

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

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THE LOVE OF GOD.

THE love of man, how poor it seems!
And shallow all its deepest streams;
They rise and flow for one brief day,
Then vanish from our sight away,
The love of God is like a sea—
Majestic, boundless, full, and free.

No love so great was ever known
As that to weary sinners shown;
Its countless waves of blessings roll
To ev'ry fainting, troubled soul,
The love of God is like a sea—
Majestic, boundless, full, and free.

O who can faint, and who can fear
With sovereign help so free, so near!
O'er grief and pain hope shall prevail,
For God's compassions never fail,
The love of God is like a sea—
Majestic, boundless, full, and free.

—Anon.

Our Contributors.

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

WITNESSES FOR CHRIST.

BY MRS. E. G. WHITE.

WE need to watch the signs of the times; for unless we are continually on guard, the enemy will steal a march upon us. There is no need of our being discouraged; for the heart is to be the dwelling-place for Jesus, but we are to keep the heart "with all diligence; for out of it are the issues of life."

We have been taken as rough stones out of the quarry of the world by the cleaver of truth, and placed in the workshop of God. He who has genuine faith in Christ as his personal Saviour, will find that the truth accomplishes a definite work for him. His faith is a working faith, and faith works by love, and purifies the soul. The Lord Jesus has paid the ransom money for us; he has given his own life, in order that those who believe on him should not perish, but have everlasting life. Those who receive the truth by faith will bear testimony to the quality of the faith they exercise. They will continually make improvement, looking unto Jesus, who is the Author and Finisher of our faith. We cannot create our faith; but we can be co-laborers with Christ in promoting the growth and triumph of faith.

The Lord does not desire us to be sad and disconsolate. Jesus says: "As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." If we ask him, the Lord will give us the Holy Spirit to cleanse the habitation of the soul; for every room of the temple of God must be entered and purified. We need to compare our life and character with the great moral standard,—the ten commandments. We have enlisted in the service of Jesus Christ, and under the banner of the Prince of life, we are to exercise every spiritual and physical power.

The work of Christ in the heart does not destroy man's powers. Christ directs, strengthens, ennobles, and sanctifies the faculties of the soul. It is through personal acquaintance with him that we become qualified to represent his character to the world. John says, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." And again, "Of his fullness have all we received, and grace for grace." Christ is to be represented in the home circle. Fathers and mothers bear a weighty responsibility; for they will be held accountable for giving correct lessons to their children. They are to speak kindly to them, to be patient with them, to watch unto prayer, praying the Lord to mold and fashion the hearts of the children; but while asking God to mold and fashion the characters of the children, let mothers and fathers act their part, presenting to their offspring a living representation of the divine Pattern. God will not accept haphazard work at your hands. Your children are God's heritage, and heavenly angels are watching to see that both parents and children are co-laborers with God in building up character after the divine Model. "Blessed are those servants, whom the Lord when he cometh shall find watching."

There are some excellent lessons in the book of Malachi for those who profess to be followers of Christ. Two classes of witnesses are presented in the prophet's words. Of the first class it is written: "Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?" These words describe those who ought better to have represented the precious truth, who ought to have been an example to those newly come to the faith. For all who follow him, the Lord has prepared a rich feast of heavenly things. He has ordained that those who follow him shall not walk in darkness, but shall have the light of life, and walk in the light as he is in the light; for in him is no darkness at all. The Lord does not call upon his believing, obedient followers to cover the altar with tears; but to walk cheerfully and happily along. But what complainings are represented by Malachi! These witnesses say, "It is vain to serve God." What kind of testimony do they give to the world? They continue, "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered."

