

The Advent Review and Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

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

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SWEET REST.

BY D. C. MARR.

(Medicine Lodge, Kans.)

I DREAMED last night of that sweet rest
Which Christ alone can give;
I heard One ask, "Wouldst thou be blessed?
In Jesus must thou live."

I saw him hanging on the cross
In agony and pain;
I hid my face and cried "I'm lost;"
When One said, "Look again."

I saw them lay him in the tomb,
And asked, "Why should this be?"
"Thy sins were cast on him, thine own,
He died for thee," said he.

Ah, yes! It was his love for me
That brought him to that hour;
And, praise his name, he made me free,
By his own might and power.

To-day I'm resting in his love;
Sweet peace he gives to me,
A foretaste of that rest above,
Mine for eternity.

Our Contributors.

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

STUDY THE BIBLE FOR YOURSELVES.

BY MRS. E. G. WHITE.

WHEN Jesus gave the injunction, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me," the priests and rulers were sitting in Moses's seat, and professing to give to the people the commands of God; but that which was so plain that the common people might clearly understand, they mystified and misinterpreted. Through false interpretation, the Jewish nation had lost the simple, practical knowledge of God and his truth. The command to search implied that they had lost something, and that they must diligently seek to discover it. The plain directions of the Scriptures, which had revealed the will of God, were covered up with mystery and tradition, with false tests, false theories and commands. The Scriptures had been wrested to the ruin of souls, and man-made tests and injunctions had been put in the place of the plain "thus saith the Lord." Jesus said to all, Search for yourselves. Allow no one to be brains for you, allow no one to do your thinking, your investigating, and your praying. This is the instruction we need to take to heart to-day. Many of you are convinced that the precious treasure of

the kingdom of God and of Jesus Christ is in the Bible which you hold in your hand. You know that no earthly treasure is attainable without painstaking effort. Why should you expect to understand the treasures of the word of God without diligently searching the Scriptures?

It is proper and right to read the Bible; but your duty does not end there; for you are to search its pages for yourselves. The knowledge of God is not to be gained without mental effort, without prayer for wisdom in order that you may separate from the pure grain of truth the chaff with which men and Satan have misrepresented the doctrines of truth. Satan and his confederacy of human agents have endeavored to mix the chaff of error with the wheat of truth. We should diligently search for the hidden treasure, and seek wisdom from heaven in order to separate human inventions from the divine commands. The Holy Spirit will aid the seeker for great and precious truths which relate to the plan of redemption. I would impress upon all the fact that a casual reading of the Scriptures is not enough. We must search, and this means the doing of all the word implies. As the miner eagerly explores the earth to discover its veins of gold, so you are to explore the word of God for the hidden treasure that Satan has so long sought to hide from man. The Lord says, "If any man willeth to do his will, he shall know of the teaching." John 7:17, Revised Version.

The word of God is truth and light, and is to be a lamp unto your feet, to guide you every step of the way to the gates of the city of God. It is for this reason that Satan has made such desperate efforts to obstruct the path that has been cast up for the ransomed of the Lord to walk in. You are not to take your ideas to the Bible, and make your opinions a center around which truth is to revolve. You are to lay aside your ideas at the door of investigation, and with humble, subdued hearts, with self hid in Christ, with earnest prayer, you are to seek wisdom from God. You should feel that you must know the revealed will of God, because it concerns your personal, eternal welfare. The Bible is a directory by which you may know the way to eternal life. You should desire above all things that you may know the will and ways of the Lord. You should not search for the purpose of finding texts of Scripture that you can construe to prove your theories; for the word of God declares that this is wresting the Scriptures to your own destruction. You must empty yourselves of every prejudice, and come in the spirit of prayer to the investigation of the word of God.

The great error of the Romish Church is found in the fact that the Bible is interpreted in the light of the opinions of the "fathers." Their opinions are regarded as infallible, and the dignitaries of the church assume that it is their prerogative to make others believe as they do, and to use force to compel the conscience. Those who do not agree with them are pronounced heretics. But the word of God is not thus to be interpreted. It is to stand on its own eternal merits, to be read as the word of God, to be obeyed as the voice of God, which declares his will to the people. The will and voice of finite

man are not to be interpreted as the voice of God.

The blessed Bible gives us a knowledge of the great plan of salvation, and shows us how every individual may have eternal life. Who is the author of the book?—Jesus Christ. He is the True Witness, and he says to his own, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." The Bible is to show us the way to Christ, and in Christ eternal life is revealed. Jesus said to the Jews and to those who pressed about him in great multitudes, "Search the Scriptures." The Jews had the word in the Old Testament, but they had so mingled it with human opinions, that its truths were mystified, and the will of God to man was covered up. The religious teachers of the people are following their example in this age.

Though the Jews had the Scriptures which testified of Christ, they were not able to discern Christ in the Scriptures; and although we have the Old and the New Testament, men wrest the Scriptures to evade their truths; and in their interpretations of the Scriptures, they teach, as did the Pharisees, the maxims and traditions of men for the commandments of God. In Christ's day the religious leaders had so long presented human ideas before the people, that the teaching of Christ was in every way opposed to their theories and practice. His sermon on the mount virtually contradicted the doctrines of the self-righteous scribes and Pharisees. They had so misrepresented God that he was looked upon as a stern judge, incapable of compassion, mercy, and love. They presented to the people endless maxims and traditions as proceeding from God, when they had no "thus saith the Lord" for their authority. Though they professed to know and to worship the true and living God, they wholly misrepresented him, and the character of God, as represented by his Son, was as an original subject, a new gift to the world. Christ made every effort so to sweep away the misrepresentations of Satan, that the confidence of man in the love of God might be restored. He taught man to address the Supreme Ruler of the universe by the new name "Our Father." This name signifies his true relation to us, and when spoken in sincerity by human lips, it is music in the ears of God. Christ leads us to the throne of God by a new and living way, to present him to us in his paternal love.

In the system of types and offerings, the sacrifice of the Son of God was shadowed forth, and yet the Jews did not behold in Christ "the Lamb of God, which taketh away the sin of the world." They did not see the value of the treasure that God had given to the world in the gift of his Son. No gift could be imparted that equaled in value the gift of the Son of God, and every other gift that men receive, is an outflowing from this measureless gift. Eternity itself will not exhaust the treasure of the gift of God to the world.

The only begotten Son of God was to teach men the goodness, mercy, and benevolence of the character of God. He taught men to regard God as the fountain of all parental affection which has flowed down, generation after generation,

through the channel of the human heart. The pity, the compassion, and the love which have been manifested by parents to their children bear no comparison with the tenderness and compassion of the heart of infinite love. The love of God is constantly exercised in behalf of the happiness and salvation of his people. The Lord sent his Son into the world that, through faith in him, they might contemplate God in Christ, and approach the infinite Father in the name of his Son. We may approach the Father through the Lord our Righteousness.

(Concluded in next number.)

THE SECRET OF PRAYER.

BY T. M. THORN.

(Boulder, Colo.)

THE words of the Saviour are, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." This is plain enough, yet how few realize the truthfulness of the promise. Many have tried to twist it this way and that, to suit their experiences, while not a few have tried to make themselves believe that it does not apply to our time. However, the text remains, and the precious promise is still offered to all. How may we receive its fulfillment?

There are two important elements which are often left entirely out of prayer, and which most of all make prayer effectual. These are meditation and faith. When the first of these is omitted, we cannot pray intelligently, if we can even call it praying. I do not mean that we are to think of a collection of words to use to make the prayer sound eloquent to man; but we must consider our need.

The promise is, "What things soever ye desire." We cannot desire a thing until we think of it. Yet many pray for things in so formal a way that they not only had not thought of the things they ask for before, but they do not think of them afterward. That is not praying in the true sense of the word. How often, when the hour for family worship arrives, the members are so busy with their work or possibly with gossip, that when the "chapter" is read, not one can tell what it contains. And while the prayer, if such it may be called, is being offered, the mind is on something else. Yet many, after going through such a form every morning and night (if they are not too busy) wonder why they are not kept from sin. There is a vast difference between praying to God and talking to the air.

Then we must think to whom we are praying. We are to speak to God, ask certain things of him, and receive them. Do not forget that we are to *receive* the things we ask for. This brings in the other important element—faith. "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6.

Yes, he is a rewarder, and we are to believe. We *must* believe it, or we cannot come to him. We are to have confidence in his promises. "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us; and if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him." 1 John 5:14, 15. Again says Christ, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

O how many are the rich blessings the Lord offers us in his blessed word! Reader, would you know the secret of prayer? Meditate on these things. Believe in God. "All things are possible to him that believeth." Mark 9:23. It is good to trust in the Lord, to ask and receive.

"In the secret of His presence
How my soul delights to hide!
O how precious are the lessons
Which I learn at Jesus' side!
Earthly cares can never vex me,
Neither trials lay me low;
For when Satan comes to tempt me,
To the secret place I go.

"Would you like to know the sweetness
Of the secret of the Lord?
Go and hide beneath his shadow;
This shall then be your reward;
And whenever you leave the silence
Of that happy meeting place,
You must mind and bear the image
Of the Master in your face."

MERCY.

BY ELDER A. WEEKS.

(Lakeview, Mich.)

"COME now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. "For as the heaven is high above the earth, so great is his mercy toward them that fear him." Ps. 103:11.

Thus the goodness of God is manifest in his free and complete mercy to us. But he cannot save us in sin. It is necessary to confess and forsake our sins. Prov. 28:13. All sin must be put away. The mind must be transformed and renewed by the Spirit of God; and the same mercy that we would have extended to us must exist in our hearts toward others. "And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

If we would enter heaven, we must have the spirit of heaven. God, Christ, and the angels are full of mercy for weak, sinful man. How appropriate, then, that man, who reaps the benefits of so great mercy, should himself be merciful. Strange it is that any who hope in the mercy of a pure and holy God, should be slow to extend the same precious boon to their fellow-sinners. The traps of the enemy are artfully set, and we may soon be sorely in need of mercy ourselves. We should not forget the hole of the pit from whence we were digged, nor refuse to extend the hand of mercy to any that are sunken in the mire and clay of sin.

Says the One who is the embodiment of mercy, and in whom we hope, "Blessed are the merciful; for they shall obtain mercy." Let us look well to our own hearts, then, and see that they are in accord with this heavenly principle.

THE IMPORTANCE OF KNOWING GOD.

BY F. THORPE.

(Oakdale, Cal.)

WE have heard that God is waiting to pour out his Spirit in rich measure, in great abundance upon us. We know from the spirit of prophecy that none will receive the latter rain except those who "reflect the image of Jesus." Now, for what purpose do we expect the Spirit to be given? To prepare us to give the third angel's message as God would have it given, "with a loud voice," and to enable us to endure the fierce ordeal before us. But to understand this fully, let us see why the "former rain" was given. Acts 1:8. "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The former rain gave the disciples power to be witnesses. The latter rain will be for the same purpose. Will God pour out his Spirit upon us to give us character?—No; it will

give us power to be witnesses. Those who received the former rain "reflected the image of Jesus."

What is a witness?—It is one who testifies. What is he supposed to testify?—To what he *knows*, of course. The disciples received power to be witnesses for God. Since a witness testifies as to what he *knows*, surely God did not bestow power to be witnesses upon any who did not *know* him. How could they testify concerning him if they did not know him? The latter rain will be given for the same purpose as the former rain. Will God give power to any of us to be witnesses for him if we do not *know* him?

A witness testifies as to what he *knows*, and as to what *he* knows, not as to what some other person has told him. We receive the latter rain as a special evidence to *others* that we know God. We are sealed as witnesses. What is a seal?—That which confirms or authenticates, a mark, a sign, an outward manifestation. We do not sign a letter to prove to ourselves that we wrote it, but to show to others who is the author of the writing. So God, by the latter rain will seal us, not that *he* may know that we are his, but that the world may know it. "The Lord knoweth them that are his." That is the seal of "the foundation of God." 2 Tim. 2:19. We are living epistles, "known and read of all men," and God, in a glorious hand-writing, signs his name to us, that so the world may see and believe. So by the refreshing we are sealed as witnesses. He will seal us because we know him. He will seal a perfect faith, a "tried" faith, not seal a faith in order to perfect it. He will give us a special fitting up to be witnesses for him. God never sets *his* seal to anything of which he is not the author. And that of which *he* is the maker must be perfect; hence he never sets his seal to anything except that which he has made perfect. Since those only are sealed who know God, we see the great importance of becoming acquainted with him for ourselves.

THE WORK OF THE SPIRIT.

BY W. S. CHAPMAN.

(Wilmington, Del.)

THE "new birth" is not an outward moral reformation, although of course this follows the regeneration. An example of an outwardly moral man can be found in Matt. 19:16-20. The new birth is an inward, spiritual work. 2 Cor. 5:17. It is a new disposition and new abilities. 2 Peter 1:4; Eph. 4:22-24; Rom. 12:2; Col. 3:9, 10. "The new birth consists in having new motives, new tastes, new tendencies. Those who are begotten unto a new life by the Holy Spirit, have become partakers of the divine nature, and in all their habits and practices they will give evidence of their relationship to Christ."

The new birth is a marvelous creative act of God; and it is preceded by a death, not only to a corrupt life, but to the *root* of the inherited evil, sin itself. Rom. 6:6; Ps. 51:5. An actual creative and quickening, or "making alive," act is performed—a new man, spiritual, is created.

This work is miraculous, and is the foundation for good works. It is truly an infusion of new saving principles. The effect of this creation is good works—obedience, righteousness, etc. This effect is called "sanctification," or the process of changing into the image of Christ. "It is through the truth, by the power of the Holy Spirit, that we are to be sanctified—transformed into the likeness of Christ."

Sanctification, then, is the work of the Spirit of God (2 Thess. 2:13); but its work must be preceded by justification. This is the work of Jesus. Justification gives man eternal life; sanctification fits man for it. Therefore, justification not only means pardon, but it changes the relation which the sinner sustains toward God. So salva-

tion means not only pardon, but a return to holiness and communion with God. Matt. 5:8.

The new birth is the beginning of this work of sanctification, and it must be complete *before* Jesus comes. Many are deceiving themselves, by thinking that the character will be transformed at the coming of Christ; but there will be no conversion of heart at his appearing. Our defects of character must here be repented of, and through the grace of Christ we must overcome them while probation lasts. This is the place for fitting up for the family above. The following on this point I find in an article by Mrs. E. G. White:—

"But many of you say, 'How can I help sinning? I have tried to overcome, but I do not make advancement.' You never can in your own strength, you will fail; but help is laid upon One who is mighty. In his strength you may be more than conqueror. You should arise, and say, 'Through the grace of God I will be an overcomer.' Put your will on the side of God's will, and with your eye fixed upon him who is the author and finisher of your faith, you may make straight paths for your feet. When you are tempted, say, 'Jesus is my Saviour; I love him because he has first loved me.' Show that you trust him. As you walk the streets, as you work about your house, you can communicate with your Lord. Lay hold upon him by living faith, and believe the word of God to the letter. Now suppose that you put away all murmuring and complaining, and look to the light. Let us try it for this year and see what kind of year we shall have. When Satan suggests doubt and darkness, begin to sing of the matchless love of Jesus, ask God to help you to place your thoughts upon Jesus, and Satan cannot control your mind. Let us put away all commonness, and become lights to the world. Let your words be as choice silver; and wherever you go, those around you will realize that a precious influence goes with you. The light and love and power of God will rest upon you. Determine that through Jesus you will elevate the soul above all that is low and earthly, and let your conversation be full of hope and courage in the Lord. Say, 'I will be free, I am free;' and when Satan tells you that you are a sinner, tell him that you know it; but Jesus said, 'I am not come to call the righteous, but sinners to repentance.'"

"MY SAVIOUR, AS THOU WILT."

BY ANNA AGEE.

"COMMIT thy way unto the Lord; trust also in him; and he shall bring it to pass" (Ps. 37:5); and, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." Verse 4. For, if we delight in the Lord, and commit our way unto him, we shall have the same Spirit which actuated Jesus when he prayed, "Nevertheless, not *my* will, but *thine*, be done." So we will willingly accept, with meekness and submission, to whatever the Lord has for us, whether it be our original heart-desires or not. He may see that what we most earnestly long for and think would make us happiest and most useful, or would be for our best interests, would bring us just the opposite, so he gives us that which is truly best instead, though it may cost a real struggle to submit to the exchange. But he says: "What I do thou knowest not *now*; but thou shalt know hereafter." John 13:7.

