

The Adventist Elihu Smith box 686 **REVIEW AND HERALD** IS THE FIELD OF THE WORLD And Sabbath

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

VOL. 71, No. 36.

BATTLE CREEK, MICH., SEPTEMBER 4, 1894.

WHOLE NO., 2081.

The Review and Herald,

ISSUED WEEKLY BY THE

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

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

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

REVIEW & HERALD, Battle Creek, Mich.

REDEEMING LOVE. ISAIAH 44: 21-23.

BY THE EDITOR.

THE Lord hath done it; sing, O heaven!
 His work of matchless grace is wrought.
 The soul from death to life is given,
 From darkness into light is brought.

Shout, lowest earth! Ye mountains grand,
 Break forth in song! Ye forests fair,
 And every tree, wave high the hand!
 The marvel of His love declare.

Thy sins, O Jacob (hear the word!),
 Like thickest clouds are rolled away.
 I have redeemed thee, saith the Lord,
 Have turned thy darkness into day.

For thou my purchased treasure art,
 By price before to worlds unknown;
 I have enshrined thee in my heart,
 And graved thy name upon my throne.

Thou art the chosen of my love;
 My joy and glory shalt thou be,
 When, mid the holy throngs above,
 The travail of my soul I see.

Turn then to Christ, O doubting soul;
 The price is paid thy debt to lift.
 'Tis his delight to make thee whole,
 His joy that thou accept his gift.

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.

“SEE THAT YE ABOUND IN THIS GRACE ALSO.”

BY MRS. E. G. WHITE.

ONE Sabbath, lately, in company with my son, W. C. White, I rode eight miles in our carriage to Seven Hills to meet with the church that was to assemble at three o'clock in the afternoon. Brother Hickox has been laboring in this place since coming to Sydney, and we have tried to help him in his work. Brethren Starr and McCullagh, W. C. White, and the writer have each labored in turn, and we have every reason to rejoice in the Lord, because twenty have taken their position on the side of truth. This has caused joy among the heavenly angels in the presence of Christ Jesus, and in the presence of the Father, who has made an infinite sacrifice in their behalf.

Upon this occasion I spoke from the eighth and ninth chapters of second Corinthians. Paul, in writing to his brethren at Corinth, sought to kindle their zeal and to stir them up to make contribution for the poor saints at Jerusalem. He presented the example of the church

in Macedonia to inspire them to benevolent action. He said: “Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.”

The grace of Christ imparted to us individually will give us a knowledge as to how we shall accept of Christ as our personal Saviour, and how we shall imitate his example. He can mold and fashion the character by imparting his divine attributes, and then each one of us can adorn the doctrine of Christ our Saviour. Whatsoever things are true, whatsoever things are honest, lovely, and of good report, will be revealed as the precious fruits of the Christian tree. The religion of Jesus Christ must be revealed in a winsome character, bright as a light that shineth in a dark place.

Of the church in Macedonia we read that “in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.” Then shall any of us who profess to be Christians, think that we shall be excused in doing nothing for the truth because we are poor? We regard the precious light of truth as an inexpressible, inexhaustible treasure. We are to exert an influence in proportion to our intrusted talents, be we rich or poor, high or low, ignorant or learned. We are servants of Jesus Christ, and the Lord expects us to do our best.

I said to the brethren at Seven Hills: You will soon be without a place in which to assemble to worship God. Shall we arise and build? The Lord wants you to be liberal. The members of the Macedonian churches were in deep poverty, yet they urged the apostles to receive their free-will offerings, and were willing to go beyond their power to help the saints in Jerusalem who were in greater need than themselves. We have in this record, a lesson for our instruction. Those who take their position on the side of Christ are to let their light shine forth in good works, and not to act selfishly; but each church is to consider the wants of her sister churches. “Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.” We desire you to abound in the grace of liberality, making your gifts to assist those who have newly come to the faith, and in doing this work your joy will be abundant, according to the measure of your liberality. We call upon the children of God to come up to the help of the Lord, to the help of the Lord against the mighty. Who is the mighty?—It is Satan, the prince of this world, for the world has chosen him as its ruler.

There is a lesson also in this chapter to those who are working in the cause of God. Paul says, “We desired Titus, that as he had begun, so

he would also finish in you the same grace also;” that is, make you to abound in the grace of liberality. A responsibility rests upon the ministers of Christ to educate the churches to be liberal. Even the poor are to have a part in presenting their offerings to God. They are to be sharers of the grace of Christ in denying self to help those whose need is more pressing than their own. Why should the poor saints be denied the blessing of giving to aid those who are still poorer than themselves? The work of educating the people along these lines has been neglected, and the churches have failed to give for the necessity of poorer churches, and thus the blessing has been withheld that should have been theirs, and will be withheld until they shall have a realizing sense of their neglect. “For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. And herein I give my advice; for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men should be eased and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality; as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.”

Thank God that he has put it in the heart of his servants to feel a deep interest for your welfare, causing them to present to you the precious truth. Some of you have hesitated, and have been slow in acting upon the convictions of your conscience; but one after another, you have given your own selves to the Lord, and unto us by the will of God. What does this mean? It means that you are to stand shoulder to shoulder with those who have earnestly worked for your salvation, and according to the light and knowledge you have received, to unite with them in communicating in the spirit and love of Jesus, the truth to those who have not had the privileges and opportunities that you have had.

There are some here who are questioning as to whether they shall be obedient to the light which they have seen, or whether they will make a compromise with conscience. Character is being determined by the manner in which the truth is being treated. The voice of Christ is heard saying, “Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” Whom do we love best, Jesus, or the enemy of Christ? On which side are you to stand? You will do the bidding of him whom you love. God wants every one to come unto him. Christ says, “Follow me.”

Brother Hickox and W. C. White made appropriate remarks. Brother McCullagh spoke a short time right to the point, and it was decided that a meeting-house should be built at Seven Hills, and that every one should do his best. Brother McCullagh said he would give

two pounds, ten shillings, and brother Starr had authorized him to say that he would give two pounds, ten shillings, which would be twenty-five dollars. W. C. White had thought it would be impossible for him to give more than one pound, but he would venture to give two, if they would buy two lots instead of one. Then the brethren from Seven Hills, from their poverty, spoke one after another, pledging a pound apiece. One brother who had resided at Seven Hills, but who had removed to Paramatta, pledged five pounds. A man who sees the truth, but who has a large family of children, and has not faith to embrace the Sabbath lest he would lose his situation, pledged a pound. I had purposed to donate five pounds to the enterprise, but when I considered the poverty abounding in those who have recently embraced the truth, I doubled this donation to ten pounds. When I saw that it would be impossible to build a church with the meager sum which would be freely given, I decided to give twenty pounds. The talent of means is the Lord's intrusted talent, and as his faithful steward, I must apply it where the need is greatest.

We had a most precious meeting. Jesus was in the midst of us. The Sun of Righteousness was shining upon us. I was constrained by the Spirit of the Lord to speak words of hope and courage to those who had consented not only to believe the truth but to obey it. They will soon be left without a minister, and it would be necessary for each one to do the utmost of his ability in order that a church might be erected in which they could meet together to worship God. Each one must take upon himself the responsibility of educating and training himself to act a part in the meetings. They must be faithful witnesses for Jesus Christ, and thus become a working church. Christ prayed for his followers, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth." Here in this wicked world our light is to shine forth in good works. Christ charged his disciples with this responsibility. He said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

When the precious meeting closed, it was nearly dark. We seated ourselves in our carriage, and as our faithful horse traveled homeward with us, we rejoiced in the peace of Christ.

THE DECALOGUE TESTED BY CHRISTIANITY.

BY WM. PENNIMAN.
(Woodburn, Ill.)

An article that appeared in the *American Baptist* some months since under the above caption, has suggested the following thoughts upon the question of the decalogue as a moral law, upon which the writer takes the negative:—

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13. The principle included in this text will certainly stand the test of Christianity. Again in Deut. 11:18, 19 we read: "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." "The law of his God is in his heart; none of his steps shall slide." Ps. 37:31. These texts and many more which might be given from the Old Testament prove that there must be heart-work in the keeping of the law, that it is not kept by keep-

ing it in the letter only; therefore it is a rule of right, and embodies moral principles.

The New Testament also teaches that it is moral, is a rule of right, and a factor in God's great plan of salvation. "And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?" And Christ said unto him: "If thou wilt enter into life, keep the commandments." (See Rom. 2:13; 3:19, 20; 7:7; James 1:25; 2:8-12; 1 John 3:4; Rev. 22:14.)

The proof that it is perfect establishes the ten-commandment code as the moral law. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Ps. 19:8. "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12. Many more texts both in the Old and New Testaments might be quoted, showing its perfection and consequent morality.

Its perpetuity proves it moral. "The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." (See 1 Chron. 16:15-17; Ps. 89:30-32; 105:8; 119:144, 152, 160.) Notice the force of the words of Christ, the teacher of the law. "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18.

That this moral law has been established by the teachings of Christ and the apostles, abundant proof can be given. (See Matt. 5:17-19; 22:35-40; 1 Cor. 7:19; Rev. 12:17; 14:12; 22:14.) I will quote only one text under this head, which alone is sufficient evidence with the candid to settle the question as to the morality of the law: "Do we then make void the law through faith? God forbid; yea, we establish the law [through faith]." Rom. 3:31. Mr. J. Lewis Smith, the writer of the article I review, is quite candid and truthful in acknowledging that there are many modern writers and theologians, including Joseph Cook among the number, who think highly of the decalogue.

Let the reader who is inclined to antinomianism read Wesley's comments on Galatians, and also Adam Clarke's comments on Romans. On Rom. 3:20 Dr. Clarke says: "Thus the law is considered as the *rule of right*; and unless God had given some means of discerning what *sin is*, the darkened heart of man could never have formed an adequate conception of it." These words are forcible because "*by the law is the knowledge of sin*." In commenting upon the last verse of this chapter, the learned expositor says: "This law was established by the doctrine of salvation by faith."

Scott says, speaking of Rom. 3:31: "The doctrine of faith in every way magnifies and establishes the just, holy, good, and spiritual law of God, in all its honor and authority."

On the same text Mr. Barnes, in his "Notes on Romans," says: "We establish the law by the doctrine of justification by faith; by this scheme of treating men as righteous the moral law is confirmed, its obligation is enforced, and obedience to it is secured."

Perhaps no one has ever more eloquently described the validity and perpetuity of the law than Dr. Thomas Dick. On page 66 of his "Philosophy of Religion," he says, after alluding to the manner in which the law was given: "All the striking circumstances now mentioned were evidently intended to proclaim the majesty and grandeur of the Supreme Legislator, the excellency and perfection of his law; that it is the eternal and unalterable rule of rectitude; that it is of perpetual obligation on all the inhabitants of the earth; that it is the rule of action to angels and to all other moral intelligences, as well as to the human race; and that the most dreadful consequences must ensue to all those who persist in violating its righteous precepts."

Dr. Mc Cook, president of Princeton College,

and one of the deepest theological writers of the age, in a sermon on the law, reported in the *Christian Union*, uses the following language: "Law was in the nature of God from all eternity, and is the instrument of his government; it was inscribed on the nature of man when he was created; it was graven by God's own finger on the granite rocks of Sinai; it was spoken in gentle and attractive tones by our Lord in the Sermon on the Mount; and it is written by God's own Spirit as a new commandment on the hearts of God's people. It goes with man wherever he goes, to tell him, if he is prepared to listen to it, what is right and what is wrong, and in the end to punish him if he refuses to obey. . . . Christ came not to destroy the law but to fulfil. The gospel, wherever it goes, carries within it the law fulfilled by Christ—the *law still binding* on his followers. There is a sense in which believers are free from the law; they are free from its curse; but in another sense they are still under it; they are not free from the obligation to obey it."

Such truthful words as the preceding, coming from such a source, ought to weigh with those in this antinomian age of the world who would make void the law in order to get rid of the binding force of the fourth commandment.

KNOWLEDGE OF SALVATION.

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

HESITANCY and uncertainty will always be the experience of such as have no certain knowledge of salvation. They will ever show a changeable front in daily life, and if dispensers of the word of grace, then the gospel trumpet gives from their lips no certain sound. There is an imperative demand upon the church of Christ to give "the testimony of Jesus Christ" to this generation. And it is safe to say at once that no one will give the living witness, and his word thus be living and powerful, until there is in his heart a certainty and a definite knowledge of salvation, and what one must do and be to possess it. To bear the living word, one must know the living Christ for himself. Then the word, like a sharp sword, will draw the dividing line between truth and error, righteousness and sin, in a way that will strike certain conviction to the heart.

Even in our courts of justice a witness will not be heard unless he has certain knowledge—mere hear-say or supposition is shut out. And it is to be so from the gospel witness-stand also. The living witness will be in every sense like the prophets and apostles of whom Christ said: "We speak that we do know, and testify that we have seen." The subject of salvation is not to be taken up lightly. Those who present Christ must know him, and know experimentally the power of his salvation.

A living connection with the Spirit of God may assure this; so that in all weakness, with no ostentation of manner or arrogance of speech, we may say: "I know whom I have believed." "If I should say I know him not, I shall be a liar;" and every Christian should be able to say this. An indefinite knowledge of salvation will result in things indefinite; but now something definite and sure is called for. "Ye know him; for he dwelleth with you, and shall be in you." And we must not imagine that this is only an experience for one or two, or for the elders alone; for the word is: "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants, and upon the handmaids in those days, will I pour out my Spirit." So, then, not only the older members of the household, but sons and daughters, servants and handmaids, are alike visited with the refreshing. So, consequently, "they shall all know me, from the least of them unto the greatest of them." This is all that is

called for to make the witness for God mighty and powerful above all things in the earth; and young and old may have it alike.

Well, wherein lies the deficiency? About all that can be said in explanation is that God's people in their delicacy and reserve, do not take what is freely proffered; for the Saviour gives assurance that the Holy Spirit will be more freely given to the earnest seeker than good gifts are given to a child by his parent.

"Don't take it!" says my conscientious brother; "why, I pray for it every day and seek it with all my heart." That may be true, so far as desire or purpose goes; but you may not have laid definitely hold of what you have asked for. Just when and why is the Spirit given? "He giveth power to the faint, and to them that have no might he increaseth strength." Isa. 40:29-31. Thus our necessity, the stress which to most of us seems unbearable, is God's opportunity. But you, my brother, have measured out just according to your own personal strength. You have not trusted to the reinforcements of the power of God, when you would faint and fall beneath the load.

Some have never taken arms against a multitude of faults that appear in their own characters. They might be "strengthened with all might according to his glorious power," unto all temperance, all patience, all carefulness, and all wisdom also. Alas! God's people do not rise up to the battle and oppose and end the conflict with a triumph over wicked spirits and all the power of the enemy, through the invincible arm of Jehovah. They pray, "Give us thy Spirit;" but practically say, "We do not believe very much that you will, so we will limit our efforts to about what we know we can do. It is dangerous to venture upon an unequal conflict." "To them that have no might he increaseth strength." Do you remember Jehoshaphat's declaration before the Lord, "We have no might against this great company," and that just then the Lord took the battle into his own hands? The contest is not unequal in spirituals more than in temporals. Let us arise, then, against all the spiritual forces and the temporal forces of the world, and vindicate the power of the Lord. This is the way Paul reasoned, when, speaking of trials, tribulations, persecutions, peril, sword, when in deaths oft, he said he gloried in all this, because of the abundant grace which God bestowed to meet them; for so the life also of Jesus is "made manifest in our mortal flesh."

Now to all who wish sincerely to see God's strength made perfect, remember well, it is "made perfect in weakness;" and so with Paul, you must glory in your infirmities, and "take pleasure in" infirmities, necessities, reproaches, persecutions, and distresses. Not indeed that these things are to be courted, but courageously endured for Christ's sake, through the abounding grace given to meet them. Then will God's people have certain knowledge of salvation, and their helplessness will stimulate faith, and thus the strong and righteous arm of the Lord will be displayed for the full salvation of his people.

A VERY IMPORTANT LETTER.

