

The Advent Review and Herald

HOLY BIBLE IS THE FIELD THE WORLD

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

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LOOKING FORWARD.

BY M. E. K.

(Battle Creek, Mich.)

WHEN our days on earth are done,
And our lives, with thoughts unvalled,
Placed before the great white throne,
Every act will be revealed;
When we pass the searching test
Of the Judge of quick and dead,
May it then appear that blest,
We in Christ the Lord are hid,—
Hid from wrath so soon to fall
Upon those who know him not,
Safe with Christ, the Lord of all;
Not one soul hath been forgot.

May we hear the Master say,
With a voice to us most sweet,
"My beloved, come away
To a place prepared, complete,
Bought for you by sacrifice,
Built for you in heaven above;
Come, receive the promised prize,
Token of my boundless love.
Welcome to a home most bright,
To a life that has no end,
Scenes of beauty and delight
Richest shades together blend.
Come, receive the crown of life,
Evidence of full release
From the turmoil and the strife
Of past years, entire surcease,—
Welcome unto joys divine,
To a place at my right hand.
I am yours and you are mine;
We are one united band!"

Thus each day to us brings cheer
In the hope we cherish well,
Of that coming day, so near,
When with Christ the Lord we dwell,
Gathered to that brighter shore,
All life's journey in the past,
Safe with Christ forevermore,
Safe in heaven, our home at last.

Our Contributors.

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

NO UNION BETWEEN THE CHURCH AND THE WORLD.

BY MRS. E. G. WHITE.

INDEXED

God is love, God is life. It is the prerogative of God to redeem, reconstruct, and restore. Before the foundation of the world the Son of God was given to die, and redemption is the mystery that was "kept in silence from times eternal." Yet sin is unexplainable, and no reason can be found for its existence. No soul knows what God is, until he sees himself a

sinner in the light from the cross of Calvary; but when in his great need, he cries out for a sin-pardoning Saviour, God is revealed to him as gracious and merciful, long-suffering, and abundant in goodness and truth. The work of Christ is to redeem, to restore, to seek, and to save that which was lost. If we are connected with Christ, we also are partakers of the divine nature, and are to be laborers together with God. We are to bind up the bruised and wounded soul, and if a brother or a sister has erred, we are not to join with the enemy in destroying and ruining, but to work with Christ to restore such a one in the spirit of meekness.

The foundation of our hope in Christ is the fact that we recognize ourselves as sinners in need of restoration and redemption. It is because we are sinners, that we have courage to claim him as our Saviour. Then let us take heed lest we deal with the erring in a way that would say to others that we have no need of redemption. Let us not denounce, condemn, and destroy as though we were faultless. It is the work of Christ to mend, to heal, to restore. God is love, in himself, in his very essence. He makes the very best of that which appears an injury, and gives Satan no occasion for triumphing by making the worst appear, or by exposing our weaknesses to our enemies.

It is the work of Satan to destroy, and the world is his agent to work along these lines. The worldling is ever on the alert, watching a chance to criticise those who would serve God. Those who have not been transformed by the grace of Jesus Christ, are filled with a complaining, querulous spirit toward the servants of Jesus. Many despise the Sabbath of the fourth commandment, and if they can make it appear that those who are striving to obey the commandments of God are faulty, they strike an arrow at the people of God for the prince of accusers. The cruel thrusts of unbelievers will do little harm if those who profess to be servants of Christ will stand true to his words, and be doers of the word, and not hearers only. When unbelievers come to one of the servants of Christ with a complaint against some brother or sister in the church, let him remember that he is pledged to Jesus Christ to love and to respect and be faithful to them who are united with him in the bonds of Christian fellowship. The Christian is not to unite with false accusers of the brethren. He is not to take up a reproach against his neighbor, or in any way to second the work of the enemy by playing into his hands, and making his work a success.

The world must not be introduced into the church and married to the church. Through union with the world the church will become corrupt,— "a cage of every unclean and hateful bird." The customs of the world must not have a place; for they will be open doors through which the prince of darkness will find access, and the line of demarkation will become indistinguishable between him that serveth God and him that serveth him not. Jesus presented a parable to his followers concerning a field in which it was supposed there was nothing sown but good wheat. But those to whom the field had been intrusted looked upon it with disap-

pointment, for with the wheat came up also a crop of tares. They inquired of the owner, "Sir, didst not thou sow good seed in thy field? from whence then hath it tares?" The owner of the field replied, "An enemy hath done this."

The world is the chief enemy of religion; for Satanic forces are continually at work through the world, and it is the object of Satan to bring the church and the world into such close fellowship that their aims, their spirit, their principles, shall harmonize, and that it will be impossible to distinguish between him who professes to serve God and him who serveth him not. The enemy works continually to push the world to the front, and to make it appear that those who do not serve Jesus, who do not believe in him, and who do not seek to be doers of his word, are superior in character to those who seek to follow in his footsteps.

It was the world that crucified the Lord of life and glory. Jesus was put to death to gratify the malice of the Jews, who were filled with the spirit and principles of the world. They hated the spotless Son of God, because the principles he presented did not harmonize with their ideas,— did not coincide with their ambitious aims. They hated him because he condemned all guile, frowned upon every unholy practice, and rebuked their self-seeking policy and love of supremacy. Pilate and Herod became friends in crucifying Jesus Christ. Notwithstanding Pilate had pronounced him innocent, he gratified the enmity of the Jews, by consenting to the death of one who was guiltless. Even the disciples of Christ were swayed from their allegiance to Christ by the enmity of the world. Judas betrayed his Lord for thirty pieces of silver, and Peter denied him in his humiliation in the judgment-hall. A few hours before, he had, with great firmness, assured his Master that though all men should deny him, he would not; but that he was ready to go with him to prison and to death. In his self-confidence he would not hear to the truth that he would deny his Master thrice ere the cock should crow. He was so self-confident that he would not receive the word of Christ as verity and truth. How little he knew himself! In the very hour when he should have watched with Jesus, lifting his heart to heaven in prayer, he denied his Master. When accused of being one of the disciples of Jesus, he declared that he knew not the man; and as the charge was made again and again, he finally emphasized his denial with cursing and swearing. Then Jesus turned and looked upon Peter. That glance was full of sadness and grief, but not of despair. It broke the heart of Peter, and sent him forth to weep bitterly in repentance of his sin.

The influence of the world did not prevail with Peter. He was converted, and after the resurrection of Christ, he was endowed with the Holy Spirit, and then with boldness charged the rulers with their guilt in putting Christ to death. He said, "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life." After his conversion, Peter showed that he was an entirely changed man. He was not the self-confident,

boasting Peter that he had been before his conversion. And when the enemies of Christ threatened him, and charged him that he should not teach any more in the name of Jesus, and bring this man's blood upon them, their threatening did not intimidate the servant of Christ. He did not turn coward, but with the other apostles proclaimed the name of Christ until they were all shut up in prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, "Go, stand and speak in the temple to the people all the words of this life." The command of the angel was opposed to the command of the authorities, and which should they obey? "Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. When they heard that, they were cut to the heart, and took counsel to slay them. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, . . . Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

The world is not a friend to truth, and the servants of God must not allow themselves to be affected by the accusations of worldlings against those who love the truth. Let all the believers study the lessons that Christ has given. If complaints are made against a brother or a sister, let those who hear the report follow the Saviour's instruction, and go to the accused alone, and see if the matter cannot be explained. If there is real wrong existing, and he will not hear you, then take two or three others, and in the spirit of love and meekness, seeking God for wisdom, try to restore such a one. If this method does not succeed in winning him from his evil ways, bring his case before the church. Unbelievers have no part to act in any of these dealings. They could not discern the motives or principles that believers are to follow in caring for their brethren, nor understand the relation that exists between those of like faith. As soldiers of Jesus Christ, we are under obligation to be true to one another. The followers of Christ are to keep step with their Leader, and never utter a complaint against a brother to an enemy of truth. Let there be no betrayal of sacred trusts. Give not the enemies of Christ cause to triumph or to take advantage of God's servants. Let the counsel of the people of God be with their own company. "The secret of the Lord is with them that fear him."

ARE GOD'S THOUGHTS OUR THOUGHTS?

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

WE may speak of our thoughts and God's. If this indicates our state of mind, we do not dislike the word of God, because we know that it contains his thoughts, and they are very good. We acknowledge that they are worthy of consideration. We have no objection to them. They are valuable and ought to be disseminated. We are even willing, to some extent, to sustain those who preach them. But still our own thoughts are first. Our own business and comfort are first. Our chief interest is centered in this, but we have also some interest in religion, just as those who are interested in politics. Are we not, then, in the broad way that leads to destruction?

But now the light from God shines in our hearts. We repent (*metanoëō*). Acts 3:19. We know with Christ. His thoughts become our thoughts. We change our mode of thinking, feeling, and acting. Then we speak of God's thoughts and ours. We seek first the kingdom of God and his righteousness. Matt. 6:33. God and Christ and his kingdom and cause are first, and with the time, strength, and means that are left we attend to our own affairs. This is the narrow way which leads unto life, "and few there be that find it." Matt. 7:14.

Being now in the narrow way, we are content and happy, willing to deny ourselves and to suffer for the Master's sake. Still there is more to follow. There are more steps to take, more self-denial and suffering, and also more peace and joy. By and by we learn to say, God's thoughts are mine. My thoughts are all submerged into God's. "I live; yet not I, but Christ liveth in me." Gal. 2:20. It is no longer much of Christ and some of me, but it is all of Christ and none of me. This is a blessed condition.

Now it seems evident that a person in this condition will be most of all interested in the word of God, knowing that it contains his thoughts. From his heart he will say with the psalmist, "How precious also are thy thoughts unto me, O God! how great is the sum of them!" Ps. 139:17.

Our papers contain articles to meet these three conditions, and each one will of course think most highly of that which is most in harmony with his own mind. This cannot be otherwise. A friend calls who is engaged in the same business that we are. His ideas in this direction are almost the same as ours. He expresses them, and we admire his good judgment and clear expressions because they are so much like our own. He speaks of politics and religion, and his thoughts run almost parallel with ours. This makes our conversation very pleasant and agreeable. Kindred minds enjoy communion. So with the thoughts of God which are contained in his works and word. If God's thoughts have become ours, nothing is more welcome to our souls than the precious word and truth of God.

NATURAL AND SPIRITUAL LAW.

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

"THE laws of nature are the laws of God," but fallen man is prone to lose sight of God and deify nature. It was in just this way that the heathen nations—the worshipers of the sun and moon—began their long career of degradation. "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." So it is with many who profess a knowledge of him to-day.

It makes a vast difference with us whether we see only "natural law in the spiritual world," or whether we can see spiritual law in the natural world. It is in seeing the spiritual law that benefit comes to us.

The student of nature looks with wonder at the tender sprout pushing its way up from the seed, breaking and lifting in its course heavy clods of earth. He speaks of the sight as one of nature's mysteries. But to the eye of faith, what a wonderful manifestation of spiritual law! Here is the word of God—the life of God—breaking through the opposing barriers, and doing beautifully and perfectly its appointed work. The seeming miracle of nature is the word of God made visible as a living, powerful thing. Heb. 4:12.

And what is the lesson in this?—Ah, it is a lesson of encouragement. God's word in us will do its work, in spite of every barrier, if we will let it. It will accomplish perfectly what God

designs for us. The barriers are our imperfections—our natural weaknesses; but in the growing sprout God says to us, Be not discouraged; my life in you will overcome all these, and make you perfect; you have but to trust in me. And this is the voice of God in all nature.

Nature is a revelation of God; but men have made it a veil to hide his face. The earth is full of the glory of God (Isa. 6:3), but men see it not. It is full of spiritual law, but they see only that which is "natural." Nature is deified, and put in the place of the Creator, and we have the doctrine of "evolution," the "descent of man," or as theologically put, the "ascent of man," by the operation of natural law. Man has indeed descended, and natural law, so far as concerns human nature, never causes anything but descent. The law of ascent for man is wholly spiritual. And not a step can be taken in the upward journey with the eyes turned away from God.

THE AGE-TO-COME;

Or the Eleventh Chapter of Romans and the Bearing of the Same upon That Theory.

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

(Continued.)

THE second paper of this series of articles closed with an examination of verses 17 and 18 of the chapter under consideration. This third one, therefore, properly opens where the last one ended, or at verse 19.

Verses 19-21: "Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee."

The figure of the tree is still preserved. The breaking off of the branches indicates the rejection by the Lord of the persons represented by those branches. Some have suggested that the branches were just twelve in number, or one for each of the twelve tribes of Israel. This cannot be true, for the following reasons: (1) If reference was had to all the twelve tribes, then, as they comprehended the whole nation, the latter was rejected *in toto*; but as heretofore seen, that was not true, since the "elect" were not cast off at that time by the Almighty; (2) The "thou" of verses 19-21, who are spoken of as exulting over the branches that were broken off, do, beyond question, relate to individual Gentile believers; hence the natural inference is that those with whom they are contrasted were also individual believers, not twelve tribes. With this view the passage presents no difficulty. Paul reminds the boastful Gentile believers that they are in as much danger of being broken off and cast away as were those who formerly flourished upon the tree with which they [the Gentiles] have become united by a miracle of grace. Be it remembered, however, that these verses leave the refractory Jews as outcasts from the true Israel and under the ban of the divine displeasure.

Verse 22: "Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off."

In this verse the apostle calls attention to both the goodness and the severity of God. The Lord had shown severity toward the Jews, but goodness toward the Gentiles. If the Gentiles should not prove faithful and humble, they, too, would experience the severity of God in like manner as had the Jews; *i. e.*, they also would be rejected. If rejected, they would be lost unless they returned with repentance and confession to the

Lord. Will any man argue that the God of heaven would be more harsh upon the Gentiles than upon the Jews? If not, then to the latter as well as to the former, the route to restoration to their former acceptance lay along the line of conversion, not along that of pedigree. The next verse will confirm this view:—

Verse 23: "And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graff them in again."

Observe carefully the condition upon which the Jews might hope to be grafted again upon their own olive-tree. That condition was that they should not continue in unbelief. Such a condition implies three things: (1) That unbelief was the occasion of their stumbling; (2) That it was in their power to put away that unbelief, and that God would not receive them until they did; (3) Such being the case, it is certain that it was individual repentance and faith and not social relations, upon which the salvation of every Jew depended. In other words, if saved at all, they must be saved as the Gentiles were saved; namely, through personal surrender and fidelity to God.

(To be continued.)

CHARITY—FALSE AND TRUE.

BY ELDER K. C. RUSSELL.

(Northumberland, Pa.)

As the servants of God are becoming more and more obliged to bear a straight testimony against the increasing and diversified forms of error, they are charged, by those who are opposed to the truth, as uncharitable.

There are also some who are conscientious that bring the same charge, and for the benefit of such we hope to show what course the servant of God must pursue in manifesting true charity. In Ezek. 33:7-9, the Lord says: "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

Again, in Isa. 58:1, the Lord says: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." In 2 Tim. 4:2, 3: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears."

In these scriptures we have voiced to us the duty of every true minister of Christ, and a failure in discharging faithfully his duty would result in his finding his garments stained with the blood of souls at last. All Christians will acknowledge that Christ was the very embodiment of charity, and hence every word he spoke and every act he did was an expression of charity. Read Matthew 23, and note the scathing words the Saviour spoke to the religious teachers of his time, when he called them "whited sepulchers, . . . full of dead men's bones, and of all uncleanness," etc.

No doubt, should the Son of God appear among men to-day, as then, and denounce the modern Pharisees, he would be stigmatized as uncharitable, the same as is the true minister, who follows his Master's example. Remember that these very rebukes and reproofs were expressions of charity. For them to speak the same of Christ would be uncharitable; and thus for the minister of God to-day who is following the precepts of Christ to be spoken against,

would be uncharitable, while the true minister could use the same words against false teachers, and they would be words of charity.

Again, in Acts 3:14, 15, Peter addresses the Jews as follows: "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead." These, too, were words of charity, and for Peter or any servant of God to hold his peace under like circumstances, would not be charitable. The apostle Paul exclaimed, when the high-priest Ananias commanded him to be smitten, "God shall smite thee, thou whited wall." Acts 23:2, 3.

Let it be remembered by all that the true minister, as, in the Spirit of Christ, he rebukes error as it is found on every hand in stupendous systems of iniquity, is not uncharitable. It is for love of those engaged in it, that he rebukes it, the same as one would warn the inmates of a burning building. May God give us true ideas of charity.

