do the same, until all history would become a falsification rather than an illustration of the realities of the events of the past. Even the Mormon would not consent to have the facts of the Mountain Meadow massacre taught to his children. Such a state of things cannot be, and the only way to avoid these difficulties is for the public schools to give a secular education with the impartial facts of history, and let religion be taught at the home, the denominational school, and the church. And outside of these, in the highways and hedges, there is room for the religious activities of every denomination and every creed.

M. E. K.

The Review and Herald.

BATTLE CREEK, MICH., NOVEMBER 20, 1894.

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EDITORIAL CORRESPONDENCE.

Letter 19.—Salonica to Athens—The Ruins of Greece—Present Condition of the Country, and Future Prospects.

LEAVING Salonica on the steamship "Niobe," of the Austrian Lloyd Line, Sept. 17, after a smooth passage, we reached Piræus, the seaport of Athens. From this point, a ride of three miles by rail brought us to Athens, the once famous and still interesting city of Greece. Piræus has a population of some 38,000, and Athens 135,000.

Interest attaches to modern Athens, because there used to be an ancient Athens here, which played so important a part in the world's history. The old city is now from twelve to fifteen feet under ground. Excavations almost anywhere within the precincts of the old city, around the base of the Acropolis, reveal the foundations of buildings and remains of street pavements. Since Greece became an independent kingdom in 1832, and Athens was fixed upon as its seat of government in 1835, the modern city has largely grown up. Its principal squares and streets were laid out by a German, and consequently show the same features as any European city of equal size. Nice broad streets and boulevards, and large, handsome buildings, delight the eye; but these are arranged without regard to the streets and buildings of ancient Athens, as revealed by history and the excavations.

All Athens, however, is not of this modern character. Unfortunately, there are many poor people who are able to use no better material for their dwellings than the adobe soil, which is easily formed into sun-dried bricks. The buildings in the outskirts of the place are largely of this class; and these small, low, dried-mud houses, mud fences, and mud door-yards, with no attempt to relieve the barrenness by vegetation, greatly mar the pleasure excited by a view of the finer portion of the city, with its green lawn and well-shaded walks. We may add to this that the streets are not paved, but macadamized with a white limestone, the surface of which, during the dry season, is soon beaten into an impalpable powder, that coats everything against which the wind can drive it. When we reached Athens, there had been no rain there for four months; and everything was white with this dust; but a good shower that night washed it off from foliage, fences, and sidewalks, restoring all to their natural color, and brightening and refreshing both landscape and atmosphere most wonderfully. At about this time in the year, the rainy season commences, lasting some six or seven months, and constituting the pleasant portion of the year.

While the old city, as already mentioned, is covered by the accumulated destructions and rubbish of centuries, the most interesting object, the Acropolis, an isolated, precipitous, rocky plateau, with the Parthenon and other temples crowning its summit, could not be buried; and many notable monuments of the past, which had been lost in the debris, have been uncovered and rescued from their unde-

served oblivion. The more recent and interesting portions of this work are due to the efforts of the late Dr. Schliemann, and the German Archæological Society.

For the general reader it is hardly necessary even to enumerate the objects which attract attention in this land, and space will be taken to mention only a few of them here. On the Acropolis, the ruins of the Parthenon stand first. Associated with this may be named the Propylæa, or columned gateway, the temple of victory, and another temple called the Erechtheum, with its celebrated "portico of maidens," six large female figures forming the columns. A lower elevation, by the side of the Acropolis, is Mars' Hill, where Paul preached. On the other side, some distance away, a few columns still stand of the great temple of Jupiter Olympus, while farther on is the Roman stadium, or space for races and games, surrounded with seats capable of accommodating 50,000 spectators. Under the cliff of the Acropolis itself, on the south, was the theater of Bacchus, and the Odeion of Herodes, capable of seating respectively 30,000 and 6000 persons. The three last named have been excavated. On another eminence in the city stands the temple of Theseus, smaller but older than the Parthenon, and which, after braving the storms of more than 2400 years, is the best preserved of any of the monuments of ancient Greece. A monument in the form of a lantern, called "The Lantern of Diogenes," was erected in memory of that crank, who went about with his lantern seeking for an honest man. Another small temple was called "The Temple of the Winds." More recent excavations have revealed the old market-place with its marble pillars, and the cemetery with its sculptures, showing how they adorned their tombstones in those ancient times. The prison of Socrates was a cell hewn in the solid rock of a hillside looking out upon Mars' Hill, the Acropolis, and a portion of the city. The first room is 12ft. x 7½ft., from the back corner of which a circular opening leads to a rotunda eleven feet in diameter. In these cells Socrates was imprisoned two years, and then made to drink the hemlock. Ten miles away, at Eleusis, the remains of the great "Temple of Mysteries" have been exhumed. The place overlooks the Bay of Salamis, where Sept. 20, B. C. 480, the power of Persia was broken by the naval victory which secured Greece her independence, and turned back Asiatic civilization from Europe.

Away to the west in northeastern Peloponnesus, at Mycenæ, are the remains of the city and citadel, treasury and tomb, of Agamemnon, carrying us back to 1200 B. C.; and still farther west of that, on the west coast, are the ruins of Olympia. The great discoveries at Mycenæ are due to Dr. Schliemann, while Olympia was excavated by the German Archæological Society. What these all reveal of the past skill and achievements of the Greeks, and the grandeur of their temples and palaces, is wonderful indeed. The imposing structures they reared, the stones of prodigious size and weight brought from distant quarries, and raised to great heights in their buildings, the skill and labor exhibited in carving them into elegant and graceful forms, the true proportions of symmetry and beauty into which they were shaped, the great number of statues erected to their gods, the vast treasures devoted to their gifts and offerings, excite the wonder of every beholder. But no attempt need be made to describe these to those who

have access to Bible dictionaries and encyclopedias. The pillars of their largest temples were not monoliths, but separate blocks of stone or marble, superimposed one upon another, and so nicely fitted that the joints were not discernible except on close inspection. No fastenings were used to hold them together, their weight alone being depended upon to give them stability and permanence. The pillars of the great temple of Zeus at Olympia were seven feet in diameter, and over thirty-four feet in height. The capitals were formed from blocks of stone eight feet square and four feet thick. The flutings of the columns, twenty in number, were over a foot in breadth; and of these columns there were thirty-four, besides the many inner and smaller ones. The temple was two hundred and ten feet long by eighty-six feet broad; and from these figures the reader can form some idea of the imposing character of this structure. An isolated and conical hill, some five hundred feet in height, overlooked the Olympic plain, in the angle of the rivers Kladeos and Alpheios. There stood this great temple of Zeus, around which were clustered smaller temples and shrines, altars and statues, gymnasia and stadia, imperial residences, and the treasure houses of the gods. This hill was called "Mount Chronos," or the "Mountain of Time;" for this plain, walled in by lofty mountains, and these marvelous objects, which its summit surveyed, was the sacred precinct of Olympia, where for more than a thousand years were celebrated the Olympic games, from which grew that wonderful chronological measuring rod, the Olympiads. These games were established in the year 776 B. C., and continued till A. D. 393, when the last one was celebrated in the reign of Theodosius.

Connected with these games there was at least one pleasing feature. This was the truce that prevailed during their performance, called "The Peace of God." There was a suspension of all hostilities between warring tribes and factions till the celebration was over. Whatever might be the degree of internecine strife between the States or cities of Greece, during the Olympic games, once every four years, all parties met together on common and fraternal grounds, to pay their votive offerings to the gods, and engage in these bloodless contests. This raised these games at once to a national character, and tended to maintain the unity of Greece during all her periods of civil strife.

But the crowning glory of Greek architecture was the Parthenon, on the Acropolis at Athens. Built by Pericles, in the golden age of Grecian history, between four and five hundred years before Christ, of the pure white Pentelic marble from the quarries of Mount Pentelikon, twelve miles away, it has ever since been held to be a model in its happy combination of grandeur and beauty, in the perfect proportions, symmetry, and unity, of all its parts. Time, war, and earthquakes have left but a few fragments of the building remaining, and even these are discolored and blackened by their long exposure to the elements, and the explosions of gunpowder. The Turks held possession of Athens for almost four hundred years, previous to the dates named above. They transformed the Acropolis into a fortified citadel, and made of the Parthenon a powder magazine. In 1689 the Venetians tried to drive them out. Planting a battery on an adjoining hill, they succeeded in sending a bomb into the powder magazine. The explosion which followed blew a thousand Turks into all there is of

a Mohammedan paradise, and threw down the greater part of the beautiful Parthenon, till then almost intact.

It is said that when one has seen the ruins of Greece, he has seen all there is. To look upon even the ruins of what, outside the Bible, was the birthplace and cradle of the world's art, poetry, and eloquence, is of thrilling interest; and very obvious are the reflections to which such a view is calculated to give rise. The fires of those pagan altars have long been extinguished; the altars themselves are overthrown; their religion, in its then existing forms, is now to be found only in the darkest places of the earth; the highest and best that man can achieve, and which he intended to endure, and fondly calculated would endure forever, comes inevitably to this end. The bright sunshine, clear skies, and pleasant seasons of Greece are left; but the glory it once enjoyed is no more. Byron has well expressed it, when, speaking of the hills, and valleys, and isles of Greece, he says:—

"Eternal summer gilds them yet;
But all, except their sun, is set."

The past is fixed; what of its future? It can never be a great commercial country. It is out of the race compared with the present great nations of Christendom, as to any future national importance. Its comparatively few cultivable valleys and fields in the midst of its wilderness of mountains, and the narrow plains along its sea-shores, are given to the cultivation of the vine and olive. Its few railroads do not pay the interest on the cost of their construction. The maritime canal opened through the isthmus of Corinth a little over a year ago, is not yet attracting sufficient commerce that way to give promise of financial success, or, as some think, of even a permanent maintenance. The whole population of Greece is not quite two million, about a third of the city of London, and is not increasing. But the Greeks are expecting enlargement of territory, and a consequent growth of national importance. In conversation with one, a few days ago, he said that when the Turks shall be obliged to give up their territory in Europe (an event for which they are looking), they expect that the division will give them the country to the north, including Salonica, and the ancient Macedonia which was originally theirs. But we know that when that time comes, there will not be much further future for any earthly government; for then He, whose right it is, "the great Prince which standeth for the children of thy people," as said the angel to the prophet, will assert his long deferred dominion, and subject all kingdoms to his own transforming power.

Athens, Sept. 25.

PROGRESS OF THE WORK.