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

In a series of articles entitled, "A Defect in the Constitution," published not long since in the REVIEW, I took the position that the first amendment to the United States Constitution simply limited the power of Congress to interfere in matters of religion and in no wise restricted the power of a State legislature in the matter of enacting laws respecting the observance of Sunday and other matters in which the rights of conscience were involved. In other words, I insisted that the citizen of a State who was oppressed in his religious rights, if he had any remedy at all, must look to the constitution of his State for the same. Being anxious to know

whether my logic would stand the test of scrutiny by those who were competent to judge, I submitted the points in question to one who stands very high throughout the nation as a writer on constitutional law. Below will be found the letter which I received from him in reply. His name is withheld, because I am not quite certain that he would care to have it appear in print in such a connection as this. It is given in the REVIEW, as I feel that its importance is such that it should be read by all our people.

I ought to state that the gentleman who wrote the letter in question is not only a high authority in legal matters, but is also perfectly friendly to our people, as he has demonstrated again and again:—

"W. H. Littlejohn,—

"DEAR SIR: I have before me yours of the 5th inst. You are quite right in what you say about the constitutional protection to religious liberty. The Federal Constitution undertakes to protect the citizen against violations thereof by Congress, but not against the action of the States. For protection against legislation of the States that disregard it, the State constitutions must be looked to. And I am very sorry to say that some of them are not to be commended in this regard. When I have said this, it seems to me I need say no more, and that it is not important that I see your paper. The leading thought you express is right beyond question.

"Very respectfully yours."

TO NATURE.

BY J. S. CARO.
(Napier, New Zealand.)

To thee, Nature, I fled in the hour of my sore distress,
Seeking a sesame for my wounded, bleeding heart;
But, though thy power of wondrous beauties I confess,
Thou canst not mend strings sundered apart.

Thou alone, Lord, who knowest man's saddest, deepest woe,

By grace abounding canst calm the ruffled soul;
To mercy's fountain hie with the tears of grief that flow,
And pray for morning light, when dark the shadows fall.

**SUNDAY LAWS IN THE LIGHT OF
ROMANS 14 : 5, 6.**

BY ELDER W. H. FALCONER.
(Mc Gregor, Manitoba.)

THE scripture referred to above reads as follows: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day to the Lord, he doth not regard it." It will be seen that I have here changed the position of the comma in the last sentence and placed it after "Lord" instead of after "day," as in the text. My reason for doing so is that the sense demands it, and I think a careful reading will convince any candid mind that I am right in making such change. Now what is the teaching of this text of Scripture?

Some people seem to think that it says, One man esteemeth one day above another, and another man esteemeth another day. Keep whichever your conscience tells you is right, and it will be all right. But the text does not say so. It says, "One man esteemeth one day above another; another esteemeth every day alike." While one man regards one day as more sacred than others, another man makes no distinction in the character of days, but regards all alike. The days referred to here are ceremonial holy days; but let us apply it to the Sabbath of the Lord, and see if the text even then supports the idea of "no difference in days." The text merely informs us of the different ways men have of looking at the question. It does not say whether either of them is right or wrong, but tells what course is to be pursued where there is such a difference of ideas. It says, "Let every man be fully persuaded in his own mind."

It would look as though the man who was con-

vinced that one day was more sacred than others wished to compel the man who made no distinction in days to regard one as more sacred than others. However it may have been, the apostle gives perfect religious liberty in the matter by commanding to "let every man be fully persuaded in his own mind." While it does teach that every man has the right of opinion and practice in regard to keeping or not keeping a day, it does not teach that God does not care whether man keeps a day or not, neither that God does not care which day a man keeps if he only keeps one in seven. The text is parallel to the Saviour's statement in John 12:47: "If any man hear my words, and believe not, I judge him not." Does this imply that Christ did not care how men received his teachings? Does it teach that the man who heard those words and believed not, was just as well off as the man who believed, and would be saved just as surely as though he believed?—Certainly not. Christ gave perfect liberty to men to choose whether they would believe his words or not. Yet he makes them responsible. He says, "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." And if it be in regard to the Sabbath that men choose to doubt and disobey, the word which God has spoken on that point, the same will judge them in the last day. James 2:10-13. We see that men are not responsible to their fellow-men in things pertaining to God, and God here shows that he wants them free to choose. He accepts no service but the service of love, and all such service comes from genuine faith; for "faith worketh by love." So he says, "Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day to the Lord, he doth not regard it."

Here he shows that unless the day is regarded to God, it is not kept. Now when a man regards a day because the law compels him to, he is not regarding it to the Lord. Such service is not to God but to man; not from love but fear; not from faith but force; and we read in verse 23 of the same chapter that "whatsoever is not of faith is sin." So to compel men to keep the true Sabbath against their will would be to compel them to sin. It would be certainly no better to compel a man to keep the false against his will, when he has already kept willingly the Sabbath of the Lord. The wickedness of Sunday laws is but little understood by the great majority of the people to-day. If ministers and people could only see that God is able to take care of his own, that he wants every mind left perfectly free to choose obedience or disobedience, life or death, faith or unbelief, and that civil governments have rightfully nothing to do with religion except to secure equal rights for all, they would thus be prepared to obey his command to "let every man be fully persuaded in his own mind."

That religious liberty is the teaching of this text seems very evident. The previous chapter has been exhorting obedience to the "powers that be." It also shows that if we as Christians keep the last six commands of the decalogue, we have also fulfilled our obligations to civil government. The next chapter shows the sinfulness of judging another man's servant, and then follows the command to "let every man be fully persuaded in his own mind," and the reasons for so doing. The chapter then closes with the eternal truth, "Whatsoever is not of faith is sin." But faith is the very essence of liberty. Where liberty is not allowed in religious duties, there can be no genuine faith, unless manifested contrary to the despotism that seeks to crush freedom of thought and action. Thus all that religious laws have ever done or can do is to force men to sin. But he who enjoys the liberty of Jesus Christ will never bow to human laws that require disobedience to God and his word.

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

THE LEAST OF THESE.

BY MRS. EMMA F. GRAHAM.

(Cedar Rapids, Iowa.)

A MOTHER requested her children
Each day some kind act to perform,
The pathway of life to make brighter
For those who are sad and forlorn.

One evening her two youngest daughters,
Whose ages were one and the same,
Stood apart; and their faces were saddened,
And their eyes were downcast as with shame.

For each thought, "I have naught to tell mother,
No kind act have I done through the day;
While our sisters and brothers are telling
The good deeds that came in their way."

"I have nothing to tell, dearest mother,"
Answered one, as she raised her sweet eyes,
"Only, when Alice Lee was so happy,
Because she had got the first prize

"That our teacher had offered so kindly
Unto those who the best lessons had,
I smiled when I saw she had won it;
She was pleased when I said I was glad."

"And I," said the other, so sadly,
"Can tell you of nothing but this;
That when Bessie Gray, who sits near me,
Cried over the lessons she missed,

"Because her own dear baby brother
Died to-day, and her tears could but flow;
She was comforted when I cried with her;
But why, I am sure I don't know."

"Nobly done!" said the mother with pleasure;
"You have honored the dear Master's voice:
For he said, 'Ye shall weep with the weeping,
And rejoice with them that rejoice.'"

A HERO IN HOMESPUN.

"GOOD-MORNING, ma'am. I come over to see if there was anything I could do fur you."

I turned in surprise. We had come to this wild, sequestered spot, high up among the mountains, in the hope that my husband's health, broken by the overstrain of a large medical practice, might find healing in rest and quiet. My momentary annoyance was, however, instantly merged into a kindlier feeling at sight of his face. He was a man of perhaps forty-five, dressed in a suit of much patched and faded homespun; yet there was something about him which awakened involuntary interest.

"My name is Davis, Agamemnon Davis. I'm most generally about home, 'cause of carin' fur mother—she's ben bedridden now these twenty years—an' if so be as I could do anything fur you, I'd be only too glad to be called on."

We took an early occasion to go over to the little cottage where Mr. Davis and his mother had for so many years kept close companionship. It stood quite alone, almost as remote from neighbors as our own. The products of the farm and what little could be earned by occasional chores, sufficed for the simple wants of the two.

She was a good looking little old woman, with delicate features and faded blue eyes; but her face lacked the charm of her son's sunny brightness. Hers wore a fretful discontent, which was not strange when one thought of her long shut-in life.

"Aggy"—she always called him by this girlish nickname—"does the best he can; he's a good son, Aggy is, but he aint like a woman, an' there can't nobody know what I have been through."

"Now, mother, you know you often say no woman could fix you up better'n I do," he said cheerily, as he bent over to arrange the bed-

clothes displaced by her restless movements. There was the tenderness of a woman's touch in his big, brown hands, and such pitying love in his eyes!

"I've often wished I *was* a woman," he said, when we went out into the wax clean kitchen, "so that I could do things handier, an' make her more comfortable. The folks in the village was very kind at first; they'd come in an' do for her an' sit with her while I was outside. But it's got to be an old story; twenty years is a long time; I do n't feel to blame 'em.

"I shouldn't know how to go to bed and sleep all night long, I'm so used to bein' up and down with mother. Many's the good talk we've had in the dead of night; somehow it seems to rest her."

A born hero-worshiper, his admiration of famous men had something pathetic in it, in view of his own circumscribed life. "Now *he* was a hero," he would say, with a curious intonation of regret that betrayed the hidden longing of his soul.

"You see, ma'am," he once confided to me, "I've got the name of a hero, an' I'd 'a liked to lived up to it, but ther' do n't seem to be much chance fur that. Ef I could hev gone to the war"—his face clouded; he had touched on one of the keenest disappointments of his life. "I was only a young fellow then, but 't seemed as ef I could not let the boys start without me. But mother, she would n't hear to it; she got down sick; I 'most thought she'd die, it took hold on her so; so at last I gave in. 'T was the hardest thing I ever done!"

He passed his hand over his forehead, as if to brush away the painful recollection. "You see that was my one chance of being a hero; 'taint likely I'll ever have another," he added with a rueful smile.

I suggested that for him there was as much real heroism in denying himself and remaining at home with his mother, as there could have been in going into the thick of the conflict.

"I don't see as there is much heroism in just doin' your duty," he said simply.

It was the summer of General Grant's brave struggle with an, alas! invincible foe. To Agamemnon, the great war general was an object of special worship. Many a time he tramped over the long hills to L—— for the latest news of our hero.

Noting his affection for our four-year-old Amy and for Harold our big Latin school-boy, who both loved him in return, I ventured one day to ask Agamemnon if he had never thought of marrying, and found that he had been engaged to a young girl at the time his mother was taken ill.

"Nelly an' me was lookin' forward to bein' married that spring. She'd got quite a good many of her things ready, an' I'd saved up considerable money toward it. I'd loved her ever sence she was a little tot, no bigger'n your Amy; she looked some like her, too, with just them brown eyes an' light curls.

"When the doctor said mother might live fur years, but quite likely she would never walk again, I knew what lay before me. I went to Nelly an' told her jest how 't was, that mother would need my care all the rest of her life, long or short, an' I offered to release her of what might seem a burden.

"She thanked me an' sed she guessed we had better give up all idec of marryin'. I could n't find it in my heart to blame her—'t warn't much of a prospect for a young girl. I grieved over her disappointment, though."

No hint of his own, the faithful, loving soul!

One morning we heard his mother had left him. She had passed a restless night, during which her son had vainly tried in every way to relieve and divert her, but toward morning she had fallen asleep with a peaceful smile.

Agamemnon's grief was most touching. We took him home after the funeral, the children

rejoicing that now he might stay with us always. He was glad to come, and tried to assume something of his old cheerfulness, but I was conscious that his heart bled in silence.

One afternoon in the latter part of July Agamemnon was helping a party of woodcutters who had been employed for several days cutting some of the magnificent timber a short distance away.

It was so still that the woodcutters' blows could be distinctly heard. Suddenly a tremendous crash, re-echoing among the hills, told of the fall of one of the mighty monarchs of the forest.

There was something ominous in the dead silence which followed. We listened, fearing, we knew not what. Then we saw one of the men running swiftly toward us from among the distant trees.

"Quick, doctor, you're wanted!" he called as he drew nearer. "There's been an accident, sir. Davis, he's—hurt bad," with a glance at me, as if worse lay behind.

On our way we learned the nature of the accident. The final stroke had been given to the last tree, the men standing one side to watch its downfall. With a mighty plunge it came, and on the instant a half-witted lad, the son of one of the woodcutters, ran out directly in its track.

Agamemnon sprang forward and threw the boy one side barely in time to save his life. Alas, his own must pay the forfeit!

"He did n't ought to have done it," said the man, the tears streaming over his face. "Poor Willie's life warn't worth it, even his own father says that. Ther' aint a man of us that would n't ruther it'd been himself."

But our friend did not so regard the sacrifice. "It had—better been me," he murmured, when we expressed our sorrow. "They've all—got some one—to care for—but me."

When it was over, the doctor reverently closed the unseeing eyes; and as he laid the still hands on the pulseless breast, he said, in a tone which unconsciously caught the cadence of that now silent voice, "*He was a hero.*"

As we came out from the little cabin into the light of day, we saw Harold galloping swiftly up the hill on his way from L——. He drew rein as we approached, and I saw that his boyish face looked pale and troubled.

"General Grant died this morning," he said in a low voice; and then, as if the nation's sorrow were specially outlined by his friend's grief, "Mother, what will Agamemnon say?"

As I thought of the two great men that morning passed away, the one known and honored all over the world, the other never heard of beyond the little hamlet where his humble life was passed, I felt that in the Father's sight they were, alike, heroes in their faithful performance of the special duties he had given them to do.
—Annie M. Talbot.

SIT WHEN YOU CAN.

"MOTHER'S motto was, 'Always sit down when you can,'" writes an old housekeeper.

Sit to beat eggs, to mix cake, to peel the vegetables for dinner; and I have seen mother with a small board in her lap sit tranquilly ironing handkerchiefs, with her tired feet on a cricket.

Now there are self-heating irons, so that one may not be troubled changing flats. And when at the end of the day, I have said, "It has been a hard day, mother," she has replied, "Yes; but I am not as tired as I expected to be."

Don't you suppose the few moments' rest at every chance was a help in the end? Don't say it won't pay to take a chair for those few moments; for, though you may not see it now, it will add to your years, and help to keep your strength in the long race of life.—*Selected.*

TRAINING THE APPETITE.

BY MRS. E. E. KELLOGG.
(Sanitarium.)

THE appetite, like all natural instincts, is susceptible of education both in a right and a wrong direction. Many mothers fail to realize this fact, and the child's appetite is left to a chance education, which far more frequently than otherwise leaves him subject to his appetite rather than ruler of it. Depraved appetites are often inherited, but are as often created through lack of proper care and training, often at the very outset of life.

Picture, if you will, the first epoch of the life of the average child. Eating is the first, and for some time the chief activity of his babyhood. During this period of helplessness he is fed in season and out of season, without thought or regulation. Expressions of pain and discomfort are habitually met with proffers of food, until the gustatory sense, continually gratified to appease the demands of all the other senses, becomes the *regnant* propensity. The immediate result of this treatment is the inauguration at the very outset of a disordered digestion and a morbid condition of the stomach, which creates a constant craving for the pleasurable sensation produced by eating and drinking. The ultimate outcome of such management is that it teaches the child to crave animal sensations, and establishes a dominance of appetite, a love to gratify the senses for the sake of sensation, which, indulged in one direction, will be hard to restrain in others; and which will cast its influence over his entire life.

The abnormal appetite created by deranged digestive functions, opens a door through which, if unguarded, the whole train of evils—gluttony, intemperance, and impurity—may enter later on in life. Says a writer on moral culture: "I once heard it said in a sermon upon the education of young men, that very much of the immorality, intemperance especially, that is commonly attributed to the temptations of a college life, was rather due to the sensual indulgence of the nursery. It may well be so; the appetite of the little child is pampered, consulted, and humored. He is fed upon candies and sweetmeats, allowed to refuse good, healthful food, and to eat only what he relishes. He is overfed, and permitted to make wicked waste; he cries for some forbidden morsel, and cries until he gets it. He is promised some good thing to eat as a reward for good behavior; he is given pennies to spend at the confectioner's, he is made to feel, in short, that his stomach, not his heart, is the seat of his affections, until he learns to love the good things he can eat instead of the brother or sister with whom he is asked to share them. Ought we to be surprised if a young lad whose appetite has been thus pampered in the nursery should indulge it more and more when he finds himself his own master? There is much outcry against the besetting sin of intemperance, and well there may be, for it is a terrible vice; but a very little spark can kindle a great flame, and that little spark may be struck in the nursery at the very outset of life. Indulgence of a child's appetite then may make him incapable of controlling it in later years."

