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

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BE YE RECONCILED TO GOD.

BY THE EDITOR.

"Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20.

FRIEND, if the Lord should come to you to-day,
 In his own person, from his throne in heaven,
 And at your feet some earnest plea should lay,
 Would any heed to his request be given?

Should he the places show where spear and nail
 Pierced his dear form when on the cross for thee,
 The crown of thorns, the bruised face, wan and
 pale,
 The bloody terror of Gethsemane;

And say, For thee I bore this heavy load;
 To cleanse thy sin, came down to bleed and die;
 And will you now be reconciled to God?—
 Could you that tender, pitying voice deny?

Could'st thou from that blest offer turn away,
 To be from sin made free, now so defiled?
 O, would'st thou not in deep contrition say,
 Yea, Lord, I will to God be reconciled.

But Christ is here—not seen by mortal eyes—
 In his ambassadors who bear his word,
 To you they bring a message from the skies,
 And plead with you in place of Christ the Lord

As though himself God did beseech you now,
 To be no longer by your sin beguiled;
 As if Christ asked you to himself to bow—
 Say, will you not to God be reconciled?

Our Contributors.

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

FIRST AUSTRALIAN CAMP-MEETING.

BY MRS. E. G. WHITE.

WHILE in the colonies, I have tried to encourage the people to work to the point of building plain houses of worship, and have talked much upon economy, and its necessity in order to advance the work in this field. The hard times which are felt in America have made a serious impression in Australia. But notwithstanding the hard times, we felt it was essential to have a camp-meeting in Melbourne before we could leave this country. We felt that, as far as it was consistent with our circumstances, we must make all things in the camp-meeting after the divine order, so as to leave the right impression upon the people as to what constitutes a camp-meeting after God's plan, that it should give character to our work. We knew this was right; but all such advanced movements involve expense. Tents had to be made, yet every arrangement was planned after the strictest economy.

We planned closely, and studied economy in every part, feeling that each one was connected with all, and the whole assembly to God. Some of us who know, had a realization of the fact that we were devising and planning under the supervision of heavenly intelligences. Angels were viewing the care taken by the workers, the neat, tasty appearance of the tents, and the orderly arrangement of the grounds. They saw the effort made rightly to represent us as a people, and the truth we believe.

In this first camp-meeting in Australia we felt that we must have everything arranged in a manner that would be approved of God; for we were a spectacle unto the world, who knew us not, and to angels, and to men. We were regarded as a peculiar people by the world. In the sight of God we are regarded as a peculiar people in a different sense from that in which the world regards us. "For thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all the people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

We knew that all heaven was interested in our preparation for the camp-meeting, and the Lord had promised to be our Counselor, if we would be guided by him in all things. "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." In the order of our camp we were to show forth the praises of Him who hath called us out of darkness, into his marvelous light. The effect upon the people was more than we had dared to expect. The whole encampment left an impression upon those who visited it that the truth was of great importance, and that the missionary spirit is the true spirit of the gospel. Thus we did honor to our cause; but above all we honored God in doing his will, and in making so favorable an impression on the people.

Our people who encamped on the ground, sought to make the visitors as welcome as possible, and thus testified to them that they were seeking to follow Christ. It is the privilege of every one to have a drawing influence, through the endowment of the Holy Spirit. The Christian is to have an atmosphere surrounding his soul that

shall be full of pleasantness, courtesy, and kindness, and represent the Spirit of Christ. These qualities of character are to be perseveringly cherished, and employed in the work of God, giving character to that work in representing Christ to the world. Human influence, deriving its efficacy from heaven, is ordained of God as an instrumentality by which the transforming, sanctifying power of the truth may be demonstrated.

The Lord is dishonored with anything that is done in connection with his service, in a lax, slipshod manner. In everything concerning the camp-meeting we desired to show that the influence of the truth was an uplifting influence, and that it fashioned the heart, the manner, and the taste of the human agent after the divine similitude. This we sought to do as far as it lay in our power. We have had a decided purpose not to merge our ways and conform our habits and practices to the mold of the habits and practices of the colonials. God would not be pleased to have us do this, and catch up their sentiments, their manners of speech, and method of pronunciation. Christ is our model, and we are to change our reason, our affections, our speech, our habits, according to his divine example, rather than seek to meet the customs, practices, and habits of education of any nation. We are to receive our mold from Christ. He is to see himself in the character of his followers. We are to copy his Spirit, to have our lives hid with Christ in God. In every true believer the character of Christ is to be reproduced. The Spirit of Christ is to be made manifest through human efforts. As those who have been transformed by the truth come in contact with others who have had a false education, and have received perverted ideas, they are to represent Christ, in order that the deficiencies of those who have had but little experience may disappear, and the mold of Christ may be seen upon them. The followers of Christ are to represent his tenderness, his courtesy, and his love toward others. His solicitude for human souls is to be reproduced in those who believe in him. They are to lift Christ up in order that he may draw all unto him. The world should see a representative of Christ in each of his believers.

It is not in the power of those who have named the name of Jesus to give him more than is his own. He has bought every human agent with an infinite price, and we are his property for both time and eternity. He owns every moment of our time, and our gifts of reason and talent belong to him. We cannot glorify God unless we express our obligation to him. Every soul converted to the truth, not only takes the name of Christian, but is under the responsibility of putting on Christ in spirit, in word, and in conduct. This invests him with the same kind of influence as had the one who through the power of the Holy Spirit led him into the light of truth. Then the likeness of Christ appears in his character; and he is a laborer together with God, and draws souls by the divine power of the grace that has been imparted to him.

Christ took humanity upon him. He was our substitute and surety. He said, "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what

things soever he doeth, these also doeth the Son likewise. . . . For the Father loveth the Son, and showeth him all things that himself doeth; and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will."

GOD'S WRITTEN MESSAGE.

BY ELDER J. P. HENDERSON.
(Des Moines, Iowa.)

IN God's methods of communication with man, he has never but once written out the message. He spoke face to face with Moses. He addressed Elijah, Job, Paul, and the apostles on the mount of transfiguration, in audible tones, all of whom heard and understood his voice. He communicated with Abraham, Lot, Manoah, Daniel, and others through the medium of angels; and to prophets he reveals himself by visions and dreams. Num. 12:6. But only once in the course of time has he condescended to make known in legible characters, his will to fallen humanity. The decalogue stands unique as God's only manuscript.

The thunderings and lightnings of Sinai, the trumpet sound and smoking elements, formed a fitting accompaniment to the divine speech, but it was not enough that such words be merely spoken, although the utterance of them was in sufficient tones to shake the earth (Heb. 12:26), and so fearful that the people removed and stood afar off, and said to Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die." Ex. 20:18, 19.

Not only were they to know the words spoken, but they were to remember them. They were to be taught diligently to the children. They were to be talked about when in the house, when walking by the way, when lying down, and when rising up. They were to be written on convenient places, about the premises, and otherwise kept before the eye and ear, that their observance might not be forgotten. Deut. 6:7, 9.

The people were further cautioned "not to forget the Lord," and were instructed that they should "diligently keep the commandments." Verses 12 and 17. The manuscript from which these words were to be thus rehearsed, the writing from which they were to be transcribed, the characters from which the people were to see and to know their obligations and duties, were the finger-work of God himself, written on two tables of stone.

So sacred were these records of divine origin, that none but the one especially ordained of God was ever permitted to gaze upon them. Such person could only transcribe and deliver to the people from the original copy.

The account of this important manuscript is found in the writings of Moses: "The Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments [that is, a law of commandments], which I have written." Ex. 24:12. "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Chapter 31:18. "And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand; the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32:15, 16.

The tables thus prepared were broken by Moses under a righteous impulse of indignation; but the Lord again called him to the top of Mount Sinai, and said: "Hew thee two tables of stone like unto the first; and I will write on the tables the words that were on the first tables, which thou breakest." Moses says, "I hewed two tables of stone like unto the first,

. . . and he wrote on the tables, according to the first writing, the ten commandments." Deut. 10:1-4.

These second tables were preserved in the ark nearly one thousand years, and although they themselves were not prepared of God, they bore, as much as did the first tables, the autograph of the Almighty.

It is this fact that lifts the decalogue to the very highest rank of all recorded truth. Truth of such importance cannot be restricted to one nation or people. Its application must be to all people in every locality and in every age.

It becomes us, then, to study with deep reverence these words so remarkably given. They relate to the thoughts and intents of the heart, as well as to the overt actions of life, and have relation to humanity in every sphere where human life is found. Loving, honoring, and serving God, as the whole duty of man, are enjoined, which service directly enlists the affections of our hearts.

WAS THIS AN ANSWER TO MY PRAYER?

* * *

SOME time ago, after reading that scripture about being "blameless and harmless, the sons of God, without rebuke," I was led to reflect particularly upon my unworthy condition, and to pray as I never remembered praying before, that God would let his Holy Spirit reprove my sins so that I might see myself as he sees me. It was night. Soon after I fell asleep. I dreamed that I was approaching a convocation of Seventh-day Adventist brethren (which has never yet been my privilege, having met only a few members of that church). I felt greatly rejoiced at the prospect of meeting with those who held the same truths which had become precious to me of late. As I reached the place of meeting, I noticed people all about me with borders of white around their garments. It did not seem strange at all. I seemed to be similarly dressed. I entered with them through a difficult opening into the assembly. On entering I noticed three distinct classes of people. A small number before me was arrayed in the manner described. The second class constituted a good-sized audience ordinarily dressed. At the farthest extremity of the congregation I saw a very few persons seated who were clothed in pure white linen garments, and who looked exceedingly happy. I instinctively moved toward them, when some one like a sexton arrested me with a gentle touch and kindly said, "Brother, your garments are not prepared for that company," when I glanced at my coat and found it to be of a brownish color, the same as that of the audience in general. I said, "It is too bad, I ought to have secured a white garment."

This disappointment suddenly awakened me, when instantly, before I had time to reflect, that scripture was presented to my mind: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon." Then followed, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple," and then in quick succession, "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." These passages seemed as if addressed to me by the Spirit of God. It was a moment of deep solemnity. My condition seemed to be portrayed. I began to reflect, when that passage followed: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." I ask an abiding interest in the prayers of God's true children, that I may not only discern the truth which I have sought for many months; but be indeed clothed upon with the spotless

purity of the Saviour's perfect righteousness, and become fully acquainted with, and entirely conformed to, God's holy will. I write this with the hope that it may help others as well as myself who are not perfect before God.

TRANSFORMED.

THE butterfly is a caterpillar transformed. But only yesterday that winged creature was a crawling worm. And gazing at it I am reminded of what Paul wrote in Rom. 12:2: "Be not conformed to this world; but be ye transformed, by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." A worldly life cannot be free or joyous. It is of necessity a life of conformity, of limitations, of slavish dependence. Even the wisest and the wealthiest of fallen men is like the caterpillar on the twig. He may look upward into the air and long for freedom, but he has no wings of faith to fly with. He must creep along, controlled by public sentiment, by the laws of society and trade. He can feed on leaves. He can gather with other worms, as some caterpillars do, into nests and branches, and have what he calls social enjoyment. But all is low and carnal until he becomes a new creature in Christ Jesus. But spiritual transformation does not come like that of the butterfly, according to a law of nature, as a normal and necessary process of development. Paul does not write, "Ye shall be, but 'be.'" He seems to teach that we are to transform ourselves. He means, of course, that God's omnipotent grace will not work in us until we seek it and submit to its necessary conditions. We are to choose the higher life. We are to crucify the old man with his affections and lusts, not that we may make a new man in his place, but that we may "put on the new man, which after God is created in righteousness and true holiness." God offers to change us into the same image "from glory to glory" by his Spirit. (See 2 Cor. 3:18.) But we must ask, seek, strive, deny ourselves, and take up our cross.

I can imagine the caterpillar looking at the butterfly and saying, "O how I wish that I could be as beautiful and as free as you are." But he must wait until the appointed time. The sinner, however, who is weary of his moral degradation, who finds no real happiness in the world, who experiences the blight of that saddest of all maladies called "ennui," can be transformed at once, if he will. The Great Physician, the divine Saviour is crying, "Now is the accepted time; behold, now is the day of salvation." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." How sad it is to see millions around us crawling when they might be flying. But is there not a sight sadder even than this? Think of a butterfly that has experienced the rapture of its new life, returning to that from which it has been elevated. Imagine the winged beauty folding its wings, crawling on the branches, and feeding on the leaves, as it did before the transformation. See it crawling into a nest of worms, and seeking social enjoyment there, instead of mingling with those who like it have become "new creatures." Yet such is the spectacle all around us of Christians "conformed to the world." They have tasted of the heavenly gift. They have entered upon and enjoyed the glorious liberty of the sons of God, but they are ever going back to the "beggarly elements of the world." If angels rejoice over sinners who repent, methinks they must weep over believers who leave their first love, who become carnal and walk as men.

We learn from our study of the caterpillar and butterfly that there are grand possibilities in things that are base and even repulsive. "Don't despise me," cries the crawling worm; "to-morrow I shall be a thing of beauty floating in the air." "Don't scorn me in my rottenness

and rags," cries the leper; "sometime I may be glorified before the throne of God."

"Bring that to my studio, for I see an angel in it," said Michel Angelo, pointing to a rough block of marble by the wayside. So we ought to feel in regard to our fallen fellow-men. Some of them have fallen very low. They are cruel, sensual, besotted. They crawl, not in rose-bushes, but in mire and dirt. Yet God's voice comes to us, "Honor all men." None so vile that he cannot be transformed. Divine grace can save even the chief of sinners, and all who are saved will be glorified. And just as a butterfly might hover lovingly over a caterpillar and say to it, "O brother, I wish you could be as free and as happy as I am;" so we should care for and pray for the most degraded of our race, longing to see them fellow-citizens with the saints and of the household of God. The butterfly can do nothing to help the caterpillar. But we can help sinners. Shall we?—*Obadiah Oldschool, in Interior.*

DOING GOOD.

BY E. D. STILLMAN.
(Ceresco, Mich.)

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." How many there are who wait for a chance to do missionary work, when there are "opportunities" all around them unobserved. One says, "My neighbors do not want to hear anything about the truth. I never saw such a neighborhood as this." Have such obeyed the admonition in our text to "do good unto all men"? If not, do not look any farther for something to do for the Master.

We as individuals should be the "salt of the earth." Is your neighbor afflicted? visit him; call on him as often as is practical. "Be ye therefore wise as serpents, and harmless as doves." Have your "conversation in heaven;" have it a fixed principle in your life to be accommodating and neighborly to all around you; be ready to sacrifice for the comfort and good of others, "especially unto the household of faith."

If you have a neighbor that lacks, divide with him, and do even as Job did: "The cause which I knew not I searched out."

There are many who live in large houses that could do a kindness to some poor family by dividing their room with them. Of course it will not always be appreciated, but "blessed are ye that sow beside all waters." "For thou knowest not whether shall prosper, either this or that." And James tells us that "pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. "Let brotherly love continue;" "be not forgetful to entertain strangers; for thereby some have entertained angels unawares." "But to do good and to communicate forget not; for with such sacrifices God is well pleased."

A MODEL CAPITALIST.

BY ELDER W. B. WHITE.
(College View, Nebr.)

ACCORDING to the record given us in the second chapter of Ruth and the first verse, Boaz was a "mighty man of wealth," a capitalist. The record also speaks of his employees, and of the foreman who was placed over the laborers. Here is labor represented, and perhaps we may learn a lesson as to the relation that should exist between employer and employee. Between Boaz and his workmen principles were carried out, which, if put in operation to-day, would, we believe, go far toward settling the great controversy.

We find in the fourth verse of the above chapter that Boaz went out from Bethlehem at one time to visit his men who were reaping in his fields of barley. No doubt the foreman and the men under him had been faithful to their task; they had earned their wages; and as Boaz approached them, he said kindly, "The Lord be with you;" and they responded, "The Lord bless thee." What a kindly expression, and how much heart it seems to contain, and how much it must have meant when coming from this man of wealth, their employer.

If this principle of kindness were exercised more to-day, how much trouble would be saved. Not only to the reapers, but also to the gleaners, did he show kindness; for when Ruth, who was endeavoring to gain an honest livelihood, and who was willing to labor in the most humble way for it, came to glean in his field, he recognized her honest purpose, and instructed the reapers to let fall purposely handfuls of barley, that she might thus be favored and assisted in her efforts of self-support. What a kindly act toward one who had been bereaved of her husband, and who was struggling against the adversities of life.

Surely Boaz was a capitalist of heart and soul, who believed in the golden rule, not in theory only, but in fact. How much better are the principles of revelation than revolution to settle the controversy between capital and labor. But selfishness sets aside these blessed principles and puts itself in their place, and that causes the mischief; and as long as it exists, there will be trouble.

FAITH.

BY G. W. COPLEY.
(Blachly, Oregon.)

