

"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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SEEING HIM WHO IS INVISIBLE.

WORKMAN of God, O lose not heart,
 But learn what God is like;
 And on the darkest battle-field
 Thou shalt know where to strike.

Thrice blessed is he to whom is given
 The instinct that can tell
 That God is on the field, when he
 Is most invisible.

Blest too is he who can divine
 Where truth and justice lie,
 Who dares to take the side that seems
 Wrong to man's blinded eye.

For right is right, since God is God,
 And right the day must win;
 To doubt would be disloyalty,
 To falter would be sin.

— Frederick W. Faber.

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.

WHO ARE PARTNERS WITH CHRIST?

BY MRS. E. G. WHITE.

I WOULD have you all realize that each one of us is responsible for making the best use of our time, for improving our opportunities to their utmost, and for being helpful in every way possible, that we may be laborers together with God. How much we lose by shirking responsibilities! What makes the blacksmith's arm so strong?—It is wielding the heavy sledge. It is by exercise that the muscles become strong. All who have enlisted under the banner of Jesus Christ are reckoned as soldiers of the cross of Christ. They have a part to act in the daily warfare against sin and Satan, against unrighteousness and selfishness.

Selfishness and slothfulness creep upon us before we are aware, and we are led to forget that we individually have a part to act as Christ's true-hearted soldiers in obeying every order of the Captain of our salvation. We may daily receive aid and comfort in the warfare in which we are called to engage. But many are in a sleepy spiritual condition, and do not realize that they have a part to act in the work of the Lord. While some have been privileged to eat of the bread of life and drink of the living waters, others have been pressed with the responsibility of considering weighty questions that involve the progress and prosperity of the cause. This is no trifling matter, and this heavy burden of responsibility should not be left to be borne by a few workers, while others feel

no burden upon them except to criticise the plans devised. What is the part that you who claim to believe the truth should act in reference to those who carry the burden of the work?—It is your part to hold up the hands of the burden-bearers, as Aaron and Hur held up the hands of Moses.

The weaknesses of humanity are upon us all, and no one is able to lay hold of the great responsibilities of the Lord's work unless he is sustained by divine power. Without wisdom from God, grave mistakes will be made that will greatly retard the progress of the work. It is the duty of those who believe the truth most earnestly to seek the Lord in prayer for those who are called to fill important positions of trust, that those engaged in committees and councils may be greatly blessed of God; that they may have unity of thought in arriving at the best methods of pushing on the work, and may secure the co-operation of all in carrying out the plans that have been devised to build up the cause of God.

The question with each one of those who have received the message for this time should be, What can I individually do to advance the truth? Ask God to open the way, that you may have a share in the work that Jesus is doing, and labor with him for the salvation of perishing souls. Let the people pray for the men whom their votes place in office. Let them ask God to grant them wisdom from heaven, in order that they may do their duties wisely and well, and be enabled to plan with that wisdom God has promised to give to those that ask him for wisdom. The Lord Jesus came to the world in order to represent to his workers the spirit that should actuate them, and the best methods whereby they should do his work.

We are in a world where temptation to evil is on every hand. Satan is ruler in his kingdom of darkness. In the world are oppression, want, hunger, and woe. The street children, who are pinched with hunger, shivering with cold, and neglected, have a most pitiful history. Many in our world know nothing save hard work and poverty; and yet this class is not the most unhappy. The greatest unhappiness exists among those who are supposed to have every want supplied, but who are living useless, selfish lives, whose souls are stained with sin. Because of their circumstances it is often hard to reach them. Through selfishness, through the vanity of riches, the higher, nobler qualities of the soul have been paralyzed, and they have become calloused and hardened to the woe and wretchedness of the world, and their sinful indifference testifies that they are not laborers together with God, not junior partners with Christ in his great enterprise of redeeming a lost race from wretchedness and despair.

God has given to men the privilege of becoming instrumentalities in co-operation with divine agencies in the work of redeeming the lost from oppression, degradation, and sin. He will accept warm hearts and willing hands to be laborers together with himself. Men, women, and children are wanted to enlist in this army of Christian endeavor. The Lord calls for soldiers who will not fail nor be discouraged; but who will accept

the work with all its disagreeable features. He would have us all take Christ for our pattern.

Jesus calls for rich and poor to unite in service together. What a transformation of character would be seen upon those who have lived simply to please themselves, were their hearts touched with the love of Christ! What a change would be wrought in the life and actions of the wealthy who have consulted but their own ease, should they feel the power of redeeming love! They would then minister to those who need their help. They would then see the necessity of helping the youth to obtain an education, so that they might be fitted to go forth and labor for those who are near and those who are far off. But the selfish, pampered, spoiled children of fashion are miserably unhappy. Their lives are unsatisfactory, because they are depressed with a sense of their uselessness. Had it been their lot to be poor, and to be under the necessity of earning their own livelihood, they would have been far happier. God has given to rich and poor a work to do in blessing others.

After the fall of man, it cost our heavenly Father an infinite price to provide a way to prevent the defaced image of God in man being wholly obliterated, and to provide for the restoration of that image in the soul: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Then will you neglect your God-given capabilities? Will you fail to improve upon the talents that have been bestowed upon you by Heaven? Will you lightly regard the advantages of another trial, another probation, in which it is to be decided whether or not you will have eternal life? Will you trample under foot the great privileges that have been secured to you at infinite cost?

You will meet with strong temptations that will solicit your feet to take a downward course; but there are also the strongest inducements set forth to inspire you to be strong, and to quit you like men. It is not in the parade that soldiers are inured to the battle-field. Men of value are those who have encountered and overcome difficulties. Let no one think to attain to high position, to possess estimable traits of character, without making daily, upward progress. To reach the high standard that is placed before you, will call for the taxation of the highest powers, and will require persevering, untiring energy.

THE KINGDOM OF GOD.

BY ELDER I. E. KIMBALL.
(Brattleboro, Vt.)

WICKED spirits are styled in the Scriptures, "the rulers of the darkness of this world." Darkness is used as a symbol of ignorance concerning God and righteousness. The Lord sent Paul to turn men from darkness to light, from the power of Satan unto God. As Satan is the ruler of the darkness of this world, so Christ is the ruler in the kingdom of light. Salvation in Christ is revealed to us in these words: "Now is come salvation, and strength, and the kingdom

of our God, and the power of his Christ." This kingdom of God is opposed to the kingdom of Satan, and the power of Christ is exerted directly against that of Satan; and Satan's power is represented as having been broken, and Satan cast out. Now it is evident that as Satan has reigned unto death, so Christ reigns unto life. Satan's kingdom is a kingdom of darkness. Christ's is a kingdom of light. So Paul speaks of our being "partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

It is, moreover, evident that just as we press into the light, in that proportion we come under the power of Christ, and out from under the power of Satan. Now "the kingdom of God is preached, and every man presseth into it," and the possibility is presented before us of coming wholly out from under the power of Satan. "Nothing shall by any means hurt you;" "I give unto you power . . . over all the power of the enemy." This condition of things is described in the ninety-first psalm. The gospel in its fullness is in this psalm, and all this fullness may be attained by the one who has faith. "All things are possible to him that believeth." It would be simply absurd for one to say that the condition of the one who has set his love upon God, as described in the above psalm, cannot be entered into by each one of us. When are God's people to realize this wonderful providence, that the angels of God have indeed charge over them, to keep them in all their ways? Just as soon as the people of God merge their lives and their ways wholly into the Lord's. Then they will realize the power of God working in them, working out salvation to them and to every one about them.

Manifestly, in pressing out from under the power of Satan, and into and under the power of Christ, the time comes in our experience when we feel the power of darkness more or less exercised over us, and we lapse back into the old ways indulged in in our ignorance. This condition of things is perfectly described in the vision of the future, and the shaking time shown to us so many years ago.

But the outcome of it is a glorious victory when the power of the Spirit of God works out in a special way the life and liberty of Satan's captives. Who is getting this victory to-day?

"HAVE FAITH IN GOD."

BY ELDER J. P. HENDERSON.
(*Summer, Iowa.*)

LABORERS entering new fields are often troubled as to the probable results. To hold a doubtful opinion would be attributed to a want of faith, while a sanguine expectation of success is liable to partake of personal desire more than what might be the will of God. The proper thing to do is to express faith in God, that whatever is his will may not be hindered. If souls are to embrace the truth as immediate results, well; if the seed is to be sown for a future harvesting, so be it; if the labor is to be nothing more than a warning to those who hear, and the will of God is being accomplished, we are to be content just the same. The successful mechanic is more particular as to how each detail of his work is accomplished than he is as to results, knowing that results will care for themselves. The comfort and pleasure of the laborer are often marred by disappointments; but where there is an abiding faith in God, and a conscious feeling of having performed every known duty to the best of his ability, there will be peace within.

The first requirement is to be efficient; then to seek the will of God and perform it acceptably; and results will follow, just as God designed them. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou know-

est not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

"Clothe yourselves with humility, and patience, and forbearance, and love; and in this condition go about the work God has assigned for you to do." "Honor God by having good thoughts toward others and by doing good deeds to bless others with, and your lives will be filled with holy fragrance." "Life in Christ is a life of restfulness" as well to the laborer as to others. "Only have faith."

PENTECOST.

BY ELDER D. H. LAMSON.
(*North Loup, Nebr.*)

It is often said that Pentecost came in the year of our Saviour's crucifixion on the first day of the week, or Sunday; and there are not a few who claim that it always came on Sunday.

Let us carefully and candidly examine the question. First, How was it determined when Pentecost should come? By turning to Exodus 12, it will be found that the means is at hand by which to understand perfectly this question. Verse 2 says: "This month shall be unto you the beginning of months; it shall be the first month of the year to you." This month, which was to be the beginning of the year, was the month of Abib, and it was to be reckoned from the first moon after the vernal equinox, which would be about the twentieth of our March.

This month was the seventh in the civil year and was called Nisan. The civil year began at the autumnal equinox, governed by the changes of the moon as in the sacred year. All the annual feasts and sabbaths were counted in the sacred year beginning with the month Abib, while all secular pursuits were governed by the civil year. Of course the year, either sacred or civil, would not always begin on the same day of the week, as the beginning of both years was governed by the changes of the moon, so that each successive year would begin on different days of the week. This is made more apparent by the fact that the moon's changes occur regularly in twenty-nine and one-half days, which is not a multiple of seven, the number of days in a week. It can also be seen by consulting any calendar showing the times of the new moon during the year.

Having these facts let us return to Exodus 12: "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house. . . . And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening." Verses 3, 6. The margin says, "Between the two evenings;" that is, when the sun had declined, but before it had set. The setting of the sun would be the beginning of a new day, or the fifteenth day of the month Abib. "And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, whercin they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. . . . And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's Passover. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt, I will execute judgment: . . . and the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." Verses 7, 8, 11-13.

This is the meaning of the Lord's Passover; for the night of the fifteenth day of the month

Abib the Lord passed over the houses of the children of Israel where was seen the blood of the lamb slain between the two evenings, and placed upon the side posts and the upper door post of their houses. This fifteenth day of the month of Abib, in the night of which (the night coming before the day) the children of Israel ate the lamb, roasted with fire, with unleavened bread and bitter herbs, was a *sabbath*, or rest day, in which no manner of work was done. "And in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you." Ex. 12: 16. This does not mean the first day of the week and the seventh day of the week, but the first day of the feast of unleavened bread and the seventh day of the feast of unleavened bread. In successive years this first day of the feast and seventh day of the feast would occur on different days of the week.

Pentecost was always reckoned from the feast of the Passover, or unleavened bread, and it was found in the following way: In Leviticus 23 are these words: "These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the month, at even is the Lord's Passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. In the first day [of the feast] ye shall have a holy convocation: ye shall do no servile work therein." This fifteenth day of Abib, then, was a Sabbath, and the first day of the paschal feast. Verses 4-7.

Again the Lord says to Moses: "When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it." Verses 10, 11. This sabbath was not the seventh-day Sabbath, the regularly recurring weekly rest of God, but the morrow after this first sabbath of the feast of the Passover; namely, on the sixteenth day of Nisan, or Abib.

Now please notice verses 15 and 16: "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete, even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord."

Again: these seven sabbaths that are to be complete are not, as some suppose, seven seventh-day sabbaths, but seven weeks of days, or forty-nine complete days; and on the morrow after the forty-ninth day was to be the feast of Pentecost. Pentecost, from *pentekonta*, means fiftieth.

I trust all have seen, from the statements made and scriptures quoted, how Pentecost was determined. Coming down now to our Saviour's time, it must be supposed that he knew when to eat the Passover, and when in the year of his death, occurred the first day of the feast of unleavened bread. Matt. 26: 17-19 reads: "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the Passover."

This must have been on the fourteenth day of the month Abib. Matthew further states, "Now when the even was come, he sat down with the twelve."

The fourteenth day of the month Abib was the preparation day for the Passover. The un-

leavened bread was prepared and the Passover killed that day. Leaven was to be put away on the fifteenth-day, and for seven days no leaven was to be in the houses of the people. Luke says: "Then came the day of unleavened bread, when the Passover must be killed." As we have been wont to reckon, this was on Thursday, the fifth day of the week. The following day was Friday, the preparation for the Sabbath of the Lord. This day certainly could not have been the preparation for the Passover, as the Passover was eaten the night before. The day of the crucifixion was the preparation for the Sabbath of the Lord, and was also the first day of the feast of unleavened bread, and a sabbath, as is seen by referring to Ex. 12:16. It was the morrow after this Passover sabbath, the first day of the feast of unleavened bread, that the wave sheaf was to be offered. This day was Friday, the fifteenth day of the month of Abib. The morrow after of course would be the seventh-day Sabbath, the sixteenth of Nisan, or Abib. Counting forty-nine days, or seven weeks complete, the fiftieth day would fall on the Sabbath.

This is the reasoning in harmony with Olshausen, Dr. Barnes, Hackett, and others, and it seems to be just. If this reasoning be correct, and I believe it to be, then Pentecost came in the year of the Saviour's death on the Sabbath of the Lord, the seventh day of the week. It seems exceedingly appropriate that it should be so, and that the day which for four thousand years had been the stated day for divine worship should be thus honored.

FAITH.

BY AUGUST KUNZ.
(Battle Creek, Mich.)

THE apostle Paul says: "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17. But hearing also includes intelligent reading of the Scriptures; and these contain, as the word of God, the sure foundation of all true faith. Hence we must, in order to grow strong in the faith, become first "mighty in the Scriptures;" that is, make their precious promises and their contents in general as thoroughly and fully as possible our own. If we closely examine the lives of those who have been the bright and shining lights of any age or country in religious and moral reforms, we find that in most cases their faith and their thorough knowledge of the sacred Scriptures were the grand secret of their success or their power. Bright among these shine the great Reformers and the translators of the Scriptures. But there were many others besides these who made the study of the Scriptures their favorite occupation, and made a grand success of life. Erasmus says of Jerome (340-420 A. D.), the most erudite and scholarly among the fathers of the Latin Church: "Who, like him, ever learned the entire Scriptures by heart, or could meditate in the same as he did?" Meranchthon, who critically revised Luther's translation of the Holy Scriptures, and was quite generally considered one of the most learned and pious men of his time, knew the entire New Testament in the original Greek by heart. Many of the Waldenses could recite large portions of the New Testament and the Psalms in their mother tongue, from memory. The late Elder J. N. Andrews, of our own faith, read the Scriptures through consecutively thirty-two times, aside from very extensive reading and study of the same by topics, or subjects.

It is said of George Müller, of Bristol, Eng., that he read the Bible through, chapter by chapter, more than one hundred times. And need one wonder, then, that he by so doing developed a faith that gradually came to embrace several thousand orphans for whom, though without any means whatever himself, he obtained, through prayer, daily food, raiment, and shelter from

Him that notices even the sparrow's fall? On the other hand, can we wonder that people who daily store their minds with newspaper pabulum, novelistic trash, political husks, and gossiping chaff, continually have to lament and bemoan the weakness and dimness of their faith? What will you store in your mind, hereafter, dear reader? Shall it be the last-mentioned innutritious kinds of food, or the wholesome and nourishing meat and drink of the sacred Scriptures? For "these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

THE WAITING ONES.