A SONG IN TIME OF FAMINE. PSALM 23.

BY ESTHER A. FIELD.

(Aurora, Neb.)

THE Lord is my Shepherd; my wants are supplied;
Then why should I murmur? the Lord will provide.
I'm resting in pastures of living delight;
He leads by still waters, by day and by night.

He restoreth my soul, and leads me to take
The pathway of right for his holy name's sake;
The dark valley of death I'll safely pass through;
His promises cheer me, my courage renew.

No evil I'll fear, walking close by thy side;
Thy rod and thy staff shall comfort and guide.
The lamp of thy word shall guide me aright;
It shines on my pathway, so clearly and bright.

Thou anointest with oil; with tallow I'm fed;
In sight of my foes my table is spread;
My cup runneth o'er; no want shall I know;
For mercy attends all the ways that I go.

LETTER TO A FRIEND.

[THE following extract is from a private letter to a colored minister in the South, who is cautiously but rather slowly taking his stand for the truth. It was not intended for publication, but being of general interest, it is placed in the REVIEW for the benefit of its readers:—]

"Vicksburg, Miss., Feb. 3, 1895.

"DEAR BROTHER: I learn from your letter that the enemy of all souls has been on your track. Well, I knew he would be in one way or another. His kingdom is in danger, and of course he will resent it, and will do all in his power to destroy any good work that he can. I am very thankful that I had the opportunity of telling the truth to some while I was in your place, and that there are a few who will accept it. I was also glad to know from your letter that you had finally taken your stand on God's Sabbath. There is one lesson we all may have to learn. When God speaks, he means it. Our circumstances and conditions are all changed by sin. But this fact does not change our relation to God as far as our obligation to obey him is concerned. Our circumstances have nothing to do with our obedience to God's law. Our changed circumstances were what brought Christ from heaven to die for us. If our changed circumstances could have altered our duty and relation to God, his will would have changed accordingly. And if his will could have changed, his government would have changed to meet us in our changed, sinful condition after the fall. Then, if this could have been done, man would have been all right, and there would have been no possible necessity or need for Christ to come to this earth and live for us, and suffer for us, and die for us.

"But as God could not change, and his gov-

ernment could not change, and his law could not change, the only thing that could be done was for man to change from his bad circumstances, and from his sins, and from breaking the law of God, and for him to come back to God. But man could not do this of himself, and so the only way was for Christ to come to this earth and die for him, and live for him, and by living for him show how it was possible for man to come back to God. The very fact that Christ did die for us is all the proof we need that God could not change, and that his law could not be changed, but that man *must change* from his present circumstances and conditions, no matter how difficult this might be, and come square to God's way, and into full obedience to him and the obeying of his law. Christ did not come to do away with the necessity for us to do this, but simply that a way might be opened by which it would be possible for us to do it. Then let us not for one moment harbor the thought that the way is smooth or easy, or that we can avoid or disregard one of God's commands, because the observance of them makes life difficult and full of trouble.

"These difficulties and troubles are the sure result of sin, and we cannot swerve one hair's breadth from the line God has marked out for us on account of them. Of course the Devil will make the way difficult. He has been preparing for just this time for hundreds of years; and he will make it more and more difficult as we near the end of all things. Those who are finally faithful are said to come up 'through great tribulation.' Will God release you or any one else because you do not like to bear these tribulations? The way is not easy,—the road is not broad and smooth and nice to travel. Jesus said, 'Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.' S-t-r-a-i-t, notice the spelling of that word. It does not mean simply that it is not crooked; it does not mean that at all. S-t-r-a-i-t means difficult, and the lesson is, that they who enter will be brought into straits and difficulties. And the only hope we have when we enter it, is that Jesus will go with us all the way. I ask you to read Matthew 10, from verse 16 through the rest of the chapter. This tells us the whole story of what *must be met* by those who take up the cross and follow Jesus.

"Here is where I have had difficulty in the past. The angels proclaimed to the shepherds, 'On earth peace, good-will toward men,' when Christ was born. And yet Christ says, 'I came not to send peace, but a sword.' How do we harmonize these two statements? The acceptance of the gospel of Jesus Christ does bring peace. Every child of God knows this. And if all would accept the 'glad tidings of great joy' which the angels proclaimed to the shepherds, there would be peace on the earth and 'good-will toward men.' But the Devil would not have it so, and he incites wicked men to refuse the offers of the mercy of Jesus Christ, and pursue their own wicked way. And wickedness always brings trouble. It brings it in the family. One accepts Christ and undertakes to obey God's law, and the result is that those who do not accept him become infuriated by the Devil, and turn against the one who has accepted Christ, and the peace and harmony of the family are broken up. It does not always bring this in-harmony in the family, but it often does.

Now, what shall the servant of Christ do? He knows that his accepting the obligations that come to him for obeying God will destroy the harmony of the family; but shall he swerve from duty on account of it? 'He that loveth father or mother more than me is not worthy of me.' That is plain, is it not? Well, the laws of the land are becoming such that persecution is again arising against those who are keeping the commandments of God. And this will grow worse, and not better. 'And the brother shall deliver up the brother to death, and the fa-

ther the child; and the children shall rise up against their parents, and cause them to be put to death.' When this stares us in the face, shall we say, 'It is too much; God does not want me to go through all that?' Christ spoke right on this point, 'He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.'

"And now comes the matter of a living. This is ever a difficult problem. It is difficult to walk out and take a stand when hunger and nakedness stare one in the face. When they need the discipline, or it will be for the advancement of his cause, Christ sometimes suffers his followers to pass through the condition described in Matt. 25:42, 43: 'For I was a hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.' The servant of God may be hungry, thirsty, and a stranger without a shelter; he may be naked, sick, or in a prison, and with no one to minister to him. But will these things staring him in the face be an excuse that God will accept, why he should decide not to obey God, and thus avoid these trying ordeals?—O, no; he must be faithful to his God, and on account of this, he may be brought into just such straits. But he must not swerve one particle from the way God has marked out, no matter what stares him in the face.

"And yet right here comes in the great care God has for his children. 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.' The Lord was talking of the temporal wants of the children of men,—what shall we eat? and what shall we wear? He bids us not to be anxiously thoughtful about these things,—not to let these matters stand in the way of our duty to God and our obedience to his commands; but to step right out, boldly, absolutely regardless of consequences, and seek first of everything else the kingdom of God and the beautiful robe of the righteousness of Christ, which he wants to bestow upon us, and he will see that these necessities of life are 'added' unto us. It is only when it is either for our good or God's glory, that he will allow us to suffer for the things of this life. It may be that we need the discipline that hunger and thirst and nakedness will bring us. Then let us take it when it does come, as one of the things needed to fit us for his kingdom. And although 'no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.'

"If these troubles are fitting us for our future reward, we can certainly accept them with joy. But can it be for God's glory that we suffer here? What is God's glory so far as this earth is concerned?—It is the carrying out of his plans on this earth, and demonstrating his wisdom and goodness to the children of men. Suffering is sometimes necessary to purify us as gold 'tried in the fire.' If we let it have this effect on us, it will make us meet for the Master's kingdom. Then, our suffering for Christ cannot fail to have its influence on those who are around us. Christ's meekness under suffering is what attracts us to him. When we suffer for his sake as he did, it carries the same influence to those around us. It will testify to the patient love of Jesus which is being manifested in us, and will affect those around us. If our lives affect the lives of those around us, and bring them to a better knowledge of God, we are glorifying him. The Lord does not 'willingly afflict' any of his children. It is only when afflictions will benefit them, or when others can be brought to salvation by such an example of 'suffering affliction,' that God permits it. So it is for the benefit of ourselves or those around us all the time.

"So let us never excuse ourselves from obeying God to the very letter because it may bring us suffering and difficulty. It may be just this which is necessary to make us 'meet' for his kingdom. The apostle Paul had the same idea of it, for he says, 'Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' Let us let it work, and press forward to the mark of the high calling of God in Christ Jesus, regardless of what the world has to offer. When God speaks, let us obey, and leave consequences with him. He does not leave us to choose what we will obey and what we will not obey, for he has said he will 'by no means clear the guilty.'

"I thank my God that you have not been left to 'cast away your confidence,' and that you have taken your stand on the Lord's side. It is the safest side—it is the only strong and sure side. And now I say, Do not build on the sand. Dig deep for a rock foundation. Found upon the rock, Christ Jesus, and there will be no trouble when the storms come. A mere belief in Christ will not save any man. It must be a faith that works, that takes God at his word, and obeys as well as believes. 'The devils also believe, and tremble,' but it does not do them any good. And now may God bless you, guide you, sustain you, keep you till his appearing, and then give you a crown of life that fadeth not away.

"Your brother in the work,

"J. E. White."

A GREAT RECONCILIATION.

BY L. A. HANSEN.
(Indianapolis, Ind.)

To reconcile is defined, among other definitions, "to bring back to harmony, to bring together, or to cause to be no longer at variance." The object of these lines is to consider to some extent a case wherein this has been done; that of the great reconciliation which has been effected between God and man by the death of Christ. This, however, is not to be taken in any sense as implying that there ever was any variance with man on the part of God. No, not that, but it was man that was out of harmony with God and his holy plans, that was far from him, and that was at variance with God.

Let us consider briefly how great that difference was, how far man had departed from God, how much out of harmony and how great was his variance with God. First, see God's character, as we but very faintly can comprehend it, as it is presented to us in the Scriptures. He is the "faithful God," "which keepeth truth forever" and is "glorious in holiness." He is the "Father of mercies and the God of all comfort," a "God ready to pardon," "kind unto the unthankful and to the evil;" yes, "he delighteth in mercy." To Moses he proclaimed his name, "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands [of generations, Dent. 7:9], forgiving iniquity and transgression and sin." The love of a parent, in its strongest form, cannot rival his. Isa. 49:15. To sum it up in the fewest words, "God is love."

Now look from this and view the character of man as it was after he had lost the brightness in which he was created, by yielding obedience to Satan and following in the course of sin. We need not give our own words to portray the condition of fallen man; the Scriptures tell it plainly enough, and a sad picture it is, too.

Man is found to be, not merely tainted with sin, or only a part of mankind sinful, but, "They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one." Ps. 14:3. The question is asked, "Who

can bring a clean thing out of an unclean?" and the answer is, "Not one." The word declares that we are "shapen in iniquity" and conceived in sin. Of mankind it says further, Man is "a transgressor from the womb," and "the wicked . . . go astray as soon as they be born, speaking lies," so that from very childhood begins the career of sin. It grows no better, for "the imagination of man's heart is evil from his youth" and only evil continually; he "drinketh iniquity like water." The prophet says, "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores." All the members of the body are against what is good; the heart, which should be the seat of good, is found to be most sinful, "deceitful above all things, and desperately wicked;" and out of it proceeds all manner of sin. There are the "hands that shed innocent blood" and the "feet that be swift in running to mischief;" the tongue, ears, eyes, are all turned from doing what was intended for them, and are engaging in wickedness and evil.

From the contrast of character here brought to view we can see something of how far man has departed from God, and how much out of harmony with God and his work he is. We see the two extremes; God could not be better; man could not be worse. And could these two extremes be brought together? The gospel testifies that it could be done and that it was done.

Read the first chapter of Romans, and see the condition of the world at the time Christ came; seemingly it was at its worst. It was an age of invention, but they were "inventors of evil things." At this time, when it would seem that the world was fitted for destruction, God sent his Son to save the world. In the third chapter of Titus, Paul tells of the natural condition of man, "living in malice and envy, hateful, and hating one another," and says, "After that the kindness and love [pity, margin] of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour." Similar language is found in the second chapter of Ephesians, telling of a redemption from a former state of wickedness and a reinstatement of man to an exalted position, by "God, who is rich in mercy, for his great love wherewith he loved us." Truly it is beyond our finite minds to comprehend such love and pity. The greatest expression of this great love of God is manifested in the gift of his only begotten Son to save man from the condition in which we find him.

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4:9, 10. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. It was while we were enemies, that we were reconciled to God by the death of his Son. It was while we were at such variance with God, so far from him, as has been described, that Christ suffered for sins, the Just for the unjust, that he might bring us to God. This dearest of all friends to man, who came on such a mission of mercy, man most cruelly put to death. Could divine love do more for man than it has done, giving in Christ all the riches of heaven? and could human depravity go farther in sinfulness than it has? And yet these two extremes, the greatest of extremes, are brought together by the sacrifice of Christ. Indeed we can sing, with the angels, "Worthy is the Lamb that was slain."

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.

THE IDEAL HOME.

BY G. E. JUDD.

(Gainesville, Tex.)

In palace or hut, of peasant or king,
The home is the same — a heaven-born thing.
God is the source of a true home and love;
Both go together, both come from above.

Husband and wife are designed to be one
In shaping and keeping the home thus begun.
In ruling and counsel they seek for true light,
And in worship of Father and Son they unite.

No tokens of anger, of malice or strife,
Are seen in the children, the husband, or wife.
Cross words are not heard, cross looks have no
place;
For God rules the heart and home by his grace.

As husband goes forth to labor for bread,
And at night returns, with slow, weary tread,
At home he seeks rest, finds comfort, in fact,
Is greeted with love, in word, look, and act.

He thus is encouraged the warfare to press
To the gate, 'gainst poverty, want, and distress.
If without is sadness, trouble, or grief,
At home is contentment, love, and relief.

Only from God comes the model here given,
For this is indeed a foretaste of heaven.
To him we must look for the work to be done,
The great source of love, through Jesus the Son.

The home that he makes has light from above,
Shines forth to the world, reflecting his love.
Co-workers with him we all may become,
And the world be blest by our Christian home.

BENEFITS RECEIVED.

BY F. C. BAILEY.

(Rantoul, Ill.)

I WILL not attempt to write anything by way of instruction at this time, but I thought I might give my testimony to the benefits received from the Home department in our paper. I prize it very highly, and cannot bear to have it omitted for one week. I have tried to carry into practice the different ideas that have been presented in healthful living, and have received real benefit in so doing. With the hints that have been given on the different ways of preparing wheat, I have exercised my own ingenuity in using the means that I have within my reach at home for manufacturing zwieback, granola, gofio, and of sterilizing milk, and have been quite successful. I have not spent one cent for any improved utensils, not that I do not think they would be better; but there are many that cannot obtain all of the modern improvements.

I have proved by practice that any one can prepare healthful and palatable food with just the common utensils that every one has been in the habit of using for other purposes. I feel very thankful for the light which I have received, and wish that I might impart the same to all, and convince them of the good that it would do them.

"WILL YOU BE GOOD?"

As I was walking on the outskirts of the town the other day, I heard, behind a high board fence, the piteous sound of a child's crying, and a rasping voice shrilly reiterating between blows, "Are you going to be good? Now — are you going to be good?"

If I could have scaled the board fence, I think I must instantly have acted the part of a well-equipped society for the prevention of cruelty to children. But the fence was invincible.

Now my helpless wrath against this mother

was not because she was punishing her child, but because she had tied it up to that cruel stake of a promise to be good. What sort of time was that for a poor, shivering, overwrought creature to want to be "good," much less to make the promise? Does not a sharp punishment naturally bring resentment? And when passion is working and seething in a little, unreasoning nature, is that any time to insist on the sweet and heavenly grace of repentance?

O mother, if the little one, inheriting your sinful nature, has done wrong — has lied to you, or disobeyed you, punish him by all means, in whatever method God teaches you is best. Punish him gravely and sadly; let him know what it is for, and drop the matter. Then, in some happier time, some bedtime hour, with the little head on your bosom, and the best instincts of the young heart in play, ask your question if you choose, "Will you be good?" Such an asking may help the little one to a blessed answer. God punishes us, when he must, severely enough, but, O, blessed be his loving-kindness, he does not hold us under the lash until we promise "to be good." No; he waits for an answer to that question through days and nights of patience and love, knowing our frame and remembering that we are dust. Happy will our little ones be when we learn to punish them "like as a father pitieth his children."—*Congregationalist*.

DANGER IN MILK AND ITS PRODUCTS.

[THE following from the *Medical World* so fully exposes the many dangers to which we are exposed, that we bespeak a careful perusal.—*Ed.*]

"*Editor Medical World:* Milk and milk products are in very general use in all civilized countries. Milk is considered the type of a perfect food, containing, as it does, all the proximate principles necessary for the growth and sustenance of the human body. Infants are raised on it, and it is the basis of many prepared infant foods, whose strongest claims are that they are nearly identical with the standard average of mothers' milk. Probably no one article of diet is more frequently prescribed for invalids by physicians than milk in some form. Good milk, pure milk, cannot be too highly recommended. But current events remind us not infrequently that impure milk and its products are sources of disease, and sometimes the cause of death.

