

Elihu Smith
box 686
THE HOLY BIBLE
IS THE FIELD
OF THE WORLD

The Advent Review and Herald And Sabbath

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

VOL. 72, No. 36.

BATTLE CREEK, MICH., SEPTEMBER 3, 1895.

WHOLE NO., 2132.

The Review and Herald,

ISSUED WEEKLY BY THE

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

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

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

REVIEW & HERALD, Battle Creek, Mich.

[ENTERED AT THE POST-OFFICE AT BATTLE CREEK.]

SAFE IN HIS HAND.

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

Not "out of thy hand," O blessed assurance!
My heart, how it nerves thee to greater endurance.
What more could be said to encourage and cheer?
What more could we ask to allay all our fear?

Blessed voice of the Shepherd,* thy sheep know it well,
And they follow through suffering, e'en through the
dark vale;

But thy promise is sure, "No man from thy hand
Shall be able to pluck" whom thou makest to stand.

The weak thou dost gird with thy wonderful strength;
The lambs thou dost bear to safe shelter at length.
"No respecter of persons!" O merciful Lord,
What more can we do but believe on thy word?

Ever safe in His hand! Take courage, poor heart,
Though the stones that were thrown at thy Master
be part

Of that "suffering affliction," it will not compare
With one hour of Jesus' blest rapture to share.

'T is only this frail and weak body of clay,
That man-made oppression can cause to decay.
The blest life eternal he gives by command,
And "no man is able to pluck from his hand."

The Sermon.

"I charge thee therefore before God, and the Lord Jesus
Christ, who shall judge the quick and the dead at his appear-
ing and his kingdom; PREACH THE WORD."—2 Tim. 4:1, 2.

TAKE THESE THINGS HENCE.*

BY MRS. E. G. WHITE.
(Concluded.)

THE heart of Christ was ever touched with human woe. It was his tenderness of heart that caused him to come to earth to bring salvation to our world; it was love that led him to step down from his throne, to lay aside his royal robe, and clothe his divinity with humanity. Every voice ought to be proclaiming, "Behold the Lamb of God, which taketh away the sin of the world." In the highways, in the byways, the people of God should be proclaiming the message of truth. Some will hear and will be converted, and some will not. In the time of Christ there were many priests that believed on him, but they would not acknowledge him for fear they would be turned out of the synagogues. They feared they would not be popular, and that they would be in disgrace if they followed in the footsteps of Christ. The mission of Christ was to seek and to save that which was lost, and we thank God that there are a few who will take their position upon the commandments of God, even though it places them on the unpopular

side. We are glad that we have been able to put our mites together and to erect a house in which to worship God. Let us praise him with heart and soul and voice. You have taken hold of the truth for the truth's sake, and have decided to obey the word of God. You have embraced the seventh-day Sabbath according to the commandment of God. The commandment says, "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

It requires moral courage to take a position to keep the commandments of the Lord. An opposer of the truth once said that it was only weak-minded people, foolish, ignorant persons, who would turn away from the churches to keep the seventh day as the Sabbath; but a minister who had embraced the truth, replied, "If you think it takes weak-minded persons, just try it." It takes moral courage, firmness, decision, perseverance, and very much prayer to step out on the unpopular side. We are thankful that we can come to Christ as the poor suffering ones came to Christ in the temple. We hope that this house will be a house of prayer, and that those who enter here will realize that they are coming to meet with God. Christ has said, "For where two or three are gathered together in my name, there am I in the midst of them." We do not expect to be able to furnish you with a minister always; but you must have root in yourselves. You must learn to draw for yourselves from the fountain of life. You have not dared to trample under foot the commandments of God, and have stepped out on unpopular truth, let the result be what it may. Will the Saviour ever turn away to leave you to struggle alone?—No, never. But he never told his disciples that they should have no trials, no self-denial to endure, no sacrifices to make. The Master was a man of sorrows, and acquainted with grief. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty, might be rich." We thank God that in your poverty, you can call God your Father. Poverty is coming upon this world, and there will be a time of trouble such as never was since there was a nation. There will be wars and rumors of wars, and the faces of men will gather paleness. You may have to suffer distress, you may go hungry sometimes; but God will not forsake you in your suffering. He will test your faith. We are not to live to please ourselves. We are here to manifest Christ to the world, to represent him and his power to mankind.

We have been hewn as rough stones from the quarry of the world. Will he leave us with our rough edges, leave us to practice close dealing, and to manifest selfishness?—Never. He brings us into his work-shop to be hewed and squared, polished and finished, for the heavenly

building; for you are to be framed into a holy temple unto the Lord. When the truth is received, the rough character changes, and worldliness, selfishness, and pride are worked out of the heart. The office of the Holy Spirit is to work the man. It is not our place to work the Holy Spirit. If we are ignorant when brought into the truth, we are not to remain so. Was Christ ignorant? He was the greatest teacher the world ever saw. He chose the unlearned fishermen to be his disciples in order that they might learn of him, and become wise unto salvation. Why was it he did not choose the scribes and the Pharisees?—It was because he could not trust them. He said of them, "In vain do they worship me, teaching for doctrines the commandments of men." Why is it that the Lord does not choose the learned and the popular to-day; and work with the churches?—It is because they follow the same course as did the scribes and the Pharisees. But the greatest Teacher the world ever knew says to you, "Come unto me, all ye that labor and are heavy laden, and I [the Son of the infinite God] will give you rest." But there is something more. He continues, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Christ said, "I have kept my Father's commandments, and abide in his love." Christ is testing us to-day to see if we will be obedient to the law of God as he was, and be fitted up for the society of heavenly angels. God wants a loyal people. Rebellion originated in heaven; but it is not to be found there again. If we are willing to inquire, What is the way of the Lord to do justice and judgment, to seek mercy, and to walk humbly with our God, we shall hear him say, "Child, come up higher." He has builded for us a city, and he is not ashamed to call us brethren. He will gather the strangers and the pilgrims to himself.

We hope that this house will be a place where the honor of God shall dwell. Let every one who comes to worship here surrender himself to God, with all the affections and desires. Satan will try to work upon human hearts to cause dissension among brethren, to weaken faith. Faith! of course we want it. Faith and works go together, and faith is made perfect by works. We want the faith that works, that works by love, by the love we have for Jesus Christ. If our hearts are all aglow with love for him as our personal Saviour, we shall do the work of God. Dissension will not enter here, for you will be one, as Christ is one with his Father. Your old passions will be put away, the soul temple will be cleansed by the work of the Holy Spirit, and Christ will abide in the heart, and through him we shall be able to do all things. Standing under the broad shield of omnipotence, we do not feel that we are in the minority; God is a majority. Wherever we shall go, we shall remember those who worship here, and shall pray that others may unite with you. We are to consider that Christ has set us to be a light amid the moral darkness of the world. We are not to misinterpret the character of God, we are not to be fretful, to speak

* Dedication-sermon at Prospect church, N. S. W., Australia.

out what we think, to blame and criticise and censure others; but we are to let the Holy Spirit fashion the character after the similitude of Christ.

Now let us see what Jesus will do for us if we let him. In his prayer for his disciples he said: "And now I come to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves." Is it possible to have joy in obeying Christ? It is the only real joy that any soul can have. You may have what you call "a good time," and laugh and joke; but your joy will be only a foolish gratification of a mind that is not well balanced by the Spirit of God. Christ continued, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." Do you expect that the world will love you when you go contrary to the customs and traditions of the world? Do you expect to be treated better than was the Master of the house? "Sanctify them through thy truth; thy word is truth." You have received the truth. Now do not feel that you must hide it under a bushel. Let it be known to others, let it shine forth, that others may be saved, may be sanctified through it. Be a living example, be under the control of the Spirit of Christ. Jesus says, "Neither pray I for these alone, but for them also which shall believe on me through their word." This tells you your duty. The word of those who believe is to be as seed sown in the hearts of others, that will spring forth and bear fruit unto life eternal.

Christ prays for the unity of his people, and says, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." What a oneness is here represented! In this unity, divine credentials are presented to the world that they may believe in Jesus. "And the glory which thou gavest me I have given them [that is the character which Christ has, his righteousness]; that they may be one, even as we are one." Christ within is the glory of God, the hope big with immortality and eternal life. "That they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know,"—and now comes the greatest assertion that has ever been made in behalf of his people,—"That thou hast sent me, and hast loved them, as thou hast loved me." Can we take that in? The God of heaven loves us as he loves his Son. All the world is in rebellion against God; but those who struggle, who strive, who agonize to enter in at the strait gate, are beloved of God with peculiar tenderness, and they shall find the broad path; for "thy commandment is exceeding broad." "The law of the Lord is perfect, converting the soul."

When the world is brought in connection with the converted people of God, they realize that they have been transformed in character, and thus they glorify God. Of them Jesus says, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory [they are to behold his divinity, his oneness with the Father which he had from the beginning], which thou hast given me; for thou lovedst me before the foundation of the world." Christ said to his disciples, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. . . . I will come again, and receive you unto myself; that where I am, there ye may be also."

"O righteous Father," the world knows all about thee. Is that the way it reads? Does the world know all about *you*, brethren? Jesus says, "The world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." Praise God, brethren,

with heart and soul and voice. Even when amid trials, we should be the happiest people on the earth, because our life is hid with Christ in God, and when he shall appear, we also shall appear with him in glory. We are not living for the applause of the world; we are living for the future, immortal inheritance. We are heirs of God, and joint heirs with Jesus Christ to an inheritance incorruptible, undefiled, and that fadeth not away. When sorrow takes hold of your soul, when persecuted and afflicted, lift up your head, for your redemption draweth nigh. You are to have a life that measures with the life of God. You are not to seek to meet the world's standard, but to be commandment-keepers, to be members of the royal family, children of the heavenly King, and to enjoy eternal riches. □ Climb the ladder of progress heavenward. Christ is the ladder, whose base is on the earth and whose topmost round reaches to the highest heaven. God is above the ladder, and his glory is shining on every round. You must climb the ladder by clinging to Christ, and finally reach the everlasting kingdom. I pray you in the name of Christ, put on every piece of the armor of God, and fight manfully the battles of the Lord. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." When you are met with sneers and ridicule, rejoice that your names are written in the books of heaven, that you are to be made immortal, to have an abundant entrance into the kingdom of heaven, because you are law-abiding citizens of the heavenly country. You shall see the King in his beauty, and dwell with him, and have a life that runs parallel with the life of Jehovah.

Our Contributors.

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

THE GREAT TAX GATHERER.

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

FROM the intellectual standpoint, there is no one whose faith in the Scriptures can be more intelligent and strong than he who studies the prophecies in the light of history. As he advances in a careful comparison of the two, he constantly meets with fulfillments of the prophetic word, that are so full in detail and so exact as to produce in him a sensation of astonishment. An illustration of this is found in the predictions respecting the Roman power, and Augustus Cæsar in particular. In the eleventh chapter of Daniel, for instance, we have this language: "Then shall stand up in his estate a raiser of taxes in the glory of the kingdom; but within few days he shall be destroyed, neither in anger, nor in battle." Verse 20.

From the connection in which it stands, students of prophecy have generally understood that the person mentioned in the foregoing must have been one of the Roman emperors. In this they are evidently correct, and it is remarkable that the emperor, Augustus, fulfilled the specifications of the text so fully that there can be little or no doubt that he was the very ruler pointed out in the vision. Evidence of this fact, to a certain extent, is found in the Scriptures themselves. In Luke 2:1, we read: "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed."

At the time that Christ was born, Augustus Cæsar was ruler of the world, and the decree

mentioned in the foregoing passage was issued by him. The reader will observe, therefore, not only that his dominion was universal, but also that he unhesitatingly asserted his right to tax all mankind for the benefit of his government. A ruler who could and did exercise an authority so universal in the matter of tax-raising, might well be designated "a raiser of taxes." However, in order that the student of prophecy might have no question as to the identity of the particular emperor to which the prediction related, God has wisely ordained that secular history should make its contribution of proof to the accuracy of Daniel's vision, by bringing out evidence to show beyond a peradventure that Augustus Cæsar is recognized by secular historians as pre-eminently an emperor, whose marked characteristic was that he excelled all other rulers in the matter of levying taxes. The writer was particularly impressed with this fact a short time since, when meeting with the subjoined item in an article in *Current Literature*, entitled "Fifty Lies of History": "Augustus was not the public benefactor he is represented. He was the most exacting tax collector the Roman world had, up to his time, ever seen."—*Current Literature* for July, 1895.

Coupling the statements of the foregoing excerpt with the fact that Augustus Cæsar, just as the prophecy predicts, was "destroyed neither in anger nor in battle," dying quietly in his own bed at Nola, whither he had repaired for his health, and you have an agreement of history and prophecy so perfect and so circumstantial as to become almost startling.

A FEW THOUGHTS ON THE "AGE-TO-COME."

BY WILLIAM BRICKEY.
(Kimball, Minn.)

THE people of the Age-to-come persuasion quote Ezekiel 40-45, and say that as it has never been fulfilled, it is bound to be fulfilled during the millennium; and as we acknowledge that the word of God cannot fail, they challenge us to show the fulfillment of this prophecy. Now suppose we could not explain it, what then? It is much better to confess that we cannot explain it than to give it an explanation that will contradict other plain scriptures; but I think Ezekiel may be understood. God gave these promises on condition that they be ashamed of their sins (chapter 43:10, 11),—but to the point: those of that faith with whom I have conversed believe that those promises will be fulfilled during the millennium, and of course after Christ comes (Revelation 19, 20), consequently after the resurrection. 1 Thess. 4:16.

Now let us compare some of these statements in Ezekiel with other plain statements in the Bible. Ezekiel says they will offer sacrifices. Chapter 40:38-41. Daniel said Christ would cause the sacrifice and oblation to cease, when he was cut off. Dan. 9:26, 27. He took away the offerings and sacrifices to establish the will of God. Heb. 10:5-10. Ezekiel speaks of the priests, the Levites (chapter 43:19; 44:15), but Paul says there was a change of the priesthood and the law of priesthood. Heb. 7:12. Ezekiel speaks of the priests' taking wives and dying (chapter 44:22-25), but Christ says they shall neither marry nor die. Luke 20:35, 36. Ezekiel says the priests shall teach the people, but Paul says they shall no more teach every man his neighbor and brother. Heb. 8:11. Ezekiel speaks of the prince offering sacrifice (chapter 46:4), and of his sons (verse 18), but Christ will be the only prince or king, and he has offered one sacrifice for sins forever, and where remission of these is, there is no more offering for sin. Heb. 10:12, 18.

Much more might be said, but this is sufficient to show that there is an irreconcilable contradiction between their doctrine and the very

plainest statements of the Bible; and this abundantly proves that those precious promises through Ezekiel would have been fulfilled before Christ came, if they had been ashamed of their sins; but they were not ashamed. Jer. 6:15. Therefore they were never fulfilled, and never will be, and never can be.

THE NEW EARTH HOME.

BY ALICE M. AVERY HARPER.
(Vernon, Mich.)

WHEN Eden wakes in glory, and joy shall crown that day,
Then death shall fold its garments, and sadness flee away;
For God shall wipe the tear-drops from off all faces then,
And every hill and valley echo with praise from men.

There Sharon's roses blossom in beautiful array,
And Lebanon shall flourish, and naught shall know decay;
And through those fragrant bowers that deck the fair new earth,
Shall wake the feathered songsters, rejoicing at her birth.

In those unfading pastures the lambs and lions graze,
And radiance ever sparkles from countless orbs ablaze;
There strains of richest music, so beautiful and clear,
From hosts of heavenly angels are wafted to the ear.

There harmony will enter and reign from sea to sea,
Immortal glory given to that blest company;
For sin shall then be banished, discord and anger cease,
There saints shall find a welcome, and then a sweet release.

When Christ our precious Saviour shall all these joys unfold,
Then paradise shall open its gates of pearl and gold;
Triumphant shouts of victory shall echo through the air,
When righteous nations enter the glorious city fair.

'T is then the richest harvest shall crown the fair new home,
'Mid summer's ripening vintage no winters ever come;
There all my pulsing heart-throbs shall beat a glad refrain
When Christ, the King of nations, in majesty shall reign.

KEEPING BOTH DAYS.

BY N. J. BOWERS.
(Salem, Or.)

Neighbor.—“I see by the papers, that the Adventists are being fined and imprisoned in Tennessee and in other places for violating the Sunday law.”

