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# The Advent HOLY BIBLE REVIEW AND HERALD IS THE FIELD OF THE WORLD And Sabbath

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

VOL. 71, No. 38.

BATTLE CREEK, MICH., SEPTEMBER 18, 1894.

WHOLE NO., 2083.

## The Review and Herald,

ISSUED WEEKLY BY THE

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

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

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

REVIEW & HERALD, Battle Creek, Mich.

### HOME.

BY P. ALDERMAN.

(Cleveland, Ohio.)

HOMEWARD I'm gazing when the cares of life  
Oppress me and shut out the light.  
Then, through the rifts above the toil and strife,  
My heavenly home shines fair and bright.

When shall I see it, with its jasper walls,  
And be for aye shut in with God?  
O sweet the rest where sorrow never falls,  
And bright the fields the wicked ne'er have trod.

Sweet home, where dwell the holy ones of heaven,  
Where angels sing a melody of love;  
But unto man redeemed will then be given  
To sing the sweetest notes on harps above.

For he was lost and sunken low in sin;  
Depraved was he, and bankrupt, and undone.  
But Christ in pity left the courts of heaven,  
The fearful guilt of sinners to atone.

Such love allures my soul. I look away  
From this old earth so stained with sin and  
crime,

To where the bloom will never know decay,  
And life will not be marred by age or time.

## 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.

(Concluded.)

THE knowledge of God which Jesus brought to our world and unfolded to man we are not to retain as our own possession, without imparting it to our fellow-men. The priceless knowledge of God which through his word has been committed to us, has not been given to us to remain a useless possession. We are to impart to others the knowledge of the fact that to know God and Jesus Christ whom he hath sent is eternal life. We are privileged not only to place ourselves under the bright beams of the Sun of Righteousness, but to invite others to admire his loveliness, to dwell upon his charms, and to become partakers of the riches of his glory. Christ is to dwell in the heart by faith; "that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." If this is your experience, you will certainly represent to the world the fact that "ye are com-

plete in him." "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit."

The Jews were blinded and confused by their own superstition. They were of those described by the prophet when he says, "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." They had so far separated from God that they knew not the Father, and could not recognize the Father's image in his representative. "Thus saith the Lord; Ask ye now among the heathen, who hath heard such things; the virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up." Jesus said to the Jews, "Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

Christ was the center and the glory of the ancient dispensation. From time to time he drew aside the vail and revealed the glory behind it. Isaiah had an unclouded view of this glory when he described the Lord sitting upon the throne that was high and lifted up, and his train filled the temple. "Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." The seraphim dwelt in the presence of Jesus, yet they veiled with their wings their faces and their feet. They looked upon the King in his beauty, and covered themselves. When Isaiah saw the glory of God, his soul was prostrated in the dust. Because of the unclouded vision he was graciously permitted to behold, he was filled with self-abasement. This will ever be the effect upon the human mind when the beams of the Sun of Righteousness shine gloriously upon the soul. The light of the glory of God will reveal all the hidden evil, and bring the soul to the place of humble confession. As the increasing glory of Christ is revealed, the human agent will see no glory in himself; for the concealed deformity of his soul is laid bare, and self-esteem and self-glorying are extinguished. Self dies, and Christ lives.

The Jews knew not God nor Jesus Christ whom he had sent. They had lost the truths

presented to them by both patriarchs and prophets, and did not recognize Christ, in whom dwelt all the fullness of the Godhead bodily. Was it not strange that the only people who claim to be the chosen people of God were in such darkness by departing from God, that they did not recognize the Prince of life, who was the foundation of their system of worship, the very one who was symbolized by their sacrificial offerings? Well may we see the force of the words of Christ, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." It is not safe to commit this work of searching the Scriptures to any other man to do for us, however learned he may be. If he has not a living connection with God, he will mislead the mind, and cause the destruction of many souls. "Can the blind lead the blind? shall they not both fall into the ditch?"

### SPIRITUAL BLESSINGS.

BY ELDER J. H. DURLAND.

(Battle Creek, Mich.)

"BLESSED be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Eph. 1:3.

Spiritual blessings are those which are given through and by the Holy Spirit. All can have the Spirit by asking; for God is more willing to give it than parents are to give good things to their children. It is so important that we take it, that he has said, "If any man have not the Spirit of Christ, he is none of his." The Spirit of God abiding in us is the great blessing, for through it come all other blessings.

If we have the Spirit of Christ, we have Christ abiding in us. As he is the source of all things, in him we have and can do all things. He has given us great and precious promises relating to the life that now is, and also to the one to come. He has promised to supply all our wants, and make all things work together for our good. He has all power in heaven and upon earth. Whatever his infinite love and wisdom see best for those who surrender to his abiding presence, he is almighty to bestow upon them. They can want no promised good, nor suffer any outward evil, but he is able to give them the one, and to deliver from the other. If they are in the dry and thirsty land, he can bring forth the cooling stream from the hard and flinty rock. He is the spiritual rock. In 1 Cor. 10:4 the spiritual rock is spoken of as the rock pointed out by Him who made the water spring forth from it, himself being the source. And as the Rock, when once "smitten," was afterward only to be "spoken to," so now with Christ, who, once smitten for us, now when spoken to in prayer, refreshes our souls. He is the source of all spiritual blessings.

"I will never leave thee, nor forsake thee." If he who has all power and blessings abides with the believer, what is there that he does not have? He is with him to turn all things, seem they ever so afflicting, into real blessings. Trusting to this word which cannot be broken, he may boldly say, "The Lord is my helper, and I will not

fear what man shall do unto me." Let the world persecute me, my source of revenue fail, poverty pinch me, sickness pain me, friends leave me, nevertheless I am happy. And why?—Because the source of all blessings is with me, and has blessed me with all spiritual blessings in heavenly things. He is my daily portion still, and these things, being of his appointment, are for the best. He makes them the means of weaning me from the world, deadening the old man of sin, bringing me to a more intimate acquaintance with himself, and to a greater experience of his goodness to my soul; whereby he enables me to trust all things in his hands; for he doeth all things well.

Read that little book of martyrs (Hebrews 11), and you will see how happy they were in God, not only in prosperity, but also when the world was against them. Great were these triumphs in faith. They were blessed with all spiritual blessings. Their faith reached above the clouds, and beheld the bright shining countenance of Him who was their help in every time of need. Christ was theirs, and his Spirit enabled them to make up all their happiness in him, and not in the things which perish in the using. Christ, with bread and water, is a greater blessing than the finest viands without him. Christ, with pain, is better than the highest pleasures of sin.

In giving us his continual presence, abiding in the soul, Christ gives us all blessings. He has pardoned and accepted us in his own name, and made us partakers of his own divine nature. He is made unto us, "wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. His whole salvation is ours. He has brought us from the mire to this state of grace, and put us into the present enjoyment of it. We are in the realms of all spiritual blessings in heavenly things, and he wants us to explore the height and depth, the length and breadth, of these divine perfections. O, the unsearchable riches of Christ! They surpass knowledge. If a believer knows a great deal of the way of salvation, yet there is still far more to be known. As long as we live, we may be exploring and learning. The wiser we grow, the clearer views will we have of our having attained as yet but little wisdom. If we have him, we have all the treasures of wisdom and knowledge. As we advance from one degree to another, from faith to faith, we are not satisfied with any discovery until that which is in part is done away, and we shall know even as also we are known.

#### THE PRUDENT FORESEETH THE EVIL.

BY J. L. BAKER.

(Alba, Pa.)

"Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2:12, 13.

It would be considered extreme folly for a person to leave a never-failing fountain of pure water, and build a cistern that could hold no water. "Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit." "Is Israel a servant? is he a home-born slave? why is he spoiled?" Verse 14. No, he is not; it is a voluntary act; and it is not to be wondered at, that God calls to the heavens to witness and be astonished. When God gave his law, the earth shook, and when his professed people turn away fully from his law, he will not only shake the earth, but heaven also.

One would naturally suppose the whole Christian world would accept the law of God, but alas it is not so. They prepare cisterns, broken cisterns, that can hold no water. "This people

draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (broken cisterns). Matt. 15:8, 9.

The Lord will punish for these things. "The Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26:21. "Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape." Jer. 25:30-35.

Can any one fail to see that the above quotations from Jeremiah and Isaiah have their fulfillment in the last days? In "Great Controversy," page 37: "The Saviour's prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God's mercy and trampled upon his law." God is very merciful; he is not willing that his wandering sheep should perish.

We have in Rev. 14:6, 7, a calling message: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." This angel's message calls people back to the living God, "the fountain of living waters."

The Lord calls upon his people to "cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58:1. "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and has scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion." Jer. 3:13, 14.

Thank the Lord, there will be a remnant who will heed the invitation to come back to the living God, to "the fountain of living waters." "Therefore will I judge you, O house of Israel, every one according to his ways, saith the Lord. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel?" Ezek. 18:30, 31.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you,

saying, Harken to the sound of the trumpet. But they said, We will not hearken. Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth; behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it." Jer. 6:16-19. God's law has in all ages been the standard of morality, and is no less so now in these last days.

The doctrine of Christ has been corrupted by Satan through the agency of men. Not only the law of God, but the ordinances of the church also have been greatly counterfeited. The professed people of God have not only backslidden, but are teaching for doctrine the commandments and fables of men. What will the Lord do with such a state of things? Please read Isa. 24:1-5: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down. . . . The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

A terrible day is before us! Who will be of the number who will foresee the evil and hide themselves? or shall we be like the simple who close their eyes and ears and pass on, and are punished?

#### WHY DOUBT?

BY J. G. LAMSON.

(West Bay City, Mich.)

How often when things go a little "crooked" and our faith is on the wane, we go to our heavenly Father in prayer. And after we have earnestly asked God to give us of the Holy Spirit, do we sometimes rise from our knees and wonder whether God heard us or not? Let us consider the matter a moment. God is more willing to give his good Spirit to them that ask him, than an earthly parent is to give good gifts to his children. Luke 11:13. This Holy Spirit is called the "Comforter" (John 14:26) and "Spirit of truth." Chapter 16:13.

Now when we ask God for his Holy Spirit, we call upon him for just the thing he wants to give us, and we know we have the things we ask for. "But," says some one, "I don't see any manifestation of the Spirit in myself; I am just as impatient, etc., as ever." Maybe you did not look in the right place. Let us read John 16:8: "And when he [the Comforter] is come, he will reprove the world of sin, and of righteousness, and of judgment." What was the first thing he would do?—Reprove of sin. Now have you ever been praying that God would give you his Holy Spirit, and even while speaking have a still small voice say, "Do you see that harsh word, that hasty act, that wrong doing? Do you see that *sin*?" "Did you ever hear such a voice while praying? and then did you get up from your knees and wonder if God heard you? O how wrong!

After God has promised his Spirit, told you just what it would do when it came, you asked for it, and it did just what God said that it would do; then, you *wondered* if God heard your prayer. Jesus said that the next thing that the Comforter would do would be to "convince" (margin) of righteousness. God said he would forgive us our sins, if we confessed them. Now we have confessed, then they are forgiven. What next?—We are righteous. What convinces us of righteousness?—The Comforter. Our prayer for God's Spirit answered again.

How good God is, and yet we doubt him. By doubting God we make him a liar. 1 John 5:10. But God is not a liar, therefore we bear false witness and commit sin. Let us do that no more, but *believe* God, and it will be accounted unto us for righteousness.

HOW SHALL I PRAY?

BY ANNA C. KING.  
(Chicago, Ill.)

O THOU who teachest me to pray,  
To make my wants known day by day,  
How shall I ask thee, the All-wise,  
To spare or grant my vague desires?  
Thou knowest all my want and need  
Before I ask, and thou indeed  
Hast graciously bestowed in love  
Thy fullest treasure from above.

In Christ thou gavest all to me,  
Made me in him complete to be;  
All blessings thou dost freely give,  
And chooseth me in him to live;  
To make me holy, without blame,—  
To bring such joy my Saviour came.

Since thou hast given *all* to me,  
What more is left to ask of thee?  
O, this is what I'll ask, my Lord:  
Enlarge my heart to know thy word;  
Anoint my eyes, that I may see  
In all thy works thy love to me.

What care I if I never know  
Just why each trial came just so?  
Since they my Master's will fulfill,  
I'll love my Lord and trust him still.  
Enough for me that Jesus knows  
Why day by day the tempest blows.  
What need I care, if in the storm  
I still behold his lovely form?

When in his presence, shall I ask  
Just why he gave each little task?  
O no; I'm satisfied e'en now,  
To thy sweet will I gladly bow;  
Thy part, O Lord, thou wilt perform;  
Thy hand wilt guide through calm or storm.

Just teach me how to rest my hand  
In thine till I shall reach that land  
Where thou wilt fill my cup of joy,  
Its measure full without alloy;  
Then in my heart till thou shalt come,  
I will pray, Thy will be done.

SIGNS OF CHRIST'S COMING.

BY O. JAMES.  
(Indiana, Iowa.)

"IMMEDIATELY after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Matt. 24:29. These are the words of our Lord Jesus Christ. When he left the temple in Jerusalem, "his disciples came to him for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." This led the disciples to ask him three questions: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many."

The Saviour then proceeded to answer these questions, and as recorded in verses 11 and 12, he said: "And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." Are we not living in the very time when these things are made manifest among us? But we have the blessed promise of our Lord, that "he that shall endure unto the end, the same shall be saved." The prophet Isaiah wrote of the time of Christ's coming thus: "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us," and, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." In regard to the signs that were to precede the coming of our Lord the second time, they have in a great measure already occurred—wars and rumors of wars, earthquakes, pestilences, and famines, the darkening of the sun and moon, and the falling of the stars.

The writer of this article has a very vivid recollection of the last-mentioned phenomenon, the falling stars. I was living at that time eighteen miles west of Indianapolis, Ind., and was in my twentieth year, having been born Dec. 8, 1813. It was one of the most remarkable sights ever witnessed in this world. It is verified by many eye-witnesses, that it extended over the greater portion of the western hemisphere. It occurred Nov. 13, 1833. It appeared as though all the stars in the heavens were falling. Some left long streaks as they shot off, resembling a bright rainbow. Thousands upon thousands fell during the time I watched them, from four o'clock until sunrise. It was a frosty morning, and not a cloud was to be seen. They resembled in some respects large snowflakes falling while the sun was shining. Language fails to describe it as it was, so I will refer the reader to Rev. 6:13: "And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." People ran from house to house, in town and country, notifying their neighbors, many falling on their knees, imploring the Lord for mercy. I stood beholding the scene, and expecting every moment to see the last star fall, and next to see the Lord coming from heaven. It is not impossible that I should yet live to see that day. Dear reader, are you striving for a home in the kingdom? If not, why not?

GIVING.

BY ELDER E. HILLIARD.  
(East St. Cloud, Minn.)

GIBBON, in his "Decline and Fall of the Roman Empire," records the following epitaph of Edward, the blind earl of Devonshire, England. Through his virtues and ample revenue which was appropriated to devotion and hospitality, he received the title of "the good earl." The epitaph reads:—

"What we gave, we have;  
What we spent, we had;  
What we left, we lost."

According to the Saviour's words, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." The above is true; for what we have given to God's cause is laid up in heaven, and we are more sure of it than if it were in our purses. The thought of giving of their substance to spread the gospel may cause some to fear that they will come to poverty. But let such remember the wise man's saying, "There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 13:7; 11:24.

It is said by the spirit of prophecy that some will lay their means at the feet of the servants of God, and beg them to take it, after it is too late to be of any use. Then such will find, "What we left, we lost." Had it been given before, sent on ahead and treasured up in heaven, their hearts would have been with it, their souls saved, and their riches eternally enjoyed. All who freely give their means now, instead of having a few gold dollars in their pockets, when the reward is meted out, will have golden mansions to live in eternally, and streets of gold to walk on.

Let us not make ourselves rich (withhold) and have nothing, but let us make ourselves poor (give) and have great riches. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." "He that saith he abideth in him ought himself also so to walk, even as he walked."

THE RESULT OF KNOWING GOD.

BY F. THORPE.  
(Oakdale, Cal.)