"AND he said, I will hide my face from them, I will see what their end shall be; for they are a very froward generation, children in whom is no faith." Deut. 32:20. This was said of a perverse, willful people who seemed determined to have their own way and fall into the accursed practices of idolatry. The strangest thing about the case of backsliding Israel is that they were disobedient and stiffnecked right in the face of daily miracles which God performed to sustain their lives in the desert; for we read that manna fell from heaven six days of every week, and their clothes waxed not old. For want of faith in God but two of the six thousand that came out of Egypt entered the land of Canaan, Caleb and Joshua for their faithfulness being awarded this distinction. The carcasses of the multitude fell in the wilderness because they had not faith enough in God to enable them to obey him and make it possible for him to save them.

Faith in God is confidence in God. Why should we not have confidence in God, our Creator and merciful provider? We have faith in those we believe to be true and honest, because they have not failed us when their truth and honesty have been brought to the test in our social and business intercourse with them. Well, by parity of reasoning, ought we not to have faith in God, whose mercy and truth endureth forever? Has his mercy ever failed us in the past? "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." Gen. 8:22. Have the seasons ever failed to appear at their appointed time? Have the leaves and the flowers ever failed to open from their buds in the spring? Has not the earth at large always yielded enough food year by year for all the inhabitants of the earth? Has any one starved to death because God's bounty has failed? People are starving in some portions of the earth every year, and perhaps every day in the year, while the grain supply from which bread is made is amply sufficient to feed every human being on the earth; but this state of things exists because the

generality of men and women have not that faith in God that works by love. But God's word faileth not.

HAVE YOU MADE THE EXCHANGE?

BY LAURA CUSHING.
(Montreal, Canada.)

"TAKE my yoke upon you," for, says the Saviour, "my yoke is easy, and my burden is light." Matt. 11:29, 30. "Casting all your care upon him; for he careth for you." 1 Peter 5:7.

Why does the Saviour wish us to take his yoke and carry his burden? Is it because he needs some one to carry it?—O no; it is only because of his love to us. Is it because it is easy and light. He only delights in the happiness of his creatures, and therefore he wishes us to experience the pleasure there is in bearing his yoke and carrying his burden.

Dear friend, do you know the joy of working with Christ and bearing burdens for him? Are you weighed down by the cares and trials of life? and does it sometimes seem that the weight of burdens is about to crush you?

Cast "all your care upon him; for he careth for you." Our part is only to trust God, and do his bidding. He who was able to overthrow the enemies of Israel is able also to overthrow our enemies, and to cause mountains of difficulties to melt like wax, and to open paths through deep waters.

If you have not cast upon Christ your cares, and taken his yoke upon you, his yoke which is "easy," and his burden which is "light," do so now. It will bring happiness and peace to your heart,—a peace which can be understood only by those who have made this exchange; for it is a peace which passeth all understanding.

CHRIST DIED FOR US.

IN Paul's letter to the Philippians he says: "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, . . . wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow." The word which is rendered here "made himself of no reputation," is "kenosis." He "emptied" himself; that is the word; and here is the picture: The Lord Jesus was in heaven, he was in the beginning with God, and there was a conference in the ineffable Trinity, one saying to another, "What shall we do? Look at these people perishing down in that sin-stricken world! What shall we do? Whom shall we send? Who will go for us?" And he said, "Here am I; send me." He put upon his head the helmet of salvation, and put upon his loins the girdle of his omnipotence, and came forth to the deliverance of our ruined race; and to that end he emptied himself. He thought it no robbery to be equal with God; but in order that he might deliver you and me, he put aside his kingly robes, he laid aside the diadem of the kingdom of glory, and came down, and became obedient to death, even the death of the cross, and put all his divine rights beneath his feet, that he might fulfill the glorious privilege of doing what was never done in heaven or earth before. He gave himself, all his rights, and all his prerogatives; he emptied himself for us.

He gave himself up to deliver another. Some of you know what it is. You have measurably entered into the joy of the Lord, and for those who turn many to righteousness, there is to be at the entrance of heaven a glad welcome, "Enter thou into the joy of thy Lord!" Come in and share with him the joy and felicity of knowing that you have done something, that you have given up something for the deliverance of others. —*Selected.*

The Home.

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

ALWAYS SOMETHING BRIGHT.

BY VIOLA E. SMITH.
(Castana, Iowa.)

THERE is a rift in the cloudiest sky,
If we will only search and find it,
And a star with its soft, bright eye
Peering down from the dome behind it.

Though the forest be somber and still,
And the dead leaves rustle sadly,
Afar we may hear the trill
Of a wild bird warbling gladly.

Though life may desolate prove,
There always is some joy left us,
And somebody yet to love,
Though Providence has bereft us.

Some blessing God takes away,
Leaving our hearts in sorrow;
But a guerdon of joy alway
He sends in its stead next morrow.

And ever our pathway above
From the city of God is streaming
The light of his wonderful love,
For those who will walk in its beaming.

THE IMPORTANCE OF DAILY, WELL-REGULATED, PHYSICAL EXERCISE.

BY ELDIER W. H. WAKELIAM.
(Battle Creek, Mich.)

THE wise man has declared that "the glory of young men is their strength;" and the beloved apostle says, "I have written to you, young men, because ye are strong." But few realize the very intimate relation that exists between the mind and the body. Whatever affects one affects the other to a greater or less degree. A strong body is necessary to a vigorous mind. God wants his children to be strong physically and mentally. The apostle makes an earnest appeal to the Romans in regard to this matter. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The Greek word "ζωο", here rendered "living" means, according to Liddell and Scott, "to be in full vigor; to be fresh, strong, efficient." Used as an adjective it means "active, powerful, efficacious." That is it exactly. That is God's idea of human development. The Lord of life and power and infinite activity, wants us to have strong, active bodies. He desires not only that we may have clear, vigorous minds, but that he may work in our bodies his own good pleasure; that our feet may not grow weary in well-doing; that our hands may be strong to minister to the physical necessities of our suffering fellow-creatures; that our shoulders may be broad to bear the burdens of the weak, and thus "fulfill the law of Christ."

The life of Jesus was one of untiring activity. His physical powers were cultivated to a high degree. Through youth and early manhood his daily work inured his physical organs to toil and strengthened his muscles, thus enabling him to endure the physical and mental strain he was called upon to bear during his public ministry. He lived in harmony with the laws of life and health. He had so disciplined his body, so conquered his appetite, that, when tempted of Satan, under the most trying circumstances, to yield and thus sin against God, he stood firm against the fiercest onslaughts of the enemy.

As a strong, healthy body is necessary for a sound, vigorous mind, and as the condition of one's mind greatly affects his power to will, it must be evident to all that in order to resist temptation most successfully, and to overcome bad habits most easily, one must have good physical health—good, strong bodies. That our spiritual power and prosperity depend in a

large measure on the condition of our bodies, is proved not only by common observation but by the word of the Lord. In 3 John 1 and 2, the desire is expressed that "above all things" we might "prosper and be in health." A few quotations from "Christian Temperance and Bible Hygiene" will make this point clear:—

"If Christians would bring all their appetites and passions under the control of enlightened conscience, feeling it a duty they owe to God and to their neighbor to obey the laws which govern life and health, they would have a blessing of mental and physical vigor; they would have moral power to engage in the warfare against Satan; and in the name of Him who conquered in their behalf, they might be more than conquerors on their own account."—Page 39.

"Every faculty with which the Creator has endowed us should be cultivated to the highest degree of perfection, that we may be able to do the greatest amount of good of which we are capable. Hence that time is spent to good account which is used in the establishment and preservation of physical and mental health."—*Id.*, p. 41.

"To keep the body in a healthy condition, in order that all parts of the living machinery may act harmoniously, should be a study of our life. The children of God cannot glorify him with sickly bodies or dwarfed minds. Those who indulge in any species of intemperance, either in eating or drinking, waste their physical energies and weaken moral power."—*Id.*, p. 53.

How to be strong, then, becomes a question of supreme importance. Fortunately, the way is not obscure, nor is the means difficult to obtain. The means by which this much to-be-sought-for condition may be obtained is exercise. Says John Stuart Blackie, "The growth and vigorous condition of every member of the body, as, in fact, of every function of existence in the universe, depends on exercise." The arm of the blacksmith becomes strong and well developed by continuous and energetic exercise. The solitary oak on the hillside, exposed directly to the storm, and swayed by the wind, is tougher and more durable than its brother oak of the forest, surrounded and protected by its fellows, simply because its fibers have been strengthened by its unceasing activity. Exercise is the law of life.

Not only is work, hard work, necessary for the development and maintenance of a good physique, but the labor must be well regulated, the exercise must be systematic. This is a point that is too often overlooked. Very many, especially among the common laborers, do a sufficient amount of work, but only a part of the muscles are brought into use. These may indeed be overworked, while other parts of the organism may be actually deteriorating by disuse. Proper exercise will daily bring into use every organ of the body.

"The physical as well as the mental should be cultivated and properly developed. The first and constant care of parents should be that their children may have firm constitutions, that they may be sound men and women. It is impossible to attain this object without physical exercise. Children, for their own physical health and moral good, should be taught to work, even if there is no necessity as far as want is concerned. If they would have virtuous characters, they must have the discipline of well-regulated labor, which will bring into exercise all the muscles."—*Christian Education*, p. 16.

"We are reformers. We desire that our children should study to the best advantage. In order to do this, employment should be given them which would call into exercise the muscles. Daily, systematic labor should constitute a part of the education of youth even at this late period."—*Id.*, p. 22.

THE SERPENT THAT BITETH.

In a pleasant little home in one of the apartment houses on the east side of New York sat a happy young mother with her two children, a little girl of four years and a baby boy. The father, who was a small tradesman, was away taking fall orders, it being now about the first of September, but he was expected home the next day, and with a glad heart she held her daughter on her knee and told her papa would be home in the morning. And the little one laughed and prattled sweetly till evening, and as she knelt to say her, "Now I lay me," added, "Please, Dad, take care of papa, and bring him safe home."

The mother tucked her up and gave her her good-night kiss, smiling to see the eyelids droop upon the rosy cheeks, then sat down to finish a little dress for her, humming a happy song.

Meanwhile the train sped over the rails, bringing the husband homeward. In the early morning he landed at Jersey City, crossed the ferry, and hurried with joyous steps to greet his wife and children.

The trip had been a success. A goodly number of orders had been secured. There was nothing to mar the pleasure of the home-coming.

His wife met him at the door with uplifted finger. "Hush," she said, "the children are not awake yet. Come into the kitchen and let us have a good talk before Mary is up."

He set down his bag and hung his overcoat on a chair, first taking a traveling flask from the pocket and setting it on the table.

"Have you needed that?" asked his wife.

"O no," was the answer, "have been perfectly well, but it is a good thing to have in case of trouble. Can do no harm, and may be very useful."

Then they passed through into the kitchen and were soon absorbed in happy chat.

It was interrupted by a dull thud in the dining-room, and looking in they saw Mary senseless upon the floor.

"What can be the matter!" cried the father, catching up the little white figure. "See, she has on one shoe and stocking. She was dressing and heard my voice and started to come to me."

"O John!" gasped his wife; "the whisky! Look!" and she held up the flask, from which three or four ounces were taken.

The glittering glass had evidently caught Mary's eye, and, childlike, she had stopped to taste, though how she swallowed such a draught no one has ever been able to understand.

The father sank, white and trembling, into a chair. The mother caught the child from him, and shook her violently to awaken her; but in vain. The head fell back, and the arms dropped heavily.

"We can do nothing. We must have a doctor!" she cried.

He staggered to his feet and reached for his hat. "We will take her to one; not wait for one to come," he said.

The still sleeping baby was hastily given into the care of a neighbor, and, wrapping little Mary in a shawl, they rushed into the street. At the end of the block they met a policeman, who told them the quickest help was in Bellevue Hospital, and thither they hastened.

The child was carried into the baby ward, and the fight for life began. All day doctors and nurses worked over the little form, while the sorrowing parents looked helplessly on. A physician came and sat by the bed murmuring:—

"This is too bad, too bad," and racked his brain to think of remedies. It was by his order that electricity was applied and oxygen gas was poured into the lungs in the vain hope of preventing the deadly paralysis, which had involved all the rest of the brain, from extending to the motor centers which controlled the muscles of the chest and heart. But the red corpuscles of the blood were too far affected by the alcohol to be able to take up the oxygen. The breath grew fainter, and the heart beat more feebly through the night. In the morning they ceased, and the very doctors turned tearfully from the bed.

Hospital rules had been set aside, and the mother asked to remain by her child all night. The father who had gone home to care for the baby, came in just after the end. But over their sorrow let a veil be drawn.

But even this was not the end for them. There remained not only the desolate home-going and laying away of the dead, but the ordeal of a coroner's jury. It was a poison case, and no doctor could give a certificate. The little form had to be given up to the knife to prove that

death had really been caused by alcohol. But no trace of any other poison could be found.

Little Mary had died of one drink of whisky from the medicine flask which the father had set down, saying: "It is a good thing to have in case of trouble. Can do no harm and may be very useful."

So ended the happy home-coming.—*E. B. Bradley, in Union Signal.*

WHAT OTHERS SAY.

BY MRS. D. A. FITCH.

(Sanitarium Cooking School.)

It would be impossible to enumerate the varied opinions which are held concerning hygiene. From its first syllable some take it to mean "high" living of some kind, but most are inclined to think it stands for an impoverished diet. Hygiene, taken in a broad sense, means not only attention to diet, but also to dress, ventilation, exercise, rest, purity of body and mind, and many other things.

The idea seems to prevail that he who advocates hygienic principles is seeking to rob us of an inalienable right to the indulgence of appetite, but the testimony of the Spirit is that the health reform (hygienic instruction) is given in love. But not until the conscience is aroused on the subject, and we become intelligent in regard to the laws of our being, will we appreciate the light the Lord has been pleased to give.

It is a mistake to believe that the health reform originated with Dr. Somebody or some other fanatic, and that when he ceases to promulgate its principles, these troublers in Israel will annoy us no more. Instead of feeling thus, let us be thankful there is a way by which we may attain a high physical development, and thus be fitted for a better understanding of great spiritual truths. "God will bless every effort put forth to teach true health reform," and if we fail to do it, others will be appointed to the work, as might be shown by many extracts similar to the following from the pen of Dr. Mary F. Bissell, professor of hygiene, Woman's Medical College of New York Infirmary:—

"How many children, for instance, are allowed to make an entire breakfast upon griddle-cakes made of fine wheat flour, which is so refined as to have lost the larger part of its nutritive elements except starch, with molasses added. The molasses in this case only adds more carbon, like the starch; and here is an entire meal furnished to a little active body, which contains hardly a vestige of nitrogen, or muscle-maker, and very little of other most important nerve food, and on this poor meal the child must study the whole morning. Not infrequently he is too tired, on returning home at luncheon time, to eat the chop or steak provided, and perhaps satisfies his appetite with baked apples and gingerbread, the latter being made, as was the morning meal, from highly refined wheat flour, and therefore mainly a starchy food. Such food will not make brawn and brain for our children.

"It is well known, as regards flour, for instance, that certain of its highly nutritive elements are more or less lost by the process of refinement to which they are put, and hence bread and other articles made from flour do not afford the nourishment which many mothers suppose themselves to be offering in such food.

"In the wheat the nitrates, muscle-makers, as well as the phosphates, lie mainly in the outer layers of the little grain, the inner kernel being largely composed of starch. So large a proportion of these elements is lost by refining, that it is estimated that bran contains fourteen times as much of the phosphates and nitrates as ordinary superfine flour. Gluten is also wasted in this process, so that it would seem to be a loss both to the organism of the child and to household economy as well.

"Many practical and beneficial results would accrue to the growing child if there were more knowledge in the kitchen as well as in the parlor of the science, as well as the art of dietetics; and the reward would often be gained in rosier cheeks, straighter backs, and stronger limbs for the little ones.

"Certain acids most necessary for the body are found in fruits, which also are great regulators of digestion; and therefore fresh fruits, when possible, or well-cooked fruits, when these are not in season, should form a part of every day's table fare for the children."

The Mission Field.

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

AUSTRALIA.

Queensland.

THE first public presentation of present truth in this colony, was begun Thursday evening, July 26, in the tent erected for the purpose, corner of Denham and George streets, a very central and in other ways an excellent location.

Two hundred and eight persons were present, and the Spirit of God bore testimony with the word spoken. The subject was "The Power of the Word, and Christ the Creator."

On Friday night nearly the same number assembled, but many new faces occupied the places of those who attended the first night. On Sunday afternoon there was a good attendance and at night a large audience; upward of 300 people,—embracing all classes, from the schoolmen and merchant to the farmer who had walked miles to attend. The subject of the "Second Coming of Christ" was presented, also the manner, object, and signs of the event. God gave power to his word. One interesting feature of the work here is the children's song service and Bible study, held Sabbath afternoons.

While the tent was being erected, the children as usual came about desiring to know what the tent was for, and asking if they could come. We soon saw that if half of them came at night who seemed inclined to, our seating room would nearly all be occupied by children.