THE reports that come to us from the different parts of the field are most cheering. The Spirit of God is moving on the hearts of the people in a very remarkable manner. The laborers everywhere are of excellent courage, and the Lord is daily adding to our numbers such as shall be saved in his kingdom.

Throughout a large part of the world there is a cry of hard times, and in some parts not a little suffering exists; but amid all this the special work of God for this time is making more rapid progress than at any time in the past. And there is reason for this. The present condition of the world, socially, politically, and religiously, is a most emphatic fulfillment of prophecy. And

as these things become so manifest, people's minds are more easily turned to the truths of God's word. The general uncertainty which prevails everywhere, leads men to see that there is nothing in this world which merits our abiding confidence and trust. In this way the general situation will contribute to the glory of God and the furtherance of his work in the earth; for the more people sense the instability of earthly things, the more inclined are they to seek after the heavenly.

The Progress department of the REVIEW is crowded full with the most interesting matter. The reports from Europe are very encouraging. Brother Conradi has visited many places, and everywhere souls are giving themselves to God, and uniting their interests with those of his people. Brother Haskell's articles from South Africa show us how wonderfully the providence of God is opening the way for the message to enter the interior of that country and do a work for both natives and white settlers. The reports that come to us from Australia are most encouraging, notwithstanding the financial embarrassments. The labors of the ministers have been greatly blessed, and large numbers have accepted the truth during the past few months. Even the canvassers are having a success which is remarkable, considering the unfavorable times. From South America we hear most encouraging words. At our council last spring it was decided to send Elder F. H. Westphal to the Argentine Republic, and he finds the most favorable openings in every direction. Already several churches have been organized. But in all the large field of South America, where there is such an interest to hear the truth, we have only two ordained ministers, the other one being brother Kneeland, who is laboring in British Guiana. We ought to have a score or more.

We also are receiving words of cheer from the home field. The quarterly report from Elder I. D. Van Horn, the superintendent of District No. 1, is very encouraging. Throughout the district companies of believers are being raised up, churches are being organized, church buildings erected, and everything indicates that the message is going with power. In the southern field, District No. 2, the work is making equally rapid progress. In the report for the quarter closing Sept. 30, the superintendent, Elder R. M. Kilgore, writes: "Notwithstanding the peculiarly hard times and the stringency in money matters, I am glad to say that all our workers in all the departments are of the best of courage; and I do not know of any previous quarter when more has been accomplished, and when the brethren and sisters generally were of as good courage as during the past one. More persons have taken their stand with us. . . . Tents have been in operation in North Carolina, South Carolina, Georgia, Florida, and Tennessee. All these efforts have been crowned with success, souls have been led to Christ, and the prospects are that a church will be raised up at each of these places, one having already been organized." Truly these are good words, and we might quote from other reports which are just as encouraging, but space will not permit.

The outlook for the work among the colored people in this region is brighter than at any time before. We have long been anxious to see a forward move in this direction, and now that this is being realized, we greatly rejoice, and shall put forth every effort to make the progress rapid.

There are also "regions beyond" crying for help, that we have not entered as yet. The Macedonian call is loud for us to come over and help them. We feel deeply over the matter, for no time should be lost. But we need men and means, and both must be soon forthcoming.

Then there are the great nations of the Orient, India, China, and Japan, with their millions of souls who must be warned. During the past few months the Spirit of God has been moving on some representatives of these nationalities in our own country. Thus the Lord is opening the way for the truth to be proclaimed to these people, and now is the time for us to step in, and follow the leadings of his providence. Brethren and sisters, we ask of you individually to consider these matters, and see what you ought to do to help forward the work.

Another significant feature of our time is the frequent imprisonment of our brethren for Sunday labor. In last week's REVIEW we read the following statement: "With brother Holser in jail in Switzerland, another brother in jail in Tennessee, two or more imprisoned in Maryland, and several under arrest in Manitoba, surely we have cause to remember those in bonds as bound with them." Can any one fail to see that we are entering the time of trouble? While we sympathize with our brethren who are suffering for Christ's sake, we rejoice in the fulfillment of prophecy, which shows that we are nearing the eternal shores.

Surely this is no time to sleep, and take our ease, and seek our own convenience. Let us pray that our every heart may be filled with the spirit of the message, that we may fully realize the sacred work in which we have a part. There is no cause for discouragement. No, No! On the other hand, we have everything to encourage us. This is God's work, and the great "I AM" is with us while we continue faithful to him. His guiding hand is everywhere seen in the work, which is fast hastening to completion. Difficulties and perplexities of various kinds will arise, more of our brethren will be persecuted, the judgments of God will be manifested in the land; but in all these things we shall be more than conquerors through him who hath loved us.

In view of these things, is it not time for us to exert ourselves as never before to forward the work of the Lord? Brethren and sisters, we need your prayers for, and interest in, the work. We need your help in furnishing money to support the work in places where it has begun, and to carry it into new regions. We shall be glad to accept contributions for the work in any part of the wide field, in larger or smaller sums; and we would like to hear from any of our readers who may wish to correspond with us on this matter. Always direct to us here at Battle Creek, Mich.

O. A. O.

SUNDAY ENFORCEMENT.

THE following is clipped from the *Interior* of Nov. 1:—

"The International Sunday Observance League, though only incorporated eight months ago, is making rapid strides toward giving us a peaceful Sabbath. Its object is to promote a more general and thorough observance of the law of God, as laid down in the fourth commandment; to the end that the desecration of the Christian Sabbath day, by unnecessary labor and amusements may be suppressed; that man may rest and be refreshed in body, mind, and soul; to maintain good morals and the peace and good order of society, and with this end in view, to establish State, provincial, and local organizations, whose object and purpose shall be to co-operate in the enactment and enforcement of laws for the suppression of all violations of the Sabbath

day and to promote the highest and truest patriotism. The work of the league is intended to embrace all objects pertaining to good government, including among other things the election of persons of good moral character to public office. The league has adopted a constitution, so framed that all persons, irrespective of creed, desirous of promoting an improvement in public morality, may become members, including men or women, boys and girls, old and young. The league has commenced by injunction, the prosecution of the Chicago League Base-ball Club and other kindred clubs, to restrain them from playing Sunday games, and purposes to carry the case to a successful termination. It is also engaged upon other plans of reform which cannot yet be made public because not fully matured. The membership is constantly increasing, and it is the desire that this fall it may reach 50,000."

If it really was the object of the above-named society "to promote the observance of the fourth commandment," and it would go to work in a Christian way to carry out its object, we could bid it God-speed; but we well know that it is not laboring to promote the observance of the fourth commandment, but it is against it and in favor of a false Sabbath, and that the work, wrong in every feature, is being carried forward in an unchristian way. It is Sunday, the first day of the week, not the seventh-day Sabbath of the commandment, that this society is organized to uphold, and not by Scripture but by the civil law. When this day, unknown to the commandment, was first introduced into the church, it was *not* as the Sabbath. Those who were instrumental in doing it held that the fourth commandment was abolished; and on the ground that that commandment was no more, the holiday Sunday took its place. For hundreds of years after, no one thought of grounding its observance upon the fourth commandment. The Catholic, Greek, Episcopalian, Lutheran, Disciple, and other churches do not do so now. But in spite of all Scripture, history, facts, and common sense, this narrow puritanism still exists and endeavors to sustain the old pagan holiday with its thin veneering of Christian custom by the authority of the law of the Most High! If this is not prostituting and perverting the law of God, it would be difficult to say what would be.

Another object of this league is "to promote true patriotism." The reader will notice that the two objects, Sunday observance and patriotism, are in the above article closely combined together. But what possible connection has Sunday-keeping with patriotism? One is the observance of a church festival, the other the love of country. Sunday-keeping and patriotism have no more natural affinity than baptism and patriotism. Many of our citizens go to church on the morning of Sunday and devote the remainder of the day to recreation and pleasure; but they are true patriots, and in time of national peril give their blood for the defense of the country as freely as those who devote the whole day to worship. Then there are many thousands, in fact, the larger portion of the people of the country, who take the whole of Sunday for a holiday, and no citizens are more patriotic than they. There are others who observe the very day specified in the commandment, and who devote the first day of the week to honest labor for the support of those dependent upon them. Who can truthfully say that they are not as patriotic as any? Is a man's patriotism a thing to be measured and determined by his respect for somebody's theology? It would appear to be so from the statements we are considering, but we demur.

It will also be noticed that this "league" has other plans besides the intention to prosecute those who will not bow to their man-made Sab-

bath. Perhaps they will prosecute those who do not believe in the Trinity. Their spiritual ancestors, the Puritans, considered the arrest and punishment of those who rejected this church dogma as something pleasing to the Deity. Our Unitarian friends should be on the alert. The doctrine of the Trinity and the sacredness of Sunday are both orthodox plums of marvelous sweetness to the ministerial tooth. If all may be compelled to receive one, there is no good reason why all may not be required to accept the other.

It is easily seen that this society is another agency to promote the religio-political crusade that is becoming so general all over our land, and which is hastening the fulfillment of the prophecy of Rev. 13: 11-17. If a man must keep Sunday in order to be considered patriotic and a good citizen, then a non-Sunday observer, particularly if he keeps another day, may be accused as an enemy of the country—a dangerous character, to be dealt with by the State as his obstinacy deserves. To this time we are rapidly hastening. Can we not discern the signs of the times?

M. E. K.

WAYS AND CUSTOMS OF THE MATABELES.

THE readers of the REVIEW, and especially those thinking of going to this country as missionaries, will be interested to learn some of the habits of these children of nature, for whom they would come to labor. Then they can more understandingly count the cost, whether they are able "with ten thousand to meet him that cometh against him with twenty thousand; or else, while the other is a great way off," he either sendeth "an ambassage and desireth conditions of peace," or concludes he would better not start. It will, however, be found that "whosoever he be of you that forsaketh not all that he hath" as regards home comforts, is not the one to go to enlighten these darkened minds. The poor natives need to be taught everything that pertains to Christianity, beginning with the first principles of civilization.

It has been said that "cleanliness is next to godliness," but inspiration makes it an essential qualification to godliness. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Filthiness of the person is the first thing that will be noticed among the Matabeles. For the following facts we are indebted to brother Druilard, who has visited them.

They never bathe their faces, or any part of their person save only their hands and their feet. They simply wash out their mouth and around their lips. They eat that which dies of itself, without any reference to the nature of the disease which caused its death, or the length of time it has been dead. When they eat the flesh of animals, that alone constitutes their meal. They will take a string of flesh about three inches wide and from two to three feet in length, put it over a fire and only warm it. If it be fresh and full of blood, it will continue dripping when it is removed from the fire. The one who serves will cut off a piece with a sort of assagai for a knife for the one who stands nearest. Then to another, and another, and so around until all be supplied, while he himself takes the last piece. This is eaten while standing.

