

The Adventist **REVIEW & HERALD** And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

Eliza Smith
 box 686

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

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NEARER MY SAVIOUR.

BY ALICE M. AVERY HARPER.

(Vernon, Mich.)

NEARER, my Saviour, to thy precious side,
 Nearer thy love would my spirit abide;
 When dangers beset, when with sorrow oppressed,
 In Jesus is safety, in him I may rest;
 Through affliction and grief I cannot be sad,
 But rejoice in my Saviour, he maketh me glad;
 For Jesus is watching and waiting for me,
 And the glorified saints his kingdom shall see.

The tempest is fearful, and gloomy the night;
 But calmly I'll trust in the arms of His might,
 And under each trial submit to his will,
 Learning life's lessons and trusting him still.
 His peace like a river now filleth my heart,
 For in that glad morrow each grief shall depart.
 O then I shall see him, and be with him there,
 Safe from all anguish, each heartache, and care.

Nearer my Saviour, yes, nearer to him,
 Nearer those mansions and bright seraphim,
 Nearer the pleasures of that blessed home,
 The crucified Saviour, and kingdom to come,
 Nearer the harbor of heaven to-night,
 The joy of the ransomed, that city of light,
 The unfading beauty, the garden of love,
 The home of the faithful awaiting above.

Our Contributors.

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

"DRAW OUT THY SOUL TO THE HUNGRY."

BY MRS. E. G. WHITE.

(Concluded.)

WHEN the children of God manifest mercy, kindness, and love toward all men, and especially toward those of the household of faith, they bear testimony to the fact that "the law of the Lord is perfect, converting the soul." It is because the law of God is trampled under foot, transgressed, and made void, that the world is becoming like Sodom, and like the world before the flood. In the midst of an apostate world, there must be those who represent loyalty to the law of God. A desperate confederacy will be formed among those who are breaking the law of God, and who are teaching others to transgress its precepts. They will make decrees to oppose God's commandment-keeping people. "And the light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and devour his thorns and his briars in one day; and shall consume the glory of his forest, and of his fruitful field, both soul and body; and they shall be as when a standard-bearer fainteth. And the rest of the trees of his forest shall be

few, that a child may write them. And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed shall overflow with righteousness. . . . Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction."

All the fifty-fourth chapter of Isaiah is applicable to the people of God, and every specification of the prophecy will be fulfilled. The Lord will not forsake his people in their time of trial. He says, "For a small moment have I forsaken you; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Are these words of comfort spoken to those who are making void the law of God?—No, no, the promise is for those who amid general apostasy, keep the commandments of God, and lift up the moral standard before the eyes of the world who have forsaken the ordinance, and broken the everlasting covenant. "For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children."

In the fifty-eighth chapter of Isaiah, the work that the people of God are to do in Christ's lines, is clearly set forth. They are to break every yoke, they are to feed the hungry, to clothe the naked, to bring the poor that are cast out into their houses, to draw out their souls to the hungry, and to satisfy the afflicted soul. If they carry out the principles of the law of God in acts of mercy and love, they will represent the character of God to the world, and receive the richest blessings of Heaven. The Lord says, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee [Christ our righteousness]; and the glory of the Lord shall be thy rearward."

Christ said of his people, "Ye are the light of the world. . . . Let your light so shine

before men, that they may see your good works, and glorify your Father which is in heaven." Our good works go before us, and the glory of the Lord is our rearward. Thus it will be when we live out the principles of the law of God as did Christ. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity." That is, we are not to accuse those who make mistakes, to slight those who are in poverty and under oppression of adverse circumstances. We are not to find fault with them, and condemn them. They may have far more of the love and fear of God than have the ones who treat them with hardness of heart, and who manifest a spirit wholly unlike the Spirit of Christ, lifting up their finger, as it were in reproach and denunciation, as though God had placed them on the judgment seat to measure a neighbor or a brother, "speaking vanity." O, how much of this has been encouraged! How much harm has been done because men have lifted up themselves in condemning others, when before God they were guilty of far greater mistakes and sins. They say to their brethren, "Let me pull out the mote out of thine eye," when there is a beam in their own eye.

How different is the instruction that God gives to his people at this time. They are to draw out their souls to the hungry, and satisfy the afflicted soul. Consider for a moment how much is comprehended in this instruction. God has manifested great love toward a fallen race. While we were yet sinners, he gave his only begotten Son, "that whosoever believeth in him should not perish, but have everlasting life." The souls for whom Christ has died are of far more value than gold and silver and precious stones. Let men value souls as God has estimated them. Those who are in affliction, those who have erred from the truth, if so estimated, will not be passed by and left to perish. You ask, What kind of work is to be done for them? The Lord answers, "If a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness." Mark the word "restore." You are to restore such a one in the spirit of meekness, "considering thyself, lest thou also be tempted." If we are more favorably situated than our brethren, let us be found making straight paths for our feet; for it is through the mercy of God that we are so situated. Shall we abuse his mercy, and because we are so blessed, become hard-hearted, unfeeling, unlovable, and unloving toward the very persons who most need our compassion? There are souls who err, and who feel their shame and their folly. They are hungry for words of encouragement. They look upon their mistakes and errors until they are almost driven to desperation. Instead of lifting up the finger, instead of speaking vanity, instead of reproving and condemning and taking away the last ray of hope that the Sun of Righteousness sheds into their hearts, let your words fall as healing balm upon the bruised soul. Be not like desolating hail that beats down and destroys the tender hope springing up in the hearts. Leave not the hungry, starving soul in his helplessness to perish

because you fail to speak words of tenderness and encouragement.

Let those who have been speaking vanity repent of their work before God. If they do not, they will be left to feel the same suffering of mind that their neglect has caused a brother or a friend to endure. The promise is, "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday." O, let us all place more value upon the words of God, and seek to comprehend their full meaning! Let us reveal in our course of action that the principles of the law of God are actuating us to love God supremely and our neighbors as ourselves. The pride of heart, the ambitious strife that leads us to gather in everything to what we term "the cause of God," is not acceptable to God. We should carefully and prayerfully consider how we can best serve the cause of God by properly representing the character of Christ in all our dealings, whether it be in direct connection with the cause of God or with our own individual work. The Lord declares, "I hate robbery for burnt-offering." What a promise is made to all those who shall cherish the soft and tender spirit before God, who shall represent the character of Christ! "The Lord shall guide thee continually, and satisfy thy soul in drouth and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Who will accept the great privilege of honoring the law of God, and as co-workers with Jesus Christ, magnify it before the world? Those who are engaged in representing the character of God by keeping every precept of the law are here brought to view. "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father; for the mouth of the Lord hath spoken it."

ADVANCING TRUTH.

Importance of Receiving it from Fulfilling Prophecy.

BY ELDER G. T. WILSON.
(Gisborne, N. Z.)

THE inspired history of God's people furnishes abundant proof that the Lord gives to some generations of men light and truth which would not be applicable to others. For evidence of this we need but refresh our minds with the warnings sent of Heaven to the inhabitants of the world before the flood,—to the Sodomites, to the Ninevites, to the Israelites before the Babylonian captivity, and to the Jews in Christ's day. What Noah preached would not be appropriate to present to the people of our own time as present truth, neither would the message that Jonah delivered to the citizens of Nineveh be proper to preach to the people to-day.

The gospel, God's means of saving men, is the same in all ages of the world; but it has developed new features in different periods of human history, by the fulfillment of the predictions God has given through the prophets and apostles. The fulfillments of prophecy are what reveal to men the new phases of the everlasting gospel; and these phases will be proclaimed by

the most enlightened of God's servants; for they will call the attention of the people to the prophecies which have been or are about to be fulfilled. They will give such warnings and admonitions as are appropriate for their time. They will walk in the light as Christ requires, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12.

That God intends his people shall have a constant increase of light to shine upon their pathway to the celestial city, is shown by the divine proverb: "The way of the wicked is as darkness; they know not at what they stumble. But the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:19, 18. Thus the pathway of God's people grows brighter continually till the very close of human probation. But while evil men and seducers shall wax worse and worse, deceiving and being deceived, and a "form of godliness," which denies the power of God, shall make the last days perilous to the devoted children of the Lord; and while professors of religion shall be "lovers of pleasures more than lovers of God," and "all that will live godly in Christ Jesus shall suffer persecution," then it is that the Lord says to his people: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." Isa. 60:1, 2. It is evident from these words that God has light that he wants his people to awake and make use of for the benefit of the world. He declares to those who receive this light, and hold it forth in the midst of this crooked and perverse generation, "The Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60:3.

The closing period of human probation is to be a time of running to and fro, when knowledge of every kind will be increased. It will be an age of great mechanical pursuits, and of great progress in inventions, in arts, and in sciences. By means of these, knowledge will be increased as in no other generation of men. God will use these inventions to carry forward his work, his closing work of the gospel. The press will be used to publish Bibles and literature containing his truth. Steamboats and railroad cars will carry these and missionaries to the various nations; for "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

While God will use all these instrumentalities of human invention, in the closing work of the gospel, for the salvation of souls and the warning of the nations, Satan will pervert their use for the increase of wickedness and the destruction of men. Thus there will be the greatest intensity of action manifest on the part of the forces of good and of evil. Prophecies will be rapidly fulfilled; momentous events will take place. These the humble students of prophecy, the children of light, will see and make known to the world.

Many persons in prominent positions in various parts of the world are recognizing the fact that we are living in an age of the greatest activity. "More has been done in the course of the fifty years of our lifetime than in all the previous existence of our race."—*London Spectator*.

"The most striking characteristic of our times is the rapid strides which the world is making in science, general intelligence, and inventions."—*Chicago Republican*.

"Never was there such activity of invention within the history of mankind as at the present day."—*Phrenological Journal*.

"Go back only a little more than half a century, and the world . . . stood about where it did in the days of the patriarchs. Suddenly the waters of that long stream over whose drowsy

surface scarcely a ripple of improvement had passed for three thousand years, broke into the white foam of violent agitation. The world awoke from the slumber and darkness of ages. The divine finger lifted the seal from the prophetic books, and brought that predicted period when men shall run to and fro, and knowledge shall be increased. Men bound the elements to their chariots, and reaching up, laid hold upon the very lightning, and made it a message bearer around the world."—*Marvel of Nations*, pp. 148, 150.

The following facts will show that it is an age of great Christian activity also. There are in the world to-day more than two million Sunday-school teachers, sixteen million five hundred thousand Sunday-school scholars; but it was not until 1784 A. D., that the first Sunday-school was organized by Robert Raikes, at Gloucester, England. It was during the present century that both the British and the Foreign Bible Society and the American Bible Society were organized, the first-named in 1804 A. D., and the second in 1816 A. D. There are more than seventy other Bible societies in the world, but by the two mentioned above, over one hundred and fifty million copies of the word of God have been scattered abroad in the earth. These copies of the sacred Scriptures are said to be printed in over three hundred and twenty languages and dialects. Truly here is evidence piled upon evidence, that knowledge of every kind, human and divine, was never so much increased as at the present time, and surely we should "arise, shine; for our light is come."

But instead of advancing with the light of fulfilling prophecy, and leaving old creeds mixed with papal doctrines, many still cling to and cherish the erroneous opinions of their forefathers without investigating the Bible for themselves, and walking in its advancing light. There are some men who have seen that the Lord has increased light to bring forth to men in this age, and have expressed themselves as follows:—

"Bishop Butler, in his 'Analogy' (1737), says: 'Nor is it at all incredible that a book which has been so long in the possession of mankind, should yet contain many truths as yet undiscovered; for all the same phenomena and the same faculties of investigation from which such great discoveries in natural knowledge have been made in the present and last age, were equally in the possession of mankind several thousand years before. And possibly it might be intended that events, as they come to pass, should open and ascertain the meaning of several parts of scriptures.'"—*Facts for the Times*, pp. 62, 63, Edition 1893.

"Vinet, in his lectures, says: 'Even now, after eighteen centuries of Christianity, we may be involved in some tremendous error of which the Christianity of the future will make us ashamed.'"—*Facts for the Times*, p. 63.

It is indeed true, as Bishop Butler said so long ago: "And possibly it might be intended that events, as they come to pass, should open and ascertain the meaning of several parts of scriptures." This has been the case, that events have taken place which reveal new light and truth to be made known and lived out in Christian life; and as Vinet has so aptly said, the people do find themselves in a tremendous error to-day in the observance of a day for which they have no "thus saith the Lord," and a Christianity is being developed to-day which is making it manifest that we have reached that time of which the prophet of Patmos wrote so long ago, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

Light is now shining on the pages of God's word which makes plain solemn and important truths for the enlightenment and obedience of mankind, which in other ages and generations were not understood, and so not then a test of character in matters of faith and worship, but

which are present truth to those who live to-day, and are to be obeyed. God intends that his people shall go on unto perfection, shall "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," and not settle down in carnal security, with the few gems of truth they have already dug from the divine mine.

In Australia, near where some miners were prospecting for gold a few months ago, some of the men built their hut chimneys of stones in which was a considerable quantity of gold; but they did not learn this until afterward, when they were greatly surprised to find that the stones of their chimneys were filled with the precious metal they were seeking. Is it not just as reasonable to suppose that learned men have in past ages passed by sparkling gems of truth in the gospel mine? "Great men are not always wise; neither do the aged understand judgment." "For if any man think himself to be something, when he is nothing, he deceiveth himself." "And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know." Therefore it is the duty of the people of God to "search the Scriptures," to find the truth as it is in Jesus Christ; and to do so it is necessary to "prove all things; hold fast that which is good."

That noble Christian man, Robinson, pastor of that pious band of pilgrims who left Leyden, Holland, A. D. 1620, for America, as the company was embarking, said: "Brethren, we are now quickly to part from one another, and whether I may live to see you face to face on earth any more, the God of heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveals anything to you by any other instrument, be as ready to receive it as you ever were to receive any truth by my ministry; for I am verily persuaded, I am very confident, that the Lord hath more truth yet to break forth out of his holy word."

"For my part I cannot sufficiently bewail the condition of the reformed churches, *who are come to a period in religion, and will go at present no farther than the instruments of their reformation.* The Lutherans cannot be drawn to go beyond what Luther saw. Whatever part of his will our God revealed to Calvin, they will rather die than embrace; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things."

"This is a misery much to be lamented; for though they were burning and shining lights in their time, they penetrated not into the whole counsel of God; but were they now living, they would be as willing to embrace further light as that which they first received. I beseech you, remember it is an article of your church covenant that you be ready to receive whatever truth shall be made known to you from the written word of God. I must herewith exhort you to take heed what you receive as truth. Examine it, consider it, compare it with other scriptures of truth before you receive it; for it is not possible that the Christian world should come so lately out of such thick antichristian darkness, and that perfection of knowledge should break forth at once." — *Facts for the Times*, p. 64.

But, alas, how many of the professedly Protestant churches *stick fast* where those who led them into new regions of light and truth left them, and have reached a period in their religious knowledge and experience beyond which if any one goes, he is counted a heretic for refusing to walk in the narrow circle of their man-made creed. So in order for God to give new light and truth to the world, he has had to call out of these creed-bound churches those who would gather up the rays of light and truth he has given in his word, and who would courageously advance from light to greater light, in the face of scoffs and frowns from the world, and per-

secution from those who should have proved their brethren in Christ. Such will know the times and the seasons, and will not cry peace and safety when sudden destruction is about to burst upon the world; but will cry aloud and spare not. They will point to the map of prophecy, and show where we are on the stream of time, saying to the world, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts." 2 Peter 1:19. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Rev. 1:3. The humble, God-fearing students of prophecy will study to show themselves approved of God, workmen who need not to be ashamed, rightly dividing the word of truth, and acquainting themselves with their own times and seasons so that they shall not be overtaken by the soon-coming day of the Lord unprepared to meet him.