When any one who loves and fears God hears men making a similar complaint, let him not respond in giving a testimony against our good and gracious Heavenly Father. Malachi turns away from the dark picture which Satan presents to these professed followers of Jesus Christ; for it is a libel on the paternal character of God. Satan has framed this picture for the contemplation of poor, unbelieving, mourning souls, and they have hung it up in memory's hall, where they can gaze upon it; but the Lord has presented another picture for the contemplation of every believer. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

Do the believers who meet in their small assemblies in humble churches or in private houses, often look upon this picture framed by the Lord of hosts? Do they hang it in memory's hall, and contemplate it with hope and joy and courage? What a hope-inspiring picture is this where the Lord is represented as bending down and hearkening to the testimonies borne by his witnesses! What inspiration it should give us to consider the fact that all the heavenly universe is represented as listening with pleasure to the words that are spoken exalting the name of God in the earth. They may not be words of oratory, and they are not words that express doubt, unbelief, and complaint; for such words do not honor the Redeemer. The words to which God and the angels listen with delight are words of appreciation for the great Gift that has been made to the world in the only begotten Son of God. Every word of praise for the blessing of the light of truth which has come in messages of warning, and which has dispelled the darkness of error, is written in the heavenly records. Every word that acknowledges the merciful kindness of our Heavenly Father in giving Jesus to take away our sins, and to impute to us his righteousness, is recorded in the book of his remembrance. Testimonies of this kind "show forth the praises of him who hath called us out of darkness into his marvelous light." Of such witnesses the Lord says, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

The fact that the Lord is represented as hearkening to the words spoken by his witnesses, tells us that Jesus is in the midst of us. He says, "Where two or three are gathered together in my name, there am I in the midst." One person is not to do all the witnessing for Jesus; but every one who loves God is to testify of the preciousness of his grace and truth. Those who receive the light of truth are to have lesson upon lesson to educate them not to keep silent, but to speak often one to another. They are to keep in mind the Sabbath meeting, when those who love and fear God, and who think upon his name, can have opportunity to express their thoughts in speaking one to another. Let not the little companies think that they can have no meeting when they have no minister.

Let them not think that one of their members must stand in the pulpit and preach to them. The time and season are very precious. The assembled believers are in the audience chamber of the universe of Heaven. They are to witness for God and the Lord Jesus Christ, who gave his life for the world. The little company are to do service to God by offering to him spiritual worship. When there is no delegated minister to speak to the little companies, let each one witness to the truth, and be faithful to speak often one to another of the love of God, and thus train and educate the soul. Let each one seek to become an intelligent Christian, bearing his responsibility, and acting his personal part to make the meeting interesting and profitable.

The world is not to hold the highest place in our esteem. God desires that we so train the intellect and the affections that we shall be able to render to him pure and holy service. We are to seek for precious jewels of truth as for hidden treasure. We are to have light, that we may diffuse light to others. Those who do this, will be among that company who think upon the name of the Lord, and who speak often one to another. They will study the character of God, and will become acquainted with their Redeemer. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Let the character of God be the theme of your thought; for the Lord Jesus calls the attention of his church to himself, and would have his people think upon his name, and impart the knowledge they receive of him to those who are around them.

The Majesty of heaven identifies his interests with those of the believers. However humble may be their circumstances, and wherever they are privileged to meet together, it is appropriate that they speak often one to another, giving utterance to the gratitude and love that result from thinking upon the name of the Lord. Thus shall God be glorified as he hearkens and hears, and the testimony meeting will be regarded the most precious of all meetings; for the words spoken are recorded in the book of remembrance.

The Lord calls the attention of his people to the world above, which has been lost from view, and brings it again within the range of our vision. He presents before us the privilege of being taught by the greatest Teacher the world ever knew. As we open our Bibles, seeking to know the meaning of the word of God, and asking, What is truth? the Spirit of truth is pledged to take of the things of Christ and show them unto us. Every moment of life is to be weeded of vanity, and to be as a seed that will bear eternal fruit; for our intrusted talents are to be used and increased by use, in order that we may bring glory to God. Thus in the social meeting, let no one fail to improve his opportunity to testify to the praise of the Lord, for failing to take up this duty, he fails to obtain the experience that the Lord would have him. Let all remember that the Lord is hearkening, and that angels are recording in the book of remembrance every word that vindicates the character and mission of Christ. Of those who testify of the love of God, the Lord says, "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Those who speak of the goodness of God, who talk of the plan of salvation, who relate their personal experiences, who speak often one to another, are serving God in his own ordained way, and are honoring their Redeemer, and he says that such shall be honored, even as a father honors a son who is faithful and affectionate. Let every one consider the value of the social meetings, and let not large or small companies of believers think that they cannot have an enjoyable season unless they are entertained by a preacher. Where this dependence on the minister exists, the people fail to obtain that vigorous