WE know that all sins must be confessed and put away, all wrongs righted. We know that we must have the "victory over pride, over selfishness, over love of the world, and over every wrong word and action" before we can receive the refreshing. We can know the sinfulness of sin, only as we know the purity of God. Those who see God in the beauty of holiness, will see their own righteousness as filthy rags.

When Isaiah saw the Lord in a vision, and heard the seraphim cry to one another, "Holy, holy, holy, is the Lord of hosts," he said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Isa. 6:5. No one will see any good in himself who sees God in his holiness.

Notice what followed Isaiah's confession. An angel touched his lips with a live coal from off the altar, and said, "Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." Verse 7. Then what? "Also I heard the voice of the Lord, saying, Whom shall I send and who will go for us? Then said I, Here am I; send me." Verse 8. So he who sees God now will deplore his own undone condition, and by strong faith claim the promised blessing, the Spirit that seals him as a witness, and after receiving it, will say as never before, "Here am I; send me."

There is a time coming when we shall have become so well acquainted with God that we shall long with intensity for power to make Christ known to others. That is the agony that will bring the Spirit upon us. A glorious agony that!

A KEY TO A KNOWLEDGE OF SELF.

BY E. L. PAULDING.  
(Arroyo Grande, Cal.)

"THEREFORE thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things." Rom. 2:1.

That "whosoever" like the "whosoever" of Rev. 22:17, includes everybody; for who has not been guilty of that sin? As the text says, we always judge others in the line of our own sins. I suppose it all springs from the "enmity" against Satan, that God put into the heart of man away back there just outside of the closed gate of Eden. The sins we hate so badly in others, and which make us condemn them so harshly, are our own, for "wherein thou judgest thou condemnest thyself." The word says it. It is true. "Thou that judgest, doest the same things." Is not this plain? Is there any longer any reason for our asking God, "Father, show us our sins"? It seems to me this text touches the plague spot of our natures. In it he shows us just what we are. "And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" Verse 3. These are solemn words. They cut all false grounds of hope right out from under our feet, and leave us utterly undone and helpless. Understanding them in their right import, we will be enabled to study and understand the next few chapters of Romans, "wherein a righteousness by faith is revealed." Having this righteousness our hearts will be emptied of bitterness and made sweet; "garnished," made "all glorious within." Then there will be no more harshness, no judging. The fountain being sweet, it cannot send forth a "bitter stream."



## 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.

### "DOD, B'ESS MAMA."

I've heard the prayers of many lands,  
In forests dim, on desert sands,  
And on the wild, tumultuous ocean,  
When waves were rolling mountain high  
To hear the storm king's sullen cry,  
And, flashing in a restless motion,  
The lightning leaps across the sky.

But sweetest of all prayers I've heard—  
Sweeter than song of spring's glad bird,  
And purer than the soul of roses  
Eager to deck the brow of May,  
When life is young, and hearts are gay,  
And such fond mem'ry now discloses  
Unto the shining smile of day—

A little angel robed in white,  
Upon the threshold of the night  
And by a mother fondly kneeling,  
With folded hands and drooping head,  
And low voice curving lips of red,  
The stainless soul in thought revealing,  
And, lo! the loving message sped—  
"Dod, b'ess mama!"

What purer prayer can rise above  
To realms of the immortal love  
That over all its watch is keeping,  
No matter where we wander, or  
Drift from harbor and from shore,  
Where those who love us wait in weeping  
Or dream they hear our steps once more?  
—Hamilton Jay.

### SUBSTITUTES FOR FLESH-MEATS.

BY ELDER W. H. WAKEHAM,  
(Lincoln, Nebr.)

IN adopting a vegetarian diet, many fail to supply in their daily *menu* the elements which abound in the flesh of animals, and which are necessary for the proper nourishment of the body. Thus attempting to live on an impoverished diet, they find themselves growing gradually weaker till, finally, in despair, they return to their former "mixed diet," and obtaining immediate relief from some of their distressing symptoms, they conclude that vegetarianism is a mistake, and "health reform" a failure.

The greater part of the nutritive portion of all lean meat is composed of albumen and fibrine, which belong to a class of food elements termed "albuminous," or "nitrogenous." These elements are useful in building nerve and muscle tissue, and unless supplied in some form in the proper proportion, the body will not be well nourished. Fat is also a necessary element, and is found in greater or less quantities in the flesh of animals. Vegetarians quite commonly supply this element in the form of butter. That these necessary elements—albumen and fats—may be obtained without recourse to flesh-meats or the fat of animals, in its ordinary form, the facts set forth in this article will fully demonstrate. First I will give a table showing the actual amount of nitrogenous matter, fat, and the total nutritive material of one pound of each of the most commonly used meats, with exception of pork, which, for various reasons, needs not to be taken into consideration at all:—

Food.	Nitrogenous material.	Fat.	Total nutritive matter.
Lean beef	3.1 oz.	.6 oz.	4.5 oz.
Lean mutton	2.9 "	.8 "	4.5 "
Veal	2.6 "	2.5 "	5.9 "
Poultry	3.4 "	.7 "	4.1 "
White fish	2.8 "	.4 "	3.5 "
Salmon	2.5 "	.9 "	3.7 "

As has been previously ascertained, an ordinary working adult requires, for the best nourishment of the body, twenty-one ounces of nutrient material, three ounces of which must be nitrogenous matter. If the proportion of the nitrogenous to the carbonaceous material is continually less than this (one to six), the system will become impoverished. If, on the other hand, an excess of the

nitrogenous matter (that is, more than three ounces a day) is taken into the system, the eliminative organs will be overworked, as all excess must be carried off as waste matter. The liver and kidneys will suffer the most, as they are the chief organs engaged in the elimination of uric acid, which is the product of an excess of nitrogenous element in the food, and the chief cause of rheumatism.

But by the above table we see that in order to get the proper amount of nutrient material (twenty-one ounces), one would need to eat nearly five pounds of lean beef a day; but in so doing he would get over fifteen ounces of nitrogenous elements, or more than five times as much as the system could use. This shows that those who eat largely of flesh will be pretty apt to get an excess of the nitrogenous elements, and will consequently suffer the evil results mentioned above, as well as many others which it is not in the province of this article to mention.

I now present a table in which will be found a number of vegetable productions which contain these necessary elements in proportions to meet all of the requirements of the body; and in some cases in larger quantities than they are contained in any of the flesh-meats. Each item represents one pound of material:—

Food.	Nitrogenous material.	Fat.	Total nutritive matter.
Wheat (Mich. diehle)	2.2 oz.	—	14. oz.
Corn (Flint)	1.6 "	.8 oz.	13.5 "
" (sweet)	1.8 "	1.3 "	13. "
Oatmeal	2.4 "	1.1 "	14.5 "
Peas (dried)	3.9 "	.6 "	13. "
Beans (white)	4.3 "	.5 "	13. "
Lentils (Ger.)	5.2 "	1.4 "	12. "
Walnuts	2.5 "	9.1 "	14. "
Hazelnuts	2.8 "	10. "	14.3 "
Sweet almonds	3.8 "	8.4 "	13.9 "
Peanuts	4.5 "	7.4 "	12.8 "
Bananas	.6 "	.1 "	4.2 "
Dates	1.4 "	—	10.7 "
Milk	.7 "	.6 "	2.3 "
Eggs	2.3 "	1.7 "	4.2 "

In the above table I have purposely omitted the per cent of starch, sugar, and salts contained in the foods given (these being included in the total), the purpose being not to give a complete analysis of the articles mentioned, but to show the relative amount of nitrogenous matter contained in each article of food. It will be observed that wheat, corn, oatmeal, bananas, and dates contain about the right proportion. And it is interesting to note in this connection that each of these is a staple article of food in some part of the world. Bananas form the chief food of many of the natives of South America and the tropical islands. The date is a staple food in Turkey and Arabia. Oatmeal is so largely used in Scotland that an English lexicographer once defined "oats" as "food for horses in England, and for men in Scotland," intending it as a slur on the Highlander. But a native wit replied, "Where do you find such horses as in England, or such men as in Scotland?" Thousands of people in America subsist largely on Indian corn, and wheat is a staple article of diet throughout the civilized world.

It will also be seen that the legumes contain a larger amount of the nitrogenous elements than any of the flesh-meats, also a comparatively good proportion of fat. The nuts are very rich in vegetable fats, in some cases containing sixty per cent, and compare favorably with the meats in the amount of nitrogenous matter contained. Another point worthy of notice is that the total nutritive value of these vegetable productions is nearly three times that of the flesh-meats.

In reply to the objection that is sometimes raised that the albuminous matter found in vegetable productions is not so nourishing as that found in the flesh of animals, I give the following from the eminent German chemist, Baron Liebig:—

"Vegetable fibrine and animal fibrine, vegetable albumen and animal albumen, differ at most in form. If

these principles in nourishment fail, the nourishment of the animal is cut off; if they obtain them, then the grass-feeding animal gets the same principles in his food as those upon which the flesh-eater entirely depends. Vegetables produce in their organism the blood of all beings. So that when the flesh-eaters consume the blood and flesh of the vegetable-eaters, they take to themselves exactly and simply the vegetable principles.

"Vegetable foods, in particular corn [grain] of all kinds, and through these bread, contain as much iron as the flesh of oxen or as other kinds of flesh."—Quoted in "Ethics of Diet," p. 291.

It might be added that the gluten of the wheat is the most easily digested of all forms of the nitrogenous elements. Surely God made no mistake when, providing for man's dietetic needs in the beginning, he gave him simply the "fruits of the earth."

### WON WITHOUT THE WORD.

A LADY whose husband, on account of his teaching, refused to read the word of God, called one day at the Central Bible School (Chicago), and in great anxiety for the salvation of her husband inquired, "Is there any hope of a man who will not read the Bible?" "O yes," was the reply given, "great hope." "O where," asked the anxious woman, "where is there any statement of encouragement?" In Peter's chapter to godly wives: "In like manner, ye wives, be in subjection to your own husbands [in the relations, of course, between husband and wife]; that, even if any obey not the word, they may without the word be gained by the behavior ["manner of life," margin] of their wives; beholding your chaste behavior coupled with fear. Whose adorning let it not be the outward adorning of plaiting the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:1-4, Revised Version.

Sisters, obey the word of God for your husbands' sake, and in faith that God will win them through your efforts. Let them read the word in your life.—G. B. Starr, in Bible Echo.

### "OUR BOYS."

BY INEZ STOOFS.

FOR what are we training them? For future lives of usefulness? or are they, uncultivated, allowed to go and come at their own will and pleasure? Who can tell the possibilities that "only a boy" may bring forth? As a manly little fellow said to a haughty millionaire, "They make men out of such things as we are, sir."

As the tired mother, at the close of a day of toil, spent in the never-ending round of the numberless duties she owes to her boys, sits down to read a chapter from the blessed Book, she is almost too tired to frame the prayer that is in her heart, as she commits her treasures to the care of Him who cares for the lambs of the fold. Does her heart almost sink at times with discouragement at their carelessness and utter lack of manners just at the time when she is most anxious for them to appear the best? Never mind. As a dear old grandma used to say of her hopeful young grandson, "Poor little fellow, he'll know better next summer." The superfluous energy that lies in their strong young frames must find a vent somehow. What if they do make countless demands every day for, "Mama, do you know where my books are?" "Please help me find my hat, I know I hung it right here." "Mama, will you just sew me on a button, quick, and hold my horse just a minute until I get on?"

Bless the boys. Under that careless and rough exterior their hearts beat loyal and warm and true. Let us shelter them carefully. Make

them a pleasant home where they will love to stay. Give them good books to read and study. Keep them at home with you at night. And above all, give them your companionship. Unbend from your dignity and romp and play with them occasionally. They would enjoy a little fun with mama better than a game with the best chum they ever had. Then when they want you to go to an occasional school entertainment or lecture, go with them. They will walk straighter and hold their heads higher because you walk beside them. Teach them to love the right and despise everything that is low and mean and dishonorable. Then they will grow to manhood with hearts fresh and pure, with noble thoughts and high aspirations. And as you pass by the gilded dens that lure precious souls to death and destruction, a silent prayer will ascend above for the bright young lives that are being blasted by the destroyer's touch, while your heart is filled with thankfulness to God that *your* loved ones are safely sheltered in the fold.

**APPLES.**

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

PROBABLY there is no fruit more commonly used in the United States than the apple, and, too, there is no other the use of which can be so varied to suit circumstances and tastes. Eaten in their natural state, at meals, they are as helpful to digestion as they are luscious and palatable. They furnish a valuable acid, and the much-needed mineral elements are very abundant.

All fruits, when eaten in an uncooked condition, should be perfectly sound and fresh. Fruits, like us, have a circulation; and as the blood in our bodies carries to the otherwise sound parts some of the germs from diseased organs, so the fruit juice takes with it in its rounds some of the germs of decay, and they are likely to produce digestive disorders.

Raw, mellow apples, sliced and served with cream, make a most delicious dish. The common baked apple, sliced and served in the same way, is also excellent, and perhaps might be more digestible for some persons.

A most delicious jelly may be made without using sugar, especially of the snow variety or others sub-acid in their nature.

The common way of drying is good, but we will suggest another, the product of which is called "apple leather." It will keep for a long time, and when wanted for use, needs only to be placed in its original quantity of water, and in a few hours it is ready for the table.

Wash, wipe, quarter, and core without peeling, and stew in as little water as actually necessary and pass through a colander; spread on plates to the depth of one-half inch and dry as quickly as possible, turning occasionally. It can be rolled together like leather, and it is probably from this fact it takes its name.

We will give you a few recipes from "Science in the Kitchen:"—

*"Apples Stewed Whole.*—Take six large red apples, wash carefully, and put in a fruit kettle with just enough boiling water to cover. Cover the kettle, and cook slowly until the apples are soft, with the skins broken and the juice a rich, red color. After removing the apples, boil the juice to a syrup, sweeten, and pour over the apples."

*"Citron Apples.*—Select a few tart apples of the same degree of hardness, and remove the cores. Unless the skins are very tender, it is better to pare them. Fill the cavities with sugar, first placing in each apple a few bits of chopped citron. If the skins have been removed, place the stuffed apples on a flat earthen dish with a tablespoonful of water on the bottom; cover closely, and bake until perfectly tender, but not until they have fallen to pieces. If the

skins are left on, they may be baked without covering. When cold, serve on separate dishes, with or without a spoonful or two of whipped cream."

*"Lemon Apples.*—Prepare tart apples the same as for citron apples. Fill the cavities with a mixture of grated lemon rind (just the yellow part) and sugar; squeeze a few drops of lemon juice over each apple, and bake. Serve with or without whipped cream."

During the winter season, as other fruit is taken from cans, apples which are in danger of decaying may profitably be put in its place. We should study economy with all the products God is giving us, remembering that if we do not need them ourselves, there are others who do.

**HOME POLITENESS.**

"WHY not be polite?" was the question put by the late Bishop D. W. Clark. How much does it cost to say, "I thank you"? Why not practice it at home?—to your husband, your children, your domestic? If a stranger does you a little act of courtesy, how sweet the smiling acknowledgment! If your husband—ah! it's a matter of course; do not say, "No need of thanks."

Should an acquaintance tread on your dress—your very, very best, and by accident tear it, how profuse you would be with your "Never mind," "Do not think of it." If your husband does it, perhaps he gets a frown; if a child, perhaps you think he ought to be chastised.

A gentleman stops at a friend's house and finds it in confusion. He does not see anything that requires an apology; does not even think an apology is called for; accepts everything as right; but he goes home, where the wife has been caring for the sick ones all day, and working her life almost out. Hear him: "Do not see why things can't be kept in better order; never were such cross children before." No apologies are waited for or accepted at home!

Why not be polite at home? Why not use freely that golden coin of courtesy? How sweet they sound—those little words, "I thank you," "You are very kind." Doubly, yes, thrice sweet from the lips we love; when the heart swells, may the eye sparkle with the clear light of affection!