God says to his children: "Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness." "For ye were sometime darkness, but now ye are light in the Lord; walk as children of light." "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light."

"GOD IS LOVE." 1 JOHN 4:8.

BY WM. BRICKEY.
(Kimball, Minn.)

How many thousands have read this most precious text, believed it in a certain way, and yet in their doctrine have contradicted it! How few really know this as a personal experience. To know this is to know the fundamental principle of the gospel. No one but a true Christian can know it. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. If we truly know Jesus Christ, we know that "God is love," for he was God manifest in the flesh. 1 Tim. 3:16. "If ye had known me, ye should have known my Father also." John 14:7. Christ came to reveal the Father unto the world. Matt. 11:27.

Satan has always tried to make it appear that God was a tyrant, and that his character was unlovable. Gen. 3:5. Satan must be the father of the doctrine of eternal torment; for he is the father of lies. O the evil that has been caused by this God-dishonoring, antichristian doctrine! It is impossible for men freely to love a tyrant. They may fear him and pretend to love him, but the love cannot be perfect. It is true that men strive to emulate the character of the God they worship. In the Dark Ages they believed in eternal torment, and history is full of the tyrannical cruelty practiced in the name of the God of love. If we intelligently believe that God is love, it will surely produce love in us. Christ believed that God loved the world. His faith was shown by his works. John believed that "God is love," and perhaps no man has developed a more loving and lovable character than John.

Soon after I was converted, in conversation with a certain minister, to prove that the dead were conscious, he quoted Rev. 6:9-11. I asked him if he thought that when we got to heaven, we would be so vindictive as to cry to God to punish our enemies, when we knew it would be eternal torment. Said I, "Does not human kindness, to say nothing of Christian charity, forbid such an interpretation?" "Well," said he, "it may be that we will be so much like God we won't care." Here was a man, an ordained minister, who had preached the gospel for more than twenty years, and no doubt had often quoted the text, "God is love;" but the doctrine of eternal torment had borne in

him its baneful, painful, and legitimate fruit. He could not fully comprehend the precious truth that "God is love," which is utterly irreconcilable with the doctrine of eternal torment. How precious is the thought that "like as a father pitieth his children, so the Lord pitieth them that fear him!" Ps. 103:13.

HOME OF THE JUST.

BY J. W. S.
(Westminster, B. C.)

LINES suggested by listening to the national anthem, "My Country, 'Tis of Thee," sung from "Gospel Hymns." Tune, "God Save the Queen."

Home of the just and true,
Dear native earth made new,
Of you I sing;
Long reigned the rebel's pride,
Thy sons and daughters died,
But Christ, the crucified,
New life did bring.

Purged from the curse by fire,
Thy Lord in righteous ire
Hath set at naught
Them that destroyed'st thee,
Hath made his people free,
And immortality
In them hath wrought.

The new Jerusalem,
Earth's heaven-built diadem,
We now behold;
O'er her foundations fair,
Through gates of pearl ajar,
Enter our tribes from far,
Her streets of gold.

City of peerless sheen,
Pastures of living green,
Sweet fruits and flowers,
Waters of life and health,
Mansions of priceless wealth,
Treasures not gained by stealth,—
Ye all are ours.

Land of the "morning star,"
How sweet thy friendships are,
Constant and sure!
Here love's exhaustless store
"Fullness of joy" runs o'er,
"Pleasures forevermore"
Delight the pure.

Hail land of harp and psalm!
Hail land of crown and palm,
Scepter and throne!
Hail hosts in raiment white!
Hail themes of vision bright!
Hail heaven's unclouded light!
All hail, *sweet home!*

Unto our glorious Lord
Who saved us by his blood,
Dominion be;
To him all honor bring,
Let all creation sing
Salvation to our King
Eternally.

A REMEDY FOR TRIALS.

BY MRS. L. E. MERROW.
(Boardman, Wis.)

ALL kinds of trials may be remedied by fervent prayer. If we are ever looking up through the clefts in the clouds, we can see shining through them that never-failing love that permits these trials to come; and if we keep the eye of faith clear, we shall find a silver lining to every cloud, be it ever so dark. Nothing can cheer us onward like a talk with Jesus. Let us trust and wait with patience, resting on his arm, working for him to win perishing souls. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

THE HIGH CALLING OF GOD.

BY ELDER FRANCIS HOPE.
(Southampton, England.)

God has called the church to occupy the highest position of any created beings. Christ has called his people to be one with himself, to sit on his throne and to reign with him. This relation is shown under the figure of marriage. Those who become united to Christ are married to him. 2 Cor. 11:2; Rom. 7:4; Hosea 2:19. The relation that the wife sustains to the husband is shown in Eph. 5:22, 31. The union is so complete that she becomes his own body; they twain become one flesh. "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church." These words Paul quotes from Gen. 2:23, 24, where they are spoken by Adam when he first sees Eve, but the Spirit of God declares that these words refer to Christ and his church. Adam is therefore the type of Christ (Rom. 5:14), and Eve is the type of the church. In the deep sleep and wounding of Adam, we have prefigured the death and wounding of Christ, and the church being formed from him. It is taken from his wounded side, for there is the hiding of his power. Hab. 3:4, margin. Therefore all that Eve was to Adam, the church is to Christ, and as Eve shared all that Adam had, and reigns with him (Gen. 1:26), so Christ will share all with his church, and they will reign with him (2 Tim. 2:12); they will sit on his throne (Rev. 3:21); they will inherit the throne of glory (1 Sam. 2:8); they will be rulers over all that he hath (Luke 12:44); in other words, they will be one with him.

This being so, the position which Christ occupies is the exact position which we are called to occupy in glory. Christ is raised "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1:21); but the apostle goes on to state that God hath also "raised us up together, and made us sit together in heavenly places in Christ Jesus;" that is, raised us in him far above all principality and power. In fact, Christ is a man, and as a man he is set over all things; that is, man in Christ is set over all things, far above all angels and principalities, etc. This is done, not for any worth or value that is in man, but as an exhibition of the greatness of the love and grace of God; and that through all eternity may be shown the saving power of Christ, "that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us, through Christ Jesus" (Eph. 2:7), "to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." Eph. 3:10.

The angel Gabriel stood in the presence of God, but the church sits there. In Revelation 5 we see the redeemed elders sitting on thrones nearest the great throne of God, while the angels are standing round outside the elders. In "Great Controversy," p. 479, we read: "Nearest the throne are those who were once zealous in the cause of Satan, but who, plucked as brands from the burning, have followed their Saviour with deep, intense devotion." If we were saved by works, all this would be incomprehensible, for what has man done to be so exalted? but when we remember it is all a manifestation of the grace of God, it shows as nothing else can the mercy and love of God. Well might David say, "What is man, that thou art mindful of him? or the Son of man, that thou visitest him? Thou madest him a little lower than the angels [margin, "a little while inferior to the angels"] thou crownedst him with glory and honor; and didst set him over the works of thy

hands; thou hast put *all things* in subjection under his feet." Heb. 2:7. This we see not now, but will soon.

The place to which we are called is the place which Lucifer, the highest angel, aspired to—to sit on the throne and to be like the Most High. We shall be like him, and we shall sit on his throne. If we share the suffering and the humility of Christ now, by and by we will share his glory and exaltation. Who can afford to reject this calling?

THOUGHTS ABOUT THE MYSTERY OF GODLINESS.

BY ELDER WM. COVERT.
(Burlington, Vt.)

THE Christian is always ready to acknowledge that his mind cannot fathom the mystery of how God was manifested in the flesh through Christ, yet he does not yield up the blessedness of his faith because of the mysteries contained in the gospel. God has made himself known to fallen man only as he has been manifested in the person of his Son. The Son of God dwelt among men in the likeness of sinful human flesh, and yet in that relation manifested the character of the Father's love and pity for man. In that body of Christ's flesh God revealed himself to man so that even sinful beings might behold him.

The Authorized Version of 1 Tim. 3:16 says: "Without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." The Syriac reads: "And truly great is this mystery of righteousness, which was revealed in the flesh, and justified in the Spirit, and seen by angels, and proclaimed among the Gentiles, and believed on in the world, and received up into glory." Fenton's translation, which claims to put the epistles of Paul in modern English, reads: "And the mystery of our religion is uncontradictably great—God shown in a body, proved righteous in Spirit, seen by messengers, proclaimed among the nations, believed on in the world, received up into glory."

It would seem that there was much room for conjecture and doubt among men who were dwelling in sinful flesh as to what God would do if he were here in the likeness of sinful flesh and subject to temptation as man was subject; but the coming of Christ to this world in our flesh has solved the query for the one who will believe. Just the manner in which man should act in order to be in line with God's righteousness is shown in the life of God's Son. This life was a manifestation of God living in the flesh. Every act was in full harmony with the Spirit of God, although the world in which he dwelt was full of sin.

The righteousness of God was in this way fully manifested in the presence of chosen witnesses. These were permitted to associate with it, and to handle the Word of life. As John says, "The life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us." 1 John 1:2. These witnesses became messengers of God to proclaim his righteousness as manifested through the body and the life of Christ. They went forth bearing this mystery to the nations with Jesus dwelling in them by his Spirit, while he was bodily received up into glory. This mystery is uncontradictably great; but great as it is, men in this world believe it, and through living faith in the same, Christ is enabled to dwell in them, and thereby make known the sweetness of this mystery.

Another wonder associated with it all, is that God, whose power to create worlds and peoples being unlimited, would do so much to redeem a

helpless race of sinners. But this wonder opened to the human mind leaves the gate ajar into a large field of wonders all fragrant with the sweets of redeeming love. And as the subject opens wider, it becomes deeper and higher, richer and more extended, until even the angelic hosts can only shout his praises, look still farther, see yet more, and shout again.

THE PROMISES OF GOD.

BY MRS. H. M. WILKINSON.
(New Ipswich, N. H.)

How cheering to the weary, wayworn pilgrim are the comforting promises in that most precious book, the Bible. From my earliest childhood I was taught that it was the word of God, and I have never doubted its plain teachings. Early in life I was led to see that there was evidence of the soon coming of our Saviour, and I gave my heart to him, and accepted the good news with joy; and when some years later it was my privilege to hear from the lips of our dear brother who now rests in hope (Elder A. S. Hutchins), a convincing sermon on the true Sabbath, I decided to obey.

The subject of "Spiritual Gifts," or "Spirit of Prophecy," next took my attention, and after investigating, I fully accepted, and have never doubted those precious words of instruction, which I have found in complete harmony with the Bible. In both are promises to meet every case.

There is no sorrowing, heart-broken mourner, no wanderer from the fold, no sinner who has never learned the right way but may come and find consolation in the promises of God. "Who-soever will, let him take the water of life freely." Again: "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me."

Peace with God—what more can we ask? But do not trials come after we have found peace with God? Let the Saviour's words answer: "I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." Ah yes, this life is beset with snares, thorns are in our pathway, clouds hang over our heads, tempests rage around us, seemingly ready to dash our frail bark in pieces, discouragement and darkness are pressed in on every side by the enemy, and sometimes we are ready to sink in despair.

But read, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Is it not sometimes by bringing to our remembrance the promises recorded for our help? "Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." There are times when dense darkness seems to settle so thickly around us, that not a ray of light penetrates the gloom; but listen, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." Isa. 50:10. What more can we ask for, than he has given for our encouragement? The promises of God are yea and amen, in Christ Jesus. They will never fail, but he will surely save his people who trust in him.

"Earthly friends may all forsake us,
Those we love may prove untrue;
But his care is still around us,
He will lead us safely through."

Then let us toil on a little longer, cling closely to his arm, go forward to victory, share the overcomer's reward, and wear the victor's crown.

Special Mention.

PASSING EVENTS AND COMMENTS.

Cuban Affairs.—It seems from what we are able to gather that the insurrection is deepening, and that the whole island is becoming thoroughly imbued with its spirit. It is reported that Garcia, the mayor of Santu Spiritus, has joined the rebels, and that the people of Havana are ripe for revolt, and ready to join in the rebellion as soon as a favorable opportunity presents itself. The Spanish authorities certainly feel very much alarmed. The yellow fever, meanwhile, is decimating their troops. It is probable that if they can hold the island down until the hot and unhealthy season is past, the Spaniards will be reinforced, and a grand effort will be made to crush the rebellion by superior force; but at present it seems quite possible that it will have outgrown and overleaped its bounds before that time comes.

That there is a great deal of sympathy in this country with the cause of Cuban independence, there is no room to doubt. It would gratify the American people to see a republic established in the gem of the Antilles. That accomplished, another long step will be gained in the cause of self-government in the western hemisphere. There is no great reason to dispute the assertion that Americans would also be pleased to see another outcome—the annexation of Cuba to the United States. There is not the least indication that the Cubans themselves entertain any such idea. They have a passionate ambition to rule themselves awhile. At least their leaders are determined to handle the reins.

So far as the oppressive and faulty government of Spain is concerned, we may all desire to see it entirely modified so as to give to the Cubans a stable, free, and impartial government. Further than this, there is no good reason for this country's taking any partisan interest in the affair.

Tribulation of Missionaries.—The situation of Christian missionaries in China, or at least in certain provinces, appears to be very perilous. The reports of horrible massacres are confirmed; ten British workers, mostly ladies, were slaughtered without warning at Ku-Cheng about the first of August. Trouble is experienced in other places, and will be very serious unless the nations interfere for the protection of their citizens. This they are doing. The pope, having no army to look to, has appealed to the German emperor to defend Catholic missionaries in China.

The special cause of this outbreak is that the Chinese peasantry, having learned of the humiliation of their country before Japan, attribute it all to foreign influence. They identify missionaries with that influence, and seek to kill them as being the authors of their troubles. The move seems to be taking on the proportions of a revolt. It is commonly reported that the revolting party is a sect of vegetarians; but a dispatch to the *New York World* states that it is a secret society whose principles are inimical to foreign influence. We have anti-Chinese parties here, and under their influence deeds of greater atrocity have been done than the Chinese have so far perpetrated on the missionaries, so that while we may be greatly shocked over the brutal murder of our own flesh and blood who went

there to do the people good, we cannot wonder that in a trying time like this the feeling of retaliation should be strong with a people who have no better moral sense than we credit the Mongolians with. A nation where Chinese have been mobbed, burned out of home, and wantonly murdered, should not be the one to cast the first stone at the present offenders.

Weeping to be Sheriff.—The dispatches a few days since told us of a woman in Missouri whose husband had just vacated by death the office of sheriff. She aspired to the place, and was in tears because the court did not readily grant to her what she considered her rights. One of the three judges, it is reported, favored the claim, another was opposed to it, while the third was rather undecided. For five days the deadlock prevailed, but finally the importunate widow gained her case, and she is sheriff. This incident is but one of a constantly occurring chain of circumstances, illustrating the remarkable drift that is setting in toward the goal of the most ultra dreamers of woman's rights. For years the advocates of these principles have labored against opposition of every form, and made but little headway; but lately the barriers have been giving way. In many places the voting franchise has been extended to women, thus opening to them the avenues to the political arena. The advent of the bicycle has greatly quickened the aspirations of the manly woman for masculine ways, and on her wheel she is proudly riding to complete triumph.

Frequently in the past we have been asked for an explanation of the prophet's words in Isa. 4:1, about seven women taking hold of one man, demanding to be called by his name to take away their reproach. For various reasons we have been reluctant to comply with this request, but if any one insists upon applying them to the present state of affairs, we have no occasion to quarrel with him.