The party of our brethren had seven of these natives with them who acted as guides, translat-

ors, etc. On one occasion they secured a sheep for food. When they had so far dressed it as to remove the inwards, the natives took those for their portion, and in less than twenty minutes, there was not a trace of them to be found. Every particle had been consumed. But flesh is not their regular bill of fare. There are plenty of fruits which grow wild; but these are not eaten with their meals. They eat also different kinds of ground nuts, such as peanuts, but cultivated root vegetables are not known. They cultivate "Kafir corn," which is much like the seed of the sugar-cane or the Egyptian corn. They also cultivate Indian corn, or mealies, and millet. Their mode of cultivation is very simple. They dig over the soil lightly, and such cultivation yields but little.

Their bread corn is bruised in a kind of mortar, and then rolled between two stones. Their mode of cooking, and their food when cooked, might not be very agreeable to one who is anything of a stickler for cleanliness. They place over the fire a large kettle of water. When it comes to a boil, they pour in at once a quantity of meal, and for a moment stir it rapidly with a stick having a number of prongs, rolling the stick in their hands. It is removed from the fire, and then, without spoon or knife or fork, each one uses his own hand, doubling up the forefinger and eating directly from the kettle. They are in nowise particular to follow the custom of the Jews, to "wash their hands before they eat." They wear no clothing except a loin cloth. But they are anxious to pattern after the white man in clothing and eating, and in whatever they see him do. They are quick to learn and imitate, whether it be bad habits or good.

On a certain occasion, while our brethren were eating, they watched them with interest. They showed the children of nature how to eat with a spoon and plate, as they did; and with this the natives were highly pleased. They would eat and then look at the spoon, and laugh with delight to think they had learned to do as the white man did. One of the company gave the son of the chief a coat. This he put on, it being the only clothing he had. He walked around as proudly as any person ever did with his newsuit of broad-cloth right from the tailor's. If some simple form of dress were provided for these natives, and they were instructed to bathe, and to live properly, and taught the importance of healthful food and how properly to prepare the same, and at the same time, in all of these things, they were impressed with the lessons of divine goodness, God would co-operate with such missionaries. A saving power would be manifest in imparting to the natives strength to resist evil habits, that is not seen with those who have not the light which God has committed to his people in these last days. It is their moral nature that should be appealed to, while they are being instructed in those things that pertain to civilization. It is thus we shall become co-workers with the Lord, in enlightening their darkened minds. It may be a wearisome and laborious task to bring to perfection correct habits and principles in these natives, but with the promise of Him who has said, "My God shall supply all your need according to his riches in glory, by Christ Jesus," we can rest with the assurance that there will be gathered from this warlike nation those who will finally shine as a diadem of glory in the kingdom of our Lord and Saviour Jesus Christ. If those who go as missionaries properly consider the nature of the work that lies before them, and they

have nothing but the glory of God in view, so that the angels can fully co-operate with them in their efforts, no one can tell the extent of their influence in reaching the surrounding tribes with which these associate. The Matabeles are a tribe that has long been feared because of their power and bravery in facing danger in conquering other tribes. From this tribe, as well as from every other tribe, there will be representatives among the one hundred and forty and four thousand which will stand upon Mount Zion, having no guile in their mouth. Those who will now enlist and with the Spirit of Christ, enter the harvest-field to gather these souls, will finally rejoice with them in glory. S. N. H.

ANSWERS TO CORRESPONDENTS.

434.—ANGELS AND SPIRITUALISM.

If angels were permitted to visit the living before Christ, why not now, and hence modern Spiritualism be genuine? M. H.

Angels do undoubtedly visit and minister to people now, as they have ever done. There are two classes of angels, good and evil. The good minister God's grace; the evil minister for Satan; and modern Spiritualism is one of their fortes. It is a genuine work of Satan.

435.—GALATIANS 4:25, 26.

Please explain Gal. 4:25, 26. E. W. C.

Verse 24 says that these things are an allegory; "for there are the two covenants; the one from mount Sinai, which gendereth to bondage." Abraham had sons by two women, Sarah, a wife and a free woman, and Hagar, a bondwoman. And Hagar represents the old covenant made at Sinai, which tended to bondage. The new or the gospel covenant is represented by Sarah, whose children were free, and the heirs of the promise. "Sinai," as used here, refers to the covenant made at Sinai.

436.—WILL GOD ACCEPT A SINNER'S GIFT?

The building in which I was at work was blown to pieces by a cyclone, and I narrowly escaped death. I inclose \$10 for a thank-offering. What say you: If a sinner give a tithe, feeling that it is the Lord's, will it be acceptable to him? Please answer through the Review. P. S. M.

Any gift or offering bestowed in love and gratitude is acceptable to God. But the first and best of all—that which God desires more than anything else, is the gift of the heart. "Give me thy heart." Hasten, dear friend, to bestow this gift, even though it be poor. Christ will gladly accept *you*; and this will sanctify all other gifts.

437.—ROME'S ASSUMPTION.

How can we answer Rome's appropriation of Matt. 16:19 and John 20:23? E. D. V., and others.

This question has been answered many times, but those who ask it now are doubtless as anxious to see the answer as any who have previously asked it. Rome's assumption rests upon the claim that Christ's words, "Upon this rock I will build my church," refer to Peter as the foundation upon which the church was built. This is not true. That rock was the fact stated in Peter's confession, "Thou art the Christ, the Son of the living God." This is the fundamental truth of divine revelation. It is the one truth upon which all truth rests. Christ is the foundation. (See Eph. 2:20; Isa. 28:16; 1 Peter 2:6-8; and other texts.) The pre-rogatives pronounced in verse 19 and John

20:23, pertain to the church as a body, and not to individuals. When a church acts in the counsel of the Holy Spirit in censuring or forgiving members for sins of which the church has cognizance, the Lord sanctions the actions of the church. (See Matt. 18:17, 18.)

438.—BUDDHISTIC THEOSOPHY.

Do the Scriptures speak of the delusions of Buddhist Theosophy? If so, where? E. S.

The Bible does not specify by name the multi-form delusions and deceptions of the enemy, though in general terms they are repeatedly referred to. The occult forces of Theosophy are identical with those of Spiritualism. The false systems of religion depend upon the manifestation of the supernatural for their power over their adherents, and those manifestations are supplied by Satan, the author of the religion. As there are hundreds of thousands who gladly accept a false Christianity glossed over by a Satanic manifestation of cabalistic power, so there will be others just as ready to accept Buddhism when it is attested by the mystical influences of Satan. These things are undoubtedly referred to in 1 Tim. 4:1; Rev. 16:13, 14; and also in Ezekiel 8, and in many other scriptures.

439.—WHO WROTE HEBREWS? SABBATH COMMAND IN NEW TESTAMENT.

1. What evidence have we as to the authorship of the epistle to the Hebrews? 2. Is there a command in the New Testament that tells or commands us to keep the seventh day?

1. The existing evidence is not entirely conclusive to all minds. We believe that Paul wrote the epistle, for several reasons. While it is true that in some respects the style of this epistle varies from that of other Pauline letters, the variations are not of an essential kind, and at the same time many close analogies exist. The book was written to a different people and for a specific purpose. The pure and masterly logic of Paul is there. In the closing words we have perhaps the strongest evidence in the style. Chapter 13, verse 18, has its parallel in Romans, Ephesians, Colossians, and both epistles to the Thessalonians. A comparison of verse 19 with Philemon 22 greatly strengthens the evidence. The benediction of verses 20 and 21 is distinctively in the style of Paul, as will be seen by following out the various marginal references. The allusion to Timothy in verse 23 is another identifying feature. He was with Paul in Rome (Phil. 1:1; Col. 1:1; Philemon 1); and Paul sent him out from thence. Phil. 2:19-24. Paul himself hoped to come shortly, as expressed also in verse 22. And the very closing words would seem to sufficiently confirm the position that Paul wrote the letter to the Hebrews.

2. Yes. Christ says, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven," etc. He says, "The Sabbath was made for man." That is, for man to observe. These and very many other passages which recognize and enforce the law of God as a whole, cover the fourth commandment as well as any other. It is true that the fourth commandment is not repeated verbatim in the New Testament, and the same is true of other commandments of the decalogue; but the repeated acknowledgment of the law and injunctions to obedience leave no possible escape from obedience, except by willful rebellion or closing of the eyes to the plain word of God.

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.

IN A MARYLAND JAIL FOR CONSCIENCE'S SAKE.

R. R. WHALEY, a Seventh-day Adventist, is now serving out a sentence of ninety days in a Maryland jail, for having performed bodily labor on the first day of the week commonly called Sunday. Brother Whaley is a carpenter by trade, and in the month of June of this year he was engaged in building a church in the village of Church Hill, Md. The location of the church was on one of the principal streets of the place, and as he had respect for the people who regarded Sunday as the Sabbath, he did not labor on the church on that day. It was his custom to work on the church five days in the week and look after any little jobs about his house on Sunday that would contribute to the comfort of his family. This work was done in a very quiet way so as not to disturb any one, but he had recently changed his views on matters of religion as well as his church relations, and some of the good (?) people of the community took it upon themselves to watch him on Sunday, and found him engaged in some employment about his premises. He was therefore arrested and brought before a magistrate who fined him \$5 and costs. The charge against him was that he had broken the Sabbath.

Brother Whaley pleaded not guilty to this charge, but he was convicted, the magistrate ruling that Sunday was the lawful Sabbath. An appeal was taken to the court of appeals for Queen Anne county. Brother Whaley continued to labor as before, and was arrested a second time, and charged with laboring on two separate Sundays, and was convicted in each case, and again he appealed to the higher court.

Monday, Nov. 5, brother Whaley's case came up for hearing in the court of appeals at Centerville, Queen Anne Co., Md., Judge Robinson presiding. Brother Whaley appeared in his own behalf. After the witnesses testified that they had seen him laboring on Sunday, brother Whaley addressed the court, explaining the reason for having pleaded not guilty to the charge of Sabbath-breaking, and stating that he observed the Sabbath of the Lord. He also gave some reasons why he did not regard Sunday as the Sabbath.

The Lord helped him to present his case in a clear and earnest manner, and a good impression was made upon the large company of people that filled the court room.

Judge Robinson spoke very pleasantly, but decidedly, defending the Sunday institution and affirming the decision of the lower court. He told brother Whaley, however, that if he would promise to do no more work on Sunday, he would only impose a fine in one case, which would amount to a fine of \$5 and costs or thirty days in jail; but in case he did not agree to refrain from all labor on Sunday, he would give him the full extent of the law. As brother Whaley could not agree to the terms, he was sentenced to remain in jail thirty days in each of the three counts.