Be polite to your children. Do you expect them to be mindful of your welfare, to be happy at your coming, to bound away to do your pleasure before the request is half spoken? Then speak with all your dignity and mingled politeness, and with the utmost kindness both in manner and spirit. Let politeness and kindness have a niche in your household temple. Only then will you have learned the true secret of sending out into the world additions to its working forces of real gentlemen and ladies.—*Christian Advocate.*

**DO NOT DAWDLE.**

THE word "dawdle" mean to waste time, to trifle. When a boy does a thing in a slack, lazy way, he "dawdles" over it. It is a bad thing to fall into a dawdling way. It helps to make a boy unmanly and a girl unwomanly. The dawdler's life is apt to be a failure. He does little for himself or for others. "In books, or work, or healthful play," he does not amount to much.

Do not dawdle. Do things with a will, and do them well. You must not splutter or be fussy over your work. Have a quick eye, and a ready hand, and a patient heart always.

If you have an hour in which to do a half hour's work, do it in a half hour. Get through on time, then play with briskness and sparkling enjoyment. Do your errands promptly. Brush your hair with a lively hand. Sweep your room with a lively broom. Take the degree of D.D.—do not dawdle.—*Selected.*

*The Mission Field.*

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

**THE BASEL PROSECUTION.**

[Our publishing house in Basel, Switzerland, has been harassed by evil-minded persons who have caused several complaints to be made of Sunday work. At the last trial in the municipal court a fine of two hundred francs, and three weeks' imprisonment, or sixty-one days in prison, was inflicted. This falls upon brother Holser personally. The case was appealed, and in the following letter he gives an account of the case in the court of appeals. Following the letter we give an epitome of the twelve points of the appeal which, had we space, we would gladly give entire.—Ed.]

Basel, Aug. 30, 1894.

DEAR BROTHER: This morning our case came off in the court of appeals in Basel. As it was difficult for me to express my ideas clearly and forcibly in German, I decided to write the appeal and have it translated; thus I would stand a better chance to bring out our position. Heretofore they have always interrupted me, making it impossible to bring out as much as was desired.

Our hearing was all that we could have desired, so far as opportunity to bring out our position was concerned. There were six judges on the bench. After the clerk read the accusation and the fine of the police court, the president asked me what I had to say. I thereupon read what I had written, nine pages of manuscript, written with the typewriter, making twelve points; and in addition a number of extracts from speeches of leading Sunday-law advocates in Europe, showing that it was a religious day that they wanted, and then an extract from a printed speech of a Basel pastor, in which he declared that the Sunday-law advocates regarded themselves as the public conscience for those that are indifferent about Sunday.

During the reading, which occupied about twenty-five minutes, all paid close attention and kept very quiet. There seemed to be a good spirit present. When I had finished, the State's attorney spoke in a very indecisive way, and did not seem to have any clear point to present. Most of his time was devoted to a sort of an apologetic presentation of the reasons for the fines. He made scarcely any reply to the points which I had made, and closed with the statement that he believed the fine just, and that it should be sustained. His speech was very cloudy; he seemed to talk as though he had a hard, dry time of it.

When he had finished, the president inquired if any of the judges had questions to ask me. One of them, who had been a Jew, asked me if we held to the modern translations or to the original of the Bible, and then without giving opportunity for a reply, continued to argue that in the original it was not a command to work six days, but is more in the sense of a simple statement, or fact, or at most, the permission to work; and then quoted from Gen. 3:16, "In sorrow shalt thou bring forth children," stating that the "shalt" here is the same as in the commandment, and has the same meaning; and concluded with the remark that our whole mistaken position was due to our misconception on this point. Without giving time for reply, another asked the question if we knew which was the seventh day, and then continued to argue that as we did not know, all our assertions were of no force.

He sat next to the president, and as soon as he began on this point, the president interrupted him, asking him to confine himself to questions and not to discuss points. Nevertheless the old gentleman made the remarks that he desired to make. Again, without giving me opportunity to reply,

a third began, stating that he understood that our headquarters were in England, and desired to know how it was with our working there; he then proceeded to remark that his own observation in England showed that Sunday was well observed there.

I now had an opportunity to reply, and beginning with the last, stated that our headquarters were in America, but that we had publishing houses in London, Norway, Australia, and America, and in every one we worked on Sunday. Then, replying to the second, I stated that we knew exactly which was the seventh day by all history, by eight millions of Jews, and could prove it by astronomy, as compared with the records of history; for by astronomy we could prove the accuracy of dates to a minute from the time of Ptolemy, and knew that since his time there could not have been a day lost; that we were certain that the Jews had the right day in the time of Christ; for he, being the Creator, kept the Sabbath that he had commanded in the law, and showed us how to keep it.

Then replying to the first, I stated that laying aside the question of command to work six days, the gentleman himself admitted that there was a permission to work, hence we had the right from God to work, and man had no right to rob us of it; and that all could readily understand that the laboring man could not exist under present conditions without working six days in the week. Hence this Sunday law certainly did make it oppressive to those that exercise their rights of conscience in keeping the seventh day.

One question of the judge I omitted, and that is if we do not keep Good Friday and other similar days, when they did not come on Saturday! I replied that we kept none of these days, because they rested wholly on human authority, and were given us by the Catholic Church, and that God expressly warns us in his word against these papal institutions.

Here the president declared the hearing closed, and asked us to retire. The whole proceeding lasted about forty-five minutes. The judges did not manifest the least disrespect; they were quite old men, and had a kindly appearance.

For a few moments after my reading it seemed as though we were engaged in a theological discussion. And I would not be surprised if the matter took more of this turn after we retired, for they were about three quarters of an hour in reaching a conclusion; then we were called in to hear the sentence, which was that the decision of the police court was sustained, and ten francs added for costs.

We now have sixty days in which to appeal to the supreme court. It is our intention to print the argument presented in the Basel court of appeals, and circulate it as extensively as possible, in the meantime instructing our churches in the principles of religious liberty, and get them to work as much as possible, and then near the close of the sixty days to make the appeal to the higher court.

Just now the Catholics are bestirring themselves, and are beginning to call for the return of the Jesuits, so this may prove a very favorable time for bringing out our principles.

#### GROUNDS OF APPEAL.

1. That it is my religious duty to rest the seventh day, and work the remaining six days of the week; and that by so doing I do not invade the natural rights of my fellow-citizens.
2. That to lay aside my secular work on Sunday is to accept a rival institution to God's Sabbath.
3. That as a weekly rest-day is assured to all employees in our publishing house, we meet the object of Article XIV. of the factory law.
4. That the enforcement of Sunday laws on Seventh-day Adventists is a violation of Article XLIX. of the Federal Constitution.
5. That by refusing to lay aside our regular

secular work on Sunday, we do not resist God's order in civil government.

6. That the enforcement of Sunday laws on Seventh-day Adventists imposes an unjust fine of sixteen per cent on them for freedom of conscience.

7. That Sunday laws are religious, and oppressive to all who do not accept Sunday.

8. That it is the duty of the State to protect the individual in his natural rights.

9. That there is no liability of more days than Saturday and Sunday being chosen as rest days, if all are left free to choose.

10. That we cannot truly represent the gospel while submitting to Sunday laws.

11. The decision of the police court under consideration concerns not me only, but directly all employed in our publishing house; and indirectly a whole denomination.

12. That to enforce Sunday laws would oppress, imprison, and banish an honest, temperate, industrious people, to the everlasting disgrace of free Switzerland.

I appeal from the decision of the police court of Basel, rendered Aug. 16, 1894, and request indemnity for 665 francs, the loss occasioned me by the seizure and sale of my goods to satisfy former fines for Sunday work.

Respectfully submitted.

#### OUR MATABELE MISSION.

As stated in the REVIEW two weeks ago, our brethren en route for Mashonaland had reached Bulwayo, the capital of the late Lo Bengula, the chief of the Matabele tribe. Of their explorations in this country and the results of the same, we have just received word from Elder A. T. Robinson, the president of the South African Conference. Brother Robinson writes:—

"The brethren wrote us from Bulwayo as soon as they reached there, saying they were to go out on a tour of exploring the country. They were gone about two weeks, and on returning to Bulwayo, they found the telegraph line had been completed to that place, so we received a telegram from them about the same time as the letter which announced their arrival. So you see God's lightning has been made to do service in bringing Bulwayo, which a few months ago was the stronghold of one of the most warlike tribes in Africa, within speaking distance of us; and for about seventy-five cents we can communicate a message of ten words between here and there. It does seem remarkable that when our brethren in America at the last General Conference, began to lay plans to enter Mashonaland, this great country of Matabeleland was not open to any missionary effort, and since that time a war of conquest has been successfully completed, by which this great country is made as free to the gospel missionary as any part of the world.

"Statesmen are discussing, pro and con, the justice or otherwise of the Chartered Company's expedition into that country; but with God's message in our hands, and the divine commission to carry that message to 'every nation, and kindred, and tongue, and people,' it seems evident that whatever motives may have prompted the opening of this country to civilization and the gospel, God's providence overrules it all, and almost the first day that our brethren reached the country, it was brought right to our own door, so to speak. One of the very first messages transmitted over the wire was one relative to our work in that country.

"A later letter from brethren Wessels and Druillard states that they did not like the section of country visited on their first trip out from Bulwayo, and that they were about to start out in another direction; while a letter written still later, from a place out some distance, states they like the country very much, and that the natives seem very friendly. They were about to return to Bulwayo and learn of Dr. Jamieson if this section of country had been taken. A few days ago we received a wire from them saying: 'All well. Location secured.' Of course we must now wait a few days for the mail to bring us particulars. They reported having held several meetings with the natives at this last place, brother Sparrow interpreting for them. They say these poor souls have not the faintest glimmer of an idea of God at all. After they had been telling them about God, and how he had sent them to that place, the first expression of their crude ideas was about as follows: 'If this great One that sent you to our country will take care of us, and protect us against the English, we shall be very glad to have you settle among us.'"

After having completed arrangements in this country, the brethren expect to push on to Fort Salisbury, Mashonaland, to locate another mission site, if deemed practicable after seeing the situation. We trust that our brethren and sisters will remember this enterprise. It will need the influence of our prayers, the support of our means, and the labors of devoted, consecrated workers. Here is a vast region opened up to missionary effort. An excellent opportunity is afforded, as we have before observed, for brethren who have means at their disposal to remove to that country and support themselves while laboring to give the truth to others. We should not rush hastily or unadvisedly into any enterprise; but we have now reached a time in our work when every individual should stand in that relation to God that he can inquire for duty of him, and then, as a minute-man, be ready to take up the work indicated by his providence. The truth is going, and every Seventh-day Adventist should be sure that he sustains to that truth that consecrated relation which will insure his triumph with it finally.

F. M. WILCOX.

## Special Attention.

#### THE CROPS.

THE present year has been one of unexampled drouth in many parts of the country, particularly in the West. This has had the effect to cause a shortage of some crops, especially corn, which in several States is almost an entire failure. But while there has been a failure in some parts of the country, in other parts the crop of corn has been very large. This is true of the South, which has the largest crop of corn ever raised there. There is also a large amount of old corn in elevators and cribs to supply any deficiency, and while the price of corn has been fluctuating, and skillful manipulators of the markets have tried to get a corner on it and force up the price, the efforts thus far have not been successful, and the price of this useful, and almost entirely American product, remains about the same.

The wheat crop of the United States and of the world is very satisfactory. In all parts of the country where winter wheat is raised, the crop matured before the drouth had really commenced. This is especially true of Michigan, where an unusually large yield has been secured. The first compilation of the wheat crop of the world for the present year has just been made by the Hungarian minister of agriculture. From his report it appears that the wheat crop of the world this year will be 2,476,000,000 bushels, as against 2,279,000,000 bushels for last year, an increase of 197,000,000 bushels. Hungary has a surplus for export of 45,392,000 bushels, but the largest part of this will be taken by Austria. The countries which have the most wheat to export are Russia, the United States, and Argentina. The latter country is fast becoming one of the great wheat-producing countries of the world; its crop this year being estimated at 73,672,000 bushels for export. This is a larger amount than that of the United States by over 3,000,000 bushels and is second only to Russia. At all events the crop of this, the chief cereal, appears to be sufficient to supply the world's needs. Other crops are generally good; and since what is lacking in one country is by the present rapid means of transportation easily supplied by more favored lands, the world's supply of food for the present year is doubtless assured. The old earth still yields enough to supply all



her children, although through the covetousness of some and the indolence of others, all are not served alike. As long as untold millions of bushels of grain are every year converted into deadly beverages which are a positive curse to those who use them, and indirectly to many who use them not, neither the earth which supplies food, nor God who gives it the power to do so, can be blamed if at some time a sufficient amount of food for all will be lacking.

M. E. K.

#### THE BASEL PROSECUTION.

WITH rapid steps the situation foretold in prophecy, when, under pain of civil penalties, all will be compelled to receive the mark of the beast, is approaching. This movement culminates in a decree that no man may buy or sell save he that has the mark. The closing of our press-rooms in Basel is one of the first indications of this particular and last phase of our work. There are machinery and appliances, but they lie idle throughout the entire week because to run them five days in the week and rest upon the first-day would be to acknowledge the authority of that power whose mark the nations are seeking to enforce against the seal of God.

The animus of this prosecution is clearly indicated in the facts set forth in the appeal to the higher court in the case noticed in another column. The appellant says: "Honest labor does not disturb a man who is not influenced by religious prejudices. It cannot be the noise in our publishing house that disturbs people. On the Schutzenmatte in front of the building upon the day for which we were fined, there were drilling of soldiers, playing foot-ball, beating of drums, and shooting,—a noise and din that could be heard a kilometer. . . . The amount of work we do is very little in comparison to what is done by the railways, tramways, shops, hotels, barbers, restaurants, saloons, etc."

Religious bigotry is the motive. And wherever similar prosecutions have appeared, it is the same. We have in this country been made to taste the same bitter spirit in numerous instances. In Australia, Russia, Canada, Europe, or wherever it crops out, the spirit of the dragon—of the Dark Ages and the Inquisition, is the sole actuating principle. Men who are quietly pursuing their own business without disturbing any one, are dragged to prison, and their property seized and sold, because they choose to rest upon another day than that prescribed by human law.

Our times are fraught with thrilling events. The final struggle between truth and error is closing in upon us. The forces of darkness will employ every agency to gain the victory, and the object of their attack will be those who keep the commandments of God and the faith of Jesus. But fear not. The Captain of our salvation is marshaling the heavenly hosts. Though we may have to bear the apparent brunt of battle, it is the Lord's own cause.

G. C. T.

#### ROMANISM AND RUM.

THE general corruption of New York City politics has been so well known that for a long time it has ceased to excite anything more than now and then a caustic remark. In the days of "Boss Tweed" the city was plundered of millions until finally there was a revolt, and an investigation and reformation resulted in a better government for a time.

But the politics of the New World metropolis

are much like the sow, which from her washing returns to wallowing, and the evidences that have been brought out before the "Lexow Committee" bid fair to show that she is as corrupt as she was when Tweed & Co. sold her offices to the highest bidder.

One of the particular features of this investigation at the present time, is that the major part of these corrupt office-holders are members of the Roman Catholic Church. There seems to be no question but that this is the case. This has had the effect to raise a great scandal against that church, which has spread far and wide, and has even reached Rome and caused Leo XIII. several severe twinges of sorrow; and it is reported that there will be an investigation to see where the blame lies.

It would not be at all strange if the blame should be laid upon the shoulders of Archbishop Corrigan, of New York. That prelate, while outwardly as obsequious as need be, did not receive the papal ablegate so joyfully as some of his brethren; and in the matter of the school question, Satolli sided with Archbishop Ireland against Corrigan. The late decision of Satolli in regard to the liquor question, Corrigan's statement in reference to it, which has made him the butt of so many jests and jibes, and now the scandalous story that the office-holders of the corrupt New York City politics are whisky Catholics, all under Corrigan's spiritual direction, have the appearance of a suggestion that this shameful condition of the Catholic Church in the diocese of New York, and which is being proclaimed broadcast over the world, is to be laid at Corrigan's door, and that he is to be held responsible for it.

If it shall be necessary to make a scape-goat of Corrigan to clear the Catholic Church in the United States of the charge of fostering and protecting the rum power, no doubt it will be done; but the Vatican must consider the case a very desperate one, or such a sacrifice would not be made. The papal secretary of state is now engaged in examining New York City politics to see to what extent Romanism, rum, and corrupt politics are acting in collusion, and while all the developments may not be given to the world, what will be given promise to be very interesting.