A Hypnotic Wonder.—We clip from the *Courier of Medicine* a letter from a doctor in Bourbon, Ind., the following surprising account of hypnotic power after correspondence with the post-master at Bourbon. He interviewed the physician who reports the case, and vouches for its truthfulness:—

"The lady can readily read with her eyes tightly blinded and sitting in midnight darkness, the book being in an adjoining room or miles off. It matters not whether the book be in English, German, French, Greek, Hebrew, Chinese, or what not, and yet she knows not a word of any language but English. Her pronunciation and accent are perfect, and the finest points of inflection of the especial language are observed to the nicest degree that would charm the native of the country whose language she interprets. She writes any or all of these languages while in the hypnotized condition, and even imitates to perfection the signature or the entire chirography of any one when requested by the spectator, with such perfection as to fool the writer she imitates.

"She is not a musician, knowing not a note or a single principle of that art, but on order, when in the mediumistic condition, handles any instrument with the perfect precision of a master, and can sing beautifully, but usually has no voice for vocal music, not being able to utter a single note of the simplest ballad, and cannot tell one air from another, however common.

"In mathematics she has no education except the lower branches, yet she solves the most difficult problems in geometry, trigonometry, etc., with not the slightest hesitation, far quicker than the most brilliant masters in this science, and with no apparent effort. With a pencil, a pen, or a brush she sketches or paints beautifully, portraits, flowers, landscapes, or what not, on request, as quickly as a hand can move over paper, with a faithfulness that astounds every one; and all the time she is blinded by the thickest, blackest handkerchiefs, and is in a dark room. She can describe persons perfectly she never has seen, or draw their portraits as well as if acquainted with them. Landscapes, water views, towns, or cities, paintings of persons she never has seen are delineated to perfection by her when hypnotized.

"She opens the most difficult safe combinations without a single mismovement, as quickly as if she had operated it a life time, and with her eyes perfectly closed or blinded. Telegraphy, stenography, or phonetics are to her nothing, although originally she knew not an iota of either. She reads sealed letters in any language, as well in the dark as in the light, provided the person influencing her has a knowledge of that language and has a knowledge of the contents of the sealed writings. When ordered to do so she can listen to a lecture, sermon, or address on any subject, no matter how profound and filled with statistical tables and figures, and will repeat it verbatim an hour or a year thereafter if required to do so. How can one account for it all?"

The Effects of Kinship.—A few months since, at the death of the Russian czar, Alexander III., his son was called to assume the rulership of what is in some respects the greatest nation on earth. Many misgivings were expressed as to his fitness for the place, though the world at large was quite inclined to take a favorable view of the situation and to note every favorable omen in the young prince's character and career. Especially were his actions watched for signs of a more liberal and free administration, for a broader liberty to be afforded to its people in religion and politics.

Later developments have confirmed the misgivings concerning Nicholas II., whose previous record of effeminate vice gave no real grounds for hope. His mother, the empress dowager, seems to be the ruling factor of the Russian court. The marriage of the young czar with Princess Alix, of Hesse, a Protestant, and a granddaughter of Queen Victoria, was generally regarded as a very auspicious event that would contribute largely to the preservation of the peace of Europe; but this hope, too, seems to be groundless. The marriage was not the choice of either party. Common report said at the time that the young prince loved a Jewess, and his general character was no attraction to the pure-minded German lady. In order to consummate this union, she sacrificed her religion and her native attachments to home, country, and customs. It was a large price to pay even for so great a position. Had she found love and sympathy, the sacrifice would not have been so complete; but she finds in her mother-in-law an enemy, and in her husband a cruel boor. Their first child is yet unborn, and is being formed in sadness. The dowager empress ridicules the young wife, and all that pertains to her. The czar has more than once carried his domineering

to a point where she ordered him from her presence. The emperor of Germany, foreseeing the difficulties that may arise, sent her a warning protest, to which she replied that if he based his hopes of the peace of Europe on her marriage and influence at the Russian court, he was indulging a great mistake, for she had neither influence nor prestige there.

There is no doubt that the personal relations of the potentates of Europe have greatly modified their warlike proclivities; but as ties of kindred love are strongest, so kindred hatred and strife are most bitter. As one has operated to promote peace, domestic rupture may lead to an opposite condition. T.

WHAT SABBATH?

THE *Herald and Presbyterian* of Cincinnati holds that Seventh-day Adventists should subordinate their consciences in obedience to human laws, and quotes the following from a Jew of that city, as furnishing a precedent for us to follow: "I recognize the obligation upon me as a citizen to obey the Sunday law, and hence close my business upon that day and keep open on Saturday."

It may be clearly seen from the statement of this Jew that he has subordinated all his religion, if he ever had any, to his love of money. He does not even keep the Sabbath. Such a Jew is not nearly as good a precedent to follow as some of the Jews whose history is recorded in the Scriptures.

Had Daniel and the three worthies recognized the right of the king of Babylon to say what they should do in matters pertaining to the worship of their God, some very interesting and commonly supposed to be profitable chapters of the Bible would have to be rewritten. When a man becomes so subservient to the miscalled civil laws as to surrender his rights of conscience, and for worldly gain will violate what he believes to be the law of his God, he has become a far more dangerous man to the State than he would be in stoutly protesting against such injustice. Such a man will do anything for money.

The *Herald and Presbyterian* further says: "There are Jews in this city who observe both days, one as the Sabbath of his race, the other as the sabbath of his country." But the Seventh-day Adventists cannot keep a day on account of their race; for they belong to no particular race. Sabbath-keeping has nothing to do with race with them, so they cannot imitate the Jew in that way. Neither do they feel under obligation to keep the sabbath of the country, because the country, which is forbidden by its Constitution to prescribe any religion, cannot, by right, command the observances of anything religious. If the laws of our country cannot command the worship of the Christian God, how can they command the observance of the Christian Sabbath, or designate it even by name? No, we care for no racial nor State-appointed sabbath. We have what is far better—the Sabbath of the Lord. Better than a racial or a national sabbath is the holy day of our God. That day we shall surely keep. To observe another day, even if we keep the Sabbath, would be dividing our allegiance between God, who requires the whole heart, and the enemy, who is pleased if he can gain a portion of it. Let us give God the whole heart in humble obedience.

M. E. KELLOGG.

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.

IF I KNEW.

If I knew the box where the smiles were kept,
No matter how large the key
Or strong the bolt, I would try so hard,
'T would open, I know, for me.
Then over the land and the sea, broadcast
I'd scatter the smiles to play,
That the children's faces might hold them fast
For many and many a day.

If I knew a box that was large enough
To hold all the frowns I meet,
I would like to gather them, every one,
From nursery, school, and street,
Then folding, and holding, I'd pack them in,
And, turning the monster key,
I'd hire a giant to drop the box
To the depths of the deep, deep sea.

—Maud Wyman.

INDISCRIMINATE GIVING.

THE milk of human kindness needs to be tempered with discretion and judgment. Charity is the greatest and best of all things; we would encourage its manifestations everywhere. We know, too, that like lamp-black in white paint, a little caution goes a long way, hence we shall be cautious how we caution people. But beggars are not always honest or deserving. Begging is a trade with many people too lazy to work. Giving to such people is not charity. A friend writes from a Western State, where last year there was much suffering about a case which came under his notice. A pitiful letter was received by a relief committee, signed by a woman who said she was the mother of six children, and another was soon to be born. Her diet she said consisted simply of white flour bread and water gravy, and she appealed for help, as she needed something more nourishing. Her statements were indorsed by the signature of a minister. A little inquiry revealed the fact that she was a young woman having one child, a good home, plenty to eat and plenty of friends able and willing to help her if she needed anything. She had forged the signature of her own father as the minister to whom she referred.

Job says, "The cause which I knew not, I searched out." He knew more about real charity than most people do now. This friend mentioned another case, that of a young, strong man, who had the temerity to state to the committee that he required three dollars a week to help him out. He received the proper reply that if he needed three dollars a week, the best thing he could do was to hustle around and earn it.

It is frequently folly and injury to bestow money upon those who have none. The fact that they have none is sometimes an evidence that they deserve none because they don't know its value. To help people to get honest employment is usually one of the most practical kinds of assistance. T.

GOING TO SCHOOL.

BY C. L. TAYLOR,
(Mt. Vernon, O.)

WE have the buildings, they are well equipped, and the teachers are engaged. All this, however, is nothing, if the students are lacking.

Another question which ought here to be considered is, who are to be counted as students? or, in other words, who ought to reckon themselves as in the list for work in school? Generally speaking, the answer would be, the young; but these are not all. The same voice which is to-day calling upon our youth to devote themselves to God and seek a preparation in school for his

work, is speaking to many adults to do the same—not those parents who have children needing their watch-care, but those who are free from such care. Have you ever thought that following the plow may have ceased to be your legitimate business? or has it occurred to you that your old routine of labor ought to be discontinued for something else? You have talent which should no longer be buried. God is calling for it; but your farm, what about that? And your business, what shall be done with it?—Why, sell your farm. Do you not know that the "selling time" has come?

The Spirit of God tells us that the time has come when we ought to dispose of our property. It is time for many to free themselves from business entanglements, and to place themselves and their all into the work of the message. Farms and business interests are but frail excuses. The spiritual temple of Jehovah is now to be built, and he who clings to his farm or other work when the Lord calls him to help build, will find no blessing of God therein. All available talent is to be utilized; but order must always characterize the work of the message. Before labor comes preparation. In most cases those who are called to enter the work are by that fact called to go to school, receive instruction and discipline, that their efforts may be intelligently directed. Willing ignorance will not glorify God.

To keep our farms and plead it as a reason why we cannot spare our children, or for lack of means, is not acceptable before God. Some have done this, with the result that their dear ones have gone into the world. It may be that you cannot see how to arrange for your children. Plan by faith. Put your property and children on the altar; but while waiting for the blessing, open the way to receive it by sending your children to school this year. Talk faith, act faith, and you will have faith and all its fruits. When you have sold, it may be best to move near to one of our schools that all your family may be benefited. Before doing so, however, it would be well to counsel carefully with others. Do not move to Battle Creek, to Mt. Vernon, or to any other place until you know it is best.

These are some of the things which our older brethren and sisters may do to receive for themselves or to give to others an education. What may the youth do? This for another article.

SOME EXAMPLES OF HOME TRAINING.

BY MRS. W. T. BLAND.

(Mt. Vernon, O.)

(Continued.)

THE Lord has given us careful instruction and has had recorded, especially for our use, a history of the lives of a number of families, and especially clear is the duty of a Christian mother pointed out. Take, for instance, the mother of Samuel, a devout, earnest Christian, whose life was full of piety and faith. Her home life was, by force of circumstances, very unpleasant; but although her husband loved her and treated her with the utmost kindness, because the one blessing which she desired above all others was denied her, she was unhappy. I can only mention briefly a few points in this story so beautifully told in "Patriarchs and Prophets," but as you know, her desire was at last fulfilled, and a son was born. She had made a solemn vow that if her prayer was granted, she would dedicate the child to God; and "as soon as the little one was old enough to be separated from his mother, she fulfilled her vow. He was her only son, the special gift of Heaven; but she had received him as a treasure consecrated to God, and she would not withhold from the Giver his own." "As long as he liveth, he shall be lent to the Lord," said she.

While Hannah kept her child with her, she

did everything that a faithful mother could do to train him up to reverence his Creator, and when separated from him, still her prayers ascended for the welfare of her absent son. "She did not ask for her son worldly greatness, but she earnestly pleaded that he might attain that greatness which heaven values,—that he might honor God, and bless his fellow-men. What a reward was Hannah's, and what an encouragement to faithfulness is her example!

"There are opportunities of inestimable worth, interests infinitely precious, committed to every mother. The humble round of duties which women have come to regard as a wearisome task, should be looked upon as a grand and noble work. It is the mother's privilege to bless the world by her influence, and in doing this, she will bring joy to her own heart. She may make straight paths for the feet of her children, through sunshine and shadow, to the glorious heights above; but it is only when she seeks in her own life to follow the teachings of Christ, that the mother can hope to form the character of her children after the divine pattern. . . . Let every mother go often to her Saviour with the prayer, 'Teach us how we shall order the child, and what we shall do unto him.' Let her heed the instruction which God has given in his word, and wisdom will be given her as she shall need."

(Concluded next week.)

WHAT SHALL WE GET TO EAT?

Breakfast.

WE have not yet answered the question, What shall we have for breakfast? But before we do so, we shall protest against being asked within a few minutes of when the breakfast is wanted. In answering these questions, we purpose to place ourselves in the kitchen of an ordinary farm or village, where neither riches nor poverty reign. For if the house-keeper has but one thing to get and but little of that, there is no chance for discussion; while those who have everything will hardly require our advice, they may have what they please.

Breakfast is an important meal, as being the one which breaks the fast of the night, and furnishes the system for its day's work. But the usual time for preparation is brief and crowded with duties, hence the preparation of the meal is liable to be neglected. This should be guarded against by commencing preparations for breakfast the day before, and by putting off general work until after breakfast. It does not pay, indeed it is a serious detriment to a successful day to become exhausted before partaking of a meal. Do not allow yourself to do this. Breakfast should not be of a heavy, hardly digestible character, for the time till the noon-day meal is short; work will be done easier, and dinner more heartily relished if the breakfast be of a more simple quality. The almost universal custom calls for fried foods,—fried potatoes, fried meat, fried eggs, fried bread, or something in that line; but of all the modes of preparing food, none is so objectionable as that of frying. The grease becomes so thoroughly mixed with, and burned into, the food as to render digestion very difficult. Dyspepsia, heart-burn, and serious disorders are likely to result.

There should be some preparation of grains for breakfast,—oatmeal, corn, wheat, barley, rice, or other cereal. These generally require extended cooking, and for their preparation a double boiler is well nigh indispensable. One can be devised out of two tin dishes, or one dish and an iron kettle, if the better ones are too expensive. It will be well to begin at noon to plan for breakfast the next morning, and while the fire before and after dinner is burning, have the cereal for breakfast cooking. Baked potatoes are an excellent breakfast dish. These may be prepared the night before and placed in

the oven all ready for the fire as soon as it is started. The partially cooked grains are put on the stove at the same time, and are ready when wanted. Toast is a very proper food for breakfast. The best stock for this is zwieback, which may be purchased at the baker's or made at home in quantities and kept ready for use. If it is desired dry, let it be heated in the oven briefly, which renders it crisp and fresh as new. For fruit or cream toast it should be moistened by dipping it into hot water or hot milk if the fruit be not tart, which for some people will need to be very slightly salted. A very great variety of appetizing, delicious, and healthful dishes may thus be prepared with but little trouble. Toast may be varied from morning to morning by the use of hot milk, cream gravy, poached or scrambled eggs, or hot fruits of almost any variety. Another item that should not be forgotten is the use of breakfast rolls, crisps, or gems.

It is well to introduce or at least accompany the breakfast with fresh fruits in their season, and the grains may be eaten with stewed or canned fruits, having plenty of juice. Some will prefer eating them with creamy milk. It is not necessary to use both sugar and cream on cooked grains. A little practice will show almost any person that they are really more delicious with the sugar left off.

Now what have we for breakfast? Fresh fruit, oat-meal or pearl barley with cream or stewed fruit, baked potatoes and cream, fresh rolls or gems, and fruit toast; and if any desire it, caramel coffee or hot milk for drink. We say it is good enough. It does not cost much; it is easily prepared; it is healthful, palatable, and nourishing. Next week we shall have some recipes for breakfast dishes.

SELF-CONTROL.

THE power of self-control is very important in all matters relating to health. The term "*hyperkinesia*" is used in medicine to indicate that a person has lost his or her power to govern the thoughts, feelings, acts. In insane asylums are multitudes of cases of those who in this respect have gone mad. They have no mastery over themselves. These are extreme cases. It indicates degeneration of brain tissue. In many cases self-control has never been fully acquired at all, and so the person can only partly master himself. As a rule, children have little of this power. They are like animals. Little by little, as they grow older, it grows, and in some it becomes so well developed that it is almost perfect. In others, like music in those who never acquire it, or any other faculty, it never becomes a potent factor in life. Many parents teach their children early the value of self-control; others leave them uninstructed, and they suffer from it all through life.