"It may not be unprofitable to consider some of the elements of danger. And first, as to the cow. Tuberculosis in cattle is widely prevalent. It occurs most frequently, perhaps, in thoroughbred cows, due, probably to in-and-in breeding, or too much housing and pampering. During the past year many choice herds of blooded cattle in New York have been examined by official inspectors, and condemned and slaughtered, because they were infected with tuberculosis. Even with the most careful official scrutiny, milk from tuberculous cows has been delivered to innocent customers for family use, and for the feeding of young children. Within the past month, a well-known milk company, that derives part of its supply from Orange county, in this State,—a county with a world-wide reputation for its dairy products,—discovered that milk from tuberculous herds was being delivered at one of its stations. While the high reputation of this company is a guaranty that the impure milk was detected and rejected at the earliest possible moment, there is good reason for closely scrutinizing the product supplied by less watchful and less scrupulous purveyors.

"That tuberculosis in cattle may be conveyed by milk and beef to human beings, is too well established to admit of a doubt. It has been said that in some countries, and among certain sects where meat and milk are not used, there is

no trace of tuberculosis among the people. I am unable to verify this, but I think it is possible if not highly probable.

"A well-authenticated case of tubercular transmission occurred recently, not far from New York City. A few months since a grandchild of the late Henry Ward Beecher died from tubercular meningitis. The diagnosis was beyond doubt, but the cause, or source, of the disease was not evident. No probable cause presented itself to the attending physicians. The parents were healthy, the surroundings excellent. So carefully had the child been reared, that among other precautions, a thoroughbred and costly cow had been purchased to furnish the supply of milk for the family. Finally, the attention of the physicians was turned toward the source of the milk supply. The family cow was apparently healthy, but a veterinarian was called, and on examination it was conclusively proved that the choice cow had tuberculosis, and that, beyond doubt, she was the cause of the illness and death of the child. Not every case can be so directly traced to its source, but the lesson from this one indicates that, beyond doubt, there have been many such.

"Having good, healthy cows, the next thing is to see that the stables and surroundings, persons and utensils, are always scrupulously clean. The ideal rosy-cheeked, tripping milkmaid, with white cap and apron, is found chiefly in poetry and painting. The actual milkmaid is more likely to be a son of Erin, or of the sod, who smokes his dhudeen while he pulls the taps of the waiting kine, and mingles his tobacco smoke with the lacteal fluid. Should the cow be clean and the pail clean, the usual process of straining is little more than a formality. Unfortunately, however, many stables, yards, and cows are filthy beyond description. Chunks of manure and sodden straws drop from the cows into the milk-pails, making a mild infusion of manure—a sort of lactate of feces. Straining will remove the coarser particles, but the product is not pleasant to contemplate as an article of diet for delicate stomachs.

"Nor is the odor of such stables suggestive of the classical "sweet breath of the kine." It soon makes the uninitiated long for a breath of fresh air. In this aroma, so pungent and penetrating, the milk can hardly escape being affected. Now, this picture of dairy stables and surroundings is strictly within the lines of truth, although it almost causes one's gorge to rise at the thought of it. If this be true of a proportion of country and dry-feed dairies, how infinitely worse are the swill-milk stables, where cows are stall-fed on brewers' grains, until they become a mass of toothless, stump-tailed rottenness. Swill-milk feeding has been somewhat diminished since the notable crusades of the illustrated papers some years ago, but it is by no means totally suppressed.

"On the outskirts of this city, in a land-locked basin, stands an old ramshackle cow stable, beside a nasty, stinking pond-hole, that takes the drainage from the stables and other buildings. Here, in warm weather, may be seen the cows up to their bellies in the liquid filth, fighting their natural enemies, the flies. The deadly odor from this abominable place is only too apparent a quarter of a mile away. Near the barn stand fancy-painted milk wagons, bearing the legend, "Pure Orange County Milk." How fortunate those families that can get "one cow's milk" from this choice dairy, on which to rear the infant struggling with dentition, cholera infantum, and marasmus!!

"That typhoid fever is conveyed in milk is only of too common occurrence. Among recent outbreaks of this kind were those at Barnegat Bay and Mont Clair, N. J. In Mont Clair more than a hundred persons had typhoid from milk that came from a single dairy, and there were many deaths. If I remember rightly, the owner of the dairy himself also fell a victim to the dis-

Special Mention.

WHAT MADE OUR LAND SO GREAT?

BY T. R. WILLIAMSON.

WHAT made our land so great?

Not that the icy waves of either pole
Bear up the keels of her exploring ships;
Nor that the tropics' sultry winds unroll
Her boreal flag that in the sunshine dips;
Not that the star of empire, westward bound,
O'er her wide border sheds benignant light.
Beneath her peaceful, stately rule was found
The will to strike the wrong, to aid the right.
This made her great.

What made our nation great?

Not the great rivers murmuring to the main,
Of heavy harvests on their bosoms borne;
Nor that the lightnings o'er her large domain
Carry with patient wings her mandates stern;
Not the effulgent triumphs of her arms,
Voicing her name in every cannon's boom;
'T was said "to rich and poor her kind heart
warms;"
"Great Peace keeps equal guard o'er every home."
This made her great.

What made our Union great?

Strong nations spread their flags in every clime;
Their loud drums lead the sunrise round the world;
And, blazoned over all the book of time,
Their grandeur and their glories are unfurled.
Too often have these lands no right but might;
Peasant and prince unequal burdens bear.
Columbia linked her strength with human right
And her free honors all alike might share.
This made her great.

What made our country great?

The workers of the world looked up to see
The bow of Freedom's promise span her skies;
Her bannered stars, the lights of liberty,
Shone whitest where oppression's vapors rise;
The morning streaks of Freedom's sunbright day,
Reflected from her flag, dispersed their light;
The poor of earth with gladness hailed the ray,
Protectress of the poor in every fight.
This made her great.

Comrades, how deep a stain

Upon this goodly heritage will come,
This land red gilt with freemen's priceless blood,—
If from the old world's bitter past should loom
That form of hate, that deadly foe of good,
That lit the fires of bigotry and blight
O'er all the waste of dark historic time;
When but to claim free thought as human right
Was looked upon and dealt with as a crime,—
If that should come again.

United Church and State,

No friend to God and enemy to men.
And some there be, e'en now, would crown once
more

That evil form, and rouse to life again
Its power for ill, to rule Columbia's shore.
Already have her prison walls shut in
Men whose one crime is that they keep God's law;
However strong, if but a land begin
This downward course, and from right rule with-
draw,
'T is no more great.

A NEW BUSINESS.

THE great desire to get wealth quickly with-
out labor or other honest exertion has given rise
to many expedients, and every little while we
read of some new scheme which has been started
for this purpose. Perhaps the latest and most
remarkable business scheme for the easy and
rapid accumulation of money is that of insuring
the life of some one, and then putting him out
of the way and getting the insurance! This
business (?) is being followed to such an extent in
our country, that insurance companies are awak-
ing to the fact that they have paid out enormous
sums to actual murderers.

Public attention was called to this kind of
business a few months since by the operation
of one Meyer and his wife. This man and
woman had done a thriving business of this kind
for some years. The man would marry, then

ease. Before the epidemic was recognized, in
one family of my acquaintance several members
appeared to suffer from a sort of ill-defined mala-
ria. Partly of their own accord, and partly by
the doctor's advice, they refrained somewhat
from the ordinary table-food, and lived chiefly
upon milk diet, as better suited to their ailing
condition. This proved to be particularly un-
fortunate, as the more milk they used from the
infected dairy, the more typhoid germs they
took into their systems, for the infected milk
was the cause and the aggravation of their ill-
ness. Of this family five members had typhoid
fever, and three died.

"How susceptible milk or cream is to putre-
faction or chemical changes, is shown by the
cases of wholesale poisoning by ice cream, that
are of no unusual occurrence. For a long time
these sudden cases of illness following picnics
and festivals were ascribed to intentional poi-
soning by evil-minded persons. Sometimes it
was believed that the poison came in the vanilla
or other flavoring extract used in the manufac-
ture of the cream. Finally, however, the true
nature of the changes leading to the production
of the ptomaine, tyrotoxin, was definitely
determined by Professor Vaughn. This poison
is possible also in butter and cheese.

"That cheese may carry the germs of diphthe-
ria has been very recently shown by the discovery
by Dr. Beebe, of New York, in a consignment
of cheeses from a creamery in the interior of
this State. The explanation is that a farmer
who supplied milk from which the cheese was
made, had a case of diphtheria in his family.
After mingling with the affected persons, he
milked his cows, and through him the germs of
the contagion were communicated to the milk,
and none of the processes of cheese-making serv-
ing to eliminate them, they appeared in the
ultimate product—the cheese. Butter may
likewise be infected with various disease germs,
either by being the product of tuberculous cows,
by exposure as milk or cream, in the processes
of butter-making, or even by unclean storage
after it is made.

"It is highly probable that many germ dis-
eases of obscure origin have been disseminated
through milk and its products. The sources and
modes of conveyance of the diseases have been
so remote, so subtle and unsuspected, as to
escape detection; and thus, doubtless, has arisen
the idea that certain communicable diseases, as
scarlatina, diphtheria, typhoid, etc., have origi-
nated *de novo*—have resulted without a specific
cause—a germ disease, without the essential
producing germs. The failure has been in
properly tracing such diseases to their real
source.

The aim of this cursory *resumé* of this sub-
ject is not to discountenance the proper use of
wholesome dairy products. If I could, I would
first reach the dairyman, and urge him to be
wise, careful, and discriminating, in even the
smallest particular relating to milk, butter, and
cheese. I would arouse the consumer to the
vital importance of knowing the source of his
dairy-products, how manipulated, and in what
condition they are presented for consumption.

"Last, but not least, it is the duty which
physicians owe to their patients, to make them-
selves familiar with all the varying phases of
this subject, and when milk is directed as an
article of diet, to insist upon its coming from a
pure source, properly handled, and properly pre-
pared for infants and invalids."—*Benj. Edson,*
M. D.

—"Patience," it is said, strengthens the
spirit, sweetens the temper, stifles anger, extin-
guishes envy, subdues pride, bridles the tongue,
refrains the hand, and tramples upon temptation.
If this is so, and we think it is, it must be a
good crop to raise at any time, especially the
present.

get his wife's (?) life insured, and then slowly
poison her to death. The woman would also
marry and do the same. After carrying on this
business for years they were arrested. Through
the wonderful operations of our laws, which some-
times seem to be better calculated to retard
rather than to advance the operations of justice,
the woman has got free.

The murder of Miss Ging, in Minneapolis, is
another case of this modern business. Hayward,
the man now being tried for the murder, de-
clared, as witnesses testify, that it was like
picking up money in the streets, it was so easy!
And now, before the trial of this man is com-
pleted, two business men of Toronto are arrested,
charged with insuring a man's life for a large
amount, and then killing him, one of the ac-
cused marrying the murdered man's sister so as
to get the money, as the man had been induced
to get his life insured for the sister's benefit.

This is enough to show that we have entered
a period of business activity in which insurance
of life and murder to get the money is the plan
that is pursued. How much of this kind of
business has been done, that as yet is undis-
covered, the judgment only will reveal. Is this
not another proof of the abounding wickedness
of these latter days, and that now, as in the
days of Noah, the earth is "filled with vio-
lence"?

M. E. K.

MILITARY DRILL IN THE PUBLIC SCHOOLS.

A MOVEMENT has lately been inaugurated in
this country to incorporate into our schools the
giving of military instruction. For several
years this has been done in some of our colleges,
and the plan now is to introduce it into our
common schools. Probably this is the logical
result of hoisting the flag on our school-houses,
which custom has been in vogue for a few years
in the past. A special conference was held in
the interests of this plan at New York City a
short time since.

Many leading men were present, and among
those who wrote to the convention letters of
sympathy with the movement were Ex-president
Harrison and Archbishop Corrigan. General
Miles, who was present, gave his approval of
the plan in the following language:—

"Republican government controlled by ignorance,
corruption, avarice, and intrigue would be a curse to
the country and would not long endure. A good
government must depend upon the patriotism and public
spirit of the citizens. Instill patriotism in the minds
of the youth, and the government will be permanent
and happy. Educate the boys to be citizen soldiers for
the future. They will be good citizens, as they love
and honor the flag."

Others expressed the same sentiments and the
G. A. R. post of New York City, which has
taken the initiative in bringing this plan to
public notice, will agitate the subject con-
tinually.

There is quite a division of sentiment in re-
gard to it manifested by the press. Some see in
it only a plan to give employment to idle persons
at the expense of the government; others object
upon various grounds. Peace societies and
the Friends deprecate the movement. On the
other hand many favor it, and it will not be
surprising if it becomes a popular fad in
the public schools. The result will inevitably
be to inculcate in the youth a military spirit,
which will not be conducive to peace nor to sat-
isfaction with peaceful pursuits. The United
States is separated from the great and warlike
nations of the world. They know the temper of

the American people and will not disturb us, and we need not come in contact with them except in peaceful ways. We have no excuse for fostering a military spirit, and no Christian should give it countenance.

M. E. K.

SUNDAY LAWS.

THE New York *World* illustrates the craze for the enforcement of Sunday by a humorous cartoon in its issue of Feb. 11. Six scenes are represented. The first is a reformed sport in a wide checked suit, such as is generally worn by the sporting fraternity, holding a corner of a hymn-book, while a Salvation lassie with a skyscraping bonnet holds the other corner. The sport has developed a large pair of wings, and but for his checked suit and ferocious mustache, would appear quite angelic. This is the eventual ideal that is being sought by the Sunday laws, and a tall Puritan looks on approvingly.

The next picture is the arrest of a small boy for playing soldier on Sunday. Next is a skater pursued by a policeman, also on skates, who, with revolver leveled at the violator of the law, seeks to prevent the desecration of the holy day. Scene three is a little boy in the pillory for playing with a bat and a hoop. A long-haired Puritan with a shovel hat looks on and seems to express thanks to God that the offender is caught. Next a policeman, closely followed by the omnipresent Puritan, enters a house where a young man and a young woman are at a table playing a game of "old maid" with cards, and arrests them. Last is a tree, and depending from a strong limb by ropes are three men, labeled respectively, "jockey," "boxer," and "billiard player." Upon this last scene a large group of Puritans look with much satisfaction.

All this agitation shows that the question of Sunday enforcement is a live question, and that now is a very favorable time to bring the truth in regard to the Sabbath before the minds of the people.

M. E. K.

CATHOLICS OPPOSE SUNDAY SALOONS.

THE agitation over Sunday saloons in New York continues to absorb the attention of the people of that State. For some time the Protestant clergy have been very active in their opposition to the selling of liquor on Sunday, and now the Catholic priests of New York City have joined them in their efforts. The Catholic priests of that city held a meeting in Columbia Hall the evening of Feb. 10, to protest against the proposed opening of the saloons on Sunday. Many priests were present. There was no appeal to the fourth commandment, as is the case when Protestant ministers discuss this question; but the decrees against the sale of liquor passed by the third plenary council of Baltimore were read as a foundation for Catholic action in the matter. Vicar-General Mooney made the first speech. He read from the decrees of the council, and then said:—

"That is our platform,—the platform laid down by the bishops of the church in this country, and approved by the holy father himself. We take our stand on the broad grounds of public morality and good citizenship on this most burning and vital question. We care not what political promises or election pledges were made which it is now prepared to redeem; we protest against any scheme for the Sunday opening of the saloons. We want the Lord's day kept holy, and we want no interference with the laws designed to bring about this most laudable end. We demand this as Catholics, as Christians, and as citizens of this republic."

Father Mc Sweeney said:—

"We don't want a new Ireland or a new Germany or a new France here in New York. We want an America, and we want a quiet American Sunday. But it is impossible to have a quiet sabbath unless the saloons are closed and kept closed."

The following resolution was unanimously adopted:—

"Resolved, That we solemnly protest in the interests of our holy religion and of public morality, in the name of afflicted humanity, for the true welfare of society, and the maintenance of law and order, against the proposed violation and desecration of the Christian Sabbath for the benefit of any class, and especially for the benefit of a trade, that, while it is more exacting in its demands than any legitimate business, is more objectionable and obnoxious than any other on account of its gross abuses and great evils, which attend even on its restricted and licensed prosecution."