The remarkable thing in this decision is that the court held that this was a plain case of violation of law, and therefore the court was without discretion in the matter of sustaining the judgment of the lower court. But though the defendant had been convicted on three counts before the magistrate, the court could use its discretion and affirm the decision of the lower court in only one case, if the defendant would bow down to the papal Sunday.

On Friday, Nov. 9, W. G. Curlett was convicted of violating the old Maryland Sunday law, enacted in 1794, and sentenced to serve sixty days in jail. Brother Curlett lived in the country, and

he was engaged about his house and garden on Sunday.

The people of the community were much offended that an Adventist church should be built there, and a mob came and cut the ropes of the tent and broke some of the windows of the church; but when Elder Horton appeared on the scene, they fled, not, however, without making threats of greater violence. About this time brother Curlett was observed doing some work on his place on Sunday. He was arrested and brought before the magistrate, and held for trial before the court of appeals for Queen Anne county. He requested a trial by jury, and appeared in his own defense. His remarks were as follows: "I do not deny working on the first day of the week; but I deny the charge of having worked on the Lord's day, because the first day of the week is not the Lord's day. The commandment of God says: 'Six days shalt thou labor,' . . . but the seventh day is the Sabbath of the Lord thy God," and we must keep it. If any one can point to a single scripture showing that Sunday is the Lord's day and should be kept, I will confess that I am in error. I have lived in this county all my life, except eighteen months, and never was charged with wrong. I do not work on Sunday in defiance of the law; but because I must obey God's law rather than man's law. And Cardinal Gibbons has said that there was no authority in the Bible for keeping Sunday, and some of you gentlemen [to the jury], probably know of this."

Here the case closed. The judge gave no charge. The jury brought in a verdict of guilty as charged, and brother Curlett was sentenced as before stated. ALLEN MOON.

ARKANSAS.

SINCE our camp-meeting I have held meetings near Ola, Ark. Nine embraced the truth. I expect to go there again as soon as a suitable place can be obtained in which to hold our meetings. We have also had some additions to the church at Ava. I am of good courage in the Lord. E. B. HOPKINS.

TEXAS.

I LABORED with brother Hale in Robertson county for some weeks previous to Oct. 12. The interest at no time was great, yet a few attended regularly and seemed to have an interest for their own salvation. Four so far have said they would obey, and several others seem to manifest a deep interest.

Oct. 12-24 I spent with the Navasota church. This church has been given but little ministerial help. While with them, I gave seventeen discourses, which greatly encouraged the few remaining members. This church still needs more help, which it ought to have at once. One was baptized. Returning to Kosse, I rejoined brother Hale, who had commenced meetings in a school-house in Limestone county, four miles east of Kosse. The congregations have been fair, and a good class of people have been in regular attendance.

We are now presenting the testing truths for this time. I have given twenty discourses, and made twenty-two visits. Brethren, pray that God may give the increase. W. S. CRUZAN.

Kosse, Tex., Nov. 9.

NORTH CAROLINA.

WE have before us the greatest interest manifested by the people to know "what is truth," that was ever known before in North Carolina. The pages of truth are being scattered like the leaves in autumn. We were never better treated. We have delivered more books this year in proportion to the number of orders, than ever before.

Since the arrival of brother Martin Creasey

and family from Wisconsin, we have had more to encourage us. They located among entire strangers, and through their labors others have embraced the truth. Brother Creasey has not preached, but has in the fear of God lived out the truth, at the same time being ready to give a reason of his hope to every man that asked. He has taken enough orders to more than pay his individual expenses. Why cannot others come and do likewise? W. L. KILLEN.

Nov. 6.

WISCONSIN.

OCT. 10 I met brother O. A. Johnson at Milton Junction in general meeting, but on account of rain on Thursday and Friday there were not so many of our brethren and sisters from other churches as we had hoped to meet in that very important meeting.

On the following Sabbath I met with the little company in Brodhead, and had some good meetings with them. I left them all of good courage in the Lord.

OCT. 31 Elder C. W. Olds and I began a general meeting at Mt. Hope. Wednesday and Thursday were pleasant days for people to come to the meeting, but many who put off coming until Friday, made a great mistake, as it began to rain Thursday night about 10 P. M., and rained all night, and Friday morning snowed very fast until noon, so that all who did not come Wednesday or Thursday did not come at all, and were thereby cheated out of a great blessing. All who attended the meetings feel that the Bible readings and the preaching were very instructive. One of the teachers of the high school and two others took their stand with the people of God. The Lord filled every heart with new courage and zeal for his work at this time.

And right here I wish to call the attention of every lover of truth to a very important scripture: "Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke [that is, to encourage] unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching. For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. 10: 23-27. Here we learn how important it is that the people of God meet together for his worship; and that it is a willful sin against God's authority not to assemble together for prayer and exhortation when they are well enough to do so.

Now, brethren and sisters, I ask you in all sincerity, How can you deliberately stay away from Sabbath meeting or prayer-meeting, and have a conscience void of offense toward God? Do we not remember that Jesus said, "If a man love me, he will keep my words. . . . He that loveth me not keepeth not my words"? John 14: 23, 24. Dear reader, let me ask, How many of the Lord's words can we willfully neglect to obey without placing ourselves on the side of the great rebel leader, Satan? Do we not do so when we stay deliberately away from any of our Lord's appointed meetings? And we are to be more faithful to attend the service of God as we "see the day approaching." What day?—The day of the Lord. A word to the wise is sufficient. But let us stop these willful sins and go faithfully to all the meetings that we ought to attend. I. SANBORN.

Nov. 6.

ATLANTIC CONFERENCE.

BROOKLYN.—My last report in the REVIEW was dated Sept. 23. At that time I had gained the help and assistance of the police, so that

everything was kept quiet night and day around the tent, and we had a good interest. Three policemen took turns guarding our tent, and a fourth was added during the time of meeting. This was kept up for as long a time as our meetings lasted, from the first, when the mob cut down our tent, till Oct. 29, when we finished our tent work. Had it not been for this protection, we could not have continued very long. The Lord was good in giving us favor with the authorities. We are indeed glad for the privileges we have had, to speak the truth to so many under such favorable circumstances, in the worst part of the city of Brooklyn, so considered by the police.

The interest and attendance from without were good from the beginning to the close. We lost but one night out of fifty-six, while we had the tent pitched, and we held in all sixty meetings, made many visits, held some Bible readings with those interested, and as a present result, about a dozen adults have commenced to keep the Sabbath. A good many have said that they believe we have preached the truth in the tent.

The Bible Sabbath, with other truths, has now gained a foothold here in Brooklyn among the Scandinavian people; about seventy-five or eighty among these nationalities are keeping the Sabbath, and we have an organized church consisting of about fifty members. Several were keeping the Sabbath when brother P. L. Hoen came here a year and a half ago, but his labors with others have been blessed of the Lord. He has also rendered efficient help in the line in which he can work. I can truly say that the Lord has been at work for these people, and were it not that it is so difficult to gain a livelihood and keep the Sabbath of the Lord, hundreds of persons who are convinced of the truth would follow along this line of truth that shines upon their pathway.

We have rented a hall where Sabbath meetings and other meetings will be carried on for some time to come. We also intend to carry on the work in Perth Amboy, where I first pitched the tent in June, as some interest is manifested there, among those who do not now keep the Sabbath. I ask an interest in the prayers of God's people, that the good work may prosper. 348 Smith St. JOHN F. HANSEN.

GENERAL CONFERENCE BIBLE SCHOOL AT COLLEGE VIEW, NEBR.

THE school opened as announced, Oct. 31, Professor Prescott taking charge of the opening exercises, and leading out in the further organization of the school. The enrollment the first day was about thirty-five. The second week it was fifty-six. Others are still being enrolled every day. Missouri, Kansas, Oklahoma, Colorado, South Dakota, Minnesota, Wyoming, Iowa, and Nebraska are all represented in the school.

Professor Prescott conducted an instructive study concerning the Word—what it is, its spirit, and Christ its personification. This study was held in connection with both the Bible school and Union College. Owing to the absence of Elder A. T. Jones, it was arranged for Elder W. H. Wakeham to conduct a study in health and temperance and Bible hygiene, also a class in physical culture. There are two classes in the English language, one just beginning, and the other more advanced. It has been arranged to have Professor Clark, of Union College, conduct a lecture course in history. Lectures are to be given twice a week. There are two classes in the topical study of the Bible. The subject under consideration is the life of Christ. The following is the outline of study: The various names of Christ, with their significations, with a view of connecting them with the leading topics embraced in the third angel's message, such as the priesthood of Christ, the sanctuary,

the law and seal of God, the Sabbath question, and kindred topics.

Elder Jones is expected about Nov. 20, to conduct the study of the books of Hebrews and Ephesians. L. A. HOOPES.

News of the Week.

FOR WEEK ENDING NOVEMBER 17, 1894.

NEWS NOTES.

Great Britain is planning in many ways to increase her naval strength. There is talk of building ships by popular subscription, allowing the large cities to build ships for coast defense. So many ships are now being built in the United States, that England fears that in case she has a war, the carrying trade will pass into the hands of the Americans.

G. E. Foster, Canadian minister of finance, has just returned from England, where he was able to borrow for the Canadian government the sum of £25,000,000. The money will be used in deepening the canals in the lake districts of Canada. Especial attention will be given to the Sault Ste. Marie, where a depth of twenty feet will be secured. It is expected that the work will be completed in two years.

A coroners' jury at Washington, Ohio, called to consider the shooting of certain persons by order of Colonel Coit and Sheriff Cook, while trying to protect a colored man from mob violence, has brought in a verdict of murder. Considering the circumstances this is a very remarkable verdict, and if these men are indicted, the case may be carried to the highest court in the nation. Governor McKinley declares that the State of Ohio stands behind the national guard.

The funeral cortege of the dead czar arrived at Moscow, Nov. 11. The city was draped in mourning; even the lamp-posts were covered with festoons of crape. Czar Nicholas and his betrothed, the prince and princess of Wales, and hundreds of nobles and generals were in the procession. The route from the railway to the Kramlin was lined with troops. The services in the cathedral of St. Michael were conducted by the Metropolitan, and then Alexander II. was laid to rest among his ancestors, who in their day, as he in his, upheld the traditionary power of the Romanoff family.