Both men and women need to drill and discipline themselves in self-mastery. I know a woman who worked twenty years to overcome one weakness in her nature, a lack of self-control in one important matter, and she finally succeeded. She saw how useful it would be to her to be her own master, and so she persisted. Whenever she failed, she re-resolved and made up her mind that she would succeed. It was a great victory. The victims of drink, of gluttony, of sensuality, are *hyperkinetics*; that is, they cannot control their appetites.

Woman as well as man needs to learn self-mastery. With a large amount of feeling in her nature, it is often hard for her to do it, but she should try. Too many of us go through life never making any effort to be our own masters. We give way to caprices, whims, feelings, follies, far more than is good for our health. Hysteria gives us a good example of the loss of self-control. Any uncontrolled passion gives an equally good example. Men and women often say they can't govern themselves; that is sim-

ply admitting that they have defects of character which are their masters. They ought to make an effort, and see if they are not mistaken.

The worst effects of lack of self-control are on the health. It allows every kind of bad habit in eating, drinking, dressing, sleeping, to gain possession of the person, and the result is a weak instead of a strong character.

Reader, if you find on self-examination you are guilty of this defect, I entreat of you to set about overcoming it. Begin on some little thing, and extend your conquests from point to point until you are in fact your own master. Then health, peace, and self-respect will be your reward. No matter how much you have been to school, how many college degrees you have, you are not educated till you have a reasonable control of your own nature, and can direct your own lives rather than have them directed for you by your feelings and emotions. — *Jennie Chandler, in Journal of Hygiene.*

INTOXICATING DRINKS.

I SHALL not in this place undertake to consider at length the subject of alcoholic drinks. Their prescription as medicines, by intelligent physicians, will no doubt continue until we have some substitute for them; but with me it is a settled conviction that every form of alcoholic stimulus, though it be that of the light French wines, is injurious. The most overwhelming proofs were produced before the British Parliament, that the use of even moderate quantities of alcoholic stimulus helps to freeze men in the Arctic regions, and to produce various fatal diseases in hot climates; that in a single word, they are, without qualification, *bad*.

Dr. Carpenter leaves us not a peg on which to hang an apology for the use of alcohol. He overwhelms us with facts showing that it is an unmitigated curse to British sailors and soldiers, in all climates and under all circumstances. Alcohol is such a deadly enemy to the body, that no ambitious trainer of a prize-fighter would think of advising it to those under his care. A good trainer will instantly dismiss from a crew a member who stays up late at night, smokes cigars, or drinks any intoxicating drink. He knows such men cannot be depended on. A man with a little liquor in his blood may for a moment make a short spurt, but he has no staying power, and worse than all, his judgment is sure to be at fault. Alcohol demoralizes the judgment in a most remarkable manner. Shakespeare put it in a correct form when he said, "It steals away the brains."

The use of alcohol when weary, is a mistake; then is the time for rest, for sleep, for food. It is true it paralyzes the nerve centers, benumbs them so the weariness may not be felt, but it does not remove the cause, which may be either exhaustion or the accumulation of poisonous products of broken-down tissue in the blood, which will by rest and sleep be removed. This whole subject of weariness is one of great interest, and will some day be thoroughly understood. I predict the causes will be found to be those I have already named. With these views on this subject, it seems to me the duty of men and women of influence not only to cease the use of strong drinks, but to do all in their power to keep the young from forming habits of drinking.

Are there any substitutes for alcohol?—No. We don't want substitutes for it. We want good, wholesome drinks of which we might have an almost endless variety in the juices of fruits, lemons, oranges, pineapples, kumiss, various nutritious drinks with barley, oatmeal, etc. I need only suggest the thought, and the imagination wanders off into an endless variety of them. But after all, pure, soft water is the one on which reliance must be placed for most people, and so every effort to secure it for those in city and country should meet our hearty support. — *Dio Lewis.*

The Review and Herald.

BATTLE CREEK, MICH., AUGUST 13, 1895.

URIAH SMITH,
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THE INDIANA CAMP-MEETING.

THE annual camp-meeting and business meetings of the Indiana Conference were held this year near the city of Anderson, about thirty-six miles northeast from Indianapolis. The date for the meeting was July 30 to Aug. 12. The meeting was in charge of Elders J. H. Morrison and J. W. Watt, the latter being president of the Conference. The meeting was well supplied with ministerial help from its own and neighboring Conferences. One hundred and twenty-five family tents, besides the tents for public uses, formed the camp, which was pitched in a pleasant beech and maple grove. An electric car-line passing near the grounds conveyed campers and visitors to and from the camp. The grounds having never been occupied before were in a somewhat primitive condition, but in many respects the arrangement was very good. Especially would we mention the arrangement of the dining-tent. Two circular tents were pitched near each other, connected with a roomy passage having roof and walls. The smaller of the tents was used for a kitchen, and afforded ample room. The kitchen was well supplied with utensils and conveniences, including gasoline stoves and spacious ice-boxes. In the dining-tent the tables were ranged in neat order. Inside the tent walls mosquito netting was stretched upon the wall-poles in both tents and the passage. Tight fitting doors were opened only long enough to admit of egress and ingress, and the result was a neat, attractive dining-place where one could eat in peace, while the flies looked on from the outside. A good corps of helpers contributed to the comfort and pleasure of the patrons, and the whole establishment, under the supervision of sister Kate Nuding, was a perfect success, and was more generally patronized than any boarding-tent I have seen, as it deserved to be.

We are pleased to witness various improvements that have been introduced from time to time in our camp meeting arrangements. In no case should we relinquish the good ground we have gained. Neatness, order, healthfulness, and convenience should be carefully considered in every detail; but convenience should not be allowed to overtop any of the other considerations. Horses should be removed to a good distance from the camp, otherwise their presence induces a swarm of flies, which feed with avidity on the disagreeable and unwholesome effluvium that pervades the camp. Not enough care is as yet exercised in most cases in reference to the private walks for men and women. A few extra dollars would render them far less disagreeable and unwholesome, far more modest and unobjectionable. Pains should be taken in building them by putting in floors and partitions, and during the meetings those places should be under watchful and efficient care. Health, comfort, and reputation may thus be promoted, and the long stay at camp-meetings be rendered more home-like and endurable. But these are generalities, and do not apply especially to the case under consideration.

There was a good interest maintained in the meeting that deepened day by day. The last Sabbath, which was the only one the writer attended, was a good day. Elder Evans, of Michigan, preached the forenoon discourse, after which an effectual revival service was held. Quite a number gave their hearts to the Lord for the first time. In the afternoon, after a discourse by Elder Morrison, brethren S. S. Davis and R. M. Harrison were ordained to the ministry, the Spirit of God witnessing to the work. Twenty-eight were baptized. Considerable interest was manifested by the citizens in attending the meetings, and some interesting cases were brought to our attention. This was our first visit to Indiana. The kind cordiality of the people was fully up to their high reputation for hospitality. It was indeed a privilege to become personally acquainted with our fellow-laborers of that Conference and also with others in private life. May God bless them all in the year to come and prosper them in his work! A large measure of God's blessing pervaded the entire occasion. The people were prompt and interested in their attendance at all the meetings; and at the close the universal testimony was that this was the best camp-meeting ever held in Indiana.

G. C. T.

A LAW-ABIDING PEOPLE.

SEVERAL correspondents have recently written to this Office, querying whether it is consistent to decline to pay a fine, and then consent to work it out, taking the ground that if we do not pay the fine in money, we should also decline to work to pay it.

The principle involved in this matter seems to us to be this: we are a law-abiding people, complying freely and cheerfully with every law, however oppressive or unjust it may be, if it does not intrench upon the domain of conscience. We draw the line at conscience.

Now the law says that we must keep Sunday as the Lord's day, that is, refrain from work upon that day, or if we do not do that, we must pay a fine, or in case we decline to pay a fine, we must be imprisoned for a greater or less time, as the judge may decide. The first part of this law, to observe Sunday as the Sabbath, we cannot comply with, because it conflicts with our conscience, and so, as law-abiding citizens, we take the other requirements, of fine or imprisonment for our actions the imprisonment, of course, including such regulations as attend prison life, whether it be work or any other prison custom, excepting, of course, to labor on the Sabbath, which we are commanded not to do.

The question is then between the fine and the imprisonment. Most of the brethren have thought that to pay the fine imposed would be an acknowledgment of the justice of the law, which it would be hardly consistent for us to make, hence that the other condition, imprisonment, with all it involves, was the preferable course to take. This question each one should decide for himself. But to refuse both to pay the fine and to work on those days when we can consistently do so, would seem like standing out against the law on a point which does not infringe upon the domain of conscience; and this would be inconsistent with our position as law-abiding citizens. We think great care and caution should be used on this point, and that we should take such a course as to show no antago-

nism to the law except where it plainly infringes upon the rights of conscience.

As to the matter of fines, we do not imagine it will long be left with Christian Sunday-breakers an optional question. It is already fixed in some localities, and doubtless soon will be in others, that so long as a person has property, it can be levied upon to satisfy all fines imposed by the law; and when the property is gone, the other penalty only is left. The question then is simply this, When a law infringes upon the conscience, we cannot comply with it; but we will take whatever alternative is offered instead. So in any case we will still stand as law-abiding citizens.

U. S.

THE CYCLE OF THE WEEK.

It is an interesting and useful study to examine into the origin of institutions and practices which have long existed among mankind. The attention of the reader is called to the weekly cycle. All over our world to-day, the reckoning of time by weeks, *i. e.*, periods of sevens of days, exists. What is its origin? How come it to exist? The year, month, and day are what we call natural divisions of time. One revolution of our earth on its axis is called a day. The month is evidently derived from the periodical changes of the moon; the year by the revolution of the earth around the sun. But the week is as extensively used as any of these, yet its existence cannot be traced to anything in nature. Some indeed claim to trace its derivation to the quarters of the moon. But why do we say *quarters* of the moon, when a perceptible change equally great takes place *each day* of its cycle? We should rather say the *quarters* of the moon were derived from the weekly division of time rather than the weekly cycle from the *quarters* of the moon. The difference occurring each day in the magnitude, or apparent diminution in the appearance of the moon, is just as great before or after what we call the quarter as on that particular part. That point where the quarter occurs would never have been noticed but for the weekly division of time.

No; there is absolutely nothing in *nature* to indicate the division of time into sevens of days. Yet, as we shall endeavor to show, this division existed in the times most ancient of any on record, and that, too, among nations widely separated from one another, and is to-day recognized by the nations of the earth generally. The Bible gives us its point of commencement at the very beginning of this world's history. Time, as distinguished from eternity, begins with the revolution of our earth on its axis. The first chapter of Genesis, with the first three verses of the second chapter, gives us plainly the origin of the weekly cycle. God wrought six days in creating and ordering our earth. "And he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:2, 3. The resting occurred first, so that day of the weekly cycle became his *rest*, *i. e.*, his Sabbath day, the word "Sabbath" simply meaning "rest." His blessing and sanctifying it must, therefore, pertain to its future recurrence. Sanctify means "to set apart, or appoint, to a sacred or religious use." It thus became the rest day of future ages, appointed by Jehovah; and thus it has remained.

In the account of the flood (Genesis 6, 7,

and 8) the period of seven days is mentioned as many as four times. In the account of Jacob's marriage (Gen. 29 : 27) the week is mentioned. Johnson's Universal Cyclopedia, article, week, states : "It was found as a civil institution in the very earliest times among the Hindus, Persians, Assyrians, and Egyptians." The same facts substantially are given in Smith's Bible Dictionary (unabridged), article, week.

It is well known that the descendants of Abraham have ever had the cycle of the week in all their history. It is also well known that in comparatively recent years the historical tablets dug up and deciphered in Nineveh and Babylon show the existence of the weekly cycle in full use among these ancient nations. Other authors state that anciently the Chinese had this same cycle. Here, then, the most ancient nations, recorded in history and geographically far apart from each other, are all found using the weekly cycle in the most ancient periods of their history.

I have before me a very interesting chart entitled, "A Chart of the Week." This chart, prepared by Rev. W. M. Jones, D.D., of London, England, formerly missionary in Palestine, with some of the ablest philologists of the world, to assist him, gives the weekly cycle, "showing the *unchanged order* of the days of the week in 160 of the most important of the ancient and modern languages of the world. It gives the names of each of the days of the week in the words and characters of the language, and also a literal translation of the meaning of the same." To show the high character as authority of this chart, I will state that "the Asiatic and African languages have been arranged as nearly as possible after the classification of the late Dr. Lepsius. Those under 'European' have been arranged by Prince L. L. Bonaparte in his own morphological order. The prince is an authority in matters philological which none will dispute."

And what are a few of the facts presented in this "Chart of the Week"? In eighty-six of these languages (a few of them ancient, but the vast majority of them modern, scattered in various parts of Europe, Asia, and Africa), the seventh day of the week, in our language called "Saturday," is in this large number still called "the Sabbath," or "the Sabbath day." Scarcely any of these nations now observe that day as a rest day; yet it comes down to our modern times,—long ages after a change has been made in the observance of the day, with its ancient title still embalmed in the very tongue the people speak. This is the case in the Russian, Prussian, Bohemian, Polish, Bulgarian, many of the German tongues, or dialects, the French, Spanish, Portuguese, Italian, Latin (now a dead language), Greek (ancient and modern), Hungarian, also in a large number of the African tongues and those of southern Asia, of Java and Sumatra, and of the Caucasus. This is also true of the Turkish, Persian, Afghan, Abyssinian, Ethiopic, Arabic, Chaldee, Syriac, and ancient Babylonian (a written language 3800 years before Christ), and many others.

Here are some facts it would be well for many of our moderns to study, and tell us how it happens that such a vast number of these leading languages of the world happen in this very close of the nineteenth century, long ages since these nations have observed the seventh day as the Sabbath, to be still calling it "the Sabbath day." It is a fact, also, as stated by this chart, that up to a very recent date, when Parliament assembled on

Saturday in England, the clerk wrote as the date "*dies Sabbatum*;" *v. e.*, "the Sabbath day," showing that in the English language, as used in official circles, the day usually called Saturday was called "the Sabbath day."

In this chart in forty-four different languages the days of the week are named after the heavenly bodies; the seventh day of the week, Saturday; *v. e.*, Saturn's day. Saturn's day in all of these instances corresponds with the seventh day of the week. In the comparatively few remaining instances cited in this "Chart of the Week," not included in the above divisions, the week is just as definite as the others, only different terms are used to designate the different days of the week. But in all these 160 languages, I think, without a single exception, the beginning and ending of the weekly cycle correspond in every language mentioned. How could this be if days had been lost, and the cycle had been tampered with, changed about, mutilated, or disarranged? This fact stands out as a wonderful monument, showing how God's providence has preserved the knowledge of the true reckoning of time from the most ancient ages.

It would be most manifestly absurd to suppose that God would command us to observe any day of the week, whether it be the seventh, the first, or any other, and it be not possible to tell when the day came to us. It would be a reflection upon his wisdom. So would it also to suppose that any day of the seven might be selected after six of labor. This, if actually carried into effect, would result in the direst confusion. Neither does God leave matters of obedience to him dependent upon men or human governments to fix up according to their notions, as all things human are full of imperfections.

In closing, the following conclusions are drawn :—

1. Time, as distinguished from eternity, is reckoned by years, months, weeks, and days; three of these are natural divisions, originated by the relations of our earth to the sun and the moon.

2. The weekly cycle does not owe its origin to anything in nature, but to the fact that God made a rest day at the creation of our world, the seventh day of the weekly cycle.

3. This is proved by the positive statements of Scripture (Gen. 2 : 1-3 ; Ex. 20 : 8-11), and by various references in the earliest books of the Bible, as well as plain statements all through the sacred canon.