Adventist.—“Yes, and what do you think about it?”

N.—“I think it's an abominable shame, and a foul injustice, and yet I would think you people, rather than go to jail and the chain-gang, would yield your scruples a bit. You need not 'keep' Sunday, of course, understand. Just stop work and take a rest, that is all. As you are allowed to keep Saturday, your Sabbath, you would violate no principle in so doing.”

A.—“Yes, we could rest true enough; but I fear you fail to see the grounds upon which we refuse to obey the law, and that by so doing we would violate principle and commit sin, your view to the contrary notwithstanding.”

N.—“Well, I do fail to see any good reason for your disobedience, and would like to know the grounds for the stand you take.”

A.—“Our position is similar to that of Shadrach, Meshach, and Abed-nego, in Babylon. In fact, the principle is precisely the same.”

N.—“Hardly precisely, I should say. I don't agree with you there. They refused to worship an idol. That is not the same as resting on Sunday. They were commanded to worship—to do something. You are commanded to do nothing, and there was a commandment against what they were commanded to do.”

A.—“Yes, there was a commandment against worshipping idols, and these men did right therefore in refusing to obey the king's law; and

for the same reason the Adventists refuse to obey the Sunday law. There is the commandment of God against it, too.”

N.—“O pshaw. Which one, pray?”

A.—“The very one Shadrach, Meshach, and Abed-nego would have violated, had they bowed to the idol.”

N.—“O come now, John, that is too much.”

A.—“O no; it is not too much. It is just enough. It is so.”

N.—“Well, how do you make that out, I would like to know?”

A.—“Clear enough, I think. In this way: Sunday is an old institution, as old as idolatry itself. It is an institution of the pagan religion. It is older than Christianity. It was the chief day of the pagan worship long before it was taken up by the Christians and made the chief day of their worship. It was the day devoted to the worship of the sun. Sun-worship was a widely disseminated form of idolatry. Sunday was its great festival day. A high authority styles it 'the wild solar holiday of all pagan times.' The worship of the true God had its day—the Sabbath. The worship of false gods had its day—Sunday. The commandments forbid the worship of false gods (Ex. 20:3-5); and they would prohibit all forming a part of that worship, everything connected with it—the altars, the offerings, and the day. So the commandments of God—the very ones which forbade the three worthy men in Babylon to worship the golden idol—forbid the keeping of Sunday, the day of idolatry.”

N.—“Well, that is a new idea, and yet I cannot say you are wrong about it.”

A.—“No, I do not think I am wrong; and as to your statement about the Sunday law requiring the Adventists to do nothing on the day, that is a mistake, as I shall show you. It does require them to do something. It requires them to pay outward respect to the day of idolatry,—to the day of apostasy,—to put no difference between the holy and the profane, and to ignore distinctions the Lord has placed between days.”

N.—“Another point I see, and that is, that Shadrach, Meshach, and Abed-nego might have bowed to the image, and yet not from the heart truly worshiped it; and still they would not do even that, and the Lord approved their refusal by working a miracle in their behalf.”

A.—“Yes. They would not even appear to worship the idol, and so the Adventists think they should not even appear to regard the idol, Sunday.”

N.—“Just so. The New Testament commands us to 'abstain from all appearance of evil.' 1 Thess. 5:22.”

A.—“True. Another point: as Sunday was the sign of apostasy from God to paganism, so it is likewise the sign of apostasy from God to Catholicism—a form of idolatry. The Church of Rome adopted, then adapted, many of the doctrines and ceremonies of the pagan religion, and among them the Sunday institution; and as that church is an image-worshipping church, a church practicing forms of idolatry, it is but fitting that it should adopt the sign of idolatry, and make it her own. The church has expunged the commandment against images from her catechisms, but as long as she holds to the images, and sets up the day of image-worship as the sign of her authority, it will condemn her just the same.

“So you see the reason why we cannot keep Sunday. It is the sign of a double apostasy, first before the time of Christ, and last among his professed followers in the present dispensation.”

“As Protestants we cannot consent even to seem to recognize the day which is the badge of that power not only opposed to Protestantism, but which has stood in opposition to God in seeking to destroy among mankind his Sabbath, that sign of his authority, and of the eternal

power and godhead of Christ. For an Adventist to keep Sunday, therefore, would not only be to stultify himself, but to sin against that light and truth which he professes to have received.”

“THE KINGS OF THE EAST.”

BY T. R. WILLIAMSON.
(Talmadge, O.)

“AND the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.” Rev. 16:12.

From the Asiatic continent has come the population of the earth. Like some huge natural basin filled with springs of water, and overflowing in all directions, the thronging millions of Asia have flowed into all the world. From there came the Jews, who are found everywhere. The early Goths are believed to have come across the north of Europe to the Scandinavian countries, where they settled, and from whence they poured like a swelling torrent of human beings down through the intervening countries, across the Danube, and into the Roman empire.

After the avalanche of Goths came the Vandals, who were also originally from Asia; the Avars, direct from that continent; the devastating Huns, who reaped the harvest of death in Europe with sickles of fire; and finally, the dreadest scourge of all, the Mohammedan Saracens and the Turks, who together waged against Europe one hundred and fifty years of relentless war.

For centuries now the tide of Asian progress westward has been checked. There is enough of the old Roman iron remaining in the nations of Europe to hold back, with the help of improved arms and European tactics, the armies of the Turks and the thronging multitudes of Mohammedans that would gladly muster at the Turkish call, if only a march of blood and plunder could be made westward. The tide of conquest has even set the other way, and the effeminacy, the ignorance, the stupidity, and the worthless arms of the Asian tribes and peoples have made Asian territory and privileges in Asia, rather easy acquisitions for Russia, for England, and for France.

The well-armed and well-drilled troops and the iron-clad monster war-ships of the West have made short work of such weak opposition as China, Japan, and India could throw in their way; and when European nations want either cities, or territory, or privileges among the Asiatics, they generally hatch up some flimsy reason for a show of justification, and then take the cities, or the territory, or the privileges. So Russia has grasped all that is now called Siberia, reaching from the Urals on the west to the Pacific on the east of Asia.

England has India, and France has a hold upon Annam, while English and French, yes, and American, war-ships, have again and again battered down Chinese and Japanese defenses upon one pretext or another, the real reason being a covetous desire for more ground, or more right upon Japanese or Chinese soil than they already possessed.

There is no question but that the Asiatic people deeply resent this domineering of European powers over them. They have felt European rule to be tyranny of the bitterest kind, and however superior in our eyes may be the laws and usages of enlightened nations, we must remember that if those laws and usages are put in force only at the bayonets' point, and by the mandate of the cannons' muzzle, overriding roughshod the established customs of ages, they do not appear so just and equitable in the eyes of those who must obey them whether they will or no.

One matter alone is enough to make the Asian people deeply resentful,—the right that Euro

peans claim to be tried only by European law, no matter what crime they may be guilty of upon Asiatic soil. If a man commits a crime in China, and until recently it was so in Japan, and he be a subject of England or of any so-called civilized nation, Chinese law may not pass upon his case. He must be tried only by the consul of his own country, resident in some city there. There is a show of reason in this. Asiatic dealing with accused persons, whether guilty or not, is apt to be harsh, cruel, and unjust, especially if the accused be a foreigner; and it seems necessary thus to protect from ferocious cruelty the subjects of a foreign nation that may be charged with crime in China. But this view of the matter does not coincide with the Asiatic way of thinking; to them their own ways are satisfactory, and they want to rule their own territory after their own manner.

The ability of Europeans to cozen and take advantage in trade also, backed as they are by their ever frowning battle-ships, angers those patient peoples.

(Concluded next week.)

SOMETHING FOR TEA-DRINKERS.

BY ELDER W. H. WAKEHAM.
(College View, Neb.)

A PROMINENT medical writer has said, "After the establishment of any wide-spread custom or dogma, there is never a lack of sophists to demonstrate its scientific propriety."

Never has the truth of this been more clearly evidenced than by the various apologies that have been offered by physiologists in behalf of the toxic beverages—tea, coffee, etc.—since their use has become common.

When tea was first introduced into England, it was almost universally condemned, medical men, especially, warning the people against the evils resulting from its use. As early as 1678, Henry Savile, speaking of the practice of tea-drinking, wrote: "The truth is, all nations are growing so wicked as to have some of these filthy customs."

A medical writer in 1722 speaks of tea as follows:—

"Among other novelties, there is one which seems to be particularly the cause of the hypochondriac disorders, and is generally known by the name of 'thea' or 'tea.' It is a drug which of late years has very much insinuated itself, as well into our diet as in regales and entertainments, though its occupation is not less destructive to the animal economy than opium, or some other drugs which we have at present learned to avoid."—*Encyclopædia Britannica.*

And the celebrated Dr. Lettsom showed the people how the use of tea creates an appetite for stronger stimulants. He says:—

"The first rise of this pernicious custom [that of drinking alcoholic liquors to excess] is often owing to the weakness and debility of the system brought on by the daily habit of drinking tea; the trembling hand seeks a temporary relief in some cordial, in order to refresh and excite again the enfeebled system, whereby such persons almost necessarily fall into a habit of intemperance."

Coffee also ran through a similar gauntlet of adverse criticism and denunciation before it obtained its present hold on the minds and bodies of civilized mankind. The early Mohammedan priests held it to be an intoxicating beverage, and the Koran prohibits its use under severe penalties. Chemists early discovered that the active principle of tea (which is identical with that of coffee), is an alkaloid poison, and that it is closely related, in its physiological effects, to that powerful narcotic, cocaine; and surgeons have used it for anesthetic purposes. A writer in the "Encyclopædia Britannica" classes tea and coffee with alcohol, tobacco, opium, and other powerful poisons, and shows that their effects differ only in degree. He says:—

"Tea sots are well known to be affected with palpitation of the heart, as well as with more or less sleeplessness, mental irritability, and muscular tremors, which in some cases culminate in paralysis; while

positive intoxication has been known to be the result of excessive use of strong tea.

"Coffee belongs to the medicinal or auxiliary class of food substances, being solely valuable for its stimulant effect upon the nervous and vascular system. It produces a feeling of buoyancy and exhilaration, comparable to a certain stage of alcoholic intoxication."

Dr. Isaac Jennings says:—

"I venture the assertion, and without any fear, too, that future investigations and revelations will reverse the verdict,—that tea and coffee do more to alienate the natural and moral affections, pervert judgment, weaken the moral sense or force of moral obligations, and to disturb the peace and harmony of families, than alcohol does. I do not, of course, mean that in individual cases alcohol may not transcend tea and coffee in its mischievous effects, but in the aggregate of malignant influences, exerted directly and indirectly, tea and coffee will not yield the palm to alcohol."

Yet, in spite of all these and many other similar warnings, the use of tea or coffee has become in this country almost universal as a daily beverage. And now we find physiologists attempting to defend the use of these narcotic poisons on scientific grounds. The same battle which has been fought with reference to the use of alcoholic liquors as a beverage, is being fought over again with reference to tea and coffee. Certain ones claimed that alcohol was a food. Scientists have demonstrated that it is in no sense a food.

Baron Liebig reasons that alcohol must be a food because it is "derived from such nutritive substances as grain, sugar, and fruits"—"so is mildew."

Dr. Oswald replies:—

"Would that circumstance warrant the inference that the fungi derived from the putrid residuum of an apple pie, should be valued as an article of 'concentrated nutritiveness'?"

It was claimed that alcohol warmed the body; but scientific research, as well as experience, has proved that the bodily temperature of men under the influence of ardent spirits is lower than otherwise, and that a man freezes to death more quickly.

And so to-day there is no "lack of sophists to demonstrate the scientific propriety" of adopting and maintaining the daily use of tea and coffee. And for the sake of illustration, I will cite a few statements from Steel's popular school text-book on physiology. Of coffee it is said, "No other substance so soon relieves the sense of fatigue." O yes; a dose of opium or cocaine will, or a "knock down" blow on the back of the head is equally efficacious, and the last expedient might produce the less permanent injurious effects. We are also informed that coffee "tranquilizes the nerves, and usually leaves no unpleasant reaction." This last statement is contradicted by the experience of almost every one who has ever become addicted to the use of coffee. Let the devotee of the "soothing" beverage be deprived of his usual potion for one day, and not only he, but all others in his immediate vicinity will become painfully conscious of a very "unpleasant reaction."

Our author continues: "It serves also as a kind of *negative food*, since it retards the process of waste." This is given as an argument in favor of the use of coffee. The inconsistency of the writer will be clearly seen by comparing the part which I have italicized with the following from the same writer:—

"The tendency of alcohol is to cause a formation of an unstable substance resembling fat, and so the use of liquor for even a short time will increase the weight; but a more marked influence is to check the ordinary waste of the system. [This is given as an argument against alcohol, and it is a good one, too.] . . . The life process is one of incessant change. Its rapidity is essential to vigor and strength. When the functions are in full play, each organ is being constantly torn down, and as constantly rebuilt with the materials furnished with our food. Anything that checks this oxidation of the tissues, or hinders the deposition of new matter, disturbs the vital functions. Both these results are the inevitable effects of alcohol. . . . The person using liquor consequently needs less bread and beef, and so alcohol seems to him a food—a radical error, as we have shown." (Italics mine.)

This is how apologists for popular errors stultify themselves. Alcohol checks the natural wastes of the body, and is therefore very pernicious. Coffee does the same thing, and is therefore very good! Coffee is "a kind of negative food," since the user does not seem to need so much bread and meat. But the same argument applied to alcohol is rightly termed "a radical error." To all users of any of these narcotic beverages we would say, "Things are not [always] what they seem." And herein lies the strength of the delusion. One drinks a glass of wine, and soon feels better, or, more properly speaking, he does not feel so badly (for the alcohol destroys his sense of feeling), and so he thinks he is better. Another imbibes an infusion of tea or coffee, and has the same experience, and falls into the same deception, each one trusting to a feeling that is only artificial and so misleading. As the Lord declared of wine, so may it be said of each of these narcotic drinks, that it is a "mockery," "and who-soever is deceived thereby is not wise."

LIFE REDEEMED.

BY W. S. RITCHIE.
(Cuyahoga Falls, O.)

How much is life worth?—"All that a man hath will he give for his life." The Son of God left his glorious home among angels of light to come to this dark world where men were doomed to die. What a value to put upon human life! When he redeems us, we shall be well again, for "heaven is all health." So when we are working toward health, we are working toward heaven. None are crippled there either in body or in mind, for "the lame man shall leap as a hart," and "the tongue of the stammerers shall be ready to speak plainly." How glorious was our father Adam in his first estate! How grand the workings of a mind that had never known the darkness of sin! All nature was the open book that he studied and understood. All was in harmony with God, and Adam was God's son, and love was supreme. The animals now wild and fierce were his friends. Instead of the roaring hurricane were the gentle zephyrs. Sparkling dew instead of angry clouds watered the earth. The belching volcano did not threaten. The ragged rocks, telling of fearful convulsions of nature, were not seen. O the bliss, the joy, of life as it was then! Yet it shall come again. The first dominion is to come again, for one is made unto us redemption, to redeem all that was lost. The privilege to love and live is still ahead. Who will not willingly and joyfully lose his poor life here, and find the one laden with the highest joys of light and love? And the watchmen are calling out that the time is near.

THE SAME NOW AS THEN.

BY ELDER J. B. GOODRICH.
(Petersboro, Ont.)

WHEN I embraced the third angel's message, some over thirty-one years ago, I accepted it as going to the whole world, and could rejoice in its progress in all lands. Souls are just as precious in the sight of God in Russia or South Africa as in Maine or Quebec; but I have sometimes been afraid that I should lose that principle out of my heart, and circumscribe myself to one Conference or to one church. God save me from such a narrow-minded view of his work! God is the same the world over. Christ is the same, his Spirit is the same, the love of God is the same. The salvation of souls is the same in God's sight. Therefore, let us be of one heart and of one mind in the sacred work of God for these times. The Lord has a work for every one to do; let us do it in the fear of God, and he will give the increase.

Special Mention.

ESTRANGEMENT IN EUROPE.

RECENTLY we noticed the reported estrangement between the czar of Russia and his German wife. This state of things is already producing the results which it was foreseen would be likely to follow. The czar is actuated by his mother, and under that influence his course is so unsatisfactory to Germany as to cause that empire to look about for another alliance. It is therefore announced that another champion has appeared on the stage in southeastern Europe, whose strength and vigor is a genuine surprise. Rumania has not been reckoned among the great nations of Europe; but her king Charles has been without ostentation drilling his army, providing thorough equipment, and strongly fortifying his frontier.