Dr. Horace Bushnell says: "The child is taken when his training begins in a state of naturalness as respects all the bodily tastes and tempers, and the endeavor should be to keep him in that key, to let no stimulation of excess or delicacy of taste disturb the simplicity of nature, and no sensual pleasure become an expectation of his appetite. Any artificial appetite begun, is the beginning of distemper, disease, and general disturbance of natural proportion. Intemperance! how dismal the story when it is told, how dreadful the picture when we look upon it! From what do the father and mother recoil with greater horror of feeling than the pos-

sibility that their child is to be a drunkard? Little do they realize that he may be, even before he has tasted the cup, and that they themselves can make him so virtually without meaning it even before he has gotten his language. Nine tenths of the intemperate drinking begins, not in grief and destitution, as we so often hear, but in vicious feeding. Here the scale and order of simplicity is first broken, and then what shall a distempered or a distemperate life run to more certainly than to that which is intemperate? False feeding engenders false appetite, and when the being is burning all through in the fires of false appetite, what is that but a universal uneasiness and what will this uneasiness more naturally do than betake itself to the pleasures and excitement of drink?"

Sister White says upon this point: "Many mothers who deplore the intemperance that everywhere exists, do not look deep enough to see the cause. Too often it may be traced to the home table. Whoever eats too much or of food which is not healthful, is weakening his power to resist the clamors of other appetites and passions." "Many parents, to avoid the task of patiently educating their children to habits of self-denial, indulge them in eating and drinking whenever they please. The desire to satisfy the taste and gratify the inclination does not lessen with the increase of years, and these indulged children, as they grow up, are slaves to appetite. When they take their place in society and begin life for themselves, they are powerless to resist temptation."

From such an array of facts is it not plain that the training of the sense of taste, the education of appetite in the right direction, is one of the fundamentals in the work of character-building, and that the mother must begin the education in the cradle by feeding the little babe only at regular intervals and only so often and as much as his physical needs require. Many mothers, I fear I should be more nearly correct if I said *most* mothers, err in this particular, some through indifference.

It is absolutely essential for the perfect health of an infant as well as of grown people, that the digestive organs shall enjoy a due interval of rest between the digestion of one meal and the taking of another. As a rule, a new-born infant may be safely fed, when using human milk, not oftener than once in every three or four hours. All artificial foods require longer time for digestion than the food supplied by nature; and when making use of such, great care should be taken to avoid too frequent feeding. When fed upon artificial food, once in five or six hours is often enough for feeding. The intervals between meals in either case should be gradually prolonged as the child grows older.

Dr. J. H. Kellogg gives the following rules and suggestions for the feeding of infants: "During the first week of a child's life, the weight of the food given should be 1-100 of the weight of the infant at birth. The daily additional amount of food required for a child amounts to about one fourth of a dram, or about one ounce at the end of each month. A child gains in weight from two thirds of an ounce to one ounce a day during the first five months of its life, and an average of one half as much daily during the balance of the first year."

(Concluded in next number.)

"SAMBO."

THIS name has been a familiar one to us and to our fathers because of its universal use as a *sobriquet* for negroes. There are few who are as familiar with the fact that it has an origin any better than as an adaptation of "Sam." But we are told that it originated in the Mosquito country in Central America, to which the attention of this country is just now directed by the revolutionary state of affairs and the imprisonment of British and American citizens.

The Mosquito coast forms the eastern shore of Nicaragua. It extends north and south for over two hundred miles. The original inhabitants were described as savage cannibals. But long ago a slave-ship was wrecked on the coast, and the Africans amalgamated with the natives, and formed a tribe to which the name "Sambos" was given, and to which it still adheres.

The extraordinary fertility of the soil has attracted English and American planters and speculators, and their business interests in the country naturally became mixed up in the politics. Quite a number of them lately accepted positions under a provisional government, which the revolutionists succeeded in establishing for a short time. Now that the Nicaraguans prevail again, these men find themselves in difficulty, and it is possible that national complications may arise.

G. C. T.

PROPER EDUCATION.

BY LAURETTA KRESS, M. D.
(Sanitarium.)

THERE is no grander work for woman than training the minds of children. If more mothers had believed this, our world would not be in the dreadful condition it is in now. There is nothing in all her work that more fits her for heaven, than training the young life to grow heavenward. Step by step, day by day, here a little and there a little, she educates.

She must be able to aid in their physical, mental, and moral education. Her own life must be good, virtuous, righteous, and holy.

Children taught thus, with such influences about them, will have their minds so united with the mind of their teacher or parents, that they can see the propriety of heeding their counsel, and their characters are made strong for the right.

When a child is so educated that it moves from firm principle, it is qualified, as it grows to manhood or womanhood, to occupy any position in life. Those who instruct children in this way, having them move from principle in everything, may not receive as much praise from others as one who commands and all obey promptly, whose children and pupils move as machines, because they have to. But time "tells the story." Good fruits will soon begin to be seen in the case where a slower, more lasting foundation has been laid.

We are liable as parents to become commanding in the government of our children. We dictate too much. A better and nobler way is to come into touch with them; come down to them, and lead them by cords of love. Show them we are interested in their work, their play. Thus we become their confidant, their friend; and respect and love flow out in such abundance that the hearts of children and parents are knit together by the silken ties of love.

Dear mothers, what have we to answer for if our children are cold and indifferent! We must draw them to our hearts; we must bind up the wound; we must make the crooked places straight. If you have not been to your children what a dear, good mother should be, ask God for strength, go to them and ask them to forgive your misdoings. A bond of union springs up which will, if you are faithful, last forever. If your children are worldly and walking far from God, draw them tenderly, by love, back to his fold.

A lady once came to me and asked me to pray for her daughter. Don't go to another, pray yourself. God is able to hear and to help to the uttermost all who come unto him, through faith.

Take time to teach the children the word of God. It is wonderful what their little minds can grasp. Upon us rest the responsibilities; for time is short, the night fast approacheth when no man can work.

The Mission Field.

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

THE BRITISH FIELD.

OUR work in this field still continues to make steady advancement. The growth has not been rapid, but a permanency is being manifested in it that is encouraging all along the line.

Before the institute in the winter the weekly sales of publications by our canvassers had reached the lowest ebb, and it looked as though many of them would be compelled to drop the work entirely. The season of Bible study resulted in increased faith and courage in the hearts of all, and since then a fair degree of success has attended the labors put forth. The regular sale of subscription books since that time has materially increased, and the circulation of our paper, *Present Truth*, during the same time has been doubled, there being at the present time a circulation of about ten thousand copies a week. One fact in connection with the circulation of the paper worthy of special mention is that, with the exception of a few hundred copies, these ten thousand go to people outside of Seventh-day Adventists, who not only take them but pay for them as well.

In this country we do not have the moral and financial backing of thousands of believers to push *Present Truth* as is the case with our papers in America, and the postal laws here are such that it is very expensive sending them by post. Laboring under these disadvantages, we have been forced to adopt different methods of getting the paper into the hands of the people from those used in America. In doing this, however, we have reaped the decided advantage of getting the paper into the hands of those who pay for it. Not a few letters come to our office expressing the writers' interest in the paper and their joy in the truth which it brings to them from week to week.

The subscription books that are being pushed by our canvassers at the present time are, "Patriarchs and Prophets," "Great Controversy," and "Bible Readings." Notwithstanding the great financial depression, the most of our canvassers are doing fairly well; but we greatly need more workers to take up this line of work. A few of the twenty-five canvassers promised us at the last General Conference have reached this field, and there is ample room for the balance of them and for many more besides. Quite a number are taking up the work here in this country, and it is no criticism on them to say that they feel the need of the real help that is secured by working and associating with those who have had success and a good experience in the work. In this way, generally speaking, these beginners would develop more rapidly and become far more efficient in their work than when left to gain that experience alone. We will therefore gladly welcome to this field as many carefully selected workmen as the general canvassing agent and the Foreign Mission Board may find it in their power to send. Such will find plenty of hard work, but from the outlook all round, no harder than elsewhere. Faithful, devoted work succeeds here as well as in other parts of the one great field.

During the fifteen months ending June 30, 1894, reading-matter was sent out from the little office of publication here, as follows: Number of tracts, 73,038; pamphlets, 3044; trade books, 6554; health books, 3903; subscription books, 18,678; miscellaneous, 1664. Retail value, \$77,471.64.

These were sold in Great Britain, Australasia, India, South Africa, and South America. The field of Great Britain and Greater Britain, for the circulation of our publications issued in London, is practically unlimited. If the workers in these fields mentioned could be multiplied by ten

(and that is putting it moderately), and their efficiency slightly increased, instead of seeing sales of less than a hundred thousand dollars, we would see the figures reach a million dollars in one year.

During the year closing in June, quite a number in this field have accepted the truth; the actual number of those professing to do this, we can give a little later, when the reports are all put together. On account of the depression in business, it was feared that the tithe for the past year would fall below what it was for the preceding year, but it will be gratifying to all to know that it is higher than ever before. The actual sum for the year ending June 30, 1894, was \$5,077.20. This I believe will compare favorably with older fields.

The work in Southampton is developing very encouragingly, and there is good prospect of a strong church there. Brother Farnsworth reports increased interest in the truth at Belfast, and new believers are taking hold. At Plymouth, where brother Keslake has recently gone with a few Bible workers, the truth is making decided advancement, and the way is opening up for a good work to be done there. There are more openings for presenting the truth than we can begin to fill, and our prayer is that the Lord will raise up laborers and send them forth into the already ripened harvest-field.

D. A. ROBINSON.

BULGARIA.

THIS is my second visit to Bulgaria. In the summer of 1861, I left Constantinople, passed through the Bosphorus, and up the Black Sea to Varna; thence I started on horseback, with a solitary Turkish soldier for a guide, and rode through the country, visiting en route, Shumla, Tirnova, Sistof, and other cities now within our mission. The ride was sufficiently hazardous to be romantic. My route, on the present occasion, was via Venice, Vienna, Buda-Pesth, Bucharest, to Rustchuk, the seat of the annual Conference.

In 1861, 4,000,000 Bulgarians were rejoicing over their emancipation from their Turkish masters. Out of the Crimean war came Bulgarian natural life. It was glorious to see a people in the first ecstasies of freedom. Two dreams floated before their imaginations, ecclesiastical independence and universal education. The Greek patriarch of Constantinople and the holy father of Rome had planned to capture the new-born nation. A bitter contest of twenty years ensued. "Bulgaria for Bulgarians in State and Church," was the national cry. Native churches and priests, native schools and teachers, native laws and statesmen, was the universal demand. To the young Bulgarian mind, the Constitution of the United States was the beautiful; and the homes and churches of the American missionaries were centers of attraction. The scholarly Long and the evangelistic Prettyman were their accepted mentors. In faith and ritual the Bulgarians are of the Greek Church, but, determined to be independent of the holy synod of Russia and the patriarch of Constantinople, and be Bulgarian Christians, they called for Bulgarian books; and the most popular book in all the land was the New Testament in the Bulgarian language, edited by Dr. Riggs of the American Board.

Never was a people allured and animated by hopes so full of promise, and never was a people doomed to disappointment so cruel and disastrous. The war of 1877, between Russia and Turkey, was the desolation of Bulgaria. The bloodiest battles were fought on her soil; the path for the Russians to Constantinople was through her territory. She had nothing to hope from the czar; she had everything to fear from the sultan. That sad war resulted in the Berlin Conference, composed of Christian statesmen, who created the principality of Bulgaria, and then made her a

vassal of the Turk, to whom she now pays an annual tribute of \$800,000.

The historian of the future will record with admiration Bulgaria's persistence to be a nation. She has survived her "thirty years' war," and to-day is planning for a future of wealth, power, and glory. Her steamers float on the Danube and the Black Sea. Her railroads are connecting her capital with her chief cities. Her public schools are filled with children ambitious to learn. By authority from the central government, her cities and towns are being surveyed for boulevards and parks; the old is disappearing, and new dwellings, stores, and public buildings are being erected. It is an era of reconstruction.

He who would see old Bulgaria, must visit it soon. The thatched roof of the Bulgarian and the bamboo pavilion of the Turk are torn down, and on the site thereof the comfortable home and stately mansion are in process of erection. The dirt street of Turkish rule yields to the well-paved avenue. The carriage has taken the place of the springless wagon. Tramways run from the city's center to its suburban gardens. Neighbors whisper to each other through the telephone, and merchants transact business by telegrams. Real estate is high; skilled labor commands a premium; newspapers abound. Her Danubian plains are covered with flocks; her farms are fertile; her hills are terraced; her mountains are full of coal, and her people are industrious. Turk, Russian, and Servian have encountered her martial prowess to their distress. There are no better soldiers in Europe than the Bulgarians. A German prince has been imposed upon her, but her statesmen control the affairs of the principality with the ambition of patriots. Their dream of national glory is full of inspiration. Asiatic in origin themselves, they claim the Macedonians as their kindred, and hope soon to be one with them. By a venture which startled Europe, they annexed eastern Roumelia, and hope to extend their dominion to the Sea of Marmora, and have Constantinople for their capital.

It is very true that the venerable Eastern question is still a living, burning question, and may provoke other wars. Russia holds to her purpose to possess Constantinople as her southern capital, and have a passage for her commerce and ships of war from the Black Sea to the Mediterranean; it is equally true that this purpose will be contested by England and other nations, who prefer to have a Moslem sultan on the shores of the Bosphorus to a Russian Christian emperor. Until the final adjustment, Bulgaria will be exposed to the uncertain fortunes of war; but the Bulgarians calmly await the future, and persistently prepare to enter the lists of the contestants, to defend their territorial rights and extend their dominion. By an old compact, made more than thirty years ago, our missionaries are excluded from Sophia, then a small town, but now the capital of the principality, the residence of the prince, the seat of government, and containing a population of 40,000. To all those thousands the American Board has but one church of sixty members and one Bulgarian missionary.—*Bishop Newman, in Northwestern Christian Advocate.*

—Paul sent back Onesimus to Philemon, not as a servant, but above a servant, a brother beloved. Tertullian declared the slaves to be "brethren." Cyprian said: "The slave is as much a man as the freeman." Cyprian once collected £781 to buy slaves and set them free. Lactantius taught people to give their gold to redeem captives from slavery. Ambrose sold the ornaments of the church at Milan to rescue captives from servitude, saying, "Men are more precious than metals;" "and this practice speedily became general."—*Lecky, "Morals," Vol. II., pp. 76, 77; Gibbons's "Decline and Fall," chapter XV.*

Special Mention.

ENGLISH OPINION AND AMERICAN FACTS.

THE following terse statement, clipped from the London *Echo* of July 26, gives an Englishman's opinion of the United States at the present time:—

"These are the signs of the times in America to-day: Rich idlers amusing themselves at Newport and Tuxedo; poor workers toiling ceaselessly in the darkness of the mine and the din of the mill. Young men and women dawdling over iced champagne and oyster parties; old men and women picking rotten food out of garbage cans. Lap dogs driving through Central Park to take the air; children dying of overwork and bad air in filthy garrets. Parsons traveling to Europe for pleasure; real preachers of a real gospel traveling to the penitentiary. Society women picking up millionaires at watering-places, or princes in Europe; poor women picking up whomsoever they can along the Bowery. Piety in the White House enjoying the fruits of bribery; infidelity in the tenement house enduring the punishment of uprightness. These are the signs of the times in America to-day—signs that point to calamities almost too dreadful to imagine, but which, it seems to me, nothing can avert."