M. E. K.

#### NAPOLEONISM.

THERE is a revival of Napoleonism. Whether it will result in the seating of a Bonaparte on the restored throne of France or not, cannot be predicted with certainty. Probably it will not, but if the Corsican conqueror were alive and could see the renewed interest in him and his doings, it is very likely that he would do as he did when he left Elba, and without an army threw himself upon the hearts of the people. It is probably true that the present interest is more in Napoleon himself than in the system which he inaugurated or in any of the Bonaparte family who are now living; but there never has been a time since Sedan, apparently, so propitious for the Bonaparte family as now. Something over a year since, this renewal of interest in the life of Napoleon was begun. It appears to have been started by the publication of several memoirs of his life by some of his marshals. These memoirs have lain in manuscript for about sixty years, awaiting the time when all those mentioned should be dead before the writing was given to the world.

The French people are great hero-worshippers,

and having no living hero equal to the dead Napoleon, they fell to worshipping him again. The tide once started in that direction has been steadily moving onward ever since. Everything pertaining to Napoleon and his era has been revived. Theatricals representing Napoleon as a chief character are all the rage in France. Sketches from his life and reports of his campaigns fill the papers. His portrait and those of his famous generals are being reproduced from the original paintings for the newspapers, and all France is once more in imagination living over again the days of the first republic and the first empire. The furor has spread beyond France, and in Europe, England, and America Napoleon and the events of his remarkable career are being reviewed.

It is too early to tell what will be the result of this remarkable interest in Napoleon and his times. It may be but a passing fever, which after running its course will subside, leaving everything as before. The results may be of a graver character. If there were a living Bonaparte of such qualities that the people of France could see or imagine they could see in him one who would bring to France a glory like that of the days of Napoleon I., there might be a revolution and another Napoleon among the sovereigns of Europe. Fortunately for France there is no such man in the Bonaparte family. Hot iron will not be welded to cold iron, and while France may be ready for a Bonaparte, there does not appear to be a Bonaparte ready for her. Of one thing we may be sure; the love of military glory, which is a strong national characteristic of the French people, will be strengthened, the young will catch the spirit of war, and the whole nation will receive a decided bent away from peaceful pursuits toward the glories of war and the clash of arms. So whether there shall be a Bonaparte equal to the occasion or not, this revival of interest in Napoleon augurs ill for the peace of Europe.

M. E. K.

#### DID NORSEMEN DISCOVER AMERICA?

THE Norseman's claims to the discovery of America have found a supporter in Paul Du Chaillu, who has spent six years in Denmark, in the course of which, assisted by three secretaries, he studied 1200 sagas and found descriptions of five distinct voyages of the Vikings from Iceland to America. In a lecture which he recently delivered at the meeting of the Society for the Advancement of Science, in Brooklyn, N. Y., he said that the narratives of these voyages were long and detailed, telling of many experiences. On one trip they sailed so far south that the grass was green all the winter. On another voyage it is told that several barrels of grapes were carried home. Not only the names of the ships but a full list of all the men who took part in these voyages is recorded in the sagas. The first voyage is said to have taken place in A. D. 985. M. Du Chaillu told his audience that he is engaged in a history of the Viking voyages from A. D. 800 to the time of William the Conqueror, A. D. 1606.—*Literary Digest*.

—Governor Northern, of Georgia, gives a very caustic reply to those Englishmen who propose to examine into the reports of lynchings of colored people in the South. He thinks they have abundant use for philanthropy at home without coming to America.

# The Review and Herald.

BATTLE CREEK, MICH., SEPTEMBER 18, 1894.

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## EDITORIAL CORRESPONDENCE.

### Letter 11.—The Conference and Institute in Hamburg.

THIS meeting, following the camp-meeting in Switzerland, began July 26 and continued three weeks, until Aug. 16. First of all this meeting was an evidence of the rapid growth of the work in the German field during the last few years. The property purchased for a mission home at 15a, Grindelberg, having a large room suitable for meeting purposes, if the company was not too numerous, has sufficed for all previous gatherings of our people here; but this time it was overrun, and other provision had to be made for a meeting place. When the building for the school and chapel which is now in process of erection is complete, that will doubtless be sufficient to meet the demands of the future, but of course cannot come into the account at the present time.

Immediately in the rear of the mission premises is a vacant lot; and brother Conradi had no difficulty in securing the consent of the owner to erect a tent thereon for the purposes of the meeting. But in this country this is not enough. The city must have something to say as to whether or not a meeting can be held within its limits, no matter on whose premises it is located. Application was accordingly made to the police for the privilege of holding the meeting, and not hearing anything from this application until past the time when the response should have been made, brother Conradi went to the police headquarters to look into the matter. The official was not in, but lying on the table in plain sight were some papers which revealed a tale. From these documents it appeared that the police, like good little boys, had submitted the question to the pastors of the city, whether or not it would be safe to permit the Seventh-day Adventists to hold such a meeting in the city of Hamburg; and the delay had been caused by waiting for their reply. The response, however, was finally received, and was favorable, stating that we were "a harmless little sect," and it would do no hurt to permit us to hold such a meeting. We are glad to know that we are credited with one at least of the characteristics that mark the Christian; for they, the Bible tells us, must "be blameless and *harmless*, the sons of God, without rebuke, in the midst of a crooked and perverse nation." So the city of Hamburg being happily safe, the sixty-foot tent was erected, and some two hundred brethren and sisters assembled for the meeting.

In this number seven different nationalities were represented,—German, French, Danish, Hungarian, Bohemian, Russian, and American. The family at the mission house numbered during the institute about eighty, and brother and sister Conradi and the helpers were untiring in their pains to make all as comfortable and well cared for as possible.

During the first part of the meeting, until

Aug. 6, business meetings pertaining to the progress of the mission work were held in connection with the other exercises. The reports brought in from both the German and the Russian field show that a good degree of progress has been made in the work in these fields the past year. In the German field the present membership is 428, a gain of 164 during the year. The tithe is \$2327.43, a gain of \$992.05. Taking with the tithe what has been given as Christmas offerings and to the building fund and Sabbath-school donations, the total amount raised in this field during the year is \$3927.90.

In the Russian field the advancement has been equally encouraging. There are in that field now fifteen churches and 531 members, a gain over last year of 101. The tithe is \$750, and the whole amount of donations, \$1118.18. The German district includes Holland, Bohemia, Hungary, and Rumania. In both the German and Russian fields we have a total membership of 859, and tithe amounting to \$3077.93, and total donations amounting to \$5046.08.

The value of the property of the mission here in Hamburg is \$16,407.92, and of this \$11,784.66 has been paid up. The building now in process of erection will add to the value of the property some \$10,000. This building is greatly needed, and it is a matter of satisfaction to the brethren here that they were able to find such a property as this where the necessary additional building could be located. The purchase included ground enough in the rear for the location of such a structure. This space was partly occupied by an old building which has been removed, and the new is fast taking its place. The basement will contain the coal room and heating apparatus, the excavations for which have been completed, and the walls are rising above the surface. The size of the building is 35 ft. x 65 ft., and it is contracted to be inclosed and under roof by Nov. 1. The ground floor will be for the depository and offices, and the second story for the chapel and school-rooms. It will be just in the rear of the present building, fronting a wide passage-way leading to the street, from which it will be in plain view and make a fine appearance. According to the architect's drawings, it will be a building convenient in arrangement, and a credit to our cause in this city, and a good center from which the work can radiate, in all this section.

On this point the following resolution was passed in one of the business meetings: "Especially would we thank God for the manner in which he has opened the way for securing a suitable mission building, and ground sufficient to locate a building for the purpose of a school and chapel." Other resolutions were passed expressing gratitude to God for the tokens of his prospering hand in the work during the past year, and "to the dear brethren and sisters in America for the personal and financial assistance extended to them for the furtherance of the work in this field." Resolutions were also passed in which the brethren pledged themselves to all reasonable endeavors to sustain the school, and to encourage and assist those to attend who should receive its benefits. There were nine persons present from Russia, and on Sabbath, Aug. 4, we were treated to a little song service in the Russian tongue, which was very entertaining. The Russian language, though appearing very uncouth as written and printed, and difficult to learn, is nevertheless, as spoken, quite pleasing to the ear.

Aug. 7 brother Olsen and family arrived, and

thus he was present during the last week of the meeting, which portion was wholly devoted to council and institute work. Important plans were laid for the further extension and vigorous prosecution of the work, and the setting up of the beacon light of the message in new places. Interests are springing up, and calls for labor are coming in from many different localities. One especially important opening is presenting itself in the northeastern part of Germany for the truth to be established, which will furnish a good base of operations from which to introduce the light into Russia from that side.

Aug. 8 Elder Haskell left for South Africa; but while he remained, he labored with the same enthusiasm as elsewhere to bring out important principles adapted to this time, and impress them upon the minds of those who heard. Our relation to the great controversy between Christ and Satan was especially dwelt upon. The attitude we should maintain was clearly explained, and the way we should bear trials and submit without murmuring or rebellion to the discipline the Lord sees necessary to develop in us such characters as will be adapted to the kingdom of heaven. We are God's witnesses; and our course is openly testifying to all the universe whether God's kingdom is just, and his dealing with his creatures is right, or whether Satan's charges against Christ are true; that he is partial as between himself and other sinners, and unjust in requiring of men more than he gives them grace to perform in the observance of his law. On whose side shall we testify? Shall it be for God, or for Satan?

He also gave a series of lessons on our relation to earthly governments, and the attitude we should maintain toward them. We can respect them, be submissive to them, pray for them, as instructed by the apostle Paul to do, that we may lead quiet and peaceable lives in all godliness and honesty; but we must be loyal to God first, and when the requirements of earthly governments conflict with the demands of God upon us, we must obey him; and when for this cause the earthly government has a penalty to inflict, we still show ourselves subject to law by quietly submitting to that penalty.

The coming of brother Olsen was an additional encouragement to the meeting. He brought an excellent report from his recent trip in Norway. Three churches have been added to that Conference the past season, and the workers are about to enter Bergen, the second largest city in that country. In Finland the work is moving forward prosperously. There are already there some sixty persons keeping the Sabbath, and fourteen canvassers are in that field with our literature. He said the outlook for the work in the whole of the European field was never more encouraging than at the present time. And thus, though the workers are few, and the millions to be warned are many, they go forth with inspiration in their efforts to spread the light.

As the work here is in its first stages of development, it is quite important that it start out on the right basis and be conducted on right principles. Elder Olsen felt the burden of this matter, and devoted his time to giving some earnest and most excellent lessons on the fundamental principles underlying successful work in this cause. These embraced such subjects as church order, church relations as between the elders and the people, the people and the elders, and members one with another, and church duties and discipline, the motives that should prompt all



who take hold to labor in the work, and the spirit of consecration and self-sacrifice in which it must be carried forward. It is owing to the inculcation of such principles as these that our work, wherever it has gone, has been characterized by stability and permanence; and these principles must not be forgotten or neglected, but be dwelt upon and acted upon more and more.

There are some noble young people consecrating themselves to the work here, and these meetings will be a help and encouragement to them. Elder Conradi, full of zeal and courage in his labors, would like to go a dozen ways at once; and all will go out feeling refreshed and strengthened by the privileges they have here enjoyed, and the truths to which they have listened.

#### THE SOUL.

MAN, as an animal, consists of a bodily organism, with its various capabilities, sensations, and instincts, and a vital life-principle. The latter does not inhere in the body, but is conferred upon each individual by the Creator, and is yielded to him again in death.

Now we come to consider the higher attributes of human-kind implied in those words of divine counsel: "Let us make man in our image, and after our likeness." While this has undoubted reference to physical image, what we judge to be a far more important likeness was also made to exist in the mental and moral endowments with which the creature was blessed. We glory in our superior physical organization; we look upon man as the masterpiece of God's mechanical creation, and rightly, too; but how infinite is that goodness which granted to mankind those powers and faculties of the mind which are molded in the similitude of the divine intellect. How high the honor thus conferred upon our race.

It is sadly true that sin has defaced the image; but grace seeks to restore it. It is our privilege through Christ to "put on the new man, which is renewed in knowledge after the image of him that created him."

Biologists are puzzled as to the line which separates between men and beasts. They are able to make but two or three physiological distinctions, and these are not altogether well defined. In physical prowess man does not rate high among animals. Most of his domestic beasts could destroy him single-handed. His dog follows his trail through a crowded street by the power of scent, a power which to the master is altogether incomprehensible. His cat can leap with an agility, which, if possessed by the man in proportion to his size, would carry him over very high buildings. But no comparison for actual equality will be allowed. Beasts are living machines. Man is infinitely more. In what respect? He has a soul. Again let it be said that technical terms are not insisted upon; the attribute only is what we are aiming at.

It will be said that man *is* a soul. In one sense in which the term is used that is quite true. For instance, Gen. 2:7 and Josh. 10:30, etc. But it is also true that man possesses attributes of the mind which may be and are called the "soul," distinct from the body. In Micah 6:7 we read: "Shall I give my firstborn for my transgression, the fruit of my *body* for the sin of my *soul*?" It is the soul that sins. John writes, "Beloved, I wish above all things that thou

mayest prosper, and be in health, even as *thy soul* prospereth." That is, he wished the bodily health of Gaius were as good as his spiritual condition. Jesus said: "And fear not them which kill the body, but are not able to kill the soul."

These allusions to a distinct soul are sufficient to establish its existence, and they also furnish evidence as to its identity. Another word used far more commonly in the Bible, and, as we conceive, to very nearly if not the same intent and meaning, is "heart." This word occurs nearly a thousand times in our version, and but seldom if ever does it refer to the principal organ of the circulatory system. It has a spiritual, a moral, and an intellectual significance.

If a specific definition of the object under consideration be demanded, it might not be possible to make it satisfactory to all; but it may be said to consist of the organization or association of the conscious powers except the natural, or animal, instincts, which have already been ascribed to the body, and which pertain to all animals. This would embrace the faculties of will, affection, reason, moral sense, etc.

It will be perceived that this attribute is the distinguishing, identifying principle in the individual. It is the abiding-place of good and of evil, whence they control the life. It is the *ego*, the personality. When Paul said, "I keep under my body," whom did he refer to?—To himself, undoubtedly; and yet the "I" is spoken of in contradistinction to the body.

This element of human nature is the object upon which divine grace works to convert the individual and sanctify the life. It is the object of affection and esteem, or of the opposite sentiments, in the sight of other men and of God. The Lord always looks at the heart to form his estimate of worth. We at first look on the outward appearance, because we can see no deeper. Outward appearances attract us toward strangers or repel us, at first, but real attachment to friends is built upon our more intimate acquaintance with what they really are at heart.

After long years of separation from one to whom we have been devotedly attached, we may be momentarily disappointed at outward changes that time has wrought. But we are satisfied at last when we recognize the same loving heart and congenial spirit that we used to know. Outward changes have not affected the bond of unity and sympathy. The object of our love is still there, unimpaired or perhaps made more perfect in years of Christian experience.

If, however, upon such a meeting we discover that his tastes have changed, that he has forsaken the principles of his youth, and corrupted his purity of character, we are prone to turn away and mourn as one dead forever our old friend. To reproduce the former man we must restore his inner life—his soul.

The fruits of the heart crystallize in what we call "character." The character is the counterpart of the soul. A perfect record of a man's life is a photograph of his character. Such a photograph the books of heaven contain of every accountable being.

God is able to pick up every thread of consciousness which is severed and dropped at death. With infinite skill he will join them to the life to come. The soul that is formed in the likeness of Christ will in an immortal body be restored to all its powers. The recognition of our own personality will consist of touching the chords in our new experiences with the finger of memory; and our joy will be complete

when we find that each one vibrates in unison with our earthly experiences. The powers of mind are not only restored in their former likeness, they are greatly enhanced; they are rendered immortal. The objects of faith, hope, and love upon earth are now revealed in their glorious beauty, and upon these the soul will feed and grow throughout eternity.