4. These statements also coincide with the facts of history in the most ancient records of the world and in tablets dug from the most ancient ruins in Assyria, Babylon, and Egypt.

5. In the researches of scholars among 160 of the ancient and modern languages of the world, the weekly cycle is found in perfect agreement with the Bible reckoning of the week and with each other, showing beyond reasonable question that God's providence has preserved the weekly cycle *intact*.

6. These facts should forever settle the question beyond doubt, that there has been no loss of days in the weekly cycle, but that we may be certain that Sunday, "the wild solar holiday of all pagan times" (*North British Review*), is the Sunday of our Christian brethren who observe it to commemorate the resurrection of Christ; and that the day commonly called "Saturday" in our language, but "*Sabbath day*" in eighty-six of the languages of the world, is the

Sabbath day of the fourth commandment, the day always observed by the Israelites in all ages, and the veritable seventh day of the weekly cycle, on which God rested at the creation of our world.

G. I. B.

THE ATLANTIC CAMP-MEETING.

WE reached this meeting Friday afternoon, Aug. 2. The camp was located about one-half mile south of Newark, Del., in a beautiful and very accessible grove. The arrangement of the camp we found to be exceptionally neat and convenient. There were about five hundred encamped upon the ground, and there were nearly one hundred tents pitched. The outside attendance was not large, but very attentive, and we have reason to believe that the meeting was a blessing to the community in which it was held.

This Conference has an unusual number of large cities within its borders, such as New York, Brooklyn, Baltimore, Washington, etc., and on account of this, it is a very important and at the same time a somewhat peculiar and difficult field in which to work. If ever a people needed the special help and blessing of heaven in their work, the brethren and sisters of the Atlantic Conference need it. At this gathering we had the privilege of meeting brethren Whaley, Faust, and others, who have been persecuted on account of their religious faith. They have experienced some of the blessings pronounced by our Saviour as recorded in the fifth chapter of Matthew.

With reference to the spiritual interests of the meeting, we can say that from the first the presence of the Spirit of the Lord was the prevailing characteristic, both in the preaching of the word and in the social meetings. A matter of special interest was the attendance of Elder Cummings, a Methodist minister of Baltimore who has lately become interested in our work. He spoke once on the near coming of the Lord, and presented the subject with freedom and power, producing an excellent effect on the congregation. We are in danger of losing the fervor and earnestness which should characterize us as a people. The doctrine of the second coming of Christ is one of great solemnity and sacredness, and the evidences that the event is near at hand are remarkable for their number and convincing clearness and power; still we are often not impressed by these truths as we should be. We are convinced that the things of time are rapidly closing up, and that the things which are to be accomplished before that event, will be developed with a rapidity and power that we have not yet realized.

Yesterday at the camp was a day that will long be remembered on account of the remarkable manifestation of the power of God. When the opportunity was given not only to those in need of Christ, but to all needing the converting power, to occupy the front seats in the pavilion, the whole congregation arose in one body—ministers and lay members—and prostrated themselves before God, acknowledging the selfishness and worldliness that had occupied their time and shut out clear views of Christ, unfitting them for the earnest work he had given them to do. The feeling that pervaded the audience cannot better be expressed than in the language of the prophet Joel, chapter 2, verses 12-17, to which the reader may turn and read. As is always the case when God is sought with all the heart, so on this occasion the Spirit of God came in not only

to show us our backslidings, but as we sought the Lord, peace came to our souls, and as the light came into our hearts, the testimonies, instead of dealing with individual conditions, began to represent a burden for souls and a deep interest for the work of God both in home fields and the regions beyond. This is as it should be. If our people, one and all, old and young, would become thoroughly inspired with the third angel's message, what wonderful results would be seen on every hand. If the members of our churches would work for themselves and those around them, instead of calling for the minister to labor for them, they would have words of courage for him, and he would be entreated to go where the truth had not been proclaimed, in order that those in darkness might see the light; a spirit of self-denial would characterize our people, and all the means now used for unnecessary expenditures would be placed in the cause. Our soul is encouraged by such special manifestations of the favor of God as were granted yesterday. While the service continued far beyond the limits of our ordinary meeting, no one could become weary, for the very place was sacred on account of the presence of God. It was indeed good to be there.

We appreciated much the privilege of again meeting with the Atlantic brethren in their annual Conference, and such opportunities are made all the more precious when the Lord pours out his Spirit as at this meeting. It was necessary to leave the camp early this morning, in order to attend as much as possible of the Texas camp-meeting. We much desired to remain till the close, but this privilege was not granted us. Elder Porter, the superintendent of the district, who enjoys their love and confidence, was present, and remains till the close; Elder Cottrell, of the New England Conference, arrived just before we left, and will attend the remainder of the meeting.

Elder H. E. Robinson, who has filled the position of president of the Conference since the death of his brother, has now been called by the Foreign Mission Board to go to England to take the place of Elder D. A. Robinson, who has been appointed to India. The brethren and sisters are willing to part with their former president, and seem thankful for the privilege of thus contributing to the assistance of needy fields in other lands. The meeting will close the first of next week. Further report will be given by others.

Washington, D. C., Aug. 8.

PENANCE.

THE doctrine of suffering of penance is inbred in those who are jealous for the honor of God, but have self-righteousness. It is defined as follows: "The suffering, labor, or pain, which is self-inflicted or imposed by ecclesiastical authority as a punishment for faults, or as an expression for penance, such as fasting, flagellation, wearing chains, etc." It is an old doctrine of the Roman Catholic Church, and is advocated by it. They obtained it from the heathen, and as to its origin, the reader can judge. Certain it is it did not come from God or the author of the gospel of Jesus Christ. What has recently called our attention to it is what we saw in an English church paper published in Cape Town. It was largely filled with instances and stories to show its utility and necessity under certain circumstances, in order that

the soul might be saved. It related various instances of natives where it was inflicted by the church with good effect. One was of a chief who killed his slave, and who was summarily dealt with by the residing pastor. As the chief did not appear to take to heart the reproofs of the church, he was boycotted by the church. His people would not answer to him nor outwardly recognize him for a year. This brought him to his senses to some extent. He then went to the priest, who obtained pardon for him; but he was to come to church in his oldest clothes and make a confession before his other slaves, and then for penance remain boycotted for another six months. This being over, he was admitted to the communion. The paper states that after this his tribe honored him highly, and he became very prosperous. This was one argument brought in its favor.

It was out of this principle that the Inquisition grew. It is a doctrine hard to kill, for it thrives in the hearts of Pharisees, ancient and modern. But this is not after the Lord's method of forgiveness. A few texts will suffice upon this point. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage! he retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." Micah 7:18, 19. Again, David says: "As far as the east is from the west, so far hath he removed our transgressions from us." Ps. 103:12. The prophet Jeremiah utters the following: "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve." Jer. 50:20. These are some very precious promises made to those especially who would return from their captivity to Jerusalem at the time of the return of the Jews. But they not only apply to the people of God always, who return to him, but have a special significance when applied to the remnant who return to the Lord when he sets his hand the second time to recover the remnant of his people. This time has come. God does not require penance of any of his children, or six months' probation to decide whether they are worthy of his acceptance. The worthiness is in Christ, and that was settled from eternity.

When he accepts a person, he forgives him, and does not wait six months for him to appreciate his blessing. When persons repent, he receives them with open arms, as they come to him. His willingness to receive is very feebly shown in the parable of the prodigal son. "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." This is the way the Lord would accept his people at the present time. The waiting till he had suffered awhile for penance was a thing left for the adversary of souls to invent and carry out in the system of the mystery of iniquity. The love of God is not in it. The compassion of the Saviour does not live in its baneful influence. It arises from a supposition that God is like man. When God forgives, he does it freely and accepts fully. He brings the repentant sinner near to himself and honors him with the best ring and the fatted calf; for the lost is found; angels rejoice that the son is returned. Joy shall be in heaven

over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

The Lord is waiting for his people to arise and shine so he can bring to them those with whom his Spirit is striving at the present time. Islands of the sea and most distant lands are waiting for the law of God. His Spirit is preparing hearts for the truth, and he invites all to come to him now. He does not say, Wait until you have suffered awhile. But is the heart tender? Do we see Christ as a forgiving Saviour? Do we behold him as one having a blessing for me, even me? If so, then he has it, and he is ready to bestow it. There is a preciousness in the gospel of Christ. There is something in the Christian's hope that is not found elsewhere. There is no God like ours. There is no healing balm outside of the gospel that bears any resemblance to it. If we were to question anything about it, it would be, How can Christ love as he does? How can he receive the sinner stained with his sins from his head to his feet? But this is so, it is even so; and he bids us all to come and drink of the water of life and receive the virtue of the blood which freely flows from his wounded side. It is pardon freely given to one and to all. Now is the accepted time, now is the day of salvation.

S. N. H.

In the Question Chair.

[DESIGNED for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here, may be answered by mail.]

529.—THE CREATION OF LIGHT.

How could light exist, so that there could be day and night before the fourth day, when the sun was created?
SUBSCRIBER.

Answer.—On a subject where the particulars are not specifically revealed, we can only cautiously suppose what might have been the circumstances, taking care not to collide with facts elsewhere revealed. When God said, "Let there be light," what necessity is there for supposing that that light was diffused equally through all space, so as to shine as much on one side of the earth as on the other at the same time? Why not consider it a luminous mass, having a definite form and location, the same as we have it now? In this case only one side of the earth would be lighted up at once, and the other would be in the shade, till by the revolution of the earth on its axis, it was brought into the light again, and thus there would be day and night from the very creation of light, as we have them now. On the fourth day the sun was made "the light-bearer," as Dr. Clarke says the word should be rendered. Not that the sun was created on the fourth day, or that there is anything luminous in the sun of itself. It was doubtless created with the other globes composing the solar system. "In the beginning God created the heavens and the earth." Then in going forward with the orderly arrangement of this system, God took that body of light, which he had created, and instead of letting it remain by itself, placed it upon the sun, the center of this system, on the fourth day, causing it to become from that time forward the "light-bearer," that it might shed forth its radiance to all the members of our solar system. The light which the sun still bears, is doubtless the same original light which came into being when God said, "Let light be; and light was."
U. S.

Progress of the Cause.

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

THE LORD'S APPOINTMENT.

"I SAY it over and over, and yet again to-day;
It rests my heart as surely as it did yesterday:
'It is the Lord's appointment!'
Whatever my work may be,
I am sure in my heart of hearts,
He has offered it for me.

"I must say it over and over, and yet again to-day,
For my work is somewhat different from yesterday:
'It is the Lord's appointment!'
It quiets my restless will
Like voice of tender mother,
And my heart and will are still.

"I will say it over and over, this and every day,
Whatsoever the Master orders, and come what may,
'It is the Lord's appointment!'
For only his love can see
What is wisest, best, and right,
What is truly good for me."

—Anon.

JAMAICA, WEST INDIES.

We have no discouraging report to offer from this field. Since our quarterly meeting in April, nineteen have united with the church by baptism and three by letter, making the present membership of the church 102. Quite a number more are keeping the Sabbath.

We have a good tent outfit which we expect to pitch soon, and by God's blessing we hope to see greater results in the future. Our work and books are being spoken against by both religious and secular papers, which only increases the desire to hear. To illustrate: one minister who read the reports, called and asked for the book spoken against, read it through, and said it was an excellent book.

The enemy is hard at work. A letter received from Elder Richardson, who is up in the Blue Mountain Valley, says that he never saw Satan working more fiercely to hinder the work, and he was glad to see the meek spirit manifested by the brethren. We are reminded by these things that the world is ripe for the harvest. May God give us wisdom so to labor that the work will not be marred in our hands. We need the prayers of all God's people for the work here.

Kingston, July 24.

A. J. HAYSMER.

MARITIME PROVINCES.

We are running two tents here this year. Elder Langdon is at Cape de Moisselle Creek, New Brunswick, with the old tent, and brother Corkham is helping him as tent master. They are having good success; ten or twelve have already embraced the truth, and the interest is increasing every day. Elder Farman is at Granville Ferry, Nova Scotia, just across the river from Annapolis, with the new tent. When I went there, I found that he had awakened an interest to hear, and some have embraced the truth. The interest to hear the truth is full better a few miles away than at the place where the tent is pitched, and we look for good results in this vicinity. Our brethren with the tents are of good courage, trusting in the Lord for victory.

More than twenty-five have embraced the truth in these provinces this season, and we expect to gain as many more before the tenting season is over. A Baptist minister and another brother and his daughter have received the truth simply by reading, without ever hearing a sermon. This is very encouraging to the canvassers who have been scattering the light by the way of "Bible Readings" and other silent messengers of truth. We know the truth will triumph, and we long to triumph with it. "Fly swiftly round, ye wheel of time, and bring the welcome day."

R. S. WEBBER.

St. John, N. B.

DISTRICT NO. 1.

FOLLOWING the Pennsylvania camp-meeting it was my privilege to attend the dedication of the new house of worship at Winchester, Va. Although the membership of the church is small, and it has been at considerable sacrifice that the building was erected, it is a very neat and creditable edifice. It was well filled at the time of dedication, and the Lord gave the clearest evidence of his acceptance of the offering as the house was dedicated to his worship.

At the request of the brethren, meetings were continued for nearly two weeks. Seventeen discourses were given, covering the vital points of the message. A good interest was manifested on the part of a few, and the longer the meetings continued, the more general the interest became. I was loath to leave, but found it necessary to do so on account of other engagements.

After spending a few days in Battle Creek in attendance at the meetings of the General Conference Association and other committees, I returned to South Lancaster, Mass., to look after the interests of the academy. Brethren E. P. Farnsworth and H. B. Tucker, who had, in order to save expense, undertaken the work of varnishing the inside woodwork and dressing the floors of the new dormitory, were just finishing their work. We were much pleased to find that the work had been done in a workman-like manner.

The new dormitory is now completed, and we are prepared to accommodate very comfortably, nearly one hundred more students than in former years. We are now ready to correspond with students who desire to attend the coming year. All communications should be addressed to the principal, Prof. J. H. Haughey. We hope for a much larger attendance the coming year, and the way letters of application are now coming in, the outlook is very encouraging.

On reaching the Atlantic camp-ground at Newark, Del., we found the camp of eighty-five tents beautifully located in the same grove occupied last year. The attendance is much larger at this stage of the meeting than was anticipated. The meetings are starting well, and all encamped are enjoying them much.

R. C. PORTER.

NORTH CAROLINA.

HICKORY.—Our tent is located in the country about six miles from Hickory, on the road leading to Connelly's Springs. The meetings have been in progress about four weeks. They have been well attended. Many seem deeply interested in the truth, and we can count about ten who have promised to obey. We hope these may hold out faithful, and that others may yet decide to accept the truth. Most of those who have decided for the truth are heads of families, and we think a good Sabbath-school can be organized at this place.

As in all places, of course, some are bitterly opposing the truth; but this seems to increase the interest to hear. We ask the prayers of our people in behalf of the work in this part of the field.

D. T. SHIREMAN,
B. F. PURDHAM.

OHIO.

APPLE CREEK.—We began public meetings here June 7, and closed July 22. Elder W. H. Wakeham was here when we came. We had a small attendance at the start, with little or no interest to hear, but our numbers increased, and an interest began to develop until we leave a few who are rejoicing in the truth of the word, some of whom are preparing to attend the camp-meeting and others to attend the academy.

July 26.

A. C. SHANNON,
A. G. HAUGHEY.

TENNESSEE.

SPRING CITY.—We erected our tent and got it seated ready for meeting, Friday evening, Aug. 2. This is a town of six or seven hundred inhabitants, and is the home of the principal mover in organizing the workhouse and the chain-gang, in which are eight Sabbath-keepers now at work near the city. They are allowed the privilege of attending the night meetings, but last Sabbath they were prohibited from leaving their quarters. This was by order of one of the commissioners who is the chief persecutor. Those who are guarding them are kind, and are not in favor of this manner of treating our people, for they know it is persecution for conscience' sake. The brethren are all happy in the Lord. They say they are enjoying camp-meeting every day. My visits to them and seeing them at work with pickaxe and shovel; and piling stone, proved this to me. Their hands were not sore in handling the stone.