He then waited a favorable opportunity, and at the recent trouble in Bulgaria, which was incited by Russian intrigue, and was a menace to all that region, including Austria as well, King Charles applied to Austria for a treaty of alliance, offering as an inducement his splendid army of 160,000, perfectly drilled and armed, with a reserve of 130,000, 15,000 horse, and a complete line of armored fortresses along his frontier. The offer was accepted. Germany saw her opportunity, and with Germany, Austria, and Rumania bound by a written compact against the designs of Russia, we have the second triple alliance.

The two main provisions of the treaty are:—

"1. In case Russia shall attempt to march troops through Rumania to reach the Bulgarians, Servians, or Turks in time of war, both Germany and Austria shall join Rumania in a formal protest, and if that fail, shall mobilize their military and naval forces and declare war against Russia.

"2. If Russia attack Austria or Germany, Rumania shall mobilize her whole force and declare war against Russia, the same obligation to exist in case of a war between France and Russia on the one side and the Triple Alliance on the other."

An able correspondent, writing of this alliance, says that "in its importance it is second to none, since the formation of the Triple Alliance, for it means a contract with a new country to send all its men and guns into the field when the ever expected and ever feared war of all nations shall burst upon Europe." T.

PROPER SABBATH OBSERVANCE.

THERE is much discussion in the papers over the question, What constitutes proper Sabbath observance? By Sabbath observance Sunday observance is generally meant. As there is nothing but human laws and human authority for Sunday-keeping, naturally there are as many ways advocated as there are advocates. Thus the New York *Evening Post*, commenting on the difficulties found in the way of uniformity of sentiment as a basis of action, says:—

"What a complex and puzzling affair the question of proper Sunday observance is, was shown again at Boston yesterday in the conference upon the subject held in connection with the Christian Endeavor Convention. A delegate from the West, where Sunday is a holiday, longed for such a Sabbath as New England enjoys; but a Montreal delegate was horrified at the desecration of the Lord's day to be seen on all sides in Boston. Americans, he maintained, were far behind Canadians in reverence for the Sabbath, and this, principally, because they were not ready commercially to pay the price of the Puritan Sabbath." A delegate from Scotland strongly denounced the running of Sunday street-cars. This is to go back to the attitude of Albert Barnes, who for years bore his testimony against the Sunday cars in Philadelphia, himself patiently

walking his three or four miles, if we remember, to church. But what would the Philadelphia churches do now for an audience, if the trolleys and cable cars were not allowed to carry worshipers? What is proper Sunday observance? Nobody is authorized to tell us. Kansas says one thing, Massachusetts another, Toronto another, Glasgow another."

It will be seen by the above that the Sabbath question is sought to be settled by human law, giving different States and cities what each desires, and then complaint is made that there is not unanimity of sentiment! What more could be expected upon such a variable basis? The feelings and desires of the people of the several States of this republic differ in many respects, and if the status of the Sunday must depend upon the laws of these States, there always will be a lack of uniformity.

It is not so with the Bible Sabbath—the seventh day. God has said, "The seventh day is the Sabbath of the Lord thy God." This word does not need the ratification of the State, nor can any action of the State or of any man change what God has said. Here is, not a Sabbath, but *the* Sabbath for Massachusetts, Kansas—for every State, country, and city in the world. It prescribes the day. There can be no question on that ground.

Again: it prescribes the manner of its observance, "Remember the Sabbath day, to keep it holy." The same word elsewhere tells what is meant by holy,—no work; holy convocation, public worship, acts of mercy. There is nothing left for Massachusetts or Kansas, Toronto or Glasgow, to decide. It is all decided by the word of God. And those who love God will do what his word commands, and the Lord does not want the aid of human laws to compel men to worship him.

Here, then, is the proper solution of the Sabbath question, which so puzzles the lawyers, the statesmen, and the ministers. Let the ministers of the gospel and all Christians proclaim the Sabbath of the Bible,—the day and the manner of observing it. Let the civil lawmakers leave the Sabbath, pre-eminently and entirely a religious institution, alone, protecting worship from actual disturbance any and every day and according to every man his natural right to labor, and leave to the moral power and influence of Christianity, with the Holy Spirit, the regeneration of the world.

M. E. KELLOGG.

WOMAN SUFFRAGE A SUCCESS.

So declares the Wyoming legislature by the resolutions they adopted, and which are given below. If we can believe the claims set forth, Wyoming must be a fine place to go to. Perhaps there might be a slight difference of opinion upon some of those points between the members of the legislature and the friends of those poor murdered Indians. We have no recent statistics at hand with which to try these sanguine statements. One thing in favor of morality in Wyoming is that they have but few people of any kind. The latest figures we have, 1893, give the State a population barely over sixty thousand. There is scarcely a good-sized county all told. So that if any great amount of crime or anything else were to be done there, they would have to rely upon strangers to do the most of it. Unless the proportion of paupers were very great, there would hardly be enough of them in any of the fourteen counties to start a very large poor-house.

Undoubtedly, women are not yet as deep in demagogism and political mire as the men, who have been longer at it; and we earnestly pray they may not continue in politics sufficiently long to become so. Here are the resolutions:—

"*Be it Resolved*, By the second legislature of the State of Wyoming, that the possession and exercise of suffrage by the women in Wyoming for the past quarter of a century has wrought no harm, and has done great good in many ways; that it has largely aided in banishing crime, pauperism, and vice from this State, and that without any violent or oppressive legislation; that it has secured peaceful and orderly elections, good government, and a remarkable degree of civilization and public order, and we point with pride to the facts that after nearly twenty-five years of woman suffrage, not one county in Wyoming has a poor-house; that our jails are almost empty, and crime, except that committed by strangers in the State, almost unknown, and as the result of experience we urge every civilized community on earth to enfranchise its women without delay.

"*Resolved*, That an authenticated copy of these resolutions be forwarded by the governor of the State to the legislature of every State and Territory in this country, and to every legislative body in the world; and that we request the press throughout the civilized world to call the attention of their readers to these resolutions."

T.

THE CHRISTIAN ENDEAVOR MOVEMENT.

What of its Future?

JUST at this time the great religious conventions are calling forth considerable comment. This is especially so of the Christian Endeavorers. Great hopes are entertained of this organization of the flower and the pride of America, upon whom the hopes of the future depend. But are these great organizations to become political, and thus religio-political? Are they organizing for a political purpose? While hope is high with reference to the future in the minds of many as to the possibilities for good in religious and moral reform, that is centered in this body of young people, there are others who are accustomed to look beneath the surface, and who usually think deeply, who express fears regarding the outcome.

It must be conceded that as to the greater part of these young people, they are unaccustomed to deep and earnest thought as to logical results in any given course, or to wrestle with the great questions of the day, but upon the whole are actuated by the inspiration in the movement, and are following their leaders. The conclusion is at once logical, that if these leaders are actuated by right motives; if they are thoroughly unselfish in their desires and designs; if they are thoroughly acquainted with, and recognize, the underlying principle of all reforms,—that of the equal rights of all men and the individuality of all men,—the very principle for which Christ and his apostles and the reformers contended; if they clearly recognize the fact that, as Herbert Spencer says, "Every man has the right to do whatsoever he wills, provided that, in the doing thereof he infringes not the equal right of any other man," then it may be that these leaders can lead these tens of thousands forward to the accomplishment of many a good work. But if on the contrary they themselves are not standing upon solid ground, or are actuated by selfish motives,—motives that are prompted by a blind adherence to some 'ism;' if they have reached the conclusion that their own methods and opinions are right, and that all others are wrong, and that all these wrongs are to be righted according to their policy; if they forget that it is not possible for any moral reforms to be carried forward

successfully except by the power of the Holy Spirit, and that this power is only to be manifest in and through the preaching of the pure gospel of Jesus Christ, and that Christians are not authorized to seek the aid of any other power in their work except that of the Spirit of God, then it is that this nation and the world have cause to fear, rather than to rejoice in the possible outcome of the movement.

It is evident that they intend to become a factor in politics — a possible political organization — and to make their influence felt at the ballot-box. If, then, as they now claim that their movement is in favor of religion, they are to become religio-political in their methods, what guaranty does the world have that they will not do as all other religio-political organizations have done in the past? How do we know but that they may become the very image of the despotism of the past in the enforcement of religious enactments?

Mr. Charles A. Dana, the keen-sighted editor of the *New York Sun*, sees danger ahead, and speaks concerning it. He says: "The speakers at the convention of fifty thousand Christian Endeavor delegates at Boston have given great prominence to the subject of 'good citizenship;' and their references to the services which the societies throughout the Union should render toward the purification and elevation of politics, have excited much enthusiasm at all meetings. It is evident that a desire, if not a settled purpose, to make the organization a distinct political power has taken possession of many of its prominent members.

"We regret to see it, and are heartily sorry; . . . for the moral and religious purposes of the organization are worthy of encouragement and praise; and if the disposition to use its machinery for their accomplishment by political means shall be continued, they will be defeated, and politics will be disturbed by bitter religious strife.

"The Christian Endeavor enterprise as a moral enterprise is wholesome and beneficial; as a political movement it would be a curse to the country."—*New York Sun*, July 15.

The United States Senate Committee Report of 1829, Hon. R. N. Johnson as chairman, said: "Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. . . . All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it, and the catastrophe of other nations furnishes an awful warning of the consequence."

H. F. PHELPS.

THE GATHERING STORM.

I RECEIVED a pamphlet recently entitled "Our Country," published by the Patriotic League, 45 Broadway, New York. An organizing number, directed "To the Friends of Education in Citizenship," its object is "to cultivate the knowledge of American principles, laws, history, and progress, and to instill American ideas into the minds and hearts of Americans, native and adopted, of both sexes, and all ages, sects, and parties."

Like the Christian Citizenship League, it proposes to organize all through the country, by forming local organizations, which they call chapters, and then to prescribe a course of study.

It was first chartered in 1891, but seems to be but recently prepared to extend its work. The organization is a strong one, embracing many prominent men, among whom the following names appear as belonging to its council and advisory board: General O. O. Howard, Edward Everett Hale, Dorman B. Eaton, Josiah Strong, William McKinley, Francis E. Clark, President of the Christian Endeavor Society, R. S. McArthur, T. J. Morgan, Mrs. Mary A. Livermore, and many others. It proposes to co-operate with churches, schools, Young Men's Christian Associations, Christian Endeavor and kindred societies, Order of the King's Daughters and Sons, Woman's Christian Temperance Unions, Sunday-schools, boys' brigades, and the press. In fact, they claim to have "already won the approval of all denominations among the churches, of patriotic, philanthropic, educational, and religious organizations, of schools and colleges, of newspapers, of men in public life and eminent in business."

There is not much doubt, judging from the character of the societies and individuals prominently connected with it, that the education and patriotism imparted by it, will be in strict harmony with the declared purpose of the Christian Endeavor Society, and the Christian Citizenship League, prominent among which is Sunday enforced as the Sabbath by law; and that if the purpose of the league is carried out, it will instruct the present generation most thoroughly in the principles of the National Reform party.

The strong patriotic pledge as given to the Boys' Brigade is as follows: "I solemnly promise and swear that I will be loyal to my flag, to my country, and to my Patriotic League. I furthermore promise and swear that I will guard my town and country by obeying their laws and ordinances, and encouraging others to do so, and I will stand for a clean community and good citizenship at all times." Notice that the oath embraces whatever the Patriotic League teaches. Notice also the following quotations from the heading, "The Patriotic League Army": "The League hopes to render a valuable service to the general cause of military training among the young people of our country, through a military board, of men of highest authority, to whom may be referred appropriate questions, such as of tactics, etc. Let the ten millions of boys in our public schools be a frown, with powder and bullets and a stalwart training back of it, against every encroachment on our common welfare. Then will anarchy and all who may prove to be our foes fear to provoke war with the nation which is fully ready to stamp them out of existence."

To forward the combined training in citizenship and military tactics, this Army has been planned, with several arms and divisions of the service. The American Guard is that part of the League Army organized in the public schools; the Washington Guard is composed of companies of the Boys' Brigade; the Columbian Guard is composed of other organizations of young men and boys, etc. Notice the military spirit, and the fact that seventh-day observers have already been numbered with anarchists and foes. We also realize as never before what sister White says in the "Testimonies for the Church": "The time is fast approaching when those who choose to obey God rather than man, will be made to feel the hand of oppression."

GEORGE B. WHEELER.

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.

EVERY YEAR.

'Tis true, life's shores are shifting,
Every year;
And we are seaward drifting,
Every year;
Old places changing, fret us,
The living more forget us,
There are fewer to regret us,
Every year;
But the truer life draws nigher,
Every year;
And its morning star climbs higher,
Every year;
Earth's hold on us grows slighter,
And the heavy burden lighter,
And the dawn immortal brighter,
Every year.

— Selected.

HOW TO GET DINNER.

WITH the common people, for whose benefit we are more particularly writing, dinner, the principal meal of the day, comes in the middle of the day. Among a portion of the more aristocratic classes, and especially in other countries than America, dinner comes early in the evening at the close of the business or labor of the day, when there is plenty of time to enjoy it without the necessity of hurrying away. Those who locate dinner at the close of the day have luncheon, or tiffin, as it is called in India, at noon. This meal, though more liberal than the breakfast, is not so elaborate as the dinner. As far as the social features of the meal are concerned, it must be confessed by all that the late dinner at the close of the day's business has a great advantage over that in the hurried part of the day.

But the only sort of justification for six or seven o'clock dinners from a hygienic standpoint is in extending the evening far into the night; and this is usually done by those who follow the custom. Entertainments, visiting, reading, etc., occupy the time until eleven or twelve o'clock. The result is that families are in bed late in the morning. Those brightest and best hours are allowed to pass unused; breakfast is delayed until the middle of the forenoon, and is of the slightest nature, consisting in many places of coffee, and perhaps bread and butter. Notwithstanding the social attractions of evening dinners, we do not see our way clear to advocate them, though where the circumstances will admit of having breakfast at say 8:30, and closing the day's work at three or four o'clock, the gathering of the family at that time for the chief meal of the day may be very appropriate. But in this discussion we shall locate the dinner in the middle of the day. In doing so we plead for more time to be allotted to the dinner period. One hour is not sufficient; it should be doubled, if possible, or at least increased by one half.

One advantage to be gained in taking more time for dinner would be an improvement in decorum in serving and eating it. In ordinary usage everything that is to be eaten from soup to dessert, is crowded upon the table at once, and often one plate serves for the whole mixture. One man believes in eating his vegetables while they are hot, another prefers his soup first, another believes in eating fruit on an empty stomach, while perhaps another asserts that his pie always tastes best when he is hungry, so eats it first to be sure of it. But at whichever end of the meal each may choose to begin, it is all there, and the one who eats fastest gets most.

A far more sociable, civil, and decorous method is to divide the meal into convenient courses. If there is soup, let that be served first and alone, a small piece of dry bread being

placed by each plate to be eaten with the soup if desired, not crumbed into it. When this is finished, let the soup plates be removed, and the next course of vegetables and grains with dressings and relishes be set on, and after eating, the dishes and remnants all be removed, when the dessert may be served. And if this consists of more than one dish, as pudding and fruits or nuts, it will be well to make still another division.

□ Some may object that this takes too much time, makes too much work, requires too many dishes, etc. We ought to take time to eat and to be sociable. It is a hygienic as well as a domestic duty, and should be to all home-lovers a dear privilege. The extra work can generally be done by younger members of the family, boys as well as girls. The experience will be good for them, and the effect of orderly and correct habits will be of the greatest value. Dishes are cheap; but very few families of our readers cannot possess an ordinary dinner set. Food eaten with good cheer and sociability, with time for profitable conversation, does far more real good than that which is gulped down in a morose silence, with no apparent object except to swallow the most in the shortest time. As we ask God's blessing upon the food and his presence at our tables, let us place ourselves in an attitude to experience that blessing and enjoy that presence. Order is said to be heaven's first law. God and the angels love order and dwell only where order dwells. And no family can afford to sacrifice order, with all of its salutary influences, including the presence of God's blessing at the family board, for the saving of a half hour of time. The motto so often seen and so universally adopted that "time is money," is but a sordid sentiment, and furnishes a very unworthy motive for life. Time is salvation for us and those around us. Time is our opportunity to develop a godlike character.