It is reported that President Cleveland will submit to the next Congress a plan for the rearrangement of the United States currency so that it shall be taken out of the hands of politicians, and not be subject to change by the change of parties. He has in mind, with the authority of Congress, to appoint a commission composed of men of all parties and notable financiers who will devise some way that the government may avoid having its gold drawn out and sent to Europe. The necessity of something of this kind is felt, as the gold reserve is again getting low, and it is probable that another issue of bonds will soon be made.

Several wrecks have occurred on the Great Lakes lately. Nov. 12 the steamer "W. L. Wetmore" went ashore near Centerville, Wis. The crew at the life-saving station at Two Rivers was notified and came on a special train. With great difficulty they succeeded in getting their heavy life-boat to the shore, and because of the heavy seas they were obliged to carry their boat two miles up the beach before it could be landed. They took off seven men from the wreck, and were driven two miles down the lake before they launched. Then they had to move their boat four miles by land again before they could make another trip. This they did, and the whole crew, thirteen in all, was saved. The life-saving crew had hardly enough strength left to get their boat back to the railroad station.

The Supreme Court of Pennsylvania, Nov. 12, handed down a very important decision. A few months since some of the citizens of Gallitzin, Pa., applied to Judge Barker for an injunction to prevent Catholic nuns from teaching in the public schools in the habit of their order. The judge refused to grant the injunction, and the case was appealed to the Supreme Court of the State. Now Justice Dean, of the highest court, sustains Judge Barker. He holds that it is not sectarian teaching for a devout woman to teach school in a dress peculiar to a religious order of the Christian Church. Justice Williams filed a dissenting opinion. He held that teachers who wear a religious garb hung about with rosaries and other devices peculiar to their faith, have a decided sectarian influence in the school, which is contrary to the spirit and constitutional provisions of the school laws.

The anarchists of Chicago held a large meeting in that city, Nov. 11, in honor of those of their number who were executed by the authorities for participation in the murder of the police several years ago. Herr Most, of New York City, was present and was the principal speaker. Those who were pardoned out of prison by governor Altgeldt, were present, apparently as full of anarchism as before their imprisonment. The train which bore the anarchists from the city to Waldheim cemetery, where the executed anarchists are buried, and which consisted of eleven coaches with 1000 passengers, ran off the track, and nine persons were injured.

Japanese victories have continued without any serious interruption. It is now known that the cabinet council of China has appealed to the United States to act as arbitrator in making peace with Japan. President Cleveland, through Mr. Gresham, at once tendered his good offices for this purpose. The Mikado and his council are now considering the matter. Before submitting their case for arbitration the Japanese want to know definitely how much indemnity China will pay and the general terms of the peace. The independence of Corea and the payment to Japan of the sum of \$100,000,000, are the main things for which Japan will contend shall become conditions of the treaty of peace.

Not long since it was thought by some that M. Crispi was drawing near the Church of Rome, although of course for political purposes. A late event in Rome shows how groundless was this suspicion. The *Nouveau Moniteur de Rome* is the organ of the papacy. The editor, Mgr. Boeglin, was lately seized at midnight, his papers searched, and in his purple cassock he was consigned to prison for the remainder of the night. In the morning he was expelled from the country. Placed in a third-class coach with a guard of honor of two *carabinieri*, he was taken to the frontier. M. Crispi has also taken possession of another large institution of the church. All this in Rome, where the will of the pope was once the supreme law. Surely Crispi is not going over to the "enemy" as Gambetta once called the Catholic Church.

They have a judge in Omaha, Nebr., named Scott, who, if a multitude of reports are to be relied upon, is tempting justice in a manner that is to say the least very thrilling. His tyrannical persecution of the editor of the *Omaha Bee* is already notorious. It began with a reflection on the judge's decisions that appeared in the *Bee* when the editor was absent. Scott's course is so arbitrary as to awaken adverse criticism, and then he wreaks his vengeance on any one who protests within his jurisdiction. The other day a lawyer was sentenced to fifteen days in jail for declining to practice before Scott. A lady who was present when the sentence was pronounced, remarked to her husband that "that looked like power rather than justice;" a bailiff who overheard reported it to the court, when the lady was called up and fined \$10 and costs.

DOMESTIC.

- "General Coxe" was not elected to Congress.
- Gold has been discovered in the rocks at Glens Falls, N. Y.
- Forest fires in Shelby county, Ark., have caused the death of six persons.
- American firms have secured large contracts for furnishing supplies for the Japanese army.
- Severe storms of snow through the northwest have delayed railway traffic in many places.
- Nov. 12 three masked men robbed an express-train at Monett, Mo. Not a shot was fired, and but a small amount of money was taken.
- It is reported from St. Joseph, Mich., that there are hundreds of acres of potatoes undug, and at the time of the report the snow was twelve inches deep.
- Three women of unsavory reputation have lately been mysteriously strangled to death in Denver, Colo., and the excitement in certain circles there is as great as it was in London over the work of "Jack the Ripper."
- Five hundred former employees of Mr. Pullman have started for Blakely, Baldwin Co., Ala. They have secured 2000 acres of land for \$5 an acre. A co-operative company has been organized. The cutting of lumber and making of brick will be the principal industries.
- The United Presbyterian Church, not satisfied with the wording of the Thanksgiving day proclamation of the President, and of the governors of States, has issued one of its own, especially for the United Presbyterians. Singularly they appoint the same day that has been appointed by the President.
- Three masked men, supposed to be members of the infamous Cook gang, robbed a bank at Sylvan Grove, Kans., Nov. 12. After the men rode away, the cashier opened fire, and wounded one of them. His two

companions, finding that he could ride no farther, killed him with bullets, so that he could not tell who they were.

— An oil well lately struck at Gibsonburg, Ohio, yields 2000 barrels a day. This was the largest yield of any well in this country. The well is 1400 feet deep. When the oil first came, it came with such force that it rose as high as the top of the derrick. Since that time it is reported that another well producing 3000 barrels and a third of 5000 barrels have been completed at the same place.

FOREIGN.

- Nov. 10 the Austrian *reichsrath* rejected a motion for disarmament.
- The sickness and funeral of the czar has cost the Russian people 10,000,000 rubles, or about \$5,000,000.
- At a late cabinet council the British ministry decided to make the war upon the House of Lords the first action upon the assembling of Parliament.
- All diplomatic relations between France and the Hovas of Madagascar are now broken off. The Hovas are concentrating at the north end of the island.
- The massacre of 3000 Armenians near Moosh in Turkish Armenia by the Kurds has been reported from Constantinople. The government of Turkey denies the report.
- The boundary difficulties between Mexico and Guatemala are likely to end in war. Both countries are making preparations and are hurrying troops to the disputed border.
- Lord Rosebery has startled Europe by the declaration that England has entered into very close relations with Russia. Naturally both Germany and France are much chagrined at the state of affairs.
- Two Germans, believed to be spies, have lately been arrested in Paris. Important documents were found on their persons. A Frenchman through whom the papers were obtained, was also arrested.
- The deaths in India from wild beasts and snakes are on the increase. In twelve months, exclusive of snake-bites, wild animals, principally tigers, caused the death of 2804 persons and 90,253 head of cattle.
- The northern provinces of Japan were severely shaken by an earthquake, Oct. 30. There was a succession of shocks lasting forty minutes. Hundreds of houses were thrown down, and 300 persons were killed.
- The French minister of foreign affairs declares that France will not relinquish her claim to the island of Madagascar, and that an expedition large enough to take possession of the whole island will be sent there sooner or later.
- China has succeeded in hiring from the Hong-Kong and Shanghai banks \$10,000,000 at seven per cent interest. Several of the viceroys of the interior provinces have announced their ability to furnish the sums required of them.
- Captain Dreyfus of the French army has been accused of giving away to the Triple Alliance the plans of the defenses of France. There is much excitement over the case. Many powerful friends are trying to shield him, but no lawyer will defend him.
- The South German States, Bavaria, Baden, and Wurtemberg, are not favorably impressed with the late change of the ministry in Germany. The new chancellor has made arrangements by which he will have the support of the Catholic party. Of course this means that fresh concessions have been made to Rome.

RELIGIOUS.

- Dr. Washington Gladden, of Columbus, Ohio, has received a call to fill the pulpit of the late Professor Swing, of Chicago.
- All candidates for the ministry in the Methodist church of Canada are now required to attend college for at least two years.
- A new house of worship for the Greek Church was dedicated at Chicago, Nov. 11. Two priests of the orthodox Greek church conducted the services. During the services a feeling allusion was made to the death of the czar.
- The rector of St. John's Protestant Episcopal Church at Kingston, N. Y., has for some time been bringing into the church services various ritualistic practices. Lately he announced his intention to introduce the smoking censer the first Sunday in December. The majority of the church is with the rector in his proposed innovations.
- The Holy Synod of the Ecumenical Patriarchate (Greek Church) lately met at Constantinople to discuss the encyclical of Pope Leo XIII., on the union of churches. After an animated discussion it was voted that the patriarch should issue a pastoral letter to his people protesting against it and putting them on their guard against the projects of Rome.

—Father English, one of the oldest Catholic priests of Nebraska, has been suspended by order of Bishop Bonacum. The trouble between these men is of long standing, and it is held that Satolli has not power to settle it, but that the matter has been referred to Rome.

—The question as to whether a Presbyterian church could grant a letter to a member to join the Salvation Army, came before the presbytery of Cleveland, Ohio, lately. It was held that it could not, on the ground that the Salvation Army is not a church and has not the sacraments.

—The pope by a letter to Satolli declares that the ablegate is to receive the annual donation of "Peter's pence" and forward the same to him, instead of the bishops' doing so as has previously been done. The pope also suggests that the priests should make a liberal donation in return for the marked favor bestowed upon American Catholics by the presence and labors of Satolli, who represents the supreme pontiff.

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 9.—Condemning the Just.

Luke 23:13-31.

(Notes for General Review, Sabbath, Dec. 1.)

PARALLEL scriptures, Matt. 27:15-34; Mark 15:6-23; John 18:39; 19:16.

Verses 13-15.—Pilate was perplexed at receiving Jesus again from Herod, where he had hoped his case would be disposed of. He pronounced the prisoner innocent of the charges of sedition. Neither he nor Herod found anything worthy of death in Jesus. Instead of "nothing worthy of death is done unto him," the Revised Version reads, "Hath been done by him," which is no doubt a better rendering. "I will therefore chastise him." In this proposition Pilate offered a cruel compromise for the purpose of placating the wrath of the Jews. He had no right to scourge an innocent man.