How much of real joy and comfort could we have would we but bring everything thus to the feet of Jesus! And how close it would draw us to him; how dear would be the friendship between the Saviour and his child! our every wish told to him and trusted to him, to be carried out or not, believing that in tenderest, truest love, he guides and controls everything with but one purpose in view,—the good of those whom he

has created. Is it not said, "*All things are for your sakes*"? Though we may have the bitter draught to drink, as had Jesus, it will be sweetened by the knowledge of the sympathy and approval of him who is the very best friend we have.

"My Saviour, as thou wilt!
O may thy will be mine!
Into thy hand of love
I would my *all* resign;
Through sorrow, or through joy,
Conduct me as thine own,
And help me still to say,
'My Lord, thy will be done.'

"My Saviour, as thou wilt!
All shall be well for me;
Each changing future scene
I gladly trust with thee."

CIVIL AND RELIGIOUS LIBERTY.

BY JOSEPH DOAN.

(Leutz, Mich.)

A GREAT many good people have very erroneous ideas of what constitutes civil and religious liberty, and ignorance on these vital grounds is extremely dangerous to the retention of these rights. In the language of the Declaration of Independence, All men are created equal and endowed by their Creator with certain inalienable rights, etc. What rights does the individual possess that cannot rightfully be taken from him? There are natural rights, or those that inhere in the individual by virtue of his existence, among which may be mentioned the intellectual rights, and the right of acting as an individual for his own comfort or happiness, provided he does not conflict with any other person acting for the same purpose. Civil rights are those that appertain to man in consequence of his being a member of society. Every function of civil law is based upon some natural right, pre-existing in the individual, but whose individual power is not sufficient in himself to protect this right. Hence he commits those rights into the common stock of society in which the power to protect is deficient in the individual; viz., that of security and protection. The natural rights which he maintains are those rights in which the power to execute is as perfect in the individual as in society. Consequently religion and all its attendant rights he retains. From this brief outline I deduce the following:—

1. Every civil right grows out of some natural right or is a natural right exchanged.
2. The civil power is made up of those natural rights of individuals in which the power to execute is deficient; and it is from this accumulated power that he draws whenever he demands protection.
3. The accumulated power of individuals which has been delegated by the individual members of society, cannot rightfully be used to invade those natural rights retained by the individual.

Every individual has the right of studying God from nature and revelation, and of forming his own creed and of practicing the same, because he has never surrendered to society the right to interpret the Scriptures for him, neither does he lack the power to execute his belief, or at least what he lacks cannot be supplied by society. But being unable to protect himself in the exercise of his religious belief, he merely contributes to the common stock of society his power to protect others in the exercise of their religious belief, with the understanding that he shall be entitled to draw from this common power for his own protection when needed. But in no instance does the individual surrender his right to think and act in matters pertaining to his religion. And whenever this accumulated power is used to invade the natural rights of the individual by preventing him from doing anything that does not interfere with any other person doing the same, or is used to compel him to do any act

which conflicts with his religious belief, or in any manner abridges any of those natural rights retained by him, it is tyranny. All civil governments derive their power from the governed. That is, it is the power which has been contributed by the individuals for the purpose of protection. And any government that uses this power against any individual to deny or abridge his religious rights, is not a Christian government, whether the highest tribunal of that nation decides it to be so or not. Let those who think this is a Christian government, harmonize the fact that individuals are retained in prisons, not for interfering with any other individual in the exercise of his retained rights, but for exercising their own God-given right, with the words of our Saviour, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

SIN AND ITS REMEDY.

BY S. O. JAMES.

(Milford, Iowa.)

WHENEVER we consent in our minds to sin, we consent to have our hearts hardened, our consciences seared, our sensibilities benumbed, our souls separated from a pure and lovely God, and our happiness destroyed; yea, more than this, with the example of our first parents and a lost world before us, we consent to the cruel murder of God's dear Son. Sin is the same hateful thing in every age, it is the transgression of the law; and it appears even more repulsive in the Christian than in the worldling. It destroys his faith, diminishes his strength, grieves from his heart the Holy Spirit, and leaves his soul empty, barren, and desolate.

But "if any man sin, we have an advocate with the Father." And as there is nothing sadder than the fact of sin, so there is no truth more pleasing, more blessedly welcome, more intensely happyfying than that there is a fountain opened for uncleanness. Christ's unparalleled kindness wins us away from perishing bubbles. We hate sin, for we are tired of its withering, blighting influence, and we long to see that dear One who gave his life to save us from it. We hate vanity and lies, and we thirst for the living God.

NATURAL WEALTH OF COREA.

COREA is one of the Asiatic countries believed until within comparatively recent time to be as sterile as its people are inert and thriftless. Even with no energy among its inhabitants, the annual output of gold in Corea is one third greater than that of Japan. Mines worked ages ago have been closed for centuries, like sealed tombs. The little gold and silver mining allowed is under strict government surveillance. Prospecting and exploring, even simple digging, are absolutely forbidden, under the death penalty. So abundant is gold-dust, however, even along the river margins, that some traffic is carried on in it, largely of the nature of smuggling. Gold abounds in quartz also, and the richest mines are in the regions contiguous to China, which the Chinese authorities well know. Since the war began, Japan has forbidden the exportation of coal. Her manufacturers and founders would eagerly approve any measures, even of war, to secure control of the coal beds of Corea. There are copper mines, also zinc, sulphur, arsenic, lead, tin, and quicksilver. These are most abundant toward the Russian frontier. No wonder that Russia has already intimated that, no matter what the outcome of the contest between China and Japan, she will not permit the territorial boundaries of Corea to be altered, nor her political independence to be abridged. Russia has her own plans concerning Corea.—*Selected.*

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.

MATTHEW 11: 28-30.

BY MRS. S. L. STOUT.
(Mackinaw, Ill.)

TAKE the Saviour's yoke upon you,
It was surely made for two;
All alone upon thy shoulders
It will tire and weary you.

Yoked with him, all cares are lying
Upon shoulders true and strong;
Hear the blessed Master crying,—
"All ye heavy-laden, come;

"Take my yoke that grows so easy;
Learn of me, my way is best;
Meekness, lowliness, I'll teach thee,
And in me your souls shall rest "

Sweet the labor, light the burden,
That is borne for Jesus' sake;
Promise, that makes sure the guerdon,
Naught on earth has power to break.

TRAINING THE APPETITE.

BY MRS. E. E. KELLOGG.
(Concluded.)

Not only the frequency of meals and the amount of food must be considered, but also the character of the food used is a matter of the greatest importance, particularly in the early years of childhood. No solid food or table feeding of any kind should be given to a child until it has the larger share of its first teeth. Even then it must not be supposed that because a child has acquired its teeth it may partake of all kinds of food with impunity. It is quite customary for mothers to permit their little ones to be treated to bits of everything upon the bill of fare, apparently looking upon them as miniature grown people, with digestive ability equal to persons of mature growth, but simply lacking in stomach capacity to dispose of as much food as their elders. The digestive apparatus of a child differs so greatly from that of an adult, in its anatomical structure and in the character and amount of the digestive fluids, that it is by no means proper to allow a child to eat all kinds of wholesome food which a healthy adult stomach can consume with impunity, to say nothing of the rich, highly-seasoned viands, sweetmeats, and epicurean dishes which seldom fail to form some part of the bill of fare. It is true, many children are endowed with so much constitutional vigor that they do live, and for a time seemingly thrive, notwithstanding dietetic errors; but the integrity of the digestive organs is liable to be so greatly impaired that disease results sooner or later in life; and the child's appetite, from having been so continually catered to, will have become his ruler. We must satisfy the appetite without pampering it; we must nourish our children's bodies without indulging "the lusts of the flesh;" we must make our ordinary diet so healthful and palatable that it will be satisfying and create no desire for that which is unwholesome. Children are not likely to crave unsuitable foods unless a taste for such articles has been developed by indulgence in them.

From the time solid food is permissible, to the age of three, sterilized whole milk, entire wheat bread, and such of the grain preparations as contain an abundance of gluten, with easily-digested fruits, both raw and cooked, undoubtedly form the best dietary. From three to six years the same simple regimen with the addition of the legumes prepared without the skins or in a soup, macaroni, and a few of the most easily-digested vegetables, will be all sufficient. It is especially important that a dietary for children should contain an abundance of nitrogenous

material. It is needed not only for tissue repair but must be on deposit for the purpose of growth, since it is the bone- and muscle-forming element of food.

Of all foods the seeds and cereals possess this element the most abundantly, and for that reason they should be given great prominence in the children's dietary. The cereals are also among the most universal foods, and when well prepared, are palatable and easy of digestion. While other foods may and should be used, let a cereal food, rich in gluten, form the foundation upon which the meal is based.

Mothers frequently say, "My children do not like the grains." This is apt to be true with children who have been accustomed to more strongly flavored foods, but a taste for grains may be easily cultivated. It is a matter which lies largely in the mother's power. Children may be made to turn in almost any direction when the tide of opinion is strong enough in that direction. If the atmosphere of the home table is one of approval of these foods, the children will seldom fail to approve them, and if properly prepared, they will generally relish them. If the mother herself understands how to cook the grains properly and to serve an appetizing variety of such foods, her difficulty in getting her children to relish them will be greatly lessened. And not only must she know how to cook them, but likewise how to serve them; for this is a most important point. It is not necessary that they be served with a deluge of cream and sugar, molasses, or other sweets; indeed it will be far better if the sweets are wholly dispensed with. They are not needed to increase the alimentary value. The starch which constitutes a large proportion of the food elements of most grains must itself be converted into sugar by the digestive processes before assimilation; hence the addition of cane sugar only increases the burden of the digestive organs for the pleasure of the palate. The continued use of sugar on grains has a tendency to cloy the appetite, just as the constant use of cake or sweetened bread in the place of ordinary bread would do. If, however, the sugar be dispensed with, and they be served simply with a dressing of cream or milk, or what we consider even more preferable, a dressing of fruit sauce or fruit juice, such as grape, raspberry, strawberry, apple, or lemon, there are few children, who, after a short trial, would not come greatly to relish the grains as a staple article of diet.

Care must be observed also that these foods are properly eaten. Because they are softened by the process of cooking, and on this account do not require masticating to divide them, people are apt to swallow them without retaining in the mouth sufficiently long for proper insalivation. It must be borne in mind that the grains are largely composed of starch and that starch must be well mixed with the saliva, or the first process of digestion will be imperfect, and the starch, which for this reason remains undigested in the stomach, is liable to undergo fermentation and particularly so if sugar be served with the grain.

We are such creatures of habit that some things are more easily accomplished if made a necessity, and hence the use of some hard food in connection with the grains will greatly aid the children; yes, and the grown people, too, in retaining the food in the mouth until thoroughly insalivated. Whole-wheat wafers nicely toasted, water crisps, sticks or rolls made of graham flour, are excellent for this purpose. Break them in small pieces over each individual dish before pouring on the dressing. In this way a morsel of the hard food may be taken with each spoonful of the grain, and the combination thus secured is most pleasing.

It was through temptation to indulgence in appetite that our first parents fell, and Satan is well aware that this is still mankind's most vulnerable point. How important, then, that mothers make every effort to fortify their children against his wiles, by establishing habits of eat-

ing and drinking controlled by the real needs of life, taking every possible precaution not to emphasize the love of appetite, striving thus, while teaching them to do right, to make it as difficult as possible for them to do wrong.

"KEEP OFF THE GRASS."

WE have all shrugged the shoulders at the peremptory order to "keep off the grass," when we had not the slightest intention of trespassing. Sometimes it becomes even more impudent. "Keep off the grass. This means you." That is, it means the man who is peaceably following the middle of the walk, and who deserves no such insult. We have also seen boards which informed the passer-by that the lawn was public property, and he was politely asked to help to preserve his own interests.

These boards represent men. Some men see an enemy in every one they meet. Some ministers are always punching and listing a foe. Some people's writings bristle with "thou shalt not's," with condemnations and criticisms aimed at "you" (the reader). It may be that the reader is not the one aimed at, but he has to take it. Saint and sinner are scored alike, while the writer, generally a beginner, fires his volleys of censure at the universal "you." He is not even magnanimous enough to say "we."

The true shepherd goes before his sheep and does not cry, "Shoo there!" To induce bad boys to run over a lawn, one needs only to order them to keep off. Right-minded people will keep the right way if it is pointed out; and an attractive representation of the truth is better for the evil-disposed than a disagreeable allusion to the wrong way.

People, even children, love to have their good motives encouraged. Parents often make the great mistake represented by the warning-boards. They continually keep the minds of their children upon their evil tendencies by reminding them of them a hundred times a day.

To feed a child on bitterness, only embitters his views of life, it embitters his own soul. Feed him on sweetness and nobility, and he learns to avoid the bitter. It is a delicate work wisely to control other people's lives. We never can do it successfully except by drinking in of the loving Spirit of Jesus and breathing it out in tender invitations, encouraging assurances, and faithful admonitions. "And I," said the Master, "if I be lifted up, will draw all men unto me."

G. C. T.

"THY WILL BE DONE."

BY MRS. E. R. GRANDALL.
(Athol, Mass.)

DOUBTLESS in the lives of most if not all true Christians, there are times when it seems that the limit of endurance has been reached; when the sky of life is clouded, and the sunshine of God's presence seems taken away, when the trials and crosses of every-day life are more than can be borne; then the heart cries for deliverance from trials and temptations, and that the way may be made smooth and pleasant. Rather, Christian, pray for grace to bear the trials, and strength to resist the temptations. When pleading for deliverance from trials, remember Christ in Gethsemane and forget not to add, "Nevertheless, not my will, but thine, be done."

Peter and John, when threatened by the rulers, prayed not to be delivered from persecution, but that they might with "all boldness" speak the word.

Trials are for the perfecting of Christian character, and a crown of life is promised to those who endure temptation. It is a blessed experience when the follower of Christ can truly say from the heart, "Thy will be done." The rich blessing of God comes into the soul, and who

can estimate its value? It more than makes up for all the trials of this life.

"Thy will be done! I will not fear
The fate provided by thy love;
Though clouds and darkness shroud me here,
I know that all is bright above.

"Father, forgive the heart that clings,
Thus trembling, to the things of time;
And bid my soul, on angel wings
Ascend into a purer clime.

"There shall no doubts disturb its trust,
No sorrows dim celestial love;
But these afflictions of the dust,
Like shadows of the night, remove."

SCIENCE IN THE KITCHEN.

BY MRS. D. A. FITCH.
(Sanitarium Cooking School.)

NEITHER in this land nor in others are kitchens regulated upon scientific principles. Much of the work even outside of cooking is done in a haphazard way, "just to get along." Utensils and material are "tucked" away to get them out of sight, without regard to the convenience of the future. "No place for anything, and nothing in proper place," is practically the motto.

But there is even a worse trouble, one which causes many grievous annoyances in the building designed of God to be the temple of the Holy Spirit. The average cook furnishes the family with the food demanded by a capricious appetite, or what happens to be in the house. No thought is given to the real needs of the system or the nature of the food. She knows little and perhaps cares less whether on the bill of fare are articles which contain the elements of growth and repair, or whether all she provides will simply supply heat and force. We might speak of an average meal: Potatoes, white bread, butter, fat meat, apple sauce, corn-starch pudding, and pie. Now all these are sadly lacking in that most essential food element, nitrogenous material. Most of them are good foods when combined with those which will supply the lacking elements. Of these we would name peas, beans, and lentils. The grains contain much of the nitrogenous elements, but do not serve to equalize an otherwise carbonaceous meal; for they contain the requisite amount of the carbonaceous, too, and may, therefore, most of them be called perfect foods in themselves. Particularly is this true of wheat and entire-wheat products.

This lack of knowledge leads to the use of some objectionable foods from which to gain the strength we need. Perhaps flesh is most commonly made this substitute. It is true that lean flesh does contain the strength-giving element we need; but it is just as true that the same element in greater abundance may be obtained from the same source from which the cattle get it, and thus obviate the danger of taking in the diseases to which they are subject, and which are likely to be communicated to the eater of their flesh.

Much more might be said of the importance of having a good understanding of our bodies and the foods by which they are nourished. "To keep the body in a healthy condition, in order that all parts of the living machinery may act harmoniously, should be a study of our life."

As an aid to those who have not had opportunity or facilities for gaining the requisite scientific knowledge needed, we would suggest a perusal of the cook book, "Science in the Kitchen," which is a most excellent text-book on all food subjects. It is highly appreciated by those who know it best, and if not by all, it is because they have failed to study it, or the conscience has not been aroused on these points. Some who are using the recipes and like them, would gain much more help if the instruction given in coarse print were thoroughly studied. Some have supposed that food cooked as therein directed would be much more expensive; but it is a

demonstrated fact that a family using bountifully of the most expensive foods spoken of, could only reach the sum of from eight to eleven cents a meal for each person.