In another article we shall talk of what to get for dinner. t.

A COMMENT.

BY ONE INTERESTED.

I HAVE been much interested in the articles on getting an education, and hoped you would go a little deeper into the financial part of the question. I wish to suggest a few thoughts further in the same line. I have been acquainted with several who have started out to get an education,—persons who gave promise of becoming successful workers in God's cause, but who did not have a great supply of physical strength to fall back upon, and every dollar had to be earned. They started out with courage and hope, studying and working, and of course having to deprive themselves of many of the common necessities of life. Some of them overworked, and to-day are either sleeping in their graves, or are broken down in health, thus depriving the cause of God of the talent which might be in action for God. If some one who *could* have helped them a little, only *would* have given the little help that God has asked for through the testimony of his Spirit, when he has said we should seek out the young people in our churches, and encourage them to fit themselves for usefulness in the cause, it would have been far different with them. When young men or young women, who have given every evidence of a thorough Christian life and devotion to God, are struggling to get an education, even beyond their physical ability, and those who are able to do so do not help them, are they workers together with God? Are they workers together with their young brethren and sisters? or are they of those spoken of in James 2: 12-26?

I know that there are some noble exceptions to this rule, but do we give that attention to these noble youth that God has made us able to

do? I have in mind at the present time a half dozen young people who give every promise of becoming successful workers, and I have been urging them to start out and get an education, and I expect that they will undertake it. But who is ready to add a little mite to tide them over the extra strain that will tax the powers of the body that should be left for service in the closing work?

PLANNING TO ATTEND SCHOOL.

BY C. L. TAYLOR.

(Mt. Vernon, O.)

THE work of the third angel's message is a work of faith. Faith is not sight; it is "the evidence of things not seen." Faith's principles are not necessarily "good business principles." Nevertheless, "the just shall live by faith." Although it should be diametrically opposed to human ideas and principles; though called foolish and wild, it is adopted by the child of God as the guide of his life, and never leads him into mistake or failure. Faith, true faith, *always* succeeds.

We have not the years to spend in securing a small fortune with which to make our start. "The thought to be kept before us is that time is short, and that we must make speedy preparation for doing the work that is essential for this time." "I am bidden to say to you that you know not how soon the crisis may come." "The end of all things is at hand." The day of distress, of anguish, of plague, of retribution, of judgment for sin, is coming on the world as a thief in the night. "God is not in your procrastination." Startling statements! Not for a moment will they admit of any such plan as that mentioned above.

My young friend, are you persuaded that you ought to attend school? Do you believe that God calls upon you to prepare for the work? If so, do not abandon the idea. Do not say, "I cannot go because I have no means."

For a moment let us notice the lack of means obstacle. First, you will not admit that the Lord asks you to do that which you cannot. He says to the brethren having money, Take of your wealth and loan to those who desire to attend school. It is therefore the duty of such as have money to aid others to an education. This is plain. But if it is the duty of one to lend, it must be the privilege of another to borrow. It is not right for either class to object to the plan. Neither may say, "I don't think it is in harmony with 'good business principles.'" If it is in harmony with God's principles, is not that sufficient reason for acting? We are dealing with facts, not theories. If it is a fact that God tells one to lend, it is a fact that he tells the other to borrow.

If you are a man, or a woman, who means business; if you are one who is determined to make something of your life for Christ's sake; if you have forsaken foolish sentimentalism; if you are showing by a well-directed life that you are ready for earnest work, there is One who will see that you succeed. "Man's extremity is God's opportunity." Therefore agitate the matter. Begin to do something yourself.

I said this is *one* of God's plans. He has many of them. Not *all* are to follow the plan mentioned. Possibly some must needs work for the necessary means. If you have not already done so, read the editorial article entitled, "A Superhuman Work," found in REVIEW of July 16. It is not at all unlikely that you could enter the canvassing field and find your funds. The writer is personally acquainted with several who for years have attended our schools, with no other support than the profits from their canvassing work through the summer months. And will you admit that you cannot do what they did?

Go to work and try it. Write your canvass-

ing agent for territory. If he advises you to take hold of something else first, why, all right, try it. If you cannot canvass, remember that the world affords more than one line of work. Can you do farm work? Go at it. Have you a trade? Take it up. There is work for every honest, energetic young man and woman. It may be that it will not appear at first sight; but, as in the other case, pray for it, seek for it, believe for it, and it will come. Economize, save your pennies, and the dollars will multiply. Do not get discouraged. If at the beginning of the school year you have not enough to carry you more than a term or two, go right along. Commence by faith. When you have finished the time covered by your means, you may find the way opened for you to continue. By that time some one may have the means to loan you, by which you may complete the year, or, perhaps there may be opportunity for you to work your way the rest of the year. Those who pursue an even, steadfast course of life are quickly noted by those in charge of our schools, and will be favored in every possible way. Your clothing may not be the best, but do not mind that. You are not going to school for the sake of exhibition. God looks at the heart.

O for young men and women of faith! On the shoulders of such must rest the burdens of God's work of to-day. May it not be that all who read these words will determine to be intelligent, broad-minded workers for the Master? Seek God for faith and means, and Sept. 11, 1895, will find many of you in our school. May the Lord grant it.

INTELLIGENCE OF LIONS.

THE following circumstance was given in a late number of the *New York World* :—

"The big African lion and lioness lay yawning in their cage at the Glen Island Zoo yesterday. It seemed as if nothing could rouse them from their laziness, when, of a sudden and without any apparent provocation, they arose to their feet. Then, emitting the most frightful roars, they dashed themselves against the cage bars. The tigers in the next cage became interested and contributed their roars and growls; and the great elephant Ziane began trumpeting, and soon such a din shattered the air that the little fawns and deers and the baby Zebu ran trembling to their sheds, while the monkeys tried to hide at the bottom of their cages.

"Keeper Walter Bannister and his assistants were surprised. The lions continued to bound and roar. Just then an old man forced his way through the crowd. 'I am afraid this is all my fault,' he said to Bannister. 'My name is Tom Leroy, and I've handled lions all my life.' As he spoke, he stepped over the railing. Bannister recognized the name as that of an old lion-tamer and at once made way for him. The man went close to the cage and thrust both his arms through the bars. The spectators expected to see Leroy torn to pieces, but the lions quieted down and began to lick the man's hands. He explained to Bannister afterward that he had trained the lions to do many tricks years ago, and had traveled with them for several seasons. He had not seen them for years, yet they recognized him the moment he came within sight of the cage, and made an uproar that was quieted as soon as he caressed them. The beasts passed through several dealers' hands before going to Glen Island.

—"In passing from the scene of his humiliation, Jesus has lost none of his humanity. He has the same tender, pitying love, and is ever touched with human woe. He ever bears in mind that he was a man of sorrows and acquainted with grief. He forgets not his representative people who are striving to uphold his down-trodden law. He knows that the world that hated him, hates them."—*Mrs. E. G. White.*

The Review and Herald.

BATTLE CREEK, MICH., SEPTEMBER 3, 1895.

URIAH SMITH,
GEO. C. TENNEY,

EDITORS.

SPECIAL CONTRIBUTORS:

OLE A. OLSEN, STEPHEN N. HASKELL, GEO. I. BUTLER,
ALONZO T. JONES, WM. W. PRESCOTT, AND LOUIS R. CONRAD.

LET NO MAN DECEIVE YOU.

THE last age of the world is, according to the Scriptures, to be characterized by great and all-powerful deceptions. Deception will reach such a degree of strength that all will be carried away by it except the elect. Matt. 24:24. The apostle writes to Timothy that in the last days evil men and seducers shall wax worse and worse, deceiving and being deceived. And again, to the Thessalonians, he says that at the time of the coming of Christ, men who have rejected the truth, will be left to believe a lie.

No man believes a lie, knowing it to be a lie; he thinks it is truth, and that is the reason he believes it. He is deceived; he makes known that lie to others as truth, and they receive it, and are thereby themselves deceived. Thus people press on in the path of error, deceived themselves and deceiving others, believing what they have to be the truth of God. And the great leader in this work of deception generally places it in such a light as to make it appear that not only the interests of truth and righteousness, but the very safety of the State and the nation itself, depend upon the people's following what he points out as the way of true religion.

This is the plea that false religions have always urged against the introduction of the true. The worship of the gods must be maintained, or their displeasure will be incurred, and the nation will be destroyed. Old Rome did not care how many gods were added to the list, provided they were all worshiped; but when Christianity came, and by its simple claims of the unity of God, swept away, at one vast stroke, the whole foul brood of false divinities, that would never do, and the followers of Christianity must give up that terrible error, or be themselves destroyed. With those who are urging on the Sunday movement, the matter is assuming much the same condition, and many minds are being worked up into a state of frenzy over the idea that unless the Sunday is sustained by law, Christianity is lost, society will break up into chaos, and the nation go into utter and irremediable collapse. This they thoroughly believe, and it is this intense conviction on the part of these misguided people, that their views of the situation are exactly true and right, that makes their feelings so strong and bitter against those, who, it seems to them, stubbornly refuse to accept what is so plain and clear, and which they think every one else ought also to see in the same light.

The mass of people will be brought to look upon the issues that pertain to this present time in just this false light; for all but the elect are to be deceived, according to the scripture referred to. We can therefore imagine the volume and intensity of the hostile feeling that will be aroused against commandment-keepers, and we need to ponder well what is before us, that we be not taken off our guard, and find ourselves in perplexity and embarrassment.

Take, for example, the movement called Christian Science. It is a good name, its devotees give

expression to some beautiful sentiments; they preach of faith and the power of God, like Christians. Their object, apparently, is to relieve suffering and remedy evil; yet we are constrained to regard it as only a later phase of the last-day deception known as modern Spiritualism. But those who regard it as the great power of God, will necessarily look upon those who resist it, as willfully putting evil for good and darkness for light.

Then, again, take the great Christian Endeavor movement that is now beginning, and which we are persuaded is to play such a part in the prophecy respecting the formation of the image. Multitudes will be ready to exclaim, "Why, is not all Christian endeavor a good work? Ought not Christians to arise and put forth their best endeavors to carry forward the work of the Lord? Is not this putting in practice the precepts of the gospel? and is not he who would oppose it an enemy of Christ?" So the multitudes will regard it. They have a pleasing name. It is every man's duty to be a Christian, and to do all he can for the Master. So these Christians deem it to be the first duty to strike for good citizenship, and have formed their "Christian Citizenship League" for this purpose. It certainly is a desirable end to be gained, to raise and maintain a high standard of citizenship; and certainly all men should be good citizens; and it is the duty of all Christians to try to make men such. Then what is the trouble with this movement? and why, it may be asked, does it not meet your sanction? The answer is that while its aims are apparently good, it is laboring under the fatal deception that it can carry its objects by the control of politics, by the sword of Caesar, instead of by the power of the Spirit of God; and besides this, its avowed purpose is to uphold an institution of men, in opposition to that which God has ordained, and which they are deceived into supposing is an institution of Heaven. Those, of course, who oppose it, will be regarded as willfully standing in the way of the progress of the work of the Lord in the earth, and the introduction of the long-wished-for millennium.

The climax, however, of what will be called our stubborn blindness and apostasy, will be reached, when, as we are forewarned, the arch-deceiver shall himself openly personify the Saviour, and appear to the multitudes, who will receive him, and bow down to him as such. When he shall proclaim as doctrines what he wishes men to believe, enforce his teachings by marvelous wonders, and point out his enemies, who should be taken out of the way, the last restraint will be taken from the wild passions of these religious zealots, and the first object will be to rid the earth of those who oppose what will be considered the claims of Christ, personally urged upon the people. And then, to be obliged to call that personage by his true name, in the face of wonders which will be wrought and honeyed words and glorious promises, and declare that that is not Christ, but the great enemy of Christ,—this will excite the wrath of those under the deception, to an extent never before reached. That will be indeed "the hour of temptation." Rev. 3:10.

We do well to look forward to, and prepare for, what we are soon to meet. How to pass through this time with a calm trust in God, with no feelings of acrimony against those who are so blindly laboring under a deception, and using such unfair means to press others into the

same,—doing no act to irritate the spirit, or to provoke hostile acts on the part of the enemies of the truth,—this is the problem we shall be called upon to solve. It can only be done by receiving largely of the meek and humble spirit of the Master. It will require marvelous grace to maintain the true position, under these circumstances, in a right manner and a right spirit; but we have the promise, "My grace is sufficient for thee." "Let no man deceive you."

U. S.

WHAT IS BEING DONE.

THE readers of the REVIEW must have noted the number of laborers who have been sent to "regions beyond," since the close of the last General Conference; but we presume that very few are aware that the whole number is as large as it is. Since the beginning of last March to the present time, there has been a constant stream of men and women on the way to places of labor outside of the United States, and the entire number who have gone out, including the few delegates who returned to their respective fields after the close of the General Conference, is over one hundred. In this number we include some who are not actual workers, but members of the families sent; but this number is comparatively small. The end is not yet; quite a number, in addition to these, are under appointment, making preparations for their work, getting ready to go at the earliest opportunity; and still the Foreign Mission Board has been able to comply with comparatively few of the many calls which have come from all parts of the world. That the reader may be able to compare the effort made during the past few months with what has been done during the preceding two years, we will state that in 1894, sixty-five missionaries were sent abroad, and in 1893, sixty-two were sent. So the number sent during the past two and a half years, aggregates two hundred and thirty.

The situation at the present time is of the greatest possible interest. The providence of God has gone out before us, and the Spirit of the Lord is moving upon the hearts of the people in a most remarkable manner. This is seen not only in the more enlightened nations, but also in the dark regions of the earth. In a most emphatic sense the fields are white to the harvest.

During the past six months, laborers have been sent to Mexico, Central America, the West Indies; the countries of Argentina, Brazil, and Chili, of South America; to the Hawaiian Islands, the South Sea Islands, Australasia, Central Africa, and Europe; while other missionaries are under appointment for the West Coast of Africa, India, and other important fields. At the same time the Foreign Mission Board is studying the situation with a view of finding proper persons to fill many calls which have not as yet been responded to. Our brethren and friends can hardly appreciate the magnitude and work of the message at the present time. The development represented above certainly makes it evident that we have reached the time when the message is going with a loud voice, and the earth is being lighted with its glory. While missionary work is being pushed forward to meet the opening providences of God, the powers of darkness are being greatly stirred, as is seen by the increasing spirit of persecution both in America and other countries. Truly we are

living in momentous times. The very things to which we have been looking forward for many years, are now transpiring before our eyes, and no one looking at these things from their true standpoint can fail to see that we are walking on the very verge of the eternal world.

In taking this brief review of the situation, notice the opening providences of God as represented by the urgent calls for help from all parts of the world, and observe the intensity of the powers from beneath, showing the bitter, persecuting spirit being waged against the people of God. Protestantism, ignoring its principles, is clasping hands with Romanism, thus setting at naught the principles of truth and righteousness which so long distinguished it, and betokening the ushering in of the day of wrath which will soon be manifest in all its terror. Under such circumstances as these, is it not high time that we should put forth every effort possible to warn the world of its coming doom, that all who will accept the salvation offered in Christ may have the opportunity of doing so before it shall be too late? In this connection we may mention the judgments of God already in the land, manifesting themselves in the destruction of life and property by land and sea. Who can be so blind that he cannot see in all these things that the end is near at hand? But in the presence of these things many are sleeping. Many professed believers are insensible to the significance of transpiring events. Men are digging with their "muck rakes," engrossed with the cares of this life, the eyes of their understanding darkened, and this when the eternal reward is so near to being granted, and the light of God's truth is pressing in to dispel their darkness. Certainly the time has come when we should awake; and we are persuaded that unless we do arouse to appreciate the situation, and turn to God with all our hearts, we will awake to the assurance that we are eternally lost.

As a people, both collectively and individually, we are under the greatest obligations to God and our fellow-men. The importance of this time and the greatness of the work to be done, cannot be overestimated. There is not a moment to lose. It may seem to some that the Foreign Mission Board is overdoing the matter in sending forth so many laborers; but this is not possible. If we more fully sensed the time, we would do many times more than we are doing. The fact is, the time is so short that what is to be done must be done quickly. We entreat our brethren everywhere to give this subject more careful and prayerful consideration than ever before.

In another article we shall present some thoughts on our relation to missionary work, and our duty to support it.

O. A. O.

UNITED STATES AN OBJECT-LESSON.