Who can say that there is not much truth in the above? The collapse of business in the United States, while it has for a time prevented the very wealthy from amassing more wealth, has not taken away what they already possess, and so they live in pleasure, while the working-class, who must depend upon their daily labor for their bread, suffer for the necessaries of life. But bad as the condition is in America, it is not as bad as it is in Australia, which is supposed to be one of the most favored colonies of Great Britain. Nor is the condition of the working-classes in America as bad as it has been in England for generations. We have heard Englishmen relate how in their native country, seventy years ago, they worked for four shillings a week and boarded themselves. Their homes were only one room; in the country they were made of earth, and their groceries were bought in ounce bunches! And this was in a country where Walpole said that a "gentleman could get along well on fifty thousand pounds a year!" We have never seen any such disparities in America yet, and God grant we never may.

There is one thing that many people do not take into consideration. American labor has been so well paid that a degree of extravagance has become a characteristic of the American laboring classes. The common laborer, in the country especially, generally spends as much for food for his family as the richest man in town. He lives on the top shelf and lays up nothing. We knew a German who came to America with his family, as poor as the poorest, and went to work in a mill. In a few years he had a comfortable home paid for, and had money to lend, while the American laborers who worked with him had nothing laid up as the result of their labors. So when hard times come, and there is a suspension of business for a time, the American workman has nothing saved, and is more inclined to go on strike than to economize. It is well known that the laboring class often buy the most expensive food. The papers report that one of the suffering Pullman employees told Governor Altgeldt that he had not tasted meat for more than a week! This he thought was terrible, yet countless millions of people never eat meat, and work hard seven days in the week. The common people of England and Scotland rarely eat meat oftener than once a week. They cannot afford to do so. The early pioneers of the New England States were acquainted with hardships

year after year that the most dissatisfied striker never dreamed of. Wages are now lower than they have been for some time, but never could a man in this country buy more of the actual necessaries of life for a dollar than now. During our civil war farm hands in the North earned from two to three dollars a day in the best of the season, but flour was from ten to fifteen dollars a barrel; butter fifty cents a pound; sugar sixteen cents, and plain cotton and prints fifty cents a yard. Everything else was in proportion. If the unexampled distress of the last three years shall teach the people some lessons of economy, the suffering will not have been in vain.

M. E. K.

THE WORK OF CONGRESS.

AFTER thoroughly exhausting itself in what for months seemed to be an interminable struggle over the tariff question, Congress has at last effected a compromise, which satisfies neither party, and adjourned, much to the relief of the country. Mr. Cleveland was elected by a sentiment which was in opposition to the drastic provisions of the McKinley bill, and with the clear understanding that a reduction of the tariff was to be made a leading feature of his administration. A majority of both houses of Congress was elected on the same issue. But for some reason it has been impossible for the dominant party to redeem its pledges or to accomplish its apparent designs.

The Wilson bill, under the sanction of the President, was early introduced, and after a long contest passed the House; but was mutilated beyond recognition in the Senate, and virtually nullified by amendments which placed the tariff practically about where it was, with slight concessions on leading articles, the principal point gained by the free-traders being the removal of the tariff from wool.

The bill being returned to the House, it was rejected by the indignant representatives, and for a time, it seemed that it would be impossible to accomplish anything. But at last it was announced that the House had surrendered to the Senate, and the bill as adopted by the latter was sent to the President, whose sense of honor would not permit him to sign it, and whose love for the party would not allow him to veto it. The bill therefore became a law without his signature.

The case was well illustrated by a cartoon representing a see-saw balanced over a sugar cask, with the House on one end and the Senate on the other. Mr. Cleveland gets on with the House, and up flies the diminutive Senate. Then the inflated Sugar Trust joins the Senate when the plank is quickly reversed, and the President and House tumble ingloriously to the ground.

The secret of the jugglery is just this, that Congress and legislatures are in the hands of monopolies whose money power is vastly stronger with the convictions of public men than the interests of the country, the wishes of their constituents, or their own promises. It is a fact universally recognized, that the combination and monopoly of trade is inimical to public welfare; and yet, men who are elected to guard the public interests, are bound and controlled by the public enemy.

We are no politicians, nor does the REVIEW occupy partisan grounds; but these gigantic forms of corruption are casting such a shadow over our land that we can but regard them as a sign of the times.

G. C. T.

THE SUGAR TRUST.

THERE can be no doubt of the fact stated by Senator Wilson that the Sugar Trust "has taken the American people by the throat." It is proper that the people generally should know the history of this monster monopoly which has held Congress from fulfilling its duty, a great party from performing its pledges, and has so delayed legislation that the country has been left to suffer for months that a concession of one eighth of a cent a pound might be gained to swell the golden stream flowing into the Sugar Trust treasury.

This trust was formed in 1887, by the combination of about a dozen large sugar refineries into one organization. The object of this company was to gain the control of the entire supply of raw sugar, the manufacture by the best processes of the same, and the complete control of the market in the sale of this product. The company stock was placed at \$50,000,000. Stock was issued to the amount of \$42,500,000. It is supposed that the remaining \$7,500,000, was distributed where it would do the most good to the company! Other companies were bought later, including Claus Spreckels's eastern refinery.

As the result of a suit at law brought against the trust by Henry W. Gray, receiver of a sugar company which had been forced to the wall by the trust, Judge Barrett decided that the trust was an illegal conspiracy against the public, and that the corporations composing it had exceeded their powers, and consequently had forfeited their charters. This was in December, 1889. Of course this decision led to further litigation, since trusts have millions at their disposal, which enables them to laugh in the face of legal decisions against them.

In April, 1890, the case of the trust was argued before the New York court of appeals, and it was allowed to continue its operations under a new organization called the "American Sugar Refining Company." While the case was pending in the courts, the trust had absorbed several more large sugar refineries, and the capital stock of the company had swelled to the enormous sum of \$75,000,000. Two other sugar refineries are all that hinder this mammoth concern from completely monopolizing the sugar business of the United States.

The men who own the stock of this great sugar octopus whose tentacles reach the pockets of every family in this country, are many times millionaires already; but they do not object to make many more millions each year by drawing it in penny dribbles from the poorest people. They court politicians of all the parties with equal assiduity, and what their arguments lack in logic is made up by other values of an unmistakable worth.

To give some idea of the profits of this company, it is sufficient to say that during the years from 1887 to 1890 it is estimated that the American people paid to the trust by the increased price on sugar above the price of sugar in other countries, the sum of \$54,000,000, or \$4.15 a family. The Senate tariff bill just passed put a forty-per-cent duty on all kinds of sugar and sweets, with one eighth of one cent a pound upon all discolored sugar; and upon all sugar coming from countries where governments receive an export duty, one tenth of one cent a pound duty must be paid above the preceding rates. It is over these small sums that the trust has held Congress for months; for even an eighth of a cent a pound, which they evidently think is very little for the consumer to grumble about, will amount to millions for the Trust. It is understood that the dividends of the Trust in 1893 were twenty-two per cent, or \$16,500,000 on a capital of \$75,000,000, and with the present arrangement this profit will be greater each succeeding year than that of 1893.

M. E. K.

The Review and Herald.

BATTLE CREEK, MICH., SEPTEMBER 4, 1894.

URIAH SMITH, - - - - - EDITOR.
G. C. TENNEY, } - - - - - ASSISTANT EDITORS.
M. E. KELLOGG, }

EDITORIAL CONTRIBUTORS:

O. A. OLSEN, A. T. JONES, GEO. I. BUTLER,
S. N. HASKELL, L. R. CONRADI.

EDITORIAL CORRESPONDENCE.

Letter 9.—European Railroads—The Rigi—Rhine Fall—Heidelberg Castle—The Wartburg—Hanover—Return to Hamburg.

FROM Hamburg the journey to the camp-meeting in Switzerland was taken on a round-trip ticket, and it was kindly arranged that the return route from the meeting to Hamburg should be over a different line from that taken in going to the meeting, in order that as much of the country might be seen as possible. Such a trip can be easily arranged in this country at no additional expense; for here all the railroads are built, owned, and operated by the government; and this is one of the advantages of this system. There are no rivalries nor conflicting interests between them. One road has no antagonism with another road, and does not seek to avoid co-operation with it, and to embarrass and cripple it in its operations as much as possible, as is too often the case in the United States; but all are arranged to co-operate together. The officers and employees are all in government service and properly uniformed. They act with due deference to one another, saluting each other on the arrival and departure of trains, in true military style, which is pleasing to behold. Everything moves off like clock-work; and every train thus far on our trip has been right on time to the minute. The road-beds are magnificent, and in all the arrangements the passenger is made to feel that his safety is assured to the fullest extent attainable by human means. The improvement that is needed is in the construction of the cars; and these are more and more verging into the American pattern,—a pattern which, to the American mind at least, leads the world.

The return route lay through Bern, the capital of Switzerland, with its arcaded sidewalks, and the beautiful city of Lucerne at the head of Lake Vierwaldstädter. A short trip down and across the lake brought us to Vitznau, the lower station of the inclined railway up the Rigi, an isolated and accessible peak of the Alps. As the car neared the top of the ascent, a scene burst upon the view, such as is not soon forgotten. The road suddenly wound out upon an overhanging projection, giving an unobstructed view of all the broad landscape over three thousand feet below. This, with all its variety of cities and villages, churches and farm buildings, roads and rivers, lakes and lawns, fields and forests, fruit-trees and vineyards, was a most impressive view from such a height, where one seemed almost to be suspended in mid-heaven. But just then the sun broke through a long rift in the cloud, flooding the landscape with crimson light, and spreading over all the heavens a halo of glory. An involuntary exclamation of delight arose from every beholder. To one who has read the description of the descending city, in Rev. 21:2, it would seem no sacrilege to look upon this as at least a happy prefiguration of that glorious scene, and even upon a view such as this, the

vision would not soon tire. Hotels have been erected near the summit of the mountain, capable of accommodating several thousand guests; and these are well patronized during all the tourist season.

As the darkness deepened, the landscape was lost in the shadows, and only the lakes showed themselves by reflecting the lighter hues of the heavens. Far below, on the margin of one of these, the city lights of Lucerne glowed like a brilliant constellation; and these, with other lights scattered over the landscape, gave the novel impression of having to look downward instead of upward to view the stellar worlds.

As daylight approached the following morning, the loud tones of the bugle announced the time when all who wished could prepare to see "a sun-rise on the Alps." The morning was perfect. Hundreds gathered on the cone of the Rigi to take in the scene. It was interesting to us especially as presenting so vivid an illustration of the position of those ardent students of prophecy who are looking and watching for the consolation of Israel. The eastern heavens were catching and throwing back the beams of the coming king of day. So the believer stands upon the mountain-top of truth as revealed to us in the word of God. To him the eastern sky is glowing with a suggestive and promising light,—the light of the coming day, the radiance of the celestial city, soon to greet the sight of the waiting watchers. More and more heralds of his approach the sun sent up into the heavens to indicate his soon appearing. At length a ray of dazzling brightness shot from the horizon, telling that the great light-bearer was in sight. And as he lifted his full orb into view, the peaks all around caught and reflected back the dawning light. And so at length shall the Sun of Righteousness arise with healing in his wings to greet the sight of those who are looking for and loving his appearing. Multitudes were here to watch the sun and catch the first light of the rising day; but how few are willing to take even as much pains as this, to discern the brighter light of the coming kingdom!

But the comparison does not stop here. At first in the dimness of the morning twilight, the landscape was partially obscured, and it did not appear that we were at such a dizzy height; but as the light increased, objects came out in greater distinctness; the distance lengthened; the depth seemed to increase; the mountain appeared to rise to its great elevation; and once more we could appreciate the vast height at which we were standing. So the light of truth lifts us up above the world. It shows how high a standard the Christian should maintain. It shows the depth to which the world has sunk in its departure from God; and as the light reveals the towering heights of the mountain, so the Christian should stand forth a conspicuous object before the world, reflecting back to them the light he receives from heaven. "Arise, shine; for thy light is come."

The next point of interest in the journey was Zurich, the city with which the great Swiss reformer, Zwingli, was so largely identified; and the chief object of attraction here was the armory, in which is preserved, amid a multitude of other relics, the armor wherein he was clad on the disastrous battle-field where he lost his life. The steel helmet worn upon his head shows the hole made by the missile of death, and the blood stains still appear around the margin of the opening. The blow, just back of, and a little above the ear on the right side, cracked the helmet to

the top, and quenched one of the brightest lights of the Reformation. In a public place in the city stands a grand statue of the noble reformer, holding in his hand, not the carnal weapons which he was unfortunately induced to use, but a more effective weapon, the Book of books, better suggestive of his memory. It is a satisfaction to know that the fatal policy of trying to defend the truth and propagate the gospel by the use of carnal weapons was not a policy of his own, but was the movement of a strong public sentiment which he was unable to control.

The Rhine Fall near Schaffhausen is another somewhat notable spot which lay in our route. The fall could hardly become noted on account of its height, which is only about fifty or sixty feet, or on account of the volume of water, which is not large, it being so far up the stream. It derives its importance from the fact that it is the largest water-fall in Europe. It would be described rather as "beautiful" than as grand or magnificent, like the greater falls of America.

From this point a day's ride brought us to Heidelberg with its famous castle, the ruins of which are among the most extensive in Europe. It was interesting to mark its massive proportions, and the means with which the occupants sought to secure their safety against the attack of foes without. With moats, outer and inner walls, drawbridge, portcullis, outer and inner gates, they sought to make themselves secure. The walls were from seven to twenty feet in thickness, according to the exposure of the respective situations. The French in 1693 endeavored to destroy this castle by blowing it up. The explosion detached a large portion of the round tower, which fell bodily into the moat without breaking it in pieces; and there it still remains, a monument to the strength with which it was originally constructed. The castle was built in the year 1400, and was the residence of kings and electors. It has been enlarged from time to time as different ones came into possession or acquired an interest in it. Henry VIII. of England built for himself here a banqueting hall. The site was happily chosen, being on a height overlooking the city of Heidelberg, which, with the river Neckar flowing through, with its university and other public buildings, and the spreading landscape on either side, makes a beautiful view. The whole collection of buildings of the castle and its defenses, covers many acres; and it originally contained every provision for feast and frolic. Eating and drinking may be now so characteristic of the people generally as to constitute a sign of the last days; but it was certainly a characteristic of the kings and princes of the olden time, if we may judge from what is here to be seen. One fireplace and spit was arranged of sufficient size to take in a whole ox at once, and in one of the lower apartments is the large cask, or tun, for holding wine, the largest in the world, and the largest ever constructed, built by order of Elector Theodore, and holding 49,000 gallons. From this a pump which stood by the door of the banqueting hall drew the wine, as we pump up water from a cistern. The end of this cask, as it abuts upon the passage-way, reminds one of the front of the huge steam boilers of some modern manufacturing establishments. In fact, this kind of thing, we suppose, was the steam boiler of that age.

In one corner of an ell projecting into the court, a stone canopy over the well (now partially filled up and dry), is supported by large granite columns from the palace of Charlemagne which

are over a thousand years of age. In the museum connected with the ruins is a document written by the grandson of Charlemagne, and sealed with the prodigious seal of those times in white wax, dating from the year 896, nearly a thousand years ago.

Among the portraits in the picture gallery were two which were most suggestive; namely, the portraits of Louis XIV. when he was some three years of age, and again when he was fifty. It is said that a painter once sought to secure for his canvas two faces which should present the greatest contrast between innocence and guilt. He found the first in the face of a lovely child, and painted it; but he waited long years for the counterpart, its opposite; but at length he found what he sought in the face of a man advanced in years and wrecked by sin. He painted this to place beside the first; and what was his surprise to learn at last that it was one and the same person. About the same lesson is presented in the contrast before us,—Louis XIV. in childhood, bright and fresh and innocent, and at fifty years of age, with a countenance darkened by passion, features bloated by excesses, and the whole expression brutalized by the licentiousness and pampered course of life common to a royal court. And this was "Le Grande Monarch;" and this is all the grandeur this world can give.