But "the soul that sinneth, it shall die." "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Men may cut asunder the slender thread of mortal life; they can sever the spirit, or life, from the body; they can kill a man even as they kill a beast; but man is more than a beast, and they cannot destroy or annihilate the soul. God holds the exact and infinitely minute plan of each man's organization,—a plan that exhibits the trace of every thought or purpose of his inmost soul. He can reproduce it, and he will. If it bear the impress of the divine mold, it will exist forever. If it be formed after Satan's plan, it will be, with the individual himself, destroyed and blotted out in Gehenna.

G. C. T.

#### WORDS WITHOUT KNOWLEDGE.

THOSE who set themselves against the truth so clearly taught in the Scriptures, that "the seventh day is the Sabbath," have two ways of doing so; one is to belittle those texts which teach that the seventh day is holy, endeavoring to show that they do not mean what they say, and the other way is to attempt to secure an unnatural and forced meaning out of these and some other texts in favor of Sunday, making them also teach something entirely foreign to their meaning. That is to say, they both add to, and take away from, the word of God.

As an illustration of this system of reasoning, we here insert an extract from an editorial on the subject of the Sabbath from the *Christian Reformer* of Aug. 11:—

"Though the institution of holy rest has been transferred from the seventh to the first day of the week, the name 'Sabbath' is still its appropriate name and gives its name to the day on which it is observed. This transfer did not change the character of the institution. The fourth commandment does not fix the Sabbath upon any one day of the week. It commands the keeping of the Sabbath. It places the Sabbath after six days of labor. It does not say on what day of the week the six days of labor are to begin. As far as the fourth commandment is concerned, they might begin on any day of the week. It is not left to men, however, to determine this matter. The Lord of the Sabbath does this, by fixing the Sabbath upon a certain day.

"From the creation till the resurrection of Christ the Sabbath occurred on the seventh day of the week, and consequently the six days for labor began with the first. Since Christ's resurrection the Sabbath occurs on the first day of the week, and the six days for labor begin with the second. In both cases the Sabbath is the seventh day after six of labor. It is a great mistake to interpret the expression 'six days' in the fourth commandment as meaning six beginning with the first day of the week, or the expression, 'The seventh day is the Sabbath,' as meaning the seventh day counting from the first. It is the seventh after six of toil. The Sabbath may occur on any day of the week the Lord of the Sabbath may choose."

It is first assumed, what there is not the least Scripture proof for, that the Sabbath has been "transferred from the seventh to the first day of the week." By the very terms of this statement it is acknowledged that the Sabbath *was* the seventh day of the week, but immediately after, the writer adds: "The fourth commandment does not fix the Sabbath upon any *one* day of the week"! Well, we would like to ask, How many days does it fix it upon? Two? three? or all of them? O, it did not

fix it upon any day! How, then, did it happen to be fixed upon the seventh day in the Jewish age? Do men fix the day of the Sabbath?

Hear him again: "It is not left to men, however, to determine this matter. The Lord of the Sabbath does this by fixing the Sabbath upon a certain day." We are very thankful for this admission, and now we would like to know simply for our own information, *where* and *when* the Lord "determined this matter" of fixing the Sabbath on the seventh day if not in the fourth commandment? If the man accused of breaking the Sabbath in the wilderness had pleaded in extenuation of his conduct that the particular day of the Sabbath was not determined, would Moses have sought for any further authority than the fourth commandment *itself* to have refuted his sophistry and condemned him? He certainly would not have needed to do so. Men are proved guilty by the law which they break. This going outside of the commandment to determine what it means, is something that would not be allowed in the determining of any other law, and is entirely unnecessary in so explicit a precept as the fourth commandment.

The statement which follows, that "the Sabbath is the seventh day after six of labor," is a brazen denial, both of the Scriptures and his own argument; for, if the Sabbath is simply and only the seventh day after six days of toil, we can begin the Sabbath when we please, and rest when the next seventh day from that time shall come.

But, granting, for the sake of argument, that the day of the Sabbath is not specified in the fourth commandment, and that some other revelation was necessary before the children of Israel would know which day to keep, and that the Lord was obliged to make known what the fourth commandment required by some further instruction,—granting all this, which is not true of itself, we would ask where there is any statement of the Lord in regard to the first day of the week, or the first day of anything, making it the Sabbath, that is one tenth as clear as the fourth commandment, which it is claimed teaches nothing definite as to the day of the Sabbath? Is the word "Sabbath" used in the New Testament in connection with the expression, "First day of the week"?—Yes; it is used in connection with that expression in Matt. 28:1; Mark 16:1, 2, and Luke 23:56; 24:1; but, in every case, the distinction between the first day and the Sabbath is so clearly made that any one who is too dull to see the difference would be incapable of reasoning upon any subject whatever.

And right here we would remark that in these texts from the New Testament which we have cited, the expression "first day of the week" is used and applied to the day following the day of the Sabbath, which is conclusive proof, if it were needed, that the Sabbath day they were observing, and which had been observed so long, was the seventh day of the week. These texts compare the week of the patriarchal and Jewish ages with the week of the Christian age, and show unmistakably that they are the same, and that the Sabbath is the last day of the week, and is the same day in all ages. The first day of the week was never even *called* the Sabbath, for a thousand years after this time.

We will notice one more statement: "The Sabbath may occur on any day of the week the Lord of the Sabbath may choose." Well, the Lord made choice of the seventh day; he made

known his choice by resting, blessing, and sanctifying it. He did not say that the Sabbath "occurred" on that day. To say that the Sabbath *occurred* on a certain day is an expression of man's device. The Sabbath does not occur on any day. The seventh day *is* the Sabbath. The Sabbath is not an occurrence; it is the blessed and sanctified seventh day. God has never made any other day the Sabbath. To deny that the commandment specifies the day to be observed, and to hold that the New Testament does specify the observance of the first day, is a double denial of the Scriptures. What God has plainly said is denied, to make way for the exaltation of a day concerning which, so far as any sanctity is concerned, he has said nothing. We venture the assertion that if those who claim that they can see nothing definite in the fourth commandment as to the day of the Sabbath, could find anything in the New Testament half as plain for the observance of the first day, they would feel much easier in their minds about their Sunday observance than they now do. Well might the Lord say of many people now, as he said to his ancient people, "For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." M. E. K.

#### WHERE IS THY TALENT?

NEVER before has the duty of a careful study and practice of an economical and judicious use of means been more forcibly urged upon Christians by prevailing circumstances than now. This does not mean a tighter clasp on the purse-strings, or a more covetous grasping after worldly possessions, but a better understanding of the proper use of money, and of the sacred responsibility that accompanies such use. For a quarter of a century the world has enjoyed flush and prosperous times. The volume of money has been greatly increased. The value of property has been multiplied. This increase has received a check. Monopoly seeks to accumulate the vast treasures of the last days into heaps. During the prosperous years, prodigality in living has become so universally established that people are no longer content to live in the simple ways of our fathers. The present generation is but poorly prepared to meet the stringency of the times which are coming, and already are pressing with heavy weight upon the poor and the unfortunate.

Many who have enjoyed lucrative wages are now out of employment, or compelled to accept reduced salaries. The man who finds himself thrown out of work looks almost hopelessly upon the prospect of obtaining it elsewhere. The continued and repeated drouth in some of our States, has rendered destitute thousands of families who entered frontier life with high courage, but after years of struggling are now returning with disheartened countenances, with substance wasted to the lowest point next to nothing, and without a prospect for the future.

Some of us are more fortunate. We have all we need; God's bounties are still measured out to us; we have all that heart could wish. Now the question is, Shall we continue to lavish money upon ourselves in the adornment of our homes or persons, in supplying imaginary wants, in following some craze or fashion?

When we think of desolate homes in the West, parched by drouth from which the inmates are

fleeing, they know not whither, to avoid starvation, it should awaken a feeling of kindred sympathy in our hearts. Even more pitiful is the case of thousands who have passed through the terrible baptism of fire; and if escaping with their lives, they have nothing else. Homes are desolate, friends are perished, and the future looks as black to them as the ruins of their once peaceful homes.

In our own neighborhoods are suffering and pinching want. Men out of work or ill; widows with whom bare existence is maintained by a daily struggle with starvation, and a cold winter is before them. There is a world lying in ignorance of trials and desolations just before us far more terrible than those already witnessed. There are hundreds of young men and women longing for an education or training to fit them for the work of warning the world of these things. Whole countries are calling for light. In scores of places the truth of God is a houseless wanderer; the little companies of adherents have no roof under which they can gather to speak of their new-found treasures. As we glance hastily over the world, O what scenes of destitution appear!

Can we who are blessed with all earthly good, who have every whim gratified, and who know nothing of want, can we go on thus spending our money while the cries of the poor rise to heaven from our very door-steps? What kind of Christianity is that which rolls in luxury while the brother or sister is destitute of daily food? How can the follower of the suffering Jesus hide himself from his own flesh? The blast of God's wrath will wither the gains of covetousness as with a tempest of fire. He will require our brother's blood at our hands.

Will Seventh-day Adventists escape because they profess to keep the truth? On the contrary, their condemnation will be greater. Away with this pretense of religion, which draws the robes of selfish exclusiveness about itself and leaves a world to perish! We have too much of it. Has the Lord given us light, or talent, or means? He will require it at our hands. What are you doing with your talent, brother? Very soon the Lord will come to discern between those who have hearts to pity, to help, and to save, and those who heed not the cry of those who are perishing in spiritual or physical destitution.

No one need to pause long to inquire what he can do. In the first place, the most of us can cut down the list of our requirements. We can live much more economically and not suffer. We can save a few cents in many places. Every cent has a sacred responsibility attached to its use. We will then have something for others. We can deny our whim for exclusiveness by taking poor children to our tables, or carrying food to their barren boards. We can forego that carpet, those pictures or photographs, that carriage or costly dress, and with the proceeds bless a suffering mortal. Those who live in the vicinity of our schools can open their doors and give a home to worthy but poor students. We can visit the sick and minister to them. Instead of bemoaning our own trials, we by looking about us discover circumstances that will make our sorrows seem very light. Though of silver or gold we may have none, it is our privilege to present the comfort and grace of Christ.

Do not let us say we cannot do these things; God knows we can, if we will. He has encouraged us to do so by precious promises; he has threatened us with everlasting loss if we do not. G. C. T.

## Progress of the Cause.

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

### MY COUNTRY.

BY MRS. L. D. AVERY STUTTLE.  
(Battle Creek, Mich.)

My country, my country, thou land of the free,  
With heart beating fondly, I turn unto thee;  
Thou land of my fathers, in gladness and pride  
I will gaze at thy mountains and valleys so wide;  
I will roam o'er thy prairies so boundless and fair,  
As joyous and free as the birds of the air;  
Beneath thy bright skies would I evermore be,  
Where waves our old banner,—the flag of the free.

And yet, O my country! my cheek burns with shame;  
Alas, that thy freedom is only in name!  
Alas, that the pages of history should mark  
A record so sad, a record so dark!  
Alas, for my country! God help us, we pray,  
When freedom of conscience is passing away;  
For the hand of oppression e'en now can we see  
Beneath our old banner,—the flag of the free.

E'en now there appeareth a dark, rising cloud,  
And the voice of the tempest is muttering loud;  
And our proud ship of state, like a barque in a storm,  
When the flash of the lightning revealeth her form,  
Is reeling and plunging 'mid breakers so high,  
While the hand of oppression is dark'ning the sky,  
And the voice of the dragon, like waves of the sea,  
Is chanting the dirge of our sweet liberty.

Ah, can we not see by the records of old,  
Where the freedom of man has been cruelly sold?  
When the Church and the State in our nation unite,  
Farewell to the beaming of liberty's light.  
Farewell to sweet freedom; alas for the day  
When our God-given liberty passeth away.  
O my heart longeth sore for the glorious birth  
Of the kingdom of Christ on the gladsome new earth!

### THE TENNESSEE CAMP-MEETING.

THE Tennessee River Conference has just held its most successful camp-meeting since its organization. The meeting began, as appointed, on Aug. 31 and closed Sept. 10. Elders R. M. Kilgore, Smith Sharp, H. S. Shaw, and the writer, together with the ministers of the Conference, conducted the meetings. Two hundred and thirty were camped on the grounds, an increase of 100 over the attendance at the meeting last year. It was by far the largest assembly of Sabbath-keepers ever convened in one place in Tennessee.

The preaching during the day was practical, holding up Christ and his power to keep us in perfect safety through the perils of these last days. The attendance was good from without at the evening services and on Sundays. The people were deeply interested as the perils of these last days were presented, and the signs of Christ's coming were shown to be thickening on every hand. And not only do we have the evidences of his coming, but also the evidences of his willingness to prepare us to meet him when he comes.

This Conference has had a very prosperous year. The membership last year was 231, and this year it is 285, showing an increase of fifty-four during the year. In addition to these, quite a number has begun to observe the Sabbath who have not yet united with the church. The president of the Conference said there were enough of this class to make the actual increase of Sabbath-keepers over 100 for the year.

Fifteen persons were baptized during the meeting. The Sabbath-school collection for missions was \$19.75 against \$7 last year. The Sabbath-school donations for missions from the schools during the year were \$171.95, while they were only \$80 last year. The first-day offerings on the camp-ground were \$31.93, and \$147.40 had been received from the churches in first-day offerings during the year, an increase of \$52.70 over last year. Tithes to the amount of \$1,893.15 had been received during the year, a falling off of \$193.05 from last year. But in

view of the hard times the brethren expressed themselves as being grateful that it had come so near up to last year.

Another very encouraging feature is that several promising young persons left the meeting to attend some one of our schools, in order to fit themselves for the work.

The meeting, taken as a whole, was one of the most encouraging I have attended this year, and I was very much pleased to note the many evidences of prosperity attending the work in this young Conference. A. O. TART.

### VERMONT CAMP-MEETING.

THIS meeting was held at Morrisville, Aug. 23 to Sept. 3.

The first week Elder George Fifield was in attendance, also brother F. L. Mead. The last week Elders I. D. Van Horn and A. T. Jones were present, and did most of the public labor.

The interest from without was quite good. Perhaps 1000 or more were upon the grounds at times. This count would include the campers.

Fifty-six tents were pitched, but these were not sufficient to furnish room for all, therefore a number rented rooms in the village. The Conference, tract society, and the Sabbath-school association held their annual meetings and elected their officers for the coming year.

Two new churches were received into the Conference, one with six members, and the other with twenty-seven. The report of the Sabbath-school association gave evidence of quite an increase in membership as well as an enlargement of its missionary offerings. The first-day offerings received on the last Sunday of the meeting amounted to about \$70.

Eight were baptized the last Sabbath of the meeting. Five ministers received credentials, and one brother was given ministerial license.

The spirit and courage of the brethren and sisters were good throughout the entire meeting. The last Sabbath meeting was especially good. W. M. COVERT.

### NORTHERN MICHIGAN CAMP-MEETING.

THIS meeting was held as appointed, Aug. 20-27, at Frankfort, Mich., in a very pleasant grove on the shore of Lake Michigan. With the exception of a smoky atmosphere, the weather was delightful. The use of the fog-bell at the life-saving station much of the time by day and by night, on account of the smoke that obscured the view on the lake, so as to warn approaching ships of the nearness of the land, caused some nocturnal disturbance to those who would gladly have slept more soundly. It was a constant reminder of the peril on water and the suffering on land that have occurred in recent weeks by means of the desolating forest fires, thus awakening feelings of sympathy for the unfortunate, as well as arousing the mind more fully to a sense of the physical disturbances by which nature herself bears testimony to the truthfulness of the warning of her Maker, that his judgments are already in the land.

The camp consisted of about thirty-five tents and 150 campers. The meeting-tent was about 65 ft. x 40 ft. in size, and was quite well filled at most of the services. On a few occasions, much extra seating was required, and some had to remain standing. The Michigan ministers present were Elders Evans, Fargo, Leland, and Basney. Those from out of the Conference were Elder A. T. Jones and the writer. Elder Evans, president of the Conference, labored hard to make the meeting a success spiritually, and such in a large measure it proved to be. Elder Jones was on the ground about one day and a half, and during this time delivered five discourses, to which close attention was given.