In some respects the United States of America presents features which no other nation on the earth ever has or ever will present. Nations, like individuals, have their growth, become weak, and finally lose their identity by being brought under the control of others. Nations have usually risen by military power, but not so with the United States. One distinguishing feature of this power was, as given in prophecy, that it came "up out of the earth." America and Africa were settled about the same time with the same class of people. The first settlers received an inheritance from papacy, as did those who went to the southern portion of Africa. Its

character in America was manifest in banishing the Baptists to what is now the western part of Massachusetts, where Roger Williams and his friends could not live, and led by the providence of God to the head of Narragansett Bay, he settled there, acknowledging God's care in calling the place Providence. The name of the city bears testimony of his suffering for the principles of religious liberty. The imprisonment and whipping of the Quakers were relics of papal barbarism. The blue laws of Connecticut and the burning of the witches of Salem are chronicled testimonies of the same cruelty.

The intermingling of other nations, the exchanging of ideas, soon led the sentiment so to change that it became the asylum of the oppressed of any who sought its shores. There was an air of freedom breathed by the leading statesmen, that infused itself in the hearts of the people, so in every portion of the country the spirit of religious liberty prevailed. It was these principles which caused its rapid growth and its light to shine to the world. In less than one century it was a nation of first rank in power and greatness. To be an American citizen was sufficient to command respect in every nation on the globe. In 1848 many of the thrones of Europe trembled before the spirit of liberty which, like a wave, passed over the European nations, taking its rise in the western world. God honored the nation, as well as prospered the people. The free religious liberty granted to all was a breathing from the throne of God. It partook of the Spirit of the gospel of Jesus Christ. The country, the people, and its laws became an object-lesson to the world. They saw its virtue, realized the power there was in it, and sought in some way to follow in its wake.

But there has come a change over the United States of America. There is a different spirit among the people. The atmosphere is rapidly changing, and a miasma of persecution is being fostered, that is making other nations think that republicanism is a failure. It is still an object-lesson. It is watched by other nations, and they are reviving the spirit of persecution which for years has slumbered before the prosperity of the spirit of freedom breathed on the American shores. The decline of American greatness is more rapid than its rise.

Many of the States have enrolled themselves among persecuting powers; and in those which have not done so, many people are earnestly seeking for it at every legislature. What has come over the people that brings about this sudden change?—It is the revival of the spirit of the papacy. The church is hastening unconsciously into the arms of the mother; while retaining the name of Protestantism, it is making the image of the papal power. It is fulfilling the testimony of the prophet, "He exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." They have applied to the first beast for its sympathy, which it gladly bestows, and asks them to return to the fold, even if they carry their Protestant name. It is the professed Christian people of the country that are fining and imprisoning peaceable citizens because they take the liberty to worship God on a different day from others, because God requires it. Protestantism has entered the path that will speedily bring its ruin,—a path similar to that which led to the Dark Ages of papal

S. N. H.

THE SEVENTH-PART-OF-TIME FOLLY.

ANY one at all conversant with the arguments used in behalf of the Sunday Sabbath, knows full well that the theory usually denominated the "seventh part of time," occupies a prominent position in them. The theory in substance is this: When God gave to man a rest day at creation, and embodied it in his law at Sinai, all that he really required was, that after six days of labor, beginning any day of the week one pleases, he was to rest, and so observe that day unto the Lord.

Hence it follows, if this position be true, that any or every day of the week is a Sabbath day, holy unto the Lord, if it is preceded by six days of labor; and hence in every land and every clime, every nation, every community, every neighborhood, might have every day of the weekly cycle of seven, kept as a Sabbath day holy unto the Lord; and each and every one could as logically and consistently appeal to the law of God as authority for so doing, as any other could do. Thus it necessarily follows that all days of the cycle are precisely alike, each one waiting to be selected by some person as his rest day, or Sabbath, according to his individual fancy; and hence there is no appointment of any day as a day of holy rest.

Any reflecting mind can see at a glance what a state of confusion would everywhere result if this theory was really accepted practically. Confusion would reign supreme. Business would be interrupted. It would interfere with legal claims, religious duties, legislation, executive service, carrying the mail, and really do much utterly to disorganize the order of society. If this was the arrangement God originally made concerning the weekly rest, how could it be truly said, "God is not the author of confusion"? 1 Cor. 14:33. If he ever authorized such a scheme, he certainly is the author of the direst confusion. The fact stands as an evidence of good sense in the human family, that for nearly six thousand years this seventh-part-of-time theory was never heard of. It never came into existence but as a make-shift some two or three centuries since, with which to dodge the arguments of the Seventh-day Baptists in behalf of the weekly Sabbath of Jehovah.

When the great reformation fully dawned, and men dropped tradition and took their Bibles as the only authority for religious doctrine, the foundations of the Sunday institution began to be examined. They soon found there was no good authority for the pogo-papal holiday. Many acknowledged the authority of the decalogue, and they saw it proclaimed the seventh day holy, the Sabbath of the Lord our God, and that there was no command for the first day of the week as a sacred day. When put to their wits' end for arguments to meet these claims for the ancient Sabbath, a fertile mind discovered this seventh-part-of-time dodge, claiming that was really all that the fourth precept required. Historians tell us this invention spread with wonderful rapidity. (See Andrews's "History of the Sabbath.") It was a make-shift for a long-felt and greatly needed want. It has served the purpose for these latest centuries of a swivel to break the force of the Bible claims of the true Sabbath upon minds troubled, but not willing to obey, and then swing them over and satisfy their consciences that the more popular Sunday will perhaps answer the meaning of the commandment just as well as the day the command speci-

fies. Then of course they are not long deciding which they wish to observe.

That this seventh-part-of-time theory is a dodge, pure and simple, utterly destitute of intrinsic truthfulness, a deception, a delusion, and a snare, every reflecting mind ought to realize. So absurd is it that the writer cannot believe any person of mental acumen ever believed in it, only as a stepping-stone with which to escape the claims of the specific seventh-day Sabbath, the day of the Creator's rest, over to another day just as specific, the first day of the week, the day of Christ's resurrection. It serves a purpose in this transition, which, to say the least, is quite handy and convenient to those who are determined to keep the Sunday, and want something with which to break the force of the fourth precept of the decalogue; but that there ever was any sensible person who could really believe that God appointed any seventh part of the time to be sacred that any person might fancy to pick upon, so that any and all days might be thus sacred because of somebody's notion to select them, seems too foolish to believe. Where were men ever found so foolish practically as to exemplify such a theory? They were never heard of, and they never will be. Men are too sensible to act out such confusion and nonsense practically. How, then, dare men accuse God of such lack of sense to appoint such folly?

That God did not place the day of rest on such a turning swivel, but did appoint a definite day for the Sabbath, Scripture proves beyond all question, (1) To make the Sabbath, he first rested upon the seventh day of creation week, blessed that day of his rest, and appointed it to a holy and religious use; (2) Some thirty days before the decalogue was spoken, he made known beyond all question, by several miracles each week, which that day of his rest was, which he appointed at the creation, by withholding the manna which fell on the other six days of each week, this constant miracle continuing every week for forty years; (3) On Sinai's mount, amid the fire and smoke, the voice of Jehovah spoke the words of his law, in which he commands us to remember his *rest day*, and keep it holy, which can be no other than the day on which he rested, and which he was then making known every week in a miraculous manner; (4) One day, therefore, was made *holy*,—man can never make a day or anything else holy, because he is himself *unholy*,—one day God made holy; the others are secular "working" days (Eze. 46:1); but that one particular day is to be "kept holy," and not trampled under our feet as a common day, and that alone is the day of his *rest*; *i. e.*, his Sabbath; (5) He nowhere commands us to keep a seventh part of our time,—one day in seven, and no day in particular, a Sabbath, some Sabbath,—*but the day of his rest*; *i. e.*, the Sabbath day. Sabbath means simply *rest*, and would have been so translated had it been translated at all; it is a Hebrew word, simply transferred untranslated into our language. One day is the rest day of the Lord; it is not man's Sabbath, *your* Sabbath, a Sabbath, or one day in seven which is commanded to be kept, but *the rest day of the Lord our God*, just as specific as Independence day, New Year's day, Christmas, your birthday; in short, as specific as it is possible for language to make it; (6) The preposterous nature of this seventh-part-of-time theory is easily shown by the language of Scripture itself, where the fall of

manna is recorded (Ex. 16:4-30): "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." "And it came to pass, that on the sixth day they gathered twice as much bread," etc. Verses 22, 26. G. I. B.

(Concluded next week.)

THE CAMP-MEETING IN TEXAS.

OUR last report closed with our arrival at Keene, Tex., where the State camp-meeting was in progress. The number encamped was over one thousand, considerably larger than the entire membership of the Conference. The weather during the meeting was favorable, although for us from the North, not accustomed to the climate, it seemed very warm. This was our second visit to Texas, the first being our attendance at the camp-meeting at Waxahachie twelve years ago. During this time, there has been reasonable growth in the Conference. We were much pleased to meet many at Keene whom we met on our former visit, and also a larger number who have more recently embraced present truth.

As is well known to our brethren, the Keene Industrial School is located here, and this, our first visit to Keene, was well improved in obtaining information concerning the school, and in counsel with the brethren with reference to its future operations. The school grew out of a need for educational facilities nearer home than were afforded by our schools which had been previously established. Texas comprises a large territory, and being on the southwestern border of the Union, it is well named the "Lone Star" State. The presence of a large number of youth and children at our meeting gave evidence that the demands for a school had been properly interpreted. The school has been in session two years; the first year the enrollment was ninety, and the second year it reached one hundred and eighty. The prospects for a large increase in the attendance the coming year are good. As indicated by the name, the school is conducted on the industrial plan, and while the managers have not as yet gone very far in the development of their plans, we believe that, with hearty co-operation between them and the students and the parents, the undertaking will be a success. There will be many difficulties and perplexities to meet, as is always the case in carrying forward important enterprises, but by devotion to the work and sufficient energy all obstacles may be overcome. We were favorably impressed with the present situation and the general appearance of things. The most important question that confronted our brethren was the erection of a new school building. The present facilities are altogether inadequate for the present demands, to say nothing of the expected increase during the coming year. If the school goes on and is made to meet the needs of the work, a suitable building will have to be provided. This question received considerable attention, and over \$3000 were raised in pledges to be paid during the present year. We expect that this amount will be increased considerably, as \$5000 or \$6000 will be needed to carry out the present plans.

The spiritual interests of the meeting increased from the beginning to the close. As far as we could understand, the general sentiment was that the meeting was the best they had ever enjoyed. The business proceedings passed off most harmoniously. The leading

burden of the preaching was to impress the solemn responsibility resting upon the people of God at this time, and the necessity of every individual being an active co-laborer with God. There is too much settling down into the service of self. Whenever and wherever this is done, formality and spiritual death are the result.

During the past two years, the erection of buildings and the establishment of the school have absorbed most of the funds and laboring capacity of the Conference, but if present plans are carried into effect, much aggressive work will be done the coming year in the field. Texas is a good State, and from our knowledge of the situation there, we do not know of a better field for labor, nor where the faithful worker will be more bountifully rewarded for his efforts. We were pleased to meet a number of promising young men in the Conference just entering the work. May the Lord greatly bless them and make them strong and successful laborers for him. There is great necessity here, as elsewhere, that ministers and people should be fully awake to the importance of our times and work and the sacred responsibility of the work with which we are connected. The Spirit of God is waiting our demands and reception. O for more faith and thorough consecration!

We were very sorry that the superintendent of the district, Elder Loughborough, was so poorly that he could not take part in the meetings until the last Sabbath afternoon, at which time he spoke on his early experiences in connection with the work, a deep impression being made on his congregation. He is now much improved in health, and is on his way to the Arkansas camp-meeting at Springdale, which will also be our next point.

We see no reason why the work in the Texas Conference should not make rapid progress. Everything seems to be in readiness for the most aggressive work, and we pray that the Lord's special blessing may be with both ministers and lay members in this Conference.

Cleburne, Tex., Aug. 19.

O. A. O.

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.]

532.—MATT. 10:23.

When our brethren are persecuted in one place, would it not be in order for them to follow the instruction given in Matt. 10:23, instead of staying and being arrested again and again?

J. L. K.

Answer.—Yes; it is always safe to follow the instructions given by the Lord; and there appears to be no reason why it is not as applicable now as 1800 years ago.

533.—SPEAKING, IN 1 Cor. 14:34, 35.

Does the word "speak," in 1 Cor. 14:34, 35, mean "to babble"? Does it always have the same meaning? Is "speak," in verses 28, 29, and 39, of the same chapter, from the same word as in verses 34 and 35?

R. A. B.

Ans.—The Greek word for speak, in the passages named, is "*laleo*." Among quite a variety of other meanings, it is defined, "to babble, talk," but the general definitions are, "to make a vocal utterance, to exercise the faculty of speech." The objection some try to draw from that passage against women taking part in public worship, lies, not in the definition of the word "speak," but in the evident indications that there was some irregularity as to the manner, matter, or time of the occasion referred to.

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.

DEDICATION AT HAMBURG.

ONE year ago brethren Olsen, Henry, and Sisley were here to consider with us the question of building a chapel and school for the German field. The property purchased last year had already become too small to accommodate our rapidly increasing numbers. It was therefore decided to construct another building on the rear of the lot on which the mission home stands. Definite plans were formed, and the work of building let to a contractor.

At first our architect said that it would be impossible to find a builder that would undertake the job and agree not to work on Saturday, and did all that he could to convince us that it would be best to "shut one eye," and not make the condition that no work be done on Saturday. He did not see how we could do otherwise than compromise a little under the circumstances; but when our brethren took the matter in hand, and found four or five competing contractors that were willing to undertake the job on this condition, the architect faced about and was very gracious. The contract was let, and the building promptly erected, so that it could be used Jan. 1.

The building is a two story structure of stone, 32½ ft. x 65 ft.; the ground floor is divided into three rooms,—a school-room, a stock room, and a laundry. The upper story constitutes the chapel; it is divided into two rooms by folding-doors, and has a gallery at the rear end. The seating capacity is about four hundred and fifty. Under the rostrum is a baptistry. The building is heated by a hot-air furnace in the basement, the ventilation is good, and the light abundant. Although in the rear of the mission building, the chapel stands on the opposite side of the lot from that, so that the entrance to the chapel can be seen from the street. The entire cost of the building, with furniture, is about \$10,000.

Sunday, July 21, the chapel was dedicated. The general meeting for the German field being in progress, the attendance of our own people was unusually large. The ordinary order of exercises for such occasions was observed, the dedicatory sermon being delivered by Elder Conradi, and dedicatory prayer by Elder H. J. Löbsack, of Russia. Remarks were made by brethren representing the following fields: A. T. Jones, North America; H. F. Graf, en route for Brazil; George Wagner, Rumania; Elder Löbsack, Russia; and the writer, Southern Europe; and by lay brethren and workers, the north, the south, the east, and the west of the German empire, and Hungary and Holland were represented.

This large and general representation was very fitting for the occasion, and causes special joy when we consider that it is but six years ago that this mission was opened. Surely the Lord is good, and has done great things for us in Germany. This field was most fruitful soil when the Reformation began, and our work now demonstrates that it has not lost its fertility. The preaching of the true gospel again meets a joyful response in Germany, and there is good reason to believe that in the closing work of the Reformation there will again be a powerful movement in this country.

The dedication passed off pleasantly and profitably; the house was comfortably filled. It was a season of special joy to our German brethren, who from the first have been crowded in their Sabbath meetings. They feel especially grateful to their American brethren, whose liberal gifts made the erection of the chapel possible. Now they have plenty of room and space to expand. With Isaac, they can say, Reho-

both: "For now the Lord hath made room for us;" and may they also add, "and we shall be fruitful in the land." H. P. HOLSER.

A BIBLE INSTITUTE IN SWITZERLAND.

A VERY successful Bible institute has just closed after a five weeks' course in Chaux-de-Fonds, Switzerland. The Bible study in John and Hebrews was conducted by Elder E. J. Waggoner, supplemented by classes in ecclesiastical history and the English language. The text-book used in the study of ecclesiastical history was "Two Republics," and the study in English was directed toward obtaining the ability to read the Bible and the Testimonies in English. The French and German churches are suffering greatly from lack of the Testimonies, and as they have never been translated into these languages, this course in English was undertaken in the hope of encouraging the workers and others in the churches to learn sufficient English that they might become able to read the Testimonies and profit by their instruction.