THERE are some among the blessed,
Waiting, watching every day,
Peering through the misty shadows
To the clear and lighted way;
Listening in the dusky twilight,
Waiting even in the night,
'Mid the toil and heat of noonday,
Bending forward to the light.

And they speak in eager whispers —
"Can we see His chariot yet?"
"Will the Master come this evening?"
"Will the heavenly Friend forget?"
So they stand, these earnest servants,
Waiting, watching evermore
For the clouds to part asunder
And reveal the open door.

But they take their daily duties,
And perform them as for Him;
And they read his loving message
When their eyes are tired and dim.
They are living lives of blessing —
Lives of love for his dear sake,
While they wait with eager longing
For the morn of joy to break.

— *Christian Advocate.*

WHAT IS SPIRITUALISM?

BY CHAS. F. WILCOX.
(Battle Creek, Mich.)

(Continued.)

THERE is positive Bible evidence that there is no spirit of man that is conscious between death and the resurrection. There are spirits, many of them, too, that visit mankind here upon the earth, but they are not the souls of the dead. These spirits are angels that were created long before this earth was made. They were all made perfect and holy, but being free moral agents, the choice of sinning against God was given them just the same as it was given to man. Lucifer, Son of the Morning, the light-bringer, was the leader in this deflection from the path of holiness. He stood as the covering cherub by the throne of God. He was perfect in all his ways, till iniquity was found in him. He was not created to sin, but its blinding influence came in through pride in beholding his exceeding great beauty and brightness. Isa. 14:12-15. His desire to stand in a higher position than God had placed him, was shared in by many of the heavenly host, and with him they fell. These angels are spirits. And these spirits are the spirits manifested in the real manifestations of modern Spiritualism. They assume the appearance of those who have lived among men; and since men generally have already been led to believe in the natural immortality of the soul, they have no defense against this deception of the devils.

As these evil angels come purporting to be the spirits of the dead, they give most convincing evidences to show that they are truly the friends of those to whom they appear. They show an intimate acquaintance with every detail of the individual's past experience and life, often relating incidents and circumstances unknown to any but the one who is dead and the one to whom the spirit appears. This looks on the face of it to be good evidence that the spirits of the de-

parted do indeed return to earth and communicate with the sorrowing survivors. But it is all a gross deception.

The whole fabric of spiritualistic teaching is contrary to the Bible. From the days of old, God has most positively forbidden his children having anything to do with those who have familiar spirits. When Israel was to come into the land of promise, God told them that the heathen were driven out before them because they consulted with familiar spirits, practiced necromancy, and were wizards and charmers. All these things were an abomination unto the Lord, and he cast the heathen out because of it, and then straitly charged his chosen people not to follow after these heathen practices. The Bible record of this matter can be found in Deut. 18:9-14; Lev. 19:31; 20:6; 1 Chron. 10:13, 14; Isa. 8:19. Many other references could be given, but these are sufficient to show how God regards Spiritualism. Ancient necromancy, witchcraft, divination, soothsaying, and modern Spiritualism are all the same. The manifestations may differ a little to agree with the times, but it is all from the same source. Satan comes to those who will allow it, and converses with them; and not a few within the ranks of these poor deluded and ensnared mortals, know that they are holding converse with devils. But having given themselves over, they are powerless to escape. None but Jesus Christ can possibly rescue them from this awful deception.

Every miracle that God has ever seen fit to work, in order to give mankind confidence in his power to save sinners from eternal death, will be counterfeited by Satan under modern Spiritualism. I will quote a few scriptures to show how completely this will be done. In the second chapter of second Thessalonians we have an account of Satan's working just before the coming of Christ. He is to work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." Verses 9, 10.

Another testimony of this miracle-working power is found in the thirteenth chapter of Revelation. It is there written that "he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." Verses 13, 14. This test by fire was used in the time of Elijah. Here, in the line of prophecy we have quoted from, it is plainly foretold that a power contrary to God, ready to put his children to death, will do this very thing. The world will be deceived by this miracle, truly thinking all the time that it is God again answering by fire as in the days of old. The test to-day is not by miracles at all; it is "to the law and to the testimony." God's law and testimony as given to us in the Bible are the final standard to which every manifestation is to be brought. If they do not agree with the word of God, they are counterfeit and dangerous. Satan will work with startling wonders, and if we accept the evidences presented to the eye and ear, we are sure to be snared and taken by the Devil. God has given us his word as the supreme authority, and this can only be received by faith. Sight cannot discern the truth. The understanding is not equal to the task. But when the word is accepted in simple faith, God will cause us to see and know the truth; for the eyes of our understanding will be enlightened; the ears will catch the sound of holy angel voices saying, This is the way, walk ye in it; and reason will find infinite depths of wisdom for its greatest expansion and exercise. Truth as given in the Bible is in perfect accord with the highest reason, and never contrary to true reason and logic.

Christ himself has warned us that "there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they should deceive the

very elect." Matt. 24 : 24. And John also says that there are to be "the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16 : 14. From these and many other passages we see that Satan is to work with marvelous skill and consummate design in the final effort to overthrow the word of salvation through Jesus Christ.

(Concluded in next number.)

"WITHOUT ARE DOGS."

BY ELDER F. D. STARR.

(Battle Creek, Mich.)

It is to be occasionally noticed that people are found who seem never to have imagined that there was anything out of place in having a member of the canine species enter and remain in the house of God, to lie down or move about at liberty during the time of worship. It is perhaps true that some who are at fault in this matter would feel grieved if any one should suggest to them that it is not the proper thing to allow their pet quadrupeds to be present in the house dedicated to the Lord, especially during the time that divine services are in progress.

Nevertheless, there are sufficient reasons why the presence of a dog in the house of God, or where his worship is being conducted, should not be tolerated. In the first place, a dog is an unclean animal. For an Israelite anciently to have offered an animal of this class as a sacrifice, would have been equivalent to sacrificing a hog. Throughout the Scriptures we find that the dog is mentioned as being an animal representing a vile class of persons. In Phil. 3 : 2 we read: "Beware of dogs, beware of evil workers, beware of the concision." Whether this is to be taken literally or figuratively does not particularly matter as far as the subject under consideration is concerned. If literally, then nowhere is the apostle's injunction more in place than in the house of God; to carry out his instruction, dogs would have to be excluded from the place. If he means it in a symbolical sense, then it is equally forcible in showing that no more fit representative of an evil person could be found than the dog.

The place for dogs is mentioned in Rev. 22 : 15: "For *without* are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." This shows the class with which the dog is enumerated, and also the place where he belongs. His place is without; it is never within the sanctuary of the Lord. It was anciently an act of sacrilege to give that which was holy unto the dogs. The abhorrence of the Lord to the association of a dog with sanctuary services was so great that Israel was positively forbidden to bring the price of a dog within the house of the Lord in payment of a vow. Deut. 23 : 18. The reader will see by reference to this text that "the price of a dog" is associated with the revenue from one of the most detestable and degrading crimes that has ever polluted the earth. There are no reasons in this case for supposing that it means anything else than simply what it says. And if it means something else, it at least shows the low class of objects with which the dog is associated.

Again: there is another very urgent reason, aside from all this, why the presence of a dog in the house of the Lord is obnoxious. The dog is a dangerous animal. To confirm my statement in this matter I would refer the reader to a little pamphlet containing a report of two cases of hydrophobia, by G. W. McCaskey, A. M., M. D. In concluding his treatise upon this dread disease, the author says: "Human rabies in this country is almost invariably con-

tracted from dogs. Now, if rabies may continually exist among animals liable to communicate the disease to dogs, then the constant presence of unmuzzled dogs on our streets, in our yards, in our houses, constitutes a standing danger which may at any time produce disastrous consequences upon human life. This danger can be averted, and human rabies practically stamped out of existence by either annihilating dogs or keeping them muzzled. One cannot help reflecting upon the significant and menacing fact that a case of hydrophobia may arise in a community like a clap of thunder out of a clear sky. It is impossible to tell who, or how soon will be the next victim of a disease which has in its *ensemble* no counterpart of terror in the entire nosological list. Is it not time that something should be done? If it is too much trouble to keep the dogs muzzled, then dispense with the dogs."

An amount of valuable information upon this subject can be found in Dr. J. H. Kellogg's "Home Hand-Book." The author says: "Owing to the almost hopeless character of this affection, prevention of the disease is of the utmost importance. This can only be effected by the enforcement of stringent laws against keeping all dogs. The practice of raising dogs as pets is really a reprehensible one. Cases are known in which persons have contracted hydrophobia through the licking of the hand by a dog afterward shown to be mad."

It will be seen by the authorities already quoted that no one in the presence of a dog is absolutely safe from this source of danger, and in the house of the Lord, where all is supposed to be peace and quiet, with no unnecessary disturbing element, the presence of an animal whose dangerous contact with any in the room is likely to occur without warning at any moment, is certainly too improper a feature in a religious meeting to be tolerated at all, and one which can easily be avoided if all concerned will pay attention to the word of God, to the rules of propriety, and to the best interests of their fellow-beings in this matter.

PSALM 104 : 34.

BY E. E. H.
(Akron, Ind.)

"My meditation of him shall be sweet" when I consider his chastenings; for "blessed is the man whom thou chastenest, O Lord." Of all the statements of holy writ this may seem the strangest and most difficult to understand,—indeed, we may never understand it in this life; but to the child of God it is sufficient to know that God knows. Hear his voice saying, "As many as I love, I rebuke and chasten." Henceforth, therefore, O my soul, accept trials as love-tokens; chastisement is the family badge, the family pledge, the family privilege! "To you it is given to suffer." Says one, "Troubles are in God's catalogue of mercies;" and another says: "Afflictions are God's hired laborers to break the clods and plow the land."

Believer, is the hand of God heavy upon thee? Has he been breaking thy cisterns? withering thy gourds? poisoning thy sweetest fountains of earthly bliss? Are the world's bright spots outnumbered by the dreary? Has one tear been following another in quick succession? Thou mayest have to tell, perhaps, of a varied experience of trials. Every tender point touched,—sickness, bereavement, poverty,—all! If thou art a child of God, there is no exemption from the "household discipline."

How often through dark nights of sorrow, when perhaps earth-friends were few, we have felt "discouraged because of the way." In bitterness of spirit we have said with desponding Zion, "The Lord hath forsaken me;" or with the discouraged prophet, "O Lord, take away my life; for I am not better than my fathers."

But the Christian has his consolations, and they are strong consolations. The still, small voice mingles with the hurricane and the storm. The bush burns with fire, but the great God is in the bush, and therefore it is indestructible! "The Lord liveth, and blessed be my rock; and let the God of my salvation be exalted!" Earthly consolations may help to dry one tear, but another is ready to flow; God dries all. There is no want in the aching voids of the sinner's heart but he can supply. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." By faith we look up and behold at the right hand of God, our great High Priest, yea, a mighty "Prince," having power with God, and prevailing—whose prayers without ceasing ascend from his lips in behalf of his people. When Satan seeks "to sift" them on earth, His upholding power protects them in heaven! When temptation assails them on earth, the true Moses on the mount, with hands that never "grow heavy" makes them "more than conquerors." When trial threatens to prostrate them, he identifies himself with the sufferers. He points to his own sorrows, to show them how light are the heaviest of earth's sorrows. Even over the gloomy portals of the grave, he can write, "Blessed are the dead!" My soul, art thou now weary? desponding? is some cross heavy on thee? Be still. He will make his grace sufficient for thee. If he has allured thee into the wilderness, it is that he may speak comfortably unto thee. Soon he who is our life will appear—

"When that glad day shall come
That ends earth's night of pain,
Through grace I shall escape the tomb,
And life eternal gain;
Then knowing as I'm known,
How shall I love that word,
And oft repeat before the throne,
'Forever with the Lord!'

"My Father's house on high,
Home of my soul, how near
At times by faith's aspiring eye
Thy golden gates appear!
Ah, then my spirit faints
To reach the land I love;
The bright inheritance of saints,
Jerusalem above."

OTHER NONAGENARIAN ADVENTISTS.

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

ALREADY I have mentioned in previous numbers of the REVIEW three Sabbatarian Adventists, two of whom were in their ninety-second year and one in his ninety-seventh year. Since publishing the items respecting the foregoing persons, two more cases of a similar character have been brought to my attention. I learn that in New Bedford, Mass., we have a Sabbath-keeping sister who is in her one hundred and second year. She is spoken of as being vigorous in body, and as possessing an active mind. I judge from the information obtained, however, that she has not been an observer of the Sabbath for so long a period as those already mentioned.

Perhaps the case spoken of below is as remarkable as any that has come to our attention so far. I append the letter sent to me by the daughter of the veteran Adventist in question:—

"Unity, N. H., June 20.

"DEAR BROTHER LITTLEJOHN: My father, John G. Jones, is now ninety-eight years and six months old; he will be ninety-nine years old if he lives until Jan. 9. He is well and retains his faculties to a remarkable degree, and is able to do some light work. He embraced the Advent doctrine in the fall of 1842, and has kept the Sabbath forty-three years, and is still a strict observer of it.
MRS. S. M. FREETS."

—"If we keep close to Christ, we shall never find any weight in his yoke."

The Mission Field.

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

COUNTRY AND PEOPLE OF JAPAN.

JAPAN embraces several islands east of Asia. On Jan. 1, 1890, it reported a population of 40,072,020. The Japanese claim that their empire was founded by the Emperor Jimmu, 660 B. C., and that the dynasty founded by him still reigns. The reigning sovereign, or mikado, of Japan, is Mutsuhito, who was born Nov. 3, 1852. He succeeded his father, Feb. 13, 1867. On Feb. 9, 1869, he married Princess Haruko, who was born May 28, 1850. The crown prince is Prince Yoshihito, who was born Aug. 31, 1877. The emperor's palace at Tokio stands on high ground in the western part of the city, and is surrounded by a moat and three walls.

The people are smaller than the Chinese, and are industrious and polite. The Ainos on the island of Yezo are a peculiar people. Rev. George P. Pierson, of Japan, writes: "The language of the Ainos is much like the oldest Tartar language. When they say good-by, they say, '*Popke no okai yan,*' that is, 'May you be kept warm!' Their notion of hell is that of a cold place, and the greatest possible punishment is to be frozen up in a block of ice. In olden times there were three chiefs in every village. Trials were all open, and there was no punishment without conviction, or rather, confession. This confession, in turn, was extorted by requiring prisoners to drink a tub of cold water. Women were tried by mixing tobacco ashes and water, which they were made to drink. If they could endure this, they were counted innocent; if not, they were adjudged guilty. The murderer, under the government of the Ainos, was punished by maiming. Widows had to mourn seven years before they were permitted to remarry. This mourning was evidenced by wearing the clothing inside out. The clothing was made of the inside bark of the elm tree."

Rev. D. S. Spencer writes: "In intellectual powers the Japanese will compare favorably with the citizens of any other country. In general mental make-up they are not unlike the French people, though differing from them in some points. But the standings taken by Japanese students in the colleges and universities of Europe and America as well as in their own land, show that there is in these Japanese youth good timber to work upon. The physical condition of the Japanese is not what one might wish, and is said to be retrograding. The average male Japanese is about five feet two inches in height, and weighs about one hundred and twenty pounds, and has not a strong constitution. Between the Japanese male and female is about the same difference as between the American male and female. But the Japanese does not know how to care for his body. The missionary in Japan, whatever his special work may be, has a great duty to perform in teaching the Japanese around him how to take care of what strength they have and save further retrograding."