They have many visitors, who always depart with a deep interest in the truths which they present to them in response to their inquiries. They are distributing our literature, and preaching the truth as they have opportunity, and the message is being proclaimed with a loud voice by their work in the chain-gang.

We find sympathizing friends here who are ashamed of this treatment of our brethren. Friday night our congregation numbered about sixty, and on Sunday night it was over two hundred. Some of the ministers are doing all they can to keep their people away from the tent. The Lord gives freedom to his servants. We are happy in the Lord.

R. M. KILGORE.

CALIFORNIA.

TRUCKEE.—We arrived here on the morning of June 16, and having secured a good location for our tent, we began meetings on the evening of June 21. Thus far we have held meetings each evening, with an average attendance of about thirty. This place is noted far and near for its rough character, and it has been said that we would be lucky if we got out of here alive. Thus far we have been treated with respect, and the best of order has prevailed in our meetings. We trust in the continuance of God's blessing, and to this end we ask your prayers.

G. A. SNYDER,
T. D. WALLER.

ALAMEDA.—Elder G. H. Thurston and myself are still laboring in Alameda. We have moved our tent to another part of the town. Our meetings have been very poorly attended; but one man has united with his wife and daughter in obeying the truth. Yesterday a middle-aged woman decided to walk even as Jesus walked while here on earth. I baptized seven persons, July 31, three from here and four from Oakland.

Meetings have been held at the hospital a few miles from San Leandro ever since last fall. Lately I have presented the Sabbath question at that place. At the close of the meeting I asked how many were going to follow the Saviour and keep the only true Lord's day, the seventh day of the week. About a dozen arose to their feet, and the request was made that we meet on next Saturday instead of Sunday, as heretofore. Arrangements were made with the managers of the hospital to have our next meeting next Sabbath, Aug. 10.

In our Oakland church we have organized the whole body of the church into ten divisions; each division under two leaders, for the purpose of doing Christian Help work and general missionary work. A permanent committee has been appointed to devise and execute plans for the care of the orphans among us. Sister Schram is here giving instruction in Christian

Help work. Brother E. M. Morrison has been giving instruction to canvassers. Brother H. S. Guilford, who is laboring in colportage in Stockton, reports that he is loaning and selling our publications, and that he is laboring to get the church there at the same work. Poverty is to be seen there on every hand.

H. F. COURTER.

QUEBEC AND VERMONT.

JULY 5-15 I again visited the East Richford, Vt., and Sutton, Quebec, church. I am thankful to find that the interest here is deepening, and the work is spreading out instead of narrowing down. July 13 I baptized three more who have fully decided to give up all for Christ. Others are interested, and I trust that the love of God may constrain them to walk in his testimonies.

H. E. RICKARD.

MINNESOTA.

DASSEL AND ST. CLOUD.—It was a privilege enjoyed by me to visit these churches. I went to Dassel, July 19. I was quite well pleased with the outcome. Under the influence of a union prayer-meeting, a friendly feeling exists in the place between all religionists. The minister of the Methodist church attended the meeting on Friday evening, taking part in the opening exercises. On talking up the matter of our meetings, he said that he would do the best he could for us. He did not feel free to take up his own appointment, but he invited me to occupy his own pulpit on Sunday evening. The minister of the Christian church attended our Sabbath meeting and took part, besides going to the water-side where one sister was baptized. The hour of attending the ordinances of the Lord's house found him with us again, and at the close he said that he should look into these things. We went to his meeting in the evening, taking part, by request; and at the close he said they would have no meeting Sunday evening, so that all could go to the Methodist church, where the brother would speak. This gave me a full house, and the Spirit of God was present, while I presented the eternal purposes of God as manifested in Christ. The minister made some closing remarks, giving me a public invitation to occupy his pulpit at any time I might come that way. Altogether, I thought it was a profitable time. Three were added to the church.

I attended the quarterly meeting services at St. Cloud, July 26-28. The meetings began Friday evening. The instruction given was of a practical nature, designed to encourage to a life of faith in the living word of God. The meetings were well attended on Sabbath, but I felt that some lost much of the blessings of the meetings by not giving all their time while the meetings were in progress. These privileges will not always last, and we should avail ourselves of every means of grace while the day lasts. At each place meetings were held in the interests of the missionary work. Certainly now is the time to work.

H. F. PHELPS.

COLORADO AND WYOMING.

MAY 17-20 I assisted Elder Kauble in meetings in Colorado Springs. While we did not accomplish all we desired, we believe some good was done. A few days were then spent in Denver, planning our summer's work. Sabbath, May 25, was a day long to be remembered by the Denver church. After a discourse by Elder Kauble on the duties of the gospel minister, brother Watson Ziegler was ordained to the sacred work of the ministry. Brother Kauble offered prayer, and the charge was given by the writer. A solemn impression was made on the large congregation. In the afternoon I gave a

short sermon on baptism, and several were baptized by brother Ziegler.

May 26, in company with brother Kauble, I went to Idaho Springs, where we joined brother and sister Leland, organized a church there, and ordained officers for the same. May 28 I left Denver for the Wyoming field, spending Sabbath, June 1, with the church at Lyons. One was baptized, and two united with the church. June 2 I held a meeting at Fort Collins. June 3, while waiting over night to make railroad connections, I held a meeting at Greeley. I was pleased to see so many of our people here. June 5 I arrived in Cheyenne, Wyo., and joined brother Leland in labor with the church at that place. So many have moved away that but a few sisters remain who keep up their little Sabbath-school and meetings. We remained with them one week, and then went ninety-five miles north to Wheatland, where we pitched our new tent and began meetings, June 20, with a small congregation.

I remained with the tent until July 8, when I left to visit scattered Sabbath-keepers farther north. I first visited Buffalo, holding five meetings. One sister who has been in the truth for five years was baptized. She never had met one of our ministers, but received the truth through reading "Bible Readings." July 16 and 17 I spent at Big Horn, holding one meeting and visiting the two families of our people who live there.

July 18 I began meetings with the few believers at Sheridan. I held eight meetings. Two were baptized, and a number of others were deeply interested, some of whom I believe will obey. July 30 I returned to Wheatland, and found the interest at the tent good, seven having decided to obey. Sunday, Aug. 4, we went nine miles to Laramie River, where four were baptized. I now leave for Denver to prepare for the camp-meeting. Brother and sister Leland will remain at Wheatland a couple of weeks longer, hoping in that time to see others who are interested take their stand for the truth.

GEO. O. STATES.

MICHIGAN.

DETROIT.—The blessing of God having been meted out to us here in Detroit in copious showers, we feel to express our gratitude because of the harmony and unity of feeling which continues to prevail, and for the prosperity attending our efforts to spread the message. The guiding hand of God is seen in our tract work, Bible work, Christian Help work, and Sabbath-school work; truly his blessings are more than we can number.

During the quarter just past, twenty-six persons have united with us in church fellowship. One case of interest I would mention particularly is that of brother Joseph Brown, of St. Clair, Mich., aged seventy-eight years, who came to visit friends in this city. While here, a sister of our faith, an acquaintance of his, invited him to our Sabbath service. He attended, and remaining to our Sabbath-school, he became interested in the subject of study, which was on the Sabbath question, and expressed a desire to investigate further. The Bible worker who was teaching the class made an appointment for a reading the following day. At the close of the reading he said: "God helping me, I will never keep another Sunday."

Although he had read these things many times, being a Bible student and a believer in the Methodist doctrine for sixty-one years, and at one time a local minister, he had never understood them before, and seemed happy, as rays of light from the word of God came to him, while the different points of faith were being presented. When the subject of baptism was introduced, there was no hesitation; but like the eunuch whom Philip read to, he responded by walking in the light given, and for the first time was buried with his Lord on his seventy-

eighth birth-day, arising to walk in newness of life. As he came up from the watery grave, those present could not but realize the presence of the Holy Spirit; and as this aged servant of the Lord gave praise to God, there were responses mingled with tears of rejoicing, and we know there was rejoicing in heaven. Although this brother has passed his threescore and ten years, he is blessed with uncommon strength of body and mind, and is to-day rejoicing in the new life which is experienced by those who are truly born of God.

Our tract society, with its various lines of work, is seeking to fill the many openings for presenting the light of truth by the circulation of our papers, books, and tracts, visiting, and looking after the sick and destitute. Our ship and hospital missionaries are doing a good work, encouraging reports are brought in, the people are eager to get our papers, and the supply of literature for racks is not equal to the demand. In the past six months the society has circulated 9100 extra *Signs* and *Sentinels*, besides its regular clubs, of which we take nearly three hundred copies weekly with personal subscriptions. The cash receipts of the tract society for the year ending July 1, were \$560.18. This shows a work done somewhere. We are of good courage.

Much benevolent work has been done by the seven Christian Help bands, which hold regular weekly meetings. This society is sustaining a brother who has recently come to our faith, who has been a cripple all his life, and is without home and friends. At a special meeting called last Sunday evening, a fund was created to sustain this work by pledges and donations, to be paid monthly. The Spirit of the Lord aided in this meeting, hearts were tender, and ready responses were made till nearly all present had contributed to the support of this noble work of caring for the poor. These are blessed privileges of doing for Christ, in which we may show our appreciation of his love for us.

Do we not want to hear the Saviour say to us, "Come, ye blessed of my Father"? Then let us open our hand wide to those who are hungry, destitute, and suffering. Let us speak comforting, cheering words to the desponding, and come near to those who are downcast, and the promise recorded in Ps. 41:1-3 will be verified unto us.

M. C. KENYON.

NEBRASKA.

THE cause is onward in this Conference, and we have very much to thank God for. Union and love prevail, and souls are embracing the truth. A church of over twenty members has recently been organized at Crawford, and a comfortable house of worship dedicated. The recent camp-meeting there was a very precious occasion, and a great source of strength to all who attended. At this time the Black Hills church was organized.

On account of the changing condition of things in the Black Hills, and as the brethren and sisters are so scattered, it was thought best to organize one central church to which all could belong. A church board was elected to act for the church between its sessions. This church starts out with about twenty-five members, with perhaps as many more to be added soon. A church of twenty-one members has recently been organized at Beatrice. Six or seven new churches will be admitted to the Conference at its next session. The most of these are new churches which are composed of people who have embraced the faith the past two years.

Four tents are now in the field, and are having fair success. About five hundred and fifty acres of corn and other crops have been set apart by the brethren to pay the Conference debt. These crops are now growing. If they do well and bring a fair price, it will be a great help to the cause in our Conference.

About ten counties in central southern Nebraska are suffering much from drouth, the dry weather and hot winds destroying nearly everything. Thousands of acres of corn have never eared. The western counties of the State, where such a failure was experienced last year, are having a fine crop. About half a crop will be harvested in the State this season.

Many calls are coming in for labor, and our people generally are of good courage. Our annual camp-meeting and Conference convenes Aug. 26, in Lincoln, at which time we expect a large blessing from the Lord. Pray for the work in this field.
W. B. WHITE.

INDIANA CONFERENCE PROCEEDINGS.

THE twenty-third annual session of this Conference was held in Shady Side Park, Anderson, Ind., in connection with the camp-meeting. The business of the session was transacted in five meetings. Three churches were dropped from the list and four added. The present membership is 1675. Tithes paid for year ending June 30, 1895, is \$9,741.20. Credentials were renewed to eight ministers, and licenses were granted to seven persons. Missionary credentials were granted to twelve. Brethren R. M. Harrison and S. S. Davis were set apart to the gospel ministry.

Resolutions were adopted pertaining to the canvassing work, monthly offerings, first-day offerings, and endowed-bed fund. The ministers were advised to work in new fields, the churches expressing a willingness to dispense with their services. There was a hearty union in the adoption of each of these resolutions.

J. W. WATT, *Pres.*, W. A. YOUNG, *Sec.*

TENNESSEE RIVER CONFERENCE.

WE took down our tent at Watertown, moved it six miles east to Alexandria, and began services, Aug. 2. We are having a good attendance, and trust that some, at least, of the good seed is falling on fertile ground. We go to Watertown for Sabbath services. Of the result of our work there, we cannot speak definitely. The conditions there are somewhat peculiar, and we watch with prayerful interest to see what those who are convicted will do. A man who for years was a Methodist minister has kindly opened his house for our Sabbath meetings.

A Baptist minister, and editor of a small paper, has received and commenced to preach more truth than we think his people will bear. We watch with interest to see whether he will hide his light under a bushel, or receive and proclaim all that God shall give to him.

We hope that these men and many others will come into the full light of the third angel's message. Brethren, pray for us.

CHAS. L. BOYD, J. W. BEARDSLEE.

QUEBEC TRACT SOCIETY PROCEEDINGS.

THE fifteenth annual session of the Quebec Tract Society was held in connection with the camp-meeting at Ayer's Flat, June 14-25. The business was completed in four meetings, the president, H. E. Rickard, presiding.

Resolutions covering the following points were adopted: (1) Expression of gratitude to God for his hand in the progress of the work; (2) Urging more direct effort in missionary correspondence and a greater circulation of the *Signs* by so doing; (3) Requesting a thorough distribution of No. 21, present volume of the *Signs*, by the brethren and sisters; (4) Requesting the province agent to lay plans for the canvassing of our large cities for our papers; (5) Recommending that the old editions of tracts owned by the society be used at the expense of the society, in free distribution, as may seem best to our missionary workers.

The secretary and treasurer's report was as follows, corrected to June 30: No. of letters written, 100; received, 15; Bible readings held, 180; missionary visits made, 163; periodicals distributed, 814; subscriptions for periodicals, 137; No. pages of books and pamphlets sold, loaned, and given away, 22,936. No. of subscription books sold to agents, 1775; retail value, \$2450.15.

RECEIPTS.

Cash on hand, July 1, 1894,	\$ 334 42
Am't rec'd on sub. books,	1164 48
“ “ “ books, tracts, and period.,	167 38
Loans,	442 35
Annual offerings,	71 80
First-day offerings,	21 98
Free-will offerings,	5 00
Sundries,	4 98
Special donations,	39 02
Total,	\$2251 41

DISBURSEMENTS.

Paid to publishing houses,	\$1293 70
“ “ loans,	369 57
Annual offerings,	70 80
First-day offerings,	27 31
Postage and stationery,	10 51
Expense,	37 41
To laborers,	150 85
Sundries,	26 99
Special donations,	32 00
Cash on hand July, 1895,	232 27
Total,	\$2251 41

The following-named persons were elected as officers for the ensuing year: H. E. Rickard, President; A. E. Taylor, Vice-president; Mrs. A. E. Taylor, Secretary and Treasurer; Province Agent, A. E. Taylor; Directors, District No. 1, W. H. Libby; No. 2, G. A. Cushing; No. 3, H. A. Lewis; No. 4, J. E. Gobielle.

Considerable time was given to talking of the importance of the canvassing work and also of the necessity of individual labor by way of circulating our tracts and periodicals.

H. E. RICKARD, *Pres.*

MRS. A. E. TAYLOR, *Sec.*

KEENE INDUSTRIAL SCHOOL.

THE closing exercises of our school were held July 22. Elder J. A. Holbrook delivered the address, which, with singing by the school and prayer by Prof. J. G. Lamson, constituted the program.

Elder Holbrook made it very plain that to educate successfully, we must follow God's plan in the garden of Eden—combine labor with study. He spoke encouragingly concerning the success which the Keene school has had in following his plan. The young men have earned on an average one half of their expenses, or \$7.50 a month. The young women have averaged about one fourth of their expenses. This has not been done at the expense of faithful work in study, for they have done excellent work in their studies. The young men the past year have done farm and garden work and wood-chopping, the young women have been engaged in household duties.