Verses 17-25.—The custom referred to in verse 17 and Matt. 27:15 was established by the Romans for the purpose of currying favor with the Jews. Naturally their choice would rest upon a political offender, rather than an ordinary criminal. They rejected with wrath the proposition that Jesus should be the one to be released, and chose rather Barabbas. Lange and other scholars have favored the idea that Barabbas was a false Messiah. The record says he was "a notable prisoner," guilty of sedition, robbery, and murder. But he was preferred before Christ, the Lamb of God. Pilate's efforts to persuade them only increased the vehemence of their demands, and then arose that dreadful cry for blood, "Crucify him, crucify him."

At this point Matthew introduces that touching incident of Pilate's wife's sending a message entreating him to "have nothing to do with that just man," etc. Matt. 27:19. Again he appealed to them, but it was useless; the Spirit of God was utterly withdrawn, and reason itself seemed to have left them. They raged, and cried, "Crucify him." Pilate washed his hands before them as a token of his irresponsibility, and the mob in reckless fury called His blood upon them and their children. Matt. 27:24, 25.

Responsibilities may be assumed thus, but they cannot be discharged so easily. Pilate stood in a most trying situation, but it was his duty and privilege to have stood strongly for his righteous convictions even at the cost of life. Too many, like him, have failed to bear the test when truth, justice, and Christ were on one side, and on the other side self and personal considerations were at stake.

"Pilate delivered Jesus to their will." Thus were fulfilled the words of the prophet: "He was taken from prison and from judgment." It is a privilege granted to every man accused of wrong-doing to have a hearing and to have time to prepare for it. But no such opportunities were granted Him. He was rudely dragged to death by a mob, without the semblance of a hearing.

Three times Pilate had tried to obtain his release, and from John 19:2-16 we conclude that he made still another attempt, after he had been turned over to the abuse of the soldiers. But it was now vain to try to stem the tide. Verses 26-31. Barabbas was to have suffered at this time, but the cross prepared for him was that on which Christ suffered. Vol. II., p. 150. At first the rude instrument was placed upon Jesus (John 19:17), who bore it but a short distance, and then fell and was unable to rise. Simon, a Cyrenian, whose sons were disciples of Jesus, was coming from an opposite direction, and him they compelled to carry the cross. We look upon that as a blessed privilege. But is it now a privilege to suffer with him?

"For if they do these things in a green tree," etc. Meyer gives the sense of this verse as follows: "For if they thus treat the guiltless and the righteous, what shall happen to the godless [to themselves]?"

G. C. T.

Special Notices.

VIRGINIA, NOTICE!

THE dedication of the Seventh-day Adventist church at Mt. Williams, Frederick Co., Va., will take place on Sunday, Nov. 25, at 10:30 A. M. Elder I. D. Van-Horn will preach the dedicatory sermon. Brethren from the surrounding country are invited to be present. G. B. TRIPP.

SOUTHWESTERN INDIANA, NOTICE!

WE will begin church institute work at Dana, Vermilion Co., Nov. 26, and continue one week, and longer if the interest demands it. From Dana we expect to visit the churches in the southwestern part of the State, in the following order: Terre Haute, Petersburg, El-nora, Linton, Salem, Farmersburg, Patricksburg, and possibly Unionville, and Bean Blossom. In all those places we hope the brethren will arrange for day services, both forenoon and afternoon. There will be preaching every evening at seven o'clock, also on Sabbath and Sunday. Let every one seek God, that great good may be accomplished in these meetings. There will be opportunity for baptism at each place. JOHN W. COVERT, F. M. ROBERTS.

HELP FOR THE NEEDY.

THE Christian Help bands of Detroit are in need of garments for the destitute of this city. Winter is upon us. Our opportunities are great, but our supplies are meager. Last year, in response to private appeals, several barrels of clothing were sent us, which helped in our work more than we can express.

At our last meeting it was decided to give the churches throughout the State the blessed privilege of helping us in this matter. The articles needed are garments, either new or partially worn, which can be used by those of either sex, and of all ages. They should be clean. Foot-wear is greatly needed, especially for women and children, but to be of use it should be mended if badly worn.

Send to H. M. Kenyon, Detroit, Mich. Do not put on the number and street. We have no fund with which to pay the freight, so we ask you to prepay it. That which would be but a few cents to individuals who will aid us, would amount to dollars if the freight were to be paid here.

SARAH J. OLNEY, *Sup't Sewing Dept.*

FRENCH WORKERS' SCHOOL IN WISCONSIN.

DURING the summer Elder D. T. Bourdeau has labored in this Conference, and has become quite well acquainted with the French communities in Wisconsin as well as our French brethren.

All things considered, we feel justified in having a French workers' school, where instruction can be had in Bible, language, history, and different lines of missionary work in French, and some of the time each day may be spent in active missionary work as the way may open. Such a school will be held at Fort Howard, beginning about the first of December, and will continue for four or five months. It will be in charge of Elder D. T. Bourdeau, and we feel confident that with the blessing of God, it will be a success. If there are those outside of the Wisconsin Conference who would like to avail themselves of this school, they will be welcome. The charges for attendance will be the actual expenses of the school in rent, fuel, board, etc., shared equally among the students. For particulars write to Elder D. T. Bourdeau, Fort Howard, Wis. O. A. JOHNSON, *Pres.*

Publishers' Department.

THE Religious Liberty Association has lately issued three new numbers of their monthly publications for August, September, and October, with the following titles, "The Immaculate Conception of the Blessed Virgin Mary," "The Puritan Sabbath for Physical Rest," and "Religious Persecution, or the Blue Laws Revived."

The first contains sixteen pages. The Catholic dogma that Mary was conceived without sin and was therefore of a different nature from the rest of mankind, is considered with all that naturally springs from this error. The Scriptural doctrine that Christ became one of us, taking man's nature and subject to man's temptations, his victory over sin, and his power to save the sinner, who can come directly to him without the intermediary work of any other, are also set forth.

There are many very important points brought out in this publication that all ought to know.

The second contains twelve pages. It is a brief but clear and comprehensive statement of how Sunday appropriated the fourth commandment, and the numerous frauds that were perpetrated to bring this about. The true nature of the Sabbath and the Sabbath observance that is required by the commandment, are considered. It is a tract that should have a wide circulation.

The third contains sixty pages. It is a review of the various cases of the persecutions of our brethren which have occurred in this country since 1885 to nearly the present time. It has been seen for some time that we needed such a publication, that these historical facts might be preserved, and that we could distinguish each of these cases of persecution from the others. A brief sketch of the arrest and trial of forty-five Seventh-day Adventists, and the result in each case is given. Such a publication cannot fail to be interesting and useful.

The first of the above-named publications is sold for 2 cents, the second for 1½ cents, and the third for 8 cents. The usual discount to those ordering large quantities. Order of the tract societies.

THE GENERAL CONFERENCE "BULLETIN."

WE are glad to report that we have already received quite a goodly number of subscriptions for the next General Conference *Bulletin*. We hope that all will send their orders before the Conference begins, at which time we will be overcrowded with other work, and it will be much more difficult to attend to these subscriptions.

Some of the brethren are ordering the *Bulletin* to be sent to those not of our faith, thinking that it will be a good missionary document. But we think that we have other papers that it would be much better to use in this way. As a general rule the *Signs of the Times* and the *American Sentinel* are the very best missionary papers that we can send. These papers are prepared for the express purpose of being used in new fields as pioneer missionary literature. The *Bulletin* is more for our own people and those who may be already interested in the message. We give these brief suggestions, thinking that our brethren, when they come to think of it, will be glad to act accordingly.

A. O. TAIT.

BUSINESS NOTICES.

FOR SALE.—A stock of merchandise and business for sale on easy terms. One block from Seventh-day Adventist meeting hall. For particulars address 118 State St., Helena, Mont.

ADDRESS.

THE permanent address of F. S. Hafford is Box 44, Los Angeles, Cal.

NOTICE TO STOCKHOLDERS OF THE HEALTH REFORM INSTITUTE.

THE annual meeting of the stockholders of the Health Reform Institute will be held at the Tabernacle in Battle Creek, Mich., Tuesday, Dec. 4, 1894, at 10 A. M., for the transaction of any business which may come before the meeting.

J. H. KELLOGG,
A. R. HENRY,
O. A. OLSEN,
G. H. MURPHY,
W. H. HALL,
J. FARGO,
L. MC COY, } *Directors.*

THE annual meeting of the stockholders of the Sanitarium Improvement Company will be held at the Tabernacle in Battle Creek, Mich., Dec. 4, 1894, at 11 A. M., for the transaction of any business which may come before the meeting.

J. FARGO,
J. H. KELLOGG,
A. R. HENRY,
W. H. HALL,
G. H. MURPHY, } *Directors.*

CHRISTIAN TEMPERANCE.

BY MRS. E. G. WHITE.

THIS new work from the pen of this well-known author is one of the most important of her works, and presents her views upon the important subjects of health and temperance more fully than any of her previous writings. It is a volume of great interest and practical importance. No Seventh-day Adventist family can afford to be without it. Price, cloth, \$1.25; cloth, gilt edges, \$1.50.

Address GOOD HEALTH PUB. CO.,
Battle Creek, Mich.

Obituary Notices.

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

SHERMAN.—Died near Middletown, Ind., Fay, the infant son of Jacob and Sarah Sherman. Words of comfort were spoken by the writer, from 1 Thess. 4: 14. F. M. ROBERTS.

MIDGLEY.—Died at Ely, Emmet Co., Mich., July 6, 1894, of paralysis, our darling boy, Arthur, aged 8 years and 14 days. Arthur loved to memorize Scripture. He bore his sufferings patiently, and we fully believe that he sleeps in Jesus. Remarks by T. S. Parmalee. SAMUEL MIDGLEY.

PATTERSON.—Died at her home in Hartford City, Ind., Aug. 15, 1894, Grandmother Patterson, of the Hartford City church, aged 92 years, 7 years, and 9 days. She leaves a large circle of friends to mourn. Words of comfort were spoken by the writer, from Mark 14: 7. F. M. ROBERTS.

FULLER.—Killed by the cars, at Walsflats, Pa., Aug. 20, 1894, sister Fuller aged 47 years, 5 months, and 13 days. Sister Fuller embraced the truth twelve years ago, and has been a faithful Christian. She leaves a husband and children to mourn. Services at funeral were conducted by the writer. E. D. CHAMPLIN.

DE WITT.—Died Sept. 18, 1894, at Findlay, Ohio, of consumption, May De Witt, aged 22 years, 3 months, and 15 days. May was a loving sister, a devoted daughter, and a faithful worker in the church at Findlay. Many friends mingled their tears with the bereaved family. Words of comfort were spoken from Ps. 116: 15. D. E. LINDSEY.