A recent writer notes the strangeness of Japanese customs and methods of work. They pull their tools where we push them. Their ladies walk with their toes in, ours with them out. We put on our overcoats, keeping our arms somewhere below our heads; they thrust their arms up as if putting on a night-gown. We sleep on the mattress and pull the quilts over us, they sleep on a quilt and pull the mattress over them. We have corns on our toes, they have beans on their heels. A western bridegroom goes to his bride, here she goes to him. An American employs so many hands, here they employ so many feet. We bathe in the morning, they take their tub in the evening. We speak with sobered face of the death of a near relative, they refer to the fact with a gentle laugh. The

family name comes first with them, and last with us.

There is a universal social compact in Japan to make life pleasant by politeness. Everybody is more or less well-bred, and hates the man or woman who is *yakamashu*—noisy, uncivil, or exigent. People who lose their temper are always in a hurry, bang doors, swear, and "swagger," find themselves out of place in a land where the lowest coolie learns and practices an ancient courtesy from the time when he wabbles about as a baby upon his mother's back. Therefore, to be treated well in Japan, as perhaps, indeed, elsewhere, you must treat everybody, including your domestics, well; and then you will enjoy the most pleasant and willing service. Your cook will doubtless cheat you a little; your jinrikisha man will now and then take too much *saké*; the musmu and the boy's wife will gossip all over the place everything you do; and the gardener and the coachman will fight cocks in the yard when your back is turned; but if conscious of your own, you can forgive the little sins of others. You can hardly fail to become closely attached to the quiet, soft-voiced, pleasant people, who, as soon as they have learned your ways, will take real pleasure in making life agreeable to you.

A correspondent in Japan writes: "Japan furnishes an example that tells largely in favor of a vegetarian diet. That the Japanese are a people of muscle and great physical endurance is apparent on every hand. The specimens of muscular development shown in the build and structure of the working classes, are evidences of great strength and hardiness. The diet of these men is entirely of vegetables and fish, and they are very economical feeders at that. The quantity of food they require, or at least the quantity they eat is astonishingly small when compared with the food devoured by the meat-eaters from the western world. The amount of manual labor they perform is simply prodigious. The coolies who take the place of, and who do the work for which oxen and horses are utilized elsewhere, are about as strong and can accomplish about as much heavy work as the beasts of burden they take the place of. They are possessed of immense power of limb, being able to pull loads that would be considered as much as any ordinary draught animal could draw. It is wonderful to see them walking away with the heavy loads they easily move; and as carriers of burdens upon the shoulder they are capable of startling achievements. Seemingly their frames are as tough as steel, not susceptible of cold or intense heat—going thinly clad in freezing weather, and not shrinking from the sun in its most oppressive season. Short in stature, compact in build, with well-expanded chest, limbs of shapely mold, with muscles of iron endurance, small extremities, delicate ankles, they are a marvel of strength. Some of these men have a mass of muscle in their lower limbs such as are seen delineated in the cuts of the gladiators of old Rome. And it must be remembered that these men are from necessity the least able to indulge in unlimited quantities of their peculiar food of all the people in the land. They illustrate the lesson that strength and endurance may exist on a light and scanty diet of rice and vegetables, together with fish. The jinrikisha men are not so heavily molded, being of much slighter build, but they are also full of muscle though not so prodigally developed. The fatigue these men undergo and withstand can be partially estimated when it is remembered that it is not considered an extraordinary feat for them to travel forty miles a day with their seated passenger. No matter how hot it may be, while the passenger is complaining of the heat, and is being whirled along and protected by his umbrella from the rays of the sun, the motive power never flags. The jinrikisha man keeps up a pace like a deer, his body generally bare to the sun, being guiltless of clothing that could inconvenience the free movement of the body or limbs.

He takes the slightest quantity of refreshment while on the road—a cup of tea and modicum of rice being the extent of his gormandizing during the travel. And they repeat these exploits day after day, never eating meat."—*Gospel in all Lands.*

Special Mention.

THE PARTITION OF AFRICA.

A HUMORIST has said that years ago the Africans were taken from Africa, but now Africa is being taken from the Africans. Illustrating this division and partition of Africa, a Berlin paper prints a cartoon of John Bull mounted on a swift horse, and another man, presumably representing Germany, seated upon a camel, both of whom are making a frantic dash for the interior of Africa. In their rear the khedive of Egypt, astride the Great Sphinx, is belaboring its sides with a stick, but makes no progress.

But there are more nations than England and Germany that are interested parties in this division of Africa. France, Spain, Portugal, and Italy each have an interest in Africa, which they are determined to secure. England, in the exercise of her usual wide-awake, aggressive, colonial policy, has the chief hold in African affairs. She has virtual control of Egypt. Then in the south she has been making an aggressive fight for more territory these many years. Lately she has been particularly successful. Under the able statesmanship of Sir Cecil Rhodes, England has, during the past few years and particularly during the last year, made great inroads upon the interior, carving out for herself vast tracts of country larger than the whole United Kingdom. The war waged against the Matabeles was the last of a series of advances of this character. It is evidently the object of Mr. Rhodes to build up a great British empire in Africa; and he seems to be possessed of all the natural qualifications necessary to accomplish this purpose. Such remarkable success has not failed to inflame the jealousy of the other powers. The Orange Free State and Transvaal feel that England has overreached them, and taken by force that country which was their natural field of expansion. A strong feeling of antipathy is therefore engendered between the colony of Good Hope and the thrifty Dutchmen of the Orange Free State and of the Transvaal, who in 1835 left the cape which England had seized, and retired farther into the interior to establish governments of their own. Lately this feeling is intensified because Englishmen in the Free State have refused to perform military service.

The last effort of Lord Roseberry to gain an advantage for England has proved abortive. By a treaty with the Congo Free State, Great Britain was given sufficient territory on the west side of the Congo Free State so that the English possessions could extend in one unbroken line from the Cape of Good Hope northward through the newly-acquired territories of Mashonaland and Matabeleland through Uganda and by way of the Nile valley to Egypt. This was regarded as a great feat of statesmanship. But two very formidable powers, France and Germany, which also have interests in Africa, protested most vigorously against this action. England has appeared to be willing to allow Germany territory in Africa, with the evident hope that she might have an ally in that quarter

against France, but upon the first disputed question Germany sided with France.

The latter country has interests in Africa, almost as great as her neighbor across the channel. Senegambia, Algeria, and large portions of the Sahara and the Soudan are hers; and dreams of the acquisition of Morocco and the establishment of another empire in Africa greater than *la Belle France* flit through the heads of the Frenchmen. France therefore protested with great vehemence against the union of the English possessions of the north and south of Africa. M. Hanataux, the French minister of foreign affairs, declares that as the Congo Free State is a creature of the European powers, she cannot make a treaty with *one* of the powers without the consent of *all* the powers by whom she was made. France is one of those powers, and she will never consent; and therefore the new treaty between the Congo Free State and England is void until France gives her consent. There is much force and logic in this claim. England has therefore been compelled to recede from the treaty, and to content herself with the permission to erect a telegraph line connecting her African dominions.

Although this question may be amicably settled, there is still room for serious complications in the partition of Africa. The country is so vast, the boundaries so poorly defined, and the desire of each country so great to get all it can, that difficulties, contentions, and perhaps wars may yet be seen before the Dark Continent will have been entirely portioned out, and all the relations of one power to another clearly defined. The English and French troops have had some bloody collisions, which, had they occurred years in the past, would have resulted in war.

Meanwhile the missionaries are doing what they can for Africa. While colonization schemes, ambition for power, and greed of gain are influencing the various nations which are carving up Africa as several boys would divide a watermelon, the heralds of the cross are threading the dark mazes of this benighted land, to make known to those who sit in darkness the saving power of the gospel. And it is good to know that they are generally well received, and the people, who, for long centuries have been in darkness, are being gradually raised to a better life.

M. E. K.

THE PRESIDENT'S PROCLAMATION.

FOLLOWING is the proclamation of President Cleveland in reference to the great strike and the trouble that has arisen from it:—

"Whereas, By reason of unlawful obstructions, combinations, and assemblages of persons, it has become impracticable in the judgment of the President to enforce by the ordinary course of judicial proceedings the laws of the United States within the State of Illinois and especially in the city of Chicago within said State; and,—

"Whereas, That for the purpose of enforcing the faithful execution of the laws of the United States, and protecting its property and removing obstructions to the United States mail in the State and city aforesaid, the President has employed a part of the military forces of the United States,—

"Now, therefore, I, Grover Cleveland, President of the United States, do hereby admonish all good citizens and all persons who may be or may come within the State and city aforesaid, against aiding, countenancing, or taking any part in such unlawful obstructions, combinations, and assemblages; and hereby warn all persons engaged in, or in any way connected with, such unlawful obstructions, combinations, and assemblages, to disperse and retire peaceably to their respective abodes on or before twelve o'clock noon, on the ninth day of July instant.

"Those who disregard this warning and persist in taking part with a riotous mob in forcibly resisting and obstructing the execution of the laws of the United States, or interfering with the functions of the govern-

ment, or destroying and attempting to destroy the property belonging to the United States or under its protection, cannot be regarded otherwise than as public enemies.

"Troops employed against such a riotous mob will act with all moderation and forbearance consistent with the accomplishment of the desired end, but the necessities that confront them will not with certainty permit discrimination between guilty participants and those who are mingled with them from curiosity and without criminal intent. The only safe course, therefore, for those not actually unlawfully participating, is to abide at their homes or at least not to be found in the neighborhood of riotous assemblages.

"While there will be no hesitation or vacillation in the decisive treatment of the guilty, this warning is especially intended to protect and save the innocent.

"In testimony whereof I hereunto set my hand and cause the seal of the United States to be hereto affixed.

"Done at the city of Washington this eighth day of July in the year of our Lord one thousand eight hundred and ninety-four, and of the independence of the United States of America the one hundred and eighteenth.

[Signed.]

GROVER CLEVELAND.

By the President,

W. Q. GRESHAM, Secretary of State."

ANOTHER WEEK OF THE STRIKE.

ANOTHER week of the great strike has passed, and the settlement of the difficulties has not yet been reached. We say strike, but perhaps rebellion might be a better term to apply to some phases of this trouble. Since last week many stirring events have occurred. Great mobs of rioters have arisen in Chicago and the surrounding suburbs, and all law and order have been set at defiance. The railroad traffic at Chicago has been nearly paralyzed, and the losses to all kinds of business have been incalculable. Not content with inflicting these indirect losses which fall upon the whole people as well as upon the railroads, the property of the various roads was attacked and destroyed in the most wanton manner. Miles of cars were set on fire, and robbery and arson walked hand in hand. In this work of devastation women also took an active part. With torches made of the waste used to clean engines, well saturated with oil, these women hastened from car to car, setting them on fire, reminding one of the scenes of the French Revolution. Not all of these were strikers; but the whole hoodlum element of Chicago, the foreign and vicious inmates of the slums joined the fray, taking advantage of the occasion to defy the law and secure booty for themselves. The police seemed utterly incapable of restraining them, and probably nothing but the presence of the United States troops prevented the destruction of all the railroad property in the city.

The danger appeared to be so great that President Cleveland ordered troops to Chicago from Fort Leavenworth, Kans., Sackett's Harbor, N. Y., and other places, until at the present time about half of the regular army is in Chicago. All the Illinois State troops are also called out, the larger portion of whom are in Chicago. The governor of Indiana has also called out the militia of that State, and they are acting in concert with the Illinois State troops and the federal troops.

Several encounters have taken place between the United States soldiers and the mobs. The militia and the police have also been in conflict with the strikers. The federal troops were only used to protect government property and to prevent the obstruction of interstate commerce. The government has ordered generals Merritt and Ruger to take possession of the Central and Union Pacific railroads, and to open them up for interstate commerce from California to Omaha.

These vigorous efforts of the government are being felt. The trains are beginning to run

again, and the mails will not longer be delayed.

By a proclamation of President Cleveland the city of Chicago was virtually put under martial law. In this way peace and quietness in Chicago are assured. One of the events of the week is the arrest of Eugene Debs, president of the American Railway Union, by order of the federal court at Chicago. He was released on bail fixed at \$10,000. It now appears probable that union laborers of different organizations will soon stop work, and that a general cessation of labor will take place all over the country.

While the presence of the federal troops has had a quieting effect in Chicago and vicinity, the mining regions of central Illinois are in a turbulent condition. Anarchistic foreign miners are rioting and pillaging in many towns. The State is not able to supply arms and ammunition to the various mayors and sheriffs who are calling for them, and the assistant secretary of war is furnishing them, and these warlike supplies are being sent to Chicago by express.

At the present time the most serious outlook is in California. There are 3000 strikers in Sacramento, nearly all of whom are armed. They have thus far successfully resisted all the efforts of the railroads to move their trains, have defied the police, and overawed the militia. Now an army of about 1000 soldiers and marines, with five batteries of artillery and a troop of cavalry are on the way to disperse them, and a bloody battle is imminent. From all these movements it is certain that the government is displaying much energy, and it is to be hoped that order will soon be secured.

M. E. K.

AN EASTERN WAR CLOUD.

RUMORS of war in distant Corea have been heard for some time. That ancient kingdom consists of a peninsula extending from the east of Asia in a southeasterly direction nearly to the Japanese Islands, from which it is separated by the channel of Corea, which connects the Sea of Japan with the Indian Ocean. Corea has 79,400 square miles, and a population of 8,500,000, and is independent, except that the emperor of China claims a nominal suzerainty over the country. The people resemble both the Chinese and the Japanese. The present difficulties arise from the fact that in 1875 the Japanese made a treaty with Corea, which gave Japan a permanent resident in Corea, and three ports were opened to them; and for this reason Japan claims to have territorial rights in Corea. If Japan did not learn this way of getting a foothold in another country from the nations of western Europe, she certainly has pursued much the same course that they have so often done. Very often they have been successful, but sometimes not so, as the experience of France in Mexico amply proves. The claim of China to a kind of a suzerainty over Corea has generally been acknowledged by the latter country; but now Japan demands that these relations of years between China and Corea shall be severed, and that Corea shall owe the same allegiance to Japan that she has formerly given to China.

To this China strenuously objects, and she has ordered twelve battalions of troops into Corea to prevent its forcible seizure by Japan. The latter country has also sent 8000 soldiers to the disputed territory.

Thus these two ancient nations appear to be rapidly drifting into war with each other. If war should actually occur, we will have the oppor-

tunity to see how these nations will put into use the military knowledge they have learned during the past fifty years, and we shall be the better able to forecast their power in future wars that may arise.

These nations, however, are not to be allowed to settle their difficulties in their own way. The great northern bear, Russia, whose empire now extends over the north of Asia, is preparing to take a part in the conflict. Her territory almost touches Corea on the north, so that practically she has an interest in Corea, and as much right to dabble in Corean affairs as Japan. Now, for the first time, Russia has interfered in the settlement of difficulties between China and Japan, and has positively forbidden Japan to make war on Corea. It is not at all likely that her love for the Coreans or a desire to uphold the integrity of the empire of China is the real cause of this action of Russia. The real reason of the interest taken by Russia in this matter is that the czar thinks that if Corea is to change rulers, Russia and not Japan is the power to whom she should grant her allegiance. Corea, projecting into the warm waters of the Yellow Sea, which opens into the Indian Ocean, will afford Russia not only open ports for her navy, but a commanding position in the affairs of the extreme East, where England has heretofore had things about her own way. Thus the great nations of the present pursue the same course as the nations of the past, each looking for territorial acquisition and advantage of position.

M. E. K.

A NORTH CAROLINA CHEROKEE REPUBLIC.

WHAT are left of the eastern branch of the Cherokee Indians, now numbering about 10,000 persons, live upon a tract known as the Qualla reserve, comprising some 50,000 acres in one of the richest valleys of the western North Carolina mountains, under a perfectly-organized republican government. The reservation lying along the Oona Luffy and Soeo creeks is practically a republic, independent in every way of the State and national governments.