The next stopping point was Eisenach, from which place a half hour's ride by carriage up into a wild mountain and forest region, brings one to the castle of the Wartburg, where the friends of Luther so long concealed him from the wrath of his enemies after the Diet of Worms. It is indeed well situated for concealment and defense. The room where Luther preached while there, the concert room, the banqueting room, the corridors, etc., have been restored and retouched; but the principal point of interest, the room occupied by Luther himself, remains as it was. Here is the bedstead upon which he slept, the old furniture of the room, the same latticed windows, the heavy table on which he translated the Bible, and the ink spot on the wall where he is said to have thrown his ink bottle at the head of the Devil. Relief men have dug away all the plaster for some space around this spot down to the bare rock of the wall; and a slight discoloration still to be seen on the stone, is said to be the spot where the bottle struck. It does not matter, only the circumstance would better never have happened, to give the Romanists such a weapon to use against him. We could not help feeling that the spirit of Luther had departed from the place. And alas, that it has so far left all Germany that if one now indulges in any degree in Luther's denunciation of the old papal system of iniquity, the government stands ready to restrain and punish him. Reformation must continually go forward, or it is sure itself to relapse again into apostasy.

Another object of no small interest is found in the city of Hanover. It is called "The Open Grave," and has become an object of such general interest that photographs are made of it for public sale. The inscription on the metal plate covering the great stones, which, piled one upon another, constitute the tomb, states that this grave was never to be opened; and the story is that the person was an atheist who denied and defied the doctrine of the resurrection of the dead, and intended that this grave should ever stand as a testimony in support of that doubt. But in the construction of the tomb by some means a little seed was deposited in some crevice

and took root. This has now grown to be a large tree, and the roots have worked their way through every joint of the structure, and displaced every stone in the pile. That grave which was not to be opened even by the resurrection, is already opened by one of the simplest agencies, apparently, which God has at his command. It must be looked upon as more than a coincidence,—it is a standing rebuke upon man's doubt and presumption.

July 30 we again reached Hamburg, and found the meeting appointed for this place in successful operation, with encouraging prospects for the future. Of this we will speak hereafter.

THE THREE DAYS OF HOSEA 6.

OFTEN a prophecy which, in general terms, is somewhat obscure, furnishes data in a single particular which constitutes sure ground from which to draw conclusions governing the other portions of the record. Such a one we have in Hosea 6:1-3. These verses read as follows: "Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us; in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."

Many queries have arisen as to the meaning of this prophecy, especially as to what the three days are which are referred to, and what time they cover. The last clause, if we rightly apprehend, gives the key to the solution of this question. This is a promise of the former and latter rain,—not a literal rain, but spiritual blessings; for it comes upon people, and comes from the presence of the Lord. "He shall come as the rain." By other scriptures we know when this rain is to come. It is the outpouring of the Spirit upon the church in the last days,—the refreshing promised to crown the closing work of the church as the final time of trouble comes upon the world, and probation ends.

James locates it in unmistakable language: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5:7, 8. There can be no question, therefore, as to the application of this portion of the prophecy. The latter rain is an event which is distinctly located, and from which it is safe to draw conclusions as to the other portions of the prophecy.

The last work of the church is to give to the world a warning of the second coming of Christ in a threefold message, or, as represented in Revelation 14, in three distinct messages. And in the closing portion of the last of these messages, the outpouring of the Spirit is to be given; and this is the "reviving" spoken of in the second verse of Hosea 6; but this reviving is to be in "the third day." What relation, then, has this third day to this third message? Does it not denote simply one and the same time,—the time covered by that message? If this is so, then the two preceding "days" cover the time of the two preceding messages,—the first and second. Then we have the conclusion that the *three days* of Hosea

6:2 are the periods covered respectively by the *three messages* of Revelation 14.

In harmony with this application, we find the word "day" often used in the Scriptures to denote a period of duration of greater or less extent. Thus we read in Heb. 3:8: "Harden not your hearts, as in the provocation, in the *day* of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works *forty years*." Here the word "day" covers a period of forty years. Christ said, "Your father Abraham rejoiced to see my day; and he saw it, and was glad" (John 8:56); and in this language he refers to the time of his incarnation here upon the earth. Again, the gospel dispensation is referred to by the same term, as we read in Heb. 4:7: "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." In the same way, the periods covered by these special proclamations, the three messages of Revelation 14, may each be called a "day" when spoken of in their distinctive capacity.

And the application of these days to the messages, harmonizes well with the first verse of Hosea 6: "Come, and let us return unto the Lord." The condition of the religious world at the time of the beginning of the great Advent movement of the last half century was such as to call for a returning to the Lord. "He hath torn," continues the prophet, "and he will heal us; he hath smitten, and he will bind us up." The churches of the Reformation failed to follow the advancing light of God's word; but some were ready to receive new light, which, as others declined to receive it, led to the formation of new churches. Yet every advance movement in the right direction was a rebuke to those who preferred to cling still to their errors and remain behind, though it resulted in still further divisions in the religious world. Thus it came to pass that when God undertook to lead his people fully out from the darkness and superstition of the Romish Church, the perversity of men so marred the work that the Protestant world found itself torn into unhappy sections and divisions, and smitten with confusion. This rending needed to be bound up, and this confusion to be healed. It was the object of the first Advent message to do this very work. "We would have healed Babylon," said the prophet, "but she is not healed." Jer. 51:9. But the prophecy of Hosea shows what the Lord would have done, if they had turned unto him. He stood ready and willing to heal and bind up. And what he would have done for all if they had accepted his reproof and his advanced message, he will do for those who obey him, and follow on with advancing truth; for his purpose cannot fail. So "after two days," after the first and second messages have been given, he will revive us. "In the third day," in the third message, he will raise us up, and we shall live in his sight. Then the next verse tells how this will be accomplished. It will be by his coming unto us as the latter and former rain unto the earth.

What it is to "live" in his sight, we are told in Heb. 10:37, 38: "For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." Living in his sight is certainly to be living by faith, which will be the life of the church in their closing experience.

"Then shall we know if we follow on to know

the Lord." What kind of knowledge we are to have, and by what means we are to know, we read in 1 John 2:20: "But ye have an unction from the Holy One, and ye know all things." This is called in verse 27, "the anointing." This is the outpouring of the Holy Spirit, which is the latter rain; and it is also the abiding with us of the Comforter promised in John 14:26, who is to teach us all things.

"His going forth," says Hosea, "is prepared as the morning." In the morning the light increases more and more, until at length the full light of day rises upon the world. Peter speaks of the same time; for he says the time is coming when the day-star will arise in our hearts, and the day shall dawn. 2 Peter 1:19. And then our knowledge will be such that we shall no longer need the word of prophecy which now, as a light that shineth in a dark place, sheds its beams along our pathway.

In this third day, then, we are to see a church revived, raised up, living by faith in the Lord's sight, sharing the latter rain, or outpouring of the Holy Spirit, enjoying the unction from on high to teach them all things, and merging from the shadows of the long night of error and sin into the light of the dawning of the day. But the latter portion of that third day is now here, and this condition of things is due. Shall we see it soon, and in all its fullness? So be it.

Hamburg, Aug. 9, 1894.

THE SOUL—MAN'S THREEFOLD NATURE.

THE nature and existence of the soul has been the subject of endless discussion by those expert in metaphysics, psychology, and the often more abstruse science of theology, so-called. But human reasonings or imaginations are vain when it is desired to obtain a practical knowledge of a question, the essential part of which exists only in man's relation to his God.

And among those who profess to take the Bible as their text-book there is a wide diversity of opinions and conclusions. Some from the Scriptures confidently affirm the existence of the soul as a distinct constituent of the human individual; others deny the proposition, claiming that the term "soul" applies to the man as a whole only.

There are two great rocks (besides other smaller ones) upon which the ordinary drift of controversy dashes. Confusion and the division of the current of opinion is the consequence. These are, first, the hypothetical position that the term "soul," as applied to a distinct element of man's nature, implies the principle of inherent immortality. Upon this taken-for-granted ground two false syllogisms are formed: First, The soul is immortal; man has a soul; therefore man has an inherent immortal nature. Second, The soul is immortal; man is mortal; therefore, man has no soul. This logic will not bear criticism for more than one reason; but faulty as it is, it is the basis upon which the vast majority of professed Christians form their conclusions.

The second rock upon which opinions divide is found in the use of the word "soul" in the English Bible. The difficulty is not so much with the Bible or with the original languages as it is with those who undertake to form a specific definition for the term, and then make the various instances of its use in the Scriptures conform to that definition. Some affirm that "soul" exclusively means the immortal conscious element;

some that it means the animal life; others that it means the individual; etc., etc. It is vain. The word is used promiscuously as applied to various objects, and interchangeably with various other words. Let us avoid both these obstacles, and the channel is comparatively clear.

In the first place we learn positively, from the Bible, that man is not in possession of immortality in any sense or degree. It pertains to the "King of kings and Lord of lords; who *only* hath immortality." 1 Tim. 6:15, 16. It is placed before us as an object to be sought for (Rom. 2:7); and will be bestowed upon the righteous in the resurrection at the second coming of Christ. 1 Cor. 15:51-54. There is not an intimation in the Bible that the soul is immortal, nor an instance in which the term is associated with the attribute, although the soul is repeatedly threatened with death and destruction, and its final salvation is said to be the "end of your faith." 1 Peter 1:9.

The attribute of continuous conscious existence, or immortality, was attached to the conception of the soul early in the history of the race. The origin of this association was the statement of the deceiver in the Garden, made in direct contradiction to the express declaration of God. "In the day thou eatest thereof thou shalt surely die," said the Lord to our first parents. "Ye shall *not* surely die," said Satan, "for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Heathen philosophy and apostate religion took up the proposition laid down by the enemy, and so successfully has it been maintained, that the vast majority of men have received it. The dogma of the immortality of the soul has been placed as the corner-stone of nearly every false system of religion that the world has seen, and alas! it is interwoven into the fabric of the Christian system by those to whom it has been handed down from pagan times.

Turn the search-light of God's word upon the various creeds of Catholicism and Protestantism, and the false and treacherous work of the enemy quickly appears. But so firmly has the error become imbedded in the faith, so intimately has it entwined itself in the affections, that to many people it seems like the rending of heart-strings to separate the hoary fable of the conscious state of the dead and the natural immortality of the soul from the truths with which it has been so long associated. But at last it brings joy and peace to substitute glorious truth for dark, cold-blooded error.

When we break forever the bands of falsehood which unite our conception of the soul with inherent immortality, our first and greatest difficulty is in the past. So doing, we do not dismiss the thought of the existence of the soul as a distinct feature of man's nature; let that stand; it is truth. We do not deny the glorious fact of immortality; we will continue to seek and hope for it at the revelation of Jesus Christ.

The nature of man is threefold. "I pray God your whole *spirit* and *soul* and *body* be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. The Syriac reads, "Your whole spirit, and your soul, and your body." Having accepted this fact, the question as to the definition of these terms at once arises, and here we must aim to avoid rock number two. It will be futile, we believe, to try to formulate any definition to which the words "spirit" or "soul" in their

Biblical use will universally apply. Let it be borne in mind during this study of the question that such is not the object before us. We take the Scriptural and rational ground that man has a threefold nature, and it will be our endeavor to ascertain and clearly define what those principles are, without insisting upon the name which either shall be called. But for clearness we shall adopt the terms given us in the text last quoted, with the understanding that the terms are not exclusively specific in their application, and that the objects are not exclusively designated by those terms. e. c. r.

PRINCIPLE AND PRACTICE.

A WRITER in the *Independent*, pleading that Christians should take greater interest in the management of government affairs, acknowledges that Jesus and Paul did not labor that way, but thinks that we should act differently. He justifies his idea by the following argument:—

"But the *principle* of Jesus and Paul was to be good citizens. Now in Jesus' day in the Roman empire, government was of Tiberius, by Tiberius, and for Tiberius. To-day and here it is of the people, by the people, and for the people. A good Roman citizen did nothing against the government, no matter how corrupt. A good American citizen does the reverse. He builds up sentiment against it by night and by day. He organizes for the installation of something better. To keep the principle of Jesus and Paul in the matter of citizenship, he reverses their literal practice."

This is the kind of political taffy ministers are feeding their churches nowadays. What is the matter with it? Well, in the first place, it is not true! Government by a king is not necessarily for a king alone. The duty of a king is to be the father of his people, and they all pretend to be so, whether they are or not. Kings often pervert justice and look after their own selfish interests, but the chosen officers of republican governments do the same. Who shall say that the government of the United States is not very largely in reality of the office-holders, by the office-holders, and for the office-holders? The *genius* of government is the same, whether the power is lodged in a hereditary ruler or in one chosen by the people.

Again: good Roman citizens did oppose the government. What about Cicero, Cato, and a host of others? To say that every one stood up for what the emperor was pleased to do, is the veriest rubbish. In Europe to-day there are monarchical governments, lineal political descendants of Rome. Do not these governments claim to rule in the interests of the people? and does not the opposition oppose upon the same ground? The discussions in Parliaments are in regard to methods rather than as to results. The two great political parties in this country differ materially in regard to national policy, but can any one say that one party wants to serve the people and the other has another object? Both want to serve the people, but they differ as to methods.

The difference, then, between the citizen here and the citizen in Europe, or in the days of Christ and of Paul is not so radically diverse as to call for an entire reversal of the attitude of a Christian toward the government. There is altogether too much of this reversal of literal practice to keep the spirit of the same. The "literal practice" of Christ and the apostles in baptism is reversed, that the spirit of it may better be retained; the literal practice of observing the Sabbath is reversed, that the spirit of it may be transferred to Sunday-keeping. This is about the idea that is now inculcated: Re-

verse the "literal practice" and teaching of Christ and the apostles, but O, be sure to cling to the principle! Thus the principle and practice of Christ and the apostles are made to give way, that a modern notion of the way to reform a nation may be given a trial.

This writer further says:—

"One great need of our sociological hour is prophets who will show in detail all along the line of reforms, that not in practice but in principle is Jesus truly and essentially the same to-day as in the yesterday of Tiberius and Pilate, and who will show that at many points where Jesus' life told former generations that their strength was to sit still, that same life, whose perpetual keynote was and is to save by all means, does now imperiously urge the present generation forward."

Stripped of all verbiage, the above simply means that if Jesus were here teaching now, he would do very differently from what he did when he was on earth before. This is argued because of the change that has come over the world since Jesus and his eminent apostle, Paul, labored to save souls. But what is that change? It is not in the nature of mankind itself; it is only in the different new forms of government that man has devised the arts, sciences, and inventions of various kinds with which he has surrounded himself. Man himself is the same. Mankind has taken to itself some new trappings, which, contrasting with those worn by his ancestors, he believes, and we will grant that they are, better than those possessed by his predecessors; but take off the wrappings, and we shall find that the man is the same, the nature is not changed. The robber baron who lived in his castle and with strong hand and power of arms plundered the people to supply himself with luxuries, is the prototype of the modern member of an American trust who lives in a mansion instead of a castle, and who robs the people, not with sword but by authority of an act of Congress. Many such comparisons might be drawn, but they are unnecessary. Mankind has not changed. The same evils that afflicted the world in the days of Tiberius and Pilate are alive to-day; the venom of the love of sin with which our first parents were inoculated, still rankles in human hearts. And shall we conclude that some new remedy is needed for this old disease? that the new masters of medicine understand the healing art better than the great Master, whose words are recorded as a guide for all who engage in the same work?

When and where did Jesus tell men to "sit still"? It is a false imputation. Night and day he labored. Did he tell his disciples to "sit still"? Hear him: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." That commission is in force now. It gives the authority and prescribes the manner of the reformatory and saving work of the disciples of Christ; not for one age, but for all the ages. Who has authority to say that he has a better method than the Master's? Paul did not "sit still." He "labored more abundantly than they all;" but he labored as his Master had done, not through social reforms, but "in the gospel of his Son." And those who now closely follow the actual, "literal example" of Christ and the apostles are the most successful in the work of reforming men, and hence more successful in the benefiting of society. One man who can so apply the word of God to the individual hearts of men that they will be "pricked to the heart," and will cry, "Men and brethren, what shall we do?" is of more advantage to the present generation than a hundred *pseudo* reformers, who, holding to Christianity as a *theory* have

departed from the Christian methods of salvation as taught and practiced by Christ and his apostles. The Spirit of truth will never lead to plans for Christian work that will minimize the work of that Spirit as a saving power and exalt human efforts in his place. We are still inclined to think that the old way of individual gospel salvation is the truest way of reform. The new way makes an outward show, and promises great and immediate results; but it is a superficial outside work at the best. The old gospel way of Jesus cleanses the heart. Let us catch the Spirit of the Master rather than the spirit of the modern religio-political crusade, and the result will be the salvation of souls. M. E. K.