Four classes were held daily, occupying from an hour to an hour and a half each. In the morning the instruction in the Gospel of St. John and the lesson in English filled two hours and a half. In the afternoon an hour was taken up with ecclesiastical history, and in the evening the lesson in Hebrews occupied an hour and a half. The classes numbered from twenty-eight to thirty-eight. The members of the institute were from the French-speaking workers in Switzerland, with a few from France and one from Italy.

There is now a strong church in Chaux-de-Fonds of eighty-six members, and many of these increased the number in regular attendance upon the classes, although not regularly enrolled. In the evening the good-sized auditorium of the church was usually well filled, a considerable number of strangers being frequently in attendance. The beneficial results of this short course of Bible study are making themselves immediately apparent, and it is the expressed wish of all who attended that they may soon have another opportunity of continuing the course there so satisfactorily begun.

Especially is it desired by the German-speaking portion of the workers in Switzerland that they, too, should have a similar opportunity for Bible instruction. Bible study, as carried on at this institute, is greatly needed among all the European churches. The need, too, is an immediate one, as prophecy is fast fulfilling, and the time of trouble rapidly closing in upon the people. The Scriptures, their only weapon in the troublous days which are already here, must be deeply, indelibly, impressed in the minds, memories, and hearts of those who expect to stand for the truth in the midst of the attacks which are to be made upon it and them in the immediate future. It is extremely desirable that a regular course of these institutes for Biblical instruction be held throughout the European field, and it is to be hoped that it may be possible to do this very soon.

The town of Chaux-de-Fonds, in which this institute was held, is in the canton of Neuchâtel, high among the Juras; indeed, it is said to be the highest town in Europe. It is a modern looking city of some forty thousand inhabitants. Its citizens seem mostly well-to-do, and the buildings are all large and well built. The altitude is such that little can be raised in the way of produce, and the valleys and hillsides are occupied by meadow and pasture land. The scenery is indeed beautiful; from the surrounding heights, views of the Alps may be had which give one a sense of how overwhelming their grandeur must be when close at hand. Truly here in little Switzerland the wondrous evidences of God's power are so manifest that they should bear convincing witness to every man as he stands

with Bible in hand and looks alternately upon its pages, and then upon these marvelous landscapes and majestic scenes, the tokens of omnipotence, which stand before him.

W. H. MCKEE.

THE WORK IN MANITOBA.

IN company with sisters Tillie Olds and Mary Wilson I reached Winnipeg, Aug. 15. We were met by Elder Falconer and wife and brother Huntley and wife, who took us to their homes and provided for our needs. Sisters Olds and Wilson have come to this city to engage in the Bible work.

On Sabbath and Sunday I spoke to the company of Sabbath-keepers in this place. The work is in its infancy in this Province, especially in this city, so we did not expect to meet a large company; but those who have accepted the truth are earnest souls who seemed to appreciate the word presented to them.

As most of our brethren are but little acquainted with this part of the world, it may be in place to say something about the field and the prospect for the future. Manitoba has an area of 73,720 square miles, and a population of about two hundred thousand. Winnipeg has a population of about forty thousand. The people represent nearly all nations and tongues, yet the larger part of the population of the capital city are of English, Irish, and Scotch descent. This city in many respects is very similar to an English city.

The people are generally well educated and very enterprising. I was much gratified while attending a Sunday morning service in a Baptist church, to note the respect that was manifested for their place of worship. Nearly every one who entered the church, whether in the gallery or the auditorium, bowed the head a moment in silent devotion after being seated. Scarcely an individual came to church without a Bible. Nearly everybody you would meet on the street Sunday morning would be carrying a Bible in the hand.

But few ladies ride the bicycle, and none appear in the modern bloomer suit so common in the States. They ought to be praised for their good common sense in this matter, if they do fail in some other things. I do not think there is as much display in dress at church in this place as there is in the States. The church I attended is one of the leading churches in the city, having a pastor who is a very fine speaker, yet the members of the choir were more plainly attired than some I have seen in a church that professes greater light for this time.

Sunday is kept more strictly here than in the States. Street-cars do not run, and but few vehicles are driven on that day. The people usually walk to and from church; and I was told by a gentleman who had been in the city for several years and run a livery during that time, that he had but few calls for teams on Sunday. While there is no law that will compel Sabbath-keepers to keep Sunday, there is a law that gives each municipality the power to make as strong Sunday laws as any one can ask. As the subject is being agitated, some have begun to ask for this special legislation, and no doubt we shall soon experience the same difficulties here as elsewhere.

We now have about one hundred Sabbath-keepers in the Province. Most of these have accepted the Sabbath through the publications purchased from our canvassers. The canvassing work is quite prosperous this season, as there is an abundant harvest in the Province. Three churches have been organized, one of these being a German church. I suppose nearly half of the Sabbath-keepers are isolated, having embraced the message by reading.

We have one ordained minister, one licentiate, two Bible workers, and about twelve canvassers as the working force in this field. As the sum-

mers are very short, there is but little time each year for tent work. During the winter months the mercury goes down so low that it is nearly impossible to hold a series of meetings in the country. Nearly all the farmers own large tracts of land, thus making the houses few and far between, so that it is quite a drive for most of a community to attend night meetings during the severe cold winter. These circumstances necessitate much of the work being done by house-to-house visits. Loaning reading-matter, followed by Bible readings, seems the best way to reach the people at present.

The prospects are very good for a good work being done in this Province. The workers are all of good courage, and those who have taken their stand for the truth seem anxious to do all in their power to help the work along. There is a strong call for a canvassers' school this winter and a camp-meeting next spring. It is quite likely these will be held. On the whole, I find this a very favorable field for labor. There are obstacles here, but they are everywhere that Satan has been at work. God has a people here, and he will send the message to them. The workers in this field need the prayers of God's people, that they may have wisdom to present the truth in the right way. I think this an excellent field in which to distribute our periodicals. It would be well for some of our missionary societies to correspond with Elder Falconer in regard to this line of work, so that the *Signs* and the *Sentinel* could have a larger circulation in this Province.

J. H. DURLAND.

HAWAII.

HONOLULU.—In harmony with the advice of the General Conference, we closed our work in Chicago, and prepared to come here and labor among the Chinese. We arrived May 2. The first to be done was to procure a home for us and a place for our school. It seemed difficult to find just what we wanted, as we wished to have the school near our home. While looking up and settling our home and getting the rooms ready for the school, a part of each day was spent in visiting and getting acquainted with the Chinese.

Our school opened June 10, with six scholars in attendance, this being the same number our school opened with in Chicago two years and two months before. The largest number that we had there at one time was sixty-seven scholars. Our school here has increased to twenty-two regular attendants and five regular teachers, and we get along very nicely; in fact, if we had a suitable school building, we could care for forty scholars with the same number of teachers. There are a few scholars who can come only on Sundays, but they hope soon to be able to attend every session. We hold five schools a week, and on Sunday from 1:30 to 3 p. m., and evenings through the week from 7 to 9 for the Chinese. Mrs. Brand has opened a day school for the children, whose ages range from five to fourteen years. Fourteen is the largest number in attendance at these classes. She could care for thirty easily, if we had a suitable place, but the room is small, and the little ones have to use the same chairs and tables that the men do, so you can imagine the inconvenience. They are classified the same as American schools. We hope to have a more suitable place soon.

The scholars furnish their own books except singing books, which we would rather keep in the school, so would not sell to them. They have paid for thirty-one chairs, seven tables, and kept up the running expenses, such as lights, etc. We hope that the school will be self-supporting soon. We charge \$1 a month each for the men; the children are admitted free. We are getting acquainted with all the leading business men among the Chinese. They seem interested in the school, and many of them will attend if we can get a hall in a place centrally

located. We are of good courage in the work, and can see that the Lord is working by his Spirit. The work is his, and we are his, and we are here to do his will. To him be all the praise, the honor, and the glory.

H. H. BRAND.

FROM MEXICO.

THE following was written as a private letter, not for publication; but as it is of interest to our readers, and as we have so very little from our workers there, we are induced to take the liberty to publish this:—

Guadalajara, Jalisco, Mex., Aug. 13.

"DEAR BROTHER: Here I am in the heart of Mexico, and a hard nation it is. About two thirds of the people are pure Indians; the balance being mixed blood. I should say that ninety-five in every hundred are Romanists in name, but in fact they are heathen. There are a good many very intelligent Mexicans who are educated and who dress as we do, and make a good appearance; but the lower classes are in the grossest ignorance one ever saw for a civilized nation. Romanism has had full sway for 300 years. We who live in the United States do not know much about the papacy. It is said there are fifty-seven churches and cathedrals in this city of 75,000 people. It has been but a few years since the life of a Protestant has been free from danger. It seems strange to think this country has been settled and under the rule of the Romanists since one hundred years before there was a white man in New York. Our people are getting a foothold here, but it is no child's play to begin in such a priest-ridden country, where superstition has full sway. I have been into perhaps some ten of these old cathedrals and churches. They are places of iniquity. When the bishop appears on the street, the street-cars stop, and the drivers and conductors drop upon their knees, and nearly every one else in sight does the same. It is the universal custom to crawl from the street into the churches on their knees.

"A. R. HENRY."

UTAH.

ON my way from the Montana camp-meeting I stayed a few days to look after the interests of the work in Utah. I found the laborers of good courage, yet laboring under a disadvantage, on account of not having all the help they needed. There are only four laborers in the whole field,—two ministers and two Bible workers. Elder Willoughby, with the two Bible workers, is located in Salt Lake City, while Elder Gardner is in the city of Ogden. They are anxious to extend the work into new fields by tent efforts and in other ways, but with the help they have, it is difficult for either of the brethren to leave the work where they are, to look after other interests.

Quite a number have embraced the truth the past year, and others are interested. The work is different in Utah from any field I have ever visited. The people are largely Mormons, and while some do leave the Mormon Church, they rarely ever embrace another doctrine. They will attend meetings, and after listening to the points of truth as they are brought before the people, are heard to say, "That is pretty near the truth;" that being the case, it is difficult to get them interested in the important message for this time.

Where the work has been started, it is necessary to follow it up closely in order to keep what has been gained. The work of the past year shows an improvement in many ways. They are now meeting all local expenses, and as soon as they can be fully educated, I see no reason why the work may not become self-sustaining as in other fields. It will be some time before this

can be brought about, but there is a great improvement in that direction, and soon we hope to see the work placed where it will not only sustain itself, but help in advancing the interests of the message in other fields.

In each city they have a good place for meetings on the ground floor, controlled by themselves. This has been a help to the work in many ways. People are more free to attend the meetings, and many are doing this. Since I was there, some of the interested ones have taken their stand for the truth. Several of these are planning to attend some one of the General Conference Bible schools the coming winter. The same spirit of labor working among the brethren in other fields, is at work in Utah. I hope to see the interest deepen. When the Lord shall come to claim the waiting people, may he find many waiting for him in Utah.

A. J. BREED.

THE VIRGINIA CAMP-MEETING.

THIS meeting was held according to appointment in a large and beautiful grove at Mt. Jackson. In full view of the camp lay the historic Shenandoah Valley, as if in quiet repose from the stormy experiences of former days. About thirty tents were pitched beneath the majestic trees, every tent on the ground being accommodated with shade. All the surroundings were favorable for the worship of God, and from the beginning to the close of the meeting it was a season of spiritual refreshing.

The entire congregation seemed to be prompted by one spirit, and the united testimony of nearly all was, "Nearer, my God, to thee." During the meetings about twenty signified their purpose to repent and give their hearts fully to the Lord, several of this number starting for the first time. On Sabbath afternoon six were baptized. The last Sunday the meetings were largely attended, and two more who had accepted the truth as the result of the camp-meeting offered themselves for baptism.

There were \$800 raised in pledges and cash to apply on the indebtedness of the Conference, and plans were laid for more extensive work the coming year. Two houses of worship were dedicated during the past year, and one church was organized and received into the Conference. An especially good interest was reported as in progress in Richmond, and a number have recently accepted the truth in that place. Another tent effort will be made there following the camp-meeting. A good interest is also reported from several other places.

All left the meeting feeling that they had enjoyed one of the best camp-meetings they had ever attended, and fully resolved to do more in the advancement of the work through circulating literature the coming year. Personally I enjoyed the meeting very much. The labor of the meeting fell upon the Conference laborers, Elder D. C. Babcock, and the writer.

R. C. PORTER.

NORTH CAROLINA.

BROTHER R. A. BURDICK writes from Raleigh, N. C., as follows: "I have been canvassing in North Carolina eighteen months, the last twelve in Raleigh and vicinity. I have delivered in North Carolina over \$1000 worth of books, chiefly 'Bible Readings' and 'Great Controversy.' I am now recanvassing Raleigh for 'Thoughts on Daniel and the Revelation.' Some who have 'Bible Readings' are taking this book. Some people of prominence have already taken from \$8 to \$13 worth of our publications, and are becoming much interested in what they teach. There is a healthy and growing interest in our literature here, not only in our religious works, but in health publications as well; some are adopting great improvements in reference to their diet, and seem glad to get

the truth. People respect the Bible here more generally than in the North. The Sunday law is not as strict as in most Southern States, and a liberal spirit seems generally to prevail."

MINNESOTA.

BROTHER T. S. WHITELOCK and I began a tent-meeting at Renville, June 28. The interest was confined to a very few, the church-members of the place staying away almost entirely. This was the only line of opposition we had to meet while there. Since we came away, a minister has spoken there on the subject, "Why I am not an Adventist." I am glad to hear that the effort more firmly established those who have taken a stand for the truth, and increased the number of inquirers.

We closed our meeting, Aug. 11. The last evening of the meeting five took a public stand to keep *all* of the commandments. Two others, a man and his wife, the next day promised to obey. A church of nine members was organized the last Sabbath of our stay. We now begin a meeting at Hutchinson.

Aug. 22.

CLARENCE SANTEE.

PENNSYLVANIA.

Among the French.

SINCE the first of July I have been laboring among the French in McDonald, Cecil, and vicinity, holding about seven meetings each week, mostly out in the open air, and visiting from house to house. The meetings have been well attended, and the interest to hear is increasing. The French brethren and sisters in these parts have been greatly encouraged. I have also tried to reach the English in presenting the truth to them in their houses. Three new French and two English converts have been baptized. A young man, a German, had designed to go forward; but he received such determined opposition from his father, that his baptism was postponed to some future time. I expect to baptize him with other new converts next Sabbath.

Last Sabbath, Aug. 17, I held a profitable meeting with the English brethren and sisters at Midway. A young man and his wife from West Virginia were in McDonald visiting their friends. He went to Midway to hear preaching among our people for the first time. I spent the following day with them and their friends, and this morning they took the train for home, having decided to unite with the humble few in keeping the commandments of God and the faith of Jesus. Now I resume my labors among the French. These miners and oil men who embrace the truth, understand that they can be employed only five days instead of six days each week, and that they may be turned off from their work because they keep the Sabbath. I rejoice that the Lord in his goodness has granted me some success in this field.

Aug. 19.

A. C. BOURDEAU.

WISCONSIN.

ABOUT one month since, being alone at Oconto to preach and do most of the visiting in connection with a tent effort for 7000 inhabitants, I decided to take down the tent and to visit the people at their homes, give Bible readings, hold little evening meetings at the special invitation of sinners, etc., and labor for those with whom we had formed acquaintances at the tent. The plan worked admirably. Last Sabbath three persons took their stand for the truth. One of these was a Roman Catholic. Among hopeful cases are Scandinavians, upon whose hearts the Spirit and truth of God are making deep impressions.

I am now giving a course of lectures at Lena. Our house of worship is well filled with respect-

ful Roman Catholics. At each meeting I speak thirty-five minutes in French and twenty minutes in English. I also labor at three other points, where a clear Providence indicates that immediate efforts must be made. I have to labor for those of different nationalities, and speak ten times a week. Brother Warrichoit visits and gives readings among the French, and his daughter does good work in disposing of our French and English literature, especially our tracts that breathe a kind, brotherly feeling toward Roman Catholics. Never was I more grateful than for the recent testimony on the prudent, Christian attitude we should take toward this class of people in our writings. When the instructions given are carried out, French workers will be more successful in disposing of our French literature.

I expect our liberal Conference will furnish me more help, that I may devote more of my strength to the French. This alone will keep me from going to a purely French element in other lands; for as a Frenchman, I owe a debt to the French, which I cannot pay in working mainly for Americans.