On the Sabbath a fruitful revival effort was made, resulting in many conversions and renewed

consecration to God. Eight were baptized by Elder Evans during the meeting, one an invalid brother of advanced years, who had to be borne by two in a chair into the water. Sister Mary Evans, the State Sabbath-school secretary, and Elder Basney, conducted very profitable children's and youth's meetings. In spite of the hard times, the first-day offerings and Sabbath-school donations were about the same as last year, though many were prevented from purchasing books as they would gladly have done, on account of lack of means. The love of the truth, however, is not dependent upon financial fluctuations, and the people returned to their homes richer in faith for the recent privileges they had been permitted to enjoy. F. D. STARR.

### QUEBEC.

HALL STREAM AND MARTINVILLE.—Tent-meetings were held in this vicinity from July 22 to Aug. 20, by Elder H. E. Rickard and brother Walter J. Blake. This place is on the Canada line, but the tent was really pitched just over the line in the edge of Vermont. I joined the tent company, July 29. The attendance was not large, but some came out to obey the truth, and a Sabbath-school was started. We received an urgent call to pitch our tent in New Hampshire, about eight miles from where we were located, but having previously engaged to pitch it in Martinville, P. Q., we could not comply with their wishes, but one family there became interested and convinced of the truth, and we expect they will obey the message.

We praise God that a few honest souls have had courage and faith to obey him in this vicinity. We pitched our tent in Martinville and began meetings, Aug. 24, with a fair attendance. J. B. GOODRICH.

### NEBRASKA.

SINCE my last report I have attended the Nebraska camp-meeting. This was by far the largest Seventh-day Adventist camp-meeting ever held in the State. We also had the largest German representation we ever had at any camp-meeting in the Conference. Of course this is as it should be. Nearly 100 were baptized.

From the camp-meeting, in company with Elder Loeppeke, I went to Princeton, where brethren Loeppeke and Lorenz had been laboring. Yesterday six more were baptized, after which we organized a church of twenty members. A full set of officers was elected and set apart for their respective work.

A tract society was also formed, with Alice Kerts as librarian. O that they may walk humbly with their God, and so let their light shine that others, beholding their good works, may be led to honor and glorify God. H. SHULTZ.

### WISCONSIN.

BLOOMVILLE.—The interest here is about the same as when we last reported. On account of opposition three have gone back, but others have come in and filled their places. There are yet a few others that we have strong hopes will accept the truth. At the present writing our Sabbath-school here numbers forty-three members, and a deep interest is manifested in the study of God's word.

Satan has been trying hard to overthrow the work here, and for over a week we have had to contend with those who have been trying to tear down the work; but in reviewing them, God has given power and victory to his word. Last evening the school-house was closed against us. This has aroused a new interest in the minds of some, and established those in the belief who have taken a stand on the side of truth. We praise God for the victory here. SWIN SWINSON,

Sept. 5.

ENOS MC INTOSH.



## ILLINOIS.

MALTA.—The Lord is blessing me in my summer's tent work. When I came to this place, I became acquainted with the resident ministers, and told them what denomination I represented. As our meetings progressed, the interest increased. The ministers took up their week-night appointments, cut their Sunday evening meetings short, and urged their people to come to the tent; they also came with the rest. After a time the Congregational minister asked me to occupy his pulpit on Sunday morning. The Lord gave me much help. The next Sunday the Methodist Episcopal minister asked me to occupy his pulpit two weeks from that morning. In the meantime the Sabbath truth began to be brought out, and it came with much greater force than they had anticipated. The people became interested, and fifteen began to obey, while others were trembling in the balance.

The prospects were very fair for a good church to be brought out; but about this time we had to take down our tent to go to the Plano camp-meeting. We were gone about two weeks. When we returned, we found the interest greatly injured. It now looks as though the number will not be increased. It is a pity that our camp-meetings cannot be so arranged as not to interfere with our tent work. I rejoice in God to see fifteen obeying the truth, and feel that he has greatly blessed me this summer, though our joy would have been greater, could circumstances have been different, and the truth triumphed as it seemed for a time it would.

My wife and R. D. Quinn, of Minnesota, are with me. WILL D. CURTIS.

## ALABAMA.

MONTGOMERY AND HEADLAND.—I left Battle Creek in April for Alabama, my field of labor. I remained with Elder A. P. Heacock, of Guthrie, one week, during which time we made several visits among those for whom he had labored before my arrival.

May 21 I started for the southern part of the State to look after the interest of the work which had been created by the distribution of tracts. I found a company of twelve in Montgomery, the result of the faithful work of the canvassers. This company is composed of those whose influence reaches the very best class of citizens. A Sabbath-school of fifteen members was organized. I believe a light has been planted in this city which will penetrate throughout the State.

May 28 I arrived at Headland. The following evening I began work in the school-house. From the very first Satan began to "hinder us." 1 Thess. 2:18. After holding nine meetings I was no longer allowed the use of the house. I next secured a store building and began to give the message, losing only one night. After I had preached fifteen times in this building to an audience of from 50 to 200 people, I was again compelled to stop on account of the refusal of the house.

The interest to hear was good, the truth had gained one victory, and I knew this was but a token of something better. I tried to get another place, but failed. I knew the promises of God were sure, and one was, "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye."

I had faith to believe that we could build a house, and in less than twenty-four hours we had lumber enough donated to insure a house of worship 24 ft. x 36 ft., which to-day stands finished and paid for, the first in the State. "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." O how good is the Lord to those who "hope in his mercy."

We have a Sabbath-school of twenty-three members and a company of twenty who are now keeping the "commandments of God and the faith of Jesus." Four of this number had be-

gun the observance of the Sabbath before I came. Four never made any profession before. I hope for others. To the Lord be all the glory.

Sept. 3.

B. L. DIEFFENBACHER.

## NEBRASKA TRACT SOCIETY PROCEEDINGS.

THE sixteenth annual session of the Nebraska Tract Society was held in connection with the camp-meeting at Lincoln, Nebr., Aug. 16-28.

From the missionary report we selected the following items: Number of letters written, 1982; letters received, 895; Bible readings held, 1452; number of subscriptions obtained for periodicals, 1110; number of periodicals distributed, 31,751; pages of tracts and books distributed, 1,117,858.

Interesting and encouraging remarks were made in regard to the good resulting from the distribution of our literature. All seem to feel that now is a favorable time to interest people in the special truths for the time. The following resolution bearing on this branch of the work was passed:—

*Resolved*, That all our tract societies be requested to continue their efforts to place all our periodicals before the general public as far as is practicable, especially by obtaining subscriptions to the same.

The treasurer's report showed that we had received \$24,811.17 during the year, \$4,267.98 of this being donations to foreign missions.

The nominating committee submitted the following report, which was adopted: For President, W. B. White; Vice-President, L. A. Hoopes; Secretary and Treasurer, Mary F. Beatty; Assistant Secretary, J. F. Beatty; State Agent, J. J. Devereaux. The appointment of directors being left to the Conference committee, they were named as follows: Dist. No. 1, D. H. Lamson; No. 2, J. J. Devereaux; No. 3, L. A. Hoopes; No. 4, W. A. Hennig. W. B. WHITE, *Pres.*

MARY F. BEATTY, *Sec.*

## PROCEEDINGS OF THE DANISH CONFERENCE.

THE first meeting of the fifteenth annual session of the Danish Conference convened at Copenhagen, June 5.

Thirty-seven delegates were present at the first meeting, representing ten churches. At the first meeting the president made an address, giving a history of the work for the past year, and the usual committees were appointed. Some time was spent in hearing from the ministers who gave very encouraging reports from their respective fields of labor during the year. The Conference was favored with the presence and counsel of Elders Haskell and Smith. Resolutions expressing gratitude to God for the advancement of the cause, and to the General Conference for help and counsel, were introduced and adopted.

The treasurer gave a financial report of the Conference, as follows:—

## RECEIPTS.

Balance in treasury, Kr. 2,314 66  
Amount of tithes and donations, 6,857 94

Total, Kr. 9,172 60

## DISBURSEMENTS.

Amount paid out, Kr. 7,542 78  
Balance in treasury, 1,629 82

Total, Kr. 9,172 60

Committee on credentials and licenses reported the following: For Credentials, L. Johnson, M. M. Olsen; Ordination, C. C. Hansen, J. P. Larsen, J. S. Christensen; Licenses, P. E. Berthelsen, N. P. Nelson, H. L. Henriksen, Sine Renlev, Sine Thulstrup, Christine Hansen, Stina Johnson, Anna Jensen, Hansine Strunge, Sofie Jensen, M. Madsen.

The officers elected are, L. Johnson, President; C. C. Hansen, Secretary and Treasurer; M. M. Olsen, J. C. Ottosen, H. L. Henriksen, Conference Committee.

Membership of the Conference, 433; number of churches, 10.

Adjourned *sine die*.L. JOHNSON, *Pres.* C. C. HANSEN, *Sec.*

## THE SWEDISH CONFERENCE.

THE thirteenth annual session of the Swedish Conference convened according to appointment at Grythytted, June 28, and was opened in the usual way by the president, Elder O. Johnson.

The president's address showed that God has blessed the laborers with a fair degree of success. Missionaries from America, Norway, Denmark, and Finland, were present, adding much to the interest of the occasion.

Resolutions covering many important points in connection with the work in Sweden were presented, discussed, and adopted.

The following officers were elected: President, L. Johnson; Secretary, F. C. W. Wallenkampf; Treasurers, E. O. Lind, K. A. Färnström, B. Anderson. Credentials were granted to L. Johnson, O. Johnson, K. A. Färnström, G. Sundén, F. R. Öberg; Licenses, O. Nelson, F. C. W. Wallenkampf. Missionary licenses were granted to six persons.

The treasurer's report showed that during the year 5,895.46 kroner (\$1593), were paid in tithes and donations.

Membership of Conference, 577; number of churches, 21.

Adjourned *sine die*.O. JOHNSON, *Pres.* K. SANDBERG, *Sec.*

## NEBRASKA CONFERENCE PROCEEDINGS.

THE seventeenth annual session of the Nebraska Conference was held in connection with the camp-meeting at Lincoln, Nebr., Aug. 16-28. One hundred and nineteen delegates were elected from forty-eight churches.

Three churches, Harold, Peckham, and Brayton, were admitted to the Conference, while the three churches of Lutes, Jackson, and Columbus, whose members had disbanded, were dropped from the Conference books.

The treasurer's report was as follows:—

## RECEIPTS.

Cash on hand July 1, 1893, \$ 6,260 96  
Received in tithes, 13,135 23  
" from tract society, 400

Total, \$19,796 19

## DISBURSEMENTS.

Paid laborers, \$17,196 78  
Loaned tract society, 2,520  
Cash on hand July 1, 1894, 79 41

\$19,796 19

Resolutions were passed providing for a Conference training school the coming winter, and for a home for the aged poor in the Conference, as soon as practicable. The committee which has in charge the matter of a Conference home for aged poor, is L. A. Hoopes, J. C. Middaugh, and A. J. Devinney.

Credentials were granted to W. B. White, L. A. Hoopes, J. P. Gardiner, D. Nettleton, D. H. Lamson, G. E. Langdon, H. Grant, C. C. Lewis, Edward Loeppeke, W. A. Hennig, and C. N. Hare. The last two were ordained during the camp-meeting. Licenses were granted to J. J. Devereaux, W. N. Hyatt, H. C. Jorgerson, J. A. Lorenz, Geo. Blum, J. W. Boynton, Frank Armitage, G. W. Bloughton, J. J. Hughes, Fred Stebbens, and J. W. Hull.

Missionary credentials were given to fourteen persons; canvassers certificates to twenty-five.

The officers of the Conference for the coming year are, President, W. B. White; Secretary, Mrs. Nettie G. White; Treasurer, Nebraska Tract Society; Executive Committee, W. B. White, L. A. Hoopes, J. J. Devereaux, J. C. Middaugh, D. H. Lamson; Railway Agent, L. A. Hoopes. Trustees of Nebraska Confer-

ence Association, W. B. White, L. A. Hoopes, T. Mc Alpine, J. P. Gardiner, A. J. Deviny; Camp-meeting Committee, A. J. Deviny, G. A. Kinkle, J. Buckley, J. B. Mourer, Wm. Gardiner, W. C. Boynton, Joseph Roy.

W. B. WHITE, *Pres.*

NETTIE G. WHITE, *Sec.*

**TEXAS CONFERENCE PROCEEDINGS.**

THE seventeenth annual session of the Texas Conference of Seventh-day Adventists was held at Keene, Johnson Co., Tex., Aug. 9-20.

The Conference was organized with thirty-four delegates, representing sixteen churches. Ten more delegates subsequently took their places in the Conference. The president named the usual committees.

The Seventh-day Adventist church at Jewett, Leon Co., with thirty-four members, and a church at Hughes Springs, Cass Co., with ten members, were admitted into the Conference.

The treasurer made the following report, which was accepted:—

RECEIPTS.	
Cash on hand Aug. 1, 1893,	\$ 222 14
“ received on loans,	255
“ “ tithes,	3,872 41
“ “ on loan from tract soc.,	1,178 98
<b>Total,</b>	<b>\$5,528 53</b>
DISBURSEMENTS.	
Cash paid to laborers,	\$5,089 44
“ on rent of hall,	48
“ “ tithe to Gen. Conf.,	387 24
“ for postage and stationery,	3 85
<b>Total,</b>	<b>\$5,528 53</b>

The committee on resolutions presented six resolutions which were discussed and adopted, covering in substance the following topics:—

Expressing thanks to the Lord for his many blessings; looking to the collecting of various individual accounts to the tract society; the importance of procuring practical experienced Bible workers for the cities of Texas; the importance of our local tract societies not falling behind with the State society; renewing our faithfulness to God in making liberal first-day offerings; expressing gratitude to God for the light he has given us on the subject of health, and looking to the employing of a competent person to teach in our Conference the general principles of health and temperance and healthful cookery.

The school work received considerable attention by the Conference, and money and pledges were made to erect a home at once and to enlarge the present school facilities.

The following persons were elected for Conference officers for the ensuing year: For President, W. S. Greer; Secretary, Felix Conway; Treasurer, T. T. Stevenson; Executive Committee, W. S. Greer, C. B. Hughes, J. A. Holbrook, T. T. Stevenson, and W. R. Ranson.

Credentials were granted to W. S. Greer, W. T. Drummond, W. S. Cruzan, J. M. Huguley, C. B. Hughes. Ordination and Credentials, J. A. Holbrook; Licenses, D. U. Hale, T. W. Field, H. B. French, H. Hayen; Missionary Licenses, W. W. Stoner, Mrs. M. J. Hayen, Miss Naomi Whittenberg.

The matter of selecting delegates to the General Conference was left to the Conference committee. The name of the Cleburne church was changed to that of Keene. At the close of the afternoon service, Sabbath, Aug. 18, brother J. A. Holbrook was set apart by ordination to the work of the gospel ministry. This session of the Conference held five meetings.

W. S. GREER, *Pres.* W. S. CRUZAN, *Sec.*

**POLYGLOT AND INTERSTATE MISSIONARY EFFORT.**

ABOUT one month since, while on my way to the southwestern shore of Lake Superior, I

stopped in several cities whose inhabitants were divided between Americans, French, Scandinavians, and Germans, and was deeply penetrated with the conviction that as God's people are arising and putting on strength as in former days, and the warning voice of the third angel is fast swelling into a loud cry, under the inspiration of the Spirit of promise and of the striking signs of the times, polyglot missionary efforts must necessarily increase, until here and there, under the refreshing showers of the latter rain, will be heard the sweet, harmonious, amazing polyglot [literally, “many languages”] utterances of apostolic times.

On my trip North, I stopped some time in Superior, West Superior, and South Superior, which have lately been organized into one city of about 35,000 inhabitants. This will be an excellent point for a city mission polyglot missionary effort; especially so if the French work in this new and thriving city is carried on in connection with a French missionary effort in Duluth, Minn., which connects with Superior by several railroad lines and by a street-car line. This street-car line is now supplemented by a steam-boat, and will soon be completed by the construction of a bridge. Thus these two cities are united by nature and by art, and the French work in them ought to be carried on simultaneously, and as an interconference and interstate work, unless new French laborers can soon be raised up in Minnesota.