religious experience which they so much need wherever their lot may be cast. If the minister alone does all the witnessing, then those who have newly come to the faith become dwarfed and sickly for lack of opportunity to use their spiritual muscle. They have need to learn how to testify, how to pray, how to sing, to the glory of God; but failing to do this, they have only a one-sided experience. The children of God are to grow up to the full stature of men and women in Christ Jesus. They are to be faithful in their service to God. They are to learn the trade of being spiritual worshipers of God, and it is only by practice that we learn to speak and pray to the edification of those who listen. Let us remember that angels are in the assembly of the saints, Christ in the midst to impress the mind with spiritual truths. The humblest believer, who may regard his talent as of little value, will find that by exercise of his powers, his talents will increase, and using the mites, he may gain pounds by trading with his abilities for the glory of God. Consecrate to God your mental, spiritual, and physical powers, and they will grow as they are used in the service of the Master.

Let each precious soul divest himself of the idea that the preacher of the gospel must always be in the sacred desk to sermonize, or the meeting will not be beneficial. Our meetings should take more of the form of training classes to teach the young convert what it is to do service in the house of God. Every effort made by the believers to glorify God, every comforting thought expressed, strengthens the soul of the speaker, and results in the benefit of those who listen.

In these small gatherings the Lord will use his human agents if they will surrender all to him, and the soul will gain spiritual strength. I greatly desire that every individual child of God may realize that he is a laborer together with God. The gospel is the power of God unto salvation to every one that believeth. The Holy Spirit will take the passions of the heart and bring them into subjection to Jesus Christ.

ADVICE TO MINISTERS.

BY ELDER J. P. HENDERSON.
(Camp Point, Ill.)

In a work entitled "Fishers of Men," by B. F. Roberts, D.D., Free Methodist, some excellent statements are made concerning the duty of ministers. Much is said in the REVIEW on this subject, from time to time, yet matter from other writers often has a freshness and point to it that make it very profitable. The writer prefaces his work with the statement that "this life is so short that we cannot afford to lose much time in experiments in the great work of saving men." "Just as far as possible we should profit by the experience of others." "Under similar conditions, like causes produce like results." "Where others have failed, we should learn a lesson from their failures, and carefully avoid the causes which led to their disappointment and defeat." "We should turn the success of those who win, to our own advantage by adopting the methods by which they overcame." "Whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and to-day, and forever."

"A noble life" is said to "enrich the world," and a minister is supposed to spend and be spent in that work; but if his life is spent in making failures and learning how to work, it is much of a "noble life" wasted, and valuable time lost. The true minister of Jesus Christ is a man called of God to save souls. "This is to be done," says the writer, "by converting sinners to God, and then inducing them to go on in faith and love and knowledge and holiness to the end of their lives." It implies a "deliverance from every sinful disposition and affection of the soul, and from every unnatural or inordinate appetite of the body."

As "the genius of the sculptor is seen in the finishing touches," "so the ability and fidelity of the minister of the gospel are manifested in the richness of Christian character to which those attain who put themselves under his guidance."

"The success of the minister does not consist in drawing a large congregation. An infidel having the gift of eloquence may do that." "Nor does his success in building church edifices and paying church debts and obtaining large contributions, meet the demands in the case." "He is a successful minister who is successful in saving souls." "If he fails in this, he fails in the one important thing."

"One may have a reputation for learning, eloquence, and piety; another may be esteemed for his courage and straitness in declaring the unpopular truths; another may attract attention by his fervor and zeal. But if one fails in edifying the body of Christ,—building up the church by the conversion of sinners and the perfecting of the saints,—his ministry is a lamentable failure."

"In the work of the Lord success never comes by chance." "It is to them 'who by patient continuance in well doing seek for glory and honor and immortality,' that God will render eternal life." "They who wear a crown in heaven, resplendent with jewels, obtain it by well-directed, persistent efforts." "He who wins souls, labors for souls."