So we announced by cyclostyle notices to them and in the daily papers, a special song service and short Bible lesson for children Sabbath afternoon. Seventy-four children and eighteen adults were present at the first meeting of this kind. The children sang the new songs heartily and well, and responded promptly to the Bible questions, the subject being, "The Creation." A number of the children united in naming the books of the entire Bible without an error.

Brother Barnoth has conducted two services in the German language in the country; both were well attended, and a good interest manifested. Many are anxious to know more of the Bible truth. Next Sunday morning the first public meeting in the German language in the tent will be held, and there is promise of a good attendance.

Those who have been observing the Sabbath here for some time have all united in paying the tithe. Two ladies have begun to observe the Sabbath during the past month.

G. B. STARR.

Rockhampton, Queensland, July 31.

JAPAN AS A MISSIONARY FIELD.

"ENGLAND! with all thy faults!
I love thee still."

—William Cowper.

As the poet sang, I can say, with the same feeling toward my country, "Japan! with all thy faults, I love thee still," and it will be the reason why I dare to speak of Japan and her people, although I cannot speak the English plainly. I love my own country, not from national pride, but for the love of my Saviour. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Rom. 10:1.

To show you Japan as a missionary field, I must speak something of her history, that you may understand the "Japan of to-day." The history of Japan in our own time begins from the year 1853,—a memorable one for you and for me. In that year Commodore Perry, of the United States Navy, visited Japan, and anchored in the Bay of Yedo. This was the first time Japan was known to you as a nation, though we have a long historical record for about 2600

years from the beginning of the empire, with an unchanged royal family.

The history of this nation, after the people were waked up from their long sleep by the whistle of the war-ship, is emphatically a history of progress. It is a history of constant movements of the public mind, of constant change in the institutions of a great society, materially and spiritually. At the beginning of 1853 Japan was in a state more miserable than the most degraded nations of the East now are. It was subjected to the tyranny of a handful of armed men called "knights;" there was a strong distinction of caste separating the feudal noble and knight from the debased peasant; and the great body of the population was in a state of slavery.

The most debasing and cruel superstitions exercised boundless dominion over the most elevated and benevolent minds; the multitude were sunk in brutal ignorance; and the studious few were engaged in acquiring what did not deserve the name of knowledge.

But in the course of forty years the wretched and degraded nation has become the most highly civilized country in the East. She is known to all the world as the Empire of the Rising Sun; she has enlarged her maritime power all along the coast of China, Corea, and Asiatic Russia; she has instituted all kinds of educational systems,—the school, the college, the university for male and female,—and adopted the science of healing, the means of locomotion and correspondence and mechanical art; in a word, she has adopted almost all things known to you that promote the conveniences of life.

Besides these improvements in the material world, a great change has taken place in the religion of the land, caused by the introduction of Christianity. Christianity has broken up the superstitions, and the revival of learning followed, and co-operating with the former, changed the thought of the young and the old.

The history of Japan in our time is, therefore, the history of this great change in the moral, intellectual, and physical state of the inhabitants of the island, caused by Christianity co-operating with the scientific idea; and when you examine closely both scientific and Christian society, you will find it is the history of action and reaction of the thought of the nation, especially in the feeling toward Christianity.

The wave of action and reaction is ceaselessly rushing on the sea of Christianity, sometimes returning, sometimes rushing to and fro, but there is a constant moving onward. The following table shows the result of thirty years of missionary effort:—

| | Roman Cath. | Greek Cath. | Protestant |
|-------------------|-------------|-------------|------------|
| For missionaries | 107 | | 643 |
| Native workers | 47 | | 206 |
| Preaching houses | 282 | 219 | 377 |
| Members | 46,682 | 21,239 | 37,398 |
| Students | | | 367 |
| Christian Helpers | | | 665 |

This table shows the result of work done by the missionaries in the last thirty years, except the Roman Catholic Church, which was working earlier than the rest. And Protestant churches have only 37,398 converts among the forty-one million of the population. This shows that the work has been slow, although the missionaries have worked very earnestly and faithfully. The reason why this nation,—which has revolutionized her social and political life, and has emerged from feudalism into constitutional liberty with a rapidity unknown in any other nation, and which has adopted western modes of education and even of dress,—is so slow to accept the religious faith which prevails in Christendom, can be answered in a few words. It is the result of reaction. I do not know how the papal church in Japan suffered the reaction, for she works very secretly; but I know all the Protestant churches work openly, and consequently it may be seen very clearly how they are affected by the reaction of the national thought.

To explain how the work is affected by the re-

action in the past, I cannot do better than to speak of the effect of the Congress of Religions at Chicago last year. I do not believe that this religious congress did any good to the missionary work in Japan; but, on the contrary, it has done much harm, causing divisions among the Christians, and increasing the influences of the Buddhists, Shintoists, and Unitarians. Infidels began to persecute the church, insisting that there was a "conflict of Christianity with education;" and as a result the number of students in the denominational schools is decreased. If you understand that the religious congress in this country, which is 9000 miles from Japan, caused such a result as the reaction, you can also imagine the result of the misconduct of the foreign missionaries in Japan, of which we, unfortunately, read in the Japanese papers. Again, the Protestant church in Japan is divided into twenty denominations, and the division helps to effect the reaction in this case.

Now, for me, the following quotation will help to show the state of the denominations in Japan:—

"Water, water everywhere,
But not a drop to drink."

Denominations! So many denominations, but no denomination to teach the true Sabbath, the present truth, the second coming of Christ—the last warning message to the world! I must say Japan has plenty enough of the denominations; she does not want more denominations; but the one thing she wants is the water of life to drink, the everlasting gospel, the third angel's message.

It is not my desire to go home carrying the message with merely a denominational zeal to increase the number of denominations; but to teach the truth which I have accepted, and the principles of health reform, obeying the teaching of the Spirit, for "they shall be all taught of God."

The field for us in Japan is very wide. There are about 41,000,000 people in the islands, which have 157,000 square miles in all. If there is great joy in heaven when one sinner repents, then how much more joy in heaven do you suppose if this nation should see the light and be saved? But as the apostle said, "How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?" Rom. 10:14. I know it is my duty to go home to teach them the truth which I have learned.

Japan, though a small island empire in the East, is the greatest field in the Orient. One may question how I can claim this, since Japan is a small island, and there is a great Chinese empire in the Orient. It seems to many that I am boasting, to say that Japan is the greatest missionary field in the East. But remember that it is with the people, rather than with the area of country that the missionary work is mainly concerned. I believe the following table will be sufficient to affirm this paradoxical truth which I claim:—

| | CHINA. | JAPAN. |
|---------------------|-------------|------------|
| Area | 4,290,000 | 157,000 |
| Pop. | 361,500,000 | 41,000,000 |
| Average in sq. mile | 84½ | 261 |

Besides this, Japan stands as the gateway for both China and Corea; through Japan the truth must go to them. When Japanese go to these countries, they are benefited with the knowledge of the languages, manners, and customs which the white people cannot get by nature.

Japan has many peoples and many conveniences to lead her neighbors to the Lord after she has received the truth. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." 2 Thess. 3:1. YOSHISO SAYEKI.

—"In the Dutch East Indies there is a population of 27,000,000, and but seventy-nine missionaries."

Special Attention.

THE EASTERN WAR.

THE war between China and Japan, which since the first has seemed to move slowly, has, during the past week, taken a more active phase. Japan has been sending her forces to Corea, and China has also dispatched to the disputed country an army for the defense. These two armies have been for several weeks confronting each other without doing anything more serious than engaging in an occasional skirmish. Sept. 15 and 16 a decisive engagement took place in Corea near the mouth of the Ta-Tong River. The first day the Japanese forces contented themselves with a heavy cannonade of the Chinese position, to which the Chinese replied with considerable spirit. During the following night they completely surrounded the Chinese forces, and at three o'clock Sunday morning a simultaneous attack was made upon the Chinese from all directions. The Chinese were defeated, and the defeat was soon turned into a disastrous rout. Six thousand Chinese were killed upon the field, and 16,000 prisoners were taken; so that almost the entire Chinese army in that part of the country were either killed or taken prisoners. Five Chinese generals were made prisoners. The Japanese loss was very small. It is believed that this battle has ended the war on Corean territory for the present.

A naval battle was fought off Yalu, Sept. 18. From the reports of this engagement, it is apparent that it was the greatest naval battle that has taken place since the introduction of modern improvements in sea warfare. The Chinese fleet, which was attempting to land troops for Corea, was attacked by the fleet of Japan. There were about a dozen ships on each side. For six hours the battle raged at close quarters. The terribly destructive nature of the weapons used is apparent from the results. Six ships were sunk, three on each side, and all were badly battered and full of dead and wounded. The Chinese loss was 1500, the Japanese, 1000. The Chinese ship "Chin Yuen," the pride of their navy, was struck by a torpedo, and sunk with all on board. Both sides claim the victory in this engagement, but since the Japanese prevented the landing of the troops, they have the best ground for their claim. Dispatches are being received at Washington from the United States ministers of China, Japan, and Corea, all announcing the victories of the Japanese. China appears to be terrorized, and without the power to rally for her own defense.

One of the results of the war is the degradation of Li Hung Chang, the aged viceroy. Some time since the yellow robe, a token of his being a member of the royal household, was taken from him, and now by imperial order he has been further humiliated by having the three-eyed peacock feather taken from him. It would not be at all surprising or contrary to Chinese precedent, if he should lose his head to appease the wrath of his imperial master, because of the reverses to the Chinese arms. At the same time, it is true that whatever preparation for war which China has made that is worthy the name, is all the work of Li Hung Chang, and has been brought about against the determined opposition of the Chinese generally.

In the meantime, Japan is exhilarated by her victories, more troops are being dispatched to the seat of war, and it would not be at all surprising if an advance should be made upon Peking, and terms of peace be dictated by Japan at the capital of China. If the war shall result in the humiliation of China, so that she will see the necessity of accepting the present civilization of the world, and thus an opening be made for the spread of the gospel in that benighted land, the wrath of man may be made to praise God in the final salvation of many souls that otherwise would never hear the gospel.

M. E. K.

RUSSIAN AFFAIRS.

THE papers have for some time informed us of the decline of the Czar's health, and now we are told that the ruler of the Russian empire is the victim of incurable maladies. Bright's disease, with other complications, is likely to end his life within a few months. He holds a unique position among the potentates of earth. The civilized world has for years regarded his government as the greatest barrier to progress that the world contains—a fossil of the Dark Ages, grasping men's consciences by the throat, and crushing un pityingly every effort or aspiration for greater freedom or purer light.

It will be wondered what effect his death will be likely to produce. In the first place it should be remembered that the fiendish cruelty and blind intolerance displayed by Russian authorities do not all center in, or originate from, the czar. We learn that the present emperor is kind and suave in disposition. He is doubtless attached to the religion of his fathers. But between him and the people is a horde of bigoted priests and church dignitaries, to whom darkness and ignorance are a covering for their monstrous deeds. Light would be the death of their infamous tyranny; therefore they labor to close every avenue or crevice by which the least ray could enter the dominion. These men will live when Alexander III. is dead.

The heir apparent is twenty-six years of age. He is unmarried; and though betrothed to princess Alice of Hesse, neither party is favorable to the union, which is set for January next. The Protestant princess objects to the Greek faith, which she must subscribe to before she can become the wife of the prince. He is said to entertain fatalistic ideas, and to be impressed that the dynasty will close with his own death at the hand of the assassin.

Russia holds great interests in her keeping at present. The eyes of the world have for years been upon her aggressive movements, and the nation holds, so far as earthly powers can hold them, the destinies of the Old World in her keeping. If the present prospects should be confirmed, those who wear the other crowns of Europe will have to look to the grounds whereon they stand.

G. C. T.

NEW YORK CONSTITUTIONAL REVISION.

THE subject of constitutional revision has lately occupied the attention of the people and law-makers of the State of New York. The fact that the constitutional inhibition of the United States Constitution regarding the establishment of religion does not extend to the several States of the Union, is becoming very apparent in that State. The numerical preponderance

ance and wealth of the Catholic Church in New York have made it comparatively easy for her so to manipulate the affairs of the State that she has already nearly gained the control of all its wealth for her own purposes. Church property being exempt from taxation, that church has engaged in a most lucrative speculation in land near all the growing cities, and church institutions without number have drawn their annual support from the treasury of the State.

Seeing that the whole State would soon be tied hand and foot, and be delivered over bodily to the Catholic hierarchy, and that there was nothing in the United States Constitution or the State constitution of New York to prevent such a catastrophe, it was determined to make an effort, before it should be too late, to retrieve, if possible, the impending disaster. To this end a convention for constitutional revision, composed of delegates duly elected, has just assembled in Albany, the object of those who brought this about being, if possible, to prevent the further encroachments of the Catholic Church upon the treasury of the State.

The struggle which has taken place at Albany has shown to all, what was becoming patent to the more observing before, that the Catholic Church was intrenched in the State of New York, and, what was more, had no intention of yielding an inch of the ground that she had gained. The battle which was fought in the committee was over the question of appropriation of public money for sectarian purposes, and the following statement, which comprises Section 4 of the proposed amendment to the New York constitution, was submitted to the convention:—

“Neither the State nor any subdivision thereof shall use its property or credit or any public money, or authorize or permit either to be used, directly or indirectly, in aid or maintenance, other than for examination or inspection, of any school or institution of learning, wholly or in part, under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught. This section shall not apply to schools in institutions subject to the inspection of the State Board of Charities.”

It will be noticed that the exception at the close of the article made a loop-hole large enough to put all the preceding part of the amendment through it; since all that would have to be done to avoid the provisions of the amendment would be to open all Catholic institutions which are supported by the public money to the inspection of the State. Those who were devoted to the non-sectarian idea, amazed at this stultifying exception, went to work and finally defeated it. With this exception removed, the amendment passed by a vote of 71 to 68. Thus the object sought, to prevent the appropriation of public money to sectarian purposes, has scored an apparent victory.

We say apparent victory, for the vote was not final, and there were about fifteen absentees, who will vote another time. And even though this provision shall become a part of the Constitution, when Catholics shall have become more numerous, they will declare that the Catholic Church is not and never was a *denomination* or *sect*, but the *church*, to whom all power is given; and so they will not have to repeal this amendment, but while taking the State funds themselves, they will hold up the constitutional revision as *the basis to prevent* the Protestant *denominations* from having any of the public money! The whole Catholic system was developed by just such means, and the end is not yet.

M. E. K.

WARLIKE INVENTIONS.

NEVER were the inventors of instruments of war more active than now. For a few months past the question of defensive armor for soldiers has been much discussed in army circles. Many shields have been made with varying degrees of success, but at present faith in the actual effectiveness of armor is not very strong, the shields having been pierced by bullets.

Not long since one French inventor claimed that he would be able by the use of the new explosive, melinite, to kill thousands at a single discharge. One man proposes to fill bullets with sulphur, another with pepper! There is also much talk of balloons being used to destroy enemies. Cities and armies are to be destroyed by dynamite dropped from balloons. Another proposes to train fishes to conduct torpedoes against the enemies' ships. Dogs are to be trained to fight, etc. Thus the inventive powers of man are being taxed to the utmost to supply appliances and conditions by which human life may be destroyed, and one nation made by this means to triumph over another. The spirit of war has so completely taken possession of the hearts of men that the Spirit of the King of Peace can find no place of lodgment. In view of these facts, who can say that the world is growing better?

M. E. K.

CATHOLIC OPPOSITION TO MIXED MARRIAGES.

THE subject of mixed marriages is just now attracting the serious attention of the bishops and priests of the Catholic Church in the United States. From the outcry that is being made, and the strenuous efforts that are now being put forth to prevent Catholics and Protestants from marrying each other, it is evident that the leaders of that church feel assured that they have already sustained a great loss by these marriages. They are therefore seeking to remedy the matter in two ways: First, By discouraging such marriages in every possible way; and second, By refusing to join a Catholic to a Protestant unless the contracting Protestant shall promise that the Catholic party shall be allowed to profess his or her religion freely, and also that the children of such marriages shall be brought up in the Catholic faith.

The difficulties attending such a position are very great, and it is no wonder that the Catholic Church has had much difficulty in carrying them out. There is nothing that more quickly stirs up people's independence and even resentment than to have some one intermeddle with their plans of marriage. Love for church may be strong, but very often love for some person is much stronger; and when a priest utterly refuses to perform the ceremony that unites a Catholic to a Protestant by an indissoluble bond, the parties generally go elsewhere, and the church is often not much regarded after that. There is no doubt that tens of thousands of persons have been lost to the Catholic Church in this country because of the refusal of priests to marry a Catholic to a Protestant.

The latest plan, therefore, is to induce the Protestant who is about to be joined to a Catholic to sign a written agreement that the children of this union shall be brought up in the Catholic faith, the original agreement to be retained by the officiating priest and kept in the parish records.