It is estimated that there are about 500 French families and thousands of Scandinavians, in both cities in which I did missionary work for my people, preparatory to a thorough organized effort. A few French Catholics are beginning to discern and rejoice in the grand truth of salvation only through Christ; also a Scandinavian druggist who took a classical course in Norway, has decided to close his business and prepare to engage in some branch of the work. There are none of our people in Superior, but there is a Seventh-day Adventist church in Duluth. This dear people treated me in a generous, godly way, making my work in the three Superiors easier and more agreeable than it otherwise would have been, and I endeavored to reciprocate by breaking to them the bread of life publicly and from house to house, and a revival was brought about whose salutary influence was felt both by believers and others who attended our meetings.

My last discourse in Duluth was delivered last Sunday night, just in the midst of the excitement over the Minnesota fires. Duluth acted a noble part in bringing the suffering within her borders, in feeding and clothing them, and in supplying them with means for their present relief, and to enable them again to be able to gain a livelihood. This relieving the suffering cannot be done in the terrible scenes of the day of God. (See Jer. 25: 30 to the close.)

As a dense darkness settled on Duluth and the surrounding country for several hours last Sabbath, making it as necessary to use artificial lights as it would have been if we had been in the dead of a moonless and starless night, I thought of the darkness of the day of God.

While at Duluth, I encouraged some to study French with reference to engaging in missionary work among the French. One of these is a Frenchman.

I have lately come to Marinette, Wis., a distance of about 400 miles, to help a few isolated sisters in the good work, and look after the French. I have been here about two days. I have held one meeting and visited considerably, and the Spirit of God is working mightily upon hearts. Four or five new believers will keep to-morrow (Sabbath) with us. Among these is a Swiss lady who came from Geneva, Switzerland, a few years ago. There is quite a large French population in this city, as also at points in Michigan to which this city is contiguous.

Sept. 7. D. T. BOURDEAU.

*Special Notices.*

**OKLAHOMA, NOTICE!**

THOSE who can do so should pay their tithes to their church treasurer. Scattered individuals may send directly to me. Books, tracts, pamphlets, periodicals, Sabbath-school supplies, etc., should be ordered of your librarian if possible; if not, you may order direct from me.

We shall be much pleased to hear from any who desire to enter the canvassing work in these Territories. Do not hesitate to write me concerning any of these matters that you may not fully understand.

The address of the Oklahoma Conference treasurer, the tract society secretary and treasurer, and the general canvassing agent, is E. R. Palmer, 318 Fourth St., Oklahoma City, Okla. Ter. E. R. PALMER.

**LOCAL CAMP-MEETING FOR KENTUCKY.**

In harmony with the wishes of our Kentucky brethren who have not been able to attend the good camp-meeting at Nashville, Tenn., it is decided to hold a local camp-meeting at Bowling Green, Ky., Sept. 26-30. Meetings are to begin Wednesday evening. As there will be no business meetings, we can devote our entire time to the study of the living Word, by which we are to be sanctified.

There are many in Kentucky who have once known the truth in some of its features, but who have not had the privilege of hearing the living preacher.

Greater light is shining than ever before. Come, brethren and sisters, one and all, and let us together seek God and his righteousness. Come to the first meeting and remain to the last. Bring your neighbors and friends. Those who desire tents may order them of Charles Hemminger, Bowling Green, Ky.

CHAS. L. BOYD, *Pres.*

**INDIANA LOCAL CAMP-MEETING.**

It has been decided by the Conference committee of Indiana to hold a local camp-meeting in the southwestern part of the State, at Linton, Greene Co., where Elder J. W. Covert and brethren Kinney and Pitcher are now engaged in tent labor. These brethren are having a good interest, and have sent in an urgent request for a camp-meeting to be held Oct. 8-15, which will be about the time they expected to close their tent effort. Quite a number of our people in that part of the State could not attend the meeting at Indianapolis, but they will be able to attend this meeting. We hope all our brethren and sisters in that part of the State will attend this meeting. As the weather will doubtless be cool, let all come prepared. If any have small stoves, it would be well to bring them.

A provision tent will be on the ground, and family tents will be rented at reasonable rates. No reduction has been obtained on the railroads.

Come, brethren, to this meeting, and bring your children and friends with you. J. W. WATT.

*The Sabbath-School.*

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

**LESSONS ON THE BOOK OF LUKE.**

Lesson 13.—Triumphant Entry Into Jerusalem.

Luke 19: 28-48.

(Sabbath, Sept. 29.)

Do not fail to notice how few subjects are embraced in this chapter, and how easily it may be held in mind. Of course no one will fail to note that what is done with the chapters in this study may be done with any other portions of the Bible; and you have doubtless been applying it in your reading and study elsewhere. Of course the epistles and some chapters of instruction in the gospels are more difficult of analysis than simple narrative. Yet a little observation and close thought will enable you to recall at will the location of many things in the Bible with which you are familiar in a general way, but the benefit of which you have largely lost because you could not tell where they are, or turn to them without the aid of a concordance.

1. When Jesus had spoken the parable recorded in the preceding lesson, toward what place did he go?
2. When he reached the Mount of Olives, what did he do?
3. What commission did he give the two disciples?
4. What did they do with the colt when they had brought it to him?

5. What did they do as they went?
6. What took place when they came to the brow of the mountain?
7. In what words did the multitude praise the Lord?
8. What did some of the Pharisees say to Jesus?
9. What did Jesus reply?
10. What did Jesus do when he came near the city.
11. What was the cause of his weeping?
12. What did he say would come upon Jerusalem?
13. How complete did he say the destruction of it would be?
14. Why was all this to come upon it?
15. When Jesus came to the temple, what did he do?
16. What did he say to the buyers and sellers?
17. What did he continue doing in the temple?
18. What did the chief priests and others seek to do?
19. Why did they not effect their purpose?

#### NOTES.

1. It would be a good thing to take a few moments of the class time in an outline review of the lessons of the quarter. If the lessons have been well studied it need not take more than five minutes to give the main topics of chapters 12-19. Perhaps some one will give a complete outline of them. One pupil may be asked to give the subject or subjects of one chapter, and another of another. A good drill, also, will be to take up the chapters promiscuously, going backward and forward; or a certain event or parable may be named and the pupils asked to tell where it is found. But do not let this exercise, necessary as it is, draw the mind away from the important lesson under consideration. The student may give himself this test at home.

2. "I tell you that, if these should hold their peace, the stones would immediately cry out." Why would this be?—Because long before this thing had been foretold in prophecy. (See Zech. 9:9.) God's word cannot fail. If men will not act the part assigned them, the very stones will do their work. God's word is so full of life that it can animate the stones. (Compare Matt. 3:9.)

The following references to the writings of Mrs. E. G. White will be found helpful in the preparation of the lesson: Verses 37-40, REVIEW, 1890, No. 7. Verses 39, 40, Spirit of Prophecy, Vol. II., p. 388. Verse 40, Great Controversy, p. 404; Test., No. 32, p. 218. Verse 41, Great Controversy, p. 18. Verse 42, Test., Vol. IV., p. 344; Test., No. 31, p. 69; REVIEW, 1893, Nos. 15 and 16; Spirit of Prophecy, Vol. II., p. 392; Spirit of Prophecy, Vol. III., p. 11. Verses 42-44, Great Controversy, p. 17; Test., Vol. IV., p. 187; Spirit of Prophecy, Vol. II., p. 393. Verse 44, Great Controversy, p. 316. Verse 46, Spirit of Prophecy, Vol. III., p. 23.

"Spirit of Prophecy," Vols. II. and III., 1878 edition.

## News of the Week.

FOR WEEK ENDING SEPTEMBER 15, 1894.

#### DOMESTIC.

- Chicago had another \$40,000 fire, Sept. 12.
- The wife of Dr. Talmage has received a bequest of \$15,000.
- Fifty per cent of the corn in Iowa will be fed without husking.
- An A. P. A. ticket has been put in the field for the local Chicago election.
- Vermont and Maine State elections have gone Republican by more than the usual majority.
- Citizens of Duluth raised \$15,000 for the fire sufferers, and \$10,000 were raised in St. Paul.
- Excursion trains carried 10,000 people from the country around Chicago into that city Sunday, Sept. 9.
- Two steamship lines whose headquarters are in Chicago have voluntarily raised the price of their help.
- The sorghum sugar industry in Kansas is a total failure this year, and it bids fair to be entirely discontinued.
- Heavy storms have visited Illinois, and in some places hail as large as goose eggs is reported to have fallen.
- The sultan of Turkey has sent 300 Turkish pounds for the relief of the American sufferers in the burned district.
- A six-year-old boy was recently arrested in Chicago for picking a woman's pocket. He is said to be an "old offender."
- Justice Gaynor, of the supreme court of New York, has lately rendered a legal opinion favorable to the playing of base-ball by boys on Sunday.

—Kossuth's birthday was celebrated by Hungarians in New York City, Sept. 9.

—Several American citizens from Bluefields, Nicaragua, who have lost their property by the revolution there, have arrived at New York.

—B. F. Gaston, a colored preacher who is urging the colored people of the South to go to Africa, was shot and badly wounded, at Milledgeville, Ga., lately.

—The overworked inmates of the sweat-shops in New York City, have, by strike, succeeded in bettering their condition. They will now work on regular salary.

—A Methodist minister at Dubuque, Iowa, lately attended the races, and on his way home developed symptoms of insanity, through excitement caused by his interest in the race.

—Bridget Gorman, queen of the American gypsies, died at Cincinnati, Sept. 10. Hundreds of dispatches announcing her death were sent to different bands of gypsies in the country.

—A cyclone at Charleston, Mo., Sept. 12, blew an express-train from the track, killing two persons and wounding twenty. The train was carried twenty feet from the track and turned completely over.

—The Cook Arctic Scientific excursion has come to grief. The ship "Miranda" was wrecked on an iceberg. The crew was rescued by a fishing schooner and brought to Gloucester, Mass., Sept. 5.

—The winds of Sept. 9 fanned anew the smoldering embers of the Minnesota forests, and the people of some towns fled to the lakes. The Duluth fire companies were ordered out, and trains were kept in readiness to rescue the people of threatened villages.

—Aug. 5, Captain Frietsch, of Milwaukee, sailed from New York harbor all alone in his open boat "Nina" for Europe. The boat is forty feet long. Sept. 12, Captain Frietsch arrived at Queenstown, Ireland, safely. He lost his rudder during a storm, but by the aid of an improvised drag he got along all right.

—The State of Mississippi, finding a deficit of \$200,000 in her finances, has issued bonds for the amount in the form of bank bills of fives, tens, and twenties, redeemable Jan. 1, 1896, at three per cent per annum. The United States government denies the right of the State to make money, has demanded the plates, and warrants have been issued for the arrest of the State officials. The case will go before the courts.

#### FOREIGN.

- The Comte de Paris died at London, Sept. 8.
- By a railroad accident at Apilly, France, the past week, forty persons were killed.
- Peru and Ecuador are not on good terms, and war between these two republics seems imminent.
- Representatives of nearly every royal family in Europe were present at the funeral of the Comte de Paris.
- The new sultan of Morocco is being besieged in his capital city by the wild tribes who have declared in favor of his brother.
- The ameer of Afghanistan has undertaken to establish at Cabul a planing mill, electric-light plant, arsenal, and soap factory.
- China has issued a note addressed to the Powers, giving her view of the cause of the war and laying the blame entirely upon Japan.
- A railroad is now completed in China from Tientsin, the seaport of Peking, to Shan-hai-kuan at the eastern end of the Great Wall.
- Emperor William lately delivered a speech strongly denouncing certain nobles who opposed his policy in the Russo-German commercial treaty, and reiterated his claims to rule by divine right.
- The steamship "Orizaba," of the Ward line, which left Havana for New York, Sept. 6, after a voyage of nine hours, was obliged to put back to Havana to extinguish a fire in her hold.
- Japan and Corea have concluded a treaty, by which the independence of Corea is established. Japan is to defend Corea, and Corea will furnish all provisions for the Japanese army at reasonable prices.
- The emperor of Japan has taken up his residence at Hiroshima, 500 miles from Tokio. This will be the headquarters of the army and navy, and will be the chief base of operations for the war in Corea.
- It is reported that the Chinese and Japanese armies are divided by rivers, and that heavy and frequent rains make it difficult for the armies to move. A Chinese admiral has been degraded for cowardice.

#### RELIGIOUS.

—Methodist bishops are appealing for aid to sustain the pastors of Methodist churches in the droughty region of Nebraska and Kansas. There are sixty-five pastors whose people cannot give them a comfortable support.

—The American Bible Society has suffered a heavy loss by the burning of its Bible depository in Yokohama, Japan.

—A Salvation Army missionary boat has been launched at Toronto. There are now seven boats of this kind in the service of the Army.

—The American Sunday-school Union has fitted up a car for Sunday-school work, and will soon have it in use throughout the northwest. It is named "Good News."

—The Christian Scientists of Burlington, Iowa, have petitioned that their children be not taught physiology, on the ground that there is no material body. Their request was refused.

—The missionary secretaries of the Methodist Episcopal Church have appointed the week from Nov. 18-25 for a week of self-denial, the proceeds of the denial to go into the missionary work.

—Alarmed at the effect the Christian colleges of India are having upon the women of India, the Hindus are starting a Hindu college for women. Large sums of money are being raised for that purpose.

—A State convention of the German Roman Catholic societies, lately convened at Allentown, Pa., expressed their devotion to the pope and their desire for the "territorial independence of the Holy See."

—There are at present in the United Presbyterian Church forty-two ministers who served in the Union army in the American civil war of 1861-1865. Perhaps as many served in the Confederate army.

## 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 TWO.			
Florida, Tampa,	Nov.		8-18
DISTRICT NUMBER THREE.			
*Michigan (State), Lansing,	Sept.	19 to Oct.	1
DISTRICT NUMBER FOUR.			
Wisconsin, 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

PROVIDENCE permitting, Professor Magan, of Battle Creek College, will speak at the Seventh-day Adventist church in West Leroy, Mich., Sabbath, Sept. 22, 1894. He will come in season to attend the Sabbath-school. Let there be a full turn-out of all the church. Also invite neighbors and friends. CHURCH COMMITTEE.

## Obituary Notices.

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

KINDIG.—Died at Trinidad, Colo., March 8, 1894. Delilah Hildreth Kindig. She was born April 13, 1835. Sister Kindig was a consistent Adventist for four years, and was loved and respected by all who knew her. J. R. PALMER.

WARNER.—Died of dropsy near Mannsville, Jefferson Co., N. Y., Aug. 15, 1894, Mary A. Warner, on her seventy-fourth birthday. Sister Warner embraced present truth ten years ago, and with her husband was baptized at Watertown, N. Y., about nine years ago. For several years she had been an invalid, but her last sickness began about two months ago. Her hope and trust in the Lord and his truth which had made her life bright, sustained her to the last. Remarks at the funeral by the writer. A. E. PLACE.

SHAW.—Died at San Pedro, Cal., Aug. 20, 1894, of kidney disease, brother L. G. Shaw, aged sixty years. Brother Shaw first accepted the present truth about twenty years ago, but did not identify himself with our people, and soon fell away. About one year ago he attended meetings held at this place, and again took his stand for the truth. During the last month he has had a bright Christian experience, and was rejoicing in Jesus as a Saviour when overtaken by his last sickness, which came upon him on Thursday, and resulted in death on the following Monday. His wife sorrows, but not as one who has no hope. RODERICK S. OWEN



PAGE.—Died July 30, 1894, at Chicago, Ill., of scarlet fever and diphtheria, Florence E. Page, aged 8 years, 6 months, and 6 days. Words of comfort were spoken by Elder Tabor, of the Seventh-day Adventist church of Chicago. Mrs. PHILLIP A. ROGERS.

SMITH.—Fell asleep in Jesus at Ogden, Utah, Aug. 14, 1894, of cholera infantum, Eveline Maude Smith, daughter of George and Edith Smith, aged 1 year, 6 months, and 16 days. Discourse by Elder J. M. Willoughby, from Isa. 40 : 6, 8. ANNA HEMMIG.

COULDER.—Died in Fort Logan, Colo., July 29, 1894, of consumption, Jerusha Coulder. She was born in Canada, May 2, 1866. She united with the Seventh-day Adventists about one year ago. She leaves a husband, also three little children who have gone to the Haskell Home. J. R. PALMER.