"The power from on high is the great essential qualification for those who would labor for the salvation of others." "Nothing can take its place." "No natural gifts, no degree of learning, can form a substitute." "They may do their part, but the work is not the work of the Spirit." "Fire can only be kindled by fire, latent or manifest. So the Spirit of God in one person finds its way to the heart of another." The conditions of success are within the reach of every minister of the gospel. "It is not required that he be a man of great talent or learning." "All it requires is the unflinching purpose, the unwavering faith, the abandonment of all for Christ." "Many may be incapable of preaching what are called great sermons; but every one can go forth and weep, bearing precious seed."

THE AIR IS FULL OF IT.

BY W. E. CORNELL.
(Des Moines, Ia.)

Of what?—Of Sunday-law enforcement. A few years ago the advocates of enforced Sunday observance prosecuted their work practically single-handed and alone. The public cared but little for their frantic appeals for the "preservation of the American Sabbath," announcements of "mass-meetings" by the widest publicity bringing together scarcely a corporal's guard; but a change has come. Public sentiment is fast crystallizing in the direction of a "better observance of the Lord's day," and nearly all of the religious and reform organizations are championing the cause. In an official organ of the Ohio State Grange, of last week, the chairman of the executive committee of that order has a ringing article on the subject of "Law and Order," which opens with a statement that the Patrons of Husbandry will watch with keenest interest the outcome of the struggle in New York City over the Sunday closing of the saloons. Then after reviewing the situation, he closes with an earnest appeal for every P. of H. to come to the rescue, saying:—

"They (the granges) should now show their faith by their works, and should spare no effort to secure the election of men who will stand by the law and the Christian Sabbath. . . . The contest will be a bitter one, and will furnish a golden opportunity for the grange to live up to its professions in assisting large cities of the Empire State in maintaining a law as old as the race, 'Remember the Sabbath day, to keep it holy.'"

From Crawfordsville, Ind., under date of Aug. 19, word comes that the Good Citizens' League of that place, the day previous began the enforcement of a Sunday-closing law, and not a business house in town was open. The report says:—

"It was impossible to buy even a cigar or to have a prescription filled at a drug-store. The milkmen were arrested on their routes, and John Haskins, a newsboy, on the Monon train, was also arrested for selling Sunday papers."

At Quincy, Ill., the W. C. T. U. has started a crusade against Sunday selling of liquor, and if the newspaper reports are true, they are there having an interesting time, the real issue hinging more on the *Sunday selling* than on the closing of places where liquor can be secured. The mayor of the city is reported to have said that if they are successful in this respect, he will see that the ordinance against Sunday work of all kinds is strictly enforced, and believes that the ministers who preach for hire, as well as the choirs that receive compensation for their Sunday service, will be called to account.

But the most earnest efforts along the line of enforced Sunday observance seem to come from the Y. P. C. E., and since their late Boston meeting, almost as by magic, plans are being rapidly formulated to prosecute a vigorous campaign along this line. During a week's trip over the State during this month, the writer found that in almost every town of any size this powerful organization of young people have caught the spirit of "Good Citizenship," and are organizing to carry out the suggestions of their leaders at their last convention. The secular press has noticed the trend of events, and the keen-sighted Charles A. Dana, editor of the *New York Sun*, said of this convention:—

"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 reference to the services which the societies throughout the Union should render toward the purification and elevation of politics has 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; but 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 political strife."

And so we see the gathering forces—"Christian" forces—not only in our own land, but everywhere, fast preparing to march as a mighty whole under the soul-inspiring banner, "Christ for the world and the world for Christ," not by the road that the Master trod, but "through the gateway of politics."

"THE KINGS OF THE EAST."

BY T. R. WILLIAMSON.

(Tallmadge, O.)

(Concluded.)

ENGLAND wants a market for her opium, raised in India, and China must buy it, whether the Chinese government is willing or not; and when Chinese law interposes, in the shape of imperial edicts to protect Chinese subjects from being enslaved and debauched by the accursed opium traffic, British force promptly steps in, and China must buy opium. When France wants a market for her brandy, though the natives of Madagascar are ruled by a Christian queen who attempts to shut out the hateful intoxicant, French cannon force the liquor trade upon those people, and French brandy is sold in spite of Malagasy law.

