

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

Elhu Smith
 box 686

"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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ACCEPTED.

ACCEPTED, perfect, and complete,
 For God's inheritance made meet!
 How true, how glorious, and how sweet!

In the Beloved — by the King
 Accepted, though not anything
 But forfeit lives had we to bring.

And perfect in Christ Jesus made,
 On him our great transgressions laid,
 We in his righteousness arrayed.

Complete in him, our glorious Head,
 With Jesus raised from the dead,
 And by his mighty Spirit led!

O blessed Lord, is this for me?
 Then let my whole life henceforth be
 One alleluia-song to thee!

— Frances Ridley Havergal.

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.

TWO CLASSES IN THE WORLD.

BY MRS. E. G. WHITE.

THERE are two classes in our world, and they are described by the apostle who says: "*Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them.*" When professed Christians come to a position where they receive words of praise and flattery from the world, and feed upon them as upon a sweet morsel, they are Christians only in name. How pitiful it is to see men and women who have had an experience in the things of God fall completely into the arms of the world, to be swayed and influenced by its voice, and to be dependent upon its favors for strength and success. How manifest it is that such have become alienated from Christ. How full of self-confidence, how full of vaunting and vanity are they! How short-sighted are they in regard to spiritual things! How little discernment have they to distinguish between the value of the counsel of one who is a child of God and the counsel of one who is on the enemy's side, a child of disobedience and unbelief.

There are only two classes in the world,—those who are obedient to Jesus Christ, who seek counsel of the Master, that they may do his will; and the children of disobedience. There are many, who, under the profession of godliness, are yet in alliance with the world, and through their souls are being deluded. The fear and love of God have not a controlling power over

them. The world is their master, and they are chasing a delusive mirage.

Let God's people take heed that they do not sign a truce with the enemy of God and man. The church is not to come down to take a position with the world in its ideas, opinions, and maxims. Hear the words of Christ through his servant Paul: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" While this scripture has especial reference to marriage with unbelievers, it also covers all grounds of alliance with the world. The question is asked, "What agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." This means that the children of God are in no case to be contaminated with the spirit of the world, to receive its evil suggestions, nor to come under its influence. Be afraid of uniting with the world in secret societies, or of being bound in bundles with them. Be afraid of communicating to the world that which concerns the cause of God; for they would have no sympathy with those who love the truth of God. "Be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty."

May the Lord bless his people with spiritual eyesight, in order that they may see that the children of God and the children of the world cannot enter into co-partnership. James says: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." But while the children of God are not to be borne away by the spirit and influence of the world, they are to work with Christ to transform the children of darkness, to point them to the Lamb of God which taketh away the sin of the world.

God's people are not to be swayed by the evil suggestions of worldlings against some of God's chosen ones. There must be unity among the children of God, and nothing must be allowed to enter that will bring alienation and discord. When there is unity with Christ, there is unity among the believers, and then one can chase a thousand, and two put ten thousand to flight. Let not unholy bonds be formed between the children of God and the friends of the world. Let there not be marriages made between believers and unbelievers. Let the people of God take their stand firmly for truth and righteousness.

Woe to him whose wisdom is not from above, but from beneath. Men of superficial piety, by their desire to obtain patronage for our institutions, to advance the fame of our colleges or sanitariums, should never be permitted to betray sacred trusts into the hands of unbelievers. Let not money be obtained by touching or by sanctioning any unclean practice or business. Let

the grace of Christ be brought into the heart of every worker, and though the workers may be few, God can work with them, and the truth will prevail. There must be no deceptive work, for it is an unclean thing. Hands that are defiled must not handle God's sacred work. It is clean hands and a pure heart only that God will accept. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

The Lord hates all deception, secrecy, and guile. Because of their hypocrisy, the Lord rebuked the Pharisees, likening them to sepulchers that were full of corruption. The work of Satan is after this secret, insidious order. He conceals himself, and yet suggests, instigates, and leads men to work against the truth of God. Let no one work against a child of God on the testimony of an enemy of truth. The members of the church of Christ will sometimes make mistakes, but they are to be dealt with kindly and tenderly, even as Christ has dealt with us. The rebuke of God is upon all those who do his work deceitfully, who are professedly the friends of Christ, yet are working against him in an undercurrent way, by speaking against those who love God. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted."

This is our work; will we take it up? So little of this kind of work has been done, that the words of the True Witness come home to the church: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel." Satan had deceived those who were represented by Joshua; but they had repented of their sins before God, and pardon had been written against their names. Satan was accusing them of the sins he had caused them to commit, and asserted his right to do with them as he pleased because of their transgression. But Jesus looked with tender compassion upon those who believed in him and who trusted in his righteousness. "And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by." Will the people of God who are placed in positions of trust, give utterance to the

accusations of Satan against the children of God? Let us act as Christians, and be as true as steel to God and his holy work. Let us be quick to discern the devices of Satan in his deceptive, hidden workings through the children of disobedience.

"Your words have been stout against me, saith the Lord. Yet we say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." These are the words of the unconsecrated who are separating from God, blinded by the enemy. They cannot discern the sacredness, the elevating, ennobling character of the word of God. But there is another class. "Then they that feared the Lord spake often one to another." Their words were not words of evil accusation against their brethren, or complaints against God. They were not words of guile and hypocrisy, spoken in the dark, in an underhand way to damage the reputation of some brother or sister. They were words to which the Lord listened, and thought them worthy of recording in the imperishable records of heaven. "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. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

THE PEACE OF GOD.

BY ELDER J. H. DURLAND.

(Battle Creek, Mich.)

PEACE is rest, in contrast with strife, and denotes the absence or end of strife. Like grace, it also comes from God and Jesus Christ. Eph. 1:2. "When he giveth quietness, who then can make trouble?" Job 34:29. "My peace I give unto you." It is a gift to all his believing children. "Not as the world giveth, give I unto you." The peace of the world is vacillating; the Christian's is fixed and abiding. A Christian's peace is peace with God; peace with conscience; peace with men; a peace which passeth understanding; a peace ruling the heart and mind; a peace not stagnant as a pool, but flowing as a river; not hard and cold as an iceberg, but genial and bright as the summer's sunshine.

"Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple." Ps. 65:4. When the sinner comes and accepts God's grace offered to him, he has peace. He throws down his arms of warfare, and receives the pardoning love which brings peace. "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. . . . He shall not be afraid of evil tidings." Why will he not be afraid? "His heart is fixed, trusting in the Lord." Perfect love casteth out fear. He has tasted this love through the grace of God, and perfect peace has filled his soul.

Peace of God. It is the peace which God has, which is free from all anxiety and care, and arises from his perfectly knowing the future. In proportion, therefore, as we make our requests unto him, a measure of the peace which he has will keep us from being careful (full of care). If we become partakers of his divine nature, by his grace, we also become partakers of his peace. "Peace-I leave with you, my peace I give unto you." As all things are given to the believer, he has no need to be fretful or discouraged.

He may not, like his heavenly Father, know the future perfectly; but he is connected with one who does know it, and who has promised to keep him in perfect peace, whose mind is stayed on God. This the carnal mind cannot do. "To be spiritually minded is life and peace." As the mind is transformed, it turns toward Christ, who has all fullness, and becomes complete in him. "He is our peace." Eph. 2:14.

Justification brings peace. "Being justified by faith, we have peace with God through our Lord Jesus Christ." It is God's great love manifested through his grace that accounts the sinner as though he were righteous. It is a free gift. What a wonderful boon to fallen man, who is under condemnation to death. Great, inestimable, and eternal as it is, yet it is all ours if we receive it. Not he who worketh, but he who believeth, is justified from all things. It is by faith that believers are justified and sanctified, are strengthened and comforted in their work; by faith they fight all their enemies, and by faith they conquer and lay hold of eternal life. And therefore it is all of faith, that it might be by grace. Then, have we any need to be discouraged? Is there danger on every hand? Remember that he is our peace. He has conquered the enemy, and if we trust him, keeping the mind's eye turned toward him, he will keep his justified ones in perfect peace.

A Christian missionary was assailed by a heathen tyrant, who threatened to take his house from him. The answer was, "You cannot take away my peace." "I will break up your school," said the heathen. "Yet I will keep my peace," said the servant of God. "I will confiscate all your goods," said the tyrant. "Yet there is no power against my peace." "Then I will banish you," said the heathen. "Be it so," said the Christian, "yet I will carry my peace with me." God's grace was sufficient to keep this man's peace for him even in the most trying ordeal.

Refuge of peace. We are living in a restless world, both for body and mind. When the body is resting from its labors, the mind is tossed about by anxious thought and foreboding fear. Often the review of the past brings restlessness of regret; the knowledge of the present, restlessness of dissatisfaction; and the prospect of the future, restlessness of care and anxiety. Men pray morning and night, but the intervening time is spent in continual worry. Is this God's way? Has he no better care for his children than that they should be continually crying for the satisfying portion, only to be turned away longing for what they need, and feeling that they are mocked in their cries? Is there no bosom on which the weary one may recline and find a sweet calm? Is there no harbor in which we may enter until the tempest pass away? There is. It is the peace of God.

How can the soul find access to this refuge? By prayer, and supplication, and thanksgiving. "Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Whatever trouble of mind we may have, we are not to try to bear it ourselves. Carry it to the throne of grace, and lay it before Him who careth for you.

Let peace rule the heart. The heart is the seat of the affections. "Out of the heart are the issues of life." If it is ruled by the turbulent spirit, our life will be of that character. "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." Col. 3:15. The winds of strife will cease, the boisterous waters will subside, the endangered bark will regain security, and then there will be a great calm. Peace will hold and encompass the trusting one. He is kept as in a fortress which no enemy can destroy; kept as in

a haven which no storms can affect. The "peace of God, which passeth all understanding, shall keep your hearts and minds."

O the sweetness and preciousness of the peace of Christ! It is a jewel of untold value. "Though we may be poor, we are rich and happy. In the world we may have tribulation, but like the moon above the tempest, we move on in our course with smiling tranquillity, until all be overpast, and our peace beams forth in the profound and cloudless hemisphere of heaven." "Grace to you, and peace, from God our Father and the Lord Jesus Christ."

NOTES FROM A FIRST-DAY ADVENTIST CAMP-MEETING.

BY ELDER A. F. BALLENGER.

(New York City, N. Y.)

AT Beebe Plain, P. Q., is located a permanent camp-meeting ground where is held the annual conference and camp-meeting of the "International Conference of the Advent Christian Church." The writer, after attending the Seventh-day Adventist camp-meeting at Ayer's Flat, P. Q., spent a few days at this camp-meeting.

My object in attending the meeting was to hear what message those who claim to be the only legitimate successors of the great advent movement of 1844, had for the people of to-day. Praying that without prejudice I might recognize the good both in doctrine and practice, I listened attentively to all the services.

The preaching for the most part was practical; the great lines of prophecy which stirred the world in 1844, and which to the Seventh-day Adventist believer are shining brighter and brighter as we near the perfect day, occupied little or no place in the discourses. One exception was the sermon preached Sunday forenoon by Elder Burch, of Whitman, Mass., a young man who spoke with great freedom and clearness on the subject of Christ's literal, visible second coming, the resurrection, and the earth renewed as the future home of the saved. As evidences of his propositions he briefly referred to the kingdoms of Daniel 2, to the signs in the sun, moon, and stars, with distress of nations—all of which stirred his congregation. But when he reached the evidences which gave power to the first angel's message in 1844, the 2300 days, he was at a loss how to use this great mile-post, and dropped it with the remark that, as it was not known when it began, it could not be known when it closed; but that it was not like a piece of india-rubber that could be stretched indefinitely.

After privately asking one of the ministers what he understood by the third angel's message, I was publicly rebuked and told that I would better be praying than asking about the third angel's message. Since the answer to my question was so expensive, costing a public rebuke, I shall make the best possible use of it, and shall give it to the readers of the REVIEW. The following is the conversation in substance:—

"Ballenger.—What is your attitude to the first angel's message? Are your people proclaiming that message now?"

"Minister.—Luther began to give that message, and the Miller movement was a kind of second edition of the message. Yes; we are giving that message."

"B.—The 2300 days was the foundation of that message; how do you regard this great prophetic period? When did it begin?"

"M.—It began sometime during the Medo-Persian empire, and since its beginning is shrouded in mystery, its ending cannot be ascertained."

"B.—Are you giving the second angel's message, which announces the fall of Babylon?"

"M.—Yes; but Luther began to give that message. He began calling men out of the Romish Church, which is Babylon."

"B.—But was not the fall of Babylon preached by the Adventists of 1844 and applied to the 'daughters,' the Protestant churches that had rejected the message of the Lord's soon coming and had fallen into worldliness?"

"M.—Yes; it was so applied by a few wild fanatics, but we do not now so apply it.

"B.—But did not one of your ministers declare last evening, when the earnest exhortation of a brother minister had failed to stir your people, that the great apostasy which had engulfed the Protestant churches, had taken hold of the Adventist Church?

"M.—I was not present.

"B.—Are you giving the third angel's message?

"M.—Yes.

"B.—Do you publish any literature giving this message? If you do, I would like to purchase it and read it.

"M.—I do n't think we publish any literature giving this message.

"B.—This seems strange. You claim to be giving this most solemn message, which threatens men with the unmingled wrath of God if they worship the beast and his image and receive his mark, and yet you do not publish a page of literature containing the warning. Seventh-day Adventists claim to be giving that message; and consistently with the claim we circulated during the last two months of 1893 and the first two of 1894, over forty million pages of literature laden with this message.

"M.—I know they are circulating a great deal of literature, but I regard their interpretation of the message as absurd.

"B.—What, then, is your interpretation? What is the beast?

"M.—The beast is the Roman Catholic Church clothed with civil power.

"B.—There does not seem to be an agreement between your published works and yourself. The work which you publish and which you sold me yesterday, says that the beast is paganism, and the image of the beast is the papacy, and that this prophecy had its fulfillment in the eighth century. What do you understand by the image?

"M.—The Jesuit order.

"B.—But the Jesuit order is an organization within the papacy, is a part of the papacy, controlled by the papacy, and has been suppressed and reinstated by it; and can no more be called an image of the papacy than can the Epworth League, an organization within the Methodist Church, be called the image of the Methodist Church."

It was about here that the conversation closed, and at the next service the minister publicly advised the writer to do more praying, and not be asking what the third angel's message meant.

The above conversation will explain in part why the wonderful power of God that attended the preaching of the message in 1844, is not with that people now. Its advocates are without rudder, chart, anchor, or compass, and are subject to the influence of every wind of doctrine regarding the prophetic periods. Scarcely two persons can be found that interpret the three messages alike. This indefiniteness tells on the spirituality of their camp-meetings, which they acknowledged are shorn of the power of years gone by. One minister declared that only one conversion had resulted from eleven camp-meetings held by them at Springfield, Mass., and another said that he had attended 300 camp-meetings in the last twenty years, and that he was in doubt whether they were not more of a curse than a blessing.

Soon after I arrived on the grounds, I was presented with a pamphlet written against the truth; and turning to the last page I found that they were helping to fulfill the third angel's message, for there I read an indorsement of Sunday laws and a denunciation of Seventh-day Adventists for their opposition to them. Notwithstanding the profession of great reverence for Sunday sacredness, the book-stands were open on Sunday; and Sunday trains, regulated by a committee elected by the Conference, rolled in and out of the village, bearing their cargoes of pleasure-seekers and worshipers from neighboring cities.