We have not been indifferent toward the French while in Oconto, but have aimed to get a foothold, that we might labor more economically and more successfully for that people, who are well represented in Oconto, but have much to learn. Most of the French have never seen a Bible, and three fourths of them cannot read French. God give us all wisdom in our work.

D. T. BOURDEAU.

THE WORK IN GRAND RAPIDS, MICH.

It has been my privilege to make two visits to the Grand Rapids church this summer in the interests of the Battle Creek College. A few words upon the work there may be of interest to the readers of the REVIEW. The church numbers about one hundred and twenty souls, over twenty of whom have been added this year. The Michigan Conference has located Elder Wm. Ostrander there, who has aroused a goodly interest. On last Sunday night, Aug. 25, I had the privilege of speaking to the people on the Sunday question in the Good Templars' Hall. There were about four hundred present, an intelligent and interested audience.

Bible readings are held every evening in all parts of the city, and are resulting in a great deal of good. The people seem to be stirred to the very depths of their hearts when they hear about the persecutions which our people are suffering in different parts of the field, and this has led a number of them to think seriously over the truth, who have never thought about it before. A goodly number of the young people of the church are planning to attend the College during the coming school year, or just as soon as circumstances will permit.

During the winter the church engaged in missionary work among the poor people of the city, which was greatly appreciated, and has given our people a standing in the minds of the wealthier classes that they have not had before. A mission was opened in one of the poorer quarters of the city, and people were nursed, fed, and clothed. The same line of work will be taken up again this winter, and as much as possible accomplished in it.

PERCY T. MAGAN.

TEXAS TRACT SOCIETY PROCEEDINGS.

THE seventeenth annual session of the Texas Tract Society was held in connection with the camp-meeting at Keene, Aug. 8-19. Five meetings were held.

Several important resolutions were presented, discussed, and adopted. The following officers were elected for the ensuing year. For President, H. W. Decker; Vice-president, J. A. Holbrook; Secretary and Treasurer, T. T. Ste-

venson; Assistant Secretary, Mrs. Kittie M. Stevenson; State Agent, A. G. Bodwell.

H. W. DECKER, *Pres.*

T. T. STEVENSON, *Sec.*

VIRGINIA TRACT SOCIETY PROCEEDINGS.

THE twelfth annual session of the Virginia Tract Society convened at Mt. Jackson in connection with the Virginia Conference, Aug. 8-19. Three meetings were held in the interest of the tract society work. The treasurer's report showed a net gain of \$44.23, making the present worth of the society \$524.07; amount of sales for year, \$4483.16. A report of the work done by the society was given in brief by the secretary.

The following resolutions in substance were passed: (1) Returning to early methods of missionary work; (2) All to pay for their Conference paper; (3) That canvassers settle for each previous order of books, by cash remittance or by returning them, before the second is filled.

The following officers were nominated and elected: President, W. A. McCutchen; Vice-president, James Gargett; Secretary and Treasurer, J. P. Neff. The appointment of the State agent was left to the Conference committee.

W. A. MCCUTCHEN, *Pres.*

CHARLES D. ZIRKLE, *Sec.*

AT THE SANITARIUM.

The Six Months' Missionary Class.

MARCH 14 last, there was begun a class in General Nursing at the Sanitarium in Battle Creek, for the purpose of fitting those under the appointment of the Foreign Mission Board for greater usefulness in the fields to which they are going. There were thirteen men and five women in this class. The studies for the entire term were as follows: two classes each week in hygiene, three in cooking, two in missionary work, two in anatomy, two in general nursing, two in physical culture, two lectures by Dr. J. H. Kellogg, two parents' meetings conducted by Mrs. E. E. Kellogg and Mrs. E. H. Whitney, two in kindergarten; and the brethren had two lessons a week in hydrotherapeutics, and the sisters had three classes in dress-fitting and one lecture by Dr. Lindsay. Although these classes were not all carried on throughout the entire term, there were at one time nineteen classes a week for the men and twenty-three for the women.

It is impossible to estimate the value of the knowledge thus obtained. Those who had the pleasure and good fortune to take this course feel that their appreciation of it can better be shown in their work in the field than told by words. All of them have repeatedly said, "This is just what every laborer in the message needs." I but feebly speak the voice of the whole class when I express thanks to the Foreign Mission Board, the Medical Mission Board, the General Conference, and especially to the Lord, for so kindly providing us with such opportunities. We all consecrate ourselves more fully to God's service, feeling that we can work more efficiently and share more of his blessing because of our ability to work in wider spheres, for it is all of him.

I wish that our people generally knew more of the Sanitarium, of its principles and methods, its importance as an agent for teaching and spreading the truth, and of the spirit that controls this branch of God's work. As a philanthropic institution, it devoted more than \$30,000 to charity work last year. It restored to health and happiness hundreds of suffering wrecks of humanity. It taught the principles of healthful living not only to those but to hundreds more who will go forth to make others healthy and happy by teaching the same precious truths. It annually sends out more trained nurses to alleviate the suffering and the misery

of the groaning, afflicted world than any other institution on the earth.

So far as the spiritual influences are concerned, the reader can judge when I say, as far as I know, the managers are men of God, who, though crowded to the utmost with business cares, live lives of prayer and devotion. The physicians and nurses, from first to last, with very few exceptions, live such lives of prayer and consecration, that the influence is felt by every one who comes to the institution. Often rough, worldly men, fashionable women, and giddy youth are touched and won to God by this silent, godly influence. Always before entering the operating room, the physicians and the nurses engage in solemn prayer for God's help. It has been said by one who knows, that angels in the form of men visit that room and building, and that often they have guided the surgeon's hand in critical operations. Many of the patients learn these things; and it gives them confidence in the institution and its workers. As a result of this heavenly co-operation, the average per cent of fatalities in this hospital is only one and one half, while the average throughout the hospitals of the United States is about thirty per cent. I have known a profane, worldly man to be so awed by this influence in the operating room that it was next to impossible for him to stay, and he said that he was nearer heaven than he had ever been. Prayer-meetings and devotional exercises are the most important part of the daily program, and the Testimonies are made a special daily study and a living principle in their lives.

May God bless this branch of his work, and put it into the hearts of his people to become better acquainted with the Sanitarium and its principles, and to live out these truths so as to be ready for his glorious appearing.

E. W. WEBSTER.

News of the Week.

FOR WEEK ENDING AUGUST 31, 1895.

NEWS NOTES.

The motorcycle has come to this country from Paris. One of the most modern of these conveyances was recently imported and exhibited in Washington Square, New York. It drew an immense crowd of spectators, who witnessed a successful trial with great interest. It has been purchased by an enterprising firm for a delivery wagon. It will no doubt be a profitable investment as an advertisement of their business if nothing else. There was nothing extraordinary developed by the machine except that it will probably prove a success. But the event of the introduction of the coming carriage is really quite an epoch in our history. In the apparent course of events the next decade is destined to be characterized by wonderful revolutions in methods of transportation.

Survivors of the Ninety-ninth Illinois Volunteers, and other soldiers of Pike county, in that State, have united in a protest against the punishment in the chain-gang in Tennessee of E. R. Gillett, Seventh-day Adventist, for Sunday labor. Gillett was a soldier of that regiment, and saw hard service in the war for the Union, and the boys of the Ninety-ninth look upon his constrained service in the chain-gang as an undeserved indignity. The resolution adopted by these veterans is as follows: "Resolved, That we, survivors of the Ninety-ninth and other regiments of Illinois troops, at or near Nebo, Pike Co., Ill., assembled in reunion on this 23d day of August, 1895, do most emphatically object to such treatment of our comrade, and earnestly request that justice be done to one who has so dearly earned his liberty by exposing his life 'neath the stars and stripes in the hours of his country's peril."

American citizens by adoption are naturally apt to imbibe some of the characteristics of the real article, and thereby get themselves into trouble when they return to the old country, where every man is not as good as any other man, and a little better. Some time since an American German who had made himself a fortune here went over to Germany to exhibit it, and affronted a State officer in some point of etiquette. He was tried and sentenced to a heavy fine and several months' im-

prisonment, and it is costing him a good share of his fortune to keep out of jail and get his incarceration sentence changed to a fine. Just now another similar case comes up. Mr. Romberg, of Indiana, went home to Hamburg on a visit, and was arrested for whipping an army officer, and sentenced to twelve years' imprisonment. He, too, is a wealthy and influential man, and does not relish the turn that affairs have taken. Though the offense was committed years ago, and he has become a great American citizen, he is no larger in Germany than he was then. Men who get into a big country and expand accordingly should be careful about going into a small country lest they find it a tight place.

Colorado has won for itself the distinction of being the first State of the Union in which a bull-fight was held. The scenes were enacted in a mining station called Gillette, and were repeated two days, Sunday being one of them. The State and the county authorities made a very feeble show of opposing the brutal exhibition, but the local authorities were in favor of it and prevailed. The details as published betray the most sickening cruelty. The animals were from the herds, and had no idea of fighting; they were as docile as lambs, and were simply punched and prodded to death without showing the least sign of resentment. The pen refuses to repeat those details, but even the blood-thirsty crowd of inhuman spectators sickened of the spectacle and went away gloated with innocent and unoffending blood. And this is America! This is the nineteenth century, the dawning of the millennium!

ITEMS.

—Hungary is preparing for a celebration of its millennium as a State.

—The United States has sixty-one ships of war, including torpedo boats.

—The czar of Russia is reported to be very much worried for fear the Nihilists will take his life.

—A great meeting of the Knights Templars took place in Boston, Mass., the last week in August.

—A sudden flood of water in a mine near Central City, Col., Aug. 29, caused the death of sixteen men.

—Four of the "Vegetarians" who were guilty of killing missionaries in China at Chengtu have lost their heads.

—The trend of political affairs in Great Britain points to the elevation of Sir Charles Dilke to the leadership of the Liberal party.

—General Aloy Alfaro, the insurgent leader in Ecuador, has captured the city of Quito, and has been proclaimed president of Ecuador.

—Li Hung Chang has received the title of Imperial Chancellor by decree of the emperor of China. He will now remain in Peking as grand secretary.

—Secretary Morton has ordered that all horse-meat packages for export from this country shall be so plainly marked that their contents will be known.

—The Methodists now feel secure that they will have a great university at Washington. This has been accomplished through the untiring labors of Bishop Hurst.

—United States marshals arrested twenty Cuban filibusters at Wilmington, Del., Aug. 30. They also secured twenty-eight cases of arms that were about to be shipped.

—The remains of a mastodon of enormous size were discovered at Alton, Ill., by laborers while digging a sewer at St. James hospital. Single teeth weighed twenty-five pounds.

—There is no cessation of the war in Cuba. More troops are being sent from Spain. There are reported republicans uprisings in Spain, and the boy king is evidently upon a shaky throne.

—Bessemer iron has advanced \$8 a ton over the price it bore during the time of depression. The latest advance was \$3. There is a good deal of excitement among the dealers in iron and steel.

—Examination of the house in Indianapolis, where H. H. Holmes used to live, has revealed the charred bones of a boy. The bones were found in the chimney, and are supposed to be those of the Pitzel boy.

—Keir Hardie, ex-member of the British Parliament and noted as a labor leader, is in this country. He came to this country by invitation of the Labor League of Chicago, which will have him in charge while here.

—Cripple Creek, Col., is having imitation bull-fights. An arena that will hold 6000 people has been built, and a distinguished *matador* from Spain kills bulls for the edification and amusement of the Cripple Creekers.

—Senator Quay, of Pennsylvania, is generally regarded as the Republican political boss of that State. Lately a portion of his party in Pennsylvania have been trying to throw him overboard politically, but they have not succeeded. He still cracks his whip and makes his puppets jump.

—A monument to the 400 Maryland soldiers who fell in the battle of Long Island in the war of the Revolution, was lately erected at Lookout Hill, Prospect Park, Brooklyn. The battle was fought Aug. 27, 1776.

—Mayor Swift, of Chicago, Aug. 29, called several leading socialists of the city into his office and told them that they must not carry a red flag on labor day, nor display such a flag anywhere. They promised compliance.

—An expedition for the aid of the Cubans has lately landed near Santiago. There were fifty men, and they took with them 300 rifles, 200,000 cartridges, and a large amount of medicine. The expedition sailed from Philadelphia.

—At Superior, Wis., the Law and Order League is having warrants sworn out against many persons for working on Sunday. The street-car companies are to be attacked, and if possible prevented from running their cars on the first day of the week.

—Some of the respectable (?) saloons of New York City are falling into line with the reformers, and express a willingness to close up on Sunday, expecting, of course, full protection in their work of making drunkards and paupers six days in the week.

—Explorer Henry M. Stanley made his maiden speech in Parliament, Aug. 24. The Egyptian question was under discussion, and Mr. Stanley strongly advocated the withdrawal of British troops from Egypt. He was listened to with close attention.

—The sultan has sent a dispatch to the Turkish ambassadors at Paris and St. Petersburg, in which he bitterly complains at the attitude of England over the Armenian affair. He appeals to these powers to use their good offices to modify the English demands.

—Riverside, a popular summer resort near Springfield, O., draws large Sunday crowds. Aug. 25 a large crowd assembled there to see a balloon ascension and other diversions. Suddenly the sheriff and several deputies appeared, and by threats of arrest stopped the sports. The reason given by the sheriff for this display of law was that the sports were a desecration of the "Sabbath."

—A large meeting of representative Democrats, who favor the free coinage of silver, was held in Washington, D. C., Aug. 14, 15. The object of this gathering was to effect an organization within the party strong enough to control the next national Democratic convention, and thus commit the party to free coinage. There were eighty-five delegates present, representing nineteen States.

—It is believed that one thousand babies died in Chicago in the month of July by using impure milk. The city health department is looking the matter up. Commissioner Kerr charges the milk dealers with wholesale slaughter, and says that they must stop selling milk of this character. Cases have been prepared against seventy persons. The commissioners will follow up this initial legal proceeding by the arrest of many more.

Special Notices.

RAILWAY RATES FOR LANSING (MICH.) CAMP-MEETING.

NOTICE is hereby given that a one-fare rate for the round trip, from all points in the State, will be granted for the camp-meeting to be held at Lansing, Mich., Sept. 11-30. Tickets will be on sale Sept. 11, 18, 19, and 25, limited to return until and including Oct. 2.

A. R. HENRY.

PENNSYLVANIA CAMP-MEETING.

THE railroads will sell excursion tickets on the card plan as heretofore to the camp-meeting at Reading, Pa., Sept. 27 to Oct. 10. Tickets can be bought the 25th, good to return the 14th. All those who expect to come should write to W. M. Lee, at Williamsport, Pa., at once, for cards, which will entitle them to the reduced fare. All who can do so should come on the Philadelphia & Reading Railway, and stop at the Franklin street depot in the city of Reading. Those coming from the East and the West will have to change cars at the main depot in Reading, for the Franklin street depot. Those from the South and the North will not change cars; but all should check their baggage to the Franklin street depot and stop there. If baggage is simply checked to Reading, it will cost you twenty-five cents to have it transferred to the Franklin street depot, where you will take the Moonsville street-car direct to the camp-meeting. All baggage will be carried out to the camp-ground on the street-car. There will be a member of the camp-meeting committee at the depot, Sept. 25, 26, and 27, to assist our brethren in transferring baggage at the Franklin street depot to the street-car line. All hand baggage will be transferred to the camp-ground free. The Conference will collect

ten cents for the transfer of trunks on the camp-ground. All should write to brother Lee at once for tents. Prospects are good for a large attendance. Good help will be present not only to labor in the English, but also in the German language. We are looking for great blessings, and hope all will come the first day and remain till the close. R. A. UNDERWOOD.

WESTERN COLORADO CAMP-MEETING.

A LOCAL camp-meeting will be held at Delta, Col., beginning Oct. 10, and continuing one week. Elder Loughborough, district superintendent, and other help will be present. We hope all our brethren beyond the range will plan to be present. N. W. KAUBLE.

TENNESSEE, NOTICE!

It is time to be getting ready for the Tennessee River camp-meeting, at Nashville, Oct. 1-7. We expect brother O. A. Olsen to be with us. We expect the usual rates on the following lines of railroad: L. & N., N. C. & St. L., Queen & Crescent, P. T. & A., C. O. & S. W., and Nashville & Knoxville. CHAS. L. BOYD.

MEDICAL MISSIONARY COLLEGE.

An Opportunity for Consecrated Young Women.