MITCHELL.—Died at his home near Elbing, Kans., Sept. 22, 1894, Rufus Mitchell, aged 58 years, 1 month, and 8 days. He had never made a profession of religion previous to his last sickness, but at last the light of the gospel seemed to reach his heart, and he departed in the peaceful assurance of complete acceptance with God. C. A. HALL.

CHAMBERLAIN.—Died at South Woodstock, Me., Sept. 11, 1894, Geo. Chamberlain, aged seventy-five years. Brother Chamberlain was sick only about twenty-four hours before his death. During this time he conversed freely of his hope and trust in the Saviour, and of his readiness to meet him when he shall come to claim his own. He leaves a wife, daughter, and three sons to mourn. Sermon by the writer, from Rom. 14: 8, 9. P. B. OSBORNE.

HAYNES.—Died near Rivera, Cal., Sept. 13, 1894, of consumption, brother Nathan H. Haynes, aged 33 years, 1 month, and 15 days. Shortly before his death I was called to see him. As I entered the room, his face lighted up with a bright smile, and when I asked him for what purpose he had called me, he drew me down and whispered, for he could not speak aloud, "O I only wanted to tell you how happy I am, before I die. It is all bright. Praise the Lord!" A very short time after this he peacefully fell asleep in Jesus. RODERICK S. OWEN.

WHITHAM.—Died at Toledo, Ohio, Sept. 7, 1894, Joseph Ryder Whitham, aged seventy-six years. He was a graduate of West Alexander, Pa., academy, in 1842. He was a teacher by profession, and acted as principal of various academies and schools. He began ministerial work as an Independent Presbyterian in 1851. The question of slavery separated him from the regular Presbyterians. He was a close student and a thorough Greek scholar. In 1870 he commenced the observance of the Bible Sabbath, which he kept while life lasted, and died in the hope of a blessed immortality. * * *

FLOWERS.—Died on Trinidad Island, of yellow fever, July 29, 1894, Elder A. E. Flowers, aged 40 years, 8 months, and 9 days. When but a child, brother Flowers gave his heart to the Lord. In 1873 he accepted present truth. In the fall of 1891 brother and sister Flowers took charge of the work in St. Louis, Mo., and from that time he was one of the active laborers of the State till called by the Foreign Mission Board to go to Trinidad. They gladly accepted the invitation to go. It was their privilege to labor for the people there but a few months; but during that short time God gave them about twenty dear souls. On July 24 he was taken ill, and died July 29, being sick but five days. As he began to realize that his end was near, he said it was "all right." Thus another faithful laborer has fallen at his post. We do not understand how it is that his work was cut so short, but we do know that in some way it was for the best. The funeral services were conducted by a Presbyterian minister. W. S. HYATT.

STEARNS.—Died at Brainerd, Minn., of cholera infantum, Mead Stearns, infant son of brother and sister Marco Stearns. Discourse by the writer, from Jer. 31: 15, 16. E. HILLIARD.

TROWBRIDGE.—Died Sept. 15, 1894, at the home of her son, W. E. Andrews, near Hillsboro, Wis., of spinal trouble, Sarah Trowbridge, aged 58 years, 11 months, and 12 days. She embraced the Sabbath and kindred truths held by Seventh-day Adventists about seventeen years ago, under the labors of brother E. M. Crandall. Words of comfort were spoken by the writer, from Rev. 21: 4. W. S. SHREVE.

FIELDS.—Died Sept. 26, 1894, Mrs. Maggie Fields, daughter of brother and sister Pettigrew, of Findlay, Ohio, aged 23 years and 22 days. Maggie was a member of the Seventh-day Adventist church at Findlay. Conscious that she must die, she expressed her readiness and willingness, and requested that the friends sing, "It is Well with my Soul," at her funeral. Sister Fields leaves one little son. Words of comfort were spoken from Ps. 40: 6-11. D. E. LINDSEY.

WARD.—Died near Petoskey, Mich., Sept. 20, 1894, sister Perlina L. Ward, aged 72 years, 3 months, and 28 days. She was a great sufferer during the last few months of her life. Early in life she made a profession of religion and united with the Methodist church. A few years since she embraced the Sabbath of the Lord, and took great pleasure in meeting with the Seventh-day Adventist church in Petoskey whenever she was able to do so. She leaves three sons and three daughters to mourn. A large number of sympathizing friends attended the funeral. Words of comfort were spoken by the writer, from John 11: 35. H. S. LAY.

BLOOD.—Died Sept. 17, 1894, from removal of tumor, Angeline Heald, beloved wife of Dr. J. M. Blood, of Ashley, Mass. After a thorough investigation, she gladly accepted the truths of the third angel's message, was baptized at Worcester camp-meeting, and united with the Seventh-day Adventist church of New Ipswich, N. H. While actively engaged in life's duties, the dread disease which had long marked her as its victim, claimed our dear one, and she quickly passed away, leaving a devoted husband, brothers, and sisters to mourn her loss. Words of comfort were spoken at the home and at the grave by Congregational ministers of Ashley and Temple. J. D. AND A. W. HEALD.

ENO.—Died of typhoid fever, after an illness of about twenty-four days, Almond Burton Eno. [We believe this death occurred at College View, Nebr.—Ed.] He was born Jan. 22, 1869, and hence was 24 years, 8 months, and 12 days old when he died. He leaves a wife, father, mother, four brothers and one sister to mourn his death. He had never made a public profession of Christianity, but some time before his death he had stopped using tobacco and laid aside his vain words. He had always been kind to his blind mother. Before he became unconscious, he said if God accepted repentance upon the sick and death bed, he was prepared to die. Very many sympathizing friends attended the funeral. Sermon from Eccl. 11: 10, 11; 12: 1-7. O. A. JOHNSON.

MC ALLISTER.—Susie May Mc Allister was born in Athens, Mich., May 6, 1870. She lived in Athens until July 13, 1886, when she with her parents moved to Battle Creek, where she resided till the time of her decease. Susie was a strong and healthy child up to about the age of seven years. At that time her health began to fail; since then, at intervals, she has been a great sufferer. She peacefully fell asleep, Tuesday, Sept. 11, 1894, at the age of 24 years, 4 months, and 5 days. A father, mother, and one sister of the immediate relatives mourn her death. In her last sickness the Saviour came precious near, and as never before she seemed to grasp the character of Jesus' love and her relation to him as one of his children. She fell asleep without fear of death, realizing that he who had conquered every foe was her friend and helper. F. M. WILCOX.

EDWARDS.—Died in Worcester, Mass., July 18, 1894, of accidental drowning, Solomon L. Edwards, aged 54 years, 6 months, and 23 days. The deceased at the age of nineteen gave his heart to God, and united with the Seventh-day Baptist church, of which he was a member till about nine years ago, when he accepted the third angel's message and kindred truths. Since that time he has been more or less actively engaged in spreading the truths he held so dear. Since the tragic death of his son, Willie, he has been subject to melancholy, which gradually grew upon him till he was taken to a retreat where it was hoped he would recover. While bathing his head in the lake adjoining the retreat, it is supposed he lost his balance, fell in, and was drowned. The remains were taken to his home at South Lancaster, where the services were conducted by Elders H. W. Cottrell and R. C. Porter. C. H. EDWARDS.

LAMSON.—Died Oct. 9, 1894, at Lockport, Niagara Co., N. Y., sister Mariette Lamson, in the sixty-seventh year of her age. Funeral discourse by the writer. F. PEABODY.

SCOTT.—Died at Eagle Lake, Minn., Oct. 7, 1894, of bowel disease followed by spinal meningitis, Leila C. M. Scott, only daughter of L. E. and sister Jennie A. Scott, aged 2 years and 8 days. Funeral services were held in Madelia, Minn., conducted by Elder Kelly (Baptist). S. J. MERRELL.

BROWN.—Died Oct. 21, 1894, at the home of her parents, near Neillsville, Wis., Mabel M. Brown, aged 14 years, 10 months, and 29 days. Mabel was baptized about two months ago, and joined the church at Granton, Wis. She died rejoicing in the hope of a soon-coming Saviour. Words of comfort were spoken by the writer. N. P. NEILSON.

SHARP.—Died at the residence of Leander Graves in Battle Creek, Mich., Oct. 1, 1894, Mrs. Adelaide F. Sharp, aged forty-eight years. Sister Sharp has been a Sabbath-keeper for more than forty years, having embraced the truths we cherish with her mother when a little child. She was a member of the Arbelia, Mich., church, and was interred there. G. C. T.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Aug. 12, 1894.

EAST.	*Night Express.	†Detroit Accom.	‡Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.		*Atlantic Express.
STATIONS.							
Chicago.....	pm 9.30		am 6.50	am 10.30	pm 3.30		pm 11.30
Michigan City.....	11.35		8.50	pm 12.17	5.20		am 1.19
Niles.....	am 12.45		10.15	1.15	6.25		2.45
Kalamazoo.....	2.15	am 7.20	11.55	2.30	7.40		4.35
Battle Creek.....	3.00	8.10	pm 12.50	3.15	8.15		5.22
Jackson.....	4.30	10.00	2.55	4.20	9.35		6.50
Ann Arbor.....	5.40	11.05	4.05	5.10	10.25		7.47
Detroit.....	7.10	pm 12.20	5.30	6.10	11.25		9.20
Buffalo.....				am 12.25	am 6.45	pm 5.20	pm 5.20
Rochester.....				9.17	9.55	9.00	9.00
Syracuse.....				6.15	pm 12.15	10.45	10.45
New York.....				pm 1.45	8.45	am 7.00	am 7.00
Boston.....				4.15	11.45	10.50	10.50
WEST.	*Night Express.	*N.Y. Bos. & Ch. Sp.	‡Mail & Express.	*N.Shore Limited.	*Western Express.	†Kalam. Accom.	*Pacific Express.
STATIONS.							
Boston.....		am 10.30		2.00			pm 7.15
New York.....		pm 1.00		4.30	pm 6.00		9.15
Syracuse.....		8.5		11.25	am 2.10		am 7.20
Rochester.....		10.25		1.17	4.10		9.55
Buffalo.....		11.20		2.20	5.50		pm 3.30
Detroit.....	pm 8.45	am 6.05	am 7.20	8.30	pm 12.55	pm 4.35	11.10
Ann Arbor.....	10.25	7.05	8.43	9.25	1.58	5.57	am 12.15
Jackson.....	11.40	8.10	10.43	10.30	2.55	7.35	1.25
Battle Creek.....	am 1.17	9.20	pm 12.15	11.43	4.18	9.13	2.55
Kalamazoo.....	2.30	9.58	1.00	pm 12.22	4.62	10.00	3.35
Niles.....	4.00	11.12	3.00	1.40	5.14	10.45	5.00
Michigan City.....	5.00	pm 12.10	4.25	2.45	6.18	11.30	6.00
Chicago.....	7.10	2.00	6.35	4.30	9.00		7.50

*Daily. †Daily except Sunday.
Kalamazoo accommodation train goes west at 8.05 a. m. daily except Sunday, east at 7.27 p. m.
Trains on Battle Creek Division depart at 8.10 a. m. and 4.20 p. m., and arrive at 12.10 p. m. and 7.15 p. m. daily except Sunday.
O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.
GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK

R. R.

Time Table, in Effect June 3, 1894.