At the conclusion of the conversation above narrated, a representative of the *World's Crisis* handed me a copy of that paper, and finding a retired place, I began searching for that meat in due season which the servant of God is commanded to break to the people. This is what I found:—

"The Great Pyramid of Egypt shows us some things in the course of history which have not been sufficiently studied. . . . A little over thirty-three inches from the entrance, or as many as there were years in the life of Christ, the flooring is broken away, and a passage leads down to a natural cave in the bed rock under the pyra-

mid and through that to the chamber below. This cave is supposed to represent a tomb, the tomb of Christ. Having made accurate drawings of parts of the pyramid on a scale representing so much to the inch, I can say that the roof of the grand gallery, twenty-eight feet high, ends exactly over the one thousand eight hundred seventieth inch from the beginning, or birth of Christ. So that grand chamber must represent the papacy, whose temporal power and dominion ended, as all know, in 1870. Certain 'ramps' built along the sides on the floor represent the progress of knowledge, religious and otherwise, and during what would represent the Dark Ages are almost effaced, and a little over 1813 inches from the beginning suddenly stop, and the floor as suddenly rises in a huge perpendicular step three feet high, showing the sudden advance, or rise, of knowledge and progress religiously, socially, and mechanically, which began near the beginning of the present century. The passage then continues to a small anteroom, and through that to a larger chamber faced on all sides with granite of exquisite polish, and containing a granite chest said to be exactly similar in shape and interior dimensions to the ark of the covenant made by Moses. There is another horizontal passage branching off from where the grand gallery representing the papacy begins, which, from its ending in a seven-sided room, and from one seventh of its floor being more depressed than the rest, and from other considerations, has been thought to represent the Jews who did not follow Christ into Christianity, and never rose higher than the level of the old Hebrew dispensation.

"Certain it is that accurate drawings and calculations show that the passage ends under about the one thousand eight hundred ninety-seventh inch from the one marking the birth of Christ. And certainly the above remarkable statements from Dr. Adler, and the present attitude of some Jewish congregations, together with the remarkable prophecy in Zech. 12:10, go far toward showing that the time is near at hand when the Jews will rise from their present level of Judaism to the higher plane of Christianity, and possibly usher in the coming of the Lord. . . . 'Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.'"—A. P. Moore, in the *World's Crisis*, June 27, 1894.

No comment of mine can do justice to the situation. None but an inspired penman could depict such gross darkness. O that the writer of this pyramid of folly and the people he represents, would turn their eyes upward from the musty chambers of Egypt's heathen monuments, to the opening temple of God in heaven (Rev. 11:19), and there see the "ark of his testament," containing the law of God; and then through faith in Jesus begin the observance of these precepts, and thus become a part of that people who "keep the commandments of God and the faith of Jesus."

BE PATIENT.

BY ELDER A. WEEKS.

(Lakeview, Mich.)

THE great commotion that exists in the financial world to-day is a plain indication of the rapid approach of the day of God and the perdition of the ungodly. In James 5:1-6, the rich men are referred to in a way that ought to cause alarm in the heart of the possessor of wealth, who hoards his treasure, or uses it selfishly.

The statement is made that he has "heaped together treasure for the last days." In many instances "the hire of the laborer is kept back by fraud." Means is used in a "wanton" manner, to gratify the lust of the flesh, the lust of the eyes, and the pride of the carnal heart. Little or no attention is paid to those who are suffering for the necessities of life. Of all these things the Lord makes account, and strict will be the judgment and certain its execution.

But in all the commotion and strife of opposing classes, there are some who turn to God. As worldly things become more unsettled and unreliable, they learn to trust in a God of tender love and care. To all such the timely counsel comes, "Be patient therefore, brethren, unto the coming of the Lord." When impatience and unrest seem to rule the world, the child of God learns patience. "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

BE SURE OF THY PILOT.

BY L. A. REED.

(Nashville, Tenn.)

SUGGESTED by the words of Professor W. W. Prescott to the graduating class of Battle Creek College, June 19, 1894.

Be sure of thy pilot;
Life's sea is uncertain,
It stretches before thee untraced and untried;
A thousand mistakes thou
Mayest make at the starting,
There are currents to turn thee at every side;
Then trust to the Pilot,
He knows all life's mysteries,
Its various windings are clear to his sight;
He will not forsake thee,
But surely will take thee
Down through the darkness, out into the light.

Be sure of thy pilot;
Life's course may deceive thee,
The skies may seem clear, and the winds may seem
fair;
The rocks may be covered,
The shoals may be hidden,
But wreck and destruction are waiting thee there.
Then trust to the Pilot,
He cannot deceive thee,
From all life's deceptions he is thy release;
He will not forsake thee,
He truly will take thee
Where waters are calm, and the heavens are peace.

Be sure of thy pilot;
O think not a moment
Thou'rt safe on this wild rocking ocean of strife;
A moment may leave thee
A wreck and a ruin
To strand on the bleak, barren seashore of life;
Then trust to the Pilot
In youth's radiant morning,
The noonday of manhood, the evening of years;
An infinite glory
Will follow life's sorrow,
And fullness of gladness will banish thy tears.

THE SABBATH WITHOUT THE DECALOGUE.

BY ELDER W. H. LITTLEJOHN

(Battle Creek, Mich.)

(Continued.)

THUS far I have occupied myself in demonstrating the fact that the Sabbath was brought into being by an act of Jehovah at the close of creation week. The bearing of this circumstance upon the perpetuity of the Sabbath will next command our attention. Already we have learned that Jehovah blessed and sanctified the seventh day because that in it he rested from the work of creation. To sanctify means to devote to a holy or sacred use. "To make sacred or holy; to set apart to a holy or religious use; to consecrate by appropriate rites; to hallow." Such is Webster's first definition of the word "sanctify." Since it cannot be possible that the mighty God set apart the Sabbath as a day to be devoted by himself to rest and worship for all time to come, it must be that the sanctification of the Sabbath had reference to mankind; *i. e.*, that the day of God's rest was made a day of rest for man in commemoration of what Jehovah did upon the day on which he rested from the labors of creation. This being true, the Sabbath was given to Adam as the federal head of our race. By him it would naturally, as we have seen it was actually, be handed down to his posterity. But if the sanctification of the Sabbath in the beginning was equivalent to a command for its observance by the descendants of Adam through all time, that obligation must continue in force until the author of the Sabbath law shall abrogate the same in a public and authoritative manner. That such an abrogation has never been made in explicit terms, will not be denied. The Sabbath, therefore, must still be binding unless it can be shown that it has been set aside as a necessary consequence of something that Jehovah has either done or said.

Those whose position we are controverting claim that this was done by the abolition at the

cross of the old covenant, of which the decalogue that contains the Sabbath command was a part. Although denying in toto the correctness of the position that the ten commandments were abrogated at the cross, I propose to admit just now, *for the sake of the argument*, that they were abolished *as a code* at the time in question, and then inquire whether such abolition necessarily destroyed the Edenic Sabbath. The reader is reminded now that according to the theory in hand the decalogue was a temporary law gotten up to last only for a limited time, or until the gospel age was reached. If this be so, and if the logic be correct by which they maintain the proposition that the abolition of that temporary code necessarily did away with the Sabbath law, then it would also be true, would it not, that the other commandments would fall with the fourth, provided the latter could not survive the code in which it stood? That being true, we are forced to the conclusion that all ten of the commandments of the Sinaitic code have been done away. The effect of such a conclusion is to leave us entirely free from any of the provisions of the so-styled moral law. In other words, we can have other gods, worship idols, blaspheme, kill, commit adultery, lie, steal, covet, and break the Sabbath with impunity, there being no law to prohibit such acts.

"But," say our friends, "nine of the commandments were re-enacted and are therefore obligatory." I reply, A strange transaction that, by which the ten commandments were abolished and then nine of them re-enacted, and all this done for the sake of getting rid of the unfortunate Sabbath commandment. In the name of reason, why not abolish that one and leave the remainder in force? Is it not to be presumed that an all-wise God, who knows the end from the beginning, would have done as I suggest, that being the most natural, direct, and easy course to pursue? But let us inquire a little further into this matter. When, where, and by whom were the nine re-enacted? The reply comes back, "We do not know just when they were re-enacted, but we do know that they were re-enacted, because we find them referred to indirectly in the New Testament." To this I object: (1) That neither of the first two commandments is referred to at all in the New Testament; (2) That the references to the other commandments are such as to indicate that they are merely allusions to certain commandments, as those which are generally admitted to be binding; (3) That the references in the New Testament to the Sabbath commandment are as numerous and as striking, if not more so, than those to any precept of the decalogue. As a consequence of the first point made above, there is no specific command against having other gods than the Lord, or worshipping images, if the logic of our friends be correct, since they have not been re-enacted. Again, the second point furnishes a presumption for the continued existence of the original ten commandments, rather than one favoring the perpetuity of nine of them.

Once more: If the indirect reference to a commandment by the New Testament writers is *prima facie* evidence that it has been re-enacted, then the unavoidable conclusion is that the Sabbath law has been brought over into this dispensation.

So much for the theory that the ten commandments all necessarily perished at the cross, and that nine of them were re-enacted. The next point to be considered is whether our friends are right in deciding that the Mosaic system of which the decalogue was a part, could not have been abolished without destroying the Sabbath. In determining this question it is important to ascertain the purpose which they were designed to serve. The reply is that the keeping of them was made the condition of the old covenant. This is but half of the truth, however, since they really are the condition of both covenants. But passing over our differences, I inquire, In what sense were the ten commandments made the con-

dition of the first covenant? The answer is obvious. All the blessings of that covenant were based on the condition that the people should do the whole will of God. Here is the proof: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation." Ex. 19: 5, 6. When God gave expression to that will, it took the form of the ten commandments. The decalogue being a summary of all moral obligation and covering our whole duty to God and man, the keeping of it involved the doing of the will of God in every particular, and the observance of every command which he might utter at any time. Matt. 22: 36-39.

(To be continued.)

MORE BLESSED TO GIVE THAN TO RECEIVE.

BY MRS. R. C. PORTER.

(South Lancaster, Mass.)

I HAVE gathered the following thoughts from Dr. Pierson's article in the *Missionary Review of the World*, for July:—

How many really believe this? Some know that it is blessed to receive, and some know that it is blessed to give, but how few of us know that it is *more* blessed to give. Dr. Pierson says: "The grand lesson of God's word is that the highest grade of *living* is *giving*, not of substance only, but of *self*. 'There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.' To the natural man this is absurdity,—to increase by scattering and grow poor by hoarding; to save by losing and lose by saving. In Mark 8: 35 we have a corresponding lesson: 'Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.' We can understand this Scriptural law only as we first perceive what is the depraved tendency of our sinful nature."

"The love of money is the root of all evil," yet that love of money is only one branch from a deeper root—the love of self. Paul's awful catalogue of apostasies begins and ends with selfishness: 'Men shall be lovers of their own selves, . . . lovers of pleasures more than lovers of God.' The cornerstone and capstone of wickedness is the same idolatry of self." There are, then, two classes visible; those whose highest aim is to *get*, and those whose grand aim is to *give*. "The former aim feeds and fattens selfishness till it becomes monstrous; the latter starves selfishness that it may develop benevolence. . . . The law of selfishness is, Get all you can, and keep all you get. No wonder it makes monopolists and monsters." God pours his blessings and gifts upon us, that we may pour them out upon others. Is not every gift we receive best enjoyed when we share it with others equally in want, or pass it a long to others more needy still? God forbid that we should lose the "more blessed" experience by weaving into a hammock of ease what he designed we should weave,—a garment to cover human nakedness. □

We should not be of that class who are called "sanctified sponges," which drink up what they are dipped in, and then swell larger and larger, till they can hold no more, never giving out anything except under pressure. "No soul is ever fully, gloriously saved who does not habitually give." "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." Giving recognizes *stewardship*. We are not our own, but are bought with a price. "What we have we hold—hold in trust, not to hoard, or enjoy as we will, but to use as he wills."

"Not only is the 'Lord's portion' his own,

but all is his. We are to eat, drink, clothe ourselves, furnish our houses, not for our pleasure, but for his glory." Let us in these closing days of time, deny self, take up the cross, and follow Him. "He only bears the cross, who, like his Master, knows entire loss of self; and who, like him, cannot save himself because he saves others." God does not value what is attended with no sacrifice. If you "give so as not to feel it, nobody else will feel it, nor will you feel its benefits." The poor widow kept nothing back; it cost her everything. This the Saviour took notice of. "The ointment has no odor without self-denial; and the odor constitutes the preciousness and sacredness of the ointment." Then, if this indulgence of self is so dangerous (and who can doubt it?), let us shun it and gratify good and unselfish motives only.

"In the fable of the 'Magic Skin' the wearer got every wish; but with every fulfilled wish the skin shrank, and held him the tighter, until with the last gratification life itself was crushed out. The fable needs no interpretation. The skin is selfishness; and every time self secures a new gratification, the power to enjoy is lessened, and the vital organs of the soul are cramped into narrower quarters. God's gifts even in their so-called enjoyment, are perverted to self-loss and self-ruin. A gracious God has provided an antidote for all this inordinate and destructive selfishness, and his great remedy is *giving*—habitual, systematic, self-denying, universal giving—a life whose law is impartation, which is the royal law of love."

What is the real object in giving? "Most people would answer that God needs our gifts, or his poor do; but the real reason why he calls for our gifts lies farther back than this, in *our need of imparting*." And what is the purpose of our being permitted to give? Hear our Saviour, "For ye have the poor with you always, and whensoever ye *will*, ye may do them good." "Well-wishing is benevolence; and well-doing is beneficence; and the reason why poverty is allowed always to confront us, is that our benevolent may find exercise in beneficent doing."

"Hence *all* need to give. The great question is not that of securing more *money*, but more *contributors*." Let us "regard ourselves as God's stewards; to think of nothing as our own; to become mere channels of distribution, never obstructing the outflow any more than the inflow; to cultivate self-denial rather than evade it; to deny self and not simply certain indulgences; to bury self out of sight and exalt God to the throne upon its ruins; to look with Christ's eyes on a dying world, and choose to save men at the expense of not saving ourselves; to withhold nothing from God, and spend every dollar as trustees of his estate; to hide no selfishness behind others' generosity; but bring out all our witches that draw us from holy serving and suffering, and slay them before God—were such the law of life with Christ's disciples, what a basis would be laid for every good work of God, and what streams of ceaseless bounty would flow into God's treasury, and from God's higher treasury into our own souls."

Let us "remember the words of the Lord Jesus, how he said, *It is more blessed to give than to receive*." Some professing Christians are compared to a dead sea, which is "but a basin into which rivers pour their sweet waters only to stagnate, become bitter, heavy, acrid, because they have no outlet; . . . life comes into it, but turns to death. There are many dead seas in Christian congregations. God pours his gifts upon and into them, but there is no outpour in blessing to man."

—"If you would find access to the hearts of men bearing almost every stamp of character, you must heed the injunction of the apostle to be courteous. Love will do that which argument will fail to accomplish."

The Mission Field.

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

JAMAICA, WEST INDIES.

SINCE our last report the work has been steadily increasing. We have just had a good quarterly meeting. The Lord came near to us. Seven more were added to the church, of whom six were baptized. Our church now numbers forty-four. We organized a missionary society, and all seem very enthusiastic to work for the salvation of souls. We have made plans so that all can have a part in the good work. We expect to have a meeting each week, and trust that we shall see people brought into the truth through our efforts.

Although the people are poor as far as this world's goods are concerned, our tithe for the four months since our organization was nearly \$100. The collection last Sabbath for the maintenance of the Orphans' Home was \$10.11. As the people receive the truth, we can see great changes in them. The truth is ennobling, and if we will only let it, it will raise us up and fit us not only for a better place in society here, but for the society of Jesus and holy angels.

The work in the Blue Mountain Valley is also prospering. Three of our members who live there, on returning home after our organization, built a little thatched meeting-house, the first Seventh-day Adventist church in Jamaica. Since that time Mr. Haysmer has visited them, and about twenty are keeping the Sabbath, but have not been fully instructed on all points yet. We are glad to see that they are willing to be taught, and that they want to do all that the Lord makes plain to them. Some of the people are very simple-minded and have to be labored with like children.

Rum and tobacco, two very prevalent evils, are quickly and gladly given up by those who receive the truth, when they are shown that our bodies must be pure and holy. Nearly all the people here drink, but we do not see the drunkenness that we did in America.

One independent Baptist minister, for whom we have been laboring for some time, has come out firmly for the truth and is preaching it to his people. He writes us that he thinks the best of his flock will go with him. He says he is meeting with opposition, but his courage is good in the Lord, and he is thankful he has begun to keep *all* the commandments. Two other Baptist ministers are very much interested, and we trust it will not be long before they also will obey. The Lord is at work, and we are trying to do all we can to work with him. Yesterday about 1500 of our denominational books were passed through the customs. Our canvassers are doing well. While we need more ministerial help very badly, we are glad to know that thousands of sermons are being preached by the silent messengers. May the Lord water the seed thus sown. We are happy to learn that a medical missionary is to be sent here, and we trust that in the near future we can have Bible workers and more ministerial help.