The Catholic Church papers sustain them-

selves in this extraordinary plan by the statement that according to Protestant principles if one is a Christian, it makes no difference what church he belongs to, so that they are only asking for liberty to teach the child of the mixed marriage doctrines which Protestants themselves concede will insure its salvation. There is certainly much plausibility in their position, and it is greatly to be regretted that Protestants have so departed from true Protestantism as to declare that reverence for images, the worship of the mass, and justification by works and penance are as well as a Scriptural and intelligent worship of God. In making such acknowledgments they have themselves destroyed the barrier which Luther and the reformers raised against the encroachments of the Catholic Church.

M. E. K.

THEY KEEP AT IT.

THE Philadelphia correspondence of the *Evangelist* (Baptist) has this to say about the meeting of the Philadelphia Ministerial Union, which meets quarterly:—

“The atmosphere is orthodox and conservative. After the paper has been read and the eulogies pronounced upon it, Dr. Fernley (Methodist Episcopal), chairman of the standing committee on the Sabbath, makes his wonted report, dilating upon the unutterable atrocities which are committed upon that long-suffering day, and brings in a resolution requesting the mayor to execute the statute of 1794. This statute, perhaps, some one member of the conference has read; the remainder have a vague idea it has something to do with keeping Sunday. In point of fact, if it were carried out, it would close every cigar shop (of which I should be glad), the sale of Sunday papers (in which I should heartily rejoice); it would also lay its hand upon every Sunday train, passenger or freight, of the Pennsylvania and Reading Railroad, and every other road in the State, and every street-car in every town; but the ferocious United and Reformed Presbyterians and kindred bodies do not aim at so large game. They keep their eye out diligently until they see some worthy Seventh-day Baptist or Adventist who has conscientiously and rigidly observed Saturday, plowing in his fields of a Sunday morning; and they bring the law to bear upon him with a promptness that almost takes away his breath, and he finds himself lodged in the county jail and fined. Thus they diligently follow the precedent set them in the Holy Scripture; they strain out the Sunday-plowing gnat, while they swallow the Pennsylvania railroad camel, which goes roaring through every city and hamlet in the State, loaded with Sunday passengers and freight and Sunday newspapers. They appoint a committee to wait upon the mayor, and to request him to do all these things. At the next meeting, it appears that the committee has not been notified, and has not discharged its duties; and so they begin all over again. Thus the Union has material for an unlimited series of meetings. And not the least part of the joke is that, by the time they get to this stage of the proceedings, a very large proportion of the attendants have dropped away; and the final vote, passed in the name of all the evangelical Christians of Philadelphia, has possibly a dozen hands raised in its favor.”

—The late feat of Captain Frietsch, in sailing in an open boat to Europe, came near causing the death of a too ambitious boy, Sept. 19. The boy, George Bennett, of Danbury, Conn., tried to perform the same feat. A yacht picked him up as he was drifting helplessly away upon the ocean and brought him to New York, from whence he was sent home. The boy's head had been turned by reading books of adventure.

The Review and Herald.

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Letter 13.—Europe in the Light of Prophecy.

IN our country we have much to say concerning the United States in the light of prophecy. We may use the same expression concerning other nations as well; for prophecy sheds its light not only upon America, but upon Europe, Asia, and Africa. And it is the province of this portion of the word of God to deal with this most interesting of all questions—the course of empires, the rise and fall of kingdoms, the mutations of time, the kaleidoscope of the shifting scenes of territory seized and lost, thrones and dominions transferred and overturned, as generation after generation acts its part on the scenic stage of history.

The chief feature of western Europe, as shown in prophecy, is its broken and divided state. Out of the declining empire of old Rome, from the standpoint of Daniel and John, there were to arise ten kingdoms. In the fourth and fifth centuries these did arise; and in our own day these divisions, either entire or in some modified form, still show themselves, as symbolized by the ten toes of the great image of Daniel 2, the ten horns of the fourth beast of chapter 7, the ten horns of the dragon of Revelation 12, of the leopard beast of chapter 13, and of the scarlet colored beast of chapter 17. And when one travels through Europe, and finds himself running against a new language, a new monetary system, and new and strange customs about every ten or twenty-four hours of his journey, he feels fully persuaded that the ten horns are all here.

That these ten horns as they appear on the various symbols all have a uniform application to the same kingdoms, there seems no reason to doubt, the "Rev. M. Baxter," of England, to the contrary notwithstanding. This man our readers will remember from notices which have appeared from time to time in the REVIEW of his distorted theories, and wild and fantastic applications of Scripture. When it does not suit his fancy to apply the ten horns to kingdoms already developed, he has no difficulty in imagining a state of things to meet the emergency, regardless of all probabilities, or any other scriptures, that may have a bearing on the case. He does not find it convenient to apply the ten horns of the beast of Revelation 17, to the ten kingdoms into which Rome was divided, and which still exist; he wants a brand new set; so he takes the present kingdoms of Europe, and throws them together into indiscriminate chaos, then shuffles them out into ten new divisions to suit his adjustment of the prophecy in question. In other words, he has Europe, at some convenient point in the future, fall into such a state of anarchy that the present boundaries of States and present kingdoms, are lost in the general ruin. Then by some wonderful legerdemain, a power arises, he says a new Napoleon, others say the papacy, to arbitrate between the contending parties, and adjust matters by dividing Europe up into ten new provinces, which will constitute the ten horns of Revelation 17.

The horns of this chapter are thus made a new series, distinct from the horns of chapters 12 and 13, applying wholly in the future to kingdoms which have not yet arisen. Before such a sweeping scheme of readjustment is adopted, it would seem that some intimation of such a change, somewhere in the prophecies, ought to be found. But such intimation does not appear. If the same symbols in such close proximity as Revelation 13 and 17 (both chapters dealing with the same earthly organization), do not represent the same thing, some cause should appear why they do not. Chapters 14, 15, and 16 all treat of subjects involved in the prophecy of chapter 13; and the beast and the woman of Revelation 17 together certainly represent the same organization as the leopard beast of Revelation 13. But this beast has ten horns, which symbolize the ten kingdoms into which Rome was divided; and the beast of Revelation 17 (though now for the sake of greater discrimination united to a woman, and both together symbolizing the same power) has also ten horns. Now to say that these horns do not denote the same thing, and are not the same horns, as those of the leopard beast of chapter 13, seems to be a rending of the symbols, and a destruction of the unity of the prophecy, in a manner hardly to be warranted. And if this is so, then why may not the seven heads also denote a series altogether distinct from those of chapter 13, and they be different still from those of chapter 12? And then would not the door be thrown wide open for all manner of speculation, and the certainty of any application be greatly shaken? To make such arbitrary distinctions in like symbols would seem as inconsistent as to claim that when Christ affirmed the perpetuity of the law, he did not refer to the law of the Father, but to a new law which he had come to introduce.

As to Europe breaking up into anarchy, that of course is possible; for Europe teems with millions of oppressed people, as sensitive to injustice as any other. The lower stratum is a thick and powerful one; and if it once breaks away from the thin stratum above of lords and rulers, it will know no law. The scheme of readjustment which some propose seems most unlikely; for what class is it which will break up Europe into anarchy, if such a catastrophe ever happens? It is the anarchists themselves, the socialists, the communists, and all who are opposed to the existing order of things in both Church and State. And what is their religious standing? They are atheists, infidels, free-thinkers, opposed to all forms of worship and religious organizations, as great enemies to the priests as to civil rulers, and desirous of overthrowing the one as well as the other. What regard would this class have for the papacy? and what influence would the voice of the pope have with this element? In two revolutions of the past we have an answer. In 1793–1798, when the spirit of atheism and infidelity culminated in the great French Revolution, the priests were the objects of the popular vengeance equally with those who were regarded as their civil oppressors. And again, in the outburst of the anger of the nations in 1848, when the revolution took a wider sweep, at no livelier gait did kings leave their thrones, than the pope was obliged to flee for his own life to Gaeta. The next revolution will be from the same irreligious element. But that element associates the power of the priest with the oppression of the king, so long have Church and State ruled together in all these lands, and so long have

kings pleaded the "divine right" for all their prerogatives, and relied upon the Church to support their claims. Hence if such a revolution as is predicted comes, the storm of wrath will sweep the pope from his chair as quickly as it would hurl kings from their thrones. Then there would be no pope to step in and calm the elements of strife, and raise himself to supreme power by arbitrating between the contending parties. Kings and rulers might wish to refer the quarrel to him for settlement, relying on his partiality in their behalf, as in the ages that have passed. But that very fact would turn the masses, whose decision will then be the voice to be heard, still more against him. France, as a nation, is infidel, as it was in 1793; and the same spirit permeates largely all the masses of Europe. Vital piety seems to be not only lost, but almost forgotten. And how can it be otherwise, when the people are taught to believe, as a member of the State Church remarked, the other day, that the Bible is full of lies, for, she said, "her priest had told her so."

As a matter of policy, the authorities may restrain opposition to the Romish and State churches, as is done in Germany to-day; but at the same time Germany will not permit the Jesuits to return to that land, and the recently strong Catholic party in the *Reichstag* is broken to pieces. More and more do we feel convinced that the boast, "I sit a queen and am no widow, and shall see no sorrow" (Rev. 18:7), is to be heard in America, not in Europe, and that, too, from the Protestant Babylon, not from the papal. The reference to widowhood may be by way of contrast, not with reference to any past experience of her own. The former State churches may have lost prestige and the power which they once enjoyed; but *I*, the great American Church, am no widow; and having now obtained the coveted power of the State, I shall know how to use it, and shall see no sorrow.

The ten horns of Revelation 17 make war with the Lamb; and if these horns are the same as the ten horns of the beast of Revelation 13, now represented by the kingdoms of western Europe, it follows that Europe is not to break up into such complete chaos, that these kingdoms will lose their identity and disappear. By comparing Rev. 16:14; 17:14; and 19:19 together, it appears that this "war" is the battle of the great day of God Almighty, and down to that fateful hour, the nations of the earth, including these nations of western Europe, will exist and be able to bring their armies to the field of strife. And the influence under which they act is the "spirits of devils." However great, therefore, may be the revolution which will shake these kingdoms in the near future, the people themselves are committed to their respective nationalities, and we may look for nations, as nations, and essentially as they now exist, to continue to the end.

Berlin, Germany, Aug. 22.

SHALL WE KNOW EACH OTHER?

APPROPRIATE to the articles on the nature of man given in a few preceding numbers is the question lately raised by a correspondent, and often heard, as to whether the Bible gives us any assurance that we shall be able to recognize our earthly acquaintances in heaven. It will have to be acknowledged that the Bible does not speak as explicitly on that subject as our natural feelings would often lead us to wish it did. But yet we

are not in the least disposed to conclude that the Bible is at fault for any omission or failure to state that which to us may seem to be so indispensable to our future happiness. If there be any mistake on this point, it is probably in that we have attached too great importance to it.

In the first place, we learn from the Bible that we shall remember earthly associations, and recognize earthly individuals. Abraham, Isaac, and Jacob will be known. We shall be able to identify ourselves; but in order to do that, it necessarily follows that we shall be able to identify others. The only way we have of identifying ourselves is by the recognition of our environments. If a man were suddenly to awaken in some strange locality, where nothing looked familiar, where neither sky nor earth presented one object with which he was acquainted, and no memento of the past remained, it would be difficult for him to tell who he was or how he came there. The recognition of others is indispensably associated with the recognition of ourselves. And if we are able to recognize Jesus and the patriarchs because of what we have learned of them upon earth, it is perfectly reasonable to suppose that we shall recognize others in the same way.

But the query will present itself, Why does the Bible seem to make so little account of personal recognition in heaven, while to many it is a matter of such great importance? We feel sure that the Scriptures give to this matter due relative importance. The prominence which we are wont to give to the thought is due to our misconception of the perfect organization of society. With us real fellowship and love have but a narrow scope. Each one is the center of a circle of intimate friends. This may be very small, and outside of this inner circle is another a little more remote and larger, and beyond this another, and still others, each one becoming larger in proportions, less select, and less precious, until sooner or later we have a circle in which all the world, not before included, is embraced. We naturally feel very desirous that this inner circle of especially loved ones with ourselves shall succeed in getting to heaven. When one of them is taken away, our dearest thought is that we shall meet him again in a better world, and that there, under far more favorable circumstances, the earthly friendship will be renewed.

It is not our idea that any one will be disappointed either in his ability to recognize these friends, or in the measure of joy that meeting will produce. We shall be as happy in the company of our earthly loved ones as we expect to be; and infinitely more so than we can conceive of being. But we strongly apprehend that many of those preferences that so deeply mark our earthly associations will have disappeared. We shall see in every one we meet the stamp of Jesus' loving and pure character. We shall thoroughly know every body and shall be as thoroughly known.

It cannot be denied that much of earthly affection is based upon selfish consideration. It arises from the ability and willingness of certain ones to please us. When they lose those qualities, love depreciates in an equal proportion. On the contrary, as their power to please increases, our admiration becomes more intense. This is not the basis of real heavenly love, nor will it form the bond of heavenly society. In that blessed country we shall know each one as the purchase of Jesus' blood. In the great price which has been paid we shall see the worth

of every redeemed soul. And we shall love him with the same disinterested love that Jesus has loved him and us. Such an affection will exceed in purity and depth any earth-born sentiment as far as the light of noon exceeds the blackest midnight.

If we are ever so happy as to reach the heavenly state, it will be with hearts greatly enlarged. The narrow bands of natural regard will be severed; and we shall regard others as God regards them, with whom there is no respect of persons. It may be that our earthly relations will in some degree modify our heavenly regard, but they will surely not clothe us about with an exclusive love for those nearest us, and an indifference to those beyond.

We can hardly close this article without remarking that it would be well if we should cultivate broadness of heart here. The Spirit of Him who loved and died for his enemies, is the spirit that pervades heaven. The more we have of it here, the more we have of heaven on earth. We do not need to think any less of our dearest friends, but we should certainly learn to love more fervently the world at large. G. C. T.

DAILY DUTIES.

THE return of the children of Israel from the captivity, the rebuilding of the temple, and the restoration of the temple-service was a stupendous work, requiring great faith and courage in its conception and execution. To gather together a sufficient number of the scattered people of Israel with adequate strength for the long journey, and the work to be done at the journey's close, with means enough to provide for their wants until the soil should yield other means of sustenance, was a work of such magnitude that but for the special help and blessing of God, who had said to Jerusalem, "Thou shalt be built," it could not have been carried forward as it was to a successful completion.

There is a simple statement in Ezra 3:4, which helps to explain the secret of their success. Thus it reads: "They kept also the feast of tabernacles, as it is written, and offered the daily burnt-offerings by number, according to the custom, as the *duty of every day required*." No doubt this was the principle upon which they had acted from the very first of their great undertaking. While they had a fixed object in advance of them,—the rebuilding of the city and temple and the restoration of the pure worship of God in that place where he once had placed his "name,"—they did not expect to do this the first day they set out for the land of their fathers, nor for many days after. This made no difference to them. They were going to build, but they could not do this until they got to the place of building; so the best they could do was, after taking all due precautions for safety and sustenance, to go on day by day, with faith that God, who had guided their fathers from another land of bondage to the same land by fire and by cloud, and who in the fulfillment of his word by the prophets had moved the heart of the king of Persia to grant them permission to return, would make known to them each day their duty; and so that they, doing each day the duties of that day, would grow stronger in the Lord as they came nearer to the end of their journey and the place of the great work which they hoped to accomplish. Hence every step in that long and toilsome march was a step of faith,—faith that the object of their journey would be accomplished. They

were just as much in the line of duty as they wearily pressed forward toward the place of their proposed work, as they were when, later, they were shaping the foundation stones of the city, raising up its gates, building the courts of the temple, or joining in the songs of praise and worship conducted therein. All through, from first to last, they did each day "as the duty of every day required," and God blessed them every day in the performance of those duties.

Two lessons of practical value may be drawn from this simple statement. The first is in regard to personal endeavor and advancement in the Christian life. To attain to a perfect Christian character often seems to us to be so great an undertaking as to be utterly impossible. The difference between ourselves and the high ideal of character manifested in Christ, is so immeasurably great that we think we never can attain to it. But the loving Father does not expect us to reach this perfection of character in one day, or perhaps in one year, although the more rapid progress we make, the better he is pleased; but he tells us to "grow in grace and in the knowledge of the Lord and Saviour Jesus Christ." As a poet has said,—

"Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

"I count this thing to be grandly true,
That a noble deed is a step toward God;
Lifting the soul from the common sod
To a purer air and a broader view.

"We rise by the things that are under our feet;
By what we have mastered of good and gain,
By the pride deposed and passion slain,
And the vanquished ills that we hourly meet."

Overcoming is a work of faith, and faith is shown as much in taking up the little every-day duties that lie nearest to us as in doing the larger, and what we often think to be the more important things. The providence of God has placed us where we are; and if we, with an eye single to the glory of God, do what he has given us to do each day the best we can, it is all that God requires of us. As no one by anxious thought can add one cubit to his stature, so neither can we add to ourselves one grace or excellence of character. That is the Lord's work, and he will do it, albeit it may be imperceptible to us.