An imaginary objection is found in the common use of cream, which is, it is stated, expensive and difficult to obtain. It is cheaper than butter and other fats. Read a paragraph on page 23 of the introduction to the book, and you will be surprised that you have not used your book more and enjoyed the palatable foods it instructs you to make. My experience is that there are few recipes calling for cream where good whole milk will not answer the purpose if all other details are thoroughly attended to. In the majority of recipes where it is suggested as seasoning for soups and similar dishes, its use is left optional with the consumer, and it may be stated that such dishes to an unvitiated taste are excellent without the addition of cream.

It is also thought by some that too much time is required for cooking. The fact is that it is real economy to get the most possible good out of the food we cook and eat. Which is better, to use food in a really underdone condition or begin your preparation for a meal awhile earlier than is your wont, and thus promote good digestion and its train of happy consequences? Then away with the excuse that if we follow the new book, it takes too much time and fuel. Do not let us eat semi-raw foods until we are obliged to. Try prolonged cooking of breads and grains, and see if they are not more palatable as well as more easy of digestion.

If it be desirable to save time and labor, take heed to the Testimonies when they say that three or four kinds are sufficient at each meal.

THE LITTLE ONES.

SOMETIMES we expect too much of the children when they become members of the church. We should not measure their spiritual capacities by our own any more than we should measure their strength by our strength. It required years of experience and discipline in the church to acquire the abilities that we now possess, and we ought not to insist upon children increasing in spiritual growth any faster than ourselves.

Children are the lambs of the flock. During the last few years many of them have united with the church. This they have done in full faith and childish simplicity. Their little hearts are tender, and being in every way pliable, they are capable of development.

But while they are children, we must expect them to act like children. We cannot insist upon their putting away childish ways until they become men and women. They must be taught to abstain from evil, and do to that only which will be for their spiritual, mental, and physical good. When Paul was a child, he acted and thought as a child, and did not put away his childish ways and things till he became a man. It will be just as natural for the little sister to think of her dolls and other playthings after baptism as before. After becoming a member of the church the boy will still love his ball, his dog, and his fishing-rod. Nature made the children to play as well as it made the lambs to frisk and enjoy their innocent sport on the sunny hillside. The Great Shepherd of our souls doubtless enjoys the innocent plays of the children who have openly confessed his name and promised to spend their lives in his flock here below.

We must take these babes in Christ and develop them for usefulness. We must remember that they are children, and adapt our expectations, requirements, instructions, and parts of the services to their comprehension and wants. There should be more simplicity about our preaching; for the lambs stand in need of food as well as the older sheep. Some of our songs and hymns should be such as children can take part in and understand.—*Gospel Messenger.*

The Mission Field.

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

NOTES FROM OUR MISSION FIELDS.

OUR work in foreign lands is onward, and from every quarter come encouraging reports of the progress of the message. From recent letters received at the office of the foreign mission secretary, the following items are extracted:—

CENTRAL AMERICA.

Brother F. J. Hutchins, who has just begun work at Balize, British Honduras, writes, Aug. 30: "I wrote you one week ago that we would pitch our tent in this place, but we have altered our plans, and rented the lower story of a large house in which we shall hold our meetings. The hall, with two large rooms adjoining, will cost us only \$15 a month. The building is known as the 'Old Colonial Hall,' and is a place where the people have been in the habit of assembling. We have the hall seated and almost ready for meetings, and shall have it already by to-morrow." Brother Hutchins reports that the school at Bonacca has a membership of thirty-six, and that sister Miller is giving music lessons to twenty pupils.

WEST INDIES.

From Bridgetown, Barbadoes, comes the following from brother E. N. Rogers, the elder of the church in that place: "We were very glad to receive your last letter. We were greatly disappointed in not seeing the minister we had hoped would come, but we are not discouraged; for we know the Lord is with us. Though trials may be sore, he knows how to heal. We are glad to know the work is going forward. May the third angel soon accomplish his work; then strife and commotion will cease. Our canvassing brethren have been a great source of help to us. Some of the most influential persons in the town have been brought in by their instrumentality. You can see how the Lord is going before, and working for his own glory. 'No flesh shall glory in his presence.' To him be all the glory. Our little company numbers about thirty at present, but we hope soon to see a strong church in Bridgetown. There is no excitement, but the Lord is working on the hearts of the people. There is much inquiry as to what the things which are now taking place in the world mean. If there was ever a time when we need your prayers, it is now. O pray for the church here, and by so doing hold up our hands in the Lord."

AUSTRALASIA.

In a letter to the Board, June 10, Elder W. C. White sums up the interest manifested in the various parts of that country as follows: "Since writing you last we have had good letters and cheering reports from New Zealand. Elder Wilson's recent trip to the north has encouraged him and the Conference. Twenty-six were baptized, a few in a place, and all were strengthened. The churches have been stirred up to work for the *Bible Echo*, and now there are 1000 copies going to that field. The work in and about Melbourne moves forward amid difficulties. The most bitter and persistent opposition is brought to bear against our work. In Williams-town we look for the organization of a healthy church of twenty-five members. In Hawthorne there are about twenty new Sabbath-keepers, who with fifteen or more who formerly worshiped at North Fitzroy, will make quite a little church. There are over fifty in the Sabbath-school. In Brighton there are about twenty new Sabbath-keepers. In Prahran the congregation is growing. Some have just taken their stand for the truth. In North Fitzroy the hall is full. Eight or ten have joined the church since camp-meeting. Quite a stir has been raised in New South Wales by the arrest of the Firth brothers for clearing land on Sunday. Elder

Daniells has held three successful meetings in the Paramatta town-hall. The Adelaide church in South Australia keeps in a cheerful and healthy condition by the labors of its officers, with an occasional visit from the ministers. The little company in Launceston, Tasmania, has grown to ten. Here is a most promising field that has been open for a year, but we have no one to send. There is considerable growth in western Australia, and this seems to be a favorable time to work there. Our canvassers are having good success, and ministerial labor should soon follow." F. M. WILCOX.

NEW ZEALAND.

SINCE the last report to the REVIEW from this field, I have held meetings with the churches in Napier, Hastings, and Ormondville.

I spent nearly four weeks in Napier, holding a few meetings, visiting from house to house, and laboring to strengthen the brethren and sisters. An election of officers was held, and business relating to the church and church property was attended to. The Lord has blessed the labor to the good of the church, and a spirit of love and harmony has come in to a greater extent than has existed for some time. Encouraging missionary meetings were held, and three persons were baptized, and united with the church. Many were encouraged to see Dr. Caro, the husband of sister Caro, giving his heart to God, and testifying in social meetings. Two other persons made a start; neither of them had made a profession of religion before, but they both appear happy in the Lord's service.

At Hastings we found the little church we had organized there nearly a year ago, working in harmony and love as far as we could see, and of good courage in the Lord. There was some sickness there at the time, so all could not attend the meetings, but we visited the members and prayed with them at their homes. They are greatly in need of a house of worship, as they are compelled through lack of means to meet in private houses.

While at Hastings we got 2000 copies of our first Maori tract printed. It is a tract entitled, "The Curse of the Liquor Traffic," by Mrs. E. G. White. We hope soon to have tracts printed in the Maori language treating on "The Sabbath," "Coming of the Lord," and "Christian Life."

From Hastings we went to Ormondville, where we spent considerable time with the church, righting some matters and arousing the brethren and sisters to new spiritual life and encouraging them to engage more actively in the work. One was disfellowshipped for deception and fraud practiced upon the brethren. Others expressed a desire to start in the Christian life whom we hope to see accept fully all the truth and fill places in the church. Brother Steed is laboring at Palmerston North, where he has succeeded, by the blessing of God, in arousing an interest in the face of bitter prejudice and opposition.

I am now on a short trip to Sydney and Melbourne in the interest of the work. I am well and of good courage in the cause of our Redeemer.

The work is moving slowly in New Zealand, and another laborer is needed to assist in carrying the work into the cities of the South Island, which have not yet been entered. I trust that one may soon be sent us by the General Conference Committee. The work is onward here in the colonies, but is much crippled for lack of means with which to do what needs to be done.

I have just seen the new school site, and it has many points of excellence that none of our other schools or colleges ever had, in pleasant surroundings, fine streams, excellent climate, quiet situation, and natural beauty of scenery.

Sydney, Aug. 2.

G. T. WILSON.

Special Attention.

A NEW AMERICAN NATION.

For some time there have been rumors to the effect that the various independent republics of Central America were discussing the project of a union, or confederation, of States into one general government, like that of the United States. This is a revival of a former union which once existed from 1823 to 1839. Now it is claimed that the Central American States are again to be united into one central government. The States thus confederating are Guatemala, Nicaragua, San Salvador, and Honduras. The republic of Costa Rica is the only one of the Central American republics that holds off from joining the union, but as she occupies the extreme southern portion of the country, next to the peninsula, the compactness of the territory of the new nation will not be affected thereby. There is also a probability that at some future time Costa Rica will join the union; and if her people are able to discover that those who have formed the union are reaping substantial advantages thereby, her union with the others will not long be delayed. A general congress of the four States has met at Managua, the capital of Nicaragua. It is believed that this union will prevent revolutions, which are so frequent in all Central American and South American countries. Protection from the encroachments of Great Britain, whose operations on the Nicaraguan coast are regarded as a menace to the liberty of that country, is probably one reason for the union.

The new nation will have a territory of 152,893 square miles, with a population of 2,438,789. If Costa Rica shall join the union, the country will be richer by 21,495 square miles, and the population will be increased by 175,000.

The resources of Central America are practically unlimited. It is so mountainous that it has every variety of climate, valleys of tropical vegetation, elevated plateaus upon which grow all the fruits and grains of the temperate zone, and higher are mountains of perpetual snow. The mineral wealth is also great, and at present scarcely touched. A stable government and full religious and civil liberty would make Central America a desirable country for emigrants.

M. E. K.

FLOOD AND FIRE.

WITHIN the last few days dreadful devastations by both these elements have taken place in this country, each caused by opposite natural conditions. In Texas there has been an abundance of rain, and the swollen streams, augmented, if we may believe reports, by large volumes of water which gushed from the bowels of the earth through crevasses made by an earthquake, have broken their bounds. The loss of property has been incalculable. An area of country about 300 by 400 miles was covered with water to a depth of from two to ten feet. The number of lives lost we have not seen definitely stated, but is estimated to have been very great.

While these scenes of destruction were occurring in one State, in a dozen others the scarcity of rain was causing destitution and destruction by fire. For weeks crops and all vegetation have been withering, and later the trees have felt the dearth and shed showers of dry, shriveled leaves. In the vast forests and swamps in north-

ern Michigan, Wisconsin, and Minnesota where resinous timbers abound, forest fires have raged for many days. The grass, usually fresh and green at this season, was parched to tinder, ready to ignite a conflagration from a spark. The entire northwest has been enveloped in smoke. On the Great Lakes the obscuration has caused numerous wrecks and strandings of vessels.

In the districts mentioned many villages have been swept away—in Minnesota six and in Wisconsin even more. Hinckley, a town of 1200 people, was totally exterminated except a round-house and water-tank, and over 400 persons were burned to death in the town and vicinity.

The terrible Peshtigo fires of 1871 have been outrivaled in the past month. The loss of property reaches millions. The loss of life is as yet unknown, but estimated at nearly a thousand persons. The tales of horror and suffering surpass imagination in their realities.

The tottering steps of worn-out nature plainly appear when we witness such scenes of calamity from opposite causes transpiring simultaneously in the same country.

G. C. T.

ROMAN RELICS.

It will be remembered by the reader that at the time of the late Chicago Fair, many articles were sent to the exhibition from the Vatican treasures. They were loaned to the Fair authorities, the United States, meanwhile, guaranteeing their safe return to the Vatican. They have not yet been returned, but are at the present time stored in a vault of the State Department at Washington, awaiting a favorable time for shipment. The Catholic papers, and the other papers which play second fiddle to them, are much exercised over the matter, and they are filling Secretary Gresham's ears with complaints of bad faith in the matter. Mr. Gresham replies that the government has not at the present time a vessel at liberty for this service. This it appears is occasioned by the war in the East, and the unsettled state of affairs in South America, which have required the attention of our ships of war. But the secretary has given directions for a gunboat to take these relics in charge and convey them to Naples. This, however, is not satisfactory to the Catholics. They express a fear that the articles will be "left upon the wharf." They also refer to the fact that the Quirinal and the Vatican are not on the best of terms, and that it will not be safe to leave the relics in the custody of the Italian police. An article in the New York *Sun* upon this subject concludes as follows:—

"Surely, the least that Secretary Herbert can do in the case is to give orders that they shall be conveyed to Rome under a proper escort, and delivered safely to the Vatican. The escort ought to receive directions from the President to present to the pope the grateful thanks of the American government, and to offer him a humble apology for failing to respect the stipulations which were entered into by Mr. Cleveland's predecessor, under the authority of Congress."

The above is a good illustration of the Jesuitical scheming that is constantly going on in this country. If the government can be induced in some way to make a "humble apology" to the pope, what a grand success it would be! A few years later this act could be referred to as a *proof* that this was a governmental acknowledgment of the supremacy of the pope, and that the United States is a Catholic Christian nation! The history of the Roman Catholic Church abounds with such instances of wily scheming, and many times their efforts have been crowned

with success. Washington once declared, in reference to the conduct of the American armies against their enemies, that, "Eternal vigilance is the price of safety." This is also true in regard to the safety of our country from the yoke of Rome; but it is greatly to be feared that the chains are already forged that will bind us to the wheels of Rome's chariot.

M. E. K.

EXECUTION WITHOUT TRIAL.

THE practice of lynching negroes for crimes which they are supposed to have committed, of murdering them by cruel and shocking methods without even a show of trial or investigation, is one which has been allowed to become altogether too prevalent. The dreadful details of shooting, hanging, and even burning alive of uncondemned and defenseless men are barbarous and fiendish. But it goes on without check or hindrance in the midst of a country which poses before the world as the great leader in the march of progress, in liberty, equality, and civilization.

The fearful story has been borne to England by a colored woman who labored earnestly to raise in our sister nation a sentiment which would effectually protest against the wrongs that are suffered by her race. There is no doubt but that there are brutal negroes and brutal whites, but the law was established to deal with such. If it is not efficient, let it be improved. If the ministration is defective, let that be remedied; but let law prevail.

A recent case in Tennessee furnishes an illustration of what this terrible work is leading to. Six negroes were arrested, charged with arson. On their way to trial the wagon containing the prisoners was fired upon, and all six of the men were riddled with bullets. And there is strong evidence that the arresting officer and the man owning and driving the team were in collusion with those who did the shooting. The negroes were arrested on suspicion, but were cruelly murdered without trial or even a preliminary examination. Innocent or guilty, they were shot to death without a moment's warning. Such deeds of darkness belong only to the realms of anarchy or to Satan's kingdom. From every right-minded citizen they call for unstinted condemnation.

G. C. T.

SCRIPTURAL BAPTISM.

DR. WITHROW, who writes the Sunday-school lesson notes for the *Interior* (Presbyterian), lately in one of his notes acknowledges that Jesus was immersed. This is no more than it would be to allow that John the Baptist was the forerunner of Christ, Paul was the apostle to the Gentiles, or any other fact or facts; but immediately many Presbyterian hands are lifted in horror, and two earnest brethren write to the *Interior*, protesting against such heresy. Both writers refer to various publications (neither of them refers to the Bible) which demonstrate that there is "no immersion in the Bible." One declares that all pictures of Christ's baptism represent him as standing when baptized! as though these pictures could be put in as evidence. To cap the climax, one of these writers says that a certain book, to which he has referred, proves that Paul was baptized standing! Not being able to recall any description of the baptism of Paul, we turned to the record (Acts 9:18) and read: "And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and

arose, and was baptized." Well, well; and this is the proof for standing and pouring baptism! It does not say he arose to be baptized, but, "He arose and was baptized," two entirely distinct actions, each without any particular reference to the other, only as one naturally preceded the other. If we should read of a man that he arose and went to dinner, would we conclude that he ate his dinner standing? or that he arose and went to the place of dinner, and then partook of the meal in the usual manner? The eunuch must have arisen from his seat in the chariot, before he was baptized, but he did not arise to be baptized standing, but that he might go "down into the water." So Paul must necessarily arise to go to the place of baptism.