It will be seen by the above that Catholics and Protestants and temperance and Sunday are hand in hand, and that the triumph of one will undoubtedly be the success of the other. We are thankful for every true temperance movement, but wish temperance could be practiced seven days in the week instead of its being limited to one. The cry of temperance should not be made an excuse and a pretext to enforce a religious dogma. Take it altogether, this mixed up Sunday and temperance movement presents a very curious and interesting spectacle.

M. E. K.

RUM AND ROMANISM.

It is not at all remarkable that the Catholic Church is beginning to move against the liquor traffic, since the fact that so many Catholics are engaged in that business stands in the way of Catholicism among temperance people. This has been shown by the experience of some of the Catholic missionaries in the State of Michigan. Father Elliott, a Paulist father, has been engaged for some time laboring in Protestant communities where there are a few Catholics. To his great disgust he found that many of the committees that welcomed him were composed of Catholic saloon-keepers. In the *Catholic World* he relates his experience at one place in the following manner:—

"As my friend Father George and I stepped from the train at Linden, we were met by a little committee of 'leading men' among the Catholics, the noisy spokesman being one of the four saloon-keepers who monopolize the business of drunkard-making in that town. 'Let me take your satchel,' said the saloon-keeper. 'No,' answered George, 'the holy oils are in it, and it is not right to allow a saloon-keeper to carry them.'"

At Toledo, Ohio, he got into trouble with members of his own church. The way it happened is thus told by the *Wine and Spirit News*:—

"One of the first cities to be called upon by Father Elliott and his followers was Toledo. The program for the six evenings' entertainment was published, but good care was taken not to include anything derogatory to the liquor interests. The church committees were soon in the field with their subscription books, and the very first persons called upon were those engaged in the liquor traffic. The liquor men subscribed liberally, most of the donations ranging from five to ten dollars each. The brewers, wholesale, and retailers, were called upon alike, and seldom was the committee sent away empty-handed; and when totally summed up, it was found that the liquor traffic defrayed the entire week's expenses. A large number of the liquor men who had so liberally donated to the affair attended the lecture at St. Frances de Sales church, on Cherry street, last Thursday evening, and their reward was the most damnable tirade against their business."

Now it appears that the Paulist fathers have left the Middle States for California, Catholic liquor-dealers and drinkers having prevented the mission from accomplishing what it had been hoped that it would. Such experiences will undoubtedly teach these missionaries and the church which sends them out, that a work along temperance lines must first be done for Catholics

before nonprofessors and Protestant temperance people will be inclined to join the Catholics.

M. E. K.

PROPOSED SUNDAY LEGISLATION.

THE *Evening Journal* of Wilmington, Del., in its issue of Feb. 14, contains the following notice of legislation proposed in Delaware:—

"Representative Pyle has had sent to him, and will introduce a bill to amend chapter 131 of the Revised Code, by inserting the following paragraph:—

"If any person, corporation, or firm, engaged in business of any kind, shall carry on or operate the same; or shall attempt to carry on or operate the same on the Lord's day, commonly called Sunday, or shall engage, employ, or hire, any person to carry on or operate the same on the Lord's day, or Sunday, he, it, or they, shall be guilty of a misdemeanor, and upon conviction thereof shall pay a fine of \$100 and costs of prosecution for each and every such offense, and may also be imprisoned one month, in addition to such fine and costs. And any person, corporation, or firm engaged in business as aforesaid, that shall carry on or operate the same clandestinely, or that shall lock or fasten up the entrance or means of ingress thereto for the purpose of concealing their operations or work; or shall compel or coerce their employes by threats or suggestions of discharge or other disadvantage, injury, or loss, because such employes refuse or decline to work on the Lord's day, shall be guilty in like manner and punished accordingly. And besides and in addition to such prosecution, such offender shall forfeit and pay a fine of like amount to any one who may, within one year, sue for the same, either before a justice of the peace or in the superior court."

Do these things mean anything to us? Are we to sit in inactive expectancy until the chains of an ecclesiastical tyranny are forged and placed upon our hands? They are now being forged in legislative halls. What are we doing to save others from the ruin that is coming upon the nation?

C. G. HOWELL.

A COMPULSORY SABBATH OBNOXIOUS.

WHEN considering Sabbatarianism, why advocate a divorcement of religious from civil laws, or a relaxation of their enforcement, upon the theory, as Dr. Rylance has done, that the Mosiac Sabbath is obsolete? As long as we discuss in what manner the civil law may compel the keeping of a rest day, so long do we concede that right to the State. Is not keeping holy a certain day in the week a religious ordinance, and as much a matter of faith as baptism, as the eucharist, etc.? Is it not a dangerous example in our popular government, for Christians to compel the observance of their rest day simply because they are in the majority? The heathen, upon the same principle, would have the right to prohibit the keeping of that day, or to change the day, should they become numerically the stronger. And like "the struck eagle," the Christian pangs would be keen to find that they had "nursed the pinion which impelled the steel."

In theory, judging from the organic laws, our country is an asylum for all kinds of faith. Here the Chinese may build his joss-house, the Hindu his temple, the Mohammedan his mosque, and the Buddhist may rock-hew his tope. In practice it is the country where only the Christian may freely worship, and that Christian must keep Sunday, the first day of the week, which day is not mentioned in the decalogue nor made holy in the sacred canon. What right has the State to make the Moslems, the Hebrews, the Seventh-day Baptists, the Seventh-day Adventists, observe a rest day other than that which is in harmony with their faith? What right has the State to make atheists, infidels, and pagans, observe any day?—*Cyrus Simmons, in N. Y. World.*

The Review and Herald.

BATTLE CREEK, MICH., FEBRUARY 26, 1895.

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Letter 32.—The Land of Moses and the Pharaohs.

LEFT Jerusalem for Egypt, Nov. 30, and the sea being calm, no difficulty was experienced in boarding the steamer at Jaffa. One night's passage, only, was required to reach Port Said (pronounced Side) in Egypt; which place, under the influence of the Suez canal and European enterprise, is fast assuming the proportions, appearance, and characteristics of a European city. Large hotels, wide and well-paved streets, and fine business houses mark what may be called the modern city. The original town, a little to one side, maintains the general characteristics of an oriental settlement; narrow, crooked streets, and unpretentious mud houses. A narrow-gauged French railroad runs along the bank of the canal to Ismailia, about half way across the isthmus. From that point a broad-gauged English railroad runs to Cairo, to which the traveler, of course, must change to reach the latter place.

Striking out westward from Ismailia, the first noticeable feature that strikes the attention of the visitor is the sudden transition from the sandy wastes of the desert, which exist wherever the effect of the water of the great river of Egypt does not extend, to the green fields and flourishing vegetation of the delta of the Nile. A vast territory is embraced in that designation. This delta has been formed by the deposits of rich soil brought down yearly by the river for ages past, and is consequently as smooth and level as the untroubled waters of the river itself. There is practically no limit to the depth and richness of the soil, and the land is consequently as productive and the vegetation as luxuriant now as can be found anywhere. The fields of grain and vegetables, the variety of forest trees, with the stately palm conspicuous above them all, form a landscape, in whatever direction we look, of richness and beauty, peace and plenty. This wonderful land doubtless responds as readily and bountifully to the efforts of man now as it did when, before the days of Moses, the Hebrews led out their flocks to graze in the land of Goshen, or later, made bricks for Pharaoh out of the mud of the Nile and the straw of its bountiful wheat-fields. It is no marvel that this wonderful river, which has probably exercised a greater influence on the history and the civilization of the world than any other, should have so long been celebrated in history and song. "Looking at its unique character and its wonderful effects, the conclusion is hardly to be avoided that it stimulated the ancient Egyptians to those great physical and intellectual exertions which rendered them the most civilized and the most famous among the nations of antiquity." The necessity would soon be seen of "utilizing the water and controlling the course of this great river, and this must have taught them the art of river engineering and the kindred science of land surveying; while in the starry heavens they beheld the eter-

nal calendar, which regulated the approach and the departure of the inundation, so that the river may perhaps have given the first impulse to the study of astronomy." The waters of the Nile were not formerly, as at the present time, controlled by a vast network of canals and reservoirs, but overflowed all fields and obliterated all landmarks. Hence the land must be surveyed anew every year, and a correct register must have been kept of each one's estate.

The rulers would also be obliged to enforce upon the people the necessity of sacredly regarding the rights of property. As, however, new disputes would arise, this fact established the necessity of adopting fixed laws and enforcing judicial decisions. Thus it may be said that social, legal, and political order can trace its origin back to the peculiar movements of the River Nile. And this mysterious river, regularly rising and falling without any visible cause, would also naturally awaken the religious sentiment in the minds of the people. Moreover, the river from the earliest times became a great highway for travel and traffic, which led the Egyptians to reach a high state of skill in the construction of boats and all kinds of craft, with oars, masts, sails, and even cabins, for the navigation of that stream as well as of the neighboring sea. And thus the development and greatness of the nation of Egypt may be traced to the influence of the Nile.

Cairo is a wonder to the average traveler; first, in its size, the population being about 400,000; secondly, as to the modern improvements which he there unexpectedly meets. In this place are found, in the closest juxtaposition, all degrees of western civilization and culture, with the most marked characteristics of orientalism. In what is called the European quarter are found hotels, which, in the architecture of their buildings, beauty of adornments, splendor of interior finishing and decorations, and convenience and modern improvements of every kind, will vie with the best establishments of this kind in England or America. Here the streets are broad and well paved, and the stores as rich and elegant as can anywhere be found, making all this part of the city as gay and lively as any capital in Europe. Improvements of this kind are going on rapidly, and have been ever since the English have had control of Egyptian affairs. In this quarter there are miles upon miles of such streets, lined with tropical trees, an abundance of rare and beautiful flowers, and various mammoth ferns and beautiful palms, which make of it a seeming paradise. Cairo is fast becoming a popular winter resort. Many of the aristocracy of England make their winter residence here, where they find all the conveniences and luxuries they would have in their own land. At the same time there are portions of the city, especially a part called "Old Cairo," where the ancient characteristics remain, and poverty, squalor, filth, and disease abound as in the worst days of medieval times. Sore-eyed and blind beggars swarm the streets, and the specimens of wretchedness that appear on every hand are pitiful to behold. So if some things suggest Paradise, there are other things to cause one keenly to remember that we are yet in a world of suffering and misery.

The street scenes of Cairo furnish no end of novelty and amusement. Little donkeys, of which those in Cairo are the most famous, furnish a common method of traveling in the city, and are the most practicable way of getting about

in some of the narrow streets. Donkey boys with their little donkeys are everywhere seeking patronage; and it is astonishing how readily they distinguish between nationalities and adapt themselves to the situation. To the Englishman they will say, "I have here a nice Johnnie Bull donkey for you," and to the American, "Here is a fine Yankee Doodle donkey; will you not take a ride?" They hardly ever make a mistake as to nationalities; and many of them speak more or less English. Some of them have a purpose, when they get money enough, to emigrate to America.

Six miles out from Cairo is the great pyramid of Gizeh, the largest of the many pyramids peculiar to that country. A broad, smooth avenue for carriages, lined with large and beautiful shade-trees on either side, leads out to this interesting spot. This road was prepared by Ismail Pasha, for the benefit of the prince of Wales when he visited the country eighteen years ago. The Nile Valley is at this point about twelve miles wide. On either side sand bluffs about one hundred feet in height divide the rich valley from the great deserts. The Arabian Desert lies on the east and the Great Sahara on the west. On the west side of this valley, about half way up the bluff, stands the Gizeh Pyramid. As one approaches it, it grows upon his vision till he is lost in wonder that man should have ever attempted, and especially have completed, so stupendous a work. Six million eight hundred and forty-eight thousand tons of stone compose the vast pile. Each side is 750 feet in length, and the height is 451 feet. It is supposed to date from a period over 3000 years before Christ, and, according to Herodotus, occupied 100,000 men over twenty years in its erection. The idea of climbing to the top seems presumptuous; but the Arabs have searched out a practicable path up the mountain of stone and know well the course to take. An Arabian physician, Abduellatif, born in Bagdad in 1161, uttered this remarkable saying concerning the pyramids, "All things fear time, but time fears the pyramids."

The influence of England has greatly helped the country. They have improved the laws, restored confidence, lowered the taxes, relieved the people of oppression, and made great improvements in both city and country. While at Beyrout, a professor in the American college there told us that there were Syrians all about that vicinity who had become rich by going down into Egypt once or twice a year and taking advantage of the poor Fellaheens on account of their exorbitant taxation, etc., lending them money at ruinous rates of interest to meet their obligations, and selling them the commodities of their country, cheating and taking advantage of them in every way, thus enriching themselves at the expense of the poor Egyptians. The English have put an end to all this kind of traffic; and these Syrians have now to seek other employment or sit around at home and curse the English for taking away their dishonest methods of gain. It would be well if England could take Syria also under its control. The English have made extensive improvements in irrigation in Egypt, and the last move is a reform in prison management, in which young and inexperienced criminals will be separated from the old and hardened class. The khedive, it is said, approves of the measure, and great good will doubtless result from it. England does not propose to let go her hold on Egypt, Gladstone to the contrary notwithstanding.

BIBLE CHRISTIANS.

As before stated in our columns, we do not have the space to notice but few of the publications that are being put forth against the work of the Lord in which we are engaged, nor would we consider it advisable to do so even if space were not lacking, as we have more important matter to present. But in the great number of publications which the rapid increase of our work is drawing out, now and then there is one, which, from its representative character, deserves a brief notice.

Lately we have received a copy of a printed sermon upon the subject of the Lord's day, which was preached before the seventeenth annual synod of the diocese of Springfield, Ill., by one of the priests of that diocese, and in the printed copy which we have received, it is indorsed by the bishop (Episcopalian) of the diocese.

This sermon is not remarkable for its arguments; for it has none; and after quoting the text (Luke 3:9) no other scriptures are referred to. It is rather remarkable in its weakness and its admissions. As a specimen, read the following:—

"It is true that of late years a sect has arisen which seeks to overthrow the Christian Sunday, and substitute, or rather re-establish, the Jewish Sabbath. And it is also true that this sect is rapidly increasing in numbers. The cause is not hard to find. A large number of those who profess and call themselves Christians, have unwisely rallied to the cry of 'The Bible and the Bible only, as the religion of Protestants,' and as the change from Saturday to Sunday is neither authorized nor even mentioned in the Bible, they are of course defenseless against the attack of the Sabbatarians. When these advance their arguments, the so-called Bible Christians have nothing to reply, and if they are really consistent, they must leave the denomination to which they belong and unite with the Sabbatarians. Many of them are doing so; more will certainly follow, and it need not be a matter of surprise if the boundary lines of Protestantism are entirely changed by the attacking forces of this comparatively new sect."

The above thrust at Bible Christians, and the full confession of no Scriptural authority for Sunday-keeping, should startle into earnest thought those who claim to be Bible Christians, but who still cling to the unscriptural custom of regarding the first day of the week as the Sabbath. Is it unwise to follow the word of God? Did not an inspired apostle say that by the Scriptures the man of God is "thoroughly furnished unto all good works"? 2 Tim. 3:16, 17. And if we admit practices unknown in the Scriptures because they have received the sanction of the church, where shall we stop? and what will prevent us from accepting all the antiscritural dogmas of Rome?

Again: this writer, referring to the edict of Constantine in favor of the Sunday, says: "We know from the fathers, that the change was made more than two centuries before." Yes; and we know that by these same fathers Rome proves all her dogmas for which she can find no Scriptural proof! And we know, too, that this edict of Constantine was a *heathen* edict, issued in behalf of a heathen institution to a people largely heathen. It was not the Lord's day that Constantine honored, but the "venerable day of the sun,"—it was Baal's day;

for to Baal, under the Greek name of Apollo, Constantine was devoted.

Again, we quote: "Secure then, in our position as to the Christian's day of obligation, we next notice that the church has transferred thereto the sacredness of the Jewish Sabbath." The above is precisely what the Romish Church says, only the Romish Church says that *she* is the church that did this. And since they cannot agree between themselves which did it, it will be safe for Bible Christians to conclude that neither the one nor the other had any authority to change a precept of the moral law of God, and that the safest thing to do will be to take "the Bible, and the Bible only" as a guide. Admit the authority of the church to change one of the ten words of God, and we acknowledge her right to change another or all of them. Nowhere in the Scriptures is the church clothed with such authority; but there is an antichristian power predicted that should "think to change times and laws" (Dan. 7:25); and from Paul's testimony that the "mystery of iniquity" worked in his day (2 Thess. 2:7, 8), we can safely conclude that this apostasy began at an early period, even before Constantine, in the days of the so-called fathers, to whose writings Rome turns to sustain herself in all her perversions of the Scriptures. This pamphlet, with its sneers at those who follow the Bible, its open and frank confession of no Scriptural authority for Sunday-keeping, and its pompous claim that the "church has transferred" the sacredness of the Sabbath to Sunday, put out by the authority of a bishop, cannot fail to do, what it was intended *not* to do,—turn many from the traditions of men to the commandment of the Lord. Surely the battle is on, and all must decide which they will be, Bible Christians, or followers of the church fathers and the traditions of men.