"Do thy duty, that is best;
Leave unto thy Lord the rest."

The second lesson is in reference to our feelings of inability rightly to perform the work of the gospel committed to us for the salvation of others. The gospel of the kingdom is to be proclaimed in all the world as a witness to all nations, and then the end will come. The field is wide and the laborers are few; and almost dazed by the magnitude of the work to be done, and, from our standpoint, the inadequacy of the means to carry it forward, we shrink from the task that we see before us. But why should we draw back in despair? Must we perform the tasks of next month this month?—No, indeed. Are we asked to do next day's duties this day?—No. Even the work of to-morrow is not required of us to-day. In the past we have only had to do "as the duty of every day required," and that will be the rule for to-morrow; and the Lord, who is with us, and who has all the work in his charge, will bring to us the victory,—rather, he will gain the victory for us and give us the benefits of it. And the fact that we do not know all that we may have to do, is a blessing to us. Nor do we need to know all there is to

be done; for we have not all the work to do. Napoleon never confided to his marshals his plan of the battle; he simply told them what they were to do, and promised them the victory.

God gives to each one of his children daily duties, at the same time supplying grace and strength for the day; but the Lord has the plan of the work, and will see that it is all done in season. So, while the work is great, it is not so great but the greater God can carry it forward, even using as instruments the weakest persons, their weakness being made perfect by his divine strength.

Then let us take courage in God, that his will may be done in us, both in the transformation and perfection of our characters, and in the work committed to our trust. Each day will bring its duties, trials, blessings, and victories; for over us and our work our heavenly Father exercises a constant care. "He knoweth our frame, he remembereth that we are dust." "The eye that watches over Israel neither slumbers nor sleeps," and since he gives us strength for today, we may rest assured of the same for tomorrow and all coming days. "He will subdue our iniquities," and trusting in his promises we may say with confidence, "Thou shalt guide me with thy counsel, and afterward receive me to glory."

M. E. K.

GENERAL MEETINGS IN EUROPE.

ON leaving the Conference at Grythytted in Sweden, I came down to Copenhagen to spend a few days with the brethren there, in making arrangements for the finishing up and furnishing of the school building, and the preparation of a calendar. The time in which to make all these arrangements was much limited, as they had decided to have the building ready for dedication by Aug. 31. Brother Henry was present in our councils, and by his large experience in that line of work was able to render much assistance.

From Copenhagen I went on to Hamburg, accompanied by brethren Haskell and Henry. There we spent one day in consultation with brethren Conradi and Sisley about future work. Brother Smith, coming from the Conference in Sweden by way of Stockholm, did not arrive till the day following. It was decided to go ahead at once with the erection of a chapel and school building. Brother Sisley accordingly remained in Hamburg to assist brother Conradi in making the plans, letting the contract, etc. Brethren Haskell, Henry, and Smith went on to attend the camp-meeting and Conference in Neuchâtel, Switzerland, while I took the train for London. This I was obliged to do in order to attend to a large amount of important writing I had on hand, which had been neglected while my time was taken up with meetings and councils. I also found myself very much worn from constant labor, and this was another reason why it was decided that I should return to England at this time.

In London I spent two weeks attending to neglected correspondence and other important matters. On the arrival of brother Henry, we had several meetings with the leading brethren in London, to consider various matters relative to the work centering at this point. These councils were highly valued by the brethren there, for the assistance they will be to them in the future enlargement and development of the work.

July 25 brother Henry sailed for America. It had been my plan to return to America about the same time, but in view of the unusually rapid de-

velopment of the work in Europe, the Bible institute to be held at Hamburg following the general meeting, and the workers' institute, to follow the dedication of the new school building at Frederikshavn, where all the Scandinavian laborers would be present, it was thought to be my duty to remain and attend these meetings as far as possible.

After our councils in London were over, I took the opportunity to go for a little rest to Sogndal in Norway, where my wife was stopping with her parents. In this place the truth had never been preached. The people consequently knew little of our work, but they had heard many reports which had awakened considerable prejudice. I could remain only four days; but in this time we had opportunity to hold two meetings in the Methodist chapel, which was kindly offered us, and also visited a number of people. We have reason to believe that some good was accomplished. The canvassers in Norway are now up in that part of the country, and will before long have visited all the different villages along the Fjord.

On our return, my wife and I made a short stop in Bergen. Here the Norway Conference has made arrangements to begin a series of meetings in October. They have already rented a convenient hall, and Elder Clausen will move there with his family, and take charge of the work. A large number of books has been sold in the city, and there seems to have sprung up an interest to hear. The brethren look for good results from this effort.

Our ship stopped forty-five minutes at Stavanger. It was Sabbath afternoon, and the larger part of our brethren and sisters had gathered at the landing-place to meet us. They had arranged for a meeting at brother Clausen's home, a short distance away, and there we had a very pleasant time together. We spoke to them about twenty minutes, and then returned to the boat, and proceeded on our voyage to Hull, where we arrived early Monday morning, Aug. 6. Immediately taking the train for London, we there met our son Mahlon, who had come on from America to assist me in my writing and correspondence.

The same evening we left London to attend the latter part of the institute in progress at Hamburg, reaching that place the afternoon of the following day. Elders Haskell and Smith were there, having been present from the beginning of the meeting. The attendance had been excellent, and the meetings profitable; one week of the institute was past. The time had now come for Elder Haskell to leave for Africa, which he did the day after our arrival. He and brother Sisley sailed Aug. 11 from Southampton, England, on their way to Cape Town. It is brother Haskell's plan to remain for some time in that country; while brother Sisley goes, as before arranged, to assist in planning for the sanitarium buildings which the brethren there have had in contemplation; and when this work is finished, he expects to go on to Australia. We are very glad that it was consistent for Elder Haskell to go to South Africa; for we believe that his long experience and thorough acquaintance with the work in the past, will be of great value to the brethren, and will build up the cause in that country. He was in good health and excellent courage, and we know that the Lord will continue to bless him.

The institute continued till Aug. 16, Elder Smith remaining till the close. Though not so very large in numbers, the gathering was an im-

portant one, for there were in attendance nearly all the workers from Russia, as well as all parts of the German field. The truth is making rapid progress in these countries, and we are glad to see the number of laborers increased. This increases the responsibility of those who have charge of the work in the different localities; for a proper development of the work in all its parts demands that the laborers should be not only devoted and wholly consecrated, but also thoroughly instructed in the principles of the message and our methods of work, so that the believers may be educated in all the duties and responsibilities devolving upon them as members, and may thus act their part faithfully to the glory of God and the good of his cause. To this line of practical instruction I devoted considerable attention during my stay. Elder Smith had from the beginning taken up a line of study in the book of Revelation, which was very instructive and profitable.

We noticed that the work on the chapel was being rapidly pushed, and the brethren hope to get the building under roof before the fall rains set in. The prospect of soon having a comfortable and roomy chapel for meetings very much rejoiced our German brethren. This is indeed a very important step in the advancement of the German work.

After the close of the institute I attended meetings with brother Conradi in the northern part of Sleswick, remaining there Sabbath and Sunday. Monday, Aug. 20, we continued our journey to Frederikshavn, where we are at present. We were pleased to find that the Lord had greatly prospered the work on the school building, and the prospects were that it would be ready for dedication at the appointed time, Aug. 31. Of this occasion we shall write in our next report.

It is now our plan to remain here at the institute until Sept. 25, when we leave the place for London, going by way of Hamburg. After spending a few days in London, we shall sail for America, Oct. 3, on the "Teutonic" of the White Star Line, probably reaching New York about the 10th.

O. A. O.

Frederikshavn, Denmark, Sept. 5.

THE SIN OF INDIFFERENCE.

SIN is correctly defined to be "the transgression of the law." But sins are divided into two classes: Sins of omission and sins of commission. That is, they consist either of doing what ought not to be done, or leaving undone things that ought to be done. The former is the infraction of a restraining or prohibitive precept; the latter is the neglect of a positive injunction.

Sins of either class are equally obnoxious to God, and fatal in their consequences. But there seems to be a failure to recognize this very important fact. It is very common to imagine that if we get along without committing anything that is actually wrong, we shall have done all that should be expected of us; and so we congratulate ourselves upon a very successful Christian career. This false idea may arise partially from a superficial view of the law of God, which is mostly expressed in negative precepts. It says, "Thou shalt not." And if they *do n't* in overt acts, many people have satisfied their own consciences, since sin consists only in a violation of the law. It has not, apparently, yet occurred to very many people that there is danger of disobeying a negative precept by *failing* to do something. Do we

not keep the eighth commandment, for instance, by not stealing? How, then, can one break it by not doing something else?

To answer these questions let us look more closely at the law of God. It being a "perfect" law, every possible sin must be an offense against it. Its perfection is in its universal moral and spiritual force. But a law that is simply prohibitory in its application cannot be intrinsically moral or spiritual. Human law seeks simply to restrain vice, without enjoining the opposite virtue; but the divine law prohibits evil, and enforces the good by a single precept. It is necessarily so from the fact that it is impossible for a man to remain for a moment at moral zero. In the sight of a holy God every thought or action is inherently either wrong or right. As long as a man commits no overt act of civil wrong, human laws have no just claim upon him; but in the balances of the heavenly sanctuary every word he speaks, every purpose or desire he entertains, every influence he exerts, is weighed and enters into the account.

The elementary principles of moral ethics are expressed in "thou shalt not." But the ultimate effect of every such principle is affirmative of the righteous counterpart of the evil which it names. "Thou shalt have no other gods before me" means that we shall love the Lord with all our hearts. He who does not love God supremely loves something else better, and thus breaks the commandment. To steal is to deprive others of that which belongs to them. It may be of money, of reputation, of friends. In order to avoid the moral transgression of the eighth precept, it is not only necessary to refrain from actually depriving our fellow-men of anything that belongs to them by wish or design, but we must render to them all that belongs to them. To withhold another's property is stealing as much as taking it would be. In order to render to each one that which belongs to him, it is necessary for us to regard his rights as sacred as our own. In other words, we must love our neighbors as ourselves. And that is the law of Christ.

To pursue a selfish, grasping course even within the bounds of what is commonly called honesty, does not satisfy the spiritual claims of the command that says, "Thou shalt not steal." Any action that takes advantage of another man's weakness or necessities, or that does not render a full equivalent for value received, yea, the withholding from a fellow-mortal the help that he needs and which we might bestow, is to deprive him of that which rightfully belongs to him. And the only way we can possibly avoid committing sin in this direction is to have the love of Christ to mankind in our hearts.

We have learned perhaps that "thou shalt not kill" forbids hatred. It does more. It forbids every malicious and unkind feeling or expression. Not only so, it requires positive love for our neighbor, and an interest in his welfare. "Am I my brother's keeper?" replied the sullen Cain. Ten thousand professed Christians have repeated the miserable subterfuge in the face of duty since that time. Such people will complacently say that they "have not one thing against any living soul;" and this is to them the evidence that they love their neighbors. It is a great mistake. Love is not an inert, passive thing of indifference. Love has something for its objects; and there is not an inch of tenable ground between hatred and love.

Hatred is murder; so is indifference. If one

were to see a blind man walking unwittingly to the brow of a precipice and made no attempt to warn him of danger, the blind man's blood would be upon him. The watchman who lifts not his voice when he sees the sword coming, must answer for all who are taken unawares. What would be thought of a man who would see a child drowning within his reach, and reason that as he had nothing against the child, and would have no objection to his getting out, therefore he loved him; in fact, he rather hoped he would be saved; but since he did not put him in the water, he was under no obligation to pull him out, and then deliberately let the little one drown? He would be no better than a murderer, and yet he was simply indifferent.

Now who of us is willing to make a personal application of that principle to his own life? That brief command of four monosyllables, "Thou shalt not kill," contains the essence of the gospel of Christ. No one can obey it unless he has the Spirit of Christ. Hatred, despite, contempt, and indifference are all of the same family of sins, with murder at their head. Indifference toward our fellow-men means that we care not whether they live or die, whether they are saved or lost. Indifference leads us to withhold from others that which is their due. It permits them to go on in the path to ruin without a word of warning. It allows the poor to go unfed and unclothed, and turns the needy from our doors. If we have nothing against our fellow-men, we shall have something for them. The only way to avoid indifference is to cherish love; and the only way to cherish love is to practice it.

G. C. T.

ANSWERS TO CORRESPONDENTS.

414.—FIRST PETER 3:19 AND 4:6.

1. Please explain 1 Peter 3:19; (2) and 4:6.

G. N. L.

1. The succeeding verse, which is part of the same sentence, tells us when the preaching was done,— "In the days of Noah, while the ark was preparing." It also tells us to whom the preaching was done,—to spirits then in prison. Not to disembodied ghosts, but to persons whose probation was limited to the time set for the flood. (See a similar expression in Isa. 61:1.) This is proved by Gen. 6:3 which also shows how the Spirit of God preached—it strove with men, for one hundred and twenty years. Thus does the Spirit of Christ now preach to men. The Spirit of Christ preached through Noah. He was a "preacher of righteousness."

In short, the text simply means that by his Spirit Christ preached the gospel to the antediluvians. The Spirit of Christ was in the prophets. Chapter 1:10, 11. And those who were saved, passed through the flood in the ark, of which baptism is a figure. Verse 21.

2. There are two interpretations given of the first clause of this verse, either one of which will harmonize with the truth taught by the entire passage. One is that the gospel is preached to those who are dead in sin; the other that it was preached to those who are now dead and buried. The latter is the more obvious meaning and harmonizes with the Revised Version. It was preached to our dead fathers. In the latter clause of the verse, the "flesh" and "spirit" are brought into contrast again as they very frequently are in the Bible. Men judge after the flesh. John 8:15. It is a light thing to be judged "of man's judgment." 1 Cor. 4:3. And he that will live a godly life will be condemned by the world. But the spiritual life which he lives unto God is between him and God alone. And the preaching of the gospel brings those who obey it into the judgment or condemnation of men, but makes them alive unto God by the Spirit which is in them.

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.

THOUGHTS ON FIRST-DAY MORNING.

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

Now we meet our busy labors,
As we greet day's rising king;
Hearts so heavy with the longing
For the ones who greet the morning—
Loved ones dear 'mong friends and neighbors—
Who a vain oblation bring.¹

Faces toward the east,²—they're bringing
Doctrines made by puny men,³
Causing all the earth to kneel⁴
At those shrines which half conceal,
With holy psalm and sacred singing,
The truth and beauty of God's plan.

Naught my crying doth avail—
Who requires this at your hands?⁵
Strange my voice unto their ear,
Though I speak in accents clear,—
Serve the Lord instead of Baal,⁶
With the Sabbath he commands.

O! will nothing rouse from slumbers?
Holy Spirit, still we pray
For thy power, and truth, and light
To break the chains of error's might.
Guide the honest souls by numbers⁷
Safe into thy narrow way.

¹Isa. 1:13; ²Ezek. 7:16; ³Mark 7:7; ⁴Rev. 13:12; ⁵Isa. 1:12; ⁶1 Kings 18:21; ⁷Rev. 7:9.

ILLINOIS CAMP-MEETINGS.

THE annual State camp-meeting was held at Plano, Kendall Co., from Aug. 22-28. This camp consisted of 109 tents and rooms, and 450 campers, being the largest camp of Seventh-day Adventists yet convened in Illinois. The yearly meetings of the different societies were held in connection with this camp-meeting. The report of the Conference showed, at the close, thirty-two churches with a membership of 1193. Of these churches six were received during the Conference. Two churches were dropped from the roll, making an actual increase of four churches. The tithe for the year was \$10,846.53, being \$961.98 less than last year. Considering that so many of our brethren in Chicago had been out of employment the past winter, we considered it a good showing.

The number of Sabbath-schools in the State is now 571, with a membership of 1593. These paid the past year to foreign missions \$718.88. The annual offering for foreign missions was \$1590. The first-day offerings were \$561.24. There was an average of twenty-five canvassers in the field, who sold books to the value of \$9609.56.

The officers elected were as follows: President, J. N. Loughborough; Vice-President, Robert Vickery; Secretary, A. W. Rothwell; Treasurer, Illinois Tract Society; Executive Committee, J. N. Loughborough, Robert Vickery, E. A. Merrell, Will D. Curtiss, J. F. Rothrock. Credentials were granted to seven ministers, Licenses to two, and Missionary Licenses to eighteen Bible workers and secretaries. The officers of the tract and missionary society were, President, J. N. Loughborough; Vice-President, Robert Vickery; Secretary and Treasurer, A. W. Rothwell; Auditor, A. M. Loughborough. The office of director was struck off the list. The officers of the Illinois Conference Association are, President, J. N. Loughborough; Vice-President, Robert Vickery; Secretary, Morris Fitch; Treasurer, W. T. Hibbins; Auditor, J. F. Potts; Councilmen, J. F. Rothrock and Will D. Curtiss. The Sabbath-school Association re-elected its officers.