Mrs. A. J. HAYSMER.

EAST LONDON, SOUTH AFRICA.

ELDER I. J. HANKINS, the writer, and wife still continue the work here. We are visiting from house to house, loaning tracts, periodicals, etc. Since our last report, in March, we have loaned 31,713 pages of tracts, 518 periodicals, made 1035 missionary visits, sold about 30 copies of "Steps to Christ," and taken some orders for *Present Truth*. We are also holding Bible readings with a number of families. The attendance at our Sunday afternoon meetings in the hall, though still small, is increasing. The leaven of truth is working in the town, and the

people are asking their spiritual guides if these things are so. One man at the Methodist class-meeting one evening arose and told them he was sinning in breaking God's holy Sabbath. He then read the fourth commandment, and asked the pastor why he kept Sunday. They all sat speechless. Presently the shepherd of the flock spoke, and said he would give him an answer soon. From this it seems that at that time he did not know just why he observed the day, but some time has elapsed since then, and no answer has as yet been given. We have visited this clergyman, and loaned him "Rome's Challenge," which we hope will assist him in arriving at a correct answer.

Many other incidents which we might relate show that the truth is taking hold of many minds. But the people are so hedged about with superstition, and have so long allowed their ministers to think for them, that they move slowly.

The Catholic and English churches are strong, and there is but little difference between them. These have a molding influence over all the rest. The Wesleyan churches read prayers every Sunday morning, and pray that the queen may conquer all her enemies.

In connection with our work here we formed the acquaintance of a well-educated Kafir minister of the Congregational Church. We loaned him "Steps to Christ" and some tracts, which he seemed to enjoy. We then spoke to him in reference to translating, and found he had done some of this in the past, and he offered to translate one of our tracts for a small sum. It was finally arranged with him to translate that excellent tract by sister White, entitled, "Christ Tempted As We Are." This he has done, and unless something unforeseen hinders, we hope to have it printed and in circulation before long. Thus a beginning has been made in getting the printed page before this people, many of whom can read. This tract stirs our hearts, and will it not do the same for the Kafir, whose heart God has fashioned like our own? Ps. 33: 15. When we think of this Dark Continent, with its "habitations of cruelty" and millions of untutored aborigines, and also the shortness of time, the magnitude of the work assumes stupendous proportions. *How* it will be done we know not; but God has declared that the message will go to every kindred and tongue in this generation, and nothing is too hard for him. He has resources unlimited, which we shall soon see put in operation.

We are of good courage. Some are deciding to obey, and many others are investigating. We are sowing the seed as faithfully as we know how, and have the assurance that the Lord of the harvest will give the increase.

June 25.

GEO. B. THOMPSON.

CLIPPINGS FROM THE "MISSIONARY REVIEW."

PIETY begins at home. "Many people pray so foolish. Why, I prayed for twelve years, O Father, make me a foreign mishener; I want to go to foreign lands and preach. One day I prayed that, and Father says, Sophie, stop! Where were you borned? In Germany, Father. Where are you now? In America, Father. Well, ain't you a foreign mishener already? When I see that, Father says to me, Who lives on the floor above you? A family of Swedes. Und who on the floor above them? Why, some Switzers. Und in the rear house? Italians, und a block away some Chinese. Now, you never said a word to these people about my Son. Do you think I will send you thousands of miles away to the foreigner und heathen when you got them all around, und you never care enough about them to speak with them about their soul?"

Dr. Grenfell, of the Deep Sea Fisheries Mission, has been on a trip to Labrador to minister

to the 25,000 British fishermen who are without a physician. Returning, he declared his faith in the value of medical missions. He believed that "God blessed that means of preaching the gospel and healing the sick; and for his own part, he knew he had been able to reach a man's heart by pulling his teeth. Yes, and Dr. Mackay, who had had 13,000 converts among Chinese and others in Formosa, told him he had, in the course of his work, drawn 32,000 teeth. If that was not the way down to a man's heart, he did not know what was."

A missionary in Lodia writes thus of her zenana girls: "I have been teaching in some of the wealthier houses where a bride would have thirty or forty changes of raiment and almost her weight in ear-rings, nose-rings, bangles, and so on. As to their personal characteristics, I have found my class of Hindu girls as loving and as lovable, as bright, and as troublesome as any class I ever had at home. The school in which I am teaching was a new one last fall, and the girls were very wild and exceedingly suspicious, and they are shy still. I invited them to come to see me, and one afternoon I beheld a flock of girls in red and yellow clothes flying past our house like so many frightened geese. I had told my man to watch for them and call them in, and, hearing his voice, they fled like wild animals. I brought them back, but they looked suspiciously at everything, especially when I called them into the parlor and closed the door. What they feared, I cannot tell, but they were soon flying home again."

The Christian Literature Society for India produced 1,133,115 copies of publications last year. These included educational works, books for women, students at colleges, and general literature. The school work in the villages of Bengal has been carried on with increasing interest and success. The number of scholars is upward of 8000. In the training institution at Ahmadnagar seventy-three students were admitted during the year. All were professing Christians when they entered except eleven, who were Hindus; of these four became Christians before they left. All the outgoing students were at once employed by the missionaries.

Protestantism in Spain, in the face of tremendous difficulties, is forging its way slowly but steadily onward. In 1890 there were 120 chapels or other places of worship, nearly 100 pastors, one third of whom were native Spaniards, about as many native evangelists, and forty colporters employed by the Bible and tract societies. The number of communicants was 3500, and of Sabbath-school children, 3250. The number of day schools under Protestant supervision was 112, with 6000 pupils. There were three orphanages, two hospitals, and six church papers. These figures represent the work of six or seven denominations.

A missionary tells the following story: "I want to send home, among other curios, some idols that have been actually used in worship," said a traveler we lately met in China. "Can you help me in the matter?" "Hardly, I fear," was the reply. "I never heard of priests or people selling such articles." But next day, wending our way through the streets of the native city of Shanghai to our mission church, we bethought us to make inquiry, on our friend's behalf, at a shop where we had often stopped to survey the hideous deities of wood and plaster arrayed in the open window front, and to watch the manufacture of such images going on within. To our surprise, a good supply of second-hand images was produced for our inspection. "How do you get these?" we asked. "The people, when they are in want of food, bring them here to pawn."

Special Attention.

THE POPE'S ENCYCLICAL.

THE full text of the late encyclical of Pope Leo XIII. has recently been given to the public, and at this time is exciting no end of comment, both favorable and adverse. The position occupied by the pope, the successor to a long line of spiritual princes, the abject and complete devotion to him of the Catholic world, the general respect entertained by Protestants for his character,—these, with his great age, and the fact that his place must soon be filled by a successor, have drawn to his latest and what may be his last public utterance, more than ordinary attention. It is reasonable to concede that the humblest Catholic does not believe in the supremacy of the pope more than the pope himself believes it, and in this encyclical he is not at all reluctant to refer to his authority, and to his claim “to hold the regency of God on earth.”

Mainly, the encyclical is an appeal for the unity of the church. He refers to the prayer of Christ that his disciples might be one, as he and the Father are one, and, comparing himself with Christ, about to go away as Christ was, he also puts forth a plea for unity. But it should be remembered that the unity for which he pleads is that all will receive the doctrines of the Catholic Church, and receive him or his successor as the “regent of God on earth.” It is pleasant to know that, as far as words go at least, he proposes that this unity be brought about by peaceful means; the temper of the age and the general intelligence of the people would rebel at any other method; at the same time it cannot be forgotten that former popes in this line and holding the same regency (?) have labored for the same end—unity—in a much less pacific manner. Kingdoms have been destroyed, kings dethroned, cities and villages given to slaughter, in order that heretics might be either converted or destroyed, and unity thereby be secured. The plan proposed by the present pope is, in this respect at least, better than that of his predecessors.

The relations of the Church to the State are dwelt upon to some length. He claims that the Church is restricted and her rights invaded, and declares that the divine will and the general good of society require that the civil power should be in harmony with the ecclesiastical power.

The pope especially addresses the Armenian, Greek, and Protestant churches. He labors to show to all where they are at fault, and invites them all to return to Rome. Whether he is acquainted with the Scriptures or not does not appear from his encyclical; but he shows great familiarity with the church fathers, and quotes them in a way to make out a strong case with those by whom the fathers are recognized authority.

The order of Freemasons, the pope regards as a great peril to the world. He believes that much mischief is being wrought by this order in France and Italy. The warlike preparations of the nations of Europe are spoken of with regret, and the ability of the Roman Church alone to settle international disputes is put forth. Finally the Catholic Church is set forth as a great hope to prevent the wreck of society. The pope concludes with the prayer that the time may be hastened when there will be one fold and one shepherd.

Taken as a whole the encyclical is an able plea for the supremacy of the pope, and it will be likely to make a very deep impression.

There are millions of so-called Protestants who know but little of the history of the Church of Rome; and since the teaching, so common at the present time, that one church is as good as another, has prepared them to look favorably upon the Catholic Church, when they hear a voice of such authority, which holds the absolute obedience of millions and the respect of nearly all, inviting them to a certain rest and salvation, many will doubtless yield and find rest in abject submission to Rome.

Whether these churches, as churches, will return to Rome, or whether, still acting independently, they will imbibe the spirit of Romanism to that extent that they will be one with her, remains to be seen. The prophecies of God's word indicate that a mysterious power called the “mystery of iniquity,” which began to work in the days of the apostles, and through whose power humanity was exalted to sit in the place of God, is to be very active just before the coming of Christ; and in the various movements for the enlargement of the power of Rome and the extension of her principles a fulfillment of this prophecy is clearly to be seen.

M. E. K.

THE TARIFF.

EVER since we knew anything about politics, the subject of the tariff has been under discussion. Especially has this been the case in this country during the last few years. The two great parties which contend for the mastery in American politics do so largely by tariff and anti-tariff arguments. One party declares that the country owes all its former prosperity to the tariff, while the other asserts that to the tariff the present depression of business is entirely due. The position of the two great parties in regard to the suffering nation is like that of two physicians of opposing schools of medicine standing over a suffering patient, each prescribing his own nostrum, and declaring that the one proposed by the other will be fatal. At the same time, it is true that there is not perfect unanimity among the members of Congress who represent the different political camps. There is a great difference between a high-tariff Republican and a free-trade Democrat, but there is not much if any difference between a low-tariff Republican and a Democrat who believes in “a tariff for revenue only.”

There being no perfect unanimity in either of the two great parties upon this question, the debates over the provisions of the Wilson bill have been long and tedious. It has sometimes seemed as though Congress was trying to see how long a time it could use in supplying some simple remedy to better the condition of the country. The Wilson bill, after being somewhat modified in the house, was taken up by the senate, and so many and great changes made in its provisions that, as it is now reported back to the house, it is hardly recognizable as the bill framed by Mr. Wilson. President Cleveland is much dissatisfied with the bill, as it comes from the senate, and declares that, as amended, the pledges of the party that elected him to the presidency are not carried out. Mr. Wilson also gives notice that he will not agree to the amendments, which have made the bill more of a high-tariff than a low-tariff measure. As Mr. Wilson will probably have the support of a majority of the house, the

probability is that the country will be obliged to wait a considerable time yet for relief, while the two bodies of Congress,—one representing the States, as States, and the other representing the people of the States, further discuss what duties shall be paid upon articles coming into this country from foreign countries.

M. E. K.

THE FOURTH COMMANDMENT THE FUNDAMENTAL TRUTH.

THE *Christian Statesman* says: “Missionaries tell us they find great difficulties in getting converts to the Sabbath.” There is certainly a good reason for this, but missionaries may not have thought of it. That reason is obvious. The commandment reads: “The seventh day is the Sabbath of the Lord thy God;” but missionaries quote these words, and then ask converts to keep Sunday. But now let the *Statesman* follow its own suggestion, as given below, in making the fourth commandment a fundamental truth, and the missionaries do the same, and see if there will not be a perceptible difference in Sabbath observance, with the heathen at home and abroad. Once more says the *Statesman*: “But men have no conscience, as we understand it, on the Sabbath question without the fourth commandment. *It is not an ethical axiom that one day in seven should be put to sacred uses.* [Italics as I find them.] Conscience on such a question cannot exist without a ‘thus saith the Lord.’”

The *Statesman* next proceeds to give the missionaries some good advice, in order to help them out of their difficulty, as follows:—

“And how will the missionary undertake to strengthen his conscience on that important question? He must do it of course, by means of the fourth commandment, which says, ‘Remember the Sabbath day to keep it holy.’ That makes the fourth commandment the *fundamental truth*. Now let us be assured that, if the heathen conscience must have the fourth commandment to strengthen it, the Christian will need the same to preserve his conscience and keep it strong. There are *complementary truths*, but the fourth commandment is not to be put off in that way; it is fundamental.

“Here is a complementary truth which we commend to all who would be prepared to discriminate in difficult cases that may arise: ‘If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.’

“And this falls in exactly with the other truth, ‘The Sabbath was made for man.’ If one shall take the fourth commandment as fundamental, and then all that is found elsewhere in the Bible on the Sabbath question as complementary, with a sincere desire to know and to do ‘what he believes the Lord would have him do,’ will he not be likely to become an enlightened and loyal Sabbath-keeper? Is there any other safe way for one to do in a matter surrounded with so many difficulties? Let us be careful that our instruction is such that those who follow it will build on the bed rock. Nothing else is safe.”

And I say, Amen and amen. And let all the people say, Amen. But really, does the *Statesman* mean to apply all this to Sunday?—Yes; for the *Statesman* no more believes in literal obedience to the fourth commandment than the Catholic believes in obeying the second.

As I read the above argument in regard to the Sabbath, I ask myself the question: How, in view of the judgment, is it possible for men thus to stultify the word of God? In closing, I will quote from another editorial in the same number, and commend the warning to the *Statesman*, especially the closing words:—

“We believe the time is not far distant when those who teach men to set the law of God at defiance will

reap the fruit of their own sowing, and it will be so manifest that they cannot mistake it. It is just as inevitable as destiny that the nation that will not obey God's law shall perish. Patriotism as well as piety demands a return to a strict compliance with the fourth commandment as well as all other divine requirements affecting the nation. "Be not deceived; God is not mocked."

H. F. PHELPS.

SUNDAY MAIL.

A WRITER in one of our exchanges says: "In 1810 Congress enacted that the United States mail should be carried on the Sabbath. To this day that national breach of the fourth commandment continues, and mail matter is received and delivered in all our leading cities on the Lord's day. Could a follower of Christ be postmaster of the city of Boston, and do the work of that office on the Sabbath, and be innocent?—Certainly not."

We are afraid that in that statement the writer is trying to regulate the consciences of all professing Christians by his own. From ten thousand professed Christian pulpits it is proclaimed that the fourth commandment is abolished. The so-called fathers of the Christian Church, who first upheld the observance of Sunday, did so upon the express grounds that the fourth commandment was no longer in force. Upon that theory the Sunday Sabbath was built up. Puritanism, since it became a force, has been vainly trying to steal the Sinaitic thunder to support the church holiday, but its success has not been very marked; and tens of thousands of men in this country, who profess to be Christians, have no compunction of conscience in doing any kind of work on Sunday. We have no idea that the United States postal service will ever suffer for lack of church-members to do the business on all days in the week, and the twinges of conscience on account thereof will be largely on the part of those who want the offices but cannot get them.

M. E. K.

POETRY.

THE essential office of poetry is to excite the various emotions. Love, anger, devotion, spite, courage, war, peace, or passion, are all appealed to successfully by the varied arts of poetry. It is to the mind what the artist's picture is to the eye. One of the indispensable qualities of poetry is the display of inventive power in springing upon the mind surprises that quicken the mental sensibilities harmoniously with the chosen theme. A production that does not accomplish this is *not* poetry. In cases where the language comes short of this, it becomes insipid trash to be spewed out of the mouth. Where it overreaches, it is hollow bombast, no more to be compared to poetry than a bass drum is to a guitar.