These things are hard to bear, and "the kings of the east," the kingdoms and peoples of Asia, are restive under this state of affairs. If they could free themselves, and come in a

swelling multitude of vengeful warriors against the nations of white faces west of them, they would do so quickly. If they could become possessed of modern arms and modern ships, and if they could acquire modern drill, how soon would they rise and march in armies larger than that led by Xerxes against the Greeks, against those who have tyrannized over them so long! And it seems as if the dawn of their emancipation were at hand. Japan has awakened, has grasped modern weapons, has learned modern methods, and has shown what Asiatics can do. Chinese soldiers under some leader like Gordon are just as equal to great enterprises as any soldiers anywhere; and the position assumed by Japan cannot fail to give her leadership among the nations of Asia.

The greed of the nation of Russia, of Germany, of France, and of England, of those who have held dominant power so long, and their jealousy of the rise of a nation which may be able to dispute their pretentious claims, cannot long leave Japan in peace. She will be forced either to defend her own life, or to lay down her newly-bought weapons, and tamely to submit upon her knees, as of yore, to western rule. The latter will not be done, it is safe to say; but to maintain herself she must acquire more, and she will do so.

I believe the march of the kings of the east is very soon to begin. India will gladly join the westward movement, with thronging hordes who are as impatient now of English rule as they were in sepoymutiny days. The only great obstacle to the march of the eastern swarms is the belt of territory filled with Mohammedans that intervenes between the nations of eastern Asia and the countries of Europe, Turkey, Persia, Afghanistan, and the other countries near to, or bordering upon, the River Euphrates. These will stand or fall together. While they continue in power, especially Turkey, which in influence leads the others, differing as they do in religion from the eastern Asiatics as much as they differ from Europeans, they form a hindering belt, or zone, of strength that keeps Europe and Asia apart.

It is safe to say that the western march of Asiatic armies will never lie across the bleak and rugged Ural Mountains; it will be more southerly, through a more fruitful climate, and over more level ground. It will be along the route traveled of old by all who have marched in the same direction. But before that march can be successful, "the great River Euphrates" must be, as the Bible says, "dried up," the Turks and their Mohammedan auxiliaries in the near-by nations must be conquered, or, as the latest term is, "absorbed," by others. How well the Bible language fits the time to which it applies! Who ever heard until late years of a nation "absorbing" conquered territory? but that is what they call it to-day. The powers have "absorbed" Africa, and the meaning of "absorb" is to dry up, or to suck up, as a sponge; thoroughly to drain of moisture by a drying process.

Turkey cannot restrain her soldiers from perpetrating deeds of savagery and massacre if there are in their way, Christians, Armenians, and others whom they hate. The powers will not much longer suffer her murderous assaults to continue, nor allow her to remain as she is, semi-dependent upon them, and yet hating them and their ways. No reforms that the powers may introduce can be carried out in Turkish territory without the help of European armies. A large force from the West must interfere to protect the helpless in Turkey, who cry for help. That force must occupy Turkish territory, and the occupation of Turkish territory can only take place, as has been proved in the past, by the defeat of the Turkish armies; and the Turks are hard fighters. To defeat the armies and to occupy the land of Turkey, means the division and the rule of her realm by the European nations, the absorption, or drying up, by them of her

possessions. That event cannot now be far distant, and that absorption, or drying up, of Turkey will prepare the way for the westward roll of the war cloud of Asiatic myriads under their rulers, who are styled in the Revelation, "the kings of the east."

VALUE OF GOD'S WORD TO US.

BY ELDER G. T. WILSON.

(Gisborne, N. Z.)

"WHAT is the chaff to the wheat? saith the Lord." Jer. 23: 28.