The first-day offerings on Plano camp were \$48.04. The Sabbath-school offerings were \$41.68. Of the State Sabbath-school funds on hand \$150 were donated to the \$255,000 fund.

Thirty-five persons were baptized during the camp-meeting. The outside interest was so great that brother Sevles remained to follow it up with meetings.

The southern Illinois camp-meeting was held at Fairfield, Wayne Co., from Sept. 7-17. This camp consisted of forty-two tents and 200 campers. This meeting being nearly 300 miles from the Plano meeting, it had an entirely different set of campers. A goodly number of them were those who had accepted the truth within the last year, so this was their first camp-meeting. The Lord came near to his people as they earnestly sought him. Sixteen persons were baptized during this meeting. There was an excellent outside attendance, and the meeting is being followed by a tent-meeting in the city of Fairfield, conducted by brother H. W. Decker. The Sabbath-school offerings of the Fairfield camp amounted to \$13.24, and the first-day offerings, to \$15.88. This camp-meeting was a great source of strength to the work in southern Illinois.

J. N. LOUGHBOROUGH.

VIRGINIA.

McDOWELL, HICKORY FLAT, AND BETHLEHEM.—I have labored at the above-named places since May 28. Previous to our camp-meeting I labored at McDowell, Highland Co. Since then I have preached at Hickory Flat school-house in the eastern part of Page county.

By the request of the trustees of the Disciple church I have held a few meetings in Bethlehem church, five miles east of Stanleyton. I had good congregations, and the people seemed interested. I never had better order in meetings or more freedom in speaking.

I am now at home, with a goodly number of my brethren preparing to build a church school near our church (Stanleyton). We expect with the blessings of God and the prayers of our brethren, to have it ready for use in sixty days. I shall remain here for a few days until we get the house started, and then I shall go to Mt. Jackson to follow up the interest awakened at our camp-meeting, and to try to get subscribers for our periodicals.

I am of good courage in the work and shall press on, trusting in Him who is able to do all things. I have received special blessings from the Lord since our camp-meeting.

Sept. 9. T. H. PAINTER.

ARKANSAS.

NEBO.—We began meetings at this place, June 29, and continued until Aug. 12. The interest was good from the first. The people seemed remarkably free from prejudice, and willing to investigate the truth. There was a distillery near the tent, which we at first feared would cause us trouble. We were also told that our tent would be cut down by the rough element of the neighborhood. We soon found, however, that our fears were groundless. The behavior was so good that it was often spoken of by those who attended. We loaned and sold several thousand pages of tracts, which were a great help to the meeting. We were often made to feel that the Lord was with us, and that his hand was guiding in the work. We were rejoiced to see twenty honest souls, all of them adults, take a stand for the truth. Five were baptized, and a Sabbath-school of thirty was organized. The collections covered the expenses.

At our closing meeting, Sunday night, Aug. 12, there were about 300 present. Several who had not made a stand accepted the truth, and testified by rising to their feet that they believed what had been presented, and that they expected to live it out. When we asked the well wishers and those who desired our prayers to come forward and give us their hands, the entire congregation crowded to the front. We closed our

meeting here to go to camp-meeting, but feel that there is a work to be done at this place. The work is the Lord's, and we can safely leave it in his hands. Our courage in the Lord is good.

W. F. MARTIN,
J. L. SHAW.

WISCONSIN.

VIROQUA.—We closed our meetings here Sept. 2. Nearly all in the tent voted that we had presented the truth, and eight promised to obey.

Sept. 6. R. J. WHITE,
C. A. SMITH.

CUMBERLAND.—We closed our tent-meetings at this place to-day, after having held over 100 meetings, covering a period of eleven weeks. During this time there has been a meeting at the tent every evening. Excellent order has prevailed, and although the congregations have not been large, ranging from 40 to 100, a large percentage of this number has been quite regular in attendance, and has paid close attention to the word.

We found a few faithful souls here when we came, and we leave the company increased to twenty. Ten have been baptized since our meetings began. Many are convinced of the truth who have not as yet yielded themselves to Christ. Much good seed has been sown; and if the work is followed up this fall and winter, we believe others will decide to obey.

A leader has been appointed, and a tract and missionary society organized. Subscriptions have been obtained for several of our periodicals. A Sabbath-school has been reorganized, and a place for worship is rapidly nearing completion. We trust that God has firmly planted the truth in this northern city, and that this little company will grow in spiritual power and numbers.

Sept. 10. C. W. OLDS,
J. B. SCOTT.

OHIO.

ARBELA.—Following the recommendations received at the State meeting, we went to West Mansfield and began meetings, June 15. At the end of four weeks the interest seemed so small that we came to Arbela, a farming district, and commenced meetings in the midst of hay harvest. We had a good audience from the first, our tent being too small to hold all that came. We labored till camp-meeting with a good interest and some fruit. Since returning others have taken their stand, notwithstanding bitter opposition. Fourteen in all have accepted the Sabbath. Others are wavering between Christ and this present world. Several who have obeyed are from West Mansfield, where we thought the interest so small.

Among the company of converts is a goodly number of young people who we expect will make efficient laborers, and in whom the grace of God manifestly appears. We praise God for what he has done for us in this place.

Sept. 17. O. F. GUILFORD,
ALBERT CAREY.

INDIANA.

FRANKTON.—We came to this place, Aug. 20, secured a good location for our tent, and on the evening of the 22nd we commenced our meetings. The congregations have been good from the first. The same people came to every service, and the interest has constantly increased since the first meeting. The enemy is active, and six discourses against our work have been delivered. Last evening we presented the subject of the third angel's message to an audience of 500.

Three persons who have accepted the truth have been baptized, and others will soon go forward in that ordinance. We have distributed

much literature, and we hope to see a good church organized here. Our wants are well supplied by the people, and we are of good courage in the Lord.

H. M. STEWARD,
F. M. ROBERTS,
J. M. WARWICK.

MICHIGAN.

CARROLLTON.—We have just closed our tent-meetings at Carrollton, and shall leave here with the glad knowledge that the standard of Christ has been raised in this place. Here and at Zilwaukee there are some thirty who are now keeping the Sabbath, about eighteen of whom are at Carrollton. We have purchased a small building which will be arranged to seat about seventy-five people. Over half of those who have come out for the Lord have never before been members of churches. More than double the number have told us that they believed all that we have preached, but their work in the mills along the river depends on their working Sabbaths, and many of them have to work Sunday as well.

Wednesday forenoon, Aug. 12, ten were baptized in the Saginaw River, which runs about 300 feet from the tent. The Lord witnessed to the glory of his name, and the service left a good impression. Much more can be done here by following up the work, and we think that several more will soon take their stand for the Master.

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

MISSOURI.

ST. JOSEPH.—Brother Wm. Millman and the writer came to this place the first of June. We pitched our tent in the southern part of the city, and began meetings, June 8. We continued these five weeks. Eight took their stand with us. We then moved to the northeastern part of the city, where we continued meetings eight weeks. Twenty here took a public stand to keep the commandments of God.

We organized a company of thirty, taking the name of the St. Joseph church. There were several who were not present who expect to unite. These will swell the number to thirty-five. A church has been rented for one year, in a good locality, and a good Sabbath-school started.

Five sisters have been at work in other parts of the city with tracts. This has awakened an interest in the truth, and they have over 200 names of persons who are interested in present truth. This city is more than eight miles in length, and these interested ones have not had the privilege of attending the tent-meetings. The tract work is more slow than tent work in results, but it reaches a thinking class, and is a success. May the Lord bless the work and hasten the day when our Saviour will appear.

Sept. 13. CLARENCE SANTEE.

QUEBEC CONFERENCE PROCEEDINGS.

THE fifteenth annual session of the Quebec Conference was held in connection with the camp-meeting at Ayer's Flat, June 14-25. The business was completed in five meetings. The president, Elder J. B. Goodrich, presided and appointed the usual committees. In the review of the year's work it was shown that an addition of twelve had been made to the membership, and several have accepted the truth who are not yet members.

The committee on resolutions reported the following in substance: That we proceed to incorporate the Conference according to the original resolution brought up last year; that we request the passage of an act of incorporation by the legislature of Quebec; that money be raised for the completion of a school-room in the basement of the Fitch Bay church building; and that \$200 be raised toward the building of the new home

and addition to South Lancaster Academy. These resolutions were adopted. Elders J. B. Goodrich and H. E. Rickard were granted credentials, and W. J. Blake, ministerial license.

The following named persons were elected as officers of the Conference for the ensuing year: President, J. B. Goodrich; Secretary and Treasurer, Mrs. A. E. Taylor; Executive Committee, J. B. Goodrich, H. E. Rickard, and D. Dingman. J. B. GOODRICH, *Pres.*
MRS. A. E. TAYLOR, *Sec.*

OHIO CONFERENCE PROCEEDINGS.

THE thirty-third annual session of the Ohio Conference convened in connection with the camp-meeting at Newark, Aug. 10-20. Forty-eight churches were represented, and six meetings were held. The new churches at Green Spring, Hicksville, and Shreve, were admitted into the Conference.

The president's address, giving an outline of the work for the past year, was of special interest. Every phase of the message has advanced rapidly; over 200 have accepted the truth, and the Mt. Vernon Academy is in a flourishing condition.

The treasurer's report showed \$13,000.37 tithes received; \$314.63 on tent fund; and \$12,313.03 paid to laborers.

Resolutions covering the following points were adopted: Thankfulness for the Mt. Vernon Academy, and the financial wants of the same; helping would-be students to avail themselves of its advantages; recommending a provision for an Ohio free bed at the hospital at Battle Creek, Mich.; requiring ministers to render a written report quarterly of their labors; and urging the importance of securing subscribers for our denominational papers.

The following officers were elected: President, George A. Irwin; Secretary, E. A. Merriam; Treasurer, D. K. Mitchell; Executive Committee, G. A. Irwin, H. M. Mitchell, W. H. Saxby, W. T. Bland, and R. R. Kennedy. Delegates to General Conference: G. A. Irwin, H. M. Mitchell, W. T. Bland, H. H. Burkholder, and W. H. Saxby. Trustees for Mt. Vernon Academy: G. A. Irwin, H. M. Mitchell, W. H. Saxby, W. T. Bland, E. J. Van Horn, J. G. Wood, and A. R. Henry; for one year, Hiram Craw, and for two years, Irwin Edgerton. Credentials were issued to G. A. Irwin, H. M. Mitchell, W. H. Saxby, E. J. Van Horn, J. G. Wood, J. S. Iles, W. L. Iles, C. P. Haskell, C. L. Taylor, D. E. Lindsey, H. H. Burkholder, O. F. Guilford, and R. A. Underwood. It was recommended that A. C. Shannon be ordained and receive credentials. Licenses were granted to Wm. Woodford, R. A. Boardman, Albert Carey, S. G. Haughey, W. T. Bland, and A. G. Hanghey. Missionary credentials were granted to fourteen persons.

GEO. A. IRWIN, *Pres.*

E. A. MERRIAM, *Sec.*

OHIO TRACT SOCIETY PROCEEDINGS.

THIS society convened in its twenty-third annual session in connection with the camp-meeting at Newark, Aug. 10-20. Three meetings were held. The following items are from the treasurer's report: Membership, 1507; reports returned, 485; letters written, 632; Bible readings held, 260; periodicals distributed, 14,920; pages of reading-matter distributed, 518,558. Cash received on sales, accounts, and other purposes, \$13,317.99. Total resources, \$9910.33; total liabilities, \$3384.46; present worth, April 1, \$6525.87.

The office of district director was abolished, and the Conference was requested to put one or more canvassers to work for the *Signs of the Times* and the *American Sentinel* in new territory.

The following officers were elected: President,

Geo. A. Irwin; Vice-President, H. M. Mitchell; Secretary and Treasurer, E. A. Merriam; Corresponding Secretary, Estella Houser.

GEO. A. IRWIN, *Pres.*

E. A. MERRIAM, *Sec.*

QUEBEC TRACT SOCIETY PROCEEDINGS.

THE fourteenth annual session of the Quebec Tract Society was held upon the camp-ground at Ayer's Flat, June 14-25. Three meetings were held after organizing.

The province canvassing agent's report showed the following: An average number of four agents have been at work; 1082 orders taken; and 981 books delivered. The canvassing has been mostly in the cities of Montreal and Quebec, and the books used principally were "Bible Readings" and "Great Controversy."

From the report of labor and the treasurer's report to May 30, we quote the following items: Number of letters written, 57; letters received, 33; Bible readings held, 100; missionary visits, 26; periodicals distributed, 653; pages of reading-matter distributed, 20,445; pages of subscription books sold, 253,669; retail value of subscription books sold, \$2324.79.

| | |
|--------------------------------|-----------|
| RECEIPTS. | |
| Cash on hand July 1, 1893, | \$ 107 12 |
| " received during the year, | 1467 09 |
| Total, | \$1574 21 |
| DISBURSEMENTS. | |
| Cash paid out during the year, | \$1404 91 |
| " on hand, May 30, 1894, | 169 30 |
| Total, | \$1574 21 |

Resolutions regarding different phases of the tract and missionary work, were adopted, one of which referred especially to the pushing forward of the canvassing work. The officers elected for the ensuing year are as follows: President, H. E. Rickard; Vice-President, A. E. Taylor; Secretary and Treasurer, Mrs. A. E. Taylor; Province Canvassing Agent, A. E. Taylor; Directors, District No. 1, H. W. Libby; No. 2, C. E. Scott; No. 3, H. A. Lewis; No. 4, J. E. Gobielle. H. E. RICKARD, *Pres.*
MRS. A. E. TAYLOR, *Sec.*

ARKANSAS TRACT AND MISSIONARY SOCIETY PROCEEDINGS.

THIS society held its seventh annual session on the camp-ground at Fayetteville, Ark., Aug. 16-27. Four meetings were held. We glean from the report of labor the following: Number of members, 400; number reporting, 45; letters written, 150; letters received, 43; Bible readings held, 206; pages of tracts loaned and given away, 85,609; periodicals distributed, 1289; subscriptions for periodicals received, 255. The treasurer reported cash on hand, Aug. 1, 1893, \$208.09; received on sales, etc., \$2842.44; paid out, \$2830.29; on hand, \$220.24; total resources, \$5910.82; liabilities, \$5308.87; present worth, \$601.95; net gain, \$19.21.

The following officers were elected for the following year: President, Elder J. B. Beckner; Vice-President, Elder J. A. Sommerville; Secretary and Treasurer, H. Clay Griffin; State Agent, L. C. Sommerville.

J. B. BECKNER, *Pres.*

H. CLAY GRIFFIN, *Sec.*

THE CANVASSING FIELD.

BEFORE me is the *Home Missionary* for September, from which I learn the following interesting facts.

1. Value of orders taken the previous month, \$40,185.55, or about \$2000 a day for each working day. (Canvassers work only five days as a rule.)

2. During this same period of time the canvassers delivered \$11,976.44 worth of books.

3. Value of orders taken and books delivered the past month, \$52,161.99.

4. Several Conferences failed to report, so we know that the above figures do not represent all the work that was accomplished.

5. In view of the hard times and the numerous local difficulties, such as strikes, floods, drouth, fires, lack of work, business failure, etc., it is wonderful that so much has been accomplished. Surely the blessing of the Lord has attended the work in a marked manner.

Plans have been laid, and are now being put into execution, whereby those who cannot handle our large subscription books will take up the sale of such pamphlets as "His Glorious Appearing" and others that may appear in the near future.

This plan is meeting with the hearty approval of all to whom it has been suggested, and the prospect is bright that large quantities of pamphlets will be sold in the coming months.

Whoever engages in this work should first secure territory of the State agent, the same as for the larger books, so that a proper record may be kept of the territory worked, and also to guard against workers trespassing on each other's territory.

While some of the agents are becoming disheartened and are giving up the struggle, others are full of courage and are gaining a valuable experience in the field. The Lord is blessing them with good success; indeed, many claim that they never had better success than they are now having. F. L. MEAD.

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 1.—The Parable of the Vineyard.
Luke 20: 1-26.

(Sabbath, Oct. 6.)

If you have preserved the lesson pamphlets for the previous quarters of the year, you will not now need any special instruction in regard to study. Read again the suggestions that have been given. Those who begin the study with this quarter, and have not the three preceding pamphlets, will do well to procure them. The lesson is naturally divided into three portions; namely, Christ's answer to those who demanded to know by what authority he worked; the parable of the vineyard; and paying tribute to Cæsar.

1. Who came upon Jesus as he taught in the temple one day?
2. What did they say to him?
3. What did Jesus reply?
4. How did they reason among themselves over his question?
5. Why did they not dare say that John's baptism was from heaven?
6. Why did they not dare say it was from man?
7. What answer did they finally give?
8. Then what did Jesus say to their questions?
9. What did he then begin to speak to the people?
10. See how accurately you can relate the parable.
11. What did the husbandmen do to the servants whom the man sent?
12. Whom did the owner of the vineyard finally send?
13. In sending him, what did he say?
14. How was the son treated?
15. What was said that the Lord of the vineyard should do to the husbandmen?
16. What exclamation did the priests and scribes make?
17. What did Jesus then say?
18. What did the priests and scribes then seek to do?
19. Why did they do this?
20. How did they proceed against him?
21. How did these spies seek to throw Jesus off his guard?
22. What question did they then ask?
23. Did they succeed in deceiving Jesus?
24. What did he tell them to do?
25. When they brought him the penny, what did he ask them?