The little republic has a constitution of its own, which provides that the chief's term of office shall be four years, with a salary of \$500 a year, and \$4 a day extra when on the republic's business in Washington. None but a Cherokee of more than thirty-five years of age is eligible to the chieftainship. An assistant chief upon a salary of \$250 a year is one of the national council and performs the duties of the chief in the absence of the latter. In addition, there are three executive advisers and a council comprising two delegates from every one hundred persons of the tribe.

The council is presided over by the chief, who, although he has the veto power, is not at liberty to act in any matter of public policy without the authority of the council. The voting franchise is restricted to every male Indian above sixteen years of age and to white men who have Indian wives.

Under the provisions of the constitution no one is eligible to office who has ever aided or abetted or in any way joined the whites in defrauding the tribe, nor can any person hold office who denies the existence of a God or of a future state of rewards and punishments.

The little republic gets along with a surprisingly small amount of friction. The elections

for chief and assistant chief, corresponding with the positions of president and vice-president of the United States, are usually practically unanimous, and there has never been any disloyalty worthy of notice since the present form of government was inaugurated.—*Atlanta Constitution.*

SUNDAY OBSERVANCE IN EUROPE.

It is generally well known that, of late years, great efforts have been made to secure a better observance of the Lord's day in the cities of Europe. The movement was inaugurated by the late M. Alexandre Lombard, of Geneva. It sprang out of the International Conference of the Evangelical Alliance held in 1861. Great progress has been made in this direction of late years, and the *Evangelical Christendom*, London, thus summarizes what has been accomplished in the principal countries, as gathered from the seventeenth annual report of the English committee:—

“*Belgium.*—The most important movement has been the adoption by the Belgium government of a new rule as to the Sunday delivery of letters.

“All the postage-stamps now issued by the Belgian post-office have printed on them, in English and Flemish, words signifying ‘not to be delivered on Sunday.’ Persons who wish their letters delivered on Sunday must tear off these words. In the case of postal-cards and stamps embossed on envelopes, the words must be crossed out if the sender wishes the card or letter to be delivered on Sunday.

“*France.*—In France, great good is being done by a vigorous society called ‘*Ligue Populaire pour le Repos du Dimanche en France.*’ It issues a monthly periodical, enrolls members, and has the co-operation of such distinguished men as M. Jules Simon, M. Leon Say, M. E. Cheysson, M. de Nordling, and others. In 1892, the government voted 600,000 francs to allow the country postmen one free Sunday a month. Postal-deliveries in Paris are reduced by one half on Sunday.

“*Germany.*—In 1829, a law was passed in Germany to close shops on Sunday. But as the shopkeepers had previously been accustomed to keep open all the day, considerable friction resulted. This led to a compromise, and shops are now allowed to keep open a few hours on Sunday. It is, however, only a temporary concession, and the law is enforced. Recently, a mereantile house employing 120 clerks was fined \$300 for making them work too long on Sunday.

“*Holland.*—The cause of Sunday-rest is making good progress. No newspapers are issued on Sunday.

“*Italy.*—Some progress is seen. A congress of workmen's societies, representing thirty-six towns, held at Milan, in 1892, voted in favor of a law making Sunday-rest obligatory.

“*Russia.*—Post-offices are now open only from twelve to two on Sundays. The government is preparing a law for securing Sunday-rest in the departments of trades, manufactures, and mines.

“*Greece.*—The Metropolitan of Athens and the director of police are taking steps to promote public rest.

“*Norway.*—Marvelous progress is being made. Shops and factories are closed on Sundays. The sale of alcoholic liquors is prohibited from five o'clock on Saturday evening till eight o'clock on Monday morning.

“*Sweden.*—There are only one or two deliveries of letters on Sunday. The crews of vessels are released from unnecessary work on Sundays.

“*Switzerland.*—Nearly all the cantons now have laws to protect the people from Sunday-labor. Newspapers are not printed on Sunday. A railroad recently built from Yverdon to Saint Croix does not run passenger-trains or freight-trains on Sunday.”—*Literary Digest.*

FORECASTS OF WAR.

“WE do not believe that Germany and Austria will remain neutral in the event of a war between England on the one hand and France and Russia on the other. The glorious opportunity to make France a second-rate power, and to drive the Russians back to the frontiers of the Catharines, would be too great. This would be suicidal policy on the part of the German emperor and Kaiser Franz Josef, and none knows better how to ‘take occasion by the hand’ than the grandson of Queen Victoria. He is no fool, and would strike hard into France and Poland when the British fired the first shot at Cherbourg or Toulon. But, supposing the Triple Alliance did remain neutral, what then? The struggle for naval supremacy would be awful; but we have no doubt as to the victory falling, as in the days of yore, to the British. There would be drawn fights at sea, and colonies would be captured and recaptured, but what could England do with her little army? Even assisted by a Belgian army it would be powerless against the French, whose numbers would absorb Belgium as Napoleon did once before. Russia would invade Turkey, Persia, and Afghanistan. If so, Wolseley would be sent with two army corps to defend Turkey in Asia Minor, and strike at the Caspian base, while Sir George White would combat Russia in Afghanistan. Lord Roberts would probably command an Anglo-Belgian army in Flanders, and keep the French employed. The Madras troops and the Australian volunteers would be left to the task of defending Burmah and driving the French out of Siam, while India, China, and the Australian fleets would keep Russian cruisers in check in the vast Pacific. Australia would be safe from the invasion if our fleet cleared the sea of French and Russian ships.”—*Australasian Army and Navy Review.*

A VICTORY FOR RELIGIOUS FREEDOM.

THE passage of the civil marriage bill by the Hungarian House of Magnates is a great triumph for popular government and liberal principles in Hungary. From the moment that the emperor and king, Francis Joseph, approved the attitude of Dr. Wekerle, the Hungarian premier, no other result was possible than that the Magnates should succumb. Had the opponents of the bill in the upper house resisted both king and people, they would have invited a speedy reform in the organization of that branch of the legislature which represents the hierarchy and nobility. It has been a long and bitter contest, and the victory is, therefore, all the more signal. Ecclesiastical privilege is powerfully entrenched in Hungary, and it stubbornly defended the clerical monopoly of marriage.

The Vatican exerted a potent influence against the proposed reform, and the traditional loyalty of the house of Hapsburg to the church was appealed to, and not without temporary effect. But when Francis Joseph yielded, the battle was won, and freedom of religion has taken a stride that will always be memorable in the history of eastern Europe.—*New York Free Press.*

The Review and Herald.

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Letter 4.—Copenhagen.

COPENHAGEN, the capital of Denmark, and the residence of its king, abounds in localities and objects which are of interest to the visitor. The National Museum, a prominent feature of which is its ethnographical department, is worthy of special attention. There one can visit all nations, from arctic regions to southern seas, from adjacent lands to the antipodes, and from ancient times to modern, and see accurate life-size representations of the people, showing their costumes and customs, habits and habitat, as they are to be seen in their native land, together with extensive collections of implements common to their public and private, peaceful and warlike, avocations, and many specimens of their handicraft.

Samples of Chinese products seem to surpass all others in richness of material and cleverness of workmanship. Robes of silk, such as it would be difficult to find outside of the "flowery kingdom," and carvings in metal and ivory of the most marvelous description, are included among these. As an illustration, there may be seen a specimen of carving in ivory wonderful in its conception and more so in its execution. It consists of hollow spheres cut from a solid ball of ivory some four and a half inches in diameter, one inside the other, till they reach the number of sixteen, diminishing, of course, in size until the last and innermost one is about the size of a common nutmeg. These hollow spheres, with the exception of four openings, on four sides, just large enough to work through, each entirely separate from the other, are cut into the finest and most delicate lacework. Such a feat would seem at first thought to be impossible; but the actual presence of the object before our eyes shows what human industry, patience, and skill, in some lands at least, can accomplish.

The Museum of Natural History, connected with the National University, is another very complete and interesting collection of its class. In this is one department devoted to whales, the Danes taking the lead of all nations in the industry of whale fishing. In the separate building containing specimens of this class may be seen a portion of the skeleton of one that was captured off the coast of Greenland in 1867. The huge bones of the jaws of this animal alone measure twenty feet in length by some ten or eleven in width; and the whole skeleton, if it had not been necessary to dismember it, to get it into the building, would have measured one hundred and fifty feet! Surely we need not go back to antediluvian times to find veritable monsters.

Thorwaldsen, the world-renowned Danish sculptor, who died in 1844, has had the honor of having some 500 of his works collected, and a massive building erected in which they constitute a museum by themselves. In the central court of this building is the artist's tomb. Many of his productions have attracted the attention and admiration of Europe. One of them called, "The Ages of Love," produced in 1824, is said to

have so delighted the pope when visiting the sculptor's studio, and so absorbed him in contemplation and admiration, that he forgot to bestow upon the master the customary benediction; which we may console ourselves was no great loss.

Hard by the Thorwaldsen Museum stands the remains of the Christianborg Palace, the former residence of the kings. The present spacious and imposing structure, taking the place of one destroyed in 1794, was completed in 1828, and was itself almost completely destroyed by fire in 1884. It is intended to rebuild it in an altered form; but ten years have passed, and the work is not yet begun. It is an open secret that the work is delayed because the present warlike state of Europe makes such demands upon Denmark to keep up some show of strength and defense, that the poor treasury has not money with which to build the king a palace—a striking commentary upon the nature of our times, and showing that kings, as well as private individuals, have their little annoyances in financial matters.

In a wing which escaped the flames there is a collection of the royal carriages of the kingdom from the earliest times. Some of the older ones look to modern eyes like rude and clumsy affairs, yet with their gold-leaf covering and their solid gold and silver mountings, they were marvels of expense for those days, and contain double the money value of the more modern and showy ones; but whatever the expense, each new king must have what he considered a better outfit than his predecessors. One of the most costly, is one which was presented by the Jews to Frederick VI., in recognition of relief from oppression which he secured to them and the rights he granted them in the kingdom. Another is a carriage reserved exclusively for the czar of Russia when he visits his father-in-law, the king of Denmark. To take a seat inside, upon its immaculate upholstery, was a temptation too great to be resisted, stipulation being made meanwhile with the keeper that his czarship should never know that its sanctity had been invaded by any plebeian presence. One feels it easy to make quite an acquaintance with royalty while traveling in Europe; for the portraits of kings, queens, princes, and others who happen to be born under great titles, and with a gew-gaw called a crown upon their heads, appear in the galleries of art and especially in the exhibitions of waxwork, where their figures stand out in life-size, as if moving and acting in their own palaces, and most of them in this position are far more useful. The present king of Denmark, Christian IX., enjoys quite a unique position in reference to the kings of Europe, being father-in-law of the Prince of Wales, father-in-law of the czar of Russia, father of the king of Greece, and having sons and daughters besides, who are connected with other lines of the reigning houses of Europe.

In an upper room of the same building is a large apartment in which are kept the bridles, saddles, harnesses, and other trappings of bygone days and bygone kings. Some of them date back hundreds of years, and none of them come within the present century. These were once brilliant with gold and silver settings, inwrought ornaments, fringes, and dangling tassels, and one of them is embroidered in a manner so marvelous that it is said that the equal of it cannot now be produced; thus furnishing an example of a "lost art" of comparatively modern times.

The saddle thus embroidered was a gift from the sultan of Turkey.

But age and dust are dimming their luster; and where are they who once went forth with these symbols of rank, in pompous pageant, with lofty looks and haughty heads, and hearts swelling with ridiculous pride? They have long ago mingled with the dust of the earth, while these trappings which tickled for a little while their vanity, are left to excite the curious gaze and jocose remark of the idle visitor,—mute and powerful witnesses to the worthlessness of all earthly greatness. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4.

In front of the ruins of the palace stands a massive equestrian statue of Frederick VII. (1808–1863), upon the pedestal of which is inscribed his motto, "The love of my people is my strength." He was the idol of his people and the founder of the present liberal constitution, in memory of the granting of which the fifth of June has become the Danish national holiday like our Fourth of July. The celebration for this year occurred during our visit to this city, and while it was not accompanied with so much rush and noise and hilarity as the American Fourth, yet the city gave itself up to the recreation of the occasion.

Another familiar object of interest is the Round Tower, standing in about the center of the city, and constituting the rear portion of the church of the Trinity, but having no apparent way of communication with it. It is 116 feet in height, and was built 258 years ago, in the reign of Christian IV. The means by which it is ascended constitutes its peculiar feature. There are inside no stairs or supporting railings, but instead a broad, winding causeway paved with brick and maintaining a uniform grade of ascent till the top is reached. Each story is supported by a succession of spandrel arches, and the whole structure, with the exception of the ascending tunnel, or causeway, which is lighted from the exterior by occasional windows, is of solid masonry. There is not known to be any other structure like it in the world. Peter the Great once drove to the top of this tower with a carriage and four horses. The ascent is comparatively easy, and the view from the summit over the city and the adjacent Swedish coast is very fine. It is said to have been erected at first for a watch-tower, but is not now needed for that purpose, as other higher structures exist in the vicinity. It struck us that it might be effectively used for the execution of state criminals; for if one were inclosed in a barrel and rolled down, he would be thoroughly disposed of by the time he reached the bottom.

In a large building called the "Panoptikon," is to be seen as fine a collection of wax figures as can probably anywhere be found. The subjects embrace the most prominent political and religious characters of Europe as far back as data exist for accurate representations. A prominent group is that of the king of Denmark and his numerous European royal relatives. But what would be of more interest to many, are the sturdy features of Martin Luther and his co-workers in the Reformation, with others who acted a different part in that work, like Cardinal Wolsey and the much-married Henry VIII., of England, and the victims of his heartless and brutal policy.

These references are of course only a glance at

a very few of the many objects of interest to be seen and studied in this city, taken at brief intervals between meetings. But there are other features of the place that one does not have to go out of his way to see. They are everywhere thrust upon one's attention. The first is the drinking habits of the people. It seems to be the universal idea that whatever is drunk must come out of a bottle; and if one were to ask for water except for bathing purposes, it would hardly be known what was wanted. Of course there are mild and temperate drinks, but the most that is used is of the stronger kind. Good water can be had, but many of the people are apparently total strangers to a good draught from nature's own brewery.

The second practice by which one is impressed, is the way in which Sunday is observed. Many stores do a flourishing business all through the day, and fish- and fruit-mongers lift up their stentorian voices in crying their wares through the streets. Excursion trains and pleasure boats are crowded, and depleted churches and overflowing beer-gardens reveal the sentiments of the people as to the religious character of that day. Sunday has here a hard battle to fight if the object is to awaken in the minds of the people any religious regard for the institution; but as this is not the real issue, but rather that of the observance of the true Sabbath, over which the enemy of all truth is waging his warfare, some means will be invented, or boldly seized upon, in this country as in others, to strike a blow at those who have a conscientious regard for the Sabbath of the Lord, through their course on the first day of the week be far more civil than that of many of its professed friends.

A BROAD WORK, AND A DEEP WORK.

WEEK by week the REVIEW and our other periodicals bring us news of the progress and spread of the message which we cherish as the truth designed of God for these last days. A few years ago it was different. Then things seemed to move slowly. Advancement was constantly made, it is true, but it was by slow degrees, so far as surface indications showed. Doubtless the cause was gaining strength, institutions were being built up, and workers were gaining the indispensable knowledge which only experience brings. But the way to carry the work into the large cities had not yet appeared; work in other countries than America was confined to a few struggling missions; and there were whole sections of our country into which it had not entered. As for prosecuting our work in non-Christian countries, that was a problem which many of us were trying to harmonize with the shortness of time. And yet all were anticipating a time when the message with a loud cry should go forth with convicting power to finish its work for the last generation.

Within the last very few years a change has come over the aspects of our work. It is now month by month, instead of year by year, taking on new and larger proportions. Individuals and companies are embracing it, kingdoms are being entered, and it is rapidly being incorporated into the various languages of earth. The prophetic declaration by which the threefold message of warning was long since given to every nation, kindred, tongue, and people, is now a matter of daily fulfillment.