M. E. K.

BARTOW, FLORIDA.

OUR tent-meeting has been in progress at this writing upward of two weeks, with an attendance usually ranging from fifty to one hundred. Three discourses have been given upon the Sabbath question, and some have already expressed a determination to keep it, though the full force of the subject has not been brought out. The interest seems to be working out gradually among the people, more or less, in all directions, yet influences are at work to hold in check its progress as far as possible. We are crying earnestly to the Lord to grant his divine aid, so that these things will not work against the truth, but for the truth. We know he hears us, and believe his word will not return unto him void; we expect good will be done. We are now about reaching the subjects of the judgment, the sanctuary, and the messages. Our audiences are composed of sensible and intelligent people, who seem to give excellent attention.

Bartow is the county seat of Polk county. It has a population of nearly three thousand souls, and is one of the best towns of southern Florida, with an intelligent population, and the usual quota of churches. The people are moral, as the word is commonly understood, and law-abiding. It is a progressive place, with solid clay-paved streets and side-walks; a fine system of waterworks is being put in. The Summerlin Institute of learning is located here, and alto-

gether, in prosperous times, it is a very desirable place in which to live. It abounds in fruit-trees, magnificent live-oaks, the king of shade-trees, large orange groves in various directions around it, and it is the trading center for a large number of extensive plants where the celebrated "pebble phosphate" is taken out and shipped to various parts of the world. It is growing rapidly for a country place, and seems to promise to be an important center for a large section of country in the southern part of this State. Polk county is in many respects one of the most desirable counties.

Ever since I have been in Florida, which is some over six years, I have much desired the truth to be presented in Bartow, because of its being an important center and for the influence on places surrounding it, if it were successfully established here. Much reading-matter has been circulated. Brother Page and family have lived here for years and have diligently kept the rack at the depot filled with papers of his own and those some of us have contributed. These have been extensively read. Some of our most important works have been quite generally disseminated by the canvassers. Brother Keck has also helped to circulate our reading-matter largely. He is often here on business, and has written considerably for one of the two county papers published here. So we are quite well known in this community, and thus can hardly expect a large crowd from curiosity. We have been treated very kindly so far, and a few of the ministers have come out occasionally to hear us.

On account of my broken down condition of health in the past, and my wife's sad affliction, I had hardly hoped to be able to present the truth here personally, and thought it likely some other one of our ministers would fill this opening; but since my health has so much improved, and my companion has consented to go out with me so that I can care for her while speaking to the people nights, I am left once more to share in the blessed privilege of presenting the precious truths for this time to the people of Bartow. I have felt very free in speaking thus far, and have enjoyed much of the peace of God in my heart. I have been fortunate in having good helpers in brother Walter L. Bird and wife and brother Johnson, who is canvassing here for "Volume IV.," and doing what he can to assist us. We have precious seasons together in prayer and in studying God's word.

The weather has been somewhat against us. This has been a winter of great calamities to Florida. We should have been here the first of January had it not been for the exceedingly cold weather about that time, which caused us to put off our coming for several weeks. The freeze destroyed some 2,500,000 boxes of luscious oranges on the trees, killed many thousands of the smaller trees to the ground, denuded all the orange-trees of Florida of their leaves, killed nearly all the lemon-trees in the State, destroyed thousands of acres of tomatoes nearly grown, egg-plants, lettuce, cabbages, etc. Good authorities estimate the loss from that one night's freeze as upward of \$10,000,000. Many of the finest groves in the State had not sold a single box. All were lost. It was a sad sight to ride past a fine large grove, and see hundreds of thousands of oranges rotting on the ground. They were frozen nearly solid on the trees. Ice nearly an inch in thickness formed on water pails in exposed places. No such freeze

had been experienced for about ten years; indeed, they have been rare in this State.

Gradually the weather warmed up again. Nature's recuperative energies rallied, and it was seen that while multitudes of small trees were killed to the ground, and every nursery almost if not quite killed also, the large trees were putting forth growth, and in many cases bloom buds were appearing. So all thought there would be a crop of fruit after all. The mulberries and peaches bloomed out full. The vegetable men rallied, sowed seed again, and it came up and grew rapidly, so everything began to wear a hopeful aspect once more, in spite of the terrible losses. But Feb. 7 the mercury ran down fifty degrees in a few hours, and another terrible freeze came with a gale of wind, which once more blighted the hopes of the workers. It was just about as cold as the one before it. The crop of vegetables was again cut to the ground. The large trees, almost ready to blossom in their bare, leafless condition, were in the very worst state to resist the cold, and were badly killed back, if not killed entirely to the ground. It is generally thought there will be an entire failure of the oranges in Florida for 1895. But no one can tell as yet with certainty just how much damage is done; the prospect for fruit looks very dark hereabout. Oranges, lemons, and grape-fruit crops are killed, besides pineapple groves and peaches largely in bloom, etc.

This second freeze in one year, so far as I am able to learn of natives of the State, is wholly unprecedented. Many a poor man struggling to get out of debt, has his financial prospects wholly blasted. It is the hardest blow the State ever had, and there are many sad, aching hearts in all directions. Perhaps these things will set some to thinking, and cause them to set their affections on a better world, where sorrows, blight, and the curse can never come. O that it might be so! But such catastrophies will not discourage those of us who have long been looking for just such things, and whose hearts are not set on anything in this poor world. Our only hope is in the better world. We can say with Job of old, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." This is only a little circumstance in comparison with that "time of trouble, such as never was since there was a nation." We cannot expect prosperous times. And notwithstanding the fact that all nature seems awry, and old earth is giving evidence of the chills of dissolution, we can rejoice that we have a hope in God, and cry, Come, Lord Jesus, and come quickly. Such weather is of course unfavorable to a good attendance, but we are all comfortable and cheerful with hopes of good.

G. I. B.

TROUBLERS:

The *Herald and Presbyterian* of Jan. 30 contains the following note:—

"There are troublers who have apparently no other mission in life than to raise difficulties about the change of the Sabbath from the seventh to the first day of the week. It is sufficient to us that the apostles, under the direction of the Holy Spirit, made this change. We end the matter there. If the people who are worried over this question would pay no attention to books and papers sent out by Seventh-day Baptists and Adventists, and would read *sound books* on the subject, they would have more evangelical views, and would be happier and more useful."

It is not necessary for any one to "raise difficulties about the change of the Sabbath;" for

the difficulty exists without any raising. It is caused by the absolute silence of the Scriptures about any change whatever of the Sabbath, while the majority of professed Christians keep a day not commanded. The *Herald and Presbyterian* says: "It is sufficient to us that the apostles, under the direction of the Holy Spirit, made the change." This would be sufficient for us, too, if we knew it to be so; but there being nothing to show it from the Scriptures, the evidence for Sunday sacredness is not "sufficient." To read "sound books" is good advice. Suppose we read the Bible!

Here we will find abundant evidence that the seventh day is the Sabbath, and that there is no other Sabbath; and when we preach the word of God upon this subject, we preach the evangel,—the gospel,—and we are happy, and we are useful, too; for how can one be more useful than by bringing God's word to his fellow-men? We may be called "troublers," but we know that Elijah was accused of being a troubler of Israel (1 Kings 18:17), because he presented the commandment of God, as against the worship of the sun-god Baal. But Baal worship still lingers in the observance of Baal's day, and so it is not strange that those who cling to the commandment of the Lord are accused, as Elijah was, of being troublers; and it is a good and worthy "mission" to trouble those who depart from the holy commandment delivered to them.

M. E. K.

THE GENERAL CONFERENCE.

The interesting meetings which opened in this city, Feb. 1, with an Institute and Council, still continue, though for the last week they have taken a slightly different form in some respects. The Council has given place to the more formal business of our various organizations. On Friday, Feb. 15, the General Conference assembled and was organized, as noticed in our last issue. The meetings of this body have been held daily since that time, except on the Sabbath.

The Institute work is also continued in the evening by Elders Jones and Prescott, though occasionally the latter delivers an address at some of the day meetings, when usually some other speaker takes his place in the evening program; and this is generally filled by some representative from a distant field.

There are three seasons of general meetings daily: From 10 to 12 A. M., 3 to 4:30 P. M., and 7 to 9 P. M. The first is usually occupied by the General Conference; the second, by some auxiliary society; and the third, by the public Bible studies. Meetings of committees and various subsidiary meetings are held between times. From 8:30 to 9:45 A. M., there is a devotional meeting in the Tabernacle; at 2 P. M. a Sabbath-school council meeting. The State Agents' Convention holds daily meetings, and there are classes in cooking, and meetings of various other sorts from time to time.

It requires very great assimilative powers to enable one to receive all the good things that are being so lavishly poured out at this time. And though they are not all assimilated by every one, they are all good, and cannot fail to leave an impression for good more or less profound. The councils are characterized by a spirit of unity and brotherly regard. The Bible studies are going deeply into the word of God, and the spiritual truths which are being brought forth are such as will certainly edify and

strengthen the body of Christ. They are needful for our work and for the time which is immediately before us. Elijah under a juniper-tree received in two meals the food which strengthened him for forty days and forty nights, and so now God is strengthening his people for the time when there will be a famine for hearing the word of God.

The first meeting of the General Conference was occupied with the president's address and the appointment of committees, as has already been noticed. On Sunday the report of the educational secretary was received, and the document brings out one of the most interesting features of our work for the present time,—the rapid extension of our educational interests in all parts of the world. The denomination now controls five colleges, five academies, and from fifteen to twenty preparatory schools. The present enrollment of the Battle Creek College is 628; of Union College, 436; Walla Walla College, 162; Healdsburg College, 130; South Lancaster Academy, 170; Mt. Vernon Academy, 122; the Texas school, 160; Graysville Academy, 102. The total enrollment of our schools is not far from 3000 pupils. The reports received from each of these institutions is very encouraging, showing that the prospering hand of God is with them. The report recommended the adoption of such a policy in our educational work as will produce the most practical good for those who are desirous of preparing themselves for efficient work in the Lord's cause. In nearly all our colleges the principles of hygiene and health are being brought to the front, and several of the institutions have already adopted the vegetarian diet with good success. Additions have been made to the Battle Creek College to the value of \$12,000, and \$15,000 has been expended upon the South Lancaster Academy. A new school building has been erected in Denmark for the benefit of the three Scandinavian countries.

On Monday the reports of the district superintendents were taken up. Elder I. D. Van Horn, of Dist. No. 1; Elder R. M. Kilgore, of Dist. No. 2; Elder J. N. Loughborough, of Dist. No. 3; Elder J. H. Durland, of Dist. No. 4; and Elder A. J. Breed, of Dist. No. 5, presented their reports; and the following day the reports of Elder J. H. Morrison, Dist. No. 6, and Elder D. A. Robinson, of the European Dist. No. 7, were presented. These reports gave a somewhat detailed account of the progress of the work in the States which they cover. In nearly every instance they exhibited a gratifying increase in the interest and prosperity of the work. In a few instances there has been a decrease in the contributions, on account of the extraordinary stringency of the times, but this has not sensibly retarded the progress of the work in general. On the contrary, there were many evidences of remarkable prosperity, in spite of obstacles and opposing circumstances.

It would be difficult to specify points in reports which were full of interest. In the southern district, brother Kilgore reports a very encouraging work begun in behalf of the colored people; and there is a call for schools, and teachers, and those who are willing to assist the unfortunate people of that section. Brother Loughborough's report concerning the work in Chicago was of particular interest. There are four organized churches in that city. The membership of the South Side church is now 200, and it has doubled within the last two years. The influence of the medical missionary work

carried on by the Benevolent Association in that city is being widely and favorably felt. Brother Morrison reports that the institutions on the Pacific Coast are in a prosperous condition, and that the Conferences are all being built up in strength and solidity.

Elder Robinson's account of the present situation in London was of thrilling interest. The authorities have taken cognizance of our work upon the first day of the week, and have ordered that the employment of women and children on that day be discontinued. Our directors have submitted to the government a respectful protest, setting forth that they could not show any special regard to the first day of the week above any other of the working days. What the consequence will be has not been fully determined, though unless the Lord decrees differently, it seems at present as though our printing work there will be seriously interfered with.

The situation in Christiania, Norway, is almost identical with that of London; and in Basel the authorities manifest a determined spirit to crush out a disregard for their Sunday laws, and policemen are stationed around our printing works to watch for offenders. In the meanwhile the truth is going as never before. People are becoming interested in all parts of Europe, many of them being persons of influence and ability. The truth is being published in many languages, and while the enemy is arousing himself, heavenly agents are also busily at work.

The reports of the district superintendents were followed by that of the secretary of the Foreign Mission Board, Elder F. M. Wilcox. In this document there was placed before the Conference a concise statement of work in various parts of the earth. A brief review of operations for the past two years was taken, and the present situation and future demands of the cause were briefly discussed. The fact is clearly evinced that God is moving out by his providence, and calls upon his people to follow with earnestness in the prosecution of his work in all parts of the world. Many of the facts stated by the foreign mission secretary have already been brought to the readers of the REVIEW through previous reports. As we glance over the field at large, the eye is met with an impressive prospect. On the one hand we see the storm clouds are arising, danger is threatening us and all who will be loyal to the word of God; on the other hand, the Lord is at work with his people and for his truth, and rapid progress is being made in every direction.

On Wednesday forenoon the meeting of the Seventh-day Adventist Publishing Association, more familiarly known as the REVIEW AND HERALD Company, was called. The president of the association delivered a brief address, setting forth the aims and purposes of the institution, and expressing gratitude for the degree of success which has attended it, even in these trying times.

The manager and treasurer, A. R. Henry, submitted a financial report, as follows:—

FINANCIAL STATEMENT OF THE S. D. A. PUB. ASS'N.

(For year ending Dec. 31, 1894.)

RESOURCES.

| | |
|--------------------------|-------------|
| Real estate..... | \$69,425 00 |
| Personal property..... | 78,392 14 |
| Cuts and engravings..... | 9,629 15 |
| Type..... | 11,171 75 |
| Material..... | 23,890 22 |
| Work in progress..... | 21,235 98 |
| Stock in sales room..... | 74,071 71 |
| Fuel..... | 441 20 |
| Accounts receivable..... | 230,121 66 |
| Notes receivable..... | 20,798 36 |

| | |
|-----------------------------|---------------------|
| Cash on hand..... | 12,065 84 |
| Cash in banks..... | 16,178 17 |
| Total, | \$567,421 18 |
| LIABILITIES. | |
| Notes payable..... | \$160,803 08 |
| Demand notes..... | 27,362 32 |
| Accounts payable..... | 143,869 49 |
| Capital stock..... | 144,700 00 |
| Stock not issued..... | 66,559 77 |
| Donations and legacies..... | 2,200 30 |
| Surplus..... | \$19,657 15 |
| Net gain..... | 2,269 07 |
| Total, | \$567,421 18 |
| Capital stock..... | \$144,700 00 |
| Stock not issued..... | 66,559 77 |
| Surplus..... | 19,657 15 |
| Net gain..... | 2,269 07 |
| Present worth, | \$233,185 99 |

It will be seen by the above table that notwithstanding the adverse circumstances, the institution shows a net gain of \$2269.07, and this after charging up improvements and a reasonable allowance for deterioration to loss.

The book sales during the year 1893 amounted to \$152,205.18; and for the year 1894 they were \$128,166.57. The report of the manager of the Atlanta branch shows a gain for the year of \$861.91, and the report of the manager of the Toronto branch shows a net loss for 1894 of \$263.67. The usual committees on nominations and resolutions were appointed by the chair, and the meeting adjourned to the 28th instant.