26. What did they reply?
 27. What did Jesus then say to them?
 28. What was the result of this attempt to entrap him?

NOTES.

1. Jesus had not studied in the schools, and held no certificate of authority as a teacher. Therefore the priests and scribes determined to challenge his right to teach, hoping thereby to silence him. But Jesus did not lay himself open to any retort from them, and asked them another question, instead of replying. They were qualified teachers. They had their diplomas, and were duly authorized to teach the people; they were doctors of divinity. Therefore they ought to have been able to answer immediately so simple a matter, and one of so great importance to the people, as the origin of the teaching and baptism of John. They dared not bring a charge against John, because they were most anxious to stand well with the people; and they dared not confess the truth, lest they should convict themselves. So they said that they could not tell whence John's baptism was. But if they could not answer that question, they thereby showed that they themselves had no right to claim to be teachers. And if they were incompetent to teach the people, they were certainly incompetent to catechise Jesus. Thus were they silenced. The teachers whom Jesus sends will often find themselves questioned as closely as Jesus was; only the wisdom which he had will enable them to answer discreetly. He did not revile them, nor speak one disrespectful word, yet by a simple question he forced them to convict themselves of incompetency.

2. On the parable of the vineyard, see Ps. 80: 8-18; Isa. 5: 1-7. See 2 Chron. 36: 14-16 on the sending of the servants and the way that they were treated. The object in killing the son was to seize on the inheritance. Satan has laid claim to the inheritance; namely, this earth. He sought to kill Jesus, so that he might have his inheritance. To possess the inheritance of Christ was the object of the ambition that caused Satan's fall from heaven. The spirit of Satan in the hearts of the wicked Jews led them to say, "If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation." John 11: 48. They did not know that the only way for them to obtain the inheritance was in Christ. (See Eph. 1: 11.)

3. When the priest and scribes sought to catch Jesus with flattering words, they forgot that it was his Spirit that inspired these words, "A man that flattereth his neighbors spreadeth a net for his feet" (Prov. 29: 5); and also the words, "Meddle not with him that flattereth with his lips." Prov. 20: 19. The first approach of flattery or fawning should put a man on his guard.

4. How easily Jesus answered their question, without laying himself open to the least criticism. "Whose image and superscription hath it?" They said it was Caesar's. If it was Caesar's, then it was obvious that it belonged to him. In saying that the money had Caesar's superscription, they answered their own question. It is not necessary to do more than point out the fact that this makes a complete and everlasting distinction between the affairs of civil government and those of God. The things that have Caesar's superscription are to be rendered to him, and those that have the stamp of God are to be rendered to him. That does not mean that if Caesar—the civil power—has committed a forgery, and has put his superscription on that which belongs to God, we are therefore to render it to Caesar. That would not be obeying the Lord. It would be rendering to Caesar the things that belong to God. Religion is from God, and therefore in matters of religion no one is of right subject to the State. And no one can pay any attention to what the State may say in matters of religion, without robbing God of his due. Christians, being in this world, are to be subject to the authority of civil power. This does not say that they are to obey the laws of the land when they conflict with the laws of God; for, in that case, the civil power has no rightful authority. Christians are to pay tribute to the government, not because as Christians they seek the protection of the State, but because, as subjects of the Prince of Peace, they are to live peaceably with all men, as far as lies in them. He who breaks the peace is breaking the laws of the kingdom of heaven. But he who disregards a human law that conflicts with the law of God, is not thereby breaking the peace, because the keeping of the perfect law of God is the only thing in the world that brings perfect peace.

Lesson 2.—Children of the Resurrection.
 Luke 20: 27-47.

(Sabbath, Oct. 13.)

THERE are three distinct topics in this lesson. Read the verses carefully, note the topics and the verses occupied by each, and see in how few words you can

name each topic. Review the entire chapter, and then see how many of the particulars of each topic you can recall in their order.

1. In what two ways, as already learned in this chapter, did the chief priests and the scribes seek to entrap Jesus?
2. Who next sought to entangle him?
3. What was one peculiarity of the Sadducees?
4. What case did they lay before Jesus?
5. What was the problem which they asked him to solve?
6. Whose writings did the Sadducees profess to believe?
7. What did Jesus say to them? Of what were they ignorant?
8. What did he say about the marriage relation in the world to come?
9. Unto whom are the children of the resurrection equal? In what respect?
10. Whose writings did Jesus quote as teaching the resurrection of the dead?
11. Quote the scripture and tell where it is found.
12. Of whom does the Lord declare himself to be the God?
13. What did the scribes say to this answer?
14. What effect did these answers of Jesus have upon those who wished to entrap him?
15. What question did Jesus then put to his adversaries?
16. Were they able to answer it? (See Matt. 22: 46.)
17. Against what did Jesus then warn his disciples?
18. What was there about them that should be avoided?

NOTES.

1. The Sadducees rejected all the Scriptures except the writings of Moses. Jesus showed that they did not know and accept even his writings. If they had, they would have believed the resurrection. At one time he said, "Had ye believed Moses, ye would have believed me; for he wrote of me." John 5: 46. Moses wrote the gospel just as surely as did Luke and John.

2. "Now that the dead are raised," or, as in Mark 12: 26, "As touching the dead, that they rise," "even Moses showed at the bush." The Lord is the God of Abraham, Isaac, and Jacob. He called himself their God many years after they were dead. That cannot be taken to mean that Abraham, Isaac, and Jacob were not really dead, for then they would not need a resurrection, and there would be no point in Christ's reference to it as proof of the resurrection. But God "quickeneth the dead, and calleth those things which be not as though they were." Rom. 4: 17.

3. "Beware of the scribes," etc. The reason why they were to be avoided was because of their pride and selfishness. Therefore it was their characteristics rather than their persons that Jesus warned his disciples against. Consequently, we shall receive the most benefit from the Lord's words if, instead of being on the watch against persons with the character that he describes, we keep on our guard against such traits in ourselves.

Special Notices.

SOUTH LANCASTER ACADEMY.

As many inquiries are being received as to whether we shall be able to accommodate another student, I wish to say to those in District No. 1, who desire to attend the academy, that arrangements will be made to receive all who come. It would be well, however, for all to write us before coming, in order to learn whether the accommodations we shall have to offer will be satisfactory until the new home is completed.

The present enrollment is 120, seventy-three of whom are in the academy homes, and several others are to be here within the next few days.

All who intend to come this term should come as soon as possible.
 J. H. HAUGHEY, Principal.

MINNESOTA INSTITUTES.

PINE ISLAND, Oct. 8-15; Mankato, Oct. 16-28; Redwood Falls, Oct. 29 to Nov. 5; Fargo, N. Dak., Nov. 8-18; Cambridge, Minn., Nov. 19-25. Each of these meetings will begin on the evening of the first date.

The meeting at Mankato will be for the ordained ministers of the Conference. The others will be for the benefit of church, tract society, and Sabbath-school officers. Those attending will please prepare to care for themselves as far as practicable. Elder O. A. Johnson is expected to be with us at the Mankato meeting. We ask all the brethren in the Conference who of their own

freewill can do so, to join with us on Sabbath, Oct. 20, in fasting and prayer to seek the Lord for his blessing in a greater degree to rest upon the work and workers in our Conference. Further particulars concerning these meetings will be found in the *Minnesota Worker*.
 N. W. ALLEE.

News of the Week.

FOR WEEK ENDING SEPTEMBER 22, 1894.

DOMESTIC.

- New York City is to have another immense hotel.
- A fire at Scranton, Pa., Sept. 15, destroyed property to the value of \$250,000.
- The *Chicago Herald* advises a boycott of the stores which will not allow their clerks to rest or recreate on Sunday.
- Two quarrelsome editors of rival papers shot each other and an innocent spectator to death at Gatesville, Tex., Sept. 15.
- The Japanese and Chinese masons, of Minnesota, have joined in a memorial to their governments, urging a cessation of the war.
- The Madison Car Works, of St. Louis, Mo., which have been idle since July, 1893, have resumed operations with 600 employees.
- Levi P. Morton, formerly vice-president of the United States, has received the Republican nomination for governor of New York.
- The village of Delton, Wis., was swept by a tornado, Sept. 15. Many buildings were destroyed, and standing crops were blown away.
- The old monitor "Puritan," whose keel was laid in 1875, is approaching completion, and her armor will soon be put upon her at the navy yard in New York.
- A committee of negro ministers is to visit Liberia to see for themselves what the prospects are for emigration of the colored people of the South to that country.
- A freight-train was ditched Sept. 15 at Hammond, Wis. One of the oil tanks took fire and exploded. Sixteen persons were burned with more or less severity.
- A section of land seventy-five feet square near Wichita, Kans., suddenly caved in to a depth of 350 feet, Sept. 21. State officials have been summoned for an investigation.
- At the laying of the corner-stone of a new church in New York City, Sept. 16, a platform gave way, precipitating those upon it into the basement. Fourteen persons were injured.
- Thirteen persons have been indicted for the murder of the six negroes who were shot to death while being taken to jail at Kerryville, Tenn. Eleven of those indicted are now in jail awaiting trial.
- Chicago police have broken up a large gang of expert burglars and shoplifters. Eighteen men and three women have been arrested, and several wagon loads of valuable goods were recovered.
- The United States ship "Machias" will soon sail for Europe to convey the Columbian relics to the places from which they were brought here. Part of the relics belong to Spain and part to the Vatican.
- Great dissatisfaction exists among the Illinois militia because they have not received their pay for their late services during the Chicago labor troubles, and many of them are leaving the service.
- Train robbers at Gorin, Mo., met a warm reception from trainmen and guards, Sept. 18. One robber was mortally wounded. The officers of the road had learned of the proposed robbery and were prepared for it.
- The political contest in the primaries in the Ashland district of Kentucky, which has been waged so hotly for weeks, has been decided. Mr. Breckinridge is defeated, and Mr. Owens received the nomination.
- The Boston clothing makers to the number of 5500 are on strike. The abolition of the infamous sweating system and the securing of a regular and fair compensation for their work, is the object of the strike.
- Twenty-five children in a school at Hazelton, Iowa, were poisoned by candy, Sept. 18. When a doctor arrived, some of the scholars were prostrated. Several are in a very critical condition, and their recovery is doubtful.
- Nearly 400 divorces that have been granted during the last two years by the courts of Oklahoma, have now been declared illegal and void by the supreme court of that Territory. Most of the divorced parties have married again.
- Robert Tyler Jones, a grandson of President Tyler, and the first male child born in the White House, has been found living with his family in an attic in Washington, D. C., and suffering for the commonest necessities of life.

— Captain Bridgeman, late commander of the United States ship of war "Baltimore," died at Tacoma, Wash., Sept. 15. In his dying delirium he fancied himself on ship giving orders, and his last words were, "Lower the flag."

— Seventy per cent of the Catholic children of New York attend the public schools. Some Catholic priests hold that it is a mortal sin for parents to send their children to public schools when they might send them to a parochial school.

— The steamship "Italia" of the Anchor Line arrived in New York harbor, Sept. 16, after a very severe experience on the ocean. She was huffed by storms, her anchor chains broken, her decks swept by the seas, and her boats stove to pieces. Several of her crew were hadly injured, and her passengers were in such a panicky condition that they were locked below.

FOREIGN.

— The czar has officially approved of dueling in the Russian army.

— Dr. Rafael Nunez, president of Colombia, South America, died Sept. 18.

— The frontier dispute between Germany and Portugal in East Africa has been amicably adjusted.

— American explorers in Bahylon have lately discovered remains that rival those found by Layard in Nineveh.

— France is about to send an expedition against Madagascar, which will probably result in the subjugation of that island.

— Alarming rumors concerning the health of the czar are being circulated. He is said to be suffering with Bright's disease and to be in imminent danger.

— A convention to take into consideration the improvement of the deep waterways controlled by the United States and Canada, was held in Toronto, Sept. 19.

— President Peixoto, of Brazil, is ordering large quantities of arms and ammunition, and apparently is intending to play the dictator, as South American rulers are very liable to do.

— The Mexican Congress opened Sept. 16. President Diaz delivered a message on the relations of Mexico to other countries, and especially referred to Guatemala, which country he claimed had trespassed upon Mexican territory.

— Sept. 12, Mohammedans in Bombay objected to a Hindu procession which they claimed prevented their hearing the reading of the Koran. A riot followed and the Hindus sacked the mosque.

— The seizure by the Spanish authorities of 50,000 cartridges at Havana, Cuba, which were being shipped into that country in kegs marked "tallow," is suggestive of another revolution in the "ever faithful isle."

— Statisticians estimate that in Great Britain there are 700 millionaire families, 9650 families "very rich," 148,250 families "rich," 730,500 in "moderate circumstances," 2,008,000 "struggling to keep up," and 3,916,900 poor families.

— The Japanese defeated the Chinese in a pitched battle near the Ta-Tong River in Corea, Sept. 15 and 17. Six thousand Chinese were killed and 16,000 prisoners taken. A naval battle off Yalu, Sept. 18, resulted in the sinking of six vessels, three on each side.

RELIGIOUS.

— The strained relations between the pope and the king of Italy are believed to be improving.

— The Roman Catholic directory gives the number of Roman Catholics in the United States as 8,902,033.

— Zola's latest book on "Lourdes" has been condemned by the Catholic Church and placed on the list of prohibited books.

— Christian missionaries in Manchuria, China, are reported to be fleeing for fear of the Chinese soldiers, who are burning the Christian chapels.

— The Methodist Church of Canada has taken steps looking to the identifying of all young people's organizations of that church with the Epworth league.

— A papal encyclical on the rosary was issued last week. The pope urges devotion to the rosary, "since the faith in the Virgin Mary has been brought into desirion by the impious."

— The princess Alice, of Hesse, who is betrothed to the czarowitz of Russia, does not take kindly to the Russian creed. The priest whose duty it is to instruct her in the dogmas of the Greek Church, has much trouble with her. Instead of signing a lengthy confession prepared for her by the priest, she erased it and wrote, "I accept the orthodox faith."

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 FOUR. | | |
| Wisconsin, Viroqua, | Oct. | 2-8 |
| DISTRICT NUMBER FIVE. | | |
| Arkansas (southern), Nashville, | Oct. | 19-29 |
| Colorado, Delta, | " | 3-8 |
| DISTRICT NUMBER SIX. | | |
| California (southern), | Oct. | 4-14 |

PAPERS WANTED.

Late Clean Copies: All Post-paid.

- A. E. Doening, Medora, Kans.
- E. W. Crawford, Judsonia, Ark.
- Elder G. W. Davis, Pendleton, Oregon.
- Hattie E. White, Columbia, Okla, Ter.
- J. F. Chesnut, Richmond, Ray Co., Mo.
- Mrs. S. E. Lambert, Carson City, Montcalm Co., Mich.
- Elizabeth W. Harris. (English, German, and Scandinavian), 2012 Brightwood Ave., Washington, D. C.

DISCONTINUE PAPERS.

S. F. Elliott and J. S. Tucker.

ADDRESS.

My permanent address is 804 W. Fourth Ave., Denver, Colo.

The post-office address of G. D. Ballou and wife until further notice is Oxford, N. C.

Obituary Notices.

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

ERWAY.—Died at Edenville, Mich., at the home of her son, Sylvester Erway, Aug. 20, 1894, sister Hilah Erway, aged 87 years, 7 months, and 3 days. In 1864 she embraced present truth by reading. She was the mother of eleven children. She has been blind for seventeen years, and a great sufferer for about three years. While many friends mourn their loss, we know that she sleeps in Jesus, and we shall see her in the first resurrection.

JERRY J. REAMS.

GIBSON.—Died in Iroquois, S. Dak., Sept. 3, 1894, Warren I. Gibson, aged 77 years, 4 months, and 2 days. He was born in Vermont, where he lived until 1859, when he moved to Rochester, Minn. He remained there twenty-two and one-half years, and then moved to Iroquois, S. Dak. His early Christian relations were with the Baptist denomination. Jan. 1, 1865, he commenced the observance of the Sabbath of the Lord. He faithfully performed the duties of State Conference treasurer in Minnesota for fourteen years. He died in full belief of the soon coming of the Saviour. He leaves a wife, five children, and one sister to mourn. Funeral services were conducted by Elder Geo. Helms (Congregationalist).