COX.—Died July 3, 1894, at Tacoma, Wash., of old age, Mrs. Ann Cox. She was eighty-two years old. Sister Cox accepted the commandments of God and the faith of Jesus over twenty years ago, in Hutchinson, Minn. From there she moved to Healdsburg, Cal., and then to Tacoma, where she died. W. M. HEALEY.

OLIPHANT.—Died at Mt. Gilead, Ohio, July 25, 1894, after a long illness and much suffering, J. W. Oliphant. Brother Oliphant became a member of the Seventh-day Adventist church at Edison, Ohio, in the autumn of 1884. He was resigned, and could say, "The Lord's will be done." Words of comfort were spoken by Joseph Peele (Friend). J. S. TUCKER.

LAYTON.—Died Aug. 20, 1894, brother L. Layton. He was born in Nova Scotia, Dec. 25, 1827, embraced the faith of the Seventh-day Adventists, and united with the church in Tacoma at its organization, where he remained an honored and faithful member till his death. He leaves a wife and only daughter to mourn. The services were conducted by the writer at the undertaker's parlors, before an attentive audience. WM. POTTER.

WARD.—Died in Topsham, Me., July 22, 1894, Nathaniel Ward, aged 77 years, 8 months, and 9 days. Brother Ward had observed the Sabbath for about forty years, and a few days before his death, while in meeting, expressed himself as ready to depart this life. He retired at night not feeling as well as usual, and was found dead in his bed in the morning. He leaves a wife, three sons, and two daughters to mourn. Remarks by the writer, from 2 Tim. 4 : 7, 8. P. B. OSBORNE.

HATHAWAY.—Died at his home in Bloomingdale, Van Buren Co., Mich., May 18, 1894, of diabetes and general debility, Dr. William B. Hathaway, aged 75 years, 9 months, and 25 days. Deceased had been a resident of Michigan about forty years and of the county thirty-three years. A wife and one daughter survive him. Funeral services were held in the Baptist church. Words of comfort were spoken by the writer, from Job 14:10, 14, to a large congregation of sympathizing friends. M. E. CADY.

TOUSEY.—Died Aug. 11, 1894, Mrs. Lucy Tousey, aged eighty-seven years. Sister Tousey became a Christian early in life. She resided near West Cooper, Mich., for over sixty years. A few years since, she embraced gladly the present truth, and died rejoicing in the hope of a soon-coming Saviour. The great esteem in which she was held was shown by a large concourse of friends and neighbors at the funeral. Words of comfort were spoken by the writer, from John 14 : 1-3. L. Mc Coy.

MUNCE.—Died at Bridgewater, S. Dak., Aug. 2, 1894, of rheumatism of the heart, Flora May Munce, oldest daughter of John and Mary Munce, aged 18 years, 2 months, and 28 days. From earliest childhood Flora kept the Sabbath. Three years ago she was baptized and joined the church at Bridgewater. She died trusting in Jesus, so we sorrow not as others. At the funeral, the church was crowded with sympathizing friends and neighbors. Words of comfort were spoken from 1 Thess. 4 : 13. LUTHER WARREN.

PALMER.—Died at Bernherd's Bay, Oswego Co., N. Y., Aug. 12, 1894, Daniel Palmer. In 1879, brother Palmer, with his wife, accepted the truth under the preaching of Elder E. W. Whitney and J. Q. Foy. Year by year he saw more and more the importance of carrying forward the work, and about one year ago he felt impressed to sell his property and engage in carrying the message to the homes of his fellow-men. The Lord gave him assurance that he was with him in his work, and he rejoiced in it, and saw success. He expressed a desire that if God so willed that he might go on with his chosen work, but if not, he felt resigned to his will. The funeral was held at his old home, near Poolesville, Madison Co., N. Y., Aug. 15, 1894. Discourse by the writer. A. E. PLACE.

CASEBEER.—Died at his home four miles east of Hay Springs, Nebr., Aug. 30, 1894, of typhoid fever, C. S. Casebeer. He was born in Cedar county, Iowa, Oct. 1, 1854, and accepted the truth at Red Cliff, Iowa, about ten years ago. He was a faithful and devoted Christian, a kind husband and father. He leaves a wife and two small children to mourn. Brother Casebeer was the surveyor of Sheridan county, and the different county officers were present at the funeral and acted as pall-bearers. He was a member of the Lavaca church. Words of comfort were spoken at the funeral by H. Ward, from 1 Thess. 3:13. C. P. PARKER.

CRYDERMAN.—Died at Petoskey, Mich., July 18, 1894, in the seventy-eighth year of his age, my father, Michael G. Cryderman. Father was born at Percy, Ontario, but removed to Michigan when a young man, living the last thirteen years in Petoskey. He has been an earnest Christian since early life, and for nearly forty years a Seventh-day Adventist. Always kind and upright, deeply conscientious, patient in suffering, and a close student of the Bible, his life has been an example and an inspiration to those who knew him best. He leaves a large number of friends in the full assurance of faith that he will have part in the resurrection of the just. Mrs. J. L. HOWE.

DODGE.—Fell asleep at his home in Battle Creek, Mich., June 11, 1894, after a long and painful illness, William M. S. Dodge, only son of Abraham A. and Caroline S. Dodge, aged thirty-seven years. His death resulted from heart-disease, terminating in dropsy. The experience gained while thus shut in from the outside world was invaluable. The lessons he learned of trust, of patience, and of submission to the will of our heavenly Father, prepared him to meet the last enemy with calmness and resignation. His father having died a little more than two years previous, and an only sister having been borne to the grave in childhood, the mother is the only surviving member of the household; yet she cherishes the bright hope of a glad reunion in the glorious morning of the resurrection, when "the tears of those who are broken-hearted will be wiped away." M. L. A.

HOWELL.—Died in Battle Creek, Mich., Aug. 28, 1894, Mrs. Lena E. Howell, wife of Warren E. Howell, and daughter of Elder R. M. Kilgore. The day preceding her death completed her twenty-third year. Weakness of the lungs was manifested by a slight hemorrhage in the spring of 1893, and recurred in February last, and again in June, each time in a more serious form. Her marriage with brother Howell took place a little less than one year before her death. Sister Howell was qualified for and filling a place of usefulness. She was deeply beloved by a large circle of friends. All who knew her admired her pure and consistent life. The Lord was very near to her in her struggle with the deadly malady. Life looked bright and desirable as she contemplated the service of Christ and the love of her friends. But when the will of God was revealed, it was accepted with cheerful resignation and calm trust in him who knoweth best. Funeral services were held in the Tabernacle on the 30th, conducted by the writer, assisted by Elder A. O. Tait. G. C. T.

SCOTT.—Died at Parma, Mich., Aug. 28, 1894, Elizabeth D. Scott, in the eighty-fourth year of her age. Sister Scott's maiden name was Elizabeth D. Ingraham. She was born in Addison county, Vt., Dec. 4, 1810. In 1847 she was married to Jonathan S. Scott, with whom she lived most happily up to the time of his death, five years ago. At an early age she sought after God, and united her spiritual interests with the Baptist Church. With this body she remained a highly esteemed member till the year 1855, when she embraced the truths for this time, uniting with the Seventh-day Adventist Church. Her life has been one continued labor for others. None ever sought her assistance in vain. She was a veritable Dorcas, dispensing to the needs of the poor and unfortunate, and proving by her daily life that Christ with her was an indwelling Saviour, his life her life. The last few days of her life were spent in sewing for the benefit of the orphans and the less fortunate widows than herself, who ever had a large place in her heart and affections. Two children and other sympathizing friends mourn her loss, but in the blessed assurance of hope. The funeral was conducted from the Methodist Episcopal church in Parma, the pastor of the church kindly assisting in the services. Words of comfort were spoken from Num. 23:10. F. M. WILCOX.

HINCHEY.—Died Aug. 17, 1894, at Fort Jones, Cal., Mrs. N. J. Hinchey, aged 60 years and 10 months. Sister Hinchey was a native of New York, but she had spent a large part of her life in Michigan. She came to California in 1886, embracing the truths held by our people and uniting with the Seventh-day Adventist church in San Francisco. She afterward returned to Michigan, but two years ago came again to California, making her home with her son at Fort Jones. She has been a member of the Woodland church for the past five years. Sister Hinchey was an exemplary Christian, and

a loving mother, and died firm in the hope of a part in the first resurrection. She leaves a son in Michigan and one in California to mourn her loss. Funeral services were held in the Methodist Episcopal church; a few remarks were made by the Methodist minister, Rev. W. E. Miller, followed by the writer. J. S. OSBORNE.

PAPERS WANTED.

Late Clean Copies: All Post-paid.

- Harry A. Phillips, Choctaw City, Okla. Ter.
J. T. Chesnut, Richmond, Ray Co., Mo.
A. E. Doening, English and German, Medora, Kans.
Mrs. S. E. Lambert, Carson City, Montcalm Co., Mich.

LABOR BUREAU.

WANTED.—A workman in wood, used to machine work, etc. Must be a Sabbath-keeper. Address, stating wages required, L. C. Heminger, Bowling Green, Ky.

WANTED.—A Sabbath-keeper to do the work for an aged mother and an invalid daughter. Any sister desiring work please address Mrs. Mary H. Wentworth, West Brownfield, Mo.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Aug. 12, 1894.

Table with columns for EAST, WEST, STATIONS, and times for various routes including Chicago, Detroit, and Buffalo.

\*Daily. †Daily except Sunday.
Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday.
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.

Table with columns for GOING EAST, STATIONS, and GOING WEST, listing times for various routes.

Trains No. 1,3,4,5,7,8,9, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday.
All meals will be served on through trains in Chicago and Grand Trunk dining cars.
Valparaiso Accommodation daily except Sunday.
Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.
†Stop only on signal.
A. E. 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 18, 1894.

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All those who send literature to J. Christiansen for distribution, are requested to send it to 43 Bond St., New York City, instead of 361 Hoyt St.

Word received from South Lancaster Academy states that they had an enrollment of ninety-four on the opening day, with students coming "thick and fast." The buildings have been increased by an addition to the academy and the erection of a new dormitory with a capacity for entertaining 110 students. Mt. Vernon, Ohio, Academy reports just about the same number on opening day, with an encouraging prospect for a full attendance.

The Battle Creek College opened its year's work on the 12th inst., with excellent prospects for success. The attendance in both departments was greater than at the beginning last year, which, in view of the hard times, is a pleasant surprise to all the friends of the school. In the collegiate department the enrollment was 230, and in the preparatory, 245. It is expected that this number will be considerably increased within a few weeks.

One of our exchanges which is set for the defense of the "God in the Constitution" dogma, says, "That all the Christianity found in the statutes, customs, usages, thanksgiving proclamations, etc., is extra-constitutional." And that is to say that they are unconstitutional. Well, which shall we do? give up the Constitution, which by its noble example has stood in the way of the bloody enforcement of church dogmas by the various States, or make these extra-constitutional and unconstitutional acts constitutional by so amending that document that instead of being a standard of liberty, it will become a token and pledge of conscience servitude?

Oftentimes the Lord turns what seems to be defeat into victory. As an illustration of this, note the report from brother Dieffenbacher in the Progress Department. The meetings were driven from the school-house; and after another place had been secured and the interest restored, they were again driven out with no place in view to which they could go. But these seeming misfortunes stirred the people up to build, and the result is the first meeting-house for present truth in the State.

The note in our News columns which tells of the arrest of a pick-pocket thief six years of age, is a striking comment on the depravity of a large class of children in our day. This infantile outlaw is too young to be sentenced by the court, and too old in crime to be allowed at liberty. What a terrible force sin exerts when it outstrips the possibilities of legal restraint by developing habitual crime in children before they come within the recognition of the law!

A private letter from Dr. J. E. Caldwell to friends here, reports the safe arrival of the missionary ship "Pitcairn" at the island of Pitcairn. The party enjoyed a pleasant and quick voyage. The letter was written July 17, thirty days from the time they left San Francisco. Some of the party were not very strong, owing to the unusual conditions of a sea voyage, but since their arrival all were gaining in strength. Excellent meetings were held, and several backsliders were reclaimed. At the time the letter was written, they expected to sail for Tahiti in a week. All were of good courage in the Lord. That he who "ruleth the raging of the sea" will give them every prosperity, is the burden of many prayers.

"Thou shalt not's" form the primary department of moral ethics. Character is built upon "thou shalt," or, rather upon "thou mayest." Every negative precept implies a corresponding positive principle, and the gospel and teachings of Christ are decidedly of a positive nature. The basic principle is love, and love is neither negative nor passive, but positive and active. It is better in all our teachings to get into the positives as soon as circumstances will permit. The first words of instruction to children are words of caution and restraint; but if they never get out of that class of training, they live in a cold, sour atmosphere which cannot nourish the soul.

A church should not always be told what it must not do. People should sometimes be allowed to see their failings by a view of their privileges. The badness of wrong should be illustrated by showing the goodness of right. The devil never appears so really Satanic as when he is contrasted with Christ. Hold up Christ, and the contrast appears.

Health reform is not all "thou shalt not." God told Adam of many things he *might* eat before he told him what to avoid. But we by dwelling too much on negatives of our moral pandect are apt to forget that the ways of wisdom are ways of pleasantness, that God is love, and that he withholds no good thing from them who walk uprightly.

Quite a number of our religious exchanges have insinuated that the numerous fires in Chicago were the just judgments of God because the World's Fair was opened Sunday! Now that

some portions of our country have experienced a scourge of fire unequalled in the history of our nation, it will be in order for these bold readers of the occult to declare that this devastating scourge would not have happened if the people of these States had refrained from going into the Fair on Sunday!

We have received from brother C. A. Wyman, 727 E. Taylor St., Portland, Oregon, a pamphlet in the Japanese tongue, entitled, "The True Sabbath." It contains thirty-six pages, and is printed on the cyclostyle. It is certainly the neatest piece of work we have ever seen in that line of printing. Of course we cannot speak for the translation, but the Book Committee has read and accepted the English version. Brother Wyman has a supply of the pamphlet for sale at 8 cents per copy, post-paid.

The article on the Signs of Christ's Coming, which we publish elsewhere, has been awaiting publication for quite a long time. It possesses particular interest because it was written by a veteran servant of Christ, one who witnessed and well describes what is one of the most interesting of the great signs given by our Saviour of his second coming.

We have in type an interesting article on Japan as a Missionary Field, by Yoshiso Sayeki, a Japanese brother now in Battle Creek, a convert to present truth.

The war between Japan and China goes on, we believe; but the news concerning the struggle is indefinite and unsatisfactory as well as meager. It is just as well that way. War is full of horrors, and it is a morbid desire for gratification that craves information and particulars of horrible things in which we have no direct interest. The present spectacle is similar, on a greater scale, to what we witness when men stand about a pair of boys who are doing their best to injure one another, without the least effort to separate them. The great nations have the power to put an end to this destruction if they chose to do so. But no; Hands off. Let them fight. While it is well known that no real good can possibly come to either nation whichever way it terminates.

### ANOTHER AUSTRALIAN PROSECUTION.

A PRIVATE letter from W. D. Salisbury tells us of another case of prosecution in New South Wales for Sunday labor, which, like the others, seems likely to turn out for the futherance of the gospel. The old-time law which is so precious a morsel for the Sunday zealots, is a bitter pill for the good sense of those who have to enforce it. We quote from the letter as follows:—

"Brother Shannon, of New South Wales, was fined for Sunday labor. Of course he would not pay his fine, so was sentenced to the stocks, and the stocks were ordered to be made. After passing the sentence, the police magistrate and members of the bar said the law was unjust, and advised our people to take steps to have it repealed. Before the stocks were completed, however, the Minister of Justice came to the rescue, as I suppose he did not want the colony disgraced at the present time with the carrying out of the penalty of such a law as that of Charles II. He took the matter in hand, and by investigating the law, he found a technical fault in the case in the amount of the fine imposed, which was two shillings, sixpence; the law says five shillings, or in default levy and distress, or to be set publicly in the stocks for two hours. He then declared the sentence illegal, and took the matter to the governor, who signed a requisition to this effect. They are having very warm times up there just now, and Elder Daniells has been telegraphed for. He leaves by to-night's express."