On Wednesday afternoon the business of the General Conference Association was presented by the reports of its various agents. The treasurer, Harmon Lindsay, presented the following statement:—

| | |
|---|---------------------|
| DR. | |
| Real estate..... | \$167,956 37 |
| Office fixtures..... | 1,523 25 |
| Notes due Ass'n..... | 180,996 08 |
| Review and Herald..... | 2,930 64 |
| Tent factory..... | 8,740 75 |
| Pacific Press..... | 22,163 70 |
| Donations and legacies (overdraft)..... | 8,154 85 |
| Pub. department G. C. A..... | 9,000 00 |
| Walla Walla School..... | 6,045 69 |
| Milton Academy Grant..... | 2,403 65 |
| So. Lancaster Academy Grant..... | 2,000 00 |
| Personal accts. receivable..... | 1,348 60 |
| Foreign Mission Board..... | 6,833 25 |
| Cash..... | 1,150 02 |
| Total, | \$371,246 85 |
| CR. | |
| Notes owed by Ass'n..... | \$172,414 85 |
| O. H. T. D. fund..... | 1,013 00 |
| N. Y. Branch P. P..... | 304 08 |
| Home & For'n. Mis. fund..... | 889 47 |
| Personal accts. payable..... | 22,971 92 |
| General Conference..... | 10,484 32 |
| Stock (present worth)..... | 163,169 21 |
| Total, | \$371,246 85 |

John N. Nelson, secretary, reported the general working of the association, especially in the lines of its publishing work, which has been extended in various directions since the last meeting.

Negotiations have been completed for the transfer of three of the foreign periodicals to the association, and are pending for the transfer of the *Sentinel*, *Signs*, REVIEW, and *De Evangelibode*. The publishing work of the association shows a net gain for the year 1893 of \$5837.78, and for 1894 of \$7968.37.

Other reports of the agents for Union College, Walla Walla College, and European agencies, show a good degree of prosperity, both financially and otherwise.

At the Thursday meeting of the General Conference, the treasurer and recording secretary, W. H. Edwards, presented his statistical reports. As treasurer, he reported the following items:—

Total receipts of tithes during the year preceding July 1, 1894, \$50,619.68. Total receipts for the same period, \$55,898.78. Total disbursements for the same period, \$44,998.22. The property controlled by the Foreign Mission

Board amounts to \$325,833, and the present worth, July 1, 1894, was \$132,562.88.

The secretary's report states that the ministers of the denomination number 301, licentiates 214, churches 1225, membership 42,763, and the tithes paid aggregate \$321,517.06. Ten years ago the membership was 18,702, and the tithes paid \$105,543.41, the latter having tripled in that time, and the membership having increased in almost equal proportion.

The present worth of the publishing house in Basel is \$66,916.19. The last year's operation shows a gain of \$1095.66. The Christiania publishing house shows a present worth of \$31,910.33, with a profit of \$3256.10 for this last year's operations. The International Tract Society, London, has a present worth of \$101,852.34, and shows a loss in operation of \$7529.95. Over \$3000 of this latter amount is on *Present Truth* and represents good missionary work done.

The Echo Publishing Company of Australia has a present worth of \$9461.71. The loss on its operations for the year terminating July 1, 1894, was \$1871.92, though we are pleased to state the balance-sheet just received indicates that the tide of adversity has turned, and the institution shows a balance on the right side in its last six months' operations. The Hamburg depository shows a present worth of \$11,784.66.

From these items it will appear that all our institutions are upon a safe footing, and that, though to some extent they have felt the adverse times into which we have fallen, they have not experienced any serious reverses; and that the prospering hand of God is still over them.

The increase of the work during the last ten years is an item worthy of special remark. But the figures, encouraging as they are, do not nearly represent the progress of the cause, for figures cannot represent this. It is not the number who embrace the truth or the amount of money that is paid into the cause, that indicates its real advancement, but the progress it is making in its heaven-appointed work of warning the world and preparing a people for the second coming of Christ; and there are hundreds of unseen agencies engaged in this work. It is reaching thousands of hearts, and penetrating even to the darkest parts of the earth. We may not expect that the masses will be attracted to this truth, or that it will ever become popular with the world, but we do know that it will go to every nation, kindred, tongue, and people, and the honest in heart will have an opportunity to embrace it. And we rejoice most of all to know that the work is being more rapidly accomplished even than the figures would indicate.

The following resolutions were adopted by the Conference:—

"Whereas, Through divine grace, general prosperity has attended all departments of our work during the last two years; therefore,—

"Resolved, That we express anew to God our deep gratitude for these additional evidences of his love, and our high sense of the continued obligations resting upon us in meeting the demands for light and truth witnessed in all parts of the world.

"Whereas, Death has entered the ranks of our workers, and taken from their fields of labor our beloved brethren, A. S. Hutchins, A. E. Flowers, and Knud Brøsen; therefore,—

"Resolved, That while we bow in submission to these afflictions, we tender our sympathies to the relatives and friends of the deceased, and express our sense of loss in being deprived of their faithful labors.

"We recommend, That the International Tract and Missionary Society be requested to publish as fast as possible such of our tracts and pamphlets as may be considered of a permanent character, in the various languages of the world."

In the afternoon of Thursday the Medical Missionary and Benevolent Association held its first meeting. The exercises consisted chiefly of the report of the president, Dr. J. H. Kellogg, who spoke of the work of the association in the various institutions which it has established, and which it controls conjointly with the General Conference. These include the Health Retreat in St. Helena, Cal., and the branch sanitariums in College View, Neb., Boulder, Col., Guadalupe, Mexico, and Cape Town, South Africa; also of the Orphans' Home, the Old People's Home, and the Widows' Home in Battle Creek, and the medical missionary work in Chicago. The chair stated that the means were in hand for building the James White Memorial Home, and that the work would be proceeded with as soon as there was a reasonable assurance of sufficient maintenance after the Home should be established. At present the old people are domiciled in comfortable cottages.

The work in Chicago is a most interesting one, and several very thrilling experiences were related in connection therewith. The work which is being done by the devoted missionaries in behalf of the poor and downtrodden in that city is creating a very favorable impression in behalf of our work. There is an immense field opening up before this worthy association, and it is destined in the hand of God to accomplish a great and noble work for humanity and for Christ.

At the meeting of the Conference on Friday forenoon, the following resolutions were introduced and adopted:—

"Whereas, One of the most efficient means for disseminating light and truth is the circulation of a weekly paper filled with gospel truth; and,—

"Whereas, Our tract societies throughout the country, and our scattered brethren and sisters find it impossible to circulate the *Signs of the Times* as extensively as should be done, on account of the price; therefore,—

"Resolved, That the General Conference Association be requested to make arrangements with the Pacific Press Publishing Company to place the *Signs of the Times* under the management of the General Conference, and that steps be taken to reduce the cost of the paper, so as to enable our people to give it a much greater circulation.

"Resolved, That we approve of the plan of inserting in the *Signs of the Times*, *Present Truth*, and the *American Sentinel* a limited amount of carefully selected advertisements, the illustrating of the papers to be left with the publishers."

By these resolutions it will be seen that it is contemplated to make a special effort in behalf of the missionary paper. It is proposed to give it a circulation of at least 100,000 copies, and there is good reason to suppose that this may be accomplished, if not more, and the effect of such a work it will be difficult to realize.

The following resolution was also adopted concerning the work in Great Britain:—

"Resolved, That we urge our brethren in Great Britain to push more vigorously the circulation of *Present Truth*, and that we make an appropriation of \$5000, to aid in that work during the coming year."

The devotional interests of the occasion have been well sustained throughout the week. The Bible studies conducted by Elders Prescott and Jones have been largely attended and deeply interesting. The main theme has been, The intimate relation which God in Christ sustains with mankind. The former has dwelt upon the Word of God,—the written word, the Bible; and the Living Word, Christ,—its power and its infallibility, and its infallible interpreter, the Holy Spirit.

Elder Jones has spoken of the intimate relation of Christ to fallen man, and emphasized the thought that Christ is represented in each man, no matter how fallen or helpless he may be, and that whatever is done for fallen humanity,

if done for Christ's sake, is really done for the Master, rather than for man. Many other thoughts and truths of spiritual significance have been brought out.

One of the evening hours was occupied by Elder Holser, in an account of his tour through Turkey and Syria. The REVIEW has previously published brother Holser's account of this trip, though on this occasion many additional incidents of interest were brought out, showing how remarkably the Lord is working on the hearts of the people in those countries.

Another hour was occupied by Elder Allen Moon, president of the Religious Liberty Association, in giving a *resumé* of the work of the association in this country, especially in the city of Washington within the last few months.

Altogether, the meetings, deliberative, instructive, and devotional, have been seasons of profit and of blessing. We trust we may still continue to enjoy the favor of God, and there remains no room for reasonable doubt that this Conference will prove, what we have hoped and anticipated, the most important and profitable season ever experienced in the history of this cause.

Another week of the meetings remains, and in our next we shall be pleased to continue the account of these most interesting exercises.

G. C. T.

Progress of the Cause.

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

PERSECUTION IN EUROPE.

DURING a portion of the months of October and November of this last fall the authorities of the city of Basel, Switzerland, imprisoned Henry P. Holser, pastor of the Seventh-day Adventist church, and manager of the publishing house of the denomination in that city. The imprisonment was because of work done in the denominational publishing house on Sunday.

The law used to secure this imprisonment was the factory law, the intention of which is to secure a rest of one day in the week to the employees in manufacturing establishments. The law is declared by its interpreters to have no religious significance, but to be intended solely for the good of the laboring class; yet it was here used in an attempt to deprive a company of inoffensive working people of the results of labor for one day in the week. Those who invoked the law knew well that these people could not work on the seventh day, and they deliberately used it when they knew that by so doing they were attempting to restrict them to five days' labor a week. Such a course and such a claim are deliberate self-stultification, yet are persistently continued.

Mr. Holser served a term of twenty-one days in the Basel prison. There is a fine of two hundred francs still standing against him, which he will not pay, as to do so would be a virtual acknowledgment of the justice of the penalty. This must yet be served out in prison, which means forty days more. He is now in Battle Creek, Mich., attending the General Conference of Seventh-day Adventists there in session during February and March. He goes there as a representative of the Central European Conference of the denomination. It was his intention and it is expected that he will return in the spring. When he left Basel for the United States, he placed no one in charge of the business of the publishing house, but simply arranged the work to be done, and told the employees that the house was always open to its

laborers six days in the week. In consequence of the action of the authorities the presses had already been stopped entirely, and all the press work hired to job presses in the city. This consists of three papers, and religious tracts and books which the house is continually issuing. All the work done in the house is therefore of the most quiet nature,—such as typesetting,—and it would not be possible to know that labor was being done there at any time except by watching to see the workers quietly come and go morning and evening, or by actual inquiry.

On Jan. 23, the following letter was received from the police department:—

"The Department of the Interior, Canton Basel,
To the Imprimerie Polyglotte, Basel:

"The federal factory inspector informs us that you work regularly on Sunday.

"As you well know, work on Sunday is forbidden by Article XIV. of the factory law. Now that you have already suffered the legal penalty for violation of this before-mentioned law, we are prompted to warn you against any further repetition; for according to the second paragraph of Article XIV. of the factory laws, besides appropriate fine, imprisonment also for three months may be affixed.

"Therefore we shall direct the police department to give special attention as to the observance of the Sunday rest in your business.

"Respectfully,

"Chief of the Department of the Interior,
"Philippi."

The following Sunday the house was carefully watched by a policeman in citizen's clothes, and the workers who left in the evening questioned as to whether they had been at work, and their names taken. The information asked was given in every instance without hesitation. During the week the police called at the office and held a conversation with the bookkeeper, Mr. Henry Revilly. According to the terms of the factory law, the manager alone is made responsible for the infringement of the Sunday law by factory labor. There is no one in charge of the Imprimerie Polyglotte, and no person other than the absent manager has any authority more than another, or is responsible for anything more than his individual work. The bookkeeper, Mr. Revilly, stands precisely on the same footing as the other employees,—yet the police have told him that he will be held responsible, individually. He has been summoned to appear on Friday, Feb. 16, before the Basel police court, to answer to a charge upon which the authorities have threatened him with three months' possible imprisonment.

Mr. Revilly will plead his own case before the court.

W. H. McKEE.

Feb. 12.

CALIFORNIA.

STOCKTON, LODI, BURROUGH, AND AUBERRY.—During the week of prayer I held meetings each day at Stockton in the forenoon, and at Lodi in the afternoon. The good Spirit of God was with us, the churches seemed to be encouraged to a greater zeal in the work, and at this writing there seems to be a growing courage and zeal, as is manifested in the missionary work. At Lodi there are some taking hold of the truth.

Following the week of prayer I visited the churches in Burrough and Auberry, spending about two weeks with them, and holding two meetings nearly every day. From the first meeting the Spirit of God was signally manifest. Those who had almost come to think it was no use to attempt to go farther, were encouraged to take a new start. The young were aroused to enter more heartily into the work. One man made a start, which made the hearts of his wife and children rejoice.

I had the privilege of baptizing three persons. The brethren at Auberry and Burrough came together as much as seemed consistent, they being separated by about fourteen miles. By thus uniting, the meetings seemed to gather strength.

H. S. GUILFORD.

KANSAS.

DWIGHT.—I began meetings in a school-house two miles from this place, Oct. 14, 1894. A brother with his family had moved to this neighborhood in the spring, and having a burden for his neighbors had done some missionary work. It was in the midst of political strife. The parties in this district being nearly equally divided, the contest was sharp, causing a continual interruption to the meetings. At first there was some prejudice, but this wore away, and good attention and order prevailed throughout the meetings, which continued three weeks. As a result, four persons began to keep the Sabbath and are now rejoicing in present truth.

After closing the meetings, I remained another week with them, visiting from house to house, to give more full instruction in the message. I recently visited them again and found them strong and rejoicing in the Lord; they were growing in the knowledge of his word, and working to bring the truth before others.

Another family is now keeping the Sabbath, making four families in all. This man was a Catholic. He attended the meetings, and was much impressed with the teachings of the Bible, and the way it was presented. The brother first mentioned, who moved here last spring, has held Bible readings with him since, and he and his wife are now rejoicing in the truth. Their Sabbath-school, recently organized, has a membership of fifteen.

Besides the lesson pamphlets, four REVIEWS, three *Little Friends*, and one *Bulletin* are now carrying the precious rays of light and truth to this little company. There are others for whom I have hopes, and I am confident another series of meetings later on will bring others to a saving knowledge of the truth. While laboring for this people, I enjoyed much of the blessing of the Lord and more than one of his precious promises was verified to me.

WM. H. MILLS.

MICHIGAN.

WILDWOOD, GAYLORD.—Wildwood is situated nearly between the Indiana and Michigan Central railroads, being about six miles east and west of them. There is a company of ten adult Sabbath-keepers in this section. These, with their children, make over twenty in all. About a year ago there was no organization here. I first visited this place early last summer. Previous to this time brother J. F. Hutt had labored there. In July I baptized five adults, and they, with others who were there, comprise the company. They have erected a house 20ft. x 38ft., which is all finished with the exception of seats. Although poor in worldly goods, with kindly help from some outside, they have a house in which they are holding their Sabbath and Wednesday evening prayer-meetings. As soon as they have it seated, it will be ready for dedication, which it is expected will take place the coming spring. Although they have passed through a somewhat trying experience, I feel assured that if they will walk in the light already received, they will be led into clearer light, and be counted worthy of the plaudit, "Well done."

Gaylord is the county seat of Otsego county. I visited the church here last July at their quarterly meeting. This they held in a vestry room of the Baptist church. As I visited them, I thought I saw a need of their having a meeting-house. Quite unexpectedly means seemed to come in right for this purpose. As time was limited, immediate action seemed the only way, so we acted accordingly. With this timely help, both from our brethren and friendly ones outside, we soon erected a house 20ft. x 30ft. It was nearly finished by the first of September, excepting papering, which has since been done. As soon as spring opens,

so that some work can be done around the premises, this house also will be ready for setting apart, by dedicatory services. While this church has passed through some unpleasant experiences, it need not yield to discouragement. Let all come nearer to the Lord and one another, and he will be their strength who has promised to be with his people till the end.

E. VAN DEUSEN.

SINCE my last report, I have been engaged in presenting the message to the people of Ontario. In company with brother W. C. Hebner, an effort was made with the tent at Kent Bridge, Kent Co., during the fore part of last summer with no visible results further than to strengthen those who were already believers in the truth at that place.

From Kent Bridge we removed to Darrell, and continued the meetings until the cold weather compelled us to take down our tents. The interest at this place was good from the start, and was well sustained until the close of the meeting. Several very estimable people accepted the truth at this place, though not as many as we had hoped would do so.