M. E. K.

NEW CURE FOR DIPHTHERIA.

DOCTOR KOCH, of Germany, who a few years since excited the hopes of the world with his proposed consumption cure, again comes forward with a remedy for diphtheria. This remedy, like the other, is a discovery in the realm of bacteriology, and has already gained ardent friends in several prominent scientists and practitioners. Its efficacy is confirmed by Professor Virchow and other German specialists. Dr. Edson of the New York Board of Health is also thoroughly convinced that the cure is all that is claimed for it. He asks for an appropriation to manufacture the lymph for inoculation. Dr. Briggs, of New York, reports that of 250 cases treated by the new method, 100 per cent of those treated on the first day recovered; of those treated on the second day, 97 per cent recovered.

Should the discovery lead to an effectual cure of this dread malady, it will be a boon to humanity.

G. C. T.

A DIPLOMATIC VICTORY.

FRENCH diplomacy has defeated England's plans for a buffer state between the respective spheres of the two countries in Africa. The object of the recent convention between England and King Leopold, of Belgium, as head of the Congo state, was to fix the limits of this neutral area and make its neutrality permanent. Incidentally England grabbed a stretch of territory along the Upper Nile, and established a British highway from the Mediterranean to the Cape of Good Hope. With this last feature of the convention Germany was so much dissatisfied that it was finally abandoned, and now France has succeeded in overturning the remainder of the convention and destroying the buffer-state project completely. It is a shrewd as well as an important diplomatic move for France, for it restores French prestige in the disputed region and adds valuable territory to the French possessions. The new French Congo treaty gives France substantially all that part of the Soudan which England recently bargained for, and fixes the boundaries of the French sphere and the Congo state practically where France has all along claimed they should be.

The land along the waters of the Mobangi River, which is the largest tributary of the Congo, has long been in dispute between these two claimants, and recently a strong French force was sent to occupy it. The new treaty gives all this rich area to France, and fixes the boundary along the Mobangi and the Welle rivers. The country that France thus gains is some of the richest in Africa. It was first explored by Schweinfurth,

who described it with enthusiasm, and spoke of its inhabitants as among the most intelligent and bravest of the African tribes, although they are cannibals. Taken in connection with the recent exchange of territory with Liberia, this gift from the Congo state opens the way to a probable realization of the French ambition, which is a French sphere from Algiers to Central Africa, and comprising a broad belt from the Atlantic to the Nile. France and England are to be close neighbors in Africa, therefore, with the consequent clashing of interests which the English plan of a buffer state would have prevented. The consequences of this close neighborhood cannot be foretold, but there are obvious possibilities that they may be unpleasant to both nations.—*Springfield Republican*.

CHINESE VIEW OF THE PLAGUE.

THE plague "Black Death" appears to have run its course in Canton and Hong-Kong, where European and American science and physicians have opposed to it a strong barrier. But, repelled in this direction, it has started toward the interior of China, where everything is favorable for its advancement. That our readers may have some idea of the methods used in China to prevent the spread of such diseases, we submit the following, which lately appeared in the *Daily News* of Shanghai, China:—

"The Empress-Dowager, jealous of the welfare of the people, keeps constantly burning in her palace eighteen lamps, which represent the eighteen provinces of China. . . . Not long ago one of the lamps, though it received precisely the same attention as all the others, was burning very badly, and the empress sent for the chief imperial astronomer, to learn the reason. The chief astronomer, having carefully considered the matter and consulted the archives, told the empress that the lamp which was burning so badly represented the province of Canton, which was about to be afflicted with a serious epidemic, and the god of pestilence had determined to take off eight tenths of the people. The empress was very much concerned at being told this, and asked the chief astronomer how such a dreadful doom might be averted from eight tenths of her people in the province. The chief astronomer said that the god might perhaps be moved with prayer and offerings, and everything was done to placate him, by the Empress-Dowager's orders. After this, the chief astronomer was asked what success had been achieved, and after much consideration and consultation, he replied that the god of pestilence had consented to compromise—but this was absolutely the best that he could do—for four tenths human beings and four tenths rats. Thus the frightful mortality of rats and human beings at Canton, this spring, is explained."

M. E. K.

RUSSIA'S GROWING NAVAL POWER.

ACCORDING to the latest official statement, the Russian volunteer fleet in the Black Sea consists of nine large ironclads of from 5000 to 9500 tons and from 1650 to 10,000 horse-power. The *Kolnische* hears that the Russian government is actively furthering the scheme for a large naval dockyard at Sebastopol, and for making that port a naval station, the growth of the Black Sea fleet having been so rapid during the last few years that the docks of Nikolaiev are no longer adequate. The new dockyards at Sebastopol are so far advanced that the naval department proposes to lay down two ironclads and three cruisers there during the next few months. These vessels are intended for the Black Sea fleet, and after its reorganization, the governor of Sebastopol is to be intrusted with the command in chief of the coast defenses. The present governor is a military officer of high rank, but the post will in future be given to a naval officer with the title of commander-in-chief of the Black Sea fleet.—*St. Louis Globe-Democrat*.

The Review and Herald.

BATTLE CREEK, MICH., SEPTEMBER 11, 1894.

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Letter 10.—Wayside Thoughts.

THE COURT LEAVE OUT.

THE REVIEW of July 31 has this day, Aug. 9, reached Hamburg, and among other interesting articles, the one entitled "Notes from a First-day Adventist Camp-meeting," by Elder A. F. Ballenger, has been particularly noted. As shown by the extracts he gives, some of these people are groping around among such terrestrial rubbish as the old pyramids for light and inspiration in their work. In reference to this he says: "No comment of mine can do justice to the situation. None but an inspired penman could depict such gross darkness. O that the writer of this pyramid of folly and the people he represents, would turn their eyes upward from the musty chambers of Egypt's heathen monuments, to the opening temple of God in heaven (Rev. 11:19), and there see the ark of his testament, containing the law of God."

There had just been before the class at the institute at this place the scripture which enjoins the same thing. It was that prophecy which sets forth the nature of the work of the third angel's message found in Rev. 11:1, 2: "Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple *leave out*, and measure it not; for it is given unto the Gentiles." The court was where the sacrificial offerings were made. Christ, who is the antitype of these offerings, suffered in the court, and he suffered without the gate of Jerusalem. Heb. 13:12. The court, then, pertains to this earth, and includes certainly that portion of it which contains the locality of Palestine and other Bible lands. This "leave out," said the angel, "and measure it not." This is equivalent to saying that there is nothing there now which is especially connected with the truth for this time. There are no developments to take place there in the fulfillment of prophecy for our day. There is nothing there to be measured and adjusted into the temple of truth. But how many are measuring around Palestine, and Jerusalem, and the pyramids of Egypt, and fixing up schemes of an "age to come" to find something to fit into a theory which they can call the truth for these days. This is because they have departed from the true line of prophecy, having turned their backs on the true light that shineth, and have left the living fountains from which the clear streams of truth are flowing.

Rev. 11:2 is a plain disclaimer against every age-to-come theory, and all speculations in regard to old Jerusalem, Palestine, the pyramids, or any other work of man to be found in this earth. "Leave out, and measure it not," says the angel; but, "Rise, and measure the temple of God." Give your attention to the tabernacle of God in heaven. In that temple now centers the vital truth for the closing phase of God's work in the

last days. Measuring the temple, that is investigating its definite purposes and glorious services, reveals the work of Christ in a manner to furnish the most ample and comforting ground for faith; and the measuring of them that worship therein is calling them out upon the Bible platform of the "commandments of God and the faith of Jesus." When in the legitimate unfolding of the testimony of prophecy, such plain instruction is found, not to measure the court but leave it out, it is sad to see men engaged in doing just what they are thus instructed not to do.

PROPHESYING AGAIN.

The last verse of Revelation 10 is a prophecy of the third angel's message, and it contains clear proof that those who had been giving the preceding messages had been looking to a point when they expected the end of all things, and had been disappointed in their expectation. "Thou must prophesy again." The preceding portion of the chapter gives the messages which had been proclaimed previous to the ending of the prophetic periods; namely, the first and the second messages. A little book in the hand of the angel had been eaten and become very bitter, and now the significance of the instruction to "prophesy again" becomes very apparent. The church represented by John had been prophesying, and the command to prophesy *again* was wholly unexpected. Consequently they had been doing a work which they supposed was the *last* they would ever have to do, because it would bring the close of probation and the end of their labors. No other conclusion is possible; and thus the passing of the time, and the disappointment that followed, after being intimated in the bitterness of the book after it had been eaten, are here still more clearly set forth.

ENDED HIS WORK.

In Gen. 2:2 we read that "on the seventh day God ended his work which he had made." And in Ex. 31:15 we have this statement: "Six days may work be done; but *in* the seventh is the Sabbath of rest, holy to the Lord." From these expressions some have been inclined to contend that God did a part of his work on the seventh day, and that only a portion of that day, consequently, need be devoted by us to rest as a Sabbath. But God did no part of his work on the seventh day. A little attention to the first verse of Genesis 2 will show this: "Thus the heavens and the earth *were finished*, and all the host of them." This statement is made before anything is said about the seventh day. And was this statement true? Were the heavens and the earth *finished*? If this was correct, then when we come to the beginning of the seventh day, all that pertains to the heavens and the earth was completed. The work was entirely wrought, and no portion remained to be performed on the seventh day. If any part of it did remain to be finished on the seventh day, then this statement that they *were finished* before the seventh day began, cannot be true. But a position which thus vitiates the record cannot be taken.

The fourth commandment itself is equally conclusive on this point. That commandment says that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Now is this true, that he made *all* things that are in heaven and earth in *six* days? If he made any portion of them on

the seventh day, it would not be true that they were *all* finished in six days, and the commandment itself would not be correct. Any theory which leads to such a conclusion stands self-condemned. The statement that he "ended" his work, is simply a statement that he "ceased to create;" and if, as Exodus states, "*in* the seventh day is the Sabbath of rest," it follows that the moment we come into the seventh day, that rest is to begin. The Lord has given us a whole Sabbath, not merely a fraction of one.

KINGS AND PRIESTS.

In his enumeration of what Christ has done for us, John, in Rev. 1:6, declares that he "hath made us kings and priests unto God and his Father." The exalted privilege involved in these words can hardly be realized until we read Rev. 5:9, 10, and find that even the redeemed in heaven make the same fact, in their cases, the chief reason why they ascribe their highest praise and adoration to God. They exclaim, Thou "hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and *hast made* us unto our God *kings and priests*."

That Rev. 1:6 describes a present blessing to be enjoyed here in our present state is evident from the testimony of Peter (1 Peter 2:9): "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." Christians are a *royal priesthood* only because they have been made kings and priests to God. To be a king to one of the nations of the earth is accounted a high position, a superlative honor, among men; but the Christian is more than that. He is made a king and priest unto God. Well may the apostle speak of it as "the *high calling* of God in Christ Jesus." Phil. 3:14. The one thought it is intended here to emphasize by calling attention to this passage, is the responsibility it puts upon us as to our deportment before the world. Anything peurile, little, low, and cheap, in a *king*, would seem exceedingly repulsive; and anything bordering on a departure from rectitude and the highest principles of morality, would seem equally so in a *priest*. But we are set forth as kings and priests; and Peter, in the passage quoted, says it is to "show forth the praises of him who hath called you out of darkness into his marvelous light." Our deportment, our bearing, our intercourse with all around us, should therefore be at least such as would comport with what we would consider becoming in the conduct of kings and priests. But do we always act thus? Do we thus show forth the praises of God? Do we maintain the bearing of *kings and priests* unto him? Just so far as we fall below this standard, we misrepresent our Lord and come short of his glory.

LET THE DEAD BURY THEIR DEAD.

When Christ sought a certain one to be his disciple, and said, "Follow me," he received from that one the reply, "Lord, suffer me first to go and bury my father." Jesus said unto him, "Let the dead bury their dead." Luke 9:59, 60. Many have queried over the meaning of this instruction, feeling that it seemed a little hard that it should be made a condition of discipleship that a man must be called away from the funeral of his own father. But does the text teach this? Is it supposable that the one called, had a father lying dead in the house at the time, and was not permitted to attend the funeral?

This is not likely. But this man probably had a father, the care of whom fell to his lot; and when he said to Christ, "Suffer me first to go and bury my father," it was simply saying, Let me remain and take care of my father as long as he lives, and when I have discharged that obligation, I will then come and follow thee. It is right to honor one's father and mother; and Christ himself taught that, and rebuked the Pharisees for their traditions which had made it void. But this man was called to enter especially into the work of the Lord. He could make other arrangements for the care of his father by those who had no call to give themselves to the work of God as he had, and he could be left free to take up this more important duty. So Christ says, "Let the dead,"—those who are dead to spiritual things, and those who have no especial call to enter into the vineyard of the Lord—"bury their dead." Let them attend to these matters of a secular nature, which need not engage the attention of those who are called to labor in spiritual things, while they give themselves to this higher calling. Thus no secular duties would be neglected, and the cause of God would not be deprived of service which should be given to it.

We understand that the Jews were accustomed to speak in that way in such cases; just as if, for instance, one should say at the beginning of the season, "Suffer me first to go and gather in my crops."

THE COMPOSITE ELEMENTS OF MAN'S NATURE.

MAN consists of body, spirit, and soul. Or, to speak in terms universally acceptable, there are in his nature three distinct elements which are more or less definitely referred to under the above terms. Let us try to define these elements under these terms, according to the Biblical references to the principles rather than the technical use of the terms.

THE BODY.

By this term we all understand that reference is made to the corporeal parts, the material substance which was originally made from the dust of the ground. Gen. 2:7. That which was formed is here called the man. Every organ, joint, muscle, tissue, or substance whatever, was perfected and in its place. In his mechanical arrangement and construction the man was complete. This object we call the body. But the Bible, under the same term, associates with the inert material structure certain sentient principles. For instance, the apostle says, "I keep under my body, and bring it into subjection." The natural desires are here embraced under the term "body." These are necessary to physical life. The senses of hunger, thirst, of comfort, safety, and of procreation are instinctive. They are shared by all animals regardless of education. They each fill an essential part in the maintenance of physical life, and are endowments by creation as much as are the physical organs to which they minister.

These animal instincts are strengthened by gratification. Their continued gratification forms powerful growing habits, which, unless they be checked, come to control the will, and thus master the entire being. It is the office of the moral faculties to control the animal propensities. In the case of beasts, where moral perception is wanting, the animal propensities must be controlled in a measure by human reason. The

farmer measures food and drink to his animals, and restrains their selfish tendencies, lest they destroy themselves and others. In other respects nature has placed bounds to the gratification of animal instincts. But in the case of mankind, they are left comparatively free to regulate the gratification of natural desires. Human culture in this direction we call civilization. It has its principal basis in self-respect. But with the Christian, the discipline of natural instincts is carried still further through the means which divine grace has provided for our assistance. It is the Christian's duty to glorify God in his *body* as well as in his spirit.

THE SPIRIT.

The introduction of the principle of life constituted the inanimate body a "living soul," or person. This principle of vitality we will for the purpose of our study, denominate the "spirit." The word is frequently, but not at all invariably, used with this signification in the Bible. For instance, in James 2:26: "For as the body without the spirit is dead," etc. And, "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death." Eccl. 8:8.

Reverting to the facts of man's creation we have the man formed of the dust, and infused by the breath of God with the principle of animate life. But there is in this principle no trace of inherent immortality. What the steam is to the engine, and what the electric current is to the motor, this vital principle is to the body. It is, like the body and its instincts, common to all animals. Speaking of the animals going into the ark, the Bible says: "And they went in unto Noah into the ark, two and two of all flesh, wherein is the *breath of life*." Gen. 7:15. And again: "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of the beast. . . . All in whose nostrils was the breath of life ["breath of the spirit of life," margin], of all that was in the dry land died." Verses 21, 22. Consequently there is nothing ascribed to man in the very brief statement of Gen. 2:7 that does not pertain to the animal kingdom at large. It presents the formation of the body and its quickening by the spirit of life.

It is in this sense that the Bible speaks of man as follows: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity." Eccl. 3:19. Life is an individual gift bestowed by the Creator upon every living creature.