THE Medical Missionary College has already begun its first preliminary session. The class numbers nearly thirty. The first regular session will open Oct. 1. Qualified students may be received at any time prior to that date. It is, however, desirable that all who can, should take the preliminary course. A few more well qualified young women can be received. For terms, conditions, etc., address J. H. Kellogg, M. D., President Seventh-day Adventist Medical Missionary Board.

THE KANSAS CAMP-MEETING.

I CALL attention to this meeting again, not that there has not been due notice of it given, but that all may have a good understanding of the arrangements. First I will note the laborers that we shall have with us. The General Conference has kindly consented to let Elder Fifield come and spend the entire time of the meeting with us. Elders N. W. Kauble, J. B. Beckner, and J. N. Loughborough, the district superintendent, will be there; also Elder H. K. Willis, of Missouri, will come to assist in the Sabbath-school work. All of these brethren will be with us from the first to the last of the meeting. These, with all our own force of workers, clothed with the power of God, will be able to do a great work. We are living in a time when the place where we hold our camp-meetings has a great blessing brought to it. God is working with mighty power with his people, and the honest are being stirred by the Spirit of God to look for the truth.

Care of teams.—There will be pasture not far from the grounds that can be obtained at reasonable rates. Of course pasture is higher at Topeka than it is out in the West. Grain is cheap, and hay not high.

There will be a good supply of lumber on the grounds early, and furniture also can be procured on the grounds, so you will not need to go to town for it.

Transportation.—Do not forget the arrangements about the railroad fare. If you purchase your tickets on the 11th or 12th, and use them before midnight of the 12th, that is, if you go early enough to make the last change before midnight of the 12th, you can get there on a round-trip ticket that will take you home any time before midnight the 24th. The same applies to tickets purchased the 16th and 17th. The tickets will cost you just one fare for the trip. That is, you will be returned over the same route free. We see no reason for any one making any mistakes in this matter this year. We fully expect the largest meeting this year that has ever been held in the State, and we are sure it will be the best one we ever had.

The German work.—There will be a large attendance of the German brethren, and the German district superintendent, Elder J. W. Westphal and other German help, besides the German workers that we have in the Conference, will be there, and we confidently expect that there will be a great work done in the German work at the camp-meeting this year.

The Scandinavian work.—We are glad to announce that we find it necessary to have separate meetings in the Swedish and the Danish-Norwegian language this year. There will be a tent prepared, and regular meetings will be held each day for those brethren. An abundant supply of tents will be provided at the lowest possible rates.

In such a time as this, who will not make a great effort to come? We trust that the Spirit of God will stir each one up to see to it that he comes to this feast, for such it will be.

Do not forget the place, Oakland Park, Topeka. Do not fear the damp or cold, for the meetings will be held

in a large auditorium, a frame building that is entirely inclosed and is dry. The electric street-car line will carry all passengers to the grounds from all depots for one fare. You will have to transfer but once. On the 11th and 12th and also on the 16th and 17th there will be a man at each depot to take your checks for your baggage, which will be brought to the grounds soon after the train arrives.

KANSAS CONFERENCE COMMITTEE.

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.

New England, Lowell, Mass., Aug. 29 to Sept. 9
New York, Auburn, Sept. 5-16
West Virginia, Parkersburg, " 12-23
Pennsylvania, Reading, " 27 to Oct. 10

DISTRICT NUMBER TWO.

Tennessee River, Nashville, Tenn., Oct. 1-7

DISTRICT NUMBER THREE.

Illinois (local), Olney, Sept. 12-22
Michigan, Lansing, " 11-30
Indiana, Plymouth, " 30 to Oct. 7
" Lyons, Oct. 14-21

DISTRICT NUMBER FOUR.

*Nebraska, Lincoln, "Cushman Park," Sept. 3-9
Iowa (local), Brighton, " 16-22
" " Oelwein, " 2-8
Minnesota (northern), Sauk Center, " 17-23
" (southern), Mankato, Oct. 8-14

DISTRICT NUMBER FIVE.

Kansas, Topeka, Sept. 12-23
Missouri, Warrensburg, " 25 to Oct. 7

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

THE next annual session of the Kansas Sabbath-school Association will be held in connection with the Conference, at Oakland Park, Topeka, Kan., Sept. 12-23. O. S. FERREN, Pres.

ADDRESS.

AFTER Sept. 1 my address will be 118 D St., N. E., Washington, D. C. ALLEN MOON.

THE address of Elder S. S. Shrock and family is 221 Woodbridge Ave., Cleveland, O.

THE address of J. G. Lamson until further notice is 213 S. Park Ave., West Bay City, Mich.

NOTICES.

WANTED.—A place to work by the month among Seventh-day Adventists. For further information address Luther Ellis, Edwardsville, Ill.

WANTED.—A farmer whose wife is a Sabbath-keeper, wants a grown boy or young man to do fall work. Will give a good home and fair wages to the right party. Address Charles S. Pearson, New Troy, Berrien Co., Mich.

Publisher's Department.

BOOKS RECEIVED.

WE have received a pamphlet of 64 large-sized pages, entitled, "Sunday. Venerabili Die Solis. Is not Its Religious Observance a Blot on Bible Christianity Which Ought to be Removed? By Charles E. Buell, Plainfield, N. J., 1895."

This is a work advocating the observance of the Bible Sabbath, as opposed to the papal counterfeit, the Sunday. What it says about the importance of keeping the commandments, and its arguments generally in behalf of the Sabbath, we consider excellent. But with its effort to discount Sunday-keeping on the ground that Christ did not arise from the dead on that day, we cannot agree; neither with its position on the year of Christ's crucifixion, nor as to the days of the week on which he was crucified and rose from the dead. While these questions cannot be settled by astronomy, we think they are quite clearly settled by the direct testi-

mony of the Scriptures. Prophecy fixes the year,—A. D. 31, and the records of the evangelists fix the day of the week,—the crucifixion taking place the day before the Sabbath, and the resurrection the day after. The difficulty of fixing these points by astronomy is this: The Jewish calendar had a regularly recurring three-year cycle, consisting of two years of twelve lunar months each, and a third year consisting of thirteen months, this thirteenth month (ve-Adar, the second Adar) consisting of just enough time to make up what they had fallen behind in the three years of twelve lunar months each, and to bring the beginning of the next year to the new moon nearest the vernal equinox. In what particular year of this cycle the crucifixion took place, we do not know; and we never can know; for it must be a matter of history; and there is no history on the point. The price of the pamphlet is not given. Address author as above.

A PAMPHLET FOR OUR SABBATH-SCHOOLS.

OUR Sabbath-school lessons for the remainder of the quarter will treat of tithing, and, as usual, a pamphlet has been selected which is adapted to be a companion volume to them. "Honor Due to God," by Elder E. J. Waggoner, has been thoroughly revised, and is now a pamphlet of 64 pages, which thoroughly covers the ground, and deals with the subject in a most practical and interesting manner. Every Sabbath-school teacher and scholar should have one. Address orders to your State tract society as usual. A. O. TAIT. □

Traveler's Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 2, 1895.

Table with columns for EAST, WEST, STATIONS, and various train times and express services.

*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 with columns for GOING EAST, STATIONS, and GOING WEST, showing train schedules 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. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

FOR WEEK ENDING SEPTEMBER 3, 1895.

CONTENTS OF THIS NUMBER.

POETRY.—Safe in His Hand, MRS. SUE L. STOUT—The New Earth Home, ALICE M. AVERY HARPER—Every Year, Selected.....	561, 563, 566
SERMON.—Take These Things Hence (Concluded), MRS. E. G. WHITE.....	561, 562
CONTRIBUTORS.—The Great Tax Gatherer, ELDER W. H. LITTLEJOHN—A Few Thoughts on the "Age-to-Come," WILLIAM BRICKEY—Keeping Both Days, N. J. BOWERS—"The Kings of the East" (Concluded next week), T. R. WILLIAMSON—Something for Tea-drinkers, ELDER W. H. WAKEHAM—Life Redeemed, W. S. RITCHIE—The Same Now as Then, ELDER J. B. GOODRICH.....	502-504
SPECIAL MENTION.—Estrangement in Europe, T.—Proper Sabbath Observance, M. E. KELLOGG—Woman Suffrage a Success, T.—The Christian Endeavor Movement, H. F. PHELPS—The Gathering Storm, GEORGE B. WHEELER.....	565, 566
HOME.—How to Get Dinner, T.—A Comment, ONE INTERESTED—Planning to Attend School, C. L. TAYLOR—Intelligence of Lions, <i>New York World</i>	566, 567
EDITORIAL.—Let No Man Deceive You, U. S.—What is Being Done, O. A. O.—United States an Object-lesson, S. N. H.—The Seventh-part-of-time Folly (Concluded next week), G. I. B.—The Camp-meeting in Texas, O. A. O.—In the Question Chair, U. S.....	568-570
PROGRESS.—Dedication at Hamburg—A Bible Institute in Switzerland—The Work in Manitoba—Reports from Hawaii—From Mexico—Utah—The Virginia Camp-meeting—North Carolina—Minnesota—Pennsylvania—Wisconsin—The Work in Grand Rapids, Mich.—Texas Tract Society Proceedings—Virginia Tract Society Proceedings—At the Sanitarium.....	571-574
NEWS.....	574
SPECIAL NOTICES.—Railway Rates for Lansing (Mich.) Camp-meeting—Pennsylvania Camp-meeting—Western Colorado Camp-meeting—Tennessee, Notice—Medical Missionary College—The Kansas Camp-meeting.....	574, 575
APPOINTMENTS.....	575
PUBLISHERS' DEPARTMENT.....	575
EDITORIAL NOTES.....	576

A card from Elder A. O. Burrill, dated Chatham, Ont., Aug. 28, says: "Brother John Matthews went to jail [on the charge of Sunday labor] at 6 P. M., to-day. He is of good courage. We had a precious season of prayer; and I went with him to the jail."

Elder F. M. Wilcox left Battle Creek, Wednesday, Aug. 28, for Nebraska and Colorado, in company with his wife, who is an invalid with consumption. These dear friends have long fought the great enemy, looking constantly to God, and using all the means that are within our reach. Although sister Wilcox is very weak, their prayers are still directed to God in submission to the divine will. To theirs we gladly add ours.

Elder D. U. Hale and company left us a few days since for their field of labor on the West, or Gold Coast of Africa. They go *via* London, and within a few days they will be on the ground. The field to which they go is probably one of the most dangerous to health and life to be found in the unhealthy portions of earth. A recent report, probably exaggerated, states that an unusual fatality has prevailed there this season, and that in the last six months one half of the white population have fallen victims to the prevailing diseases. We have confidence that their knowledge of hygiene will be a great help to them and a blessing to others. May the Lord bless and keep his faithful servants.

Brother E. P. Boggs writes from Butte, Mont., that the chief of police arrested a Jew, Aug. 3, for selling goods without a license. Being poor he could not pay his fine, and was put in the chain-gang to work it out. But being a strict Jew, when Sabbath came, he requested to be excused from work; whereupon he was put into the dungeon, and water pumped in, so that he could not sit down. Brother Boggs and Elder Palmer called on the mayor to learn the

reason for such treatment, and were informed that the American people kept Sunday, and it did not make any difference whether a man kept the seventh day or not; if he was in the chain-gang and refused to work on Saturday, he must take the consequences. This they understood to mean the same treatment that the Jew received, or worse. "So we know where we stand," they add, "up in this State, where, until last winter, there was no sign of a Sunday law on the statute-books of the State."

THE TRAVERSE CITY CAMP-MEETING.

A CAMP-MEETING for the benefit of the churches in the northern part of Michigan was held at Traverse City, Aug. 19-25, and it was our privilege to be there during most of the time. It was but a small meeting comparatively. The people there feel poor, as crops have suffered from frosts, drouth, and grasshoppers. There were about twenty tents erected. The public teaching was done by Elders Evans, Kenyon, and the writer. The Lord met with his people and blessed them, and quite an interest prevailed with those not of our faith. The Garmire delusion still smolders in that region, being kept up by its leader. It was present on the ground, but could not endure the light of truth or reason when it was turned upon it.

We fully believe it to be the privilege of every one to follow his own convictions of right, nor would we if we could restrain any one for a moment from doing so. But it seems a pity that any of those who know the truth should be ensnared with this or any other of the palpable follies that present themselves as side-tracks to lead honest souls to ruin. Our testimony to the brethren on this occasion was to stand loyally and true to God in the spirit of Caleb, who had "another spirit," and followed the Lord fully. We are glad to say that there was a general desire to follow this counsel.

Ten were baptized on Sunday, and a church was organized at Traverse City, numbering nineteen members. Altogether the meeting was a profitable one, and the people felt much encouraged as they returned to their homes.

G. C. T.

LATEST FROM TENNESSEE.

[THE following is a letter from brother Burchard to D. W. Reavis, Aug. 28, which we are permitted to lay before the readers of the REVIEW.—ED.]

"The authorities turned brethren Leach, Terry, and me loose yesterday. The time of all the others is out to-day, except brother Plumb's. All will help him put some time in, and he will be out in a day or two.

"We all come out sound and well. The Lord has been with us, and given us strength to go through. We have been able to work all the time, except brother Terry; he had the toothache about half a day. All the other prisoners I think have been sick more or less.

"So this ends this term of chain-gang life, and we can all praise God for his goodness and blessings through it. I hope it will cause some honest souls to see and accept the truth.

"If I am ever called upon to go back again, all I want is to know the Lord's will, what he would have me do.

"We are fully able to go up and possess the goodly land. I do not think that one of us is sorry that we have been permitted to have this

experience. 'Not by might, nor by power, but by my Spirit, saith the Lord of hosts.'"

WHERE ARE THEY?

WHILE Seventh-day Adventists have been telling the people for fifty years past, that our government was yet to become a persecuting power, in accordance with the prophecy of Revelation 13, and that its opposition would be manifested against those who chose to observe the Sabbath of the Bible, and in favor of the unscriptural practice of observing the first day of the week, the most frequent answer has been: Such a thing can never be in this country; it is utterly impossible; but if such a state of things ever does come about, we will be the first to lift up our voice in protestation against it; and more than that, we will then know that you are correct in your position, and will cast in our lot with you.

Our First-day Adventist friends have been as numerous as any among the class referred to. Well, this state of things has now come, and been going on long enough to give all opportunity to express their feelings in regard to it. Sabbath-keepers are subjected to the penalties of fines, confiscation of goods, imprisonment, and chain-gangs, on account of their faith. But where are the protests of which we have heard so much? Where are those who were then to be so sure that we held the right position?—Thus far very quiet, although many papers of almost all denominations have spoken out plainly in condemnation of these things, we have yet to see in any First-day Adventist paper the first syllable in opposition to the persecution of Sabbath-keepers for their faith, or against the enforcement of unrighteous Sunday laws. If any such have appeared, and been overlooked by us, as may possibly be the case, we should be very happy to have our attention called to it.

U. S.

COMRADES PROTEST.

BROTHER MORRIS FITCH, of Chicago, sends us the following:—

"The inclosed is a copy of a resolution, the original of which was sent me by brother J. F. Scott, Pittsfield, Ill., who requested me to forward it to the REVIEW. Brother Scott wrote that after he had called the attention of the thousands present to the case of brother Gillett, he read to them the testimony of Washington, Jefferson, and Madison, and closed with the memorable words of U. S. Grant, 'Keep the Church and State forever separate.' He could not then hand out religious liberty literature as fast as called for. The resolution was adopted without a dissenting voice as follows:—

"Whereas, Comrade E. R. Gillett, having honorably served in the legislature of Iowa, and having risked his life in his country's service for three years, and having served as staff officer and regimental quartermaster, is now, at the age of sixty-nine years, turned out with a gang of criminals doing work upon the public highway in the State of Tennessee, for obeying the fourth commandment, for the same law which says, 'The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work,' also says, 'Six days shalt thou labor, and do all thy work' (Ex. 20: 8-11); therefore, be it—

"Resolved, That we, survivors of the Ninety-ninth and other regiments of Illinois troops, at or near Nebo, Pike Co., Ill., assembled in reunion on this 23d day of August, 1895, do most emphatically object to such treatment of our comrade, and earnestly request that justice be done to one who so dearly earned his liberty by exposing his life 'neath the stars and stripes in the hours of his country's peril.

"Attest. { THOMAS CREACH,
J. A. PIKE,
WILLIAM H. THORP,
J. F. SCOTT."