Its rhythm may be there, but where is its melody? There must be poetry in the soul before it can come out. So many there are who have a mechanical sort of mind, which, being wound up and started, grinds out a monotonous jingle of words without other force or significance than that they rhyme. That is not poetry. The mind receives no inspiration in reading it, even if it should be read. A few lines, and then it is dropped with so much vigor that perhaps several good articles are passed over before the reader has courage to stop and read again.

Prose articles without much point or coherence may be tolerated; but poor poetry is an offense.

How much precious time is wasted in racking the brain for words that "fit;" meaningless auxiliaries, redundant words and syllables, senseless

words and phrases, only to get something to rhyme. Such time might much better be spent perusing the simple and yet majestic poetry of the Bible. There is poetry in every word of divine inspiration. Under its influence the heart grows big with inexpressible emotion. Its music fills every corner and recess of the heart, and kindles upon its altar the fires of holy purposes and aspirations.

It is from this source that true poetic inspiration comes. Some people catch the heavenly flame with torches, and their words resound with heaven-born accents and cadences. But to most of us it is only given to listen to the beautiful voice, like the prophet with his face wrapped in his mantle.

G. C. T.

DEFENSIVE ARMOR FOR SOLDIERS.

THE use of defensive armor for soldiers in battle is receiving much attention at the present time. In olden times defensive armor for soldiers was almost universal. The shield seems to have come into existence almost as soon as the sword. These shields were of various kinds. The wild savages of the woods made them of plaited reeds, as the Africans do to this day. The more civilized Assyrians, Greeks, and Romans, made theirs of steel and brass. The targe of the highland Scotch was made of several thicknesses of dried hide put together with brass rivets. So Scott, describing the combat between Fitz James and Roderick Dhu, says:—

"Ill fared it then with Roderick Dhu,
That on the ground his targe he threw,
Whose brazen studs and thick bull-hide
Had often dashed death's blows aside."

During the Middle Ages the knights were all clad in steel armor. Some of this armor was made of fine steel chain, covering the whole body. Armor was also made of sections of steel, put together in joints, which allowed free movement of the limbs, so that the wearers were entirely incased in steel. Their horses' breasts and heads were also covered with the same material. The city of Milan became as famous for its manufacture of defensive armor as Damascus and Toledo were for their manufacture of swords.

The invention of firearms checked the progress of inventions of this kind, and armor gradually disappeared from the armies of civilized nations. The cuirassiers of the imperial guard of Napoleon were so called on account of the brass cuirass which they wore upon their breasts, which were of sufficient defensive power to turn aside the thrust of a sword or lance. Of late years all such contrivances have been looked upon as useless incumbrances, since, from the character and range of modern army rifles, few personal combats take place, and the great penetrating power of these arms has made the armor of no use.

Thus, while defensive armor on board ships against cannon has been under constant discussion and practical demonstration since the famous naval battle between the "Monitor" and the "Merrimac" in 1862, armor for soldiers has not been thought of. But as suddenly as the battle between these ships started all the nations in the race for defensive armor for ships, so the late invention of Herr Dowe, of Germany, has had an effect to bring the question of defensive armor for soldiers to the front as it has not been before for hundreds of years. That there is a material of some kind, light enough to be worn by a soldier, but yet of sufficient density and strength to resist the effect of the best modern army rifle, is, to say the least, very remarkable.

That this is so has been fully demonstrated by experiments made in Germany. And now we hear of similar experiments being tried all over the world. It is a common saying that what one man can do another can do. So the ingenious are at work. Some experiments are being made in this country. One man in Brooklyn, N. Y., has invented a bullet-proof shield, and, like the German inventor, has successfully passed the ordeal of being fired at with an army rifle. It now seems likely that in the next great war the soldiers will be protected with armor in a way to prevent in some degree at least, the terrible slaughter which has been expected when the armies furnished with the modern and perfected rifles met each other in the stern arbitrament of battle.

M. E. K.

BATTLE OF THE CUIRASSES.

A KEEN competition is going on in England between the inventors of the numerous so-called bullet-proof cuirasses that are now before the public. Herr Dowe, who was practically the first in the field, has made a strong bid for the adoption of his device by the British war department. The well-known American engineer, Hiram Maxim, contends that a much lighter shield can be made than Herr Dowe's, that will withstand bullet-fire just as well, by using steel. He also insists that Herr Dowe's cuirass is of metal, with a covering of the special material which is reputed to be bullet-proof. The matter has excited so much controversy that a London paper has offered to settle the question in dispute conclusively by an electrical test. It has engaged Professor Silvanus Thompson to devise an electrical apparatus for proving whether or not the cuirass contains a metal plate, without in any way revealing the actual substance used. A large coil and two small coils of fine wire are so adjusted in relation to the poles of an alternating current dynamo and a telephone receiver that the currents induced by the central or exciting coil exactly balance each other, when no vibration can be detected in the telephone. If, however, a plate of any metallic substance, whether solid or built up, or constructed of gauze, be inserted between the central coil and either of the side coils, the balance is upset, and a clear, ringing note is heard in the telephone. There cannot possibly be any mistake as to the action of the device, and it is so sensitive that its operator can detect at once whether any indicated disturbance is owing to the presence of a large substantial plate or merely fragments of bullets and steel fragments left inside the cuirass. According to the latest reports Herr Dowe declines to allow the suggested test to take place.—*Chicago Herald.*

THE SUEZ CANAL TRAFFIC.

THREE thousand three hundred forty-one ships of 7,659,000 tons, passed through the Suez canal in 1893, yielding 68,000,000 francs in dues. According to the report of the company, about to be issued, passengers numbered 186,495, and yielded 1,864,000 francs, while sundry accessories yielded 384,000 francs, making a total of 71,000,000 francs. Three thousand eighty-two of the ships, or 92 per cent, passed through by night. The average duration of transit was 20 hours 44 minutes; of actual motion 16 hours 53 minutes. There were nine petroleum vessels. As to the nationality of the vessels, the English were 2405; German, 272; French, 190; Dutch, 178; Austria-Hungarian, 71; Italian, 67; Norwegian, 50; Ottoman, 34; Spanish, 29; Russian, 24; Portuguese, 10; Egyptian, 5; American, 3; Belgian, 1; Brazilian, 1; Japanese, 1.—*Scientific American.*

The Review and Herald.

BATTLE CREEK, MICH., JULY 31, 1894.

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EDITORIAL CORRESPONDENCE.

Letter 5.—Concluded.

CHRISTIANIA is a city containing, as it is now estimated, some 155,000 people; and while it cannot boast of the edifices and collections of curiosities and art treasures that some cities possess, it can boast of what few other cities can, and that is natural scenery,—a happy combination of land and water which makes it surpassingly attractive. Wooded islands lie scattered over the bay like emerald gems on an azure sea; while the shore on every side swells into magnificent hills, which are laid out in spacious parks, and covered with commanding suburban residences and summer villas. The city, with a liberality which few other cities equal, has secured possession of large tracts, and is fast fitting them up as places of resort and recreation from the crowded city streets.

One of the most notable places of this kind is a mountain rising some 1600 feet above the bay, called Hollen Kollen, lying one Norwegian mile, or a little over seven English miles, from the city. All over this commanding eminence roads are being built, and places prepared for restaurants, a sanitarium, boarding-houses, etc. At this place it was arranged that a meeting be held Monday, June 18, to give to some the privilege of viewing the place, which could not well otherwise be had. Of the privilege thus provided, the church to the number of about one hundred and fifty availed themselves, and there, in a sort of natural amphitheater on the mountain side, a very enjoyable meeting was held. The city with its pleasant suburbs, the bay with its many islands, and the more distant ocean, lay spread out as a panorama at our feet, and the subjects which naturally suggested themselves to the different speakers were the beauties of nature and the power of God as manifested in his works, together with what awaits the people of God in that rest that remains for them. The ride from the city and back was most delightful, and it was generally agreed that the idea of such a meeting was a happy one, and that it was well carried out, and would prove a source of profit beyond that of the enjoyment of which it was the immediate occasion.

It is gratifying to know that the work of our people stands exceedingly well with the business community in Christiania. This was illustrated by a pleasing incident that occurred during the meeting. A Mr. Munson, with whom the office does a large business in the purchase of papers and supplies, when he heard that a visit was expected from certain ones from America, requested the privilege of entertaining them, together with the members of the publishing board, at a public dinner in St. John's Park, which the city has laid out upon an eminence within its limits and overlooking most of the place. This was carried out on Thursday, June 21, after the arrival of Elder Olsen and other brethren from America. It was provided with genuine Norwegian hospitality, and with a degree of taste and skill which

it would seem impossible to surpass. But notwithstanding the generous nature and variety of the repast, respect was had to our well-known principles on the subject of proper articles of food, so that during its nine courses nothing which could be accounted as offensive to those principles was urged upon either sight or palate. As an evidence of friendly feeling and genuine goodwill toward our work and people, the occasion was one which was well appreciated by those in whose behalf it was provided, and was thoroughly enjoyed by all. The thanks of the company to Mr. Munson for this manifestation of his courtesy were expressed by brethren Henry and Olsen. In the evening, or in those hours which in other parts of the world would be evening (for in Norway there is practically no night between June and September), Mr. Munson gave the same company a fine carriage ride in the suburbs of the city, the course being this time in an opposite direction from that mentioned above, through another immense park laid out by the city on that side, and giving us from another point of view an overlook of the city and the bay with its environs, which seemed to present new charms with every change of position. We trust that no untoward circumstances will ever arise to mar the confidence that is now extended to our business enterprises, not only here, but in all other parts of the world.

But the interminable daylight of this country suggests that Norway is "the land of the midnight sun," connected with which it is thought by some that there exists an insoluble problem in reference to the Sabbath question. Being now so near, and in this favorable season, it was thought upon consultation that it would be desirable that a trip be taken to the far north in further study of this problem. An account of this must be deferred to another paper.

WE CANNOT SAVE SELF AND SAVE OTHERS.

"He saved others; himself he cannot save." Such were the words with which his enemies reviled the dying Son of God. It is not at all possible that they understood the force of the words they uttered. It is equally certain that many who bear the Christian name do not realize that that cruel taunt contained a vital truth. Jesus was dying to save others; and in saving others he could not save himself. It was his life against that of the world. He must die, or the world must perish. When in the Garden, the bitter alternative was forced upon him, his human nature for a moment shrank; and he prayed that, if possible, he might be spared; but even the loving, infinite Father saw no way of escape. Divine wisdom and goodness would never have paid so great a price for the redemption of the lost if it could have been obtained without such a sacrifice.

Jesus could have saved himself; but he could not save himself and save others. He saved others; hence he could not save himself. Could he have saved others, and at the same time spared himself the terrible cup that was pressed to his lips, the anguish of heaven in which all nature sympathized would have been turned to inexpressible joy. But it is written that "without the shedding of blood there is no remission." Only the suffering and death of the Creator could atone for the creature's sin.

Infinite wisdom had discovered these conditions at the outset, and it was in the eternal pur-

pose that Christ should sacrifice himself to save the world.

Nor is this all the truth. This became not only a necessary principle in the salvation provided by our Saviour; it was equally necessary to incorporate it as an essential condition in the operations of the gospel. Since our lives are redeemed by the death of Christ, they belong to him. If we would live to him, we must die to self. And it becomes as true to us as it was to Christ, that if we would save others, we cannot save self. Jesus taught the same great truth to his disciples that governed his own case. He says, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

This condition, the sacrifice of self for the salvation of others, is the essential principle of Christianity. But, measured by this requirement, how few real Christians there are. How few are willing to drink the cup of suffering. There are plenty of people who desire to be saved and even to see others saved. But who of us with Christ-like submission and fortitude can say, when the happiness, the good, or the salvation of others are at stake, depending upon our willingness to sacrifice self, "Nevertheless, not my will, but thine be done."

The natural desire is, perhaps, strong to see others saved; but who can in God's name silence the clamors of self, and exclaim with Paul, "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all"? Who can say with him, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh"?

Comparatively few are willing to make the necessary temporal sacrifice for their own eternal interests. And it is to be feared that many who are willing, do so purely with their own personal good in view. They embrace Christ from the same consideration that another man will undertake a life insurance policy that will probably mature in his lifetime. They will deny themselves a little year by year, in order to obtain a large lump by and by.

But Christ's service is no such an affair. The religion of Jesus involves more than the sacrifice of self for self's sake. But thousands see no more than this in it. Such are not Christians. Many are able to do what they regard their "share" in the cause of Christ, without interfering in the least with their selfish purposes or gratification. What do they know about the agony of the Garden?—Nothing. They may pay tithes of all, and fast twice a week, but their own selfish, hard hearts have never been given to God in deep contrition.

In the home there are thousands who pray once or twice a day, say half-hearted thanks over their meals, and fancy that God accepts them, while they cherish their hard, imperious tempers, lording it over husband, wife, or children, push hard-fisted against neighbors, and are careless and cold-hearted toward their brethren. Their wills are unbroken and stubborn, their ambition unsanctified, religion is but a name, an empty form. They feed on the husks while their souls are dried and shriveled.

If we would learn what preparation of heart is required for Christ's service, we must visit Gethsemane. We must witness those tears and sweat-drops of blood, and hear the heart-broken cry of Him who gave up all for us, because he could not save others and save himself. "The

sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Contrition is the act of grinding, rubbing, and reducing to powder. Before the clay from the pit can be molded, it must become contrite. So must the heart before Christ can mold it. Before the seed can grow and bring forth bread for the eater, it must die. So must self die before others can live by our lives. Jesus by his death opened the gates of everlasting life, through which countless thousands will enter that blessed home of joy at last. It is our privilege to make the same sacrifice; and those who do so will experience the joy of seeing the fruit of their death in the eternal life and happiness of their fellow-mortals in the kingdom of God. Those who will not make the sacrifice, cannot hope to reap the reward, but, seeking to save themselves, will lose all; while he "that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." G. C. T.

THE REMEDY FOR EVIL.

THAT there are evils existing all around us; that the rewards of labor are not evenly distributed; that the affairs of the people are very often mismanaged by those, who, by inherited power or electoral privileges, administer the affairs of government; and that this state of things is of long continuance, is seen by every observer. And there have been men in every age who have seen these evils, and who have tried to remedy them and bring about a better state of things. Every past age has had its social, religious, and political reformers,—men who saw the evil and believed they knew a remedy, and who engaged with more or less energy in applying the remedy they had discovered. Some of these well-meaning men saw their efforts result in utter failure, and at last had nothing left to compensate them for their exhausted energies but the consciousness that they had done the best they could. Others have been more successful, and their efforts have in some degree been crowned with success. Washington lived to see a new nation, rescued from tyranny and clad in the panoply of freedom, take its place among the powers of earth, rejoicing as a strong man to run a race. Luther saw the religious reform which he inaugurated spreading far and wide to such a degree that to his hopeful expectations, the absolute extinction of that spiritual tyranny against which he had so successfully striven, seemed only a question of a little more time.

But the years, as they have passed, have not been so fruitful of good results as they hoped. The country freed by Washington had but just time to realize her strength, when a monster called "slavery" was discovered gnawing at the very vitals of the nation, and another terrific struggle seemed necessary to save to freedom the soil purchased by the blood of the brave men of the Revolution. Thirty years have now passed since that memorable struggle, and the philosopher and the statesman see other evils growing, as great as any that have in the past been destroyed. Gigantic combinations of capital are as tyrannical and as determined to rule our country as ever King George and his ministers were; and more than one Arnold, tempted through his cupidity, sells his country and his honor for gold. The last few weeks have shown us that there are other evils in our country that are liable at any time to overturn, even by violence,

the whole fabric of the government. So we are reminded that political revolutions, founded on a just cause and which have been eminently successful, may not be lasting. The same thing was seen in the French Revolution. The overthrow of tyranny there was quickly followed by a greater tyranny established by the very men who overthrew the old. What is true of political is also true of religious reforms. The work of Luther has not destroyed the papacy, but that power is apparently reconquering the country of the Reformation, and spiritual tyranny is growing rather than diminishing. Churches which once presented a face of adamant against the tyranny of the papacy and the sins of the world, now favor tyrannical actions themselves, and unite with the world which they once frowned upon.