The course through which this work was to pass to its final accomplishment is clearly speci-

fied in prophecy. Those who have heretofore been prosecuting it have understood this course in outline, but every step of advancement has revealed the minute exactness of the prophecy as we have not previously been able to discern it. Thus has our confidence in the genuineness of our work been continually confirmed. And to-day, he who stands squarely with the third angel's message, stands on the surest, the only sure platform that is presented to the people of this generation. It is the unfailing rock of God's truth. It is the work of the Master's own establishing. Its principles are, obedience to all God's holy commands, by the faith of Jesus Christ; the development of a holy character through the grace of God as a preparation for meeting the Son of man and to pass the test of the judgment.

Our work, therefore, is to be directed at two points: the dissemination of the light we have received, that all may make the necessary preparation; and reducing the work to practical experience in our own individual hearts. The prayer of our Saviour was, "Sanctify them through thy truth." The first requisite to this work is that people know the truth. It must be published abroad; and we rejoice that this is being accomplished with such rapidity. In this work we fully recognize the hand of God.

But the other division of our work is one which concerns us personally far more than the other. The mere knowledge, or belief, of the truth saves or benefits no one. The benefits of religion are wholly practical. In order to secure them, religion must become a practical matter with and for each individual. Hence, while we may consistently rejoice in the progress that light and truth are making on their way to all the world, this fact should by no means satisfy us that all is being done that the Lord designs should be done in connection with the work in which we are engaged. He never intended that it should be simply a surface work, bearing only the marks of peculiar denominationalism, and serving only to create another faction in the already discordant religious world. To embrace the doctrines or to bear the name of those who advocate the doctrines peculiar to Seventh-day Adventists, is only a preliminary step to the accomplishment of the real work which the Lord designs to do through the truth for these last days. To embrace the truth or to induce others to do so, is not the end of our efforts; it is only a means by which the real object may be attained.

The character of this work is indicated in various prophetic scriptures. In Rev. 14: 1-5 we have an account of the people who are brought out under this truth. Of them it is there said: "And in their mouth was found no guile: for they are without fault before the throne of God." The Lord by Isaiah speaks of the work for the last days as follows: "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Isa. 13: 12. The prophet Malachi wrote of that same time and work: "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3: 2, 3.

To perform such a work, to develop such a people, is the great object of the third angel's message. To all those who fail to experience this work in their own lives, the message will be

of no benefit, but rather a means of condemnation. To all those for whom this work is done, it must become a close, personal work, involving deep searching of heart, a forsaking of all sin, a humble trust and perfect confidence in God, with entire consecration of all we have and are to his service, subject to his call.

When we as individuals come to this point in our own minds, and with heart and soul reach out for the living God, he will meet us with his mighty grace. Through that grace the Lord will do such a work for the remnant, who refuse the worship of the beast or the reception of his mark, as has never before been done for any people. Here, in the presence of his foes, in sight of men and angels, God will sanctify a people from sin, perfect them in his own righteousness, and fit them for translation without death into his kingdom.

This work is of the greatest possible importance to us. Of what advantage is it if the truth be spread abroad to Africa, Asia, and the islands of the sea, if the heavenly fire has gone out on the altars of our own hearts? We may well rejoice to see the light beaming clearly in foreign lands, but it should cause us deep concern for our individual welfare if that light burns dimly in our own dwellings.

We are thankful to be able to recognize signs of deeper spiritual life in many of our churches. It is high time that this should be the case everywhere. Those hearts which have once glowed with an early love for present truth, instead of lying cold and dormant under stupefying worldly influences, should burn with holy fervor now in view of the rapidly-passing events which admonish us of the shortness of time.

The heavenly agents stand ready to co-operate with us. The Holy Spirit awaits our call. It remains for every one who hopes to see the successful termination of this work to awake out of sleep, cast off the works of darkness, and put on the armor of light. The Lord is graciously calling to his people. He has begun to pour out of his Spirit; he waits for our response to his loving mercy. Let us continue to work and pray for the spread abroad of the light of present truth. Let us as never before seek to have a *deep* work as well as a broad one.

G. C. T.

THE CHARLTON SUNDAY BILL.

FOR several years Mr. Charlton, a member of the Canadian Parliament from the Maritime Provinces, has been laboring to introduce into that body a Sunday bill. It seems somewhat remarkable that a man representing the Liberal party in the Canadian Parliament should be the father and patron of such an illiberal project as the bill in question. Mr. Charlton has failed several times in his efforts to commit the Canadian government to a course of Sunday legislation, but he still keeps up the fight. Those who are seeking to establish a Sunday law in the Dominion are not so fettered in some respects as are those who labor in this country for the same purpose. Here they are obliged to disguise the *religious* Sunday under the *alias* of a *civil* rest day. In Canada this is not necessary. The Sunday legislation proposed by Mr. Charlton and his colleagues, is religious legislation pure and simple. Not even the thinnest gauze or pretense of a civil rest day is thrown over the Canadian Sunday bill. It is a religious bill, in the interests of the "Lord's day." That is to say, the bill is ostensibly for the honor of the Lord

rather than for the interests of the people of Canada. The benefits seen in it for the people by its author are religious benefits.

In a speech made in Parliament, May 20, Mr. Charlton devoted much time to eondemning the Sunday newspaper, which it is one object of his bill to prevent being established in Canada. He had much to say about the Bible, the prayer-book, holy meditation, etc., and his speech on the whole was more like what one would expect to hear from the pulpit of an orthodox church on Sunday, than the speech of a member of Parliament in regard to the evil interests of his constituents.

One remark made by Mr. Charlton cannot be pleasing to those in our country who are so eager to sustain by law what they are pleased to denominate the "*American sabbath*." Speaking of the lax way in which Sunday is observed in the United States, and of the 700 Sunday newspapers printed in this country, Mr. Charlton remarked: "I repeat that we do not want this American institution in Canada." This is terrible! The American religious press and people are crying, "We must sustain the American sabbath!" and just across the line in Canada, the authoritative voice of a member of Parliament, and a most zealous defender of Sunday, exclaims that this American institution is not wanted there! Mr. Charlton evidently wants no American counterfeit of a sabbath in the Dominion. He will have a pure *Canadian* sabbath, or none. Such expressions are valuable, since they show the folly of national sabbaths.

When the Sabbath is recognized as what it truly is, "the Sabbath of the Lord,"—not made by man nor its observance rendered to man, but made by God and rendered to him *alone*,—then this illogical and misleading talk about "your sabbath" and "my sabbath," the European, American, and Canadian sabbaths, will have an end. But that will not be until the prophecy is fulfilled which says, "From . . . one Sabbath to another, shall *all* flesh come to worship before me, saith the Lord." Isa. 66: 23.

M. E. K.

GOD IS LOVE.

God is love. To become acquainted with God is to learn the principles and the practice of love. We say practice, for many have a theory of love, but they do not in heart know it. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because God sent his only begotten Son into the world, that we might live through him. Herein [in God sending his only begotten Son into the world that we might live through him] is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins." "If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." But who can confess that Jesus is the Son of God?—None, unless he is imbued with the spirit of Love. And this love is manifested in giving our dearest object for the

salvation and good of others. For God manifested his love toward us in giving his Son to die for us.

Nothing short of this is love. No one, therefore, can confess Christ unless this spirit is in him. "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" This is self-evident. It would not be as difficult to believe that Jesus would bestow the blessing of health on me if I actually saw him blessing every one who applied to him, and not in a single instance refusing or showing any reluctance; and there was no failure in any case. Many who came to Christ were led more by what they saw than from pure faith in Christ without seeing. If we do not love our brethren whom we continually see, how can we love God, whom we do not see?

But what is it to hate our brother? This is also a principle in the heart, and, like love, manifests itself in feelings and actions. The heart is deceitful above all things and desperately wicked, and none can know it except as the Lord, who trieth the heart, reveals it to us by the fruits which show its true condition.

Jesus loves us, and we should be so imbued with his love that others will feel it when they associate with us, when they enter our homes and mingle in our society. If Jesus were dwelling in each heart, in each home, then we should carry him with us, and our lives would be like a sweet odor that would refresh, ennoble, and quicken all our powers. God often works where argument fails. His love melts the stoutest heart and subdues the most obdurate soul. The Lord knows all the thoughts and feelings of the heart, and his Spirit like a fire can subdue the sinful heart, and like a hammer can break the flinty rock in pieces. He can fill the soul with love and tenderness. He alone can give the graces of his Spirit and fit us to go in and out and draw souls to Christ. He will not give such peace and love as the world gives, neither will he give it in a stinting manner; but it is a peace which is an outgrowth of love, and it passes all understanding. God has done much for us; what are we doing for Christ and for each other? Should we not seek to show our love as never before for those for whom Christ has died? O that the love of Christ might constrain each and every one who professes the name of Christ at the present time! Let the sunbeams of righteousness shine upon those nearest us in all our associations, and we shall see the salvation of God, and realize in our own hearts some of that fullness and joy which Christ said he would leave with us. In this way we become acquainted with the Lord. We are his servants. We are thus bound to him and to each other by the clearest bonds of mutual interest and sympathy. Let the love of Christ dwell in us richly; let it flow out to all those around us in the same copious measure in which it has been bestowed upon us. Thus we will become the mediums through which Christ bestows his love upon others.

S. N. H.

DEATH OF ELDER A. S. HUTCHINS.

[Our readers will recollect a note which appeared in the REVIEW of June 26, stating that Elder A. S. Hutchins, of Vermont, was dead. We have since received from brother Purdon the following sketch of his life, which, because of the prominent part that brother Hutchins has acted in the work for many years, we insert in the Editorial Department. Brother Hutchins became connected with our work at an early day, and as the following sketch of his life will show, has devoted many years to its advancement. His years, experience, and general watch-care over the churches in Vermont, caused him to be regarded almost as the father of the Conference, and as long as memory retains the past, so long will he be remembered by many who always considered it a privilege to welcome him to their homes. Not many years since, when death seemed to him to be near, he expressed to the writer the desire that he should act as one of his bearers. Distance did not allow this wish to be gratified, nor can we lay one flower upon his grave; but the silent tears will fall in memory of him who was to us a father in the gospel; and our prayers ascend to God that the widow may be comforted and blessed by the divine Presence, and that we may be strengthened so to live that in that glad day soon to dawn we shall meet this dear servant of God, and around the throne of the Redeemer mingle our voices once more in songs of praise. —M. E. K.]

"Elder A. S. Hutchins was born in West Fairlee, Vt., Aug. 21, 1823, and died at his home, in Essex Junction, Vt., June 20, 1894. He was converted at the age of fourteen, and sought to maintain a Christian walk, though none of his relatives were with him, and he united with the Freewill Baptists. At the age of twenty-three he commenced preaching, after having struggled with the conviction for more than a year that it was indeed the voice of God calling him to labor in his vineyard, and received ordination at the hands of that people. In 1851 his attention was called to the subjects of the Sabbath and near coming of the Lord. Though he had no confidence that there was any importance attached to the keeping of the seventh day, he promised to examine the subject, as a friend for whom he had great respect requested him to do so.

"After months of earnest searching of the word of the Lord for a divine appointment for a change of the Sabbath, he came out empty-handed, but with a firm and settled conviction that the only day that could receive the divine sanction as the Sabbath of the Lord was the one that he blessed and sanctified at the close of creation week. But how he could leave that dear people to whom he was tenderly attached and among whom there were many warm friends who made him welcome to their homes, and go among a strange people of whom he knew but little, was a question that forced itself upon his mind and feelings, that can perhaps better be imagined than expressed. He had no thought of preaching any more, as it seemed to him at that time he would never be able to preach the third angel's message. But as the law of God and its sacred obligations rose higher before him, and as he keenly felt the force of the words of inspiration that, "He that turneth away his ear from hearing the law, even his prayer shall be abomination," he was strengthened to cut loose from the ties that bound him, and cheerfully leave all for the truth's sake. It was in the summer of 1852 that he left the Freewill Baptist Church and came among our people. I shall never forget his clear, ringing testimony for the truth at that time. He was so full he had to talk. And thus he began to preach before he was hardly aware of it.

"In 1875 he took the presidency of the Vermont Conference and tract society. In 1885 his failing health admonished him to lay aside the burdens and go to the Sanitarium to take treatment and act as chaplain. After remaining there about three years and being conscious that his health would not admit of his doing what he felt one occupying his position in the Sanitarium should do, he decided to return to Vermont. But how could he rest here? Anxious to go among the brethren, he kept laboring till prostrated with suffering and disease.

"For the last three years especially he has been confined mostly at home, with the exception of visiting friends a few weeks in the summer. Through the winter he was not able to go out, and sometimes was confined to the bed. Two years ago he was confined to the bed all winter with *la grippe*. After the first of July last summer, he was some better, and ventured to attend the camp-meeting the last of August. Sept. 20 he was taken with severe pain about the heart and suffered much for several days. We thought he could live but a short time; thus he continued through the fall, winter, and spring, comfortable at times, then again suffering much from nervous exhaustion, when he was not in pain. A little more than four weeks before his death, he was much more comfortable, and was dressed for the first time in over eight months. We hoped he would soon be as strong as he had been in the past; but alas! he was suddenly taken alarmingly ill with very severe pains about the heart, and continued to suffer much. After the first week it was plain to be seen that the fatal malady with which he had so long contended, was gaining the ascendancy. He said to his wife that he was having his "time of trouble." During his long, protracted illness he longed for his discharge, yet he said he would like to live if he could have health sufficient to be of service in the cause of God; otherwise rest in the grave was preferable. He said to his companion, who has been greatly strengthened and sustained to care for him during the long period of his last sickness, "When you see me at rest, let your first thoughts be praise to God."

"He was conscious to almost the last moment, and many times spoke with strong confidence of meeting all the loved ones in the kingdom. Personally, I feel to hold in grateful remembrance his earnest exhortations and words of warning and encouragement.

"It may be truly said of him, 'Blessed are the dead which die in the Lord from henceforth.' He was laid away to rest with loved ones in Irasburg, Vt., where the funeral exercises were held. Words of comfort were spoken by Elder I. D. Van Horn. Text, Rev. 20:4, 5."

ASHEVILLE, NORTH CAROLINA.

THINKING possibly those interested in the cause would be glad to hear how the work is prospering in this city, I will make a report of our condition and prospects. It is now eight weeks since lectures were begun in the tent here, and I have given from six to eight a week till the present time. The leading doctrines of present truth have been presented to the people from the desk, and now they are being reviewed to impress them more deeply.

The interest here has been peculiar from the beginning. We have had thus far to work against a strong current of prejudice, bitterness, and misrepresentation from certain quarters. One leading minister at least has not scrupled to declare before large congregations in neighboring towns that Seventh-day Adventists were a very dangerous class of people, great hypoerites, and disbelievers in the divinity of Christ. That the same things have been said to many in this city we have had every reason to believe. Hence

large numbers have seemed to think the tent a most dangerous place to go to. Yet we have had quite a fair hearing in spite of these difficulties. Our congregations have ranged from fifty up to three or four hundred on two occasions. For quite a period we have had from one hundred to two hundred, with quite a number of deeply-interested hearers. Public sentiment has been slowly changing. Persons who wanted nothing to do with us at first have since become quite interested attendants, and some of those best acquainted with public sentiment are of the opinion that a marked change has taken place in the feelings of a large number. Many whom we meet seem cordial and friendly.