For a few weeks in the past Elder H. D. Day and myself have been holding meetings at Montrose, where there is a small company of Sabbath-keepers who keep up their regular Sabbath-school and Sabbath meetings. The friends at this place were much encouraged by the meetings. From there we went to North Flushing, and held a series of meetings in a school-house. As a result of this meeting, two adults took their stand on the Sabbath truth. One of these is a young lady school-teacher who can become a worker in the cause at large if she becomes thoroughly converted and connected with the Lord. The work is onward, and the seed sown may yet spring up in honest hearts and bear abundant fruit in the kingdom of God.

EUGENE LELAND.

TENNESSEE RIVER CONFERENCE.

FOLLOWING the week of prayer I visited Columbia, Tenn., which is the home of two families, parts of which are members of the Nashville church. A commendable missionary spirit is manifest, which is resulting in an interest and an inquiry after the truth by others. At Bowling Green, Ky., the Lord's Supper was celebrated, officers elected, and the church edified. On Sunday I went into the country some six miles distant, where a few members of this church reside, and organized a Sabbath-school of about a dozen members.

I next spent a week with the Linwood (Ky.) church. The reviving influence of the Spirit of God is much needed here. Our meetings were held every day and night. The weather was stormy, but the attendance and interest manifested were excellent. Several new believers expressed their decision to keep the Sabbath and to walk in the light of the truth which the Lord let shine upon their pathway. I trust brighter days are before this church. Brethren, "arise, shine;" for "the glory of the Lord is risen upon thee."

CHAS. L. BOYD.

SOUTHERN AND CENTRAL CALIFORNIA.

AFTER the Southern California meeting at Los Angeles, which was held early in October, I spent the following week visiting churches and companies in southern and central California. Our camp-meeting was largely attended, and a good degree of the Spirit and blessing of the Lord was present. The labors put forth by the ministry and their co-laborers in that field during the summer have been much blessed.

An increased membership to the churches and spiritual advancement among the brethren and sisters are noticeable.

A longing desire for higher spiritual attainments was expressed by nearly all, and as we sought the Lord together in the meetings the Spirit witnessed to the consecration of individuals. An earnestness for the fullness of the blessing and an expectation of the fulfillment of the "promise of the Father" to the waiting church were manifested among the brethren wherever we went. I have visited twenty-one companies, attended two quarterly meetings, dedicated two houses of worship, organized two churches, commenced the work of building a new meeting-house, assisted two churches to raise means for finishing up their places of worship, and held nearly one hundred meetings, besides visiting many families. I have traveled over twelve hundred miles. I reached home, Dec. 31. To God be all the praise. May his people realize soon the longing of their hearts,—the glorious appearing of the Saviour.

N. C. MC CLURE.

SOUTH AFRICAN CONFERENCE.

THE third session of the South African Conference convened in the Claremont church, Dec. 30, 1894. The workers were all present but one, and the churches were well represented. After the annual address of the president, containing an interesting review of the past year's work, Elder Haskell presented the relation of the work in South Africa to the general work, and related interesting incidents of the progress of the truth in different parts of the world, showing how the attention of kings has been called to the message, and also how the most uneducated of heathen tribes have recently been brought within reach of the truth.

Resolutions were passed touching the following points:—

1. That as the publication of our first tract in the Kafir tongue is now about completed, we at once take steps to translate other of our publications into the same language.

2. That as the mission in Matabeleland has been established, we now co-operate with the General Conference in this enterprise, and assist as far as possible in carrying on the work.

3. It was recommended to hold a camp meeting in the eastern province during the latter part of this year, and that our invitation to sister White and brother W. C. White be renewed to visit this field at as early a date as possible, and that we especially request their presence and labors at this proposed camp-meeting.

4. That in order to hasten the publication of the Holland health book for this field, we recommend that the manuscript be sent to Cape Town for translation (inasmuch as we have there a competent man who has volunteered to translate for us at specially reduced rates), and then be returned to the General Conference for publication.

5. A course of study was arranged for some of those who have been engaged as workers, and for others who expect to enter the work, which will continue through the first college term; and Elder Haskell was requested to devote a portion of his time to Bible instruction.

6. It was recommended that Professor Miller spend a portion of his time in visiting educational institutions and mission schools, in order to represent our work, and to form a friendly relationship with such institutions.

7. In view of the increasing interest in educational work, Prof. W. W. Prescott was invited to visit this field during this year, and if possible be present at our coming camp-meeting.

8. A vote of thanks was extended to the General Conference for sending Elder Haskell to attend our institute and Conference. His labors have been blessed of God, and have been much appreciated by all our brethren.

Brother Smails and wife were placed in charge of the orphanage, which is now being furnished,

and will be ready for occupancy shortly. Patronage at the bath-rooms in Cape Town is increasing, and the outlook is encouraging. Work on the new sanitarium is just about to begin.

Officers elected for the ensuing year are as follows: President, A. T. Robinson; Vice-President, Peter J. D. Wessels; Secretary, G. B. Thompson; Treasurer, Fred Reed; Executive Committee, A. T. Robinson, Peter Wessels, A. Druillard, F. Reed, J. J. Wessels, J. H. Tarr, J. M. Freeman; Trustees Claremont Union College, Peter Wessels, Mrs. J. J. Wessels, A. T. Robinson, G. J. D. Scholtz, H. J. Edmed, J. J. Wessels, E. A. Ingle; Sanitarium Board, Peter Wessels, Mrs. J. J. Wessels, F. Reed, H. P. Wessels, G. J. D. Scholtz, J. J. Wessels, A. T. Robinson, O. A. Olsen, Dr. J. H. Kellogg; Tract and Missionary Secretary, W. F. Williams; Sabbath-school Secretary, Mrs. W. F. Williams.

Minister's credentials were granted to A. T. Robinson, E. B. Miller, Geo. B. Thompson, P. J. D. Wessels, I. J. Hankins. D. Fletcher Tarr was ordained and given credentials. J. C. Rogers received ministerial license. Missionary Licenses were granted to E. B. Gaskell, Hetty Hurd, E. Hiva Starr, Mrs. Fletcher Tarr, Mrs. G. B. Thompson, Charles Haupt, F. Reed, and Mrs. A. T. Robinson.

Unity and love prevailed in all the meetings, and the brethren returned to their homes and the workers to their fields of labor with fresh courage and with renewed zeal, believing that the message is soon to close with power and glory.

A. T. ROBINSON, *Pres.*

I. J. HANKINS, *Sec.*

News of the Week.

FOR WEEK ENDING FEBRUARY 23, 1895.

NEWS NOTES.

When the new Siberian railroad is completed, mail will be carried from Moscow to Vladivostock, on the China Sea in eleven days, and from London via Moscow to Japan in sixteen days. The shortest route now operated is from London across the Atlantic, through Canada and then by Pacific mail steamer to Japan, and thirty-one days are consumed in the transit. This shows the great importance of the trans-Siberian railway. It will enable the people of Europe to go to China by rail and through China to Japan with only a short voyage across the China Sea. The czar is the president of the road, and all Russia is enthusiastic in having it built.

The opposition to the exorbitant charges of the Bell Telephone Company in New York State has led to the introduction of a bill into the New York Assembly known as the "Gerst telephone bill," the object of which is to reduce the cost of telephoning. There is an army of complainants, and the committee to which the bill has been referred has given audience to committees representing forty-six different business organizations that favor the bill, and oppose the exactions of the telephone company. The business men of New York begin to feel that the Bell Telephone Company is a regular octopus, and that the State must do something to regulate its charges.

Miss Frances Willard and Lady Henry Somerset, who are at Washington, D. C., in connection with the woman's meeting, were presented to the President, Feb. 19. They presented their great petition, asking the government to prohibit the liquor traffic. The same day Representative Blair, of New Hampshire, introduced a resolution into the House, proposing an amendment to the United States Constitution, prohibiting the liquor traffic. This resolution was presented at the request of the officers of the W. C. T. U., as the legal expression of the petition presented. The United States government now regulates traffic of all kinds between the States, but it does not forbid any traffic legalized by the States, nor has it a right to do so. And it looks as though the forbidding by Congress of traffic in anything in the States would be an infringement upon the rightful authority of the States. That is, it looks as though such an amendment to the Constitution would be subversive of the Constitution itself. This effort is another illustration of the constantly increasing tendency to induce the general government to obtrude itself into affairs that properly belong to each State to regulate for itself.

The police of Louisville, Ky., have been instructed to look up and report violators of the Sunday law. As the result of their work on one Sunday, they secured the names of 2500 persons. They have reported these names to the chief of police. The results are so much larger than they were expected to be, that the chief hardly knows what to do. Many prominent men are included in the list. A conference has been held and it has been decided to make a test case in each line of business. If there had been found 2500 thieves, they would not have thought of making a test case of a few persons, but would have arrested them all. This shows that a violation of the Sunday law is not regarded as the violation of other laws are, and that the law is not a true expression of public sentiment.

There is not much to report of the war in China. The reports of the capture of Wei-Hai-Wei are confirmed. Several of the Chinese ships were sunk; the others were captured. Some reports say that the Japanese took ten ships. It is also reported that they will raise those that are sunk. Japan has ordered two first-class battle-ships to be made in England. Several of the Chinese officers, both of the land and the sea, committed suicide when they found they must surrender. In Manchuria the Chinese attacked the Japanese but were easily defeated. Li Hung Chang is expected to see the emperor of China, Feb. 25, and will then meet the Japanese commissioners and arrange the terms of peace. Some of the powers have suggested that the meeting take place at Port Arthur, but Japan has not acceded to this request.

While the present sultan of Turkey is much opposed to Christian schools, he is in favor of education from a Mohammedan standpoint, and he is said to have done more for the education of his subjects than all his predecessors. He has established a regular system of schools throughout the empire. When he began, there were neither teachers, school-houses, nor text-books; but he was undaunted. Most of these schools are of a very inferior order, compared to those in Christian countries; still, a beginning is made, and the good effect of these schools is now being felt all through the Turkish empire. There was a time when the Mohammedans were the most civilized and scholarly people on the earth, when the people of Christian countries sent their children to Cordova and Bagdad to be educated in the sciences; and perhaps the sultan hopes for another period of Mohammedan learning.

A writer in the *Catholic Times*, reviewing certain Episcopalian bishops who have criticised the pope's encyclical, justifies the pope's language in reference to the union of the Catholic Church with the State by the following reasoning: "Here he [the pope] passes from an actual condition to the theory and refers to an ideal condition. His reference is perfectly correct. Are not the laws regarding Sunday observance a concession to Christian demands? Surely no Protestant minister or bishop is opposed to them." Catholics always know where to strike professed Protestants who sustain Catholic doctrines, and the above statement is a good illustration of the way it is done. The above statement says in effect: You would have Sunday enforced upon all the people by law, why should you complain if all Catholic institutions should be so enforced? But where is the *civil sabbath*?—It is gone, and the Roman *ecclesiastical sabbath* has taken its place.

A bill to repeal the law expelling the Jesuits from Germany was read the third time in the German *Reichstag*, Feb. 20, and passed that body amid tremendous cheering from the Catholic, or Centre, party. The Conservatives, Imperialists, and National Liberals voted against it. The anti-Jesuit law was passed in 1872, so that it has now been upon the statute-books for twenty-two years. Last year the *Reichstag* passed a bill similar to the one just passed, but it was voted down by the *Bundesrath*. At its first reading it passed by a majority of thirty-seven, at its last by a majority of twenty-three. The law expelling the Jesuits was followed by other severe measures called the "May laws," which were in reality the reply of Germany to Rome's claim of infallibility. Although these laws have not been repealed, they are not enforced, and the Jesuits actually occupy the same position that they did before these laws were passed. It is expected that the *Bundesrath* will vote the measure down again.

DOMESTIC.

—The House has passed the bill to make the pensions of all veterans of the Mexican war \$12 a month.

—A bill has been introduced into the legislature of Illinois, which, if passed, will greatly change the nature of the administration of the city governments of that State. By it almost absolute control is given to the mayor. The mayor will have a cabinet, called the board of control, and he can dismiss them at his pleasure. He has absolute veto power. This bill is the work of the Civic Federation.

—By an explosion of mine gas, Feb. 18, at Mahanoy Plane, near Pottsville, Pa., six miners were killed, and several were injured.

—A party of eighteen skaters on Lake Michigan, near Chicago, were floated out into the lake, and were rescued only with great difficulty.

—The legislature of New Jersey and the New York Assembly have taken joint action for the preservation of the palisades on the Hudson River.

—The sum of \$400,000 has been appropriated by Congress for a new post-office building at Chicago, and the people of that city are rejoicing over it.

—The California Assembly, Feb. 18, by a unanimous vote, adopted resolutions favoring the annexation of the Hawaiian Islands to the United States.

—Frederick Douglas, the noted colored orator, died of heart-failure, Feb. 20, at Anacostin, a suburb of Washington, D. C. He was seventy-seven years old.

—The private fund for Dr. Parkhurst, called a "testimonial fund," in recognition of his success in the overthrow of Tammany, has reached the sum of \$23,000.

—The committee on woman suffrage of the Massachusetts Legislature has decided, by a vote of eight to three to report in favor of municipal suffrage for women.

—Thieves stole a United States express safe at Detroit, Mich., Feb. 16, but were detected before they had got far with it, and it was recovered. The thieves were not captured.

—The city council of Chicago, by a vote of fifty-two to two, has passed an ordinance to compel the Chicago & Northwestern Railroad Company to elevate its tracks in certain sections in that city.

—Yankee Connecticut still leads in patent rights. The report of the Commissioner of Patents shows that one out of every 903 of the inhabitants of Connecticut took out a patent last year.

—The carnival is to be observed this year at New Orleans, La. It was opened by a great ball at the Grand Opera-house the evening of Feb. 18. Dubuque, Ia., will also hold a carnival this year.

—The South Carolina militia is being reorganized. This is done because some companies of the militia refused to obey the orders of Governor Tillman at the time of the riot at Darlington last year.

—The President has signed the act to establish a national military park at Gettysburg; also the act changing the name of Georgetown, D. C., which provides that it shall constitute a part of the city of Washington.

—A large amount of wood carvings, mantle ornaments, and costly furniture, which John J. Astor has shipped from France for his New York house, has been seized by the United States customs officers for under valuation.

—There is much protest from the press at the purchase of gold, by the United States government from foreigners, when a popular loan could probably have been secured; and also at the high rates of interest that was paid.

—There is so much "red tape" in the city government of New York, that men have worked three weeks shoveling snow before they could get their pay, and themselves and families are starving. The mayor has promised them relief.

—Russel Sage, the New York millionaire, Feb. 15, took \$450,000 in gold out of the United States sub-treasury and stored it in the vaults of the Mercantile Trust Co., of which he is president, expecting that it will soon be at premium.

—It is reported that the Elgin Watch Company, of Elgin, Ill., and the Waltham Watch Company, of Waltham Mass., will in the near future be consolidated and pass into the possession of a British syndicate. The value of the two properties is \$16,000,000.

—The ten days in which Congress could by its action change the word "coin" to the word "gold" in the new United States bonds and make a saving of \$16,000,000, expired Feb. 18. The motion to make the change was voted down, and the bonds will be redeemable in "coin."

—The White Star steamer "Laurie," which arrived in New York harbor, Feb. 19, brought a crew of thirteen sailors that she had rescued from the "Rialto," a Nova Scotia ship, which was abandoned in mid-ocean. Part of the crew had previously escaped on a Norwegian bark.

—Two crews of vessels liable soon to go down were lately brought to New York City. One was the crew of the schooner "Florence J. Allen," rescued by the British bark "Buteshire;" the other was the crew of the schooner "Ellwood Harloe," rescued by the steamship "Ranmore."

—The circuit court of Tennessee has declared that any law that compels Negroes to ride in separate coaches from white people is unconstitutional. The case was brought by a Negro against a Tennessee railroad because he was shut out of a car. The case may go to the United States Supreme Court.

At the opening of the circuit court of Wayne Co., N. Y., Feb. 18, Judge Adams instructed the grand jury to indict all persons who allowed nickle-in-the-slot machines to be operated upon their premises, also church-members and all others who conduct lotteries and drawings, such as are generally operated at church fairs.

There is another big strike in Brooklyn and New York City. Feb. 21 all the workmen in the building trades stopped work. Feb. 17 the workmen demanded a reduction from nine to eight hours' work for a day's work and an increase from \$2 to \$2.25 a day. The strikers claim that their old agreement terminated Feb. 17, and that they have not broken faith with their employers.