The reason for all this may be found in the nature of man himself. All sins dwell in the heart of man, and wait but a favorable opportunity to show themselves. The man who thinks that he would dispense justice better than he who occupies the seat of justice, if once put in that place, finds influences which he himself cannot resist to make him do precisely as the one he has condemned. That all men have not done more out-breaking crimes than they have, is because all have not had the temptations and opportunities that others have had. It is easy enough for us to tell what we would do if we were in the place of another, but the probability is, that if we were in that place, we would do just what the person did whom we condemn. For these reasons no permanent reform can ever be wrought by man *himself* without the aid of God, and God helps only those who feel their own helplessness, and seek him for help. So no plan for the betterment of the race can be permanently successful that seeks its end by any other way than by the help of God, and that help can only come to a people by coming to individuals. The people cannot be made better in the aggregate, so that individuals will find it easier to live godly lives, but by the gospel, "which is the power of God unto salvation to every one that believeth." God redeems that *one*, and makes him a channel to communicate this saving power to others.

Other plans, without number, are being presented, and much enthusiasm is often manifested in carrying them out. With some, education is the panacea for all national and social ills. A late writer, discussing the instability of the government of Russia, refers to the small amount spent for educational purposes in that country, and the large amount spent for war and to protect the person of the czar from violence. Yet it is well known that the czar would feel safer with a thousand ignorant "muzhiks" than with one student of the St. Petersburg college. Education increases the power of evil as well as the power of good. Education without the power of God to direct the life, only results in a more refined selfishness and sensuality. Never was education so generally diffused as now; but the dangers which beset us on every hand are not thereby abated. The assassinator of Carnot is said to be far above the average of the Italian youth in intelligence.

Another plan which is just now being agitated, is that good men must get control of the government. This is called the "Christian citizenship," and sometimes the "good citizenship" movement. The young people's societies of the various Protestant churches are now backing this work, and expect to carry it all over the

country. They hope to regenerate the nation by improving the government! This will be done by electing good men! Here is opportunity for another failure. Men are known as good men in this world, either by their connection with the church or by reputation. But church membership is not righteousness, and reputation is not character, and since we are not able to read the hearts of men, those who are known as "good," or as "Christian," may be just as dangerous men to put in office, just as likely to betray their trusts, and just as venal as other men are. This remedy, then, while it bids fair to be thoroughly tried, cannot prove effectual.

What, then, is the true remedy? The gospel of Jesus Christ is the remedy, and the only perfect remedy for all kinds of evil. It will save from sin every person who accepts it, and those who receive the gospel will have an influence to bring others to the Saviour. As far as the gospel is received, evils in the world will be lessened, and the world made better. All efforts without the gospel spirit and practical fruits of righteousness, even though made in the name of the gospel, can produce no lasting good. Such efforts are like flowers without fruits, clouds without rain, promises without fulfillment; and this will continue as long as good and evil, the children of God and the children of the wicked one, are together, which will be until the harvest,—the end of the world. No ideal time, government, or nation will ever be realized in this present evil world, but the gospel of Jesus Christ will gather out of all the nations a holy people, and prepare them to dwell in the new earth, and for a time when "a King shall reign in righteousness." M. E. K.

THE WAY OUT.

THAT our country has fallen into perilous straits through the straitened relation of capital and labor, hardly needs saying, for it is patent. Now that a lull has come in the struggle, the inquiries arise, What will this state of things lead to? and, What is the best way to a satisfactory solution of the difficulty? a difficulty that has become so grave as to have already caused bloodshed and vast destruction of property, and threatened calamities of much greater magnitude.

There are two among the various answers that have been given to the last of these questions, which are prominently before the public mind. One is, arbitration; the other, military domination. To many who speak for the capitalists, a standing army of sufficient power to squelch at once any uprising of anarchy or rebellion seems to be the only solution of the difficulty. But to the great mass of American people the idea is repulsive. Those who are at all familiar with history would at once recognize this step as the one that would lead to usurpation of power and the degradation of the people. The labor party favors the employment of arbitration. It is the strong tendency of the age to look to this means of settling disputes; hence it is altogether probable that this method will be resorted to as being the way out of present and impending difficulties.

Six or seven years ago Congress passed a law authorizing the President of the United States to appoint a board of arbitration, of which the labor commissioner should be *ex officio* chairman. This board would be empowered to investigate

the merits of disputes in the labor world, and to report to Congress with recommendations of action to be taken. At the solicitation of some of the leaders of labor organizations, President Cleveland has exercised the power vested in him by the law, and appointed the board of three.

It becomes a matter of serious interest to us all as to how this plan is likely to work; or, as we may say, how it is *sure* to work if it be adopted, which, as it seems to be the only plan available, it is probable will be done. We can only anticipate what the result will be by the light that shines upon our times from the past, and more especially from that great light of the future, the prophetic word of God.

Arbitration is the settling of disputed questions according to the decision of parties mutually chosen by the contestants. Settlement by arbitration may be voluntary or forced; that is, where no force is attached to the decision, both parties are expected to accept it, but neither party is compelled to. But if the law of the country makes the decision binding, then both parties are compelled to abide by the decision. In this case arbitration would be dictation; in the other, it would be only a farce. But there can be no arbitration except by consent of both parties. And in the present trouble arbitration has been chosen by only one of the parties. Hence if the government undertakes to settle this case by arbitration, it will simply be either a failure because of the noncompliance of one party, or dictation and tyranny in case the decision is enforced.

Suppose the present difficulties were to be submitted to an arbitration to whose judgment no power was attached, and the decision of the board should be against the railway managers, to the effect that the boycott of Pullman cars should be sustained; or suppose it were to be the reverse, that the strike and boycott were unjustifiable; in either case the events of the past few weeks do not lead us to believe that there would have been yielding. Each side of the controversy felt that it was struggling for existence, and that to be defeated would be to lose all. To yield voluntarily would have meant no less.

But dictatorship is not government by the people. The vesting of arbitrary power in a man or body of men, to decide disputes and prescribe punishments, is tyranny. The American people are not ready for that at present, especially when it is to be applied to their own persons. Voluntary arbitration offers not the least solution of the matter. Therefore to be effectual it must be attended by force of law. But that, as we have seen, leads directly to dictatorship and to tyranny. Then we are brought face to face with the military question again which some of the wealthy classes are now calling for. To give force to the decision of the arbitrators, bullets and bayonets become necessary unless some other expedient shall present itself. When arbitration between labor and capital shall have failed,—and it has failed already,—then arbitration by law must be tried. That will fail to produce peace; force will have to be employed to render it effectual. Then the question will be, Shall force be employed,—shall military despotism be established in the land? or is there still another scheme of arbitration?

Ah, there is another. Here is a disinterested party, the church. What church? Why, the Romish Church, to be sure. The pope has been styled the "arbiter of heaven" for centuries. And lately his fitness for the position of earthly

arbitrator has been persistently urged by himself and his admirers. And to appoint him to that position is the very measure that will place him where the prophecy locates him at the end of his career. "These [the nations] have one mind, and shall give their power and strength unto the beast." Rev. 17:13. In that day Babylon sits again on the pinnacle of temporal power, but her triumph is short. She says "in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." Rev. 18:7, 8.

We firmly believe that every circumstance of these stirring times is working out the final consummation. In God's plan they all work a part; and the power that rules from the Vatican is exceedingly anxious to step into every opening that leads to the fulfillment of the prophecy concerning it.

We see no good reason why the papacy should resort to arms and violence in this country to accomplish its ambitious designs. Events are conspiring with these designs, or are being manipulated by the designers, to accomplish, step by step, the full aggrandizement of power over this nation. And if this can be done by chicanery and intrigue, under the guise of philanthropy—if the gratification of a wicked ambition and the reputation of a benefactor can be obtained at the same time, by apparently peaceful measures, common sense would indicate that that would be the course to be taken. Rome has adopted that plan. It will succeed; but God will very quickly vindicate his truth and people, and expose to all the world and the universe the hidden works of darkness.

G. C. T.

LATER FROM ASHEVILLE, NORTH CAROLINA.

It is but a very brief time since my last report from this place. But sometimes events transpire quite rapidly. So it has been here of late. Sunday night, July 15, I listened to Rev. J. S. White's last discourse in the series which he has been giving on the immortality subject, and reviewed the same at the tent the following Tuesday night. It was concerning heaven and hell. Tuesday night the weather was threatening, some rain, yet the tent was crowded, and a large number were outside. Had it been pleasant, many more would have come out. The Lord gave freedom, and the force of the truth on this subject was deeply felt. It is generally admitted that the Bible is being studied as it never has been before; and the people are talking about it in all directions, even in other places near by.

But the thing which has aroused most attention of late is the position taken by Rev. John A. Brunson, pastor of the Second Baptist church of this city, the minister to whom I referred in my last report in contrast with the one who made the attack upon our work and position. He has commenced to keep the Sabbath, and believes with us in the soon coming of the Lord and immortality through Christ only. Last week he stated his position fully to his church, and offered his resignation as pastor. He was greatly respected and beloved by a large majority of his people, and the separation was a very affecting one. But he felt that on the whole it was best, and the majority, at his earnest request, finally considered it wise to accept it, though

quite a number voted no. The circumstances are now being stated in the papers, and as he has quite a wide acquaintance, it is a matter in which many take a deep interest.

Mr. Brunson is comparatively a young man, born in South Carolina, and a graduate of a college of that State. After his graduation, he spent two years in the Baptist theological institution at Louisville, Ky., where several hundred other young men were preparing for the ministry. He was chosen by the Southern Baptists to assist in founding a mission in Japan. Hence he is quite well known in the Baptist Church South. From a sense of duty he felt called upon to return to this country. He is an able man of much information, a disciplined student, and best of all, a conscientious, devoted servant of Jesus Christ.

The step he has taken has, as far as prospects in this world are concerned, cost him a sacrifice; but this has not hindered him from cheerfully making it, and the peace of God which comes into his heart more and more as he carries out his own convictions, is a far greater recompense than the good opinions even of his friends. He will doubtless be obliged to learn how much value can be attached to the professions of friendship of many with whom he has associated in the past. This experience is not pleasant. But evidences of God's love and a good conscience will repay a hundredfold all this loss. These things give one a chance really to suffer for Christ's sake. This is a sweet and precious privilege. Next Tuesday night he will begin to give in the tent his reasons for taking the positions he has, which cuts him off from the Baptist Church. We hope for a large hearing.

This change in his views is not by any means all owing to our work in the tent. He was troubled in mind on some of these points in Japan, and had given up the common view on the question of the soul and future punishment, before we came, and had doubted very much the sanctity of Sunday before he ever heard of us. So we take little credit in the matter. It simply shows how God is working upon hearts in all parts of the world, and by his providence bringing such inquirers into connection with those who are proclaiming his truth. It is blessed to be permitted to meet with such instances, and it serves as a great encouragement in this battle with error. Our interest is greater in Asheville than during any time in the lecture course thus far. Our general meeting, which commences Aug. 1, we hope will be a great benefit in helping many who are interested to decide for God and his truth.

G. I. B.

ANSWERS TO CORRESPONDENTS.

394.—THE SABBATH.

In reading the New Testament, so far I have been unable to find where Christ reproved the people for doing any kind of labor on the Sabbath day. But I find that most of his work is done on the Sabbath, such as healing the sick, opening the eyes of the blind, casting out devils, etc. He also says, My Father works always [hitherto]. Is not this a direct contradiction to the passage in Gen. 2:3? Has not the work of creation continued without cessation from the morning of the first day unto the present time, and will it not continue to the end of probation? If such is the fact, it appears to me that the Creator has never rested from his labors on any particular day. If I am wrong in this question, I would be pleased to have your version of it in the REVIEW.

G. O. E.

Answer.—It appears that the primary error upon the part of our correspondent is that of conceiving Sabbath observance to consist of physical

inactivity. It is true that the command enjoins rest from *our* work. It is true that God rested from his creative work on the seventh day. But the Sabbath law seeks to divert our energies and minds from the intense strain which the things of this world impose, and to lead them to reach out for heavenly things, rather than to quench them. It does not appear clear to us that Christ did more work on the Sabbath than on other days. His custom was to observe the Sabbath appropriately. Luke 4:16. If an opportunity presented itself for relieving distress, he always improved it; and it was the malice of the Jews that brings that fact into such prominence, for they made it a pretext for persecuting him.

God is never idle; Christ was never idle; nor should the Christian seek idleness. And yet all observe the Sabbath. The Christian finds rest in Christ's service—in exchanging the drudgery of toil for the work of divine contemplation and study, for spiritual refreshment, and for the active service of Christ in such works as we find him performing on the Sabbath day.

395.—CHURCH ORDER.

1. Why should we exclude a brother who uses tobacco from the Lord's Supper? What Scripture can be quoted as proof that it would be right?
2. Would it be proper for a company of unorganized believers to partake of the Lord's Supper if there were no ordained elder with them? If not, why not?
3. Where in the Bible does it say an elder must be ordained before he can perform the duties of his office?

W. T. M.

Ans.—These questions involve the whole subject of church order, which is more extensive than we can compass in this place. The list of similar questions might be lengthened indefinitely; for instance: What scripture says ministers should not play cards? or, How do we know that it pertains to a minister to celebrate the ordinances? etc., etc. The Bible does not mention tobacco, nor card-playing, nor beer-drinking, by name; the question is, Are they right? For Christians they are undoubtedly wrong.

1. In answer to the first question, we would say that it is a very unfortunate thing to have to exclude tobacco-users from a Seventh-day Adventist church, for they ought never to be in. In many instances they have come in by misrepresentation or false promises. Some are knowingly admitted under the promise that they will break off, which is, generally speaking, an unwise step to take. We never yet have known a tobacco-user in a Seventh-day Adventist church to be of any real good to others or to obtain it for himself. And the reason is obvious; he is constantly violating his conscience and doing what he has every reason to know is wrong. But, having such an unfortunate brother in your church, don't turn him out until every means known to love and grace has been used to rescue him. Tobacco-using is contrary to purity and godliness. 2 Cor. 7:1; 1 Cor. 3:16, 17; 6:19, 20

2. We think not, in the ranks of Seventh-day Adventists. Because the church was ordained by Christ to represent his cause on earth. Without the preservation of order there is no church. By sacred authority elders are ordained to whom is committed the oversight of the church and cause. And to preserve its integrity the sacred order must be maintained, which would be impossible if any and every unauthorized party were at liberty to perform the functions of the minister chosen and ordained for that purpose. Saul thought he could offer sacrifice as well as to wait for Samuel; but he made a great mistake. And the whole teaching of the symbolic church in the wilderness shows that God himself is jealous of order.

3. He is not an elder until he is ordained.

G. C. T.

Progress of the Cause.

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

QUEBEC.

OUR camp-meeting at Ayer's Flat closed June 25. The Lord came very near to us during the meeting, and souls were touched by the Spirit of God, and found peace in believing, and joy in the Holy Ghost. Eleven persons were baptized. As the meeting has already been reported, I will only say that it was one of the best camp-meetings I ever attended in Canada.

For the South Lancaster Academy \$200 were raised in money and pledges; also about \$73 to assist in completing the church at Fitch Bay. The work on this house of worship, which will have a basement for school purposes, is being pushed forward, and we expect it will be ready for use the first of September. Brother A. F. Ballenger gave two discourses here in the First-day Adventist meeting-house, which was kindly granted us, July 2 and 3. Good attention was given to the word spoken.

Three lectures were given in a hall at Coaticook. Quite a number attended the first two evenings, but it rained the third, and not so many were present.

At Compton the Methodist Episcopal pastor invited brother Ballenger to occupy his pulpit, July 7 and 8. The Lord opened the way in a wonderful manner to have the third angel's message proclaimed here.

We met with the Dixville church, Sabbath, July 7, and celebrated the ordinances. On Sunday, one was baptized and united with the church. Twelve dollars were donated to the orphans' maintenance fund. J. B. GOODRICH.

NEW YORK.