Men's words and books much chaff afford;
God's word with wheat is richly stored;
Winds take the chaff; I'll spend my pains
To daily take and give God's grains.
That grain is pure, it has no waste;
'Tis sweet as honey to the taste;
'Tis milk for babes, and meat for men,
And more than all, its precepts ten.
It is a fire, it is a seed;
O wondrous paradox indeed.
It is a sword, it is a dart,
And finds its way into the heart,
And fills the soul with deadly pain,
But if received, gives life again.
It feeds the hungry, warms the cold;
It breaks the rock, reveals the gold;
It lights the eye, and cheers the face,
And fills the soul with heavenly grace.
Come, starving souls, this bread receive;
It gives new life when you believe,
And works with mighty power within
To cleanse the heart from inbred sin.
'Tis like a candle in the heart;
It shows the dirt in every part,
But if you let it there remain,
It purifies from every stain.
The world is full of papers, books,
Which smut the eye that in them looks,
Are dangerous as a miry bog,
Perplexing as New Zealand fog;
Although you think them nice and fair,
They are like bees when in the hair.
Most novels, like the drunkard's cup,
The mind excite when once you sup,
And like the dram, disease they breed
In all who on such books will feed.
If men will chaffy food retain,
And cast away God's golden grain,
Not long can they their loss conceal;
A starving mind they will reveal.
They loved the froth and sipped the scum,
And always lived in Mental Slum;
There, idle people beg and crave,
Yet starve, and fill a pauper's grave.
God offers food in rich supplies,
Which some reject and feed on lies.
Now those who thus God's love abuse,
And from his hand life's bread refuse,
His store of food would not examine,
Will feel the pinching want of famine.
Long years God's store has open stood,
But still men beg, and lack for food;
But when the hungry come to buy,
He freely will their wants supply.
Ye starving souls, while life remains,
Come, feast ye on God's golden grains.
So let us learn that man doth live
Alone by words that God doth give.

THE HAPPY PEOPLE.

BY ELDER J. W. KILCHNER.

(Attica, Ia.)

HAPPINESS is a thing universally desired. People and nations are striving for it. Men of all ranks and stations in life are diligently seeking it. The statesman, the warrior, the king, the peasant, the prince, the common man,—all are in search for this most coveted boon.

The general question is, Where may we obtain it? One makes answer, Seek it in bags of gold, in the wealth of this world. Money answers all purposes. Yet, "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase; this is also vanity." Another says, Seek it in paths of human greatness; climb to the very pinnacle of fame; so shall the honor and applause of this world come to thee, and thus happiness. But, "There is no remembrance of the wise more than of the fool forever. . . . How dieth the wise

man? as the fool. . . . This is also vanity." Another says, You will find it in the avenues of pleasure, or in the soft, luxurious walks of worldly enjoyment. But, "Even in laughter the heart is sorrowful; and the end of that mirth is heaviness."

Many a poor, deluded soul has tried all of the above suggestions, and in the anguish of his soul in the last breath of despair, He whom he has so frequently set aside whispers, like sweet music, "Happy is that people, whose God is the Lord." Religion, the offspring of God, and the very embodiment of love, joy, peace, happiness, drawn out in living letters in the Bible, offers to man all that can be desired and imagined, and is fully realized by those who accept Him whom it represents. Only of one class of people can it be said that they fully realize perfect happiness, and they are the people "whose God is the Lord."

This suggests two thoughts, as follows: The distinguishing features of the people of God, and in what their happiness consists.

First, they are known by their knowledge and wisdom of choice. The world is groping in darkness, and knows not God, nor Jesus Christ whom he hath sent. But the people of God "know that the Son of God is come," and that he "hath given" them an "understanding," and they know "him that is true." Happy is the people that knows this. God has chosen many ways in which to make himself known to us. Nature speaks to man. "The heavens declare the glory of God; and the firmament sheweth his handiwork." He who inclines himself to know God, can understand the communications of God through nature. The fields of golden grain, waving in the breeze, the wide plains, covered with rich verdure, the majestic trees, the tinted flowers with sweet fragrance, the lofty mountains, the trickling rain, the glittering stars, speak volumes to us, and invite us to become acquainted with Him who spake them into existence. The laws and operations are open to the minds of God's people. They "can hold converse with leaf, flower, and tree, and gather from each the secret of its life." Yea, and every "living creature, from the mighty leviathan that plays among the waters, to the insect mote that floats in the sunbeam," is open for their study. All "declare the glory of God," and if we trace the work of God's providence through nature, we will exclaim, "The earth is full of the goodness of the Lord." "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord." The people of God have a knowledge of his word; for Jesus says of the Old Testament scriptures, "They are they which testify of me," and how much more is it true of the New Testament. Yes, the entire Bible testifies of Christ. "From the first record of creation—for 'without him was not anything made that was made'—to the closing promise, 'Behold, I come quickly,' we are reading of his works and listening to his voice." "Happy art thou, O Israel."