One thing which has helped our interest a few weeks past, has been that the leading minister, pastor of the largest and most popular church in the city, soon after I had been considering the life and death question, thought best to begin a series of discourses upon that subject. He has already spoken upon it for three successive Sunday nights, and has one more discourse to give on this theme. Of course we dismissed our meeting, asking all our friends to go, took notes, and reviewed each discourse. His large church was well filled each night. So far as solid argument and Scripture were concerned, I think I never saw a weaker effort than his has been so far. But he did not fail to show his great scorn and contempt for us and our faith. The tent was crowded at the reviews, with toward a hundred on the outside, and it is not too much to say that the candid part of the congregation saw the force of the great mass of Scripture testimony on that subject, and fully realized the weakness of the minister's position. In his contemptuous references to those not believing in the immortality of the soul, comparing them to "monkeys," "chimpanzees," and people with "emaciated" brains, and other terms I do not care to write, he hurt himself much in the eyes of many.

Last night his third discourse was given. And though advertised as being upon the immortality question, the subject was but little referred to. He made it a sort of revival discourse, appealing to the sympathies of his hearers as much as possible, in various stories of sudden death, etc. The contrast between this sermon and the two preceding, which were so full of bitterness and contempt, was almost amusing. It is now being stated that his time is so much occupied that he has no time to spare upon the poor Adventists. God has certainly overruled this affair to the good of his cause. The truth has not suffered in this encounter.

In marked contrast to the course of this minister has been that of the pastor of another Baptist church in the place. He has been fair and friendly from the beginning, coming quite often to the meetings with his wife, and in every way treating us with a Christian spirit. He was for three years a missionary of the Southern Baptists to Japan, and is an earnest, devoted Christian, well educated and highly intelligent, a lover of the Scriptures, and, though a young man, an able preacher. He agrees with us on the soon coming of Christ and several other important doctrines. I truly hope the Lord may yet lead him to see other important truths.

At this stage of the work here it is impossible to tell the final outcome. As near as I can tell, perhaps nine or ten have commenced to observe the Sabbath, though really our efforts have been to instruct rather than to press the people to make a decision. There are quite a number deeply interested who have not taken a stand. We hope our general meeting for the State, to be held Aug. 1-7, will help in deciding many to be true to their convictions. This has been a heavy, steady pull, and the enemy stoutly contests every inch of ground. We have greatly desired that a strong church should be finally established in Asheville. Pray for us, dear brethren and sisters, that this may be the final result. G. I. B.

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.

SOUTHERN VERMONT CAMP-MEETING.

THE Vermont Conference introduced a new feature this season, by holding a local camp-meeting at Londonderry, in the southern part of the State, June 26 to July 3. The camp was in the woods close to the village, and many days of hard work were required to clear the ground. The shade of the trees was greatly appreciated, and it really appeared like an old-fashioned camp-meeting. Elder R. C. Porter and myself were on the grounds at the first meeting.

Twenty-five tents were used, and about 150 of our people camped on the grounds. The attendance from the village and vicinity was far better than was anticipated. Among the local citizens a lively interest sprang up, and it was found before the meeting closed that there were hearts to receive, as well as ears to hear the clear points of present truth. Each evening and on Sunday there was a good attendance, and excellent order was preserved throughout the meeting. As the plain points of the advanced light of the message were presented, our own people saw the need of seeking the Lord. There being no business to take up the time, an especial effort was made to bring the people up to the high moral standard now required of the people of God. The good Spirit of the Lord was present to give freedom to his servants and power to the word spoken.

The ordinance of baptism was administered to four candidates at the close of the meeting. The expenses were more than met by collections and donations. The meeting was blessed of the Lord and proved to be a success. Requests were made that a meeting be held there again next year. I. D. VAN HORN.

QUEBEC CAMP-MEETING.

IMMEDIATELY following the good Pennsylvania camp-meeting I enjoyed a pleasant trip to Ayer's Flat, the place of the Quebec camp-meeting. It was at the same place and ground occupied last year, pleasant, convenient, and because of the many favors granted, attended with small expense. A new departure was taken this year. The meetings were held over two Sabbaths instead of one, and the result was a decided success. It was a larger meeting than last year, both in the attendance of our people and of those not of our faith.

Elders R. C. Porter, A. F. Ballenger, the writer, and the two ministers of the Conference, J. B. Goodrich and H. E. Rickard, conducted the meetings. The line of study given by Elder Porter on the great purpose of God in creation and redemption, was especially valuable, and was appreciated by all who attended the meeting. Elder Ballenger spoke several times on religious liberty and its opposite, the evils of religious legislation. As a Sunday bill was pending before the Dominion Parliament at the time of our meeting, Elder Ballenger presented some deeply interesting items in his brief report of the doings of that body concerning the bill. He found in the official record of the proceedings that, after the bill had passed the House, and was before the senate, a man who was a Catholic presented the points of religious liberty with such force that the bill was defeated. Here is proof that the Lord will have some one or more persons preach in legislative halls, so that the people may not be entirely ignorant of the truth of God's word. Other themes of interest were also presented that served to encourage our people to take a higher estimate of a true religious life and a broader view of the work of God.

The business of the Conference was transacted with due consideration and harmony of action. Elder J. B. Goodrich was again elected president of the Conference, with Elders H. E. Rickard and D. Dingman members of the Conference Committee. Elder Rickard was chosen president of the tract and missionary society. Walter Blake was elected president of the Sabbath-school Association. These different departments of the work are free from financial embarrassment, and the cause of truth is gaining in efficiency and influence; still there is more that might be done here as well as elsewhere in tithes and offerings and in missionary work. Credentials were given to Elders Goodrich and Rickard, and a license to Walter Blake.

A meeting-house is nearly completed at Fitch Bay. A basement is being prepared for a church or Conference preparatory school. It can be arranged so as to accommodate about eighty scholars.

Elder R. C. Porter gave a report of the past prosperity of the South Lancaster Academy and its present needs. Plans are already laid to build a dormitory for the accommodation of more students that wish to attend the school. The South Lancaster Academy being the school for District No. 1, the Quebec Conference was called upon for its quota, and the amount of \$200 was quickly raised on the ground in money and pledges. The Conference is growing stronger financially and also in membership. No new church has been organized the past year, but members have been added to the churches. May the Lord bless the officers and prosper the work in this Conference the coming year.

I. D. VAN HORN.

ONTARIO.

TURIN, KENT Co.—Our tent has been up for two weeks in this place, which is six miles north of Ridgetown. We are in the country, and our tent is in a piece of woods of some twenty acres. The attendance has been remarkably good. At some of the services more come than our tent will seat. Our donations are the largest that we remember of ever receiving at any place. The people bring to our tent all the provisions we need, and they would do much more if we would request it. The prospects for success in our labors here seem very encouraging. We held a three weeks' meeting about nine miles from this place; but nothing that we could say or do interested the people in the present truth. Here we have just reached the testing points in the message.

July 9.

A. O. BURELL,
P. M. HOWE.

ILLINOIS.

THE work in Illinois seems to be making some advancement. We now have four tent-meetings in progress, and a good interest is reported in each place. The reports from the laborers, for the quarter ending July 1, show that sixty-four have accepted the truth, and thirty-six have been baptized. One new church and a new Sabbath-school have been organized. The above only represent the results apparent from the efforts of ministers and Bible workers. Many others have accepted the truth as the result of reading the books sold by canvassers and from missionary visits of lay members.

In Chicago we now have Chinese schools in two places, on the South Side and in the Erie street Scandinavian church on the West Side. The new meeting-house on the South Side, on Forty-sixth St., near State St., is inclosed, and the inside work is being rapidly pushed to completion. We hope to have it ready for dedication the first Sabbath in September. When this church building is completed, the South Side Chinese school is to be held in the basement.

The twelve Bible workers in Chicago are meeting with good success in their work. They have an interested class of readers, many of whom were obtained for them by the missionary nurses who went out from the branch sanitarium, 28 College Place. As will be seen in the camp-meeting list, the places decided upon for the Illinois meetings are, Plano for the northern meeting and Fairfield for the southern meeting.

J. N. LOUGHBOROUGH.

MISSOURI.

CHILLICOTHE.—We began meetings in Chillicothe after our local camp-meeting here June 5-10. Since then there have been about twenty who have decided to obey. Some of these came out of the churches, and others out of the world. They laid hold of the promises of God, trusting in him for all things, and received the great blessings there are in the truths of his word. Last Sabbath about thirty testified to the power of God to save. They expressed the delight there was in keeping the Sabbath; and as they did this, the power of God's Spirit fell on us, and souls were converted. Many others are interested, and we expect many more will give their hearts to God. Pray for the success of the work here. Our company is of good courage, and we trust the Lord for his power to fit us for the work that is before us.

July 9.

GEO. M. ELLIS.

TEXAS.

THERE were six obeying the truth when I first came to Bowie county. I continued to labor until twenty-three were keeping the Sabbath. Some of these held out but a short time, while others held on several months, and then gave up. As in the parable of the sower, some are wayside hearers, others stony-ground hearers, and still others thorny-ground hearers, while some receive the word and bear fruit unto perfection. Ten are holding out faithful and with the children have a Sabbath-school of about fifteen members. May 24-28 I spent with the Mt. Pleasant church. The services were greatly appreciated by the brethren, and as there was some interest to hear in the vicinity, I decided to stay and labor some for them. So I pitched the tent three miles north of Mt. Pleasant and four miles from where the church is located, and began meetings, June 15. The interest has been fair, considering the fact that two tent-meetings were held near here a few years ago.

Two families have said that they will obey, and others are deeply interested. I hope that a few may be added to the church through the efforts put forth at this time. Remember me at the throne of grace.

July 9.

W. S. CRUZAN.

INDIANA.

SINCE my last report I have held meetings at Terra Haute, Salem, Mt. Tabor, and in a school-house near the Wabash River. At Salem five more united with the church, and on Sabbath, June 30, near Hutsonville, Ill., after a very interesting service, we all repaired to the Wabash River, where twelve willing souls were buried with their Lord in baptism. It was encouraging to see husband and wife and brother and sister go down into the water together. At Mt. Tabor and near Hutsonville there is still a live interest, and we hope that more will soon accept the truth; but as yet the cross seems to be too heavy for them. O for more of the power of God to move these dear souls who are not almost but altogether persuaded, but lack courage in the Lord to follow their convictions of duty. I can say, Praise the Lord for his goodness; for his mercy endureth forever. Brethren, pray for the work in this part of the State.

July 6.

D. H. OBERHOLTZER.

KANSAS.

LIBERAL.—Some time has passed since I have sent any report of labor from this part of the harvest-field. The work I have been doing is only local at my own home. Reading-matter has been scattered over a territory of many miles. The country unoccupied here with our truth embraces possibly two or three hundred miles square. My imperfect vision and the condition of my wife's health keep me at home. Since my last report we have had two baptisms, of thirteen souls in all. Our church is now organized, numbering twenty-three; and the Sabbath-school numbers thirty. I have instructed the church on all points of faith held by us, and can say that I have never seen more interest manifested in the study of the Bible.

There was a young man who spent a week with us lately who had got our reading-matter thirty miles west of here. He said it seemed that he was compelled to come and see us. As we became acquainted with him and saw the clearness of his ideas of the truth, we felt it to be a similar case to that recorded in Acts 10. Still later another man, seventy-five miles distant, has embraced the truth through reading literature that was given him. He is a person that travels through the country, and is much interested in giving out reading-matter. I am glad the Lord can still use me in some way to enlighten my fellow-men, and can say I hope the time may come when my whole time can in some way be given to the Lord's work.

July 3.

G. G. RUPERT.

OHIO.

VINCENT, WASHINGTON Co.—We began tent-meetings here June 14. The interest has continued good from the first, the usual attendance being from 75 to 100; and on several occasions from 150 to 200 have been present. The people are kind and hospitable, and do much to supply our wants. We have received cash donations amounting to \$7.92.

So far we have met with no public opposition, and very little in private, though some are becoming considerably stirred over the subjects presented. A week ago last night we introduced the Sabbath question. The next day (Sunday) we brought out the Sabbath truth clearly. Much interest was manifested in this subject, and the attendance was especially good. One family of three kept the next Sabbath, and we look for others to decide before another Sabbath.

The community is much stirred, and many are studying their Bibles to see if these things are so. One lady came from a distance and heard one discourse on the Sabbath question, and went away convinced. A gentleman who was visiting relatives attended several meetings, and now urges us to come to his neighborhood, about twenty-five miles north of here. He has told his neighbors about our meetings, and they want us to come, and promise to attend. We are of good courage, and see no reason why a permanent work may not be done here if we are faithful.

July 8.

W. L. LLES,
F. W. FIELD,
B. B. NOFTSGER.

MICHIGAN.

ZILWAUKEE.—We began meetings in this village, Friday evening, June 15. Our tent was crowded every night at first, but as nearly half of the attendance was made up of Catholics, when some of the searching truths for this time were presented, they ceased coming, save a few who came for the purpose of making a disturbance. Open threats of the destruction of our lives and property, and secret letters left on the desk at night warning us to cease our preaching or we would be made to suffer the consequences, have

not deterred us from doing the work the Lord has given us to do.

We thank God for his protecting care and the power of his Spirit. We have spoken upon the Sabbath question, and many are convinced of the truth. We feel the need as never before of a close connection with God, that he may work through us to the salvation of souls.

The Protestant portion of the community are very kind, and our courage is good. The threats of the enemy have kept up an interest among the Protestants, and we begin to see the deep movings of the Spirit of God. May his power bring them to obedience to the truth.

H. C. BASNEY,
J. G. LAMSON.

SINCE my last report I have visited the following places: Mt. Pleasant, Burnham, Crooked Lake, Chippewa, Sherman City, Harrison, and Clare.

I remained at Mt. Pleasant for a few days to follow up the work begun in our institute, while brother Falconer went to Edenville. Our plan was to unite our efforts after this meeting, but in this we were disappointed, as brother Falconer was called to assist in the canvassers' institute at Battle Creek, and from thence to the work in Manitoba.

I have realized much of the presence and blessing of God in the work at the various points where I have labored.

In some places we find those who are discouraged, but as the great truths of the gospel are presented, they give new life and vigor to the soul, and the despondent are made to rejoice. A number have given their hearts to the Lord; others who have been discouraged and have given up have been labored with; and then as they yielded to the gentle pleadings of the Spirit of God, what unspeakable joy filled the soul as they were made to realize once more that they were pardoned and accepted.

Our instruction meetings have proved very profitable seasons. A great many have expressed the opinion that the institute last winter was just what was needed.

Since my work among the churches has been finished, brother C. N. Sanders has joined me in a tent effort at Mc Bain. We find a great deal of prejudice here, but some are becoming interested, and this of course arouses the enemies of the truth. Satan is doing all in his power to keep the people away from the tent, but we feel confident that some honest souls are going to accept the truth. Pray for us, that we may walk humbly by the side of our blessed Master and in all things honor and obey him.

E. R. WILLIAMS.

WISCONSIN.

VIROQUA.—Our tent was pitched in this place, July 5. We gladly acknowledge the kindness of the people and especially the officials of the city in permitting us the use of the nicely shaded public-school campus, on which to locate our tents. This is the most central and in all other respects the most desirable location in the city. This is the county seat of Vernon county, and has about 1500 inhabitants. After advertising quite fully and making as complete arrangements as possible, we began meetings Friday evening, July 6, with an attendance of about sixty. We have now held four meetings with a steady increase in attendance, until last evening there were about 150 present.

The subjects presented so far, while dealing largely with the first principles of the doctrines of Christ, have been seasoned with the present truth sufficiently to give them a freshness that fits them to our times and the changing order of things among men.

We thankfully recognize the hand of the Lord in the favors we have received here, and accept

them as a token of his mercy toward the people. May we not have the united prayers of all who desire to hasten the coming of the Lord, that success may attend the message in this effort to the glory of God?

July 9.

R. J. WHITE,
CHAS. A. SMITH,
FRANK JOHNSON.

MINNESOTA.