BINGHAMTON.—We pitched our tent here and began meetings, June 19. We have held twenty-nine services, sold \$22 worth of books, and received \$15 in donations. Eight have decided to keep the commandments of God, and others are interested. We found five keeping the Sabbath when we came. They are much encouraged to see others receiving the truth. Binghamton is a city 200 miles from New York City and has a population of 40,000. We expect after camp-meeting to move our tent to another part of the city. Remember the work here in your prayers. D. A. BALL, July 18. A. R. HYATT.

MISSOURI.

SPRINGFIELD.—Since my last report from the work here, we have had good audiences and good attention. As the result eleven, all heads of families, are keeping the Sabbath, and I have never seen a better interest. Some Methodists who have been attending our meetings interviewed their pastor to-day, but he only confirmed them in their belief that the seventh day is the Sabbath.

I held quarterly-meeting, July 7, with the Henderson church, and the Lord greatly blessed in presenting the word. One brother from the Disciple Church joined the church. Sabbath, July 14, I was with the Bolivar church. The congregation was small, but the Lord helped in preaching the word, and we had a profitable season together. I left the brethren full of courage in the Lord, to go forward with the message.

As brother Klostermyer leaves me July 23, brother Wilbur will join me to help on the work here. We expect to continue here until the camp-meeting, Sept. 19. The interest is greater now than at any time during the meetings. We are of good courage, and shall labor on, trusting in Him who doeth all things well. J. H. COFFMAN. July 19.

IOWA.

ATLANTIC.—Our tent has been pitched here now nearly four weeks. The attendance has been quite fair most of the time. On Sunday evenings the tent has been filled, and many have stood outside. Two have decided to keep the Sabbath, although we have hardly mentioned that subject yet. A few days after we came here, Dr. Tracy, a noted temperance lecturer, pitched a large pavilion in this place and remained twelve or fourteen days. This quite materially interfered with the attendance at our meetings; so we thought it best to defer the discussion of the Sabbath question until we might regain our congregation. We now expect to take up that subject during the present week.

The church here is nobly supplying all our wants, and has so far borne the tent expenses. Our courage is good, and we labor on in hope.

July 16.

MATTHEW LARSON,
J. W. KELOHNER,
WM. GUTHRIE.

MAINE.

SINCE March 14 I have held meetings at the following-named places: North Deering, Auburn, East Washburn, Blaine, New Sweden, and South Presque Isle. In all those places the Lord blessed, and we had some excellent meetings.

At New Sweden brother Andrew Iverson was with me some two weeks. Two souls accepted the truth while we were there. We were granted the Free Baptist church in which to hold our meetings. With but very few exceptions the people in this place are Swedes, and speak the Swedish language. There are four townships in Maine, numbering 1800 inhabitants, that are filled almost wholly with these people. There is a great interest among them to hear the truth, and they are calling earnestly for the living minister.

At New Sweden the Free Baptist minister has become very much interested in the truth. I am fully persuaded that if a good, active Swedish minister could be sent there at this time, a lasting work could be done. But where can such a man be found? Calls for such help are numerous.

April 18 to May 17 I held a series of meetings at South Presque Isle. As the result a goodly number have begun the observance of the Sabbath, and many others are deeply interested, who we hope will yet obey. The interest and attendance were good from first to last. I sold over \$15 worth of books, put into circulation over 4000 pages of tracts, and received nearly \$60 in donations. I also took six subscriptions for the REVIEW. A Sabbath-school was organized with a membership of twenty.

Our tent is now pitched midway between the two villages of Blaine and Mars Hill, and our meetings were begun here the evening of July 5, with 100 or more present. Up to date we have had a good attendance and seemingly a deep interest. The brethren here have purchased a lot, and are now erecting a church 26ft. x 38ft., thereon. It will soon be inclosed. Those not of our faith seem anxious for us to build, and are rendering financial aid. We believe a house of worship here will prove a great blessing in this part of the State. I have received nearly \$11 in donations here, and have sold some books.

Brother W. E. Gerald and my wife are with me. We hope by God's help so to labor that he can bless our work here to the salvation of some dear souls. I praise the Lord for what he is doing in Maine. I am of good courage, and mean by God's help to press forward until the victory is won. M. G. HUFFMAN. July 16.

LOUISIANA.

JEWELLA.—I came to this place in April, and began meetings in a school-house. As the result of the meetings, there is quite a company of Sabbath-keepers. They now have a Sabbath-school of twenty-five members, and the interest still continues. I hope to see others unite with us soon.

Those who have received the truth certainly show the fruit of genuine conversion. Their faith is already spoken of by people many miles away, and we are sure that the same God who gave them power to take their stand for him will give them power to show forth his praise till he comes in glory to receive them to himself.

The work in Louisiana is onward. About twenty-five persons have begun to keep the Sabbath during the last three months, and there are now more calls for labor than I can possibly fill. To the Lord be all the praise.

July 17.

H. S. SHAW.

INDIANA.

BUFFALO.—We began a series of meetings here June 7. The attendance was large and the interest good until the close of our labors. Shortly after beginning the meetings, we pointed out the papacy in prophecy and its character and aims. This stirred up the Catholics, who, aided by apostate Protestants, took counsel to burn our tent, and we have reason to believe, to put us to death. We were stoned on five different nights. We praise the Lord that some are seeing the light. Fourteen adults have covenanted to keep the Sabbath. We praise the Lord that we can suffer these things for him who gave himself for us. We organized a Sabbath-school of eighteen members, June 21, leaving them in good courage; and we trust that through their influence and faithfulness others yet undecided will embrace the truth.

H. M. STEWART,
R. M. HARRISON,
W. C. McCUAIG.

FORT WAYNE.—We began meetings at this place, June 10, with a small attendance, which has continued about the same throughout all the meetings. This city ranks the third in size in Indiana, having a population of over 36,000. The most common religions here are the Catholic and Lutheran. The majority of the people are Germans.

The meetings have not been without encouraging features. Six have already said that they would "keep the commandments of God and the faith of Jesus." These, in addition to the eight who were already in the truth, will constitute a goodly company for future meetings. The Sabbath-school now numbers forty-three. The friends here donated \$8.74 to the maintenance fund for the Haskell Home. There are several others here who are interested in the truth, but have not as yet decided to take their stand with the remnant people of God. Pray that the work here may prosper.

July 18.

W. A. YOUNG,
S. G. HUNTINGTON,
T. E. JOHNSTON.

NEBRASKA.

BEATRICE.—Sabbath, July 7, our company at this place entered into covenant organization. There were twelve present. Four others who were absent will doubtless join with us, making sixteen. A leader, a clerk, and a treasurer were chosen. I was glad to have the counsel and help of brother J. J. Devereaux at this time. The Lord is blessing in the efforts put forth in canvassing, colportage, and Bible work; so with courage we labor on.

July 14 and 15 I met with the friends at

Wymore, where we held four meetings, also Sabbath-school and children's meeting. Let me say to our laborers, The children look to us and expect encouragement and help. Do not slight the lambs while feeding the flock. Teach them as well as the older ones; they appreciate it, and you will be blessed in so doing. Sunday forenoon, after setting before the believers the importance of unity in the work, twelve signified their willingness to enter into covenant relationship, and officers were chosen. We believe that if they go forward in the work, they will have a gathering influence. I praise the Lord for the help and blessing which I am permitted to enjoy in his work.

July 23.

J. H. ROGERS.

WISCONSIN.

MILWAUKEE.—I closed my labors in this city the evening of the 16th inst., in replying to two opposition discourses in the mission chapel. It was very gratifying to me to have in my audience two ministers who had opposed us, and to have the privilege of treating them with kindness, while refuting their erroneous views on the Sabbath question. We parted with friendly feelings at the close of the service. One of them said he had enjoyed the meeting very much. This is better every way than to arouse combativeness in striving for the mastery. God grant that while we may be called upon to expose error, we may never infringe toward its adherents the law of love and kindness.

D. T. BOURDEAU.

LAST November I held meetings in the Kickapoo church, which continued only two weeks, on account of scarlet fever breaking out suddenly. But the leaven of truth continued to work among the people. June 27 I began meetings in the same place, and continued over two Sabbaths. Ten were baptized, and eleven were received into the church. Others are interested whom we have a great desire to see united with these in the service of the Lord.

From there I went to Cashton, and baptized three. There are now eleven Sabbath-keepers there, and on account of present circumstances, it was thought best for them to unite with the Sparta church. July 14 we held our quarterly meeting at Sparta. Eleven were received into the church. It was a good meeting, as the Lord was present to bless with his Spirit and to fill all hearts with his love. It was good to be there.

July 21 and 22, I held a quarterly meeting with the La Grange church. There was a good attendance, and also much of the Spirit of the Lord to impress the hearts of the people with the necessity of a closer walk with God and greater earnestness in the work and cause of God. I have enjoyed much of the blessing of the Lord in these meetings.

I. SANBORN.

TENNESSEE.

BEING requested by Elder Boyd to answer a call from brother W. R. Burrow for ministerial labor in the locality in Tennessee where brother Capps has been convicted and imprisoned for working on Sunday, I left Uniontown, Ky., July 2, arriving at Trezevant next day, where I preached that evening. The next day, in company with brother Burrow, I visited the community in which brother Capps did the work for which he was convicted. In this neighborhood lives one of the grand jurors who indicted brother Capps. Learning that he had become interested in the truth by attending some Bible readings held by brethren Burrow and Capps the week before brother Capps was imprisoned, I visited him Friday, and left an appointment for meetings to begin Sunday night in an adjoining neighborhood, where we were given the use of a union meeting-house. When I returned to fill

my appointment, I found this man and his wife Sabbath-keepers. They said, "We know it is right, and we have determined to obey;" so we can say that the Lord makes the wrath of man to praise him.

I have held three meetings, and notwithstanding the busy season of what farmers here term "laying by corn and cotton" and threshing wheat, there is quite an interest manifested to hear the truth.

In company with brother Burrow I visited brother Capps at the jail; but as the jailer was away with the key, we had to converse with him at a distance through the bars. Although his surroundings are anything but pleasant, and his companions, four in number, are colored criminals, he is of good courage. Pray for the work in this field.

R. G. GARRETT.

July 12.

PENNSYLVANIA.

Soon after our camp-meeting I visited Lebanon, and spoke to the little company of Sabbath-keepers there.

June 22 I went to Johnstown, where I held several meetings. Five united with the church, and three others were baptized. With these this church will have a membership of about forty. Their new church building, which is 26 ft. x 48 ft., will be so they can use it for services in a short time. I also visited Bellefonte, where brother L. S. Wheeler held a series of meetings last winter. I found some very earnest souls there. May God grant that they will walk in all the unfolding light of God's truth.

July 7 and 8 I enjoyed a quarterly meeting with the Sunbury and Northumberland church. The attendance was the largest that it has ever been. There is need of a house of worship here, and a building committee was appointed. July 9, brother Baierle and I went to Altoona, a city of over 30,000 inhabitants, nearly one half of whom are Catholics.

We secured a pleasant site for our tent in the northeastern part of the city. At this writing we have held four services. The attendance has increased from the first, and Sunday night our tent was full. Many of our books have been sold here. We are looking for good results.

We ask the prayers of all, that the honest may be reached with the message.

July 16.

K. C. RUSSELL.

THE NORTH PACIFIC CONFERENCE
PROCEEDINGS.

THE eighteenth annual session of the North Pacific Conference convened, according to published appointment, on the camp-ground at East Portland, Oregon. First meeting called to order June 23, at 9 A. M., the president, Elder J. E. Graham, presiding. More than the usual number of delegates and members were present, having been together during the workers' meeting which preceded it.

After the usual opening exercises the first business was the admission of four new churches and the seating of their delegates, after which the minutes of the last session were read and approved.

The president, in his annual address, briefly reviewed the work of the year, showing that the work has made a reasonable advancement all along the line. Two hundred and fifty were added to the church membership during the Conference year.

A number of matters of local interest were noted. One which has more than a local interest might be mentioned; viz., the Chinese and Japanese school work, which has been very successful and satisfactory and gives promise of still greater success.

Owing to the general financial depression, the Conference treasurer's report of tithes received

during the year falls considerably short of past years, and somewhat below the actual need of the Conference; but as the matter was faithfully presented before the brethren, we look for a coming up on this line, so that the work may keep pace with the advancing message.

The Committee on Nominations brought in the following report: For President, Elder Wm. Healey; Secretary, G. E. Henton; Treasurer, Tract Society; Conference Committee, Wm. Healey, T. H. Starbuck, W. W. Sharp, D. T. Fero, and W. C. Ward. The nomination was accepted and the nominees elected to their respective offices.

The matter of establishing in or near Portland, Oregon, a health institution, to be conducted on the plan of the Sanitarium, at Battle Creek, Mich., and under its auspices, received due consideration; and a committee of five was provided for this project.

The committee on auditing, which usually has had ample means with which to make the annual settlement, on this occasion met quite a different condition of finances; but the work was performed so equitably that all concerned joined heartily in trying to re-adjust finances, and no word of complaint was heard.

The following list shows the working force of laborers employed by the Conference: Credentials, T. H. Starbuck, W. W. Sharp, D. T. Fero, Wm. Potter, A. J. Stover, J. E. Fulton, W. C. Ward, and F. Jorg. Elders J. E. Graham and Isaac Morrison were also granted credentials to labor wherever called: Licentiates, R. D. Benham, J. C. Bunch, C. Johnson, C. A. Wyman, S. W. Nellis, F. A. Lashier, and G. E. Henton. Missionary licenses were granted to eight, whose time will be given largely to Bible work. The Sanitarium Board consists of the following persons: G. E. Tyszkiewicz, E. D. Hurlbutt, F. Zelinsky, Mrs. Gotzian, and G. E. Henton.

Before the Conference closed, pledges were taken to make provision for deficiency in the Conference treasury. The people responded to the amount of \$700, of which nearly \$200 were paid in cash. G. E. HENTON, Sec.

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 6.—Called to the Feast. Luke 14:15-35.

(Sabbath, Aug. 11.)

This lesson, which includes the remainder of the fourteenth chapter, may readily be divided, for convenience in remembering, into two subjects: The parable of the supper, and counting the cost. Analyze and review the entire chapter.

1. Where was Jesus when he gave the instruction that is recorded in this chapter?
2. On what day was it?
3. What was said by one who sat at the table with him?
4. What was it that led to this remark?
5. In what manner did Jesus reply?
6. Without committing to memory verbally, see how accurately you can relate this parable.
7. What did a certain man make?
8. What did he do at supper time?
9. What did those who were bidden begin to do?
10. What different excuses are recorded?
11. When the servant returned with these messages, what did the master of the house say?
12. When this was done, what did the servant say?
13. What was the servant then commanded to do?
14. As Jesus went from the Pharisee's house, who followed him?
15. What did he say to them?
16. Who only can be his disciple?
17. What examples of counting the cost did he give?
18. What conclusion did Jesus draw from these illustrations?
19. What did he say of salt?
20. What are we to learn from this? Matt. 5:13.

NOTES.

1. The injunction never to guess at the meaning of Scripture is needed in connection with unexplained parables more than anywhere else. In this case the connection shows us some, at least, of the lessons we may learn. Jesus was speaking about the resurrection at his second coming, when he himself has said that he will gird himself and serve his own guests. Moreover, the remark that was prompted by the reference to the resurrection, and which in turn prompted the parable, was, "Blessed is he that shall eat bread in the kingdom of God." Therefore we know that the parable represents the Lord's invitation to men to eat bread in his kingdom. Without trying to fix a location in point of time to the various calls to supper, we may note the following obvious lessons:—

(a) God hath chosen the poor of this world, rich in faith, as heirs of the kingdom (James 2:5), not because he is partial; for he bids "whosoever will" to come, but because the most of those who have great earthly possessions are content with them, and also because whoever has wealth must become poor for the sake of Christ. (See Luke 14:33; 2 Cor. 8:9.)

(b) We may learn the danger of making excuses. Those who make excuses now will by and by find themselves without excuse; for the fact that one makes an excuse proves that he has had a sufficient call. Those who believe do not make excuses, and they partake of the feast.