GOING EAST.										STATIONS.		GOING WEST.							
Read Down.										10	9	Read up.							
Mail	Ex.	Lim.	Ex.	Ad.	Min.	Pl.	H.	Tr.	Pass.			Mail	Ex.	Day	Ex.	Ad.	Min.	Pl.	H.
am	am	pm	pm	pm	pm	pm	pm	pm	pm	am	am	pm	pm	pm	pm	pm	pm	pm	pm
8.40	11.25	3.10	8.15	am						D. Chicago A.		7.25	4.50	9.10	10.30	8.00			
1.10	1.20	5.05	10.30	6.00						Valparaiso		6.05	2.45	7.10	8.30	5.45			
12.40	2.35	6.30	12.00	10.05						South Bend		3.10	1.20	5.44	7.10	4.10			
1.29	3.07	7.12	1.45	12.40						Cassopolis		2.15	12.40	5.13	6.30	8.25			
2.21			11.33	3.42						Schoolcraft		1.20	12.02						
2.38			7.55	1.48	4.10	am				Vicksburg		1.10	11.53						2.37
3.40	4.50	8.30	2.40	6.20						Battle Creek		12.25	11.15	8.55	9.35	5.15	1.50		
4.33	5.11	9.28	3.25	7.47						Charlotte		11.15	10.20	3.07	8.49	4.38	12.53		
5.10	5.40	9.55	4.00	8.20						Lansing		10.40	10.02	2.40	8.00	4.03	12.20		
6.30	6.30	10.45	5.08	9.30						Durant		9.35	9.05	1.55	6.50	3.20	11.28		
7.30	7.05	11.17	5.40	10.05						Flint		8.35	8.35	1.28	5.47	2.53	10.35		
8.15	7.35	11.50	6.15	10.43						Lapeer		7.49	8.02	1.00	5.10	2.25	10.01		
8.42			6.35	11.06						May City		7.25			4.48				
9.50	8.45	1.00	7.30	12.05	Pt. H'n Tunnel							6.25	6.50	11.55	3.50	1.20	8.45		
9.25	9.25									Detroit		am	am	am	am	pm	pm	pm	pm
am	am	pm	pm	pm	pm	pm	pm	pm	pm			6.40	10.40	4.05					8.45
8.40	8.30	5.25								Toronto		10.10							7.20
pm	pm	am	am	am	am	am	am	am	am			8.00							pm
8.05	7.50	7.25								Montreal		am	am	am	am	pm	pm	pm	pm
am	am	pm	pm	pm	pm	pm	pm	pm	pm			pm	pm	pm	pm	pm	pm	pm	pm
8.12	8.12	7.15								Boston		7.30							11.30
am	am	pm	pm	pm	pm	pm	pm	pm	pm			am	am	am	am	pm	pm	pm	pm
3.05	7.55	4.25								Susp'n Bridge		1.20	7.05						8.40
am	am	pm	pm	pm	pm	pm	pm	pm	pm			am	am	am	am	pm	pm	pm	pm
4.15	8.30	5.40								Buffalo		12.00							6.15
am	pm	am	am	am	am	am	am	am	am			am	am	am	am	pm	pm	pm	pm
4.52	9.23	8.03								New York		8.20	6.10						5.00
am	am	pm	pm	pm	pm	pm	pm	pm	pm			am	am	am	am	pm	pm	pm	pm
8.12	10.20									Boston									3.00

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

The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 20, 1894.

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The article in our Editorial department on the "Progress of the Cause," by Elder O. A. Olsen, the president of our General Conference, will be read with special interest. We rejoice to learn these things, because they confirm our faith and strengthen our hope. But we desire to earnestly suggest a careful and prayerful reading and consideration of the last paragraph. Just as surely as these things are what we believe them to be, fulfillments of God's word, a great responsibility is being rolled upon this people. Shall we be faithful on our part? Let us make it a personal question. While we enjoy the comfort and plenty of our homes, let us think of the struggling cause out in the field, where the battle rages. Can we not, by self-denial if need be, strengthen the work in needy fields? Read the calls for help from Brazil and elsewhere, and heartily let us say, Lord, God, here am I; use me or mine.

A note in the Iowa Workers' Bulletin says that "five new church buildings will soon testify to the advancement of the work in our State." That is good news. It rejoices hearts outside of Iowa as well as inside; and yet our readers would not have known it, only that we happened to see it in another paper. The cause is one; and let us preserve its unity, that we may rejoice or sympathize together. The little State papers should not be allowed to build a wall of exclusiveness around our Conferences, that will prevent their giving off or receiving the warming and life-giving influences that come from mutual intercourse with the work at large. Our work is growing it is true; let us strive to grow with it.

Two additional branch sanitariums are to be established in the near future (if indeed they are not now in operation), one in College View, Nebr., under charge of A. N. Loper, M. D., and one at Boulder, Colo., of which it is expected that O. G. Place, M. D., will have charge.

Some time since a dispatch appeared in the Chicago *Inter Ocean* purporting to come from Battle Creek, and stating, in effect, that the town was going wild over Spiritualism; that multitudes were being attracted, etc. Pains was taken to specify the Adventists as though they were being particularly affected. Upon inquiry we were unable to find any one in the city who knew anything about such a craze. There were no apparent grounds for such a report, none whatever so far as our people are concerned. We wrote the *Inter Ocean*, politely requesting the editor to publish a correction of the report; but to the best of our knowledge this has not been done. We do not at all believe it profitable to follow up such canards, but we regret that a respectable paper will use its influence in their favor. What we most feared would result has come to pass, for the dispatch has been extensively copied, and we are in receipt of numerous inquiries as to how many and who of our leading ladies are being led away by the Spiritualistic craze. We simply want to say that the whole matter is entirely unknown in Battle Creek, at least so far as the Seventh-day Adventists are concerned. But we are very much of the opinion that the *Inter Ocean* has acted a part unworthy of a fair-minded, truth-loving sheet. We would not feel so much like saying it, if this were the first instance of the kind.

A good many papers are noticing the imprisonment of Elder Holser, an American citizen, in Switzerland, and the comments thereon are various. The injustice of laws which seek to compel men to violate their consciences, when their conscience does not lead them to infringe upon the rights of others, is almost universally acknowledged. An exception to this, however, is found in the case of the Detroit *News*, which holds to the old papal idea that men's consciences are subject to law, and if the minority would avoid the consequences, let them flee the country or yield. The only difference between such tyranny and Russian persecution, is that the Russian peasant cannot flee. The avowal of such principles tastes strongly of the ecclesiastical dish of the Dark Ages,—a dish for which some people still have a relish.

At a late meeting of the Ontario Sabbath [Sunday] School Association, Mr. Charlton, M. P., was present, and said: "The Sabbath day is the God-given right of the toiler, and no corporation has the right to deprive him of it." No doubt this remark was made in reference to the Sunday law in the Dominion, of which Mr. Charlton is the champion. We can go further than Mr. Charlton, and say that not only has no corporation the right to deprive the toiler of the Sabbath, but that no corporation has the power to do so; since if a man wants to keep the Sabbath, and the corporation for which he works insists that he shall not do so and work for it, he has the power to quit work and go where he can find employment and not work on the Sabbath. Many observers of the Bible Sabbath have had such experiences, and are able to testify that it can be done.

The Catholic *Times* of Nov. 10, speaks of the late elections in Belgium as "a magnificent Catholic victory." A Catholic victory! but the Catholic Church is not in politics! O, indeed no!

A copy of the Shirley [England] *Advocate* contains a report of the meetings being held there by Elders Washburn, Hope, and Hanson. The report represents the interest as very good.

We have received from London a copy of the prospectus of the International Tract Society, Ltd. This society was registered on Aug. 23, and is now empowered to conduct business, hold property, and carry on all the work that will come within its objects. No place on earth is better adapted for the work of the society than London, and we shall welcome the day that sees this noble auxiliary of present truth fully established there.

The Australian Tract Society is taking over the book business, both canvassing and retail, heretofore conducted by the Echo Publishing Company. The society has located its office in Federal Hall, on the second floor of the Bible Echo building, and the work is in charge of Miss Anna L. Ingels, the corresponding secretary. The Echo Company will now devote its energies to the printing work exclusively.

That there is a determination to crush any conscientious convictions in favor of the Bible Sabbath into obedience to the Sunday institution is clearly manifested by the Maryland judge who had the case of brother Whaley. He repeatedly intimated that punishment in the other charges would be remitted if Whaley would compromise his principles by agreeing to obey man rather than God. But was assured that in case he would not thus surrender his conscience to force, there remained no chance to exercise clemency, and he would have to bear the full brunt of the law. But who with a spark of manhood could thus sell himself? Not brother Whaley.

A LETTER FROM JAIL.

WE have received from brother R. R. Whaley, who is for ninety days in jail in Maryland, the following letter:—

"DEAR READERS OF THE REVIEW: Though deprived of my liberty and of the blessings of home and family through the operation of a wicked law, which attempts to force upon men the observance of a false Sabbath, I am of good courage. So far as we render to Caesar the things that are God's, we deny God, who hath loved us with the greatest love. He only asks us to show our love by walking in his commandments, and accepting the victory Christ has gained for us. His commandments are not grievous. And though I am thrust into prison for the sake of God's eternal truth, I am able to rejoice this morning in that peace that man cannot give or take away—the peace of God that passeth understanding. Though we may be persecuted and evil spoken of, He will never leave or forsake us, and I know God's presence has been manifested in this jail.

"I would to God that those who seek to prevent others from walking in the way of his commandments, would stop and consider their course in the light of the sacred Word.

"I trust that none will be dismayed because of the trials that are coming upon God's people; but that with our feet planted firmly on the rock of his truth, we may stand firm till he come. Brother Curlett and I are both enjoying good health.

"Yours for the truth,
"R. R. WHALEY,"