S. E. G.

MACOMBER.—Died May 22, 1894, at Morrice, Mich., of Bright's disease, Thomas Macomber, aged 64 years, 1 month, and 12 days. He was born in Savoy, Berkshire Co., Mass. While a young man, he made a public profession of religion, but from viewing the inconsistent lives of professed Christians became a backslider. Some eight years ago the present truth was preached at Morrice, when his wife and children began the observance of the Sabbath. Though convinced, he did not obey, but was henceforth its fearless advocate. A short time before his death, he was lead to realize his lost condition, and having no confidence in self he cast himself helpless upon the Saviour's love. Often his voice was heard in prayer. A wife, two daughters, and a large circle of friends are left to mourn, but the hearts of the bereaved were comforted in the hope of the resurrection. The pastor of the Congregational church kindly gave the use of their house, which was filled with deeply interested hearers. Discourse from Job 14: 14.

L. G. MOORE.

DAINS.—Died at Battle Creek, Mich., May 21, 1894, Mrs. Martha Dains, aged 79 years, 7 months, and 2 days. Sister Dains was born in Worthington, Ohio, Oct. 19, 1814. Her maiden name was Martha Frothingham. March 5, 1839, she was married to Alvah Dains, at Elkhorn Grove, Ill., with whom she lived till the year 1875. She raised a family of six children, of whom one son and three daughters are left to mourn her loss. At the age of sixty-three she took her two motherless grand-daughters, the eldest only three years old, and filled to them a mother's place up to the time of her decease. Sister Dains was converted at an early age, uniting with the Baptist Church, of which she continued a faithful and consistent member till the year 1863, when, under the labors of Elders R. F. Andrews and T. M. Steward, she embraced the views held by Seventh-day Adventists. For the past year she has been a member of the church in Battle Creek. The hand and heart of sister Dains were always open to the poor and afflicted. No one was ever turned empty from her door. Although she never possessed rugged health, she found pleasure in administering to those less fortunate than herself. Her dying testimony was that she had done what she could, and this was many times verified by those acquainted with her life work. Words of comfort were spoken by the writer. She sleeps in blessed assurance of a part in the first resurrection.

F. M. WILCOX.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Aug. 12, 1894.

| EAST. | *Night | †Detroit | †Mail & | *N. Y. & | *Eastern | *Atl'nto |
|--------------------|----------|------------|----------|-----------|----------|----------|
| | Express. | Accom. | Express. | Bos. Spl. | Express. | Express. |
| STATIONS. | | | | | | |
| Chicago..... | pm 9.30 | | am 6.50 | am 10.30 | pm 8.30 | pm 11.30 |
| Michigan City..... | 11.35 | | 8.50 | pm 12.17 | 5.20 | am 1.19 |
| Niles..... | am 12.45 | | 10.15 | 1.15 | 6.25 | am 2.45 |
| Kalamazoo..... | 2.15 | am 7.20 | 11.55 | 2.30 | 7.40 | 4.35 |
| Battle Creek..... | 8.00 | 8.10 | 12.50 | 3.05 | 8.18 | 5.22 |
| Jackson..... | 4.30 | 10.00 | 2.55 | 4.20 | 9.55 | 6.50 |
| Ann Arbor..... | 5.40 | 11.05 | 4.05 | 5.10 | 10.25 | 7.47 |
| Detroit..... | 7.10 | pm 12.20 | 5.30 | 6.10 | 11.25 | 9.20 |
| Buffalo..... | | | am 12.25 | am 6.45 | | pm 5.20 |
| Rochester..... | | | 8.17 | 9.55 | | 9.00 |
| Syracuse..... | | | 5.15 | pm 12.15 | | 10.45 |
| New York..... | | | pm 1.45 | 8.45 | | am 7.00 |
| Boston..... | | | 4.15 | 11.45 | | 10.50 |
| WEST. | *Night | *N.Y. Bos. | †Mail & | *N. Shore | *Western | †Kalam. |
| | Express. | & Chi. Sp. | Express. | Limited. | Express. | Accom. |
| STATIONS. | | | | | | |
| Boston..... | | | am 10.30 | | pm 2.00 | pm 7.15 |
| New York..... | | | pm 1.00 | | am 6.00 | 9.15 |
| Syracuse..... | | | 8.25 | | am 2.10 | am 7.20 |
| Rochester..... | | | 10.25 | | am 1.17 | am 9.55 |
| Buffalo..... | | | 11.20 | | 2.20 | pm 3.30 |
| Detroit..... | pm 8.45 | am 6.05 | am 7.20 | 8.30 | pm 12.55 | pm 4.35 |
| Ann Arbor..... | 10.25 | 7.05 | 8.45 | 9.25 | 1.55 | am 12.15 |
| Jackson..... | 11.40 | 8.10 | 10.45 | 10.30 | 2.55 | am 1.25 |
| Battle Creek..... | am 1.10 | 9.20 | pm 12.15 | 11.45 | 4.15 | 2.55 |
| Kalamazoo..... | 2.10 | 9.55 | 1.00 | pm 12.22 | 4.52 | 10.00 |
| Niles..... | 4.00 | 11.13 | 3.00 | 1.40 | 6.14 | 5.00 |
| Michigan City..... | 5.05 | pm 12.10 | 4.25 | 2.45 | 7.19 | 6.00 |
| Chicago..... | 7.10 | 2.00 | 6.55 | 4.50 | 8.00 | 7.50 |

*Daily. †Daily except Sunday.
Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday. east at 7.21 p.m.
Trains on Battle Creek Division depart at 8.10 a.m. and 4.20 p.m., and arrive at 12.40 p.m. and 7.15 p.m. daily except Sunday.
O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect June 3, 1894.

| GOING EAST. | | | | | STATIONS. | GOING WEST. | | | | |
|-------------|-------|-------|-------|-------|-------------------|-------------|-------|-------|-------|-------|
| Read Down. | | | | | | Read Up. | | | | |
| 10 | 8 | 4 | 6 | 2 | 11 | 1 | 3 | 23 | 7 | 9 |
| Mail | Erie | L. C. | Act. | Mid. | Mail | Day | R'd | B. C. | Erie | P'o |
| Ex. | Lim. | Ex. | Ex. | Tr'n. | Ex. | Ex. | Pass. | L'v'd | L'v'd | Ex. |
| am | am | pm | pm | pm | | pm | pm | pm | pm | pm |
| 8.40 | 11.25 | 3.10 | 8.15 | am | ..D. Chicago A. | 7.25 | 4.50 | 9.10 | 10.30 | 8.00 |
| 11.10 | 1.20 | 5.05 | 10.30 | 6.00 | ...Valparaiso. | 5.05 | 2.45 | 7.10 | 8.30 | 5.45 |
| pm | | | | | | | | | | |
| 12.40 | 2.35 | 6.30 | 12.00 | 10.05 | ..South Bend. | 9.10 | 1.20 | 5.44 | 7.10 | 4.10 |
| 1.25 | 3.07 | 7.12 | 1.35 | 12.40 | ..Cassopolis. | 9.35 | 12.40 | 5.13 | 6.30 | 9.25 |
| 2.21 | 4.05 | 8.15 | 2.45 | 1.42 | ..Schoolcraft. | 1.20 | 12.02 | 6.00 | 7.15 | 10.25 |
| 2.53 | 5.11 | 9.25 | 3.55 | 2.40 | ..Vicksburg. | 1.10 | 11.52 | 6.55 | 8.10 | 2.57 |
| 3.40 | 4.30 | 8.35 | 4.40 | 3.20 | ..Battle Creek. | 12.25 | 11.15 | 8.55 | 9.35 | 1.50 |
| 4.33 | 5.11 | 9.25 | 5.25 | 4.05 | ..Charlotte. | 11.14 | 10.25 | 9.07 | 8.40 | 4.38 |
| 5.10 | 5.40 | 9.55 | 6.00 | 4.50 | ..Lansing. | 10.38 | 10.02 | 2.40 | 8.00 | 4.08 |
| 6.30 | 6.30 | 10.45 | 6.05 | 5.30 | ..Farmington. | 9.35 | 9.05 | 1.55 | 6.50 | 3.20 |
| 7.30 | 7.05 | 11.17 | 6.40 | 6.05 | ..Plymouth. | 8.35 | 8.35 | 1.25 | 5.47 | 2.53 |
| 8.15 | 7.35 | 11.50 | 6.15 | 6.45 | ..Lapeer. | 7.49 | 8.02 | 1.00 | 5.10 | 2.25 |
| 8.42 | 8.15 | 12.15 | 6.45 | 7.15 | ..Imlay City. | 7.25 | 7.25 | 0.48 | 4.48 | 2.00 |
| 9.50 | 8.45 | 1.00 | 7.30 | 7.50 | ..Pt. H'n Tunnel. | 6.25 | 6.50 | 11.55 | 8.50 | 1.20 |
| pm | | | | | | | | | | |
| 9.25 | 9.25 | 1.00 | 7.30 | 7.50 | ..Detroit. | 6.40 | 10.40 | 8.05 | 9.10 | 8.45 |
| pm | | | | | | | | | | |
| 8.40 | 8.30 | 5.25 | 7.25 | 7.45 | ..Toronto. | 10.10 | 10.10 | 7.20 | 7.20 | 1.00 |
| pm | | | | | | | | | | |
| 8.05 | 7.50 | 7.25 | 7.25 | 7.45 | ..Montreal. | 6.00 | 6.00 | 10.15 | 10.15 | 0.00 |
| am | | | | | | | | | | |
| 8.12 | 8.12 | 7.15 | 7.15 | 7.35 | ..Boston. | 7.30 | 7.30 | 11.30 | 11.30 | 0.00 |
| am | | | | | | | | | | |
| 8.05 | 7.55 | 4.25 | 4.25 | 4.45 | ..Susp'n Bridge. | 1.20 | 7.05 | 8.40 | 8.40 | 2.25 |
| am | | | | | | | | | | |
| 4.15 | 8.30 | 5.40 | 5.40 | 5.60 | ..Buffalo. | 12.00 | 12.00 | 6.15 | 6.15 | 1.00 |
| pm | | | | | | | | | | |
| 4.52 | 9.25 | 8.05 | 8.05 | 8.25 | ..New York. | 8.20 | 6.10 | 5.00 | 5.00 | 8.00 |
| am | | | | | | | | | | |
| 8.12 | 10.20 | 8.20 | 8.20 | 8.40 | ..Boston. | 8.20 | 8.20 | 3.00 | 3.00 | 7.00 |

Trains No. 1,3,4,6,7,8,9, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday.
All meals will be served on through trains in Chicago and Grand Trunk dining cars.
Valparaiso Accommodation daily except Sunday.
Way freights leave Nichols eastward 7:15 a.m.; from Battle Creek westward 7:05 a.m.
† Stop only on signal.
A. B. 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 25, 1894.

CONTENTS OF THIS NUMBER.

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

| | |
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As announced four weeks since, there will be no REVIEW next week. For this reason we give two Sabbath-school lessons in this paper

The article on Japan in the Mission Field Department is the substance of an address recently delivered by the author in the Tabernacle

We notice that the number of people who have accepted present truth as reported in this week's Progress Department is one hundred and thirteen.

Elder A. J. Breed has sent us an inter- esting report of the Oklahoma camp-meeting at which a new Conference of sixteen churches was organized. It came just too late for inser- tion this week.

A telegram that appeared in the Chicago, Herald of the 17th inst. states that one hundred converts were baptized at the close of the Seventh-day Adventist camp-meeting at Emporia, Kans. A letter from brother Durland states that the meeting was a most excellent one. We expect to hear of it more fully.

We refer with pleasure to an article in the September number of the *Home Missionary* upon the subject Independent Publications. As was to be expected, it has elicited a little criticism from some, and we have been shown an article that will appear in the forthcoming number, which answers fairly and considerably the questions that have arisen. We hope that our people will give this matter due consideration. The fact is, that we are not built right for criticising impar- tially our own work. That which we do may please us very well, and yet be an offense to our brethren. To obviate this evil the General Conference has appointed book committees whose

office it is to examine books and tracts previous to their being published and sent out with the sanction of the denomination. Discretion enjoins upon us the importance of heeding this step, and of using in our work only those publi- cations which have passed examination by those whose wisdom and experience qualify them to decide as to the merits of the writings.

As stated in the article under notice, it is no guaranty of genuineness of a publication that it is issued in Battle Creek. This caution is especially pertinent in the case of a paper lately started here whose apparent object is to divert attention from the truth and to distract the work of God.

There is almost a congress of nations in the Sanitarium training class, which includes with others the following brethren: Two Japan- ese, a Maori, a Negro from British Guiana, a Syrian from Jerusalem, an Armenian, and a Greek, besides representatives from other Euro- pean nations and all English-speaking countries. We are glad that the gospel of Christ knows neither Jew nor Greek, but that we are all one in Christ Jesus; and that the Lord is thus bringing out the messengers of truth which shall go to every tongue and people.

THE MICHIGAN CAMP-MEETING.

The Michigan camp-meeting now in progress in Lansing promises to be a season of special interest and blessing. The attendance is fully as large, if not larger, than it was at this time in the meeting last year.

Last week the forenoon service was devoted to talking about our missionary work, showing that God has a great work to do in the earth in a very short time, and that each one of us has something to do in carrying it forward. And the afternoon and evening discourses were upon such practical topics as seemed most timely. Last Sabbath was a most blessed day in the camp. The blessing of the Lord that enriches the heart was there abundantly, and all realized that God was with us in mighty power. Professor Pres- cott spoke in the forenoon. He showed that the hours of probation are rapidly drawing to a close, and that the angel of mercy is even now folding her wings to leave the earth. We are in a time corresponding to that when Christ wept over Jerusalem. When the sun set on that day that Christ was weeping over the doomed city, her fate was forever sealed, and it was only then to wait till the judgments of God destroyed it. And so now we are in the afternoon of the pro- clamations of this message, and soon it will be forever too late for any who are not saved to pre- pare for eternity. Then the message is to us, "Get ready, get ready, get ready."

At the close of his discourse an opportunity was given for those to come forward who desired in a special manner to seek the Lord. Fully two hundred responded to the call.

Those who came forward and the general congregation were divided into groups, and the meetings thus formed were carried forward. Many victories were gained in these meetings. The blessedness of sins forgiven and the joys of the hope of salvation lighted up many countenances that were gloomy and sad as they came forward to engage in this special service.

In the afternoon Elder Jones spoke on the subject of faith. We had often heard the sub- ject presented before, but the Lord gave special

help, and never did the gift of faith seem so precious.

On every hand the people were heard rejoicing in the blessings of that precious Sabbath day. The Lord is surely drawing near to his people as they draw near to him. A. O. TAIT.

GENERAL CONFERENCE SCHOOLS.

We are requested to call attention to the fol- lowing points in reference to the General Confer- ence Bible schools to be held during the coming winter at College View, Nebr., and Battle Creek. The term will open Wednesday, Oct. 31, and continue twenty-four weeks. The courses of study will include the Bible, English language, history, hygiene, and methods of mis- sionary work. It is probable that the last three branches will be taught in the form of lectures. Expenses will be about the same as last year. The tuition for the full course, three studies, will be \$3.50 per month of four weeks; two studies, \$2.65 per month; one study, \$1.75 per month; except to those in the employ of the General Conference, Foreign Mission Board, any State Conference, or the Seventh-day Adventist Med- ical Missionary and Benevolent Association; to those tuition will be free.

The tuition will be payable one half at the beginning of the term, and one half at the mid- dle of the term. A deduction of five per cent will be made if the tuition is all paid at the be- ginning of the term.

Students will make their own arrangements for board and rooming. Board and furnished room will cost from \$2.50 to \$3 per week. Rooms can be rented where students can board them- selves at a cheaper rate.

No inducements can be held out to any de- siring to work for their expenses. It would also be poor economy to undertake this, for the op- portunity for study and lectures will fully occupy the time of the student, who should be able to devote his full attention to the school work, in order to obtain the most benefit.

Nor are these schools designed to take the place of the regular College courses. They are designed only for those whose age or other cir- cumstances render it inexpedient for them to at- tend the regular school.

Dictionaries, our standard denomina- tional books, and any books bearing upon the line of work to be pursued, should be brought.

Those wishing to make further inquiry about board, room, or other matters pertaining to the school, can correspond with Elder L. T. Nicola, REVIEW AND HERALD, Battle Creek, Mich., or Joseph Sutherland, College View, Nebr.

The Fort Wayne Atlas Publishing Com- pany has just published an illustrated atlas of Calhoun county, Michigan. The atlas contains large and beautiful maps of each township, vil- lage, and city ward in the county. The country maps show roads, school-houses, school districts, farm boundaries and dwellings, names of free- holders, and number of acres. The streets and prominent places in cities and villages are also noted. Prominent features of the book are a complete directory of all freeholders, biograph- ical sketches of several hundred citizens, and illustrations of various places of interest. The book is 15 x 18 inches in size, and contains nearly 150 pages.

The engraving, coloring, and printing of the maps; letter press and binding were done by the REVIEW AND HERALD. And it is not saying too much to pronounce the work in every way supe- rior, a credit to publishers and printers. The price of the work is \$12. It may be ordered of the publishers, Fort Wayne, Ind.