Feb. 18 was the one hundredth anniversary of the birth of Geo. Peabody, the philanthropist, and there was a big celebration of the day at Peabody, Mass. The governor of Massachusetts and many other distinguished men were present. An original poem was read by the author, Rev. Minot J. Savage, of Boston. Telegrams were received from Queen Victoria and the duke of Devonshire, in honor of the man who did so much for the poor of England.

FOREIGN.

Six hundred French troops were surprised by rebels in Africa. Three hundred were killed and the survivors surrounded.

The insurgents have entirely surrounded Lima, the capital of Peru. The government troops have thrown up earthworks around the city and barricaded the streets.

The Brazilian rebel, Admiral de Gama, declares that the government forces massacred the inhabitants of San Gabriel. De Gama is now in command of the rebel forces.

Chinese irregulars, known as "black flags," are committing outrages on the island of Formosa, and a British ship-of-war has been ordered there to look after British subjects.

The heads of thirty-seven rebels against the sultan of Morocco were lately brought to him upon the backs of mules, and they were placed upon the city walls as a token of victory over his rebellious brother.

The khedive of Egypt is having another of his periodical fits of antipathy against England. The month of Ramadan, which is the great Mohammedan festival, is approaching, and trouble is feared at that time.

The Powers have agreed to demand of Turkey a new governor for Kurdistan. Sir Philip Currie, the English commissioner, also insists on the removal of the governor of Van, against whom grave charges are preferred.

Feb. 18 an attempt was made in the British Parliament to oust the present minister by moving an amendment to the address in reply to the queen's speech. It was a failure, Lord Rosebery's government being sustained by a vote of 279 to 271.

The Archduke Albert, of Austria, died Feb. 18, aged seventy-eight years. He has been commander-in-chief of the Austrian army. He was the son of Archduke Charles who commanded the armies of Austria in the battles of Aspern and Wagram, fighting against Napoleon I.

The English expedition that started out to reduce the Waziri tribe in northern India to submission, have finally been successful in their work. Reports from the headquarters of the expedition announce that the Waziris are giving in all along the line, and are very anxious to make peace.

There is considerable agitation in Germany over the question of the restoration of silver as money. Prince Hohenlohe, the premier, favors this measure, and has introduced it into the Reichstag by a very carefully worded statement. The government of Germany is therefore committed to a desire for a return to silver money.

A curious government measure is reported from Canada. The Dominion government has agreed to buy all winter-made butter for 20 cents a pound. The butter will be shipped to England. The minister of agriculture has charge of this work, and will establish cold storage at the principal cities in Great Britain. Further arrangements will be made for next summer.

RELIGIOUS.

The Mormons are making great progress in the Samoan Islands.

Owing to the physical weakness of the pope, the receptions usually given by him have been postponed.

The Disciples have decided to extend their foreign missionary work by establishing a mission in some part of Africa.

The United Presbyterian, in reply to a question, declares that a Presbyterian minister "may, without violating the standards of the church [Presbyterian] baptize by immersion."

There is a division amounting to a small war in the Polish Catholic church in Chicago. An appeal has been made by one party to Satolli to settle the matter, but he has declared he will leave it to Archbishop Feehan to settle.

Another Hindu temple has been "captured" by the Salvation Army at Cape Comorin. The people of Checkad, after removing their idols, handed over the building to be converted into a barracks. This makes the fourteenth which has been given up in like manner.

The fine old Virginia estate, "Belmont," in Powhatan, Va., has lately been transferred by the owners, Colonel and Mrs. Morrill, of Philadelphia, to a Catholic association, to be used for a school for colored people. The estate contains 1700 acres and 600 acres are James River bottom lands of great fertility.

Special Notices.

THE IOWA CANVASSERS' SCHOOL.

This school will begin March 20, and will continue about eight weeks. Let those who expect to attend this school correspond at once with S. A. Hill, State agent, Adel, Ia. IOWA CONF. COM.

COLORADO, WYOMING, AND NEW MEXICO, NOTICE!

I DESIRE the addresses of all isolated Sabbath-keepers in Colorado, Wyoming, and New Mexico. Any one who can give such information will greatly aid me, as I desire to plan at once to help all who have not church privileges. Address me at 804, West Fourth Ave., Denver Col. N. W. KAUBLE.

NOTICE FOR MISSOURI.

For several reasons we have decided to postpone our school for one week. The date of the school is from March 20 to April 29. We hope all will plan to be in attendance from the first day. Our school will be short, and at a time of the year when both ministers and canvassers can do but little. We are sure that it will be one of real profit to our work; hence we urge all who expect to enter the work this spring to be in attendance. MO. CONF. COMMITTEE.

CHICAGO TO SAN FRANCISCO.

The California delegates to the General Conference expect to leave Chicago on the return trip, Thursday, March 14. Arrangements are being made for the exclusive use of the tourist sleeping-car to run through from Chicago to San Francisco without change. Any of our brethren and sisters or friends contemplating going to the Pacific Coast are invited to join this party. For further particulars address C. H. Jones, 53 College Ave., Battle Creek, Mich.

INSTITUTE FOR MINNESOTA LABORERS.

It has been decided by the Minnesota Conference Committee to hold an institute and council for the benefit of the work and workers of that Conference, April 10-24. Similar meetings in the past have, by the blessing of God, been of much benefit to the cause in our State. We need as much more of the special blessing of the Lord as the time is more important now than in the past. All the laborers in the employ of the Conference are requested to be in attendance. We would also request church, tract society, and Sabbath-school officers to attend, and any others who wish to come are invited to do so. We need to seek the Lord for wisdom to be able to move in harmony with the rapidly advancing light of the message for this time.

We have the assurance of General Conference help, as well as the assistance of the never-failing Helper whose promise is, "Lo, I am with you always, even unto the end of the world." We are sure this will be an important meeting for the cause in Minnesota, as methods and plans for the work in the Conference will receive consideration. The meeting quite likely will be held in Minneapolis, as this place is the most easily reached from all parts of the State. Further particulars will appear in the Minnesota Worker. All who contemplate coming should write us so arrangements can be made for them. N. W. ALLEE, Pres. Conf.

NOTICES!

WANTED.—A man on farm for the season or one year. State wages wanted and experience. Address D. W. Bolter, Enfield, Mass.

WANTED.—Farm or shop work with Seventh-day Adventists, by young man aged twenty. Address Irvin D. Good, Ora, Stark Co., Ind.

WANTED.—At the Sanitarium, a strong Swedish or German girl to do house-cleaning. A permanent position is offered. Address Sanitarium, Battle Creek, Mich.

WANTED.—A young man aged eighteen years desires work on a farm among Sabbath-keepers. A place near Battle Creek preferred. Address Daniel Stow, Battle Creek College, Mich.

WANTED.—To let for a number of years, a house and land to a Sabbath-keeper who understands putting out and tending small fruit. Can furnish team and tools. Address Charles Osborn, Clarksdale, Dekalb Co., Mo.

FOR RENT.—A farm of seventy acres, three miles from East Saginaw, Mich. None but a Seventh-day Adventist who can give good reference need apply. Will do well by the right man. Address W. J. Webber, Reese, Mich.

WANTED.—A hired man at once. He must be a Seventh-day Adventist. Also a woman for domestic service. Parties can be man and wife without children, brother and sister, or no relation. Must have experience. Prefer parties from Pennsylvania. Address Jonas H. Herr, Lancaster, Pa.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 18, 1894.

Table with columns for EAST, WEST, STATIONS, and various train times (Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., Eastern Express, Atlantic Express, etc.).

*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 4:35 p. m., and arrive at 12:40 p. m. and 6:35 p. m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 18, 1894.

Table with columns for GOING EAST (Read Down) and GOING WEST (Read Up), listing STATIONS and various train times (Mail, Day, R'd, P'd, Ex.).

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. 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. R. 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., FEBRUARY 26, 1895.

CONTENTS OF THIS NUMBER.

| | |
|--|--------------------|
| POETRY.— Looking Forward, M. E. K.— A Song in Time of Famine, Psalm 23, ESTHER A. FIELD—The Ideal Home, G. E. JUDD—What Made Our Land so Great? T. R. WILLIAMSON..... | 129, 131, 133, 134 |
| CONTRIBUTORS.— No Union between the Church and the World—Mrs. E. G. WHITE—Are God's Thoughts Our Thoughts?—ELDER J. G. MATTHEWSON—Natural and Spiritual Law, L. A. SMITH—The Age-to-Come (<i>Continued</i>), ELDER W. H. LITTLEJOHN—Charity, False and True, ELDER K. C. RUSSELL—Letter to a Friend, J. E. WHITE—A Great Reconciliation, L. A. HANSEN..... | 129-132 |
| HOME.— Benefits Received, P. C. BAILEY—"Will you be Good?"— <i>Congregationalist</i> —Danger in Milk and Its Products, <i>Medical World</i> | 133, 134 |
| SPECIAL MENTION.— A New Business, M. E. K.—Military Drill in the Public Schools, M. E. K.—Sunday Laws, M. E. K.—Catholics Oppose Sunday Saloons, M. E. K.—Rum and Romanism, M. E. K.—Proposed Sunday Legislation, C. G. HOWELL—A Compulsory Sabbath Obscious, <i>Cyrus Simmons, in N. Y. World</i> | 134, 135 |
| EDITORIAL.—Editorial Correspondence—Bible Christians, M. E. K.—Bartow, Florida, G. I. B.—Troublers, M. E. K.—The General Conference, G. C. T..... | 136-140 |
| PROGRESS.—Persecution in Europe—Reports from California—Kansas—Michigan—Tennessee River Conference—Southern and Central California—South African Conference..... | 140-142 |
| NEWS..... | 142, 143 |
| SPECIAL NOTICES.—The Iowa Canvassers' School—Colorado, Wyoming, and New Mexico, Notice—Notice for Missouri—Chicago to San Francisco—Institute for Minnesota Laborers..... | 143 |
| EDITORIAL NOTES..... | 144 |

An interesting item gleaned from the General Conference reports is that since the previous Conference, two years ago, sixty-two men have been ordained to the ministry among us, ninety-seven houses of worship have been erected, and 5000 persons have been added to our church membership. These are substantial evidences of the prosperity of the work of the Lord. Who is there among us that will not thank God and take courage?

The readers of the REVIEW who have seen the name of Elder G. I. Butler in the list of General Conference delegates, and who will in this number see his report from Florida may need a word of explanation. Brother Butler was elected as a delegate, but his wife is not able to take such a journey, and her condition is such that she needs his constant attention. The hopeful tone of brother Butler's letter, in spite of the discouraging circumstances which have befallen the State of Florida, is cheering, and one cannot but be reminded of the words found in Hab. 3:17, 18.

The old adage, "Whom the gods would destroy, they first make mad," is receiving a new illustration in the case of the Turks. The late Armenian atrocities are arousing the indignation of the civilized world; and the obstacles thrown in the way of an investigation of the matter by the Turkish government, is a virtual confession of guilt, and reveals more and more the perfidious nature of that people. How long will the nations who have the destiny of the Turkish empire in their hands, permit themselves to be fooled and trifled with in this matter? Some of our careful exchanges are of the opinion that this trouble is destined to open the whole Eastern question so far as to determine whether the Turk shall longer remain in Europe or not.

We had intended ere this to call attention to the series of articles now going through the paper, on "The Age-to-Come," or an exposition of the eleventh chapter of Romans, in reference to its bearing on that question, from the pen of Elder W. H. Littlejohn. While the different theories called "Age-to-Come," are

about as numerous as the individual believers in what goes under that name, yet all refer to certain Scriptures which from their standpoint they think can be applied to favor that doctrine. The eleventh of Romans is one of their strongholds; hence a clear understanding of all the expressions of that chapter is very desirable. In these articles, the subject is critically and thoroughly examined; and we commend them to the careful and earnest study of every reader.

It is a common saying that human nature is the same in all ages, and that history repeats itself. Nevertheless, it is interesting to note the outcroppings of this human nature, and to watch the repetitions which history works up. It is well known that in the early ages of the church, degrees of rank grew up among the clergy, according to the locality in which they were placed. Thus the bishop of the chief city of a country became the chief bishop in that country, taking rank according to the prominence of the city where he was located, and exercising more authority than the bishops of smaller and inferior cities. The growth of this idea at last resulted in the full establishment of the papacy. And now the same thing is beginning to work in this country. The proposition is just now being advocated with a good deal of earnestness by the Episcopalians of Maryland, to create a diocese with the city of Washington as its center, and that the Bishop of Washington shall have the title of "Primus of the American Protestant Episcopal Church." What havoc has been made in Christendom by this, to many, all-absorbing question, "Who shall be greatest among you?"

GENERAL CONFERENCE NOTES.

FULL proceedings of the General Conference during the fore part of last week will be found elsewhere in this paper, so it will only be necessary in these notes to refer to more recent developments.

The Bible study conducted by Professor Prescott on the evening of the Sabbath brought out much light in regard to the word of God, and the responses by the congregation showed that God's Spirit was witnessing to the word spoken. The same spirit prevailed during the second hour, at which time Elder Jones took up his lesson on the relation we sustain to Christ, and his love for us. At the close of this study, it was very evident that the Lord was working in a marked manner among his people, and at the suggestion of Elder Jones, the meeting was turned into a praise-service. Instantly, almost, there were dozens on their feet at once in different parts of the Tabernacle, which was crowded apparently to its fullest capacity. Various ministers and laborers took charge of different portions of the congregation, and for nearly half an hour scores of testimonies from old and young witnessed to the depth of feeling that pervaded the vast assemblage. It was an occasion of special blessing to those who were fortunate enough to be there.

The large influx of visitors and delegates made it necessary to divide the congregation during the regular service of last Sabbath forenoon. Elder R. C. Porter spoke to the immense audience that crowded every part of the Tabernacle, using Matt. 11:28-30, as his text, and showed how to obtain the full and complete rest which Christ alone is able to offer. At the same hour, an overflow meeting was held in the

College chapel, at which place Elder A. J. Read, of Tahiti, addressed an audience of about five hundred on mission work in the islands of the Pacific, making a deep impression upon the congregation, as many tearful eyes clearly testified.

In the afternoon the usual district meetings were held, besides services in the German and Scandinavian languages. The delegates also held a very interesting testimony meeting in the office chapel, while Elder Durland conducted a similar meeting at the College for the members of the Conference Bible school. Taken altogether, it was a Sabbath long to be remembered, — a foretaste of that glad and everlasting rest we shall soon, if faithful, enjoy in the eternal kingdom of God.

The eighth meeting of the General Conference was called to order Sunday morning, Feb. 24, at ten o'clock. Elder W. B. White led in prayer, and after the reading of the minutes of the previous meeting, the consideration of Resolution 11, relative to accepting grants of land, special privileges, etc., from any civil government, or any of its agents, was again taken up. As such a broad principle is involved in this question, the fullest expression of opinion was allowed.

J. W. SCOLES.

FAITH IN THE LORD'S COMING.

It is a source of satisfaction to know that the belief of the soon return of the Lord is apparently gaining ground among the ministers of the various denominations of Protestants. The idea of the conversion of the world before the coming of the Lord, which of late years has had such a fascination, has lost its hold upon some, and they are looking for it no longer. Instead, they are looking for the coming of Christ and the end of the world. They see no scripture for the world's conversion, and looking at the world itself, upon the opposing forces of good and evil, they find no evidence that the world is growing better, but rather worse. Among the Baptist ministers of Canada many are taking this view, and of late the *Canadian Baptist* has really an advent tone which is quite refreshing. We cannot but believe that God is leading these men, and that as time goes on, and the fulfillments of prophecy become more and more marked, many who are not now clear in all the light will then see it, and will be led to "keep the commandments of God and the faith of Jesus."

At the last the whole world will be divided into two parties,—those who serve God, and those who serve him not; and those who serve him not will be worshipers of the beast (the papacy), either directly or through some similar system of iniquity patterned after it. The lines are being drawn, and they will be drawn closer and closer until the end. Everywhere there are those who fear God, and as his truth for this time is brought to their understanding, they will embrace it. When God works, much will be done, and we may therefore expect great things of God, and a rapid increase of the message and a reception of the same by ministers and people in the near future. Those who really feel to cry, "Behold, he cometh!" will be in earnest in their preparation to meet him so that they can be approved of him. And who should be so faithful as those whom God has taught the special truth for this time? Brethren and sisters, is the Lord's near coming a reality to us? Are we all the children of the light and of the day? "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown."

M. E. K.