The season has been very favorable, and a good yield will be the result. From most of our ground we shall get two crops, and three from part of it. We shall operate a broom factory next year.

We have 181 students enrolled, and the attendance has been good throughout the entire year, but the best of all the good things we have to report is that God graciously visited us in the closing days of our school. Professor Lamson began a series of meetings one week before school closed, for the young people of the school and the village. Seven were baptized the last Sabbath of the school, and the meetings still continue with an excellent interest.

Our school is intended especially for Texas, Louisiana, Arkansas, Indian Territory, and Oklahoma Territory. Our accommodations are limited, and no one outside of the above terri-

tory should come without first having received permission to do so. Our calendars will be ready to mail by the time this is read. Address the undersigned for any information. As for the opportunities for supporting a family by day labor, I must say that there are more of this class here now than can find employment.

C. B. HUGHES.

News of the Week.

FOR WEEK ENDING AUGUST 17, 1895.

NEWS NOTES.

It would seem from newspaper reports from China that the country is fast drifting into a state of anarchy. The central government has no authority out of Peking, and the viceroys of the various provinces act like so many petty kings, all striving to enrich themselves by extortions of every kind. The Americans throughout China are calling to the United States government for protection, and Admiral Carpenter with a fleet of warships will place his force in the way to protect those who are in danger. It is possible that the powers of Europe may be compelled to divide China, and take the control of the country in the interests of trade and civilization.

It is currently reported that at the time of the close of the late Japan-China war, trouble was very imminent between Japan and the United States. The Japanese claimed, and to some extent exercised, the privilege of searching American vessels, and of taking off any Chinese or other contraband object. This government could not admit of such practice. The United States minister remonstrated in vain, for the Japs insisted upon their right to search vessels, and declared they should continue to do so. At the very moment of the armistice, an American vessel was about to leave a Japanese port under protection of a United States man-of-war, and the Japanese forts had orders to open fire if it was attempted. This would certainly have precipitated trouble, and the results of the war might have been far different. At present Japan asserts her right in the matter, and declares that if another war ensues, she will insist upon it.

The news from Cuba is of the most interesting character. The success of the insurgents has been so remarkable that it has become apparent, even to General Campos, that some other plan than force must be employed, if Spain would hold Cuba. He has, therefore, resigned his position as captain general of Cuba, and as the result of his reports to Madrid, the ministers there are holding councils to decide what shall be done. It is thought that Campos will advise giving Cuba a limited amount of self-government. It is very doubtful if they will accept this at the present time. The rebels are elated and hopeful, and there can be no question but they have been meeting with a good degree of success. Campos has lost 15,000 men since the campaign opened, mostly by fever and other diseases. The Spanish reserve, which was ordered out for Cuban service, is mutinous, and it is not certain that they will go to Cuba. Campos will return to Spain.

ITEMS.

—A sharp earthquake shock was felt in the city of Mexico, Aug. 12.

—The Catholic Church of France has decided to pay the taxes which the government has levied upon the church property.

—Japan will add twenty new ships to her already considerable navy. These can be paid for with the Chinese indemnity money.

—News from Japan indicates that a cabinet crisis is imminent. The Japanese troops obtained a decisive victory over the rebels in Formosa, Aug. 7.

—The gold is slipping away from the United States Treasury. Aug. 12, \$1,500,000 was drawn out by a presentation of legal tenders for redemption.

—Senator Horr, of Massachusetts, has written a letter strongly condemning the A. P. A. movement. It appears by the letter that there are 700,000 Catholics in that State.

—The new British Parliament was opened Aug. 12. Among those who were present as spectators was Mr. Charles F. Crisp, ex-speaker of the United States House of Representatives.

—The efforts of Mr. Roosevelt and the New York City police to prevent the sale of liquors on Sunday in that city are not very successful. Sunday, Aug. 11, 5000 saloons were doing business.

— A small British expedition has started from Zanzibar for Mombas, to punish some native revolting tribes.

— Fifteen days between Yokohama, Japan, and Victoria, B. C., is a new record established by one of the tea steamships the other day.

— There is an insurrection in Ecuador of the usual South American kind. The conflicting armies are near each other, and a battle is imminent.

— A telegram from New York to Australia has to go nearly 20,000 miles, 15,000 of which are by submarine cable, and it is handled by fifteen operators.

— From reports from Philadelphia it is apparent that "Gentleman Jim" Corbett, the pugilist, is fast following Sullivan on the road to rum and ruin.

— The German army is to spend 100,000 marks for bicycles this year. Two wheels are assigned to each battalion for work formerly done by mounted orderlies.

— The war in Brazil, which has dragged its slow length along for some years, is now declared to be at an end, and peace at last reigns at Rio Grande do Sul.

— Dr. Dowie, faith-healer of Chicago, has been compelled to pay one fine for keeping a hospital without a license, and now he is again arrested for the same offense.

— The steamer "Warrimoo," of the Canadian-Australian line, has been ashore near the British Columbian harbor. This is the second mishap to this line since its inception.

— The United States cruiser "Columbia," lately returned from Southampton to New York, made the passage in 6 days, 23 hours, and 49 minutes. This is thought to be the fastest time ever made by a war vessel.

— The great promise of grain from the fields has caused a sharp decline in prices. Wheat is now selling in Chicago at sixty-five and three-fourths cents a bushel; oats at twenty cents. Corn has gone down to thirty-two cents.

— Aug. 11 a young lady patient of Dr. Dowie, the faith-healer of Chicago, failing to receive help, and disgusted with herself for going there, attempted to drown herself. She was taken from the lake by a policeman, and will be sent home.

— The Baltimore & Ohio Railroad company has constructed a ninety-six ton electric engine for hauling freight through a long tunnel and for shifting cars in the yards. There is no smoke in the tunnel, and the engine gives complete satisfaction.

— Investigation into the management of the insane asylum at Dunning, Ill., goes to show a disgusting and shocking state of affairs there. Charges of gross cruelty and even of murder are being preferred against the managers and the attendants of the asylum.

— George Robie, an enthusiastic theosophist, aged twenty-four years, drowned himself in the Calumet River, Chicago, Aug. 13. It is understood that his anxiety to see what is beyond was so great that he thought he could not wait for death to come in a natural way.

— The governor of Kentucky has a monk of the Trappist order upon his staff with the rank of colonel. He received his appointment on the governor's staff some time ago, has since entered upon a monastic life, and had forgotten his position until summoned by the governor to the State encampment.

— There are 25,000,000 gallons of molasses stored in tanks on the plantations throughout the State of Louisiana. The price is so low that there is no profit in selling it, and the farmers need the tanks for the new crops. Farmers are calling for an invention by which it may be burned as fuel, like gasoline.

— The new Japanese minister at Peking has commenced negotiations for a new treaty of commerce and navigation with China. Everything is working smoothly. One thing insisted on by the Japanese, is that there shall be Japanese consular courts in China, where Japanese offenders against Chinese laws shall be tried.

— The corn crop of the great corn belt of the West was never so promising at this season of the year as now. Kansas alone will raise a quarter of a million bushels. This would give 400 pounds to every man, woman, and child in the United States, and leave some to export. Other States report equally good crops.

— The Taylor brothers, of Browning, Mo., have been tried for the murder of the Meeks family, consisting of parents and two children, were found guilty, and sentenced to be hanged, Oct. 4. One of the brothers was a banker and the other a rich farmer. Meeks was to have been an important witness against them in a fraudulent transaction.

— Mrs. Lindberg, of St. Paul, Minn., has become insane through the immoderate use of coffee. No victim of the liquor habit could be more completely its slave than is this woman to coffee. She became so violent as to threaten the life of her husband, and tried to execute her threat. She has been committed to the asylum, where it is supposed she will recover.

— The United States government opened a large dry-dock at Port Royal, S. C., Aug. 15.

— The Korean prince, Yang Ho Pak, who has been expelled from his own country, has come to the United States.

— Omdurman, the Khalifa's capital, in Soudan, has, according to Slatin Pasha, a fluctuating population of 400,000.

— The Mexican government will take energetic measures against the Santa Cruz Indians, because of their depredations.

— England and France are suffering from a protracted drouth. In Great Britain no such drouth has been experienced since 1879.

— Four cowboys will race from Chicago to the Atlanta exposition grounds. They expect to make a hundred miles a day for nine days.

— Lord Salisbury, in answer to a question from the opposition, announces that it is the intention of the British government permanently to occupy Chitral.

— It has been decided that Holmes, the man now in prison in Philadelphia, and who is supposed to have killed so many persons, will have his trial in Chicago.

— The congregation of St. Albert's Roman Catholic Church, at Buffalo, N. Y., have formally seceded, and will establish an independent church. The same thing was done in Cleveland, O., a year ago.

— Canon Farrar, the celebrated pulpit orator of the English Church, has closed his connection with Westminster Abbey, and has gone to Canterbury, having lately been made dean of Canterbury Cathedral.

— Some of the natives on Raratonga island, Pacific Ocean, are opposed to the French occupation, and a battle was fought between the forces of the king and those who oppose the French. Several were killed. A French gunboat has gone there.

— W. W. Taylor, ex-treasurer of South Dakota, who stole many thousands of the State's money, ran away to South America, and then came back and gave himself up, has received the sentence of five years of hard labor. His friends are working to secure a new trial.

— By a new arrangement of the Cubans, General Maso becomes president of the provisional government of Cuba, and Tomas Estrada Palma, who was selected for president, has been chosen to represent the provisional government in the United States. General Maso has large estates in Cuba, and is thoroughly identified with the interests of the island.

— The Manchester Ship canal does not earn enough to pay interest on the bonds issued to build it; and the Corinth canal does not even pay its operating expenses. The North German canal is too new to have a record yet; but Russia, regardless of discouraging precedents, is considering the idea of an artificial waterway 1000 miles long, connecting rivers that enter into the Black and Baltic seas.

— The French expedition in Madagascar is meeting with many difficulties. Many of the soldiers are dying from climatic diseases, and the ship-loads of the sick which are brought back to Toulon is creating in France a strong feeling against the ministry. It is also alleged that the soldiers are treated with great cruelty by their officers. The expense of the expedition has already exceeded the estimates, and nothing worth mentioning has yet been accomplished.

— At a meeting of the Christian Alliance at Old Orchard, Me., Aug. 11, the sum of \$75,000 was given and pledged for the support of foreign missions. Several persons gave all they had. Thirty-six watches, many of them valuable, were handed in. A lady gave her diamond ear-rings, and jewelry was given by the handful. Then the call was made for those who would give themselves to foreign mission work, and forty persons signified their willingness to go.

Special Notices.

SOUTH LANCASTER ACADEMY.

THE next annual meeting of the stockholders of the South Lancaster Academy will convene in connection with the New England camp-meeting, near Lowell, Mass., Thursday evening, Sept. 5, at 5 p. m., at which time there will be the annual election of officers and the transaction of such other business as may properly come before the meeting. A full attendance of the stockholders, and especially all members of the Board, is requested.

R. C. PORTER,
I. N. WILLIAMS,
WM. COVERT,
H. E. ROBINSON,
A. E. PLACE,
J. E. JAYNE,
J. H. HAUGHEY, } *Board of Trustees.*

MUTUAL AID CORPORATION.

THE next annual meeting of the Seventh-day Adventist Mutual Aid Corporation will be held in connection with the camp-meeting near Lowell, Mass., Friday, Sept. 6, at 5 p. m. This will be the time for the election of officers and the transaction of such other business as may be deemed necessary. I shall be glad to meet a full attendance of the members of the corporation.

R. C. PORTER, *Pres.*

INDIANA, NOTICE!

AT the late annual session of the Indiana Tract Society, brother A. L. Miller was elected secretary for the ensuing year. We hope all will make a note of this, and send all communications pertaining to the tract society to him. His address is 175 Central Ave., Indianapolis, Ind.

Please also note that the Indiana Conference has made the Indiana Tract Society treasurer of the Conference. Let all tithes, offerings, and funds of all kinds belonging to the Conference, be also sent to A. L. Miller. Care should be taken in sending money to state plainly to what fund it belongs. L. A. Hansen was chosen by the tract society board to assist brother Miller in the office, and he will act in the capacity of assistant secretary.

J. W. WATT, *Pres.*

THE DISTRICT CONFERENCE FOR GENERAL CONFERENCE DISTRICT NO. 5.

AFTER corresponding with the presidents of the different Conferences in the district, I have decided to appoint this meeting, Oct. 14-20, at College View, Neb. By referring to the resolutions of the last General Conference, information can be had in regard to the delegates who are expected to attend.

Elder O. A. Olsen expects to be with us on that occasion. The subjects for study will be announced in due time. We trust each Conference will take this matter under careful consideration and make arrangements for the proper persons to be present.

The Nebraska Conference invited this meeting to be held with them, and offer free board and rooms to those whom the Conferences appoint as their delegates. This will be an important meeting for this district. Coming just before the winter's work begins, the laborers will have the benefit of the instruction given, when they go among the churches.

J. H. DURLAND, *Dist. Supt.*

FALL CAMP-MEETINGS FOR MINNESOTA.

AFTER prayerful consideration and correspondence with the brethren of the Conference, it has been decided to hold two camp-meetings this fall in Minnesota. One at Sauk Center, Sept. 17-23, and the other at Mankato, Oct. 8-14.

These meetings have been appointed to accommodate as many of our brethren as possible. Quite a number who could not attend the general meeting in the spring can attend these. They are also appointed, believing that they will afford an opportunity for spiritual advancement, and it is expected that there will be a good attendance. As the necessary Conference business was transacted at the annual meeting, the time of these meetings can be devoted, principally, to seeking the Lord and being instructed by his word and Spirit. We see the last specifications of the prophecies being fulfilled very fast, persecution taking place, stormy times and the perils of the last days breaking upon us, and soon the land will be filled with terror and dismay. Brethren, are we ready to perform the important part that the Lord would have us in the final issue? Have we done all that we can for our children, neighbors, and friends, to warn them of the danger and save them from the wrath to come? With one voice we all say, No. Then come to the meeting, bringing the children and friends, and let us seek the Lord with all the heart for his pardoning grace and for his strength to go forward in the fast closing work, and get ready for the coming of the Lord.

N. W. ALLEE.

NOTICES.

WANTED.—A girl to do housework. Mrs. J. F. Robbins, Winton Place, Hamilton Co., O.

A YOUNG lady aged twenty-three desires work among Sabbath-keepers. Address M. W. Prince, Cattaraugus, N. Y.

WANTED.—Position with Seventh-day Adventist as tinner, clerk, bookkeeper, or all three. Can furnish best of reference. Correspond with D. T. Boggs, Argos, Ind.

WANTED.—Work among Seventh-day Adventists, by a young man who desires to gain an education, that he may become useful in the cause of God. Address, stating wages, P. L. O' Bryan, Springdale, Ark.

PUBLICATIONS WANTED.—Clean, late numbers of Seventh-day Adventist papers for free distribution.

THE following numbers of the REVIEW are wanted to complete files: Vol. 11, Nos. 8 and 22; Vol. 18, Nos. 5, 13, and 26; Vol. 19, Nos. 12, 23, 25, and 26; Vol. 27, No. 13; Vol. 31, No. 13; Vol. 49, No. 25; Vol. 52, No. 19; Vol. 54, No. 10; and supplement to No. 6 of Vol. 53.

ADDRESSES.

THE post-office address of F. W. Bishop and T. H. Davis is Valparaiso, Chili, S. A., Cassile 1125.

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 1895.

THE General Conference Committee has arranged for camp-meetings the coming season as follows:—

DISTRICT NUMBER ONE.