Life is thus described by the patriarch Job: "All the while my breath is in me, and the spirit of God is in my nostrils." Job 27:3. The marginal reading adds this comment: "That is, the breath which God gave him." The same writer thus describes death: "If he [God] set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust." Job 34:14, 15. The breath is not the life, though the spirit or life comes and departs with the breath. Life is from God only. We hold it from him, and when we lose it in death, he alone can restore it. So we hear Jesus upon the cross saying, "Father, into thy hand I commend my spirit." And Stephen died, crying, "Lord Jesus, receive my spirit." In harmony with this thought is Eccl. 12:7: "Then shall the

dust return to the earth as it was; and the spirit shall return unto God who gave it." Let it be borne in mind that no consciousness or independent existence is here implied. God takes to himself that which he imparted when first we lived, and at the resurrection restores it as at the beginning. (Compare Gen. 2:7 and Ezek. 37:9-14.)

In these two attributes—the body and the principle of life, which we here call the spirit, we have man as an animal, "fearfully and wonderfully made," it is true.

But man is something infinitely better than an animate machine. He was made in the image and likeness of his Maker. He was designed as a companion for his Creator. The likeness embraced not only physical image, but extended also to the mental and spiritual characteristics. Therefore to consider man simply as an animal is to ignore his distinctive and essential attribute. His mental powers, his spiritual and moral faculties, form the object of supreme interest. Our next article will treat of these. G. C. T.

EARLY ADVENTIST EXPERIENCE.

LATELY we have had the privilege of examining a bound volume of the *Advent Shield*, published in the year 1844, soon after the passing of the date which had been confidently looked forward to as the time of the Lord's coming. There is much in the volume in review of the positions which Adventists had taken, and replies to the arguments and calumnies of their opponents. Although we were nurtured in the faith of the soon coming of the Lord, and have had a general knowledge, more or less, of Adventist literature, we had never seen the particular volume here referred to, and its perusal has been to us a decided benefit.

One thing about these early publications of the Adventist people worthy of notice is the great seriousness that pervades all their writings. In the productions of some later Adventists, a tendency to write in a flippant, and sometimes in a rash, censorious, and retaliatory spirit, may be discovered. Nothing of this kind can be found in the pages of the *Advent Shield*, at this most important stage of the experience of the Adventist people. To the arguments of their opponents they replied like men of understanding, and with a deep sense of responsibility both to God and to their fellow-men. Those who reviled them, they reviled not again.

Another feature of this early Adventist literature is pleasing to notice. Knowing that the believers in the coming of the Lord had been hastily gathered together by the solemn message they had received, that they were drawn from all classes of people, and that their publishing work must have been done in a somewhat hasty manner, it has been our impression that their work of this kind must necessarily have been faulty. This preconceived opinion was at once dispelled by the study of the volume. The writers of this intensely interesting volume were not only men of strong convictions and deep religious experience, but they were men of marked ability; and the *Advent Shield*, in clearness of statement, freedom from typographical blunders, and general make-up, compares very favorably with the best periodicals of the time in which it was printed. No Adventist need be ashamed of the early literature of his faith.

The time when the papers which compose this volume were printed, makes it of peculiar interest

to us, who, in the straight line of the Advent faith, are the true successors of those who first sounded the warning that the kingdom of God was at hand. They were still holding on to the true view that the prophetic periods had expired; no re-adjustment of the periods had been suggested; and in full faith that what they had done was in the order of God's providence, they were patiently waiting for further light. Two quotations from this interesting volume are now presented:—

"We shall not throw away our Bibles nor turn infidels. We have not followed 'cunningly devised fables, respecting the power and coming of our Lord Jesus Christ;' but have the testimony of those who were 'eye-witnesses of his majesty;' and in addition to that, 'a more sure word of prophecy, whereunto ye do well that ye take heed' until the Lord shall come. Although our reckoning is out, yet as our chart has brought us so near the heavenly country that we are within soundings, we shall continue on, looking for the Lord such little while as human computation of time may have varied from an exact chronology,—the same as any able seaman, when his reckoning is up, would continue on his course till the blue hills of the expected country should break upon his view."

"We shall continue, God willing, to proclaim, 'Behold, the bridegroom cometh; go ye out to meet him;' and 'the hour of his judgment is come!' and we trust we shall not fail to continue to cry aloud to the world and to the Church to arouse themselves from their songs of 'peace,' and to listen to God's overtures of mercy. We intend to continue waiting and watching for the coming of the Lord, believing that it is just upon us; and we hope to continue faithful to the cause of truth, ever ready to confess or forsake any errors, when pointed out, or to receive any truth in accordance with the word of God. By so doing, we believe we shall soon unite when the Lord shall come, in that response when 'it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation,' those being blessed who wait and come to the end of the days."

Our heart has been greatly stirred as we have read these and many other similar utterances. And, to the honor and glory of God, who does not want his children to walk in darkness, we are glad to believe that the light soon came. It came upon the subject of the sanctuary, showing the work of our great High Priest in heaven,—the putting away of the sins of his people while the solemn warning was being sounded in the earth; it came in the message concerning "the commandments of God and the faith of Jesus," which followed the message, "The hour of his judgment is come," so that this sublime prophetic prophecy (Rev. 14:6-14) in its fulfillment presents a continuous message based upon the word of God, and having in view the preparation of a people for translation when the last act in earth's drama shall be accomplished, and the Lord shall appear in glory with the angels of his power.

Some who bear the name developed by this proclamation of fifty years ago, repudiate that work as a blunder,—a false fulfillment of the prophecies of the proclamation of the coming King. Those who hold this view have no right to claim themselves the successors of those who first proclaimed, "Behold, the bridegroom cometh," and "the hour of his judgment is come;" nor do they care to do so. We look upon their work in a different light. To us the message is one, threefold to be sure; but whether the proclamation is, "The hour of his judgment is come," "Babylon is fallen," or the "commandments of God and the faith of Jesus," it is the same gospel proclamation by which the world is warned and a people are made ready for the Lord. That work was started by faith and sacrifice, and by faith and sacrifice it is still being carried forward. Never was it so powerful as to-day, as it swells into the loud cry, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues;" and happy

will he be, who, having been called of God to a part in this work, holds on to the arm of the Lord by faith, not casting away his confidence, until the full reward of the wearisome years of waiting shall be gained, and the voice of the Master be heard saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

M. E. K.

NORTH CAROLINA—ASHEVILLE TO WAYNESVILLE.

SUPPOSING that Elder Kilgore would report the general meetings held in Asheville in connection with the tent effort some weeks before this, I have delayed my report longer than I should. The tent-meeting continued nearly three and a half months, and was a heavy pull to the close. The prejudice, to begin with, was strong; but it gradually gave way till we had quite a good hearing. The preaching, for nearly three months, fell to my lot, until Elder Brunson accepted the doctrines we hold. Then he spoke at least half the time.

The general meeting was slimly attended from abroad, as times are hard, and the people quite poor. Still, considering the circumstances, we had a good number present from one place and another, and with those living in Asheville, the congregations were very fair. The meetings were profitable. I was much worn; so the brethren present, Elders Kilgore, Johnson, and Brunson, did most of the preaching. The Spirit of the Lord was present. Excellent instruction was given; and the people were benefited. After the general meeting closed, the tent effort was continued for about three weeks. Brother Brunson had a good hearing from the city, where he is much respected, as he gave the reasons for his change of views, and clearly expounded the prophecies concerning the coming of the Lord, the sanctuary, the messages, the mark, and the seal. Before closing the effort, I presented our views upon the practical questions connected with our work, the tithing, spiritual gifts, the ordinances, health and temperance, etc., which were well received. Our meetings closed Aug. 27, with a farewell meeting followed by a baptism of ten willing souls, Elder Shireman being the administrator. It was a very pleasant and precious season. As nearly as we could tell, about twenty souls have begun the observance of the Sabbath as the result of the effort, while perhaps as many more were observing it before.

The interest is still good. Several persons are investigating,—cautious souls who are much troubled over the important doctrines of the Sabbath, the messages, etc. As the season was becoming quite advanced, and we earnestly desired to give another course before I return to Florida, at the time of the camp-meeting in that State, we felt it necessary to move at once. We selected the village of Waynesville, Haywood Co., some twenty-eight miles distant, higher up in the mountains, a pleasant place, with a population of one thousand people. Already five discourses have been given. As the Asheville papers were taken here, our denominational name was well advertised. Elder Brunson's change of views was understood. As soon as it was known that we were in the place, several of the local ministers made themselves remarkably busy seeking to stop the people from attending, not scrupling, in some instances at least, to call us very hard names, and stating things utterly untrue. For the time

being it was evident their efforts had considerable effect. The people seemed quite timid, and our audiences for three services were small. Yesterday things began to seem more favorable. Last night we had one hundred and fifty hearers and the best of attention. We hope for good results, though of course we cannot tell as yet.

The work in Asheville is felt over quite a large section of country. It is one of the most influential cities of the State,—the home of many wealthy people, some of them from the North. We have already there the nucleus for a strong church. The great want now is a house for worship. The believers are not wealthy, and lots are high. Had we a suitable lot, a building of reasonable size could be erected. Labor is very cheap, many being out of work, and anxious to obtain it. Material is cheap. We are confident that could a suitable house be erected, with the hold we now have and the interest still existing, a large church could soon be established that would prove to be a rallying point over a large section of the State and a source of strength to the cause, whose influence would be strongly felt. The best we could do when we took down the lecture tent, was to erect the old North Carolina tent, which will serve as a place for Sabbath meetings for the present. It is erected on the site where the lectures have been given, and where the believers may meet for a few weeks. We feel the deepest interest in this matter of a meeting-house for Asheville, realizing as we do, its bearing on the future prosperity of the cause in North Carolina. It is because of our sense of the importance of breaking through the cloud of prejudice and opposition in Asheville and establishing the work on a solid basis, that we have made the long, hard pull of three and a half months there. If we only had the means possessed by some of our brethren, how gladly we would help solve this question. Have we not some brethren in the State, and among our old acquaintances who are willing to help the cause in this large State so very needy of light and labor? A meeting-house in Asheville is a very important question in its bearings upon the future growth of the cause in the State.

Let any one who wishes to help, correspond with Elder D. T. Shireman, 30 Hillside St., Asheville, N. C.

G. I. B.

ANSWERS TO CORRESPONDENTS.

410.—PRIVILEGES OF CHURCH-MEMBERS.

1. Should a member of another Seventh-day Adventist church, who is in good standing, be denied the privilege of voting in any business meeting of the church where he is temporarily stopping, especially in matters pertaining to the church building to which he has liberally donated, and to which he is expected to contribute more?

2. Is it the duty of the elder of a church, in receiving members by letter, to question them upon points of faith?

D. W. R.

1. We do not think that a visiting member should vote in the matters of another church, unless he is invited to do so. Under the circumstances you mention, it would be courtesy to extend that privilege to him, though the fact that he has *donated* would not give him any *rights* in that direction. A donation is not supposed to convey any legal claims, though it is frequently supposed to imply a moral one.

2. No; a letter of recommendation from one church to another should be accepted without question, unless, when in exceptional cases, some cause for hesitation develops after the letter has been granted.

411.—KEEPING LIVERY STABLE.

Is it right for an elder and deacon of any Seventh-day Adventist church, to keep a livery stable, and let horses on the Sabbath the same as on other days? S. T.

It is as right for an elder as for any other member. But it would not be right for any one who professes to keep the Sabbath, to pursue business on that day as upon others.

412.—MARRIAGE OF THE LAMB.

When does the marriage of the Lamb (Rev. 19:7) take place? D. H.

The marriage of the Lamb is the reception by Christ of the kingdom which he has purchased and redeemed, and this event is described in Daniel 7:13, 14. It takes place at the close of the investigative Judgment, which is described in verses 9 and 10. This is just before he comes to claim his people and to take them home to the marriage supper.

413.—THE LAYING ON OF HANDS.

From the accounts given in Acts 8:14-17 and 19:1-6 we see that the apostles practiced the laying on of hands when individuals were baptized, that they might receive the gift of the Holy Spirit. In Heb. 6:1, 2 it appears that the laying on of hands is one of the principles of Christ. Why, then, should not Seventh-day Adventists practice the same? W. S. H.

The imposition of hands has from the most ancient times been regarded as of important significance. It seems to have been a means of real or symbolic transference of merit or power. The father blessed the son, laying on his hands. The sinner confessed his sins and transferred them to the offering by the laying on of his hands. Gifts and authority were thus conveyed from person to person.

Earlier in Christ's ministry he often healed by the same process, but later seemed to avoid it, and to practice healing by the power of his word, lest a wrong idea should prevail in regard to the nature and design of this action. It is true that we have allusions to the custom in the work and writings of the apostles as a means for conferring upon people the Holy Spirit; but the custom was not a universal one; for in the case cited in Acts 10:44 the Holy Spirit rested upon the people as Peter spoke; and the same in Acts 11:15. The reference in Heb. 6:2 does not necessarily imply an obligatory ordinance.

From all the facts in the case we are led to conclude that the apostles to a certain extent followed the old-time custom. But neither Christ nor they have left any injunction or explicit example in regard to it. The reason is obvious. The personal gifts of God come to each one from God direct and not through another. The custom of imposing hands would lead to great abuses as it has done in the Catholic, Greek, Mormon, and other churches where it has been perpetuated. It tends to invest the church and its ministers with prerogatives that belong only to God. Thus the ceremony has the effect to place men in God's stead; and to separate the people from God. It is used as a sign of an hereditary or perpetual priesthood.

The official laying on of hands by the ministry is recognized and enjoined by the apostles as signifying not only the conferring of divine sanction but of the authority and sanction of the church. But the Holy Spirit does not necessarily come to people in that manner. The blessing of a true and venerable apostle of Christ is still a favor; but the hands of a proud priest of an apostate church have no efficacy to convey the Spirit of God.

Progress of the Cause.

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

WEST VIRGINIA CAMP-MEETING.

THE evening of Aug. 15, I arrived at Parkersburg, and was soon on the beautiful campground, within the city limits, and which has many large trees for shade, yet not so thick as to prevent the grass from growing. Preparations were well along for the meeting to commence at the time appointed, the evening of the next day. Quite a good representation of our people was already settled, and more kept coming till fully 175 were present, occupying thirty tents. Elder E. J. Hibbard, of Pennsylvania, F. L. Mead, our general canvassing agent, and Professor Bland, of the Mt. Vernon Academy, were, with the writer, the laborers from abroad. While brother Mead stayed, he labored for the canvassing work, and his encouraging words had a good effect on all our people. The same good work was done by him at the New York and Virginia camp-meetings. Professor Bland gave two discourses on the educational question, which were well received.

The laborers in the Conference were all at the meeting, and served well their part in the work. Those who preached the word enjoyed good freedom, and the subjects chosen proved to be meat in due season for all the people. In the evenings and Sundays there was a large attendance from the city and vicinity. The order was excellent, many became deeply interested, and two or three decided to obey the truth.

The youth and children were not forgotten. Very good meetings were held with them, and good results were seen. The children were promised a better tent for their meetings another year.

The school interest in this Conference is prospering, and attracting a good deal of attention. The South Lancaster Academy received its share of attention, and the proposed quota for that institution was voted to be raised. Nearly half of the amount was pledged on the ground. Elder Babcock was again elected president, both of the Conference and the tract society. The finances show a little gain over the past year. The laborers of the Conference are all in harmony and of good courage to press on to the end.

I. D. VAN HORN.

OHIO CAMP-MEETING.

THIS meeting was held at Newark, Aug. 10-20, on the fair-grounds. The grounds are themselves peculiar, being surrounded by an embankment from ten to twenty feet in height, with an opening toward the east. This bank is a perfect circle, making a circumference of exactly one mile. Inside the embankment is a ditch some ten or twelve feet in depth. Trees of more than one hundred years' growth are growing both on the bank and in the ditch. This structure antedates the earliest Ohio history, being a relic of the mound-builders, who are supposed to have been sun-worshippers.

The Ohio camp consisted of 140 tents and rooms and 660 campers. The Ohio Conference was reported as now composed of sixty-four churches, three of them being received during the meeting. The membership of the Conference is 1507, being an increase of 161 members over last year. The yearly tithe paid was \$13,000.37, being an increase of \$26.30 over last year. Full credentials were voted to fourteen ministers, licenses were given to six ministers, and missionary licenses to fourteen Bible workers and secretaries. An average of thirteen canvassers during the year had sold \$7,222.23 worth of books. The report of Sabbath-schools was 106 schools, or three less than last year. The present membership of the schools is 1880, which is 246 more than last

year. The decrease in the number of schools relates to family schools which have been merged into other schools, and does not indicate any decrease in Sabbath-school interest. The Ohio schools gave \$1069.14 for foreign missions during the year. The Sabbath-school offering in the camp to the Japanese work was \$71.21.