SINCE reporting before, our annual Conference and camp-meeting and the North Dakota camp-meeting have been held. These were interesting and profitable meetings, and I trust that good results will follow. We have abundant reason for encouragement in the work of our Conference. Notwithstanding the financial condition of the country and a very short crop with us, our laborers were all paid, and the indebtedness of the tract society was reduced. Eight tents will be used in the field this summer. Our force of laborers in ministerial and Bible work is considerably increased. The interest to hear was perhaps never greater in our Conference than now. More means will be required this year, as the work is being enlarged. I trust every one who is interested in the progress of the work will be faithful in the payment of tithes and offerings. (Read Luke 12: 32-36.)

The spirit of persecution is growing more persistent and bitter, indicating the rapidly approaching consummation. Dear brethren of the Minnesota Conference, shall we not consecrate anew our lives, yea all, to the cause of truth, and go forward in this work?

N. W. ALLEE.

MASSACHUSETTS.

WORCESTER.—I have no great victories to report from the French work in this place. For the last few months I have been endeavoring to bring it to a close. At times the interest seems large and genuine, and again the whole prospect vanishes from the sight. Many souls are under conviction; but how to get them to take their stand for Christ and his truth, I find not. God forbid that I should give up in discouragement!

I am led to wonder if the Lord does not want his people at large to make this important field—the French work in America, but especially in the East—a special and united subject of prayer. The French Canadians number hundreds of thousands. They are almost all Catholics, crushed under the merciless heel of Rome, and sighing for deliverance. O will you not, brethren and sisters, take some part in the victory which God will give us, if we pray in faith? The message will go; it must go to these people, and that soon. Who will help?

July 9.

JOHN VUILLEUMIER.

WISCONSIN TRACT SOCIETY PROCEEDINGS.

THE twenty-second annual session of the Wisconsin Tract Society convened at Portage, Wis., June 8.

In the absence of the president, R. A. Underwood, the vice-president, T. B. Snow, presided. After a brief address by the vice-president, the reports of the secretary and treasurer were read and accepted.

The secretary's report showed that there are seventy-seven local societies, and that they have used 1,105,822 pages of literature in missionary work during the year, held 1267 Bible readings, and written 2165 letters, besides carrying on other lines of missionary work.

From the treasurer's report we take the following items: Amount donated to missions during the year, including first-day offerings and annual offering, \$5323.76; donations to State enterprises, \$2152.06; book sales,

\$6445.45; total resources \$7353.96; total liabilities, \$2854.49; present worth, \$4499.47.

The recommendations of the committee on plans of work, which were adopted by the society, urged (1) The necessity of conducting the business of the society on a cash basis, all accounts to be settled during, or at the end of, the quarter in which they are contracted; (2) the importance of giving the REVIEW a wider circulation; and, (3) the encouragement by all laudable efforts of the better education of our brethren and sisters in the various lines of missionary work.

The constitution of the society was so changed as to abolish the office of director; and the Conference was requested to arrange to have suitable persons placed in charge of the work in the various parts of the State, whose business it shall be to teach the brethren and sisters, both by precept and example, how to do effective missionary work.

The following officers were elected: For President, O. A. Johnson; Vice-President, W. S. Shreve; Secretary and Treasurer, G. M. Brown; Assistant, R. T. Dowsett; State Agent, S. D. Hartwell.

The matter of a corresponding secretary was referred to the board of directors, with power to appoint a suitable person who can correspond in at least two languages, and who will devote his time to this branch of the work.

Adjourned *sine die*.

T. B. SNOW, *Vice-Pres.*

G. M. BROWN, *Sec.*

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 4.—Loosing from Bondage. Luke 13: 6-30.

(Sabbath, July 28.)

THIS lesson may be subdivided as follows: The parable of the barren fig-tree; healing the deformed woman; illustrations of the kingdom of heaven, and exhortations concerning it.

1. Relate the parable of the barren fig-tree.
2. What lesson does it teach?
3. Who was present on one occasion as Jesus was teaching in one of the synagogues?
4. What day was it?
5. How long had the woman been afflicted?
6. When Jesus saw her, what did he say and do?
7. What was the immediate result?
8. How did the ruler of the synagogue feel over the matter?
9. What did he say to the woman?
10. How did Jesus reprove him?
11. What illustration did he use?
12. Who did he say had bound the woman?
13. Consequently, whose power was he breaking on the Sabbath day?
14. How did these words affect the enemies of Jesus?
15. What effect did the miracle and words of Jesus have on the people?
16. To what two things did Jesus then liken the kingdom of heaven?
17. What exhortation did he give?
18. What did he say would be the case with many?
19. What will many say and do when it is too late?
20. Who will be seen in the kingdom of God?
21. What change in position will take place with many?

NOTES.

1. We may learn from the parable of the barren fig-tree that those who bear no fruit will be cut off. (Compare John 15: 1-6.) But we may also learn the long-suffering of Christ, and be encouraged. We well know that one who had taken great pains with a tree, cultivating and dressing it carefully, without seeing any fruit, would not cut it down the fourth year, if it bore but a little fruit. "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

John 15:2. "He which hath began a good work in you will perform it until the day of Jesus Christ." Phil. 1:6.

2. Jesus said, "It is lawful to do well on the Sabbath days." Matt. 12:12. To break the power of Satan is always a good thing, and work most appropriate for the Sabbath day. (See Luke 4:18 for a statement of the special work of Christ.) We must not fail to note the ease with which Christ breaks the bonds of Satan. His power is no less now than it was then; and he is present with us no less really than he was then. And the Sabbath day is most appropriate for such deliverances, for it was given for the express purpose of teaching us God's power to save. (See Ezek. 20:12; Ps. 92:1-4.)

3. Notice that Jesus did not give a direct answer to the question of curiosity, "Are there few that be saved?" He told us, indeed, that the multitude will go the broad way, but we are not therefore to boast, as though we were better than they. We are not to indulge in speculations as to who will or will not be saved. When one said to Jesus, "Are there few that be saved?" he replied, "Strive to enter in at the strait gate," as much as to say, "Look out for yourself, and do not speculate about somebody else." When Peter was curious as to what was to become of John, Jesus said to him, "What is that to thee? follow thou me." John 21:21, 22.

4. "Strive to enter in." People misuse this text in two directions. Some say, "I have striven with all the power I had, and it is of no use, because I failed every time; I might as well give up; I am too weak to do anything." Others will think that it means that the power is in themselves, and that they are required to do it all. They have made failures, but they attribute them to the fact that they did not strive hard enough. Jesus says, "Without me ye can do nothing." John 15:5. This shows that there is no power in man. All power in heaven and earth belongs to Christ. Matt. 28:18. It is his Spirit that supplies the power with which we are to strive. Eph. 3:16; Col. 1:11-13; Zech. 4:6. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:12, 13. The apostle Paul said: "I . . . labor, striving according to his working, who worketh in me mightily." Col. 1:29. Remember that, although Jacob wrestled all night, he gained no victory until his strength was gone, and he had to throw himself upon the Lord for support.

The following references to the writings of Mrs. E. G. White will be found helpful in the preparation of the lesson: Luke 13:7, "Great Controversy," p. 28; "Testimonies for the Church," Vol. II., p. 89; Test. No. 32, pp. 6 and 108; Verse 21, "Sketches from the Life of Paul," p. 299; Verse 24, Test., Vol. II., p. 446; Test., Vol. III., p. 527; REVIEW, 1891, No. 27; and 1892, No. 21; Verse 27, Test., Vol. IV., pp. 514 and 517.

Special Notices.

ARKANSAS, NOTICE!

THE next annual session of the Arkansas Sabbath-school Association will be held in connection with the Arkansas camp-meeting at Fayetteville, beginning Aug. 16. We hope to see each Sabbath-school represented by some one of its officers or teachers, and also a goodly number of its members. W. F. MARTIN, Pres.

KANSAS, NOTICE!

A RATE of one fare for the round trip to the Emporia camp-meeting and return is granted us by the Atchison, Topeka & Santa Fé, and the Missouri, Kansas & Texas railways from all points on these roads in the State. It is more than likely the other roads will do the same. We trust that this unusual favor will be so appreciated that many will come to the meeting over these roads. C. MC REYNOLDS.

OHIO CAMP-MEETING.

THIS important meeting will be held on the fair-grounds at Newark, Ohio, Aug. 10-20. Newark is a city of about 15,000 inhabitants, situated at the crossing of the B. & O. and Pan Handle railroads. Hence it is easy of access from any point in the State. There is an electric railway line connecting the fair-grounds with the depots and also running to Granville six miles away, thereby connecting the Ohio Central railway with the city and camp-ground.

The usual arrangements have been made with the Central Traffic Association on the certificate plan, and all should be careful to obtain printed certificates of the

regulation form, showing that they paid full fare to the place of meeting, as none other will be accepted for return trip. The rate begins Tuesday, Aug. 7, and ends Aug. 13, so all should plan to procure tickets and come within these dates.

We call upon each church that can do so, to send in advance one or two able-bodied men who are willing to work, to help pitch the pavilion and get the camp in readiness for the meeting. All such will be boarded free until the meeting proper begins.

There are not many buildings on the grounds that can be used for quarters, hence all who are planning to come should notify me in time of the number and size of tents wanted, so we can arrange to have them on the grounds and in readiness upon your arrival. Those who neglect to comply with this request must not complain if they experience some inconvenience. The rent on tents will be the same as last year. Arrangements will be made so that everything necessary for the comfort and convenience of the campers can be procured on the grounds.

I would again call the attention of the church clerks to the importance of sending the names and credentials of your delegates to the State secretary at once, so he can prepare his list beforehand, and thus have more time for other important business.

Elders Loughborough, Jones, Evans, and Tait will be with us from abroad. These, united with the Conference ministers, will make a good corps of laborers. Professor Bland, of the Mt. Vernon Academy, will be present to speak in the interests of education and give information relative to the school work at Mt. Vernon.

The Sabbath-school officers, assisted by other efficient laborers, will make a special effort in behalf of the children and youth, and we trust parents will appreciate this sufficiently to make more than an ordinary effort to come and bring all the children with them. At the rate things are developing around us, we cannot hope for many more of these annual gatherings. As we see the mighty forces of evil arrayed against us, we should realize that we have no might against this great company, and so we should come with our wives and our children and turn our eyes toward the God of Israel, in whom there is deliverance.

GEO. A. IRWIN.

THE GENERAL MEETING AT ASHEVILLE, NORTH CAROLINA, AUG. 1-7.

THOSE of us who are laboring in the present effort at this place, not only feel a deep interest that this general meeting shall be a success for the benefit of this present effort here, but also that it may prove a special benefit, a new departure, for the cause throughout the whole State. It is not too much to say that Asheville is a most important point for the whole State. It has been recognized as a live, progressive town; it is the home of men of great influence politically and socially. Much northern capital has been expended, and it is a great point for tourists. We are making a persevering effort here to perfect the work so well begun two or three years back, which had already resulted in bringing out quite a company before the present effort commenced. If enough more can become fully established in the truth to form with those a strong church in Asheville, it cannot but prove a great blessing to the work in the State. It will serve as an encouraging step in advance and will have an influence in an extensive radius all around. There are some very interesting circumstances transpiring here, which have hardly reached a point where they have developed sufficiently to present before the public, but which we trust God will order for the good of his cause.

We have looked forward to our general meeting, hoping that the help of other laborers, a good revival effort, and the united prayers of all our brethren, would be so accompanied with the blessing of God that the work here would be greatly perfected. Many are interested, new cases are becoming interested, and we hope in God for a good work to be accomplished. Earnest prayers are ascending for the divine unction, that souls may be converted and established in the truth. It would be a great source of sorrow to us should the friends of the cause in the State for any slight reason remain away from this meeting, so that it would be a failure. And it is not too much to say that should the believers in the truth do this, they could hardly be called true friends of the cause. There come times when important interests are at stake, when all should arouse and make every possible effort to lift, and lend a helping hand. Should this effort fail, it certainly would have a discouraging influence on the work in the State. Should it have a bright success, its effect would be felt all around here. We plead with the believers in present truth to make one united effort to attend this meeting. Come, earnestly praying that the angels of God may be with us, and the power of the Holy Spirit may be poured upon us to convert souls to God and establish and decide many in the great truths for this time. Come to consult and lay plans for future labor.

Other tent efforts will likely be made in the near future. We want a general attendance to become ac-

quainted with all the believers in the State, to unify the work, and better organize for future efforts. Shall we not, with living faith, in the fear of God, arouse as a State constituency and make a united effort to do our part, in order that God bless us with an outpouring of his Spirit, that the cause of present truth may make a far more rapid advancement? God blesses those who are faithful, true, energetic, and live up to the light which is shining. He cannot bless those who are half asleep and are slothful, worldly-minded, and careless concerning the cause they profess to love. We trust all of our brethren in the State will see the importance of this present crisis and come up to the help of the Lord's cause. If so, he will greatly bless us.

G. I. BUTLER,
D. T. SHIREMAN.

News of the Week.

FOR WEEK ENDING JULY 14, 1894.

DOMESTIC.

—Prendergast, the assassin of Mayor Harrison, was hanged, July 13.

—The Bohemians of Chicago celebrated the anniversary of the death of John Huss, July 6.

—Nine hundred Indiana State troops are now encamped at Hammond, Ind., near Chicago.

—Chicago workmen were slow to respond to the order for a general strike, less than 16,000 in all having quit work.

—The grand army of Illinois, through its general, offered the services of the Illinois veterans to suppress disorders.

—All the Illinois militia have been ordered out, and they are either serving in Chicago or at other parts in the State.

—The United States maintains 100 military posts. Only thirty-four of these posts are provided with a chaplain.

—Several thousand members of the society of Christian Endeavor have gathered at Cleveland, Ohio, the past week.

—The direct damage done by rioters on the Pan Handle railroad in Chicago amounts to three quarters of a million dollars.

—The ninth United States Infantry from Sackett's Harbor, N. Y., arrived in Chicago, July 9, and camped upon the lake front.

—President Cleveland will appoint a commission to inquire into the strike and recommend methods for settling such difficulties.

—At Spring Valley, Ill., mobs of foreign miners have looted the stores and terrorized the town generally. Two companies of the State militia have been sent there.

—Sheriffs in Spring Valley, Ill., are arresting those who have looted the stores in that place, and are returning the stolen goods to the owners.

—It is estimated that 1400 cars were burned by the Chicago mobs. A large amount of goods and provisions were taken out of the cars before they were burned.

—Knights of Labor at Cleveland, Ohio, have passed resolutions denouncing President Cleveland and Attorney-General Olney for their course pursued in reference to the strike.

—Some of the electric railway companies in Kansas have equipped their cars with push buttons for the convenience of passengers wishing to attract the conductor's attention.

—Regular troops and strikers came in conflict at Sacramento, Cal., July 10. The strikers assaulted the soldiers, when the latter fired upon them, killing two and wounding six.

—Both the United States soldiers and the Illinois militia have fired on mobs of rioters in Chicago during the past week. It is not known how many were killed, but the number was not large.

—July 11 a train near Sacramento, Cal., was wrecked by strikers, and three soldiers and the engineer were killed. This atrocious deed greatly weakened the cause of the strikers in California.

—George M. Pullman utterly refuses to submit the difficulties between him and his workmen to arbitration. He says that he will hold the city of Chicago and Cook county responsible for all damage done him.

—By order of President Cleveland the United States government took possession of the Central Pacific and Union Pacific railroads from California to Omaha. Generals Merritt and Ruger, commanding different departments, were ordered to see that the roads were kept open for the United States mails and the regular interstate traffic.

During a riot at Butte, Mont., Wednesday, July 4, growing out of the display of A. P. A. emblems on two saloons, a policeman was killed and two others were wounded. Troops were asked for to preserve order.

A company of United States soldiers was sent to Spring Valley, Ill., July 10, to quell rioting miners. The car in which they rode was stoned as soon as it arrived. The soldiers fired upon the rioters, killing two and wounding several.

Eugene Debs, president of the A. R. U., Geo. W. Howard, vice-president, Sylvester Keliher, secretary, and L. W. Rogers, editor of the Railway Times, were arrested July 10. It is thought that Debs will be indicted for conspiracy.