GENERAL MEETINGS IN EUROPE.

It is now some time since we sent a report to the REVIEW. The reason for this is not a lack of interest, nor that we have been out of the work; but we have hastened so rapidly from place to place, and the time in each place has been so fully taken up by meetings and counseling with committees and individuals, that it has left very little opportunity in which to write. Moreover, having had no assistance for a time, only the most important personal correspondence could be attended to, and it was necessary to leave everything else for a more favorable opportunity. This brief explanation is made in order that those who have written to us, and have not received prompt answers, may know the reason. We are now provided with help, and shall, therefore, from now on be more prompt in the matter of correspondence.

In company with brethren Henry and Sisley, and Mrs. Olsen, we reached London on the afternoon of Thursday, June 7, and remained there till the following Wednesday. We then started for Hamburg, Germany, Mrs. Olsen having left the day before on a visit to her parents in Norway.

It was gratifying to find the work in the United Kingdom making good progress. The labors of ministers and colporters have been blessed with success. During the stay in London several meetings of the Mission Board were held, where many questions relating to the work and its development in that important field were considered. One of the most important was that of registration, or incorporation, as we would express it in the States. Until now our publishing work there has not had a legal existence, but the time has come when it is necessary to register. The plans for this move have been under consideration for a long time, and thus the matter, which is now in the hands of a solicitor, has received careful thought.

Reaching Hamburg Thursday, we remained there over the Sabbath. Here, too, encouraging reports concerning the progress of the work were met. In this place there is urgent need of a chapel for meetings. After hearing the situation presented, we could not but favor the idea of going ahead with a building, though this was not definitely decided until our return from Scandinavia, July 10.

After leaving Hamburg, our next point of destination was Frederikshavn, Denmark. We remained only one day, desiring to reach Norway before the close of their Conference; but the time was fully improved. This is the place where the Scandinavian school building is in process of erection. It was evident that they were putting up a very creditable building, and

had made more progress than we had anticipated. Our people in Scandinavia have taken hold of this enterprise in a very energetic way. While the brethren are all very poor, they have shown an interest in raising money for this purpose, which indicates their devotion and earnestness in the work of the message. This school will form a very important step in the advancement of the work in Scandinavia. They now expect to have the building ready for the opening of the school by the first of next September.

Monday noon we left Frederikshavn for Christiania, in company with several brethren who had waited to go with us. More time was desired at Frederikshavn, but it was necessary to meet the sailing of the steamer. The brethren in charge of the school building very much appreciated the assistance of brethren Henry and Sisley, who have had a wide experience in such enterprises, and freely gave instruction and advice where it was needed.

Arriving at Christiania on the afternoon of June 19, we found the people assembled in Conference. Elders Haskell and Smith had been in attendance from the beginning of the workers' meeting. The attendance was large, and the interest good, the word spoken being very much appreciated.

During the past year the work has made good progress in Norway, three interesting churches having been added to the Conference. All the business of the Conference passed off in perfect harmony. The meeting has, however, been fully reported by Elder Smith, so it is not necessary to notice it further here. Personally, it was a great privilege, after an absence of four years, to visit this place again, and note the advancement the work has made during that time.

The annual report of the publishing house showed progress, the year just passed being the most prosperous in its history. Many interesting meetings were held by the mission committee and the brethren from abroad, in which plans were laid for the future of the work, and most especially for their school and educational work. It was decided to dedicate the school buildings at Frederikshavn, Aug. 31, and immediately after that to hold a six weeks' Biblical institute, at which all the workers in Scandinavia (Sweden, Denmark, and Norway) and Finland, would be present. This institute will be a very important occasion, and withal a very proper way in which to begin the school work.

June 27 we left Christiania for Grythytted, Sweden, where the Swedish Conference was already in session. Here we remained till July 5. This season no camp-meetings were held in any of the Scandinavian Conferences, the reason being a lack of funds on hand to meet the expenses. But the Conference in Sweden was very largely attended, and all were unanimous in saying it was their best meeting. On Sabbath the attendance was so large that we were obliged to hold the meeting in the grove, the meeting-house being too small, and as the weather was warm and dry, it was a pleasant and favorable place.

Brother O. Johnson being assigned to labor in Finland, Elder L. Johnson was elected president of the Swedish Conference. The meeting was attended by brethren Haskell, Smith, and Henry, besides several brethren from Norway. The instruction was very practical and well received. The work in Sweden is making rapid progress. On account of other duties it became necessary for me to leave before the close of the meeting.

O. A. O.

Hamburg, Aug. 17.

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.

THE TEXAS CAMP-MEETING.

THIS meeting was held at Keene instead of at Cleburne, as at first noticed. Keene is the name of the post-office where the school is located. It is five miles northeast of Cleburne. The camp was pitched on what will be the college campus. It is a pleasant place partly shaded by a natural grove, which had been nicely trimmed, making it a very fitting place for such a meeting.

Many of the brethren came to the meeting with more than usual interest; for it was understood that further steps would be taken toward establishing the school and placing it upon a firmer foundation. Plans were entered upon to erect suitable buildings for a home for students, where those who avail themselves of its privileges can work and pay a part or the whole of their school expenses. Some have already sold their farms and moved to Keene, in order to place their children in the school; but now that there is to be a home where the students can live, it will not be necessary to sell, but instead they can keep their homes, and do more good where they are than they can by moving.

The brethren showed an interest in the school enterprise by raising \$2500 in cash and pledges, besides what they have on hand and what had been expended, which will be enough to erect the buildings necessary to go on with the work, and open the school some time in November.

The business of the Conference passed off very pleasantly, with a good spirit present in all the meetings. Elder Greer was again elected president of the Conference. Two new churches were added to the Conference, which was a source of encouragement to all. But little has been done the past year, as nearly all the laborers have moved to Keene, and have been building, which has taken much of their time.

Elder Greer has spent most of his time at home looking after the school interest, but the coming year will be devoted to the work in the field among the churches, and other interests that are necessary to be looked after in order to keep the work moving. Three men were placed on the Conference Committee with him, which will divide the interests among them, and give him more time to look after the work in the field.

Elder Farnsworth and wife were early at the meeting, and Professor Prescott came later. He spent his time mostly in the interests of the school, dwelling upon the principles which are necessary to be carried out in order to bring us where God can give his Spirit, that we may be able to meet the demands that are now upon us. It means something to be connected with the work of God. Those who are not connected with God by living faith now cannot carry the work as it should be at this time. We are living in the most solemn times of this earth's history, and the signs upon every hand show that the coming of the Lord is near.

But little could be done at that meeting for the foreign mission work, on account of their local school interest, but the matter was presented to the people, and on first-day morning \$63.92 were raised. The donations for the Sabbath-school were \$47.44, making a total of \$111.36 for foreign mission work.

There was a good attendance of the people from the surrounding country, as well as from the cities of Cleburne and Alvarado. The work of our brethren in building up the little village and in establishing the school, is creating an interest among the people, which will result in much good if wisely carried out.

Sister Farnsworth spent her time with the children and in the interests of the Sabbath-

school work, which was much appreciated by the brethren in Texas. Steps were taken to do more for the Sabbath-schools than has been done in the past, by placing the work in the hands of those who can devote more time to it. We trust it will result in much good, and that the year to come will see advance steps taken by them all. One hour was spent each day in instructing Sabbath-school officers and teachers and those who were especially interested in Sabbath-school work. The brethren returned to their homes better prepared to carry on the work in this respect, than when they came to the meeting.

The Spirit of God was present on the Sabbath in a marked degree. Professor Prescott dwelt at some length on Luke 19: 41-47. A spirit of conviction came into the meeting, and many acknowledged unfaithfulness in the payment of tithes, and in duties in their families and churches. This brought light to many who had been in darkness. Joy and rejoicing took the place of sorrow and sadness, and peace ruled in many hearts.

At the close of the afternoon meeting brother J. A. Holbrook was ordained to the gospel ministry by the laying on of hands. It was a solemn scene. God seemed to witness to the service by placing his blessing upon the congregation. It was a solemn occasion, and we trust the brethren in Texas will long remember the meeting as being a time when the Lord manifested himself in their midst and signified his willingness to heal all their backslidings. The meeting closed Sunday night with many upon the grounds who listened attentively while brother Farnsworth presented the evidences that the seventh day is the Sabbath.

A. J. BREED.

VIRGINIA CAMP-MEETING AND CONFERENCE.

NEAR the small village of Mt. Jackson, in the Shenandoah valley, in a beautiful grove of forest trees, the Virginia Conference held its eleventh annual meeting, Aug. 7-14. The membership of the Conference is 183, and there were fully 200 of our people in the camp, occupying thirty-two tents. This showed an interest and zeal to get out to meeting that is commendable. The attendance from the village and vicinity was very good from the first, which kept increasing every day. On Sunday two excursion trains, one from each way, brought a large number to the place, so that more than 1000 people were on the ground. To entertain this large number it was arranged for two speakers to occupy the forenoon from ten to twelve o'clock, and two speakers in the afternoon from two to four. This arrangement proved to be very successful; for while some were wandering about the grounds, many were much interested in the precious truths they were hearing.

The ministers present from outside the Conference were Elders A. E. Place, A. Moon, R. D. Hottel, and the writer. These with the president of the Conference did the preaching. Practical subjects were largely considered to raise the spiritual standard among our people and with quite good effect. Owing to the large outside attendance some prophetic and doctrinal subjects were given, with the result of raising quite an interest in many hearts.

Instead of using the early morning hour for a general social meeting, a ministers' and officers' and church instruction meeting was held with a good result. The Sabbath-school work in this Conference is prospering and growing in influence for good. The business of the Sabbath-school association was promptly done. Brother J. P. Neff was elected president. The business of the Conference and tract society was all done harmoniously. Elder G. B. Tripp was elected president of both, and a good official committee was chosen to aid him in the work. There was a gain of nearly \$300 in the Conference the past year, but the tract society remains about the same. A little more sacrifice

and a little harder effort on the part of all the members as well as officers, would increase the tithes and offerings so that all debts would be canceled. May the Lord grant that this may soon be done.

I. D. VAN HORN.

NEW BRUNSWICK.

SUSSEX.—We began meetings in this place, June 14. From the first the attendance was good, and nearly all acknowledged we had the truth; but they excused themselves from obeying by saying, "We have been doing this way all our lives; we think we will not change." But the leaven is working, and as a result of the meetings so far six have taken a decided stand for the truth. Others are feeling that they must follow Jesus or be lost.

F. I. RICHARDSON,
GEORGE E. PRICE.

THE MARITIME PROVINCES.

THE cause of truth is still progressing here very well. The brethren and sisters generally are of good courage, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Our tent season here will soon close. Six embraced the truth as a result of the tent effort at Sussex. The result at Hatfield's Point is not yet determined. The canvassers are doing fairly well in this field this summer. I have before me two letters that I have received from one of our canvassers. The first was dated Aug. 8 and the second, Aug. 19. This brother has been sick and not able to work for more than a year, and he is not now able to work more than three days in a week. He began to canvass for "Great Controversy" the last of June, and in his first letter he says: "I have taken about \$140 worth of orders, and if I were well, I could take \$100 worth a week." In his letter of Aug. 19, he says: "I am once more honored with a part in this holy and glorious work. Last week in four days, or about thirty-two hours, I took \$58.50 worth of orders for "Great Controversy" and \$10.50 worth of *Good Health* orders."

I also have an excellent report from another brother who is canvassing in the same province. These reports come from a field that has been well canvassed for "Bible Readings," and the times are very hard there as elsewhere; nevertheless, God is ready to bless those faithful ones that go forth in his name. The church here in St. John is doing very well, and is taking an interest in every branch of the work. They gave \$20 to the fund for orphans. There are many others in this city who are interested, and we expect soon to see them take their stand for the truth.

Aug. 24.

R. S. WEBBER.

MASSACHUSETTS.

NEW BEDFORD.—I came here about one year ago, and have been engaged in Bible work during the entire time since. Though this has been looked upon as rather a hard field, quite a goodly number has accepted the truth as a result of the effort put forth in this place. Several have been added to the church; others are awaiting baptism. The tract and missionary and Sabbath-school work have received due attention, and they are in a healthy condition. The tithe has been carefully looked after, and nearly all the churches are now paying the Lord's tenth.

Yesterday being the last Sabbath of my stay here, we had a full house. Several brethren and sisters were present from Dartmouth; and best of all the Lord's presence was with us. There are many in this vicinity who are almost persuaded.

At Scoticut neck and Fair Haven, once the home of Elder Joseph Bates, there are four or five others who have taken their stand with us on the side of truth. Here I had the use of a union chapel, light and music free of charge, with

donations. Everything went well until a champion for the first-day sabbath was caused to beat a hasty retreat; then war was declared, lights were put out, insult added to injury, the stay-away plan adopted, and finally a lock-out with the accompanying note signed by the trustees: "We take pleasure in stating that the character and general deportment of Elder Minard Wood since coming to this place are irreproachable, but his doctrine we do not indorse; consequently we cannot allow him the use of our chapel."

This has not only made many friends for me, but it has greatly strengthened those who have accepted the third angel's message.

Much credit is due the New Bedford church for the success which has attended my work here.
M. Wood.

NORTH DAKOTA.

GRAND FORKS.—Our tent is located not far from the Catholic church, and many of that communion live near us. We have presented quite fully the work of both the beast and his image, and during the last week we have been comparing and contrasting the two mysteries, the mystery of God and the mystery of iniquity; and as a consequence there is some ill-feeling on the part of the Catholics, and not only from the Catholics, but from some who profess to be Protestants.

Our attendance is not large, but all who come are deeply interested. Seven have decided to obey God, and a number of others express themselves as being fully convinced of the truth, but are yet undecided.

The difficulties that confront those who would keep the Sabbath are very great. Not only does it involve in many cases the loss of the friendship of relatives, friends, and popularity, but the means of obtaining a living as well, which is a weighty consideration in these hard times. But there is victory for those who walk by faith. Brethren, pray for the work here.

Aug. 19.

E. A. CURTIS,
T. S. WHITELOCK,
W. A. SWEANY.

RHODE ISLAND.

PROVIDENCE.—We secured a beautiful location on Broadway, one of the best streets in the city of Providence, and began our meetings, June 15. Soon one of the wealthy property owners near by demanded that we vacate the grounds, or he would declare the tent to be a nuisance, and thus have it removed. We took no notice of his threats, but left the matter with the Lord, and kept on with our work. After this a petition was sent in to the city government, but no notice was taken of it. Other methods were taken to drive us off, but all was a failure, and all turned in favor of the meetings, as the daily papers came out strongly rebuking those who were thus opposing us, and giving us a good send-off.

The captain of the police and also the sergeant were in regular attendance at all our meetings for quite a period of time, besides the regular detailed officer, who has been at every meeting since we began, all showing themselves very friendly indeed; so we have had good order maintained in spite of the strong opposition.

We did not have a great number in attendance at any time; our congregations ranging from thirty-five to one hundred and fifty. There has been quite an effort made by our people in the past in this city, and a small church has been raised up, so nearly all knew our position, but the enemy had made some inroads and scattered the flock somewhat; hence we found strong prejudice among the people in general. There are eleven adults who are now observing the Sabbath as a result of this effort, and others are much interested. Two of these men are weavers by trade, and they were immediately discharged from their

work. By faith they trust in the promises of God, that he will provide for their wants.

We now close our meetings and ship the tent to camp-meeting, trusting that we may return and follow up the work to the praise and honor of the Lord.

Aug. 23.

H. W. COTTRELL,
F. W. MACE.

SOUTH DAKOTA.