The donations to the work in Ohio for the cause during the year, besides those for local church work, were reported as \$6,381.11, making with the tithe over \$20,000.

The Mt. Vernon Academy had an enrollment of 117 scholars, and the school was a decided success. Great interest was manifested in the camp with regard to this school. It was reported that twelve interesting church institutes were held the past winter, and six tents have been kept in the field during the summer. Last winter 2,000,000 pages of tracts were distributed. In the corresponding time the previous year only 316,000 pages were distributed. One brother, by the aid of his children, had loaned tracts to every family in six townships. The annual Christmas offering for Ohio was \$1097.88; first-day offerings for the year, \$722.70; first-day offerings collected in the camp, \$329.06. Thirty-seven candidates were baptized, and seven more were to be baptized at their homes, making a total of forty-four. The president, secretary, and treasurer of the Conference and of the missionary society are the same as last year, the only changes in the executive committee being the names of W. T. Bland and R. R. Kennedy. The office of director in the tract and missionary work was dropped.

Many remarked that this camp-meeting, in its spiritual interest, seemed to start where last year's meeting left off. It was indeed a glorious occasion, and from it the people went to their homes full of cheer in the cause of the Lord. It is to be followed by a tent-meeting in the city of Newark.

J. N. LOUGHBOROUGH.

NEBRASKA CAMP-MEETING.

THE annual Conference and camp-meeting for Nebraska was held at Peck's Grove, Lincoln, Aug. 17-26. It was the largest Seventh-day Adventist meeting ever held in the State. There were 220 family tents and fourteen large tents. The census completed Thursday morning gave 317 children under ten years, 282 youth from ten to twenty years, and 619 adults. Total, 1218. Those who came Thursday and Friday, and others who lodged at their homes in Lincoln and College View, would probably make the regular attendance exceed 1300.

The plans for supplying the spiritual wants of this varied company were broad and well carried out. Meetings were held twice each day for the youth, the older children, and the little ones. Each of these classes had a large tent for its exclusive use, as did also the Germans and the Scandinavians, who had three regular services each day. Nearly every afternoon when the sermon was over, the congregation was divided into sections of thirty or forty persons each for a more personal application of the subjects considered. Invitations to seek the Lord were frequent, and many responded. Ninety-five persons were baptized. The ordinance was administered in the baptistry of the new church at College View. In the midst of all these good influences there were many who did not give their hearts to God, and some who even became more hardened. The dividing line is being sharply drawn. May the Lord have mercy upon the careless and the worldly-minded.

The affairs of the Conference and tract society are in a satisfactory condition. The business meetings were harmonious. There was no change in the officers of any of the societies, except perhaps one or two unimportant ones on committees. Eleven ministers received credentials, and eleven persons were licensed to preach. Thirteen

received missionary license. The plan was introduced of licensing canvassers, and licenses were given to twenty-four. At the close of the second Sabbath, brethren W. A. Hennig and C. N. Hare were ordained to the ministry. It seems as though the funds of the Conference would be cut down somewhat during the coming year, on account of the drouth; but by strict economy in all departments of expenditure, it is expected that all the laborers will be kept in the field.

The outside interest in the meetings was fair. The attendance was perhaps not so large as was expected, but those who came were much interested, as many evidences showed. A Free Methodist minister of good reputation among his people, embraced the faith fully, and was given license to preach. He had been reading two years or more, beginning with "Thoughts on Daniel and the Revelation." Much interest was shown by teachers and workers from the city, in our methods of instructing the children. Visitors at the kindergarten and children's tents were frequent, and many interesting acquaintances were formed.

In spite of the straitened circumstances of the people because of the financial depression and the drouth, a spirit of sacrifice was manifested, donations being made to different funds as follows: First-day offerings, \$110.56; poor fund, \$18.37; camp-meeting fund, \$52.05; foreign missions, \$15.

The laborers present from outside the Nebraska Conference were Elders Durland and Prescott, from the General Conference, Elder N. W. Kauble, from South Dakota, Elder C. McReynolds, from Kansas, and Elder W. H. Wakeham, of Battle Creek. Mrs. L. Flora Plummer, of the Iowa Sabbath-school Association, gave efficient instruction to Sabbath-school workers. C. C. LEWIS.

ARKANSAS CAMP-MEETING.

THIS meeting was held at Fayetteville in the northwestern part of the State. The campground was situated on a shady hillside, pleasant and convenient. The meeting began the evening of Aug. 16, with a larger representation than was expected. From the first nearly all were in readiness to seek the Lord.

A majority of the brethren and sisters came in wagons, some coming 100 and 200 miles to attend the meetings and to receive the blessings God had for his people. About 300 were camped on the ground. The preaching was practical and was responded to in a manner that indicated that the Spirit of the Lord was attending the word spoken.

The workers from abroad were Elders Breed and Farnsworth, also sister Vesta J. Farnsworth, who gave valuable instruction in Sabbath-school and in the children's meetings. The importance of our people accepting and living out the health reform to prepare them for the time of trouble just before us and the coming of our Saviour, was clearly presented.

Elder J. B. Beckner, of Missouri, was elected president of the Conference and tract society. The brethren seemed to give brother Beckner a warm welcome; and he enters upon his work with the hearty support of all. Quite a marked interest was manifested by the people of the city. A series of meetings was held at this place some eight years ago by Elder Farnsworth during the persecution of our brethren in this State. The words then spoken were not forgotten, but had found a place in many hearts.

We were favored with several hard showers, which were appreciated by those who had experienced a hot, dry summer. The meeting closed the evening of the 27th, and as the brethren returned to their homes, it was with a sense of their need of having on the garments of Christ's righteousness that they might be ready to meet him at his coming. J. L. SHAW.

CONCORDIA, KANSAS, CAMP-MEETING.

THIS was a local meeting for the north central part of the State. It was held at Concordia, July 19-29. The first Sabbath 130 were enrolled in the Sabbath-school, and the second about 180. Many of these had embraced the faith during the past year, and were at a Seventh-day Adventist camp-meeting for the first time. It is needless to say that these were hungry to receive instruction, or that it was a joy to the ministry to impart it. Some drove long distances to the meeting, one family especially coming nearly 300 miles from the southwestern corner of the State. It is a pleasure to say that they were greatly blessed. Thirteen persons were baptized on the last Sunday.

The location of the camp was favorable for an outside attendance, and the tent was more than filled every night. The people were friendly, and they seemed to be favorably impressed with the meetings. Two great-grandsons of Wm. Miller live here. They invited several of the ministers to their home to see some relics of "Prophet Miller" as they usually called him. Here we had the privilege of handling the Bible used by Mr. Miller in his lectures, also the watch that he carried, together with several other keepsakes. We were kindly permitted to take the Bible to the camp to show to the people, and to obtain a photograph of it, also of a computation of the 2300 days in Mr. Miller's hand from the fly-leaf.

Elder Breed attended the meeting, with Elders McReynolds, Ferren, and Shrock, of the Kansas Conference. C. C. LEWIS.

ONTARIO.

SELTON.—Since our last report, the interest has been steadily growing, for which we rejoice, and give God the praise. Many souls are turning to righteousness. Last Sabbath was a blessed day with us. At ten o'clock some twenty young people and children came to spend a half hour in singing the songs in our books. They seemed to enjoy the exercise very much; and we felt that the Lord of the harvest was pleased, for his blessing was with us. At 10:30 about fifty united with us in our third Sabbath-school here. A goodly number of children and young people are taking a deep interest in this line of our work. Our afternoon service was well attended by old and young. We endeavored to hold up the blessed Jesus before them. The Spirit of God came in to melt the hearts of the lost souls, and many called for prayers. Before the close of the meeting nearly every person in the tent asked for prayers. That God will give us power to do his work aright is our constant prayer.

While the enemy works in every way to keep men and women from taking a stand for the Sabbath truth, still we can see that the power of the third angel's message is increasing.

Strong men and women are seen weeping under the influence of the straight testimony of the True Witness, and they are unable to get away from the conviction of truth which follows them day and night. A. O. BURRILL,
P. M. HOWE.

Sept. 3.

MAINE.

WE came to Willard, June 20, erected our tents, and began meetings Friday evening. We have had a fair attendance from the first; four have begun the observance of the Lord's Sabbath, and many others are convinced for whom we have hopes. We took down our large tent one week ago and shipped it to Bath, as it had to be there a few days before the meeting. We were granted the free use of a building in which to hold our meetings, but there was not room for the people on Sunday nights. The people came to us at the close of our meetings, and gave us

\$19 to help defray our expenses. We go from here to our camp-meeting at Bath.

Our tent company consisted of Marilla E. Manson, Elmer E. Osborne, my wife, and myself. Pray for the work in this place.

Sept. 3.

P. B. OSBORNE.

WISCONSIN.

NEILLSVILLE.—A company of laborers under the direction of Elder J. C. Mickleson commenced a series of meetings in a tent here Aug. 14. The writer joined the company the following day. Up to date twenty-two public services have been held, with congregations varying from twenty to one hundred. We are also distributing tracts from house to house. It is now arranged to hold a local camp-meeting here Sept. 18-24, and we hope for a large attendance. Will those who expect to come with teams notify me, that I may make suitable arrangements?

W. S. SHREVE.

Neillsville, Wis., Aug. 29.

INDIANA.

LINTON.—We came to this place the next week after our camp-meeting closed, pitched our tent, and began meetings on Friday evening, Aug. 24. About 200 were out the first night. Since that time the congregations have averaged 400. Our tent will seat 300, and it has been packed full nearly every time, with as many on the outside a number of times. Last Sunday night fully 700 people were on the grounds. I never saw such a hungering for reading-matter before. We thought we had enough literature in the way of periodicals and tracts to last us through the whole series of meetings, but each time we offered the papers, every one was taken. The same thing happened when we offered to loan packages of tracts. Every package was taken. We learn that they are being read with interest. Some have paid for the packages loaned them.

We introduced the Sabbath question last night. Although it had been raining in the afternoon, and continued threatening, there were as many as 300 out to hear.

We are thankful for the privilege of speaking to such large congregations. The Spirit of the Lord is working upon the hearts of the people. If any have spare copies of our periodicals or tracts, please send them to us by mail for the next three weeks, and we can find interested readers. Send to Linton, Greene Co., Ind.

Sept. 4.

J. W. COVERT,

M. M. KENNY,

W. T. PITCHER.

MICHIGAN.

CARROLLTON.—Since our last report from Zilwaukee, we have seen the working of the mighty power of God in turning souls to him, and now fourteen are keeping the Sabbath in that town. Satan is working hard to overthrow them, but it seems to make them all the stronger. A strong interest having developed in the village of Carrollton, about two miles farther up the river, we pitched the tent there Aug. 1. Right now is the deciding time, and we see the awful bondage in which the enemy of souls is holding the people. Our audience numbers from 100 to 225 people; only one night has it been less than 100. Many confess that we are right in our positions on Bible truth, but the cross seems so heavy to them.

The president of the village and several of the trustees have assured us of their friendship, and the marshal has been present nearly every evening to take care of any that might make a disturbance. This has taken much outside work from us, and we are thankful to God for his care. We

can do nothing more than to pray and trust that God will raise up a standard here for the truth.

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

KANSAS.

WICHITA.—It may be of interest to our brethren to hear of the work in this place during the past year.

My family came here last October, and was joined soon after by three sisters, and later by others, so that the number of workers here has averaged five or six. These have been distributing literature, and following with Bible readings as the interest demanded.

The larger portion of the city has been visited, and about 425,000 pages of literature distributed, and 1200 readings given. In addition to this work there was an institute held in the winter, and tent-meetings during the summer. At the present time the accessions to the church have been thirty-one; twelve others are keeping the Sabbath, several of whom will doubtless unite with us soon. Others are interested for whom we have hopes. These additions have come in from the world and from the churches. They are live, working members, and are laboring to bring the message to their friends and neighbors.

The efforts of the workers have been heartily supported by the members of the church, who have done much in distributing tracts, bills, etc., as well as attending the meetings and visiting in the city.

We thank God for his love and blessing, and give him all the praise for the results obtained.

C. A. HALL.

PROCEEDINGS OF THE NORWEGIAN CONFERENCE.

THE seventh annual session of the Norwegian Conference, which was preceded by a workers' meeting, convened in "Bethel," Akersgaden 74, Christiania. First meeting called to order, June 19, at 9 A. M., the president, Elder L. Johnson, in the chair.

After the opening exercises the first business was the admission of three new churches, after which the minutes of the last session were read and approved. The president briefly reviewed the work of the year, showing that it had made considerable advancement all along the line.

We were favored with the presence and counsel of brethren O. A. Olsen, Haskell, Smith, Henry, and Sisley. Resolutions relating to the various branches of the work in the Conference were introduced and adopted.

Tithe received during the year amounted to \$2085, which was a gain of \$958 over last year. Membership of Conference, 435; number of churches, 9.

The following persons were given Ministerial Credentials: L. Johnson, N. Clausen, L. Carlson; for Ministerial Licenses, D. Östlund, H. L. Henriksen, P. Christensen, O. J. Olsen, L. Eusleo, and A. Nelson. Four persons were granted missionary credentials.

The following officers were elected: President, L. Johnson; Secretary, C. Castberg; Treasurer, R. Petersen; for Executive Committee, L. Johnson, M. M. Olsen, H. J. Hansen, N. Clausen, and H. L. Henriksen.

Adjourned *sine die*.

L. JOHNSON, *Pres.*

C. CASTBERG, *Sec.*

VIRGINIA CONFERENCE PROCEEDINGS.

THE twelfth annual session of the Virginia Conference of Seventh-day Adventists was held upon the camp-ground at Mt. Jackson, Va., Aug. 7-14. The business was completed in four meetings. The president of the Conference, Elder G. B. Tripp, presided, and appointed the

usual committees. A review of the last year's work by the president showed that in both financial and spiritual things, the Conference had made a decided growth. The church at Arlington was admitted into the Conference. Resolutions covering necessities and obligations of various kinds were adopted. The subject of education received special attention, and steps will be taken to give those who are to labor in the cause a better preparation for the work. The Conference voted to pay its share of the proposed sum for the benefit of the South Lancaster Academy. G. B. Tripp and A. C. Neff were granted credentials, and G. A. Stillwell, T. H. Painter, W. E. White, and C. A. Wilkins, received licenses to preach.

The following persons were elected as officers of the Conference: For President, G. B. Tripp; Secretary, J. P. Neff; Treasurer, James Garrett. The three last named compose the executive committee.

The report of the treasurer showed that he had received from various sources during the past Conference year the sum of \$2,838.06. Besides this a tent- and camp-meeting fund of \$235.92 has been raised.

It was voted to make Richmond the place of the State depository and the headquarters of the tract society, and that missionary work should be commenced in that city as soon as possible.

G. B. TRIPP, *Pres.*

T. H. PAINTER, *Sec.*

TEXAS TRACT SOCIETY PROCEEDINGS.

THIS society held its sixteenth annual session in connection with the camp meeting at Keene, Aug. 9-19. Three meetings were held.

From the report of labor and the treasurer's report which were read, we quote the following items: Number of members, 618; reports returned, 1215; letters written, 1084; letters received, 521; missionary visits made, 2162; Bible readings held, 1145; periodicals distributed, 11,463; pages of reading-matter distributed, 297,820. Cash received on sales, accounts, and for other purposes, \$12,568.06. Total resources, \$10,814.13; total liabilities, \$1083.18; present worth, \$9730.95.

The following officers were elected for the ensuing year: President, W. S. Greer; Vice-President, W. T. Drummond; Secretary and Treasurer, T. T. Stevenson; Assistant Secretary, Mrs. Kittie M. Stevenson; State Canvassing Agent, W. W. Eastman; Directors, Dist. No. 1, J. A. Holbrook; No. 2, W. T. Drummond; No. 3, D. U. Hale.

W. S. GREER, *Pres.*

T. T. STEVENSON, *Sec.*

VIRGINIA TRACT SOCIETY PROCEEDINGS.

THIS society convened in its eleventh annual session on the camp-ground near Mt. Jackson, Va., Aug. 7-14. Two meetings were held after organizing. At the second meeting the committee on resolutions reported the following in substance: That the Conference support one person to work especially for our periodicals; that the office of district directors, be abolished, and that the tract society make Richmond, Va., its headquarters. These resolutions were adopted. The following persons were elected as officers for the ensuing year: President, G. B. Tripp; Vice-President, A. C. Neff; Secretary and Treasurer, C. D. Zirkle; State Agent, C. A. Watkins.