A bill was passed by the House of Representatives, July 11, known as the McRae Land Forfeiture bill. By the provisions of this bill, 54,000,000 acres of land, which had been given to railroads, will be restored to the public domain.

Mr. Debs, president of the American Railway Union, July 11, proposed to the general manager's association that he would call the strike off if the managers would re-instate the strikers in their old places. This the managers refuse to do.

Colonel Thornton A. Washington, great grandson of Colonel Samuel Washington, the elder brother of General George Washington, died July 11. He was a graduate of Princeton College and of the military school at West Point, and during the civil war he served in the Confederate army.

Citizens of the towns of Enid and Pond Creek, Okla. Ter., incensed at the Rock Island railroad because it would not build a depot for their accommodation, blew up a railroad bridge near them with dynamite. They are also tearing up miles of track. Deputies and soldiers have been dispatched to the scene.

FOREIGN.

Civil war again rages in Samoa. The British International Conference is now in session at Ottawa, Canada. In the House of Lords a bill has been introduced calculated to bar anarchists out of England. During the past week there were at least eighty cases of cholera in St. Petersburg, twenty of which were fatal. Lord Dunraven's yacht, the "Valkyrie," was sunk in the Firth of Clyde by a collision with the "Satonita," July 6. M. Auguste Burdeau, Republican, was elected president of the Chamber of Deputies, July 3, by a vote of 259, to 157 cast for M. Henri Brisson, Radical. The United States cruiser "Chicago" collided with a tank steamer, the "Azoff," at Antwerp, July 11. The damage to the "Chicago" is not serious. The tank steamer was sunk. A Chinese engineer, educated in New Haven, Conn., is about completing a telegraph line, 3000 miles long, across the Gobi Desert, from Peking to Kashgar, Chinese Turkestan. The capital of Corea is now occupied by a Japanese army. Japan will send 10,000 more soldiers there immediately. England has offered her good offices to mediate between Japan and Corea. American sailors and marines have been landed at Bluefields, Nicaragua, by the request of the authorities there. They will do nothing further than to protect the property of American citizens. Information has been received of fighting between the Circassian settlers and the Druses in Syria, in which 400 were killed and wounded. Twelve women and children were massacred during the fighting. The passenger steamer "Vladimir" from Odessa to Sebastopol, collided with an Italian ship, the "Columbia," on the western coast of the Crimea, July 9. The "Vladimir" quickly sank, and it is thought that sixty passengers were drowned. Constantinople was severely shaken by a series of earthquake shocks, July 10 and 11. Many buildings were destroyed, and it is estimated that 400 persons were killed in the city and suburbs. Other towns along the Bosphorus report severe shocks, destruction of property, and death.

RELIGIOUS.

Among the Hindus there is a growing feeling that the Nerbudda River is, like the Ganges, sacred. The Spanish Catholic Congress this year will be held at Tarragona in the first fortnight of October. There are 215 Catholic periodicals published in the United States. Of these 150 are issued weekly, sixteen monthly, and others bi-weekly, tri-weekly, fortnightly, and quarterly.

The sultan of Turkey is sending missionaries at his own expense to spread Mohammedanism in Africa.

Rev. B. Fay Mills who was to occupy Dr. Talmage's pulpit filled it only three Sundays. Mr. Mills prefers evangelistic to pastoral work.

The pope is about to establish a new propaganda for eastern affairs, his object being to bring about a union of the eastern churches.

There are about a dozen kinds of Mennonites, and a general conference composed of delegates of these various factions has been proposed.

The Methodist Episcopal minister who has charge of the work of the Methodist Church in Rome, is reported to have joined the Catholic Church.

It is estimated by eminent Catholics that there are in this country 2000 priests who have been suspended, and who are wandering about the country.

A solemn commemoration service in honor of Pope Pius IX., was held at Rome, May 31. Pope Leo XIII. presided and spoke in praise of his predecessor.

The pope has appointed a committee of cardinals to consider the policy pursued by Monsignor Satolli in the United States, and an early decision in the matter is expected. It is understood that the prelates composing the committee are favorable to Monsignor Satolli and the course he has taken.

Appointments.

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

CAMP-MEETINGS FOR 1894.

Table listing camp-meetings for 1894, organized by district (District Number One to Five). Includes locations like New York, Virginia, Tennessee River, Ohio, Texas, and dates.

Appointments marked by a star will be preceded by a workers' meeting. GEN. CONF. COM.

The next annual session of the Vermont Conference will be held in connection with the camp-meeting at Morrisville, Vt., Aug. 23 to Sept. 3. Let all the churches be represented by delegates, — one for the organization, and one for every fifteen members. WM. COVERT, Pres.

The Oklahoma and Indian Territorial Sabbath-school Association will hold its third annual session in connection with the camp-meeting at Oklahoma City, Aug. 23 to Sept. 3. We shall be glad to welcome a large number from each of our local schools, and all who are interested in the prosperity of the Sabbath-school. R. H. BROCK, Pres.

The next annual session of the Ohio Conference and Tract Society of Seventh-day Adventists will convene on the camp-ground at Newark, Ohio, Aug. 13, at 9 A. M. I hope to see a full representation from all the churches, as business of importance pertaining to the future interests of the cause in the Conference and tract and missionary society, will come before this session. GEO. A. IRWIN, Pres.

NOTICE is hereby given that the second annual meeting of the Mt. Vernon Academy Corporation will be held on the camp-ground at Newark, Ohio, Aug. 14, at 4:30 P. M., for the election of one trustee for the term of one year, one for the term of two years, and seven for the term of three years, and for the transaction of any other necessary business. GEO. A. IRWIN, Pres.

NOTICE!

FOR SALE.—Desiring to be free to engage in the work in another State, and as the providence of God has opened the way in other respects, I offer for sale my home in Boulder, Colo., consisting of three large city lots (about three fourths of an acre—good soil for gardening), fruits of different kinds upon each, a substantial nine-room frame house with cellar and basement kitchen, a small barn, an excellent well of soft water, besides city water. In many respects this is one of the best locations in the city. For particulars address E. W. Whitney, Boulder, Colo.

FOR SALE.—A good house and lot below cost, in center of good oil field. Small Seventh-day Adventist church near by. Address C. C. Waterman, Amos, Marion Co., W. Va.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected July 1, 1894.

Table showing train schedules for Michigan Central, including stations (Chicago, Detroit, Buffalo, etc.) and times for various services (Night Express, Mail & 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 4:20 p.m., and arrive at 12:40 p.m. and 7:15 p.m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect June 3, 1894.

Detailed time table for Chicago & Grand Trunk R.R., showing 'GOING EAST' and 'GOING WEST' schedules with columns for stations and times.

Trains No. 1, 3, 4, 5, 7, 8, 9, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a.m.; from Battle Creek westward 7:05 a.m. † Stop only on signal. A. B. MCINTYRE, Ass. 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., JULY 17, 1894.

CONTENTS OF THIS NUMBER.

[ALL articles, except the department of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in Italics.]

POETRY.—Seeing Him Who Is Invisible, <i>Frederick W. Faber</i> —The Waiting Ones, <i>Christian Advocate</i>	449, 451
CONTRIBUTORS.—Who Are Partners with Christ? Mrs. E. G. WHITE—The Kingdom of God, ELDER I. E. KIRBALL—"Have Faith in God," ELDER J. P. HENDERSON—Pentecost, ELDER D. H. LAMSON—Faith, AUGUST KUNZ—What Is Spiritualism? (<i>Concluded next number</i>), CHAS. F. WILCOX—"Without Are Dogs," ELDER F. D. STARR—Psalm 104:34, E. E. II.—Other Nonagenarian Adventists, ELDER W. H. LITTLEJOHN.....	449-452
MISSION FIELD.—Country and People of Japan, <i>Gospel in All Lands</i>	453
SPECIAL MENTION.—The Partition of Africa, M. E. K.—The President's Proclamation—Another Week of the Strike, M. E. K.—An Eastern War Cloud, M. E. K.—A North Carolina Cherokee Republic, <i>Atlanta Constitution</i> —Sunday Observance in Europe, <i>Literary Digest</i> —Forecasts of War, <i>Australasian Army and Navy Review</i> —A Victory for Religious Freedom, <i>New York Free Press</i>	453-455
EDITORIAL.—Editorial Correspondence—A Broad Work, and a Deep Work, a. c. t.—The Charlton Sunday Bill, M. E. K.—God Is Love, s. n. h.—Death of Elder A. S. Hutchins, M. E. K.—Asheville, N. C., G. I. B.....	456-459
PROGRESS.—Southern Vermont Camp-meeting—Quebec Camp-meeting—Reports from Ontario—Illinois—Missouri—Texas—Indiana—Kansas—Ohio—Michigan—Wisconsin—Minnesota—Massachusetts—Wisconsin Tract Society Proceedings.....	459-461
SABBATH-SCHOOL.....	461, 462
SPECIAL NOTICES.—Arkansas, Notice!—Kansas, Notice!—Ohio Camp-meeting—The General Meeting at Asheville, N. C.....	462
NEWS.....	462, 463
APPOINTMENTS.....	463
EDITORIAL NOTES.....	464

As the Sabbath-school contributions for the current quarter are to be used in assisting to establish our work in Japan, we anticipate that the interesting article on that country appearing in the Mission Field Department will be read with special attention.

A letter from Honolulu informs us that three ministers of different denominations have received and adopted present truth. One of them is a Japanese by birth, and a preacher for his countrymen in Hawaii. We all rejoice to welcome men and women of consecrated talent to the ranks of those who are striving to carry the last message to the world.

On Sunday evening the 15th inst., Elder F. H. Westphal and W. H. Thurston and families, of Wisconsin, left Battle Creek for their new fields of labor in South America. Brother Thurston will have charge of the book depository for that country, and brother Westphal goes to labor in Argentina. Miss Georgia Burrus travels in their company as far as London, where she will remain a few months preparatory to going to India. We prayerfully commend these dear friends to God's care and blessing.

We are glad to receive encouraging reports from the brethren who are visiting Europe. They find the work progressing rapidly, unity prevailing, and evidences of God's blessing at every point. The benefits arising from such visits are great. They serve to bring the visitors, who are men in responsible places, into more intimate knowledge and sympathy with the work in all its parts. They also bring the work and people in distant parts into closer union with the spirit of our message. They mutually encourage leaders and people, unifying and cementing the work into a symmetrical and compact body. While it is true that these interchanges cost time, money, and toil, it is more true that their value to the cause is incalculably beyond the cost.

The Tabernacle pulpit was occupied last Sabbath by Elder A. T. Jones, who delivered an impressive discourse illustrating the unity of Christ with God, and with mankind. "God with us" and *in us* is the secret of the power of divine grace. It is not to *do* as Christ did, that we may be like him; but to *be like him* that we may do as he did. Christ inhabited sinful flesh and overcame. It is by Christ dwelling in our flesh that we may overcome.

The Honorable James T. Ringgold, of the Baltimore bar, is well known to our readers, and by them held in high and grateful esteem for his noble defense of the principles of religious freedom and civil equality. Mr. Ringgold has written a book on the "Legal Sunday," which will form a number of the *Religious Liberty Library* very soon to be issued. The author dedicates the forthcoming volume to Seventh-day Adventists in the following highly appreciative language:—

"TO MY FRIENDS,

"The members of the Seventh-day Adventist Church throughout the world: Those true representatives of the martyrs of old, inheriting their spirit, tasting somewhat of their experiences; persecuted for religion's sake in 'free' and 'Christian' America, as were their prototypes in despotic and pagan Rome; like them hesitating not in the choice between 'Diana and Christ,' yet, when reviled, reviling not again; may they yet, like them, make history; and by their firmness, their patience, above all by the example of their pure and beautiful lives, bring about the abandonment of pagan practices and pagan modes of thought in all Christian lands. To you, Seventh-day Adventists, this work is dedicated with the assurance that this world can offer no greater reward of endeavor, no higher honor for the writer, than the privilege of calling you, 'My Friends.'"

The expression of such sentiments, and their application to our people, imposes a sacred obligation to fulfill the position thus assigned to us. To appropriate unmerited praise is no credit to any one. To accept such lofty appreciation and make no effort to support the character ascribed to us would be a disgrace. God knows us better than Mr. Ringgold does. He in his providence has called us to stand in the very position outlined. Let us humbly strive with the help of divine grace to merit this eulogy, not only from those who know us among men, but from Him who sees not as man sees.

One thing in connection with the great railroad strike is especially worthy of notice. Our camp-meetings were so arranged that there was an interregnum of two weeks. Hence, from the North Dakota meeting, which lasted from June 26 to July 2, there was no meeting until the Crawford, Nebr., meeting, July 19-29. Had the great strike occurred before it did, it would have seriously interrupted, if not quite prevented, some of the camp-meetings. Now as our meetings are to be resumed, the strike which for two weeks has paralyzed business, and to a great extent prevented the regular running of trains, is apparently over. Should we not be able to see in this an evidence of the Providence of God? To the excited people, as well as to the raging ocean, He can say, "Peace be still," and, "Thus far shalt thou go and no farther."

Current catalogues of Union College are ready for distribution, and may be had free, upon application to the President of Union College, College View, Nebr.

Referring to the late encyclical of Pope Leo XIII., the *New York Observer* is a little facetious. Quoting the statement of the pope, where, speaking of his intense desire for the salvation of Protestants, he speaks of the "burning charity" he feels for them, the *Observer* says that "Protestants will appreciate the 'burning,'" which of course is a thrust at Rome for her former persecutions. Unfortunately for so-called Protestants they have been guilty of the same crimes; and we doubt if there can be found to-day in Catholic countries a more shocking exhibition of religious intolerance and downright barbarity than the case of brother Capps, of Tennessee. This brother, with a wife in ill health, and sick himself, is thrust into prison and made to work over 400 days as a punishment for plowing in his own field, three fourths of a mile from any public road, because the work was done on Sunday! A Protestant(?) inquisitor spied him out, and jailed him, in the name of the law, to be sure; but were not the Inquisition and the Romish "burnings" sanctioned by the law? The enforcement of unjust law is the cruellest kind of persecution.

"WHAT DO THESE THINGS MEAN?"

This is the title of No. 24 of *Religious Liberty Library* (not No. 22) as noticed in last week's REVIEW. We are very much pleased at the way this tract is starting off. Our people have scarcely learned that the tract has been published, and already we have received orders for over 12,000. At this time, when the country is so intensely agitated over the strikes and other social difficulties, it is highly important that we should give this publication a very wide circulation. The Battle Creek society is now planning to place this tract in every family in the city.

I spent last Sabbath in Kalamazoo, and our Bible workers there informed me that individuals would stop them on the street and inquire in regard to what they thought would be the outcome of these labor disturbances. All over the country there is a strong inquiry among honest-hearted persons in regard to the great difficulties that are now presenting themselves. And when these questions are being honestly asked, we ought to be ever ready to give a prompt answer. We trust that all our people will unite in giving it an extensive circulation. We hope to be called upon to print hundreds of thousands of copies of it.

The price of the tract is 2½ cents, with the usual liberal discounts in quantities. Send all your orders to your State tract society secretary, or to any of our publishing-houses or their branches.

A. O. TAIT.

THE SABBATH QUESTION IN THE DOMINION PARLIAMENT.

The above is the title of No. 23 of the *Religious Liberty Library* just from the press. The tract is made up from a speech by the Honorable G. Amyot against a Sunday bill in the House of Commons in the Dominion Parliament. Mr. Amyot is a French Catholic, but he speaks out very plainly on the question of religious liberty, and particularly impresses the fact that Sunday observance is not warranted from the Scripture. We believe that this publication will be especially valuable to circulate in the Dominion of Canada and that it can also be circulated to great advantage throughout the entire country. It makes a twelve-page tract, and the retail price is 1½ cents per copy, with of course the usual discount to tract societies and in quantities. Send your orders to your tract society secretary.

A. O. TAIT.