AFTER leaving the Crawford, Nebr., camp-meeting, I came to Sioux City, Iowa, and stayed over night with the canvassers at that place. They are having a hard time of it, as they find the people so poor, it is all they can do to make a living, and then to ask them to buy books seems almost out of the question.

A few orders, however, are obtained, and we may be sure that those who buy books now are interested in the truths contained in them; so we may see as much fruit from the few books, as we would if a larger number was sold. Brother Gravelle, the State agent, says that the canvassers are of good courage.

Brother C. P. Frederickson and I then went to Jefferson, S. Dak. Here we found a team waiting to take us down to Civil Bend, where we had a meeting in the school-house. It was packed to its utmost capacity, and many could not get in. After the discourse we talked with those who were contemplating baptism, while sister L. E. Holdeman, president of our Sabbath-school association spoke to the remainder of the congregation on Sabbath-school work. We then repaired to the banks of the Missouri River, where ten willing souls followed their Lord in baptism, and rose to walk in newness of life. After this we met at a private house, and organized the Sabbath-keepers into a company. A leader, clerk, and treasurer were appointed. Brethren Charles Burman and Alton Gibson have been laboring here for some time, and the interest to hear is quite good. We have hopes of many more accepting the truth in this vicinity.

From there we went to Elk Point and held quarterly meeting with the church. Six members were added to their number. Of these, four were baptized at camp-meeting, and two were of the ten baptized at Jefferson.

We next went to Big Springs, where we found brother E. C. Kellogg, who arrived the same day, Aug. 3. The tent was pitched the following Sunday, and meetings will be continued, brethren Frederickson and Kellogg having charge of the same. The interest is good. This is a country place, but the tent was well filled the first evening.

I then visited Alexandria, where brother Luther Warren has been holding meetings the most of the summer. I found the interest as good as ever before; new believers are taking hold of the truth right along. Such an interest has arisen at Parker that it has been decided to move the tent to that place, but a Bible worker will be left at Alexandria to follow up the work already begun. We hope to visit them from time to time. The meetings at Parker will begin Aug. 26.

I held quarterly meeting with the Parker church Sabbath and Sunday, Aug. 18 and 19. Six members were added. There seems to be quite an interest to hear, and we hope that many souls will be converted at that place. So let us labor on in faith, believing that God will crown with success the efforts put forth by his people under the trying circumstances with which we are at present surrounded.

Aug. 22.

N. P. NELSON.

SOUTH DAKOTA CONFERENCE PROCEEDINGS.

THE fourteenth annual session of the South Dakota Conference convened in connection with the camp-meeting at Lake Hermon, June 20-27. Three meetings were held. Seventy delegates, representing twenty-eight churches, were present.

The church at Freidensfeld, with a membership of thirty-one, was admitted into the Conference.

In his address the president presented encouraging features as to the advancement of the work, in almost every phase. The increase in church membership during the year was 171.

The treasurer, A. H. Robinson, submitted the following report:—

Total receipts during Conference year,	\$12,157 09
Paid to Conference laborers,	\$9,069 87
“ Gen. Conf. Ass'n on tithe,	923 53
“ “ “ “ deposit,	1,410 29
For expenses,	14 96
Cash on hand March 31, 1894,	738 44
Total,	\$12,157 09

In substance the following resolutions were adopted:—

1. *Resolved*, That we do all in our power to increase the circulation of the REVIEW, *Sentinel*, Danish, Swedish, and German papers, and see that, so far as possible, they are placed in the homes of every Sabbath-keeping family in the State.

2. *Resolved*, That our ministers accept the eldership of not more than one church at any one time.

The officers elected were: For President, N. P. Nelson; Secretary, E. C. Kellogg; Treasurer, A. H. Robinson; for Conference Committee, N. P. Nelson, H. R. Johnson, E. C. Kellogg, Conrad Reiswig, and E. O. Burgess; for Camp-meeting Committee, N. W. Paulson and Conrad Reimche. Delegates to General Conference, N. P. Nelson and Conrad Reiswig. Credentials were issued to N. P. Nelson, Valentine Leer, N. W. Kauble, M. Streman, Conrad Reiswig, H. R. Johnson, Luther Warren, and C. P. Frederickson. Licenses were granted to L. M. Crowther, A. J. Voth, Conrad Reimche, A. D. Buller, E. C. Kellogg, and H. C. Carmichael. Missionary credentials were granted to seventeen persons.
N. P. NELSON, *Pres.*

L. E. HOLDEMAN, *Sec.*

HOW MANY TAKE IT?

WE mean, How many of our people take the REVIEW? Those who do certainly must appreciate it, and they are the ones to whom we look to assist us in getting others to subscribe for it.

A thorough canvass was made of the Ohio camp-ground for the REVIEW, and it was found that of all the large company attending the meeting only seven families could be found who were not taking the REVIEW, and steps were at once taken to supply these persons with the paper. Those who could not subscribe for it themselves were helped to take it.

We thought this was very good, but we wonder how it was with those who were not in attendance at the camp-meeting. If the facts in their cases could be ascertained, would it not be found that many more than seven in that Conference are not taking our valuable church paper? And in this is there not food for reflection? Those who are taking the REVIEW are keeping pace with the message and see the necessity of attending our camp-meetings and availing themselves of every means of grace, while those who are not taking the REVIEW do not read the appeals that are made, and fail to receive the great benefit that others are deriving from reading this important periodical.

Now we know that these lines will not reach the eyes of those who do not take or read the REVIEW, but those of us who do take it should not fail to put forth every effort to interest those who do not take it. There are wonderful developments in the work now, and as these are being faithfully reported in our church paper, who of us that believe in the third angel's message can afford to miss knowing these things? Important articles from sister White, leading editorials from Elder Smith, who is now traveling in Europe, the various contributions from our many brethren and sisters, the reports of the progress of the cause, noticeable signs of the

times that are fulfilling all around us, together with much additional interesting matter that appears in the REVIEW from week to week, make it a great feast for us all, and those who appreciate it should ever be ready to lead those who are not partakers to this valuable table spread with such a rich spiritual repast.

We know that in these hard times many will try to excuse themselves by saying that they are not able to take the REVIEW, but, brethren and sisters, we are not able to be without it. And if there are those among us who actually cannot afford to take the paper, which is the case in many of our churches, those who are able should make up the amount and furnish the paper for them. We used to do a great deal of this work of furnishing the REVIEW to those of our people who were too poor to take it themselves; are we still keeping it up as we should in all our churches? We are living in a very interesting time, and one very important factor in connection with the advancement of our work is our church paper. Brethren and sisters, let us spare no pains to give it as wide a circle of readers as possible.

A. O. TAIT.

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 11.—Sight for the Blind. Luke 18:23-43.

(Sabbath, Sept. 15.)

In this lesson we have the remainder of the story of the young ruler, Christ's death foretold, and the healing of the blind man. The entire chapter may easily be analyzed. Do it for yourself, and do not be content to go on with the next lesson until you can give a brief outline of the contents of this chapter.

1. Repeat the story of the rich young ruler who came to Jesus.
2. What question did he ask?
3. To what did Jesus refer him?
4. What did the young man reply?
5. What did Jesus say that he lacked?
6. How did the ruler receive this counsel?
7. What caused his sorrow?
8. When Jesus saw his sorrow, what did he say?
9. How difficult is it for a rich man to enter into the kingdom of God?
10. What was said by those who heard this?
11. What did Jesus reply to that?
12. What did Peter say?
13. What did Jesus say that those who leave all should receive?
14. What did Jesus then reveal to the twelve?
15. How minutely did he foretell his sufferings and resurrection?
16. How much of it did the disciples understand?
17. Why did they not understand? (See note 2.)
18. As they came near to Jericho, whom did they find?
19. How did the blind man learn of their approach?
20. When he learned that Jesus of Nazareth passed by, what did he cry?
21. What was said to him by those who went before?
22. What effect did this have?
23. What did Jesus do?
24. What request did the blind man make?
25. What did Jesus say to him?
26. What did Jesus say saved the blind man?
27. What was the immediate result?

NOTES.

1. "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." This expression implies absolute impossibility, and so it was understood by the disciples, who said, "Who then can be saved?" Jesus said that the thing that is impossible with men is possible with God. The rich man who submits to the Lord will cease to be rich in this world's goods, but will become rich in faith, and then he may enter in. But it is as impossible for a man to enter into the kingdom of God as a rich man; as it is

for a camel to go through the eye of a needle. The Babylonian Jews, using the same proverb, which was a very common one to denote impossibility, have "elephant" instead of "camel." Many attempts have been made to strip the words of Christ of all force by saying that he had reference to a certain gate in Jerusalem called "the needle's eye," which was so small that in order for a camel to pass through he had to have his load stripped from him and then get down and crawl through on his knees. This is pure fancy of the most absurd kind. The term "needle's eye" applied to small gates is a modern one, which has originated from the attempt to destroy the force of this verse. There is no trace of any such name in ancient times.

2. In the case of the twelve we see an instance of the effect that preconceived opinions, without foundation, have on one's reception of truth. So firmly fixed in the minds of the disciples was the idea that Jesus was going to be a temporal ruler, and that his kingdom was to be of the nature of earthly governments, that what he told them about his death and resurrection had no effect on their minds. It was as though he had said nothing. Yet, if they had been diligent students of the prophecies, they might have understood his words, and thus have been prepared for the event; for all the prophets foretold the sufferings of Christ that should precede the glory. 1 Peter 1:10, 11.

3. The healing of the blind man should not be passed lightly by as an ordinary story. It was not given merely to excite our wonder, but to cause us to trust in God. Note the readiness with which Jesus received him and healed him. This was the mercy of the Lord. Note that it was the faith of the blind man that brought him his sight. He was poor, a beggar. He could do nothing for himself. But he could call upon the Lord and plead his mercy. That brought him sight. We are in the same plight that he was. We are "wretched, and miserable, and poor, and blind, and naked." Rev. 3:17. If we come to the Lord Jesus as the blind man did, we shall receive our sight as readily as he did. This miracle was recorded for no other purpose than to show how spiritual sight and riches are to be obtained.

"Just as I am, poor, wretched, blind,—
Sight, riches, healing of the mind,
Yea, all I need, in thee to find,
O Lamb of God, I come, I come.

"Just as I am, thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because thy promise I believe,
O Lamb of God, I come, I come."

The following reference to the writings of Mrs. E. G. White will be found helpful in the preparation of the lesson: Verses 20-30, Test., Vol. III., p. 163.

Special Notices.

MICHIGAN WORKERS' MEETING.

THE workers' meeting preceding the Lansing camp-meeting will begin Sept. 12, at 7 A. M. I hope each church will send one or more delegates to help prepare the grounds. I. H. EVANS.

REDUCED PASSENGER RATES TO THE MICHIGAN CAMP-MEETING.

THE Railway Association of Michigan, representing all the railroads of the State, has granted one full fare for the round trip to Lansing.

Round-trip tickets will be on sale, and are good to Lansing, on the following dates: Sept. 11, 18, 19, 25, and 26, and are good for returning on or before Oct. 3. We ask particular attention to the arrangement of the railroads to the effect that tickets will be sold, and the trip to Lansing must be made only on the dates above given. A. R. HENRY.

PENNSYLVANIA CAMP-MEETING, NOTICE!

WE have appointed a local camp-meeting to be held at Harrisburg, Pa., Sept. 20-30. Good help will be in attendance, and we hope our brethren and sisters of the eastern and middle portions of our State will make a special effort to attend. We also invite the brethren and sisters of the Atlantic Conference to come and join us.

Special invitation is extended to isolated brethren of our faith, and all who desire to do so, to come and enjoy this precious season with us.

The time of this meeting will be taken up in seeking the Lord, and giving instruction in all branches pertaining to the work at this time. Come, seeking the Lord to bless in all that may be done. Further instructions in regard to railroad rates will be given.

I. N. WILLIAMS, Pres.

THE NEW YORK CAMP-MEETING.

THE southwestern camp-meeting will be held in Murphy's Grove, Delevan, Cattaraugus Co., Sept. 12-23. We anticipate a large meeting, especially of the outside people.

There will be a good number of tents on the ground to rent, and other things to make the meeting first class. Electric lights, city water, a fine grove, a grocery tent, and a dining tent where meals can be had for 15-cents each. All are cordially invited.

F. L. Mead, the general canvassing agent, and the State agent, will be present, besides the usual ministers. Come and hear the message. S. H. LANE.

BATTLE CREEK COLLEGE, NOTICE!

THE next school year opens Wednesday, Sept. 12. It is very desirable that all who possibly can should be here at the opening. We believe that we have ample accommodations for all who will come at the above date, so none need delay to write to us. Those who must come later should correspond with us about the matter.

Those who intend taking the Bible school work beginning Nov. 1, and have children that they desire to put in the preparatory school, should have some member of the family bring the children on before, so that they may have the benefit of the full school year. This will be greatly to the advantage of the children, and a very great convenience to the school.

G. W. CAVINESS, Pres.

News of the Week.

FOR WEEK ENDING SEPTEMBER 1, 1894.

DOMESTIC.

- The President has gone to Gray Gables again.
- The New York custom-house is rushed with work.
- California has raised about 12,000 carloads of oranges this season.
- Marital infelicities are liable to cause a separation between W. K. Vanderbilt and wife.
- Arrangements are being made in Kansas City, Mo., for the formation of a corn-meal trust.
- The new Japanese minister to the United States presented his credentials to the President, Aug. 28.
- A trolley car ran away at Orange, N. J., Aug. 26, and ran down an embankment, injuring thirty persons.
- An attempt to reduce wages in the cotton mills at Fall River, Mass., resulted in 23,000 operators ceasing to work.
- The enormous fruit traffic being done by the Union Pacific Railroad is without a parallel in the history of the road.
- Six negroes, supposed to be incendiaries, were taken by a mob from the jail at Wilmington, Tenn., Sept. 1, and shot to death.
- A higher internal revenue has been put upon whisky, and the price of that much-used beverage is fluctuating because of it.
- During a yacht race at St. John, New Brunswick, Aug. 21, several yachts were wrecked by a squall, and eight persons were drowned.
- A secret conference of stove manufacturers is in session at St. Louis, Mo. There is a report that a gigantic stove trust is being organized.
- Forty thousand packages of fruit, the largest shipment of the season, were sent in one consignment from Benton Harbor, Mich., to Chicago.
- The North American Commercial Company reports to the United States government that its employees have taken 16,000 seals the present season.
- Nathaniel N. P. Banks, major-general of volunteers in the United States army in the war of 1861-1865, died at his home in Waltham, Mass., Sept. 1.
- Geronimo and his band of Apaches, who have been kept by the government at Mt. Vernon barracks, Ala., are to be removed to Fort Sill, Okla. Ter.
- Sugar is advancing in price; the new duty of forty per cent and the one eighth of a cent added to refined sugar is the cause, and the Sugar Trust is happy.
- Two desperate train robbers and murderers were run down by the police in the country near Chicago, Aug. 26, after an exciting chase of about thirty miles.
- The Chicago West Side base-ball building, which was partially burned Sunday, Aug. 5, was entirely destroyed by fire, Aug. 29. It is now known that both fires were of incendiary origin, the perpetrators of the crime having a desire to prevent the playing of base-ball on Sunday.

The report of the Committee on Naval Affairs in regard to the armor-plate scandal, states that gross frauds have been perpetrated by the Carnegie Company or its representatives.

Ground is broken for a new bridge over the East River at the upper end of Blackwell's Island. The bridge will be built on six piers, will be two years in construction, and will cost \$7,000,000.

The government receipts for August were greater than its expenditures. The sum of \$35,688,057 had been received Aug. 27. Of this sum, \$24,586,113 were from internal revenue, and the remainder was from customs.

The fifty-third Congress adjourned at 2 p. m., Aug. 29. The session began on Dec. 4, and has lasted nearly nine months. Before it began an extra session had been held, so that the fifty-third Congress has been in session for more than a year, the only interval being from Nov. 3 to Dec. 4.

The forty-fifth annual fair of the Michigan State Agricultural Society will be held on the grounds of the Detroit Exposition Company, commencing Sept. 10 and continuing until Sept. 21. All the railroads will give half rates to Detroit during the Fair, and still lower excursion rates on certain days.