G. B. TRIPP, *Pres.*

Mrs. W. T. MARSHALL, *Sec.*

MICHIGAN CAMP-MEETING.

THE time is drawing near when another of our general State meetings will be held. The meeting proper will begin Sept. 19, and will be held at Lansing, the capital of the State.

Those whom God has set as watchmen to point out the time of night, and all others who have kept pace with the third angel's message, will agree that the past year has developed more of the workings of Providence and the opposition of the enemies of truth, than in any one year in the history of the message. Some of those who have carefully watched the signs of the times and are best qualified to point out these things, will be there. No doubt many who have not kept pace with the message will be surprised when they see what is going on to show the near approach of the end. We all need a special work done for us individually, that we may be ready to meet the great event for which we are waiting and longing.

Let all come if it is possible. Let not the common affairs of life keep you away. Some may plead hard times and a scarcity of means, but the Lord can overcome this difficulty if we plead with him to open the way. Let those who have means help those who have not. Brethren, the time is near when those who are now in a backslidden state and do not realize that they need help, would give all their earthly possessions had they taken advantage of one such meeting to waken them to a true sense of their condition. Let all who feel that they do not need the benefits of the meeting, arouse themselves and shake off the lethargy in which they have fallen and make a special effort to go to the meeting. Come, brethren, praying that God will give us such a feast as we have never yet enjoyed, and he will do it.

J. F. BALLENGER.

GENERAL MEETINGS IN SOUTHWESTERN NEBRASKA.

In looking over the needs of this field it has been thought best to hold three general meetings in this section the coming fall, rather than one general camp-meeting, hoping that nearly all our people will be able to reach some one of these gatherings. The first one will be held at Minden, Oct. 10-17; the next one at Beaver City, Oct. 18-24; and the last at Curtis, Oct. 25-31. We trust that a strong effort will be made by the brethren and sisters in this section of the State to attend at least one of these meetings.

Financial prospects are not very bright to be sure, much of the crop is gone, and everything seems uncertain, but amid it all, God lives and reigns and has his work in his own hand, and he will care for it. The work of God in the earth is onward, times of trouble are before us; let us now heed the instruction of the apostle, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."

W. B. WHITE.

MT. VERNON ACADEMY.

FROM a human standpoint the successful establishment of a school in Ohio in 1893 seemed an impossibility. The financial depression had so crippled business that scarcely any one either in the church or out could be found who would back up such an enterprise by his means. Those having money in command were slow to see the necessity of the undertaking. But notwithstanding these discouragements, the work of remodeling the Sanitarium buildings to fit them for school purposes was begun with vigor. Every dollar expended was expended by faith, for the word had come, "Let the buildings [of the Sanitarium] be converted into a seminary to educate our youth. . . . I have been shown that . . . there should be located school buildings in Ohio which would give character to the work." When Sept. 13 arrived, everything was in readiness to begin school, as announced in the calendar previously issued.

It was not without some anxiety that those in

charge looked forward to the day of opening. In the academic department there were about a dozen students when the principal called for order the morning of Sept. 13, and several of them had been placed in the school by teachers. The fewness of numbers proved of benefit in that each saw the necessity of economizing and living frugally, that "both ends" might be made to meet, and thus allow the work to continue. So clearly was this seen and practiced that the academy at the end of the year was able to report the running expenses as having been fully met by the income. The enrollment increased from the "baker's dozen" to one hundred and seventeen, which far exceeded the most ardent anticipations.

But that which most clearly showed the hand of the Lord in the work was the fact that nearly all in the school gave positive evidence of the work of the Spirit of God in their hearts. The pupils were all induced to take Bible study. Some acquiesced very reluctantly and for weeks followed the work only mechanically. But they soon began to show an interest, which gradually deepened and widened. To the praise of God it must be said that not one went from the academy who did not confess the Saviour.

The plan of work at the academy is wholly different from that followed in the schools of the world. It is the aim of the faculty so to educate those under its care, that they shall become *practical* men and women wherever found. They teach both by example and precept, that hard work is a blessing. It is sought first in the plan of educating to make the student master of his own mind-powers, and by practical domestic duties to develop at the same time his physical being. Summed up, the work of the academy is, as expressed in "Christian Education," "to restore the image of God in the soul." To this end, the Scriptures are made the basis of study in all departments.

The location of the school is well known. It may not be out of place, however, to remark that a better situation, it would seem, could not be found. The academy enjoys a climate free from the extremes of cold and heat. The water found in the several springs on the grounds is seldom equaled, never excelled, by any in Ohio. Cold and soft and free from injurious mineral or other deposits, it becomes at once a blessing desired and shared by all. It was perhaps owing to this that little or no sickness was experienced last year. The campus of the academy is large, affording ample space for the enjoyment of healthful and modest sports, and immediately connected with it are fields and groves of beautiful oaks, which abound with rare botanical, zoological, and other specimens. In this respect, the Mt. Vernon school occupies a very enviable position. A mile and a half from the city, it is free from the noise and bustle of the street, and above all, the students are free from the temptation of the theater and places of attraction calculated to demoralize them mentally, morally, and physically.

An electric car line runs to Mt. Vernon, and when it is necessary for students to go there, they can do so for five cents each way. During the summer vacation, the buildings were repainted throughout, which, with other improvements, makes the academy a beautiful and pleasant home.

A new year is soon to open. The prospect is indeed flattering. So large a number are planning to be present, that it is doubtful whether accommodations can be found for them. Another year will probably find it necessary to enlarge the buildings, in order to make place for those who desire to attend. And what shall be said for all this? Ought not God to be praised? He has done marvelous things whereof we are glad.

In closing, may the writer ask all who read this to inquire as to what relation *they* sustain to this work, this institution of God's planting. Are you doing what you ought to aid in building

it up? If you wish to know *how* you may help, a fourfold answer may be given: 1. Give the school your prayers and moral support. 2. Give of your means. 3. Send your own, or if you have none, some other children to the school to be educated. The rates of expense are \$150 a year, if paid monthly; or \$140 when paid in two installments of \$70 each, the first to be paid in September, the second on February: 4. Send means which will be used in educating such poor but worthy ones as may be recommended by the Conference. *Now* is the time your help is needed. Make up your mind, young man, young woman, to attend school *this year* if possible. Make the question a matter of prayerful faith and faithful prayer, and God will remove the mountainous obstacles which you now think hinder you from attending.

The work begins Sept. 12. Come; and teachers, students, all, will strive to make your stay a blessing to yourself and an honor to the cause of God. C. L. TAYLOR.

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 12.—A Son of Abraham. Luke 19:1-27.

(Sabbath, Sept. 22.)

Do not forget to review the chapters that have already been passed over. Repetition and continual association are the secret of success in learning. Not only frequently read the entire book, from the beginning up to the place of present study, but think as you read, and exercise yourself in recalling the subjects contained in any particular chapter. Here is the Bible rule for studying the word of God: "Thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." This lesson is so simple in outline that the student will be left to analyze it for himself.

1. As Jesus entered and passed through Jericho, who desired to see him?
2. What was this man's standing in society?
3. What difficulty did he find in seeing Jesus?
4. How did he get a view of him?
5. What did Jesus do when he reached the place where Zaccheus was?
6. How did Zaccheus receive the Lord?
7. What did the people say when they saw it?
8. What did Zaccheus say, when Jesus came to his house?
9. What assurance did Jesus give him?
10. For what purpose did he say he had come?
11. What did Jesus then proceed to give?
12. Why was this parable given?
13. Relate the parable in detail. If any hesitate in this narrative, or lose the connection, let the teacher prompt them, not by telling the thing, but by asking questions.

NOTES.

1. "And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham." Zaccheus was no more a lineal descendant of Abraham than were those to whom John the Baptist and Jesus spoke when they told them that they were not Abraham's children. (See Luke 3:8; John 8:33-44.) What constituted him a son of Abraham? Was it what Zaccheus had done? He had done nothing good. Was it because of his promise? We have no record that even Abraham ever made any promises to the Lord. We have only the record of the promises of God to Abraham. The secret lies in the fact that Zaccheus gladly received the Lord. He was a sinner, but the Lord seeks to come in and dwell with just such people. Rev. 3:17-20. The receiving of Jesus brings salvation, and makes one a child of Abraham. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. "They which are of faith, the same are the children of Abraham." Verse 7.

2. The parable of the pounds is an illustration of the kingdom of God, for the Saviour gave it for the express purpose of correcting some wrong ideas concerning the kingdom. From it we may learn that Christ did not have his kingdom when he was here on earth. He was

like a nobleman who went to receive a kingdom, and to return. When he returns, it will be in his kingdom. (See Matt. 25:31, 34; 2 Tim. 4:1.) We are also to learn that no one here has anything that he has not received, and therefore no one has any right to boast over another. (See 1 Cor. 4:7. Compare Luke 19:26 with Luke 8:18.) That which is taken away from men at the last is not that which they have in their own right, but that which has been lent them to trade with, and which they have not used. They only *seem* to have it. No injustice is done them, for they never had anything of their own, and they refused the capital which was provided for them.

The following references to the writings of Mrs. E. G. White will be found helpful in the preparation of the lesson: Verse 8, Test., No. 32, p. 95. Verse 10, Test., Vol. II., p. 467; Test., Vol. III., p. 49. Verse 13, Test., Vol. II., p. 668; Test., Vol. III., p. 386.

Special Notices.

OHIO CANVASSERS, NOTICE!

ON account of so many intending to make a special canvass for the book, "His Glorious Appearing," the coming fall and winter, it will be necessary, in order to prevent confusion, to obtain contract for territory, the same as for our large books. Let those who expect to canvass apply at once, naming first and second choice. Address the State agent, C. A. Pedicord, 203 Coshoc-ton Ave., Mt. Vernon, Ohio. C. A. PEDICORD.

MICHIGAN, NOTICE!

TO THE LIBRARIANS: On account of the camp-meeting to be held at Lansing, the tract and missionary office at Battle Creek will be closed from Sept. 17 to Oct. 2, and no orders will be filled during that time. Order all the supplies you will need before Oct. 2, in time to have your orders filled by Sept. 16. Do not *forget* that we will all be out of town from Sept. 17 to Oct. 2, and will fill *no orders* between those dates. We can fill orders for lesson quarterlies *now*.

J. S. HALL, Sec.

PENNSYLVANIA, NOTICE!

A CAMP-MEETING will be held at Harrisburg, Pa., Sept. 20-30. The usual railroad rates of two cents a mile traveled have been authorized by the Trunk Line Association, covering the Pennsylvania railway system, the Philadelphia & Reading, D. L. & W., Lehigh Valley, and Central railway of New Jersey. There will be a supply of card orders received from these roads for the purchase of round-trip tickets, on sale at ticket offices of the different roads from Sept. 19-27 inclusive, and good returning Oct. 3. Please let some one in each church determine how many are coming, and send in to Williamsport for the card orders, mentioning the railroad you will come over. Take notice that no one can get the reduction without one of these orders.

W. M. LEE, Sec.

TO THE CHURCHES IN INDIANA.

I wish to say to our brethren in Indiana that sisters Nigg and Oberholtzer are still laboring among our churches, giving instruction in the principles of healthful cookery and other things of importance in regard to the health and temperance work. Will the elders of our churches where these sisters have not yet been able to visit, be kind enough to notify us when they would be ready to have such instruction given in their respective churches, that we may be able to arrange for the same? None of us can afford to remain in ignorance upon the subject of health reform; the Testimonies have spoken very plainly upon this point.

Brethren, let us hear from you in regard to this matter. Address the writer at 175 Central Ave., Indianapolis, Ind. J. W. WATT.

CAMP-MEETING AT NEILLSVILLE AND VIROQUA, WISCONSIN.

It is now fully decided to have our fall camp-meetings at the above-named places. And we would ask our brethren who live near these places to do all they can to attend these meetings, as it may be a long time ere they will have such an opportunity again. There will be family tents for rent at the usual rates, but all should come prepared to care for themselves as far as possible, and make preparations for cold weather, as it may be quite cool at that time.

We trust you will also do all you can to bring your interested friends and neighbors with you. Come so as to attend the first meeting, and stay till the last

meeting is over; come praying that God may bless us abundantly.

The meeting at Neillsville will begin on Tuesday evening, Sept. 18, and will close on the following Sunday evening. The meeting at Viroqua will begin Tuesday evening, Oct. 2, and close on the following Sunday evening.

We would like to see all our ordained ministers at Viroqua for counsel and all of our other workers in this part of the State.

At Viroqua we expect good help from abroad. Brethren, come praying God's blessing upon these meetings. O. A. JOHNSON.

News of the Week.

FOR WEEK ENDING SEPTEMBER 8, 1894.

DOMESTIC.

—Two more police captains have been discharged from the New York force for protecting disorderly houses.

—It is reported that the President will soon open the Yankton Indian reservation lands in South Dakota to settlers.

—General Geo. H. Stoneman, noted as a cavalry general of the civil war in this country, died lately in California.

—Negotiations are in progress for a revision of the commercial treaty between the United States and the Spanish colonies.

—Secretary Carlisle is pleased with the improved condition of the treasury, and believes a further issue of bonds will be unnecessary.

—The attorney-general of Illinois has determined to test the right of the Pullman car company to sell liquors, in other words, run "saloons on wheels."

—Celia Thaxter, the poetess, died suddenly at the Appledore House, Isle of Shoals, on Sunday night, Aug. 26. She was born in Portsmouth, N. H., June 29, 1835.

—The trial of Eugene V. Debs, president of the American Railway Union, and organizer of the late railroad strike, is now in progress in Chicago, the charge being contempt of the United States court.

—The goddess of liberty on the summit of the Capitol dome in Washington, has been set with electric lights which was pronounced impossible as well as hazardous. The figure was illuminated three nights during last week.

—The International Migration Society, incorporated at Birmingham, Ala., about a year since, has already contracted to transport 5000 negroes to Africa. The first lot will go about Sept. 15; most of them are going to Liberia. The frequent lynchings of colored people in the South, is the cause of the negro exodus to Africa.

—The forest fires in Michigan, Minnesota, and Wisconsin during two weeks past, have been unprecedented both as to destruction of property and loss of life. About thirty lumbering villages have been destroyed. The value of lumber and standing timber burned cannot be accurately estimated, but it is probably somewhere near \$20,000,000. Worst of all is the loss of life. More than 600 bodies have been recovered, and it is probable that 1000 people perished in the flames. Those who escaped got to ponds, or were carried out of the country by the cars, which in some instances had a fearful race with the flames. The authorities of the afflicted States have promptly looked after the sufferers, and private individuals have contributed much. The fires have now been checked by heavy rains.

FOREIGN.

—The British government has temporarily withdrawn its garrison from the island of Cyprus.

—The French war department has reported in favor of a new buckler made of aluminum and copper.

—The question of home rule in Ireland seems to be practically laid on the shelf by the Liberal party in Great Britain.

—It is estimated that 1200 tons of ostrich feathers have been exported from Cape Colony during the past thirty years, valued at \$50,000,000.

—It is reported at Cairo that the Mahdists are concentrating their forces to attack Kassala and wrest it from the Italians who recently occupied it.

—Japan has issued two important decrees lately, one declaring the right to try by Japanese courts all offenses by whomsoever committed in Japan; the other to examine neutral vessels for war material going to China, and to seize the same. Japan has also taken possession of a large island near Port Arthur, and will make it a basis of operations against China.

—The mikado of Japan has just issued a decree permitting native women to remain single if they so choose. Hitherto if found unmarried at a certain age, a husband was selected for them.

—The Jewish quarters in several towns in Morocco have been looted, and many of the women and children have been sold into slavery. A revolution is spreading all through the country.

—The Mexicans like the new tariff law, and wool and cattle raisers expect to reap a rich harvest, while many silver mines, closed because of the Windom ruling, will be reopened.

—The war party in China has gained the ascendancy, and the war will be prosecuted with vigor. One large army is being massed for the defense of Peking, and another will invade Corea.

—After a suspension of nearly five years, work on the Panama canal, it is said, will soon be resumed. French and American capitalists are determined to carry through the project of de Lesseps.

—President Hippolyte, of Hayti, is dangerously ill, and there is danger of a revolution in the island. Seven persons were lately executed in Hayti, charged with an attempt to assassinate the daughter of the president.

—Seven hundred Bonapartists dined in Paris, Aug. 15. They sent a telegram to Prince Victor, expressing unswerving attachment to him as "the natural representative of the great democratic and plebiscitary cause."