Table listing camp meetings for District Number One: Vermont, Morrisville, Aug. 16-26; Maine, Augusta, 22 to Sept. 2; New England, Lowell, Mass., 29 to 9; New York, Auburn, Sept. 5-16; West Virginia, Parkersburg, 12-23; Pennsylvania, Reading, 27 to Oct. 10.

DISTRICT NUMBER TWO.

Table listing camp meetings for District Number Two: Tennessee River, Nashville, Tenn., Oct. 1-7.

DISTRICT NUMBER THREE.

Table listing camp meetings for District Number Three: Illinois, Plano, Aug. 21 to Sept. 1; (local), Olney, Sept. 12-22; *Michigan, Lansing, 11-30; (local), Traverse City, Aug. 19-25.

DISTRICT NUMBER FOUR.

Table listing camp meetings for District Number Four: *Nebraska, Lincoln, "Cushman Park," Sept. 3-9; Iowa, Storm Lake, Aug. 19-25; (local) Brighton, Sept. 16-23; Minnesota (northern), Sauk Center, 17-23; (southern), Mankato, Oct. 8-14.

DISTRICT NUMBER FIVE.

Table listing camp meetings for District Number Five: Arkansas, Springdale, Aug. 16-26; Oklahoma, Oklahoma City, 22 to Sept. 2; Colorado, Denver, 29 to 9; Kansas, Topeka, Sept. 12-23; Missouri, Warrensburg, 25 to Oct. 7.

*Appointments marked by a star will be preceded by a workers' meeting.

SABBATH, Aug. 24, the church at Ceresco will meet with the few in Marshall at brother Glover's house at 10:30 A. M. for Sabbath-school, followed by church services. A minister will be present. The church at Convis is cordially invited to attend.

THE regular annual session of the Illinois Sabbath-school Association will be held in connection with the State Conference and camp-meeting at Plano, Ill., Aug. 21 to Sept. 1. A full representation of delegates from all the schools in the State is desired.

J. W. SCOLES.

A GENERAL meeting for Alaiedon and the surrounding churches will be held at Alaiedon, Mich., Aug. 24, 25. The church extends special invitation to those from other churches to be present, as it is expected at this meeting to make arrangements for monthly meetings among the churches in this vicinity. Two or three ministers will be in attendance, and we expect the presence of the Great Teacher. We hope to see a good attendance of young people. First meeting the 24th at 10 A. M.

H. W. MILLER.

THE next annual session of the Tennessee River Conference, Tract Society, and Sabbath-school Association, the Lord willing, will be held in connection with the camp-meeting, Oct. 1-7, at Nashville, Tenn. Officers for each of these societies will be elected, and other important business transacted. Each church is entitled to one delegate and an additional delegate for each fifteen members. Thus a church of fifteen members may have two delegates, thirty members, three delegates, etc. We hope to have a full representation of each church from the first meeting of the session.

CHAS. L. BOYD, Pres.

Publisher's Department.

AUGUST 15, 1895.

THE above date is that of the latest issue of the American Sentinel. It is a special number prepared with particular reference to the fact that our brethren are in the chain-gang in Tennessee, and to meet the great plea that is being made that a law, no matter whether bad or good, should be enforced until it is repealed.

There is a fine illustration on the first page, entitled, "Enforcing the law in Spain." It is an illustration of the Inquisition in session. On the second page there is an illustration of the enforcement of the law in Tennessee, showing our brethren in the chain-gang at work. Then follows an illustration of enforcing the law in France, where a lot of Christians are being cruelly put to death. The enforcement of the law in the Netherlands is further illustrated by a picture of a tree to which there are fifteen or twenty persons being hanged because they saw fit to refuse to violate their consciences.

The articles in this number, together with the illustrations, make a very impressive document, and a fine number for our brethren to use extensively in their missionary work. We hope that thousands upon thousands of copies may be taken by our brethren, and circulated everywhere. It is a most valuable number to follow the issue of July 18 that we have already sent out. The Religious Liberty Association has sent the number of July 18 to all of the newspaper men in the United States and Canada. We are sending this number of Aug. 15 to the newspaper men also. Then we are sending both of these numbers to many other individuals to whom we think our brethren, generally speaking, would not send them. We are glad to say that a good work is being accomplished through the circulation of the Sentinel in this way. Hundreds of papers are taking the matter up and denouncing the nefarious work. We simply send the papers to them without note or comment, but the editors speak for themselves.

We would call your attention to the notice in another column of the fact that more of our brethren have just been tried and fined for Sunday labor in various places. These arrests are becoming more general, and the bitter spirit of persecution is coming in everywhere; we need to be using every means that the Lord has given us to spread the light of truth before the people. Let us use these special Sentinels; let us use our tracts and pamphlets; let us use our Bibles; let us use our talents in every way for the advancement of the work. Prophecy is fulfilling rapidly, and we need to be faithfully engaged in the service of the Master.

A. O. TAIT.

BIBLICAL AND SECULAR HISTORY OF THE SABBATH AND FIRST DAY OF THE WEEK.

By John Nevins Andrews.

Now is the Time to Obtain a Copy of this Excellent Work.

The Sabbath question is a live issue of the day. It is being discussed from many different standpoints, and by men of weight and influence in the world. This makes it all the more essential that God's people should be thoroughly informed as to the history and binding character of the true Sabbath, and the rise of the rival institution, Sunday. These facts are most admirably set forth in the exhaustive work of Elder Andrews, which cost him ten years of hard work and historical research.

The book has now been revised and enlarged, and contains 548 pages. The author treats the subject from a Biblical and historical standpoint, examining at length every passage of Scripture that has any connection with the Sabbath, and giving the complete testimony of the Fathers immediately succeeding the time of the apostles, in regard to the Sabbath and the first day. One by one the steps leading to the exaltation of the rival institution are plainly set forth, while the simultaneous observance of the true Sabbath by the faithful few living in obscurity, is traced with equal clearness.

The author is so well known that it is hardly necessary to add that the book is marked by its candor and Christian courtesy no less than by its convincing logic. It has already done a vast amount of good, and is capable of doing a great deal more. It ought to be read and studied by every Seventh-day Adventist. It ought also to be used largely in missionary work, and placed in the hands of large numbers of honest souls who desire light on this important question.

Moreover, our Sabbath-school lessons for the first two thirds of the present quarter, treat of the Sabbath question, and this is of itself a sufficient reason why every Sabbath-school officer and every teacher and scholar should have access to this book, which is the only complete and exhaustive work of its kind.

The International Tract Society desires to circulate this excellent book in large numbers just at this time when the knowledge it contains is so desirable. We have on hand a supply, bound in pamphlet form, three volumes, with tinted covers, which we are sending out post-paid at the low price of seventy-five cents per set. The paper used is of the best quality, and the type is large and clear. In every respect except the binding it is exactly the same as the regular subscription book which sells at two dollars and upward.

INTERNATIONAL TRACT SOCIETY,

BATTLE CREEK, MICH.

P. S. Sabbath-school teachers and scholars should not fail to notice that this book examines every text of Scripture bearing upon the Sabbath question. It also discusses in a very interesting manner the writings of the so-called Fathers of the church who have written upon this subject. Thus it cannot fail to add greatly to the interest of the Sabbath-school by furnishing teachers and students with a vast amount of valuable information which will enable them to obtain a thorough knowledge of the topic under consideration. No one can afford to do without this book at the time when the attention of our whole denomination is being directed to the subject of which it treats, through the Sabbath-school lessons.

AN INTERESTING BOOK.

Do you want an interesting and instructive book of travel, one that describes in an interesting manner the common, every-day habits and customs of people of different nationalities? If so, send to your tract society for a copy of "Land and Sea." Price, marbled cloth, \$2.25; gilt cloth, \$2.75; gilt Russia, \$3.90.

F. L. MEAD.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 2, 1895.

Table showing train schedules for Michigan Central, divided into EAST and WEST sections with columns for stations, night express, mail & express, and arrival/departure times.

*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8:05 a.m. daily except Sunday. Jackson east at 7:27 p.m. Trains on Battle Creek Division depart at 8:10 a.m. and 4:35 p.m., and arrive at 12:40 p.m. and 6:35 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 Nov. 18, 1894.

Table showing train schedules for Chicago & Grand Trunk R.R., with columns for GOING EAST (Read Down) and GOING WEST (Read Up), listing stations and times.

Trains No. 1, 3, 4, 6, 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. MONTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

FOR WEEK ENDING AUGUST 20, 1895.

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Read what is said on the preceding page about the *Sentinel* of Aug. 15.

At this season of the year we frequently have a little more matter for the Progress department than we can use as fast as it comes in. We abridge the editorial space so as to give all the room we can, but still we have to ask the forbearance of some of our correspondents. But let none be discouraged; the season of camp-meetings, Conferences, and tent-meetings will soon be over, and then we shall want more than we can get.

We are wont to sing, “Is my Name Written There?” There need be no doubt on that point. The names of all who enter the service of Christ are at once entered in the book of life. To have our names written in the book is not the critical condition, for there will be a blotting out of many names that are “written there.” The great question with Christians is whether our names will be retained in that book of life in the test of the judgment that is just before us. The promise is: “He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.”

THE GENERAL CONFERENCE BIBLE SCHOOLS.

THESE schools will be held as last year, at Battle Creek and College View. They will begin Oct. 30, and continue twenty weeks. A three years' course of study has been prepared, and the calendar is now ready for distribution. This calendar gives the terms of admission, the names of instructors, and other items of interest to those who think of attending such a school. The course of study covers the following lines: The Bible, history, English language, vocal

music, voice culture, church and missionary work, canvassing, and Sabbath-school work.

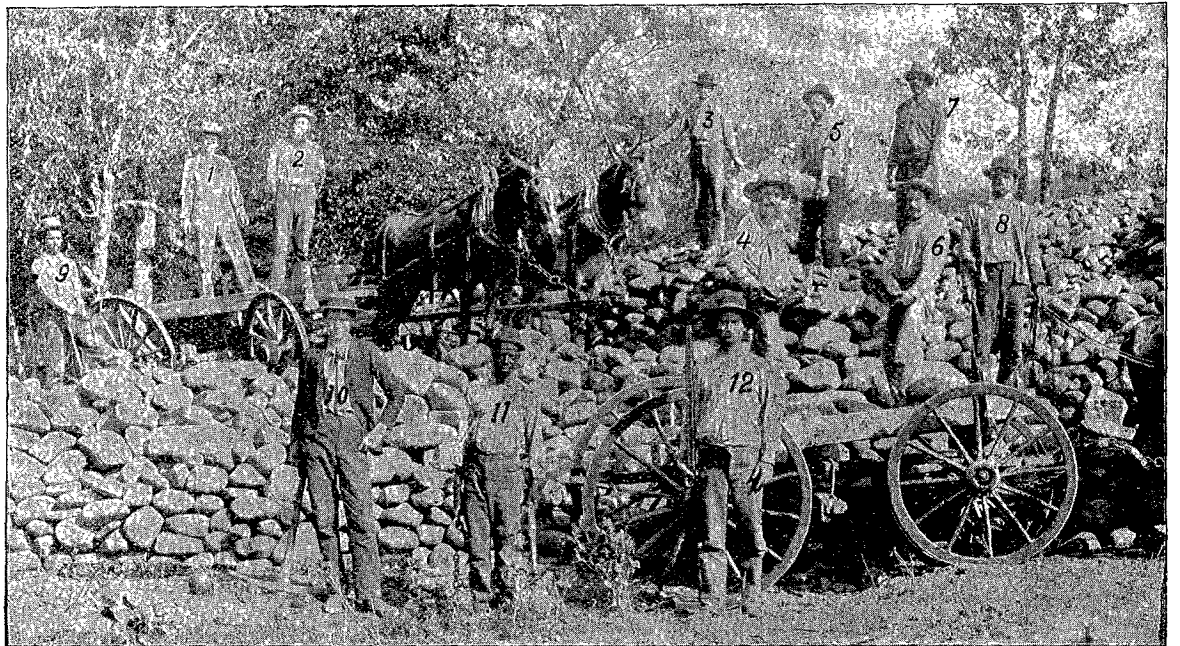
Calendars will be furnished free to any address on application. Those expecting to attend at College View, Neb., will please send to J. Sutherland, College View, Neb., for the catalogue, and those who expect to attend at Battle Creek, will send to L. T. Nicola.

J. H. DURLAND.

“SUFFER LIKE TRUE MARTYRS.

“Chain-gangs and Jails do not Break the Spirit of Seventh-day Adventists.”

THIS heading constituted a part of the flaming



“THE CHAIN-GANG AT WORK.”

Nos. 1-7 are Seventh-day Adventists; Nos. 9-11 are criminals; 1, H. C. Leach; 2, W. J. Kerr; 3, Monroe Morgan; 4, J. M. Hall; 5, W. S. Burchard; 6, Dwight Plumb; 7, Byrd Terry; 8, teamster; 12, guard with gun.

headlines to a three-column article in the *Boston Daily Globe* of Aug. 7. A cut very much like the one we present herewith was also used in connection with the article. The article in the *Globe* is a very clear one, touching upon the Sabbath question and other interesting points concerning our faith.

This article in the *Globe* is only one of the many articles that are appearing in the papers throughout the country. We speak of what is being done by our own printing-presses, but we must not forget the fact that God is using other agencies as well, and that many presses aside from our own are striking some telling blows for the advancement of the truth. The attention of many individuals will certainly be attracted to the truth through such matter as that presented in the *Globe*.

When we consider how rapidly a question is brought to the attention of the entire public, when the newspapers take it up, we can certainly see how soon the warning of the third angel's message may be given to the entire world. Is it not possible, brethren and sisters, that while many of us are giving a kind of half-hearted service to the Master, and remaining in a kind of half asleep condition, the whole world may be warned through these mighty agencies that are at work, and the message close up, and we not realize what has been accomplished until it is forever too late? Faith is able to see all of these agencies at work; and if we look closely, we can even see many of them without very much faith. Certainly, we are in very interesting times, and it behooves us to be awake and active, that we may utilize every opportunity that presents itself.

A. O. TAIT.

MORE ARRESTS.

LAST week runs ahead of any record we have had yet in the matter of the arrests of our brethren for Sunday labor. More brethren have been arrested in one place than were arrested last week, but the record of the past week shows brethren arrested in more localities than ever before. Five brethren were arrested in Olney, Ill., had their trials in the justice court, and were fined \$1 and costs, which amounted to \$22.45, in each case. At last reports they were talking of appealing their cases to the higher court. Will report further developments later.

On the same day, Aug. 13, a brother in Dar-

rell, Ontario, was tried for working on Sunday, and was found guilty of the charge, and his fine and costs amount to \$28.69, or thirty days' imprisonment. He chooses to go to jail for the thirty days. The judge gave him two days in which to appeal his case, if he so desired, and ten days in which to pay his fine. This brother is the hired man of brother Watts, who was recently arrested in Darrell, Ontario, but who was released on the plea that the statute exempted farmers from penalties for Sunday labor; but in this case the brother being a hired hand, it was decided against him. He is but newly come into the faith, and is reported to be strong and of good courage.

Still another case is reported from Baltimore, Md. Brother Faust, who has been threatened with arrest there for sometime, and who was arrested last spring, but released right away on some technicalities, was indicted by the grand jury, and is now under arrest. He has not had his trial yet, but expects to have it very soon.

With brethren in the chain-gang in Tennessee, others under arrest in Olney, West Salem, and Chicago, Ill., one in Ontario and one in Baltimore, also others in England, and being still further threatened in other localities, it certainly looks as though prophecy was fulfilling very rapidly.

Do not falter or doubt any longer, but give time, strength, and means to the advancement of the cause of God, as he may direct. We need to seek wisdom and grace from God, not only that we may be able to stand ourselves in these times, but more especially that we may be useful instruments in leading others to the great avenues of all truth and light.

A. O. TAIT.