(c) We may learn a lesson of comfort and hope from the urgency of the Master of the feast. It was imperative that he have guests to his feast. "Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts." Heb. 4:6, 7. God has sworn by himself that his house shall be filled. He has sent the invitation to everybody, but most have rejected it. But his honor is at stake, and his oath cannot be broken, and so the feast must be supplied with guests. God has more at stake than any man can have. And so there is none so poor and wretched but that he will be accepted as a guest. Such are begged and entreated to come. They will make as worthy guests as any, since the robe and all the fitness that is necessary are supplied by the Lord. It is he that "hath made us meet to be partakers of the inheritance of the saints in light." Col. 1:12.

2. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." The same Spirit that uttered these words, also inspired the apostle Paul to write: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:25), and, "If any provide not for his own, and specially for his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8. The Spirit does not contradict itself. Let Christ's own words, as recorded in Matt. 10:37, be the comment on the meaning of the word "hate" in the text in the lesson: "He that loveth father and mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." That love which leads a soul away from Christ is to be forsaken.

The following references to the writings of Mrs. E. G. White will be found helpful in the preparation of the lesson: Verses 16-21, "Testimonies for the Church," Vol. III., p. 383. Verse 17, Test., Vol. II., pp. 226, 295; REVIEW, 1891, No. 38. Verses 18-20, Test., Vol. II., p. 39. Verse 23, Test., Vol. II., p. 40; "Steps to Christ," p. 44; "Great Controversy," p. 339. Verse 33, Test., Vol. III., p. 397; Test., No. 31, p. 79; "Christian Education," p. 117.

Special Notices.

NEW ENGLAND CAMP-MEETING.

THE providence of God has seemed to open the way for our camp-meeting to be held in Tyngsborough, just outside of the city of Lowell, Mass. The place selected is a beautiful grove, on the shore of a small lake, at the terminus of the electric car line from Lowell. The place is sufficiently retired from the city to give us a quiet meeting without the rougher element that is often attracted by such a gathering when located near a large city. The date for the meeting is Aug. 30 to Sept. 10. All our people should plan to attend. Our arrangements with the railways are not yet complete, but we expect to have them so far advanced that we can give full particulars next week. At present we can only say that the Boston and Maine Railway will give us the same terms as last year, and we hope to secure a reduction on other roads. Tents 10ft. x 12ft. and 12ft. x 15ft. may be rented upon the ground for \$3 and \$3.50 respectively.

NEW ENGLAND CONF. COM.

NEW ENGLAND CONFERENCE ANNUAL MEETINGS.

THE annual meetings of the New England Conference and Tract Society of Seventh-day Adventists will be held in connection with the camp-meeting at Tyngsborough, Mass., Aug. 30 to Sept. 10. Delegates for the Conference should be chosen by all the churches according to the usual representation, one for each church, and one additional delegate for every fifteen members. As soon as they are chosen, their names should be sent to the Conference secretary, H. B. Tucker, South Lancaster, Mass. NEW ENGLAND CONF. COM.

ILLINOIS CAMP-MEETING.

THE annual State camp-meeting and Conference for Illinois will be held at Plano, thirteen miles west of Aurora, Aug. 22-28. The workers' meeting will be held Aug. 13-22. The meeting will be held in a beautiful grove near the depot. There is a good supply of water. Reduced rates have been secured on the certificate plan over all lines of the Western Passenger Association in Illinois. Get certificate of full fare paid to Plano on Aug. 13, 15, 20, or 22, and you will be entitled to return at one-third fare. For further information see the Illinois Recorder, or address it at 125 W. Monroe St., Springfield, Ill.

E. A. MERRELL.

STOCKHOLDERS' MEETING OF THE SOUTH LANCASTER ACADEMY.

THE annual meeting of the stockholders of South Lancaster Academy, for the election of officers and the transaction of any other business, will be held at the Seventh-day Adventist camp-ground in Tyngsborough, Mass., Sept. 6, 1894, at 5 P. M. Blanks for proxies may be had by any who desire them, upon application to the treasurer, H. B. Tucker, South Lancaster, Mass.

R. C. PORTER,	} Board of Trustees.
S. H. LANE,	
J. E. JAYNE,	
H. E. ROBINSON,	
I. N. WILLIAMS,	
WM. COVERT,	
G. W. CAVINESS,	

TEXAS CAMP-MEETING.

THIS meeting will be held at Keene, from Aug. 9-20, about five miles from Cleburne, where our State school is located. Meredith switch is about two miles from Keene, on the Santa Fé railway. There will be conveyances from the switch and also from Cleburne on Aug. 8 and 9. If those who cannot be here on these dates will please notify me of the day of their arrival, and when and at what place they will arrive, I will arrange for some one to meet them. All will do well to bring straw ticks and bedding, and other things they will need while here. Provisions and also feed for horses can be obtained upon the grounds. Good pasture can be had at reasonable rates, seven or eight miles from the camp. Meals will be furnished at a reasonable price. Tents will be furnished at the usual price, \$2.50 and \$3, according to size.

The General Conference has arranged to furnish us good help, in order that our meeting may be a success, and we trust that our brethren and sisters will make an effort to be here, and on time, at the first of the meeting. We confidently expect the largest and best meeting this year that we have ever held in the State.

W. S. GREER.

TENT FUND FOR OKLAHOMA AND INDIAN TERRITORIES.

I wish to call the attention of our brethren and sisters in Oklahoma and Indian Territories to the fact that we are entirely destitute of small tents for our camp-meeting. The General Conference has been very liberal in donating us a new forty-foot tent. This with our 50ft. x 70ft. tent will well serve us for camp-meeting purposes. As we expect to organize a Conference in the Territories at our next camp-meeting, we shall necessarily require small tents of our own. The Lord has blessed us with bounteous crops here this year, and as we have not been burdensome to you in the past, it seems to me that we could easily raise at least \$200 for a tent fund. This would supply us with all the tents we will need this year. Now, dear brethren, will you not send us a liberal donation for our tent fund immediately, so that we may be able to procure the tents by the middle of August? If you cannot send the ready cash, please send us a pledge to be paid at our camp-meeting. Send to Mrs. M. S. Brock, 22 Chickasaw St., Oklahoma City, Okla. Ter. Will those of our brethren who read this notice hand it to those who do not take the REVIEW? We shall expect all of our fifteen churches, as well as our isolated brethren, to respond liberally.

J. M. REES.

TENNESSEE, NOTICE!

INSTEAD of holding a workers' meeting previous to our camp-meeting, it has been decided to have instruction given on the various branches of our work, during the entire camp-meeting. Let each company see that its church, tract society, and Sabbath-school officers and workers are present to get the benefit of the entire meeting.

C. L. BOYD, Pres.

KANSAS CAMP-MEETING.

THIS most important meeting will be held in a beautiful park a mile and a quarter south of the center of Emporia, Sept. 6-17. The street-cars run directly from both depots to the grounds. All the railways in the State have granted us a one-fare rate for the round trip. Sept. 5, 6, and 10, round-trip tickets can be purchased to Emporia and return, at any station on any road in the State. So you will need to buy but one ticket and check your baggage through. Tickets must be bought on one of the above-named dates, but passengers can come on any day during the meeting, and return on or before Sept. 18.

A full corps of laborers will be present. We can now name Elders J. H. Durland, J. H. Morrison, A. J. Breed, W. B. White, and N. W. Kauble to labor among the English, and H. Shultz, H. F. Graff, S. S. Shrock, and possibly others to labor among the Germans. In view of the special favors granted to us by the railways, and the abundant help furnished us by the General Conference, we shall expect a general attendance.

We call the attention of our churches everywhere to the necessity of electing your delegates early, and sending the names in to the Conference Secretary, Wm. H. Mills, 205 Congress St., Emporia, in good time, so that he can have a full list ready to read at the first meeting of the Conference, which will be held Friday, Sept. 7, at 4 P. M. This early meeting will be for the purpose of organizing the Conference.

It seems that it is not necessary for me to dwell upon the importance of all attending this meeting. The condition of the world is, or should be, a sufficient admonition to all that we never before needed to attend camp-meeting as we do now. A sufficient supply of tents will be pitched on the ground to accommodate all, and they will be rented as low as they ever have been furnished. Feed for teams and pasturage will be furnished at low rates, but if it is very dry, the pastures will be insufficient to sustain many teams. Hence let all as far as consistent come by rail. Let us all come up to the feast of the Lord.

C. MC REYNOLDS.

News of the Week.

FOR WEEK ENDING JULY 28, 1894.

DOMESTIC.

- Small-pox is increasing in Milwaukee.
- Congressman Breckinridge has been dropped from the Masonic order.
- The United States cruiser "Columbia" has been ordered to Bluefields, Nicaragua.
- The late William Walter Phelps bequeathed \$100,000 to Yale University.
- Fourteen strikers at Raton, New Mex., have been given sentences of from fifteen to fifty days in jail.
- Newspaper reports from various States of our country, report many deaths from the excessive heat.
- Many farmers of the Northwest have been unable to reap their wheat on account of the scarcity of binding twine.
- Pearls of great value are being found in large quantities in common fresh-water clams in Grass River, near Russell, N. Y.
- The American Railway Union, through its president, Mr. Debs, appeals to the American public not to ride in Pullman cars.
- The third brigade of the Illinois National Guard, which has been in Chicago during the late troubles there, has been relieved from further service.
- The Indiana Federation of Trade and Labor Unions has adopted resolutions indorsing Debs's recent course, and urging him to run for Congress.
- The United States House of Representatives, July 21, passed a resolution proposing an amendment to the Constitution to require the election of senators by direct vote of the people.
- The past week has been one of intense heat in all the western States. The mercury has risen as high as 112° F. in some places. Hot winds are withering the corn, and great failure of crops is probable in many parts of the country.

— July 21 the great geysers of the Yellowstone Park region became very active, throwing stones 200 feet. Steam from the craters shot up 500 feet, with a roar that could be heard ten miles.

— The population of the city of Battle Creek, by this year's census, places the population at 15,523. In 1890 it was 13,197, and in 1884 it was 10,051, a gain of 547 persons a year for ten years.

— The cases of Eugene V. Debs and the other leaders of the American Railway Union, have been postponed until September, and they have been released from jail by each furnishing \$7000 bonds.

— At Pittsburg, Pa., July 27, fifty mill workers succumbed to the intense heat and were carried home. So many others quit work because of the heat that work in the shops was much crippled.

— The yard engine on the C. B. & Q. railway at Chicago was blown from the track by a dynamite bomb, July 28. The engineer and fireman were both badly hurt, and the engine was totally wrecked.

— A large number of merchants of Chicago have sent a protest to Congress against the delay in the passage of a tariff bill. They say that any decisive action will relieve the business tension and bring better times.

— Forest fires are doing great damage in Wisconsin. The city of Phillips, which is the county seat of Price Co., was entirely destroyed by fire communicated to the town through forest fires, July 27. Three thousand people are homeless.

— More than 100 of the soldiers of the first regiment of the Illinois National Guard, who have been protecting the Pullman property in Chicago, now that they are released from service, find their places occupied by other men, and themselves out of employment.

— The Japanese minister to the United States has been recalled. The Japanese government is dissatisfied with the present minister on account of the way he has conducted the negotiations in regard to the modification of existing treaties. His place will be supplied.

— An organization of the American Labor Union was effected at the stockyards in Chicago, July 22. The union starts with a membership of 1548. It is the intention of the organizers to get all the workmen in the yards to join, so that they can co-operate with other bodies of federated labor, and act in harmony with them.

FOREIGN.

- Twenty nihilists have lately been arrested in St. Petersburg.
- The great wall of China will soon be pierced by a government railway.
- By a decree of the khedive, tobacco culture has been forbidden in Egypt.
- Reports of cholera are made from many towns in eastern and central Europe.
- It is now claimed that 1000 persons perished in the great earthquake in Turkey.
- Germany has adopted a high tariff against Spain because the Cortes refused to pass the commercial treaty between the two countries.
- The Russian harvests are so abundant this year, and the price of grain so low, that in some places farmers are not harvesting their crops.
- British and United States marines have been landed at Seoul, the capital of Corea, to protect the lives and property of English and American citizens.
- The Mexican government has lately discovered that many postmasters in that country are stealing from the government. The postmaster of the city of Mexico, whose peculations amount to \$100,000, has fled.
- The chief of the Mosquito Indians in Nicaragua has declared himself independent of Nicaragua, and has made an attack upon, and defeated a body of, Nicaraguan troops.
- Reports from consuls in China state that the deaths in Canton during the prevalence of the plague since the last of February, number 10,000. All the victims are natives.
- The firm position of the emperor of Germany against England's superiority in Africa, is much praised by the French press. France has never felt so friendly toward Germany since 1869.
- Liliuokalani, formerly queen of the Hawaiian Islands, has forwarded to the United States government a formal protest against the republic, which was proclaimed in Honolulu, July 4.
- Mexico will bring out its first issue of pictorial postage-stamps in September. The various denominations will represent the growth of Mexico's mail service from the mule to the railway.
- Reports from Corea are to the effect that war has begun between China and Japan. The Japanese have seized the person of the king of Corea, and have sunk a

Chinese transport with eleven hundred Chinese troops on board, all of whom were lost. Many of the Chinese troops are armed with bows and arrows. Chinese officers are at Hartford, Conn., and other cities in New England, negotiating for the purchase of arms and ammunition.

RELIGIOUS.

- The German Lutherans are to erect a college at Sherman Park, Westchester Co., N. Y.
- A revision of the Jewish prayer-book, which has been under way for two years, is now completed.
- In a Jewish synagogue at Passaic, N. J., a riot was caused by the attempt of an elder who used tobacco on the Sabbath to read the day's lesson.
- Interest in the Catholic summer school at Plattsburg, N. Y., is increasing. In a sermon Father Elliott urged missionary work among non-Catholics.
- The official inquiry over the course pursued by Satolli, the papal ablegate, which has been going on at Rome, sustains him against all the charges made against him.
- The proposal to teach Sabbath (Sunday) observance in the public schools, which has lately been proposed by certain zealous religionists, is meeting a determined resistance from the secular press.
- A judge in the Province of Quebec, Canada, ruled that the term "a Methodist," applied to a Catholic by way of reproach, was defamatory, and rendered a verdict in favor of the man to whom it was applied.
- The Reformed Presbyterian Church in the United States now numbers 9787. In 1891 this church had 11,272 members. This decrease is charged to the "liberal" movement which came into the church soon after 1891.
- A movement is on foot to establish a Presbyterian college in Texas. An effort will be made to raise an endowment of \$2,000,000, of which the people of Texas will furnish \$1,000,000, the remainder to be furnished by the Presbyterian Church at large.
- A sensational story to the effect that the real pope is a prisoner in the Vatican, and that Leo XIII is an impostor, has lately been circulated in Europe. Many intelligent Catholics, including some of the nobility, have believed the story, and have given large sums of money to secure his release.

— A large number of Catholic pilgrims, bound for the grotto of Lourdes, France, left New York, July 18, on the steamship "Noordland." They did not go, like the pilgrims of the olden time, with staff and wallet. They were dressed like other people, but each wore a badge to show the object of his journey.

— The Mormons of Utah, believing in certain predictions of Joseph Smith and Brigham Young that there would be famine in the country, are storing wheat for that time. They hold that when this time of famine comes, those who are destitute will come to them for food, and will then recognize the divine mission of Joseph Smith.

Appointments.

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

THE next annual session of the Kansas Conference and Tract Society will be held in connection with the camp-meeting at Emporia, Kans., Sept. 6-17. Let all the churches see to it at once that their delegates are elected. The church clerks should fill out the blank credentials and send them at once to Wm. H. Mills, 205 Congress St., Emporia, Kans.

C. MC REYNOLDS, Pres.

CAMP-MEETINGS FOR 1894.**DISTRICT NUMBER ONE.**

Virginia, Mt. Jackson,	Aug.	7-14
West Virginia, Parkersburg,	"	16-27
Vermont, Morrisville,	"	23 to Sept. 3
New England, Tyngsborough,	"	30 " " 10
Maine, Bath,	Sept.	6-17

DISTRICT NUMBER TWO.

Georgia, Gainesville,	Aug.	15-21
Tennessee River, Nashville,	"	
Tenn.,	"	31 to Sept. 10
Florida, Tampa,	Nov.	8-18

DISTRICT NUMBER THREE.