The McKinley tariff came to its end at midnight, Aug. 27, the new tariff measure, known as the Wilson bill then taking effect. The bill became a law without the President's signature. The average rate of fifty per cent tariff under the former law, has been replaced by an average rate of thirty-seven per cent.

Officers in Milwaukee have great difficulty in removing small-pox patients to the pest hospitals. Mobs of men and women resist the removal of the sick, using clubs, stones, and pepper as arguments. The condition at Milwaukee is growing alarming, and the State board of health is discussing the advisability of quarantining the city.

An earthquake burst the walls of a large reservoir near Uvalde, Tex., Sept. 1, and flooded the town and farms below. A heavy storm was raging at the same time. The damage to railroad property is very great, the track of the Southern Pacific being swept away for a distance of forty miles. Damage to railroad and other property is estimated to reach \$1,500,000. Several persons are known to have drowned, and it is feared that many have perished.

Terrible forest fires are raging in northern Michigan and in Wisconsin. The losses to the people, of lumber and standing timber, wood, and crops, are enormous. In some sections the country is like a sea of fire for many miles. Losses to lumbermen alone now reach millions of dollars. Navigation on Lake Michigan is much impeded by the smoke that has settled upon the lake. Some wrecks have occurred, and ships are obliged to keep their small boats out in advance, as pilot boats.

FOREIGN.

Greece was shaken by an earthquake, Aug. 26. The czar of Russia is ill, and will go to Copenhagen for his health.

The beleaguered French garrison at Timbuctoo made a sortie and was annihilated by the hostile African tribes.

The Comte de Paris, head of the royal house of Orleans in France is very ill, and his case is believed to be hopeless.

A fire on the flower boats at Canton, China, Aug. 31, resulted in the death by burning and drowning of 1000 persons.

English and German war-ships have shelled the camps of the Samoan rebels until they have submitted to the king.

Dr. Koch, of Berlin, claims to have discovered a sure remedy for diphtheria. Physicians are much interested in the discovery.

The Chinese authorities in the island of Formosa have been decapitating Japanese subjects, supposed to be spies, in great numbers.

The czar has under consideration the plan to unite the Baltic and Black seas by a canal connecting the Dnieper and Dwina rivers.

Nagasaki is now defended by torpedoes and submarine mines. Neutral boats will be piloted in by boats belonging to Japanese war-ships.

A terrible cyclone passed over the sea of Azov, Aug. 26. Many towns along the coast were entirely destroyed. It is thought that 1000 people perished.

Europeans and Americans at Tien-Tsin are afraid of the Chinese, and war-ships are being sent to their protection. The United States has sent the "Monocacy."

A royal decree of the Spanish queen, issued Aug. 30, puts a duty on American flour entering Porto Rico and Cuba. This is a retaliatory measure because of the tariff just placed upon sugar by the United States Congress

The Turkish authorities have ordered the repair, at a cost of £80,000, of the old aqueducts of Solomon at Jerusalem, which were in working order in the time of Christ.

Spain, Italy, and Great Britain are sending war-ships to Magazan, to which place the troops of the sultan of Morocco retreated after having been defeated by the Kabyles.

Estimates of crops in Europe show that they are above the average nearly everywhere. The crop of France stands the highest, being reported as follows: Wheat, 120; rye, 125; barley, 100; oats, 115.

By the death of Lord Forester the number of temporal peers who are also clergymen in the Church of England is reduced to three; namely, Lord Plunkett (the archbishop of Dublin), Lord Scarsdale, and the marquis of Normandy.

A bomb was thrown into the Seine at Paris, Aug. 24, and exploded. It was not known who threw it, but it is believed that the author of the explosion saw that the Chamber of Deputies was too well guarded, and not daring to put his project into execution, got rid of the bomb by throwing it into the river.

Three columns of Dutch troops, operating against the native Balinese, under the rajah of the island of Lombok, near Java, have been badly defeated; the losses in killed and wounded numbering 500 men. Decisive measures to retrieve this disaster have been taken by the governor of the Dutch Indies.

The British Parliament adjourned Aug. 25. The speech of the queen, which was read by Lord Herschell, expressed gratitude at the work performed by Parliament, referred to the birth of an heir in the third generation, and expressed regret that several African questions were not yet settled with France.

RELIGIOUS.

The Methodists of Iowa have just celebrated the semi-centennial of their work in that State at Cedar Rapids.

A council of all the Catholic bishops and suffragans in India will be held at Goa, India, toward the beginning of next December.

Cardinal Gibbons has been invited by the pope to visit Rome, that he may confer with him in reference to the work of the Catholic Church in America.

Appointments.

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

CAMP-MEETINGS FOR 1894.

Table listing district meetings for 1894. District Number One: Maine, Bath, Sept. 6-17; New York, Delevan, 13-23. District Number Two: Florida, Tampa, Nov. 8-18. District Number Three: Illinois (southern), Fairfield, Sept. 7-17; *Michigan (State), Lansing, 19 to Oct. 1. District Number Four: Wisconsin, Nielsville, Sept. 18-24; Viroqua, Oct. 2-8. District Number Five: Arkansas (southern), Nashville, Oct. 19-29; Colorado, Denver, Aug. 30 to Sept. 10; Delta, Oct. 3-8; Kansas, Emporia, Sept. 6-17; Missouri, Warrensburg (Pertle Springs), 19 to Oct. 1. District Number Six: California (southern), Los Angeles, Oct. 4-14; Nevada, Wadsworth, Sept. 13-23. Appointments marked by a star will be preceded by a workers' meeting. GEN. CONF. COM.

The next annual session of the Maine Sabbath-school Association will be held at Bath in connection with the State Conference and camp-meeting, to convene Sept. 6-17. M. G. HUFFMAN, Pres.

LABOR BUREAU.

WANTED.—A young single man used to work in field and woods desires to work where he can keep the Sabbath. Address B. F. Stureman, Bauer, Mich.

DISCONTINUE PAPERS.

Will R. Jones has all the papers he needs.

PAPERS WANTED.

Late Clean Copies: All Post-paid.

Reviews, Signs, Sentinels, Good Health, Instructors, and tracts can be used to good advantage if sent in large lots and by freight. Please prepay to New York. We will pay freight from there. Address T. A. Kilgore, 43 Bond St., New York City, N. Y.

Seventh-day Adventist papers wanted by the following persons:—

- Mrs. Mary Cook, Hood River, Oregon. Mrs. Amanda M. Young, Aberdeen, S. Dak. Jennie S. Tucker, Box 268, Mountain Grove, Mo. Youth's Instructors and Little Friend. A. S. Combs, Lebo, Coffey Co., Kans.

THREE HOME SEEKERS' EXCURSIONS.

To all parts of the West and Northwest via the Chicago, Milwaukee & St. Paul Railway at practically half rates. Round-trip tickets, good for return passage within twenty days from date of sale, will be sold on Sept. 11 and 25 and Oct. 9, 1894. For further information apply to the nearest coupon ticket agent, or address Harry Mercer, Michigan Passenger Agent, Detroit, Mich.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Aug. 12, 1894.

Table of train schedules for Michigan Central, showing stations, times, and express services for East and West directions.

*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday, east at 7.27 p. m. Trains on Battle Creek Division depart at 8.10 a. m. and 4.20 p. m., and arrive at 12.40 p. m. and 7.15 p. m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

CHICAGO & GRAND TRUNK R. R. Time Table, in Effect June 3, 1894.

Detailed train schedule table for Chicago & Grand Trunk R.R., showing stations, times, and train numbers for both directions.

Trains No. 1,3,4,6,7,8,9, run daily; Nos. 10, 11, 2, 3, 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., SEPTEMBER 4, 1894.

CONTENTS OF THIS NUMBER.

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

POETRY.—Redeeming Love, Isaiah 44: 21-23—To Nature, J. S. CARO—The Least of These, MRS. EMMA F. GRAHAM.....	561, 563, 564
CONTRIBUTORS.—See That Ye Abound in This Grace Also," MRS. E. G. WHITE—The Decalogue Tested by Christianity, Wm. PENNINGMAN—Knowledge of Salvation, ELDER I. E. KIMBALL—A Very Important Letter, ELDER W. H. LITTLEJOHN—Sunday Laws in the Light of Romans 14: 5, 6, ELDER W. H. FALCONER.....	561-563
HOME.—A Hero in Homespun, <i>Annie M. Talbot</i> —Sit When You Can, <i>Selected</i> —Training the Appetite (<i>Concluded in next number</i>), MRS. E. E. KELLOGG—"Sambo," G. C. T.—Proper Education, LAURETTA KRESS, M. D.....	564, 565
MISSION FIELD.—The British Field, ELDER D. A. ROBINSON—Bulgaria, <i>Bishop Newman, in Northwestern Christian Advocate</i>	566
SPECIAL MENTION.—English Opinion and American Facts, M. E. K.—The Work of Congress, G. C. T.—The Sugar Trust, M. E. K.....	567
EDITORIAL.—Editorial Correspondence—The Three Days of Horeb 6—The Soul, Man's Threelfold Nature, G. C. T.—Principle and Practice, M. E. K.—General Meetings in Europe, G. A. O.....	568-571
PROGRESS.—The Texas Camp-meeting—Virginia Camp-meeting and Conference—Reports from New Brunswick—The Maritime Provinces—Massachusetts—North Dakota—Rhode Island—South Dakota—South Dakota Conference Proceedings—How Many Take It?.....	572-574
SABBATH-SCHOOL.....	574
SPECIAL NOTICES.—Michigan Workers' Meeting—Reduced Passenger Rates to the Michigan Camp-meeting—Pennsylvania Camp-meeting, Notice!—The New York Camp-meeting—Battle Creek College, Notice!.....	574
NEWS.....	574, 575
APPOINTMENTS.....	575
EDITORIAL NOTES.....	576

At the camp-meeting lately held in Oklahoma City, a conference consisting of sixteen churches was formed. This certainly indicates a rapid development in that new Territory. Reports from camp-meetings in Ohio, Nebraska, and Kansas are received too late for publication, and will appear next week.

Brother E. L. Sanford who last December, in company with K. G. Rudolph, went to the African West Coast, has returned, being unable on account of his health to withstand the climatic conditions of that country. He reports brother Rudolph in good health and spirits. We also regret to have to state that the health of brother C. L. Emerson at Bay Islands is such as to compel his return to this country.

Brother George B. Wheeler, in a letter to this Office, speaking of what should be done to get the truth before the readers of the secular papers, says:—

"Articles in the secular papers reach a large class of people who never read our denominational papers. I have written for the past few months, on an average, about one article a week, for different papers in Boston and vicinity, and with one or two exceptions, they have been published. Others of our brethren here are also writing for the papers, one of whom makes many mistakes which are corrected by the editor, and published. Wherever the Sunday question is agitated, the papers are ready to receive articles and publish them. It is certainly a wonderful opportunity of getting the truth before the people, and it ought not to be neglected."

The difficulty of doing this kind of work is suggested in the above. Some write who cannot write clearly; and if the editors of these secular papers, who do not themselves understand the subjects discussed, correct all their mistakes, it will be a wonder. The plan is a good one, and we are glad that it is being entered upon, but care should be used that the truth be not dishonored by those who would defend it.

The commissioners from the ex-queen of the Hawaiian Islands, who have lately visited this country, are much exasperated to think that their errand is fruitless. They declare that the government of Hawaii is an oligarchy, and that this government should not allow it to stand! But when we take into consideration the trusts, combinations, and various machines that control the politics of the United States, the thought of this government protesting against a similar state of affairs in Hawaii, almost provokes a smile.

Brother James R. Barber, of Toronto, Canada, referring to the imprisonment of two Sabbath-keepers in Manitoba, writes that, being himself charged last winter with Sunday labor, and fined at an inferior court, he appealed the case. The higher court reversed the decision, on the ground that farmers were not included in the prohibition of the act of Charles II., which is the statute under which, in all British dominions, Sunday labor prosecutions are carried on. Brother Barber has obtained an interpretation of the law by the best lawyers in Canada; and the High Court of Appeals in Toronto has recently quashed actions against several farmers on the same decision. As this case applies in all parts of the British empire, it is worthy of consideration.

It is the very earnest desire of its managers to give through the REVIEW week by week a world-wide presentation of the cause. The paper does not pertain to Battle Creek, nor Michigan, nor to America, but to the world. May we therefore appeal to representatives and workers in other lands to furnish us promptly and frequently with items and reports of interest. It is not necessary to wait a long time between reports, nor for a mass of interesting matter to accumulate. We desire information fresh and *first-handed*. Not selfishly we trust, but because through our columns the news goes to all our people—to those who, with their prayers and means are upholding the work, as well as to those who in various parts of the earth are carrying on the same work. Items which interest the workers will also interest our people who are watching with eager interest the progress of the workers. Let us hear from you, dear fellow-workers, and we will be less liable to forget you in our prayers.

On the evening of the 28th ult. an illustrated lecture on Palestine was delivered in the Tabernacle by N. A. Piazzini. The speaker was born in Jerusalem and has lived there the most of his life. His father was an Austrian Jew; was converted to Catholicism and then to Protestantism. The latter step compelled him to leave Austria, and going to Jerusalem, he became rector of the English church. His mother, born in Hebron, was of Spanish descent. Brother Piazzini has received a liberal education, and a few months since embraced present truth in Milwaukee. He is now taking a special course in health and nursing study and practice to fit him better to meet the wants of the people in his native country, to which he hopes to return with the truth for the last days.

There has been considerable trouble in Chicago over the matter of Sunday ball games. Two or three weeks since, the grand-stand took fire during a Sunday game, and several people were injured. Since then the building has been

destroyed by fire, and it is openly charged that it is the work of incendiaries who regard arson a less crime than Sunday ball games.

The charge is certainly a very serious one. We know not how well founded it may be. But we know that worse things are being done openly in behalf of the Sunday cause. Peaceable, quiet citizens are jailed and kept in jail for months because they do not choose to keep the "venerable day of the sun" at the command of the papacy, and in violation of the precept of God.

Elder H. P. Holser reports that the publishing house at Basel has had another trial for Sunday labor; and an additional fine of two hundred francs with three weeks' imprisonment, or in case the fine is not paid, sixty-one days in prison has been inflicted upon him personally. In view of this persecution they have resolved to follow the Saviour's advice to "flee" by closing their press-room entirely and hiring their printing done while presses lie idle. It is also decided to appeal the case to a higher court. It seems that the public sentiment demands an appeal, and even the police court advised it as a possible means of relief, since it had no alternative but to enforce the law as it reads.

MT. VERNON ACADEMY.

OUR next school year begins Sept. 12. All students expecting to be here at the beginning are requested to come by Sept. 11 if possible; and also to let me know at what time and on what train they will come. The electric street-car line has been extended to the grounds. A conveyance from the academy will transfer all baggage during the first week free of charge. All who can should come at the beginning.

W. T. BLAND.

GENERAL INTEREST IN THE CAPPS CASE.

In addition to many interesting comments that have been made through the newspapers concerning the Capps case, we are constantly in receipt of letters from different parts of the country showing that this case is attracting quite a widespread interest and influence. We are just in receipt of another communication, which reads as follows:—

"I inclose with this \$5, which has been given me by several friends, for the benefit of W. B. Capps, imprisoned in Weakley county, Tenn. Please use it for the relief of his family or for the payment of his fine. Although he objects to paying his fine, no doubt very properly, I see no reason why *we* should not pay his fine for him. This would not encroach upon his conscience, and would be the best way of relieving his family. Please let me hear about their condition and about him."

It is a great pleasure to us to know that there are so many not of our faith who take such a deep interest in this matter that they are ready to use their money to assist the cause of right.

We are highly gratified with the hearty response that our brethren are making to the call for their annual dues and donations, and we trust that all who have not responded will see the great opportunities that are now presenting themselves in the work, and will hasten to send in their dues together with such donations as they may have to give for this important branch of the cause.

Remember that all money for this purpose should be sent to the undersigned at Battle Creek, Mich. When those not of our faith are taking such a deep interest in this matter, surely we are thus admonished to more earnest diligence ourselves.

A. O. TART, Sec. I. R. L. A.