—The government of Turkey exercises such a careful censorship of the press in that country that in the news of the death of the president of France, in the Constantinople papers, the manner of his death is not mentioned.

—The Rumanian government has decided to issue a public works loan of \$24,000,000, in four per cent bonds. The loan will be taken up by a Berlin syndicate which includes the Bleichroder banking-house and the Disconto Gesellschaft.

—The Japanese are still transporting troops to Corea, and there are rumors that they will attempt to take Peking. The reports from different sources are conflicting, and nothing definite is yet known, but decisive action is expected every day.

RELIGIOUS.

—A Bohemian Methodist church was dedicated at Chicago, Sunday, Sept. 2.

—After a pastorate of forty years at Elmira, N. Y., Thos. K. Beecher, brother of Henry Ward Beecher, has retired from the active ministry.

—The pope is entirely satisfied with Satolli's work, and considers that the church questions in the United States are almost settled.

—The Christian missionaries from this country who are in Corea, are reported by a cablegram to the Presbyterian Board of Foreign Missions to be all well, being under the protection of the United States marines.

—The Synodical Lutheran Conference, comprising the synods of Missouri, Wisconsin, Minnesota, and Michigan, has just closed its convention in Milwaukee, Wis. It was held in St. Matthew's church. The synod embraces 1500 ministers, 2000 congregations, and 440,000 members.

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.

| DISTRICT NUMBER ONE. | | | |
|---|--------------------|-------|--|
| New York, Delevan, | Sept. | 13-23 | |
| DISTRICT NUMBER TWO. | | | |
| Florida, Tampa, | Nov. | 8-18 | |
| DISTRICT NUMBER THREE. | | | |
| *Michigan (State), Lansing, | Sept. 19 to Oct. 1 | | |
| DISTRICT NUMBER FOUR. | | | |
| Wisconsin, Neillsville, | Sept. | 18-24 | |
| " Viroqua, | Oct. | 2-8 | |
| DISTRICT NUMBER FIVE. | | | |
| Arkansas (southern), Nashville, | Oct. | 19-29 | |
| Colorado, Delta, | " | 3-8 | |
| Missouri, Warrensburg (Pertle Springs), | Sept. 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. | | | |

SEVENTH-DAY ADVENTIST SERVICES IN CHICAGO.

The following services are held regularly in the new Chicago Seventh-day Adventist church, Forty-sixth St., between Michigan and Wabash avenues: Sabbath-school at 9:30 A. M.; preaching service at 11 A. M.; prayer-meeting at 8 P. M., Monday; and missionary meeting Thursday at 7:30 P. M. A cordial welcome to all. Seats free.

ADDRESSES.

The address of J. D. Rice, is now Williams, Colusa Co., Cal.

The address of Elder D. A. Robinson and the London mission workers will hereafter be 184 Elthorne Road, Hornsey Rise, London, N., England.

My home address hereafter will be Milton Junction, Wis. O. A. JOHNSON.

DISCONTINUE PAPERS.

W. H. Rothwell, Grafton, Nebr., and L. T. Elliot, Morgantown, Ind., have all the papers they need at present.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Aug. 12, 1894.

| EAST. | | *Night Express. | †Detroit Accom. | ‡Mail & Express. | *N.Y. & Bos. Spl. | *Eastern Express. | *Atlantic Express. | |
|---------------|----------|-----------------|-----------------------|------------------|--------------------|-------------------|--------------------|-------------------|
| STATIONS. | | | | | | | | |
| Chicago | pm 9.30 | | | am 6.50 | am 10.30 | pm 3.30 | pm 11.30 | |
| Michigan City | 11.35 | | | 8.50 | pm 12.17 | 5.20 | am 1.19 | |
| Niles | am 12.45 | | | 10.15 | 1.15 | 6.25 | 2.45 | |
| Kalamazoo | 2.15 | am 7.20 | | 11.55 | 2.30 | 7.40 | 4.35 | |
| Battle Creek | 3.00 | 8.10 | pm 12.50 | 3.05 | 3.05 | 8.15 | 5.22 | |
| Jackson | 4.30 | 10.00 | 2.55 | 4.20 | 9.35 | 6.50 | 6.50 | |
| Ann Arbor | 5.40 | 11.05 | 4.05 | 5.10 | 10.25 | 7.47 | 7.47 | |
| Detroit | 7.10 | pm 12.20 | 5.30 | 6.10 | 11.25 | 9.28 | 9.28 | |
| Buffalo | | | | am 12.25 | am 6.45 | pm 5.20 | | |
| Rochester | | | | 3.17 | 9.55 | 9.00 | | |
| Syracuse | | | | 5.15 | pm 12.15 | 10.45 | | |
| New York | | | | 1.45 | 8.45 | am 7.00 | | |
| Boston | | | | 4.15 | 11.45 | am 10.50 | | |
| WEST. | | *Night Express. | *N.Y. Bos. & Chi. Sp. | ‡Mail & Express. | *N. Shore Limited. | *Western Express. | †Kalam. Accom. | *Pacific Express. |
| STATIONS. | | | | | | | | |
| Boston | | | am 10.30 | | pm 2.00 | | | pm 7.15 |
| New York | | | pm 1.00 | | 4.30 | pm 6.00 | | 9.15 |
| Syracuse | | | 8.25 | | 11.25 | am 2.10 | | am 7.20 |
| Rochester | | | 10.25 | | am 1.17 | 4.10 | | 9.55 |
| Buffalo | | | 11.20 | | 2.20 | 5.50 | | pm 3.30 |
| Detroit | pm 8.45 | am 6.05 | am 7.20 | | pm 12.55 | pm 4.35 | | 11.10 |
| Ann Arbor | 10.25 | 7.05 | 8.43 | | 9.25 | 5.57 | am 12.15 | |
| Jackson | 11.40 | 8.10 | 10.43 | | 10.30 | 7.35 | 1.25 | |
| Battle Creek | am 1.17 | 9.20 | pm 12.15 | 11.43 | 4.13 | 9.13 | 2.55 | |
| Kalamazoo | 2.10 | 9.58 | 1.00 | pm 12.22 | 4.52 | 10.00 | 3.36 | |
| Niles | 4.00 | 11.13 | 3.07 | 1.40 | 6.14 | | 6.00 | |
| Michigan City | 5.00 | pm 12.10 | 4.25 | 2.45 | 7.13 | | 6.00 | |
| Chicago | 7.10 | 2.00 | 6.35 | 4.30 | 9.00 | | 7.50 | |

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

| GOING EAST. | | | | STATIONS. | | GOING WEST. | | | |
|-------------|-----------|-----------|--------------|----------------|--|-------------|---------|--------------|-----------|
| Read Down. | | | | | | Read Up. | | | |
| 10 | 8 | 4 | 2 | | | 11 | 1 | 23 | 7 |
| Mail Ex. | Rel. Lim. | L't'd Ex. | Ad. Mixd Ex. | | | Mail Ex. | Day Ex. | R'd R.C. Ex. | Rel. Lim. |
| am | am | pm | pm | D. Chicago A. | | pm | pm | pm | pm |
| 8.40 | 11.25 | 8.10 | 8.15 | Valparaiso | | 7.28 | 4.50 | 9.10 | 10.30 |
| 11.10 | 1.20 | 5.05 | 10.30 | South Bend | | 5.05 | 2.45 | 7.10 | 8.30 |
| pm | pm | pm | pm | Cassopolis | | 8.10 | 1.20 | 5.44 | 7.10 |
| 12.40 | 2.35 | 6.30 | 12.00 | Schoolcraft | | 2.15 | 12.40 | 5.13 | 6.30 |
| 1.20 | 3.07 | 7.12 | 1.45 | Vicksburg | | 1.20 | 12.02 | | 2.37 |
| 2.21 | | 1.33 | 3.42 | Battle Creek | | 1.10 | 11.53 | | |
| 2.33 | | 7.55 | 1.48 | Charlotte | | 12.25 | 11.15 | 8.55 | 9.35 |
| 3.40 | 4.30 | 8.36 | 2.40 | Lansing | | 11.14 | 10.28 | 3.07 | 3.40 |
| 4.33 | 5.11 | 9.28 | 3.25 | Flint | | 10.40 | 10.02 | 2.40 | 3.08 |
| 5.10 | 5.40 | 9.55 | 4.00 | Lapeer | | 9.35 | 9.02 | 1.53 | 2.20 |
| 6.30 | 6.30 | 10.45 | 5.03 | Imley City | | 8.35 | 8.35 | 1.28 | 1.57 |
| 7.30 | 7.05 | 11.17 | 5.40 | Pt. H'n Tunnel | | 7.49 | 8.02 | 1.00 | 1.25 |
| 8.15 | 7.35 | 11.50 | 6.15 | Detroit | | 6.25 | 6.50 | 11.59 | 3.50 |
| 8.42 | | am 6.35 | | Toronto | | am | am | am | pm |
| 9.50 | 8.45 | 1.00 | 7.30 | Montreal | | 6.40 | 10.40 | 4.05 | am |
| pm | pm | pm | pm | Boston | | pm | pm | pm | pm |
| 8.40 | 8.30 | 5.25 | | Susp'n Bridge | | am | am | am | pm |
| pm | pm | pm | pm | Buffalo | | 1.20 | 7.05 | | 8.40 |
| 8.05 | 7.50 | 7.25 | | New York | | am | am | am | pm |
| pm | pm | pm | pm | Boston | | 8.20 | 6.10 | | 5.07 |
| 8.12 | 8.12 | 7.15 | | | | pm | pm | pm | pm |
| pm | pm | pm | pm | | | 8.40 | 4.25 | | 7.00 |
| 3.05 | 7.55 | 4.25 | | | | pm | pm | pm | pm |
| am | am | pm | pm | | | 8.00 | | | 8.00 |
| 4.15 | 8.30 | 5.40 | | | | pm | pm | pm | pm |
| pm | pm | pm | pm | | | 8.12 | 10.20 | | 8.00 |

Trains No. 1,3,4,6,7,8,9, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday.
All meals will be served on through trains in Chicago and Grand Trunk dining cars.
Valparaiso Accommodation daily except Sunday.
Way freights leave Nichols eastward 7:15 a.m.; from Battle Creek westward 7:05 a.m.
* Stop only on signal.
A. 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 11, 1894.

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Elder Olsen writes that he expects to sail for America on the 19th instant.

Eighteen thousand copies of "His Glorious Appearing," the revision of "Matthew Twenty-four," have been sold during the few weeks since its publication.

Elder F. D. Starr is called by the duties of his office as secretary of the Book Committee to locate in Battle Creek. It will be noticed in the report of the Indiana Conference Proceedings that Elder J. W. Watt, of Montana, was chosen president of that organization upon the removal of brother Starr.

Noticing the lecture of brother Piazzi last week, we stated that his father became rector of the English church in Jerusalem. This we now learn was not quite correct; though brother P. was born in the rectory, and at that time his father was minister in charge of the church named.

Our readers will be pleased to hear from Elder E. H. Gates, who last spring returned to California from three years' labor in Oceanica. A private letter informs us that he has been recuperating health and strength at the Rural Health Retreat. The Lord has greatly blessed his servant in body and mind. He now labors publicly again, and is in better health than for a long time. He also states that his peace and joy in Christ are greater than at any time in his previous experience. Brother Gates is not yet able to add writing to his other work; but we trust the time is not far away when our readers will hear from him directly.

The mail from Australia brings us word of the semi-annual meeting of the *Echo* Publishing Company. The director's report shows an encouraging gain in the work of that institution, notwithstanding the very severe depression in business and that the *Bible Echo* is now published weekly. The net loss to the company for six months' business is only about \$357. During the year the institution has printed and sent out 2,540,000 pages of reading-matter, consisting of 10,500 pamphlets, 105,800 copies of the *Bible Echo*, and nearly a million pages of tracts. It is also reported that 100 people have embraced the truth during the present year in the city of Melbourne.

For three successive Sabbaths the Tabernacle pulpit has been occupied by Professor Prescott. The discourses have been timely and well directed. The second of the series on the Triumphs of Christ was especially notable for the power and force of the truths it illustrated. Jesus gained three great victories over the enemy, —in the wilderness, at his triumphal entry into Jerusalem, and in his death. But he triumphed in humiliation and weakness. The secret of his power was in committing himself fully to God, and then, out of what from the human standpoint seemed a hopeless situation, arose a glorious victory. These conditions apply to us in our struggles. Victory is not gained by human powers but by humble trust in God.

The work in which we are engaged is rapidly assuming vast proportions. In spite of the doleful prophecies of its enemies and the warfare of those who persecute and despitely use it, the good work goes on. In its onward progress it is attracting the attention of people of intelligent devotion. Not a week nor scarcely a day but brings the news of accessions to the ranks, of those of tried piety and of marked intelligence.

One prominent reason for this is that transpiring events are profoundly impressing the minds of men that the end is drawing near, and that they justify the position we have held for years. Yes; they do. Everything conspires to affirm the truths we hold. What we need is not greater evidence, but a more thorough consecration in individual experiences in the things of God.

The distressing tales of suffering and death continue to come to us each day. Thousands of our fellow-countrymen are despoiled of all they possess by drouth, flood, or fire. In the West people have lived for years in a new country battling for a footing, but this year of drouth succeeding others as it does, leaves many of them without the slightest chance to escape starvation unless they receive help.

It is a time to cause all lovers of mankind to consider well their own outlays of money in selfish and useless indulgence. It is nothing short of sin now, if it ever were anything else, to waste money in gratifying fancied wants. As the cries of the poor come up to God, let them be answered by those to whom he has intrusted means and blessed with prosperity.

A very pleasant occasion was enjoyed by the managers and teachers of Battle Creek College who met at the invitation of Professor Prescott to spend an evening together. The faculty

for the coming year will consist of the following: (dropping titles) President, G. W. Caviness; natural science, A. W. Kelley; Bible, E. J. Hibbard; Greek and Latin, E. D. Kirby; history, P. T. Magan; mathematics, Walter E. Sanderson; English language, Fred A. Howe; ancient history, A. J. Bristol; music, E. A. Barnes; drawing, Mrs. Kirby; preceptress, Mrs. Counselman; assistant in Latin, Mrs. Caviness; hygiene and physical culture, W. A. George; principal of preparatory department, Fred. Griggs; assistants, W. E. A. Aul, Mesdames Hobbs, Biser, Howell, Vince, Williams, Saunders, Misses Burgess and Tichenor. Already students are gathering, and this week will see this and the most of our other schools in active operation. May the Lord bless their work.

A Sunday-school quarterly sent to us some time since contains the following:—

"Lesson 12.—The Lord's day. Q. 7. What is this day called?—A. The first day of the week is called the Lord's day. Rev. 1:10. Q. 8. What do we find the first Christians doing on the Lord's day?—A. They met for public worship, heard preaching, took the Lord's Supper, and gave money for religious objects. [1 Cor. 16:2; Acts 20:7.]"

Comparing the texts referred to, we find that the first text says nothing about the first day of the week, and the last two do not mention the Lord's day! and one of these texts (1 Cor. 16:2) does not mention public worship. The great difficulty with the argument for the first day as the Lord's day is that these two terms are never used together. The reason is obvious. The Lord's day is the Sabbath, the seventh day; the first day is another day, and has no sacred title whatever.

RIGHT AND WRONG.

Or the Cedarquist case the *Christian Nation* has the following to say:—

"This finding not only declares the order of President Lincoln requiring faithful observance of the Sabbath as no longer in force, but is a practical rebuke of President Cleveland for interfering in the case. Whatever the judgment of army officers, we are sure all Sabbath-loving Christians are grateful to the President for his conduct in the matter. The finding of the court-martial should be taken as a notice by all who fear God and reverence his holy day, on that account, if for no other reason, to stand aloof from the army."

It has never been very clear that a special order of a President thirty years ago could become actual law for all coming time, and it appears that the military court took that view of the matter. As for this decision being a rebuke of the President, the *Nation* is right. The *Nation* is also right about another thing,—Christians should not be in the army. Fighting is not and never was a proper business for a Christian. In another thing the *Nation* is wrong. There are many Sabbath-keeping Christians who are not particularly interested in the President's order, and who, as far as the Sabbath is concerned, only ask of the President and of all civil rulers to allow them and every one else who wants to do so, liberty to keep the Sabbath and to labor on "the six working days." Ezek. 46:1.

M. E. K.

"JOYFUL GREETINGS."

In response to numerous urgent calls for the Sabbath-school song book, "Joyful Greetings," the REVIEW AND HERALD Association has published another edition of the book; and all orders will be promptly filled at the usual terms.