Ohio, Newark,	Aug.	10-20
*Indiana, Indianapolis,	"	7-13
*Illinois, Plano,	"	22-28
" (southern), Fairfield, Sept.	"	7-17
*Michigan (State), Lansing,	"	19 to Oct. 1
*Michigan (northern), Frankfort,	Aug.	20-27

DISTRICT NUMBER FOUR.

*Nebraska, Lincoln (Peck's Grove), Aug. 16-27
Iowa, Hawleyville, " 7-13

DISTRICT NUMBER FIVE.

Texas, Keene, Aug. 9-20
Arkansas, Fayetteville, " 16-27
" (southern), Nashville, Oct. 19-29
Oklahoma T., Oklahoma City, Aug. 23 to Sept. 3
Colorado, Denver, " 30 " " 10
" Delta, Oct. 3-8
Kansas, Emporia, Sept. 6-17
Missouri, Warrensburg (Pertle Springs), " 19 to Oct. 1

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

PROF. MAGAN, of Battle Creek College appoints to speak at Convis next Sabbath, Aug. 4. Friends from Battle Creek will also attend. Those from Marshall are invited. Let there be a full turnout at the Sabbath school and preaching service. COMMITTEE.

LABOR BUREAU.

WANTED.—To engage for next season a Norwegian farmer, Sabbath-keeper, good worker, and well recommended, to take charge of a good farm of 160 acres, near Chicago, on rent or shares. Address B. Lund, 430 Cuyler St., Chicago, Ill.

PAPERS WANTED.

Late Clean Copies: All Post-paid.

Papers and tracts. J. L. Wagner, Fairmont, Nebr.
Seventh-day Adventist literature. Mrs. W. W. Steward, Colfax, Wash.
Seventh-day Adventist papers and tracts. C. H. Blake, Markesan, Wis.
Seventh-day Adventist publications. Wm. Fenner, 6 Bundy Ave., Auburn, N. Y.
Seventh-day Adventist publications. N. Cotting, 542 Madison St., Louisville, Ky.
Seventh-day Adventist periodicals. Mrs. Ella Conway, Cherokee, Cherokee Co., Iowa.

Late copies of REVIEW and other Seventh-day Adventist papers. Miss M. J. Gourley, Neoga, Ill.

Seventh-day Adventist literature for missionary purposes will be thankfully received. Miss A. Welsh, 1201 Monroe St., Toledo, Ohio.

A few tracts on "State of the Dead," and copies of tract, "Seven Reasons for Sunday-keeping Examined." Frances Thomas, Sallisaw, Ind. Ter.

DISCONTINUE PAPERS.

W. F. Hillman has all the papers he needs.

ADDRESS.

UNTIL further notice, my address will be 1213 North St., North La Crosse, Wis. D. T. BOURDEAU.

Obituary Notices.

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

MARVIN.—Died in Great Valley, N. Y., May 29, 1894, of cancer, Elizabeth Marvin, aged 75 years and 6 months. She had been a member of the Seventh-day Adventist church for twenty-two years. F. A. MARVIN.

JOHNSON.—Died at Lincoln, Nebr., of cholera infantum, Ole Olson Johnson, son of J. H. and Lucinda Johnson, aged 2 years and 11 months. The child was taken to Audubon, Iowa, for interment. Words of comfort were spoken from 1 Cor. 15: 22, by the writer. L. A. HOOPES.

SWIFT.—Died in Rensselaer Falls, N. Y., April 20, 1894, of cancer of the stomach, sister Louisa, wife of G. E. Swift, aged sixty years. Sister Swift embraced present truth in 1888. During a special season of prayer a short time before her death, she received grace that enabled her to commit her all into the care and hands of her Saviour, and from that time till she died, she gave clear evidence that her peace was made with God. Discourse by the writer, C. O. TAYLOR.

PAUL.—Died at College View, Nebr., June 14, 1894, Mary L. Paul, aged fifty-two years. She had been a Sabbath-keeper fourteen years. She had a bright experience till the last. She leaves a husband and four children. Words of comfort were spoken by the writer. L. A. HOOPES.

WILBER.—Died May 27, 1894, of meningitis, at Fair Grove, Mich., Jennie Orrilla Wilber, aged 19 years, 10 months, and 29 days. From early childhood she loved and faithfully served her Saviour, and died trusting in him. Words of comfort were spoken by the writer, from 1 Cor. 15: 22. H. C. BASNEY.

RHODES.—Wm. G. Rhodes, son of brother J. H. and sister S. J. Rhodes, of Lincoln, Nebr., was killed by the cars at Columbus, Miss., July 5, 1894, aged 30 years, 1 month, and 20 days. His last words were, "Thy will be done." Words of comfort were spoken by Elder Whitfield (Baptist), from 1 Corinthians 15 and John 14: 1-3. CHAS. N. FERRIN.

LUCE.—Died July 12, 1894, at Eunice, Minn., brother Harvey Luce, aged 65 years and 6 days. He accepted present truth thirty-five years ago. He said to the writer, the day before his death, that the truth never looked better than then. Four children are left to mourn. Words of comfort were spoken by the writer, from Hosea 13: 14. JOHN HOFFMAN.

DARLING.—Died at Millet, Mich., July 9, 1894, of cancer of the stomach, Mrs. Betsy A. Darling. Sister Darling was born at Richmond, N. Y., Jan. 18, 1831. She kept the Sabbath twenty years. The Congregationalists kindly gave the use of their church, which was filled with sympathizing friends and neighbors. Discourse by the writer. L. G. MOORE.

BARBER.—Died at Portland, Oregon, June 21, 1894, Mrs. Polly Matteson Barber, aged 71 years, 10 months, and 5 days. She was a very kind mother and a true helpmate to her husband. She leaves a husband and six children to mourn. The funeral services were conducted at Portland by Elder Milligan, after which she was taken to her resting-place at her home near Carrollton, Wash. O. W. BARBER.

SMITH.—Died at his home near Plum City, Wis., July 17, 1894, of consumption, Charles F. Smith, oldest son of Frank and Katie Smith, aged 20 years, 10 months, and 28 days. He had been a great sufferer for three years, but his faith sustained him to the last. He bore his illness patiently, and expressed a willingness to go if it was the Lord's will. Remarks at the funeral by the writer, from Titus 2: 13. F. E. BAKER.

CLARK.—Died at his home near Antler, Mo., June 5, 1894, of consumption, Thomas D. Clark, in the forty-second year of his age. Brother Clark was born in Tennessee, and was formerly a member of the Christian Church. He united with the Seventh-day Adventist Church at Centerville, Kans., in 1882, of which he was a consistent member until his death. He leaves a wife and six children to mourn. He was ready to go and longed for release. S. W. ADSIT.

SORRENSEN.—Died June 14, 1894, at her home in Portland, Oregon, of cancer of the stomach, Mary Ann Sorrensen, aged about fifty-two years. Sister Sorrensen had been a believer in present truth for more than twenty years; and she died at peace with all, and in hope of a part in the resurrection of the just. She leaves a husband and six children to mourn. Services were conducted by the writer, from scriptures bearing upon the subject of the resurrection to immortality. T. H. STARBUCK.

CUSHING.—Died June 30, 1894, at his home on Long Island, Me., of jaundice, brother Henry W. Cushing, aged 72 years, 5 months, and 8 days. He leaves a wife, three children, and several grandchildren to mourn. Brother Cushing accepted the faith of the Seventh-day Adventists under the labors of Elder J. B. Goodrich, and remained faithful until death. During his suffering he was patient, and he fell asleep in hope of the resurrection of the just. Elder P. B. Osborne assisted the writer in the funeral service. J. E. JAYNE.

STELLE.—Died at Lyons, Mich., May 27, 1894, of paralysis, Hattie Steele, aged 57 years, 11 months, and 18 days. In 1855 she and Henry Steele were united in marriage. She was the mother of seven children, of whom five survive her. Twenty-one years ago she embraced the Bible Sabbath, and one year ago gave her heart fully to the Lord, was baptized, and united with the Seventh-day Adventist church in Lyons. From that time until her decease, she was a fervent lover of the present truth. All her children were at the funeral. She had many friends, who mourn their loss. Funeral services were conducted by the writer. A. C. BOURDEAU.

DODGE.—Died in Marlow, N. H., Feb. 6, 1894, of anæmia, brother Hosea W. Dodge, aged 80 years, 10 months, and 16 days. He embraced the Sabbath and kindred truths at a tent-meeting held by brethren Evarts and Hart, near his residence in Stoddard, N. H., in 1854. He afterward united with the Seventh-day Adventist church at Washington, N. H., of which he was a member at the time of his death. Kind and genial among the people, he won many friends, who proved their friendship by many acts of kindness during his illness. He leaves an aged companion in feeble health, also an aged brother and sister, to mourn. S. P. MEAD.

HARLOW.—Died June 24, 1894, in St. Paul, Minn., Thomas Harlow, of old age. Father Harlow was born in Vermont, July 18, 1801. For the last six years he has been as helpless as a child, having lost his mind. He embraced the Advent doctrines under the labors of Ezra Butler, father of Elder G. I. Butler, in 1842. He shared in the bitter disappointment of the Advent people in the passing of the time. He soon embraced the Sabbath truth. After moving to Minnesota, for a number of years he filled acceptably the office of local elder of the Oronoco and Pine Island church of Seventh-day Adventists. Remarks at the funeral by the writer. H. F. PHELPS.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected July 1, 1894.

Table with columns for EAST and WEST stations, including Chicago, Detroit, and Buffalo, with departure and arrival times.

*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday. Jackson east at 7.27 p.m. Trains on Battle Creek Division depart at 8.10 a.m. and 4.20 p.m., and arrive at 12.40 p.m. and 7.15 p.m. daily except Sunday.

O. W. RUGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect June 3, 1894.

Table with columns for GOING EAST, STATIONS, and GOING WEST, listing various stations and their respective times.

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

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 31, 1894.

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Some of the good Protestant people of our country are groaning in spirit because the President of the United States, the members of his cabinet, and the justices of the Supreme Court attended the celebration of high mass in a Catholic church in memory of President Carnot of France. They think they see in this act "a quasi-recognition and indorsement of the Roman Catholic faith by the government of the United States." What a pity it is that those whose perceptions are so keen that they can see danger of governmental recognition of Rome because the President and a few other leading men of the nation attend a special service in a Catholic church in honor of the dead French president, cannot see any danger in a governmental recognition of Sunday,—a day established solely by that church, and the establishment of which she has authoritatively proclaimed to be a mark of her power! Is not this another use of that strainer which catches small flies but lets the camels pass through?

It is something worth noticing that in those cities where the greatest efforts to stop everything but church-going on Sunday are being made, that Sunday excursions, picnics, etc., are steadily increasing. In proof of this we cite the fact that Sunday excursions from Pittsburg, Pa., have greatly increased the past summer. And this reminds us that it is not at all likely that the lovers of frivolity and pleasure will ever be prevented from doing about as they please on Sunday. Hence the efforts of those pledged to see that the Sunday laws are enforced, will be chiefly directed toward conscientious observers of the Bible Sabbath, who do not go on Sunday excursions, but who, in pursuance of their God-given rights and for the support of those dependent upon them, engage in honest labor upon that day. This is the way it has been in the past, and in this thing, we can truly judge of the future by the past and the present.

Numerous papers throughout the length and breadth of the land have noted the cruel imprisonment of brother W. B. Capps, of Dresden, Tenn., and properly characterize the action as unwarranted persecution.

All unite in testifying to his personal character as being that of an honest and honorable man; a faithful citizen, a kind neighbor, a consistent Christian. His regard for the Bible leads him to obey literally the fourth commandment of God's law. At this (we speak advisedly) his Christian(?) neighbors became incensed and caused his arrest and imprisonment. What has he done?—Simply obeyed the ten commandments. Imprisoned in a Christian country by Christian people for obedience to the decalogue! It is even so.

There has been but one parallel to such a condition of things in which it becomes a crime in a so-called Christian land to obey the word of God; that is found when Christ came to his own, and they received him not, but crucified him between two thieves, and in his place chose Barabas, a robber. Now if ever we should cry, "It is time for thee, Lord, to work; for they have made void thy law."

We have not the privilege of a personal acquaintance with brother W. B. Capps, who, with others, has been called upon to suffer for the truth's sake; but our hearts and the hearts of all our people go out for them in sympathy and earnest prayer. By their firm adherence to the principles of righteousness in spite of persecution, they are preaching the truth and testifying to its importance in a most powerful manner. If it be ours thus to proclaim the third angel's message, let us glorify God on this behalf, and take joyfully the spoiling of our goods and the deprivation of our liberty.

A CORRECTION.

In the first notices that appeared in the REVIEW in regard to the imprisonment of brother Capps, it was stated that he would be imprisoned for a year and nearly four months. But when the severity of the sentence was fully realized, and the papers began to comment upon it, it appears that the clerk of the supreme court looked over his records to see whether some mistake had been made, and on second calculation he found that the fine was not so heavy.

The figures as first published in the REVIEW were based upon the official statement of the clerk of the supreme court, which statement is now on file in our office; but a later statement from the same official tells us that the aggregate fines and costs in both the supreme and lower courts amount to \$68.65, which will reduce the term of his imprisonment to about nine months instead of a year and four months, as at first stated.

A. O. TAIT.

TROUBLOUS TIMES.

We are pained to learn as we do from various places that our brethren engaged in presenting the truth in tent and other meetings are beginning to feel some of the hardships of persecution for the truth's sake. As time passes, it will doubtless be necessary to suffer unjustly at the hands of wicked and unreasonable men. If it be God's will that it should be so, we can well afford to have it so. But where it can be otherwise, it is

unfortunate that the spirit of Belial should be aroused to the burning or killing point.

Oftentimes this unhappy state of affairs may be averted, when threatened, by a considerate and judicious course on our part. In telling a Catholic or any one else the truth, it is the part of Christianity to be as careful of his feelings as though we were trying to save a brother from death. One of the most tender points in our sensibilities is our religious convictions, and in touching those of other people they should be held as sacred as we wish our own to be. It is quite possible to tell the truth in a manner that partakes neither of the wisdom of the serpent nor the harmlessness of the dove. But Jesus enjoined both these qualities upon his disciples, and our times are not very different from those. Still there are and will be times when even the tender Spirit of the Master will not mollify the wrath of the dragon.

G. C. T.

THE NEXT GENERAL CONFERENCE.

At the meeting of the General Conference Committee held in April, it was decided that the next General Conference be held Feb. 15 to March 4, 1895, at Battle Creek, Mich., and that during the two weeks preceding, Feb. 1-14, there be held a ministerial institute and a council of the presidents of the different Conferences.

We give this notice thus early that all may know the date of the session, and that sufficient time may be had for all necessary arrangements therefor. During the institute and council we shall have opportunity to consider many questions of importance which will come before the General Conference for final discussion and action.

This will be a very important meeting. It will be exceedingly necessary for the delegates to receive the blessing of God and have the guidance of the Holy Spirit.

The general arrangements for the entertainment of those who will attend the gathering will be the same as on former occasions. Further particulars will be given in ample time.

O. A. OLSEN.

"PATRIARCHS AND PROPHETS."

We take much pleasure in notifying our readers that "Patriarchs and Prophets," by Mrs. E. G. White, is now published in the Danish, Swedish, and German languages. Those who have read this volume in English will unite with us in saying that it would be difficult to exaggerate its thrilling interest and importance. Its value as a commentary upon Biblical history, and in lessons of practical truth and experience, will be appreciated by every Christian who reads it. The styles and prices in these languages are similar to those of the English edition. May be ordered of this Office or of tract societies. We earnestly bespeak for this book a wide circulation in all languages.

The pamphlet entitled, "An Exposition of Matthew Twenty-four" has been revised and enlarged and published in an attractive form. In its new form it contains 96 pages with 18 illustrations. It is a very timely little book just at this juncture of affairs, and will be read with interest by many who are not acquainted with the signs of our times, but desire to understand them. Price 25 cents, post-paid. May be obtained from REVIEW AND HERALD or tract societies.