Secondly, they are distinguished for their faith. They believe that "God so loved the world, that he gave his only begotten Son," and of Christ they say, "Thou art the Christ, the Son of the living God." Their faith lays hold on the promises of God, by faith seeing the invisible things of God, thus becoming the children of God, that is, "by faith in Christ Jesus".

Thirdly, they are distinguished for their spirituality. They have received, "not the spirit of the world, but the Spirit which is of God," and "the Spirit itself beareth witness with their spirit, that they are the children of God." They walk after the Spirit, and are spiritually minded, thus becoming the epistles of God to men.

Fourthly, they are distinguished for their profession of Christ before men. Says Christ,

"Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." This has been true of the people of God in all ages. Joseph was a light in Egypt even amid the moral darkness of that benighted nation. Daniel shone like a star of the heavens in the den of lions as well as when president of provinces. The three Hebrew worthies reflected Christ out of the midst of the flames of fire to the surprise of all. Space will not permit me to speak of Enoch, who walked with God; of Abraham, who was called the friend of God; of David, a man according to God's own heart; and of the host of others who illuminated this world through ages, and preserved it from destruction. Christ says of his followers, "Ye are the salt of the earth." As salt has preserving qualities, so the saints are the preservers of this world.

Fifthly, They are distinguished by their uniform obedience and love. Whatsoever the word of God says, they accept as the voice of God to them. They love God, and show their love by perfect obedience to his law. Their knowledge of God is seen by their obedience. John says, "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." "For this is the love of God, that we keep his commandments; and his commandments are not grievous." To the people of God it is a glorious privilege to render perfect obedience to their Benefactor. They fully realize the words, "He that keepeth the law, happy is he."

Christ, pointing out this people, says, "Here are they that keep the commandments of God, and the faith of Jesus."

1. The happiness of God's people consists in the enjoyment of divine favor, because God so loved the world that he gave his Son to die.

2. They are happy because they have peace of conscience. Their sins are forgiven, they realize that if they confess their sins, he is faithful and just to forgive their sins and cleanse them from all unrighteousness, and in their righteous state they are happy in the divine favor. They possess peace of conscience and peace with mankind. Besides, they possess that invaluable legacy of peace with Christ, for he said, "My peace I leave with you, my peace I give unto you." O, happiness is the favor of the Lord!

3. They are happy because now are they "the sons of God," and it does not yet appear what they shall be.

4. They are happy in obeying God's law; for, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

5. They are happy in the enjoyment of the guidance of God's Spirit. The Spirit guides them into all truth; they need no man to teach, for the same anointing teacheth them all things.

6. They are happy in persecution, for they realize the meaning of the words, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad; for great is your reward in heaven." Says Peter, "If ye be reproached for the name of Christ, happy are ye." They rejoice in that they can suffer for their Master.

7. They are happy in the promises of eternal glory. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."

8. They are happy in the thought that their Lord is soon to come to redeem them from this earth of sin, and take them to the mansions he has gone to prepare, where with angels they may praise the Lord.

9. They are happy in the thought of meeting

their Saviour, who suffered and died for them, and with whom they may commune, to whom they may render praise through eternal ages. Yea, "happy is that people, whose God is the Lord."

THAT THEY MIGHT HAVE LIFE.

BY ELDER GRANT ADKINS.
(Petaluma, Cal.)

THE object of Jesus' coming to this world was that man might have life, temporal and eternal. John 10:10. The temporal life was to come through the laws of nature, while the eternal life was to come through his word. Therefore he said, "Man shall not live by bread alone." We would understand from that, that the life which Jesus designed to impart to man, is not that life merely which temporal and physical food gives; for he continues, "But by every word that proceedeth out of the mouth of God." Now every word of God is a spiritual word (John 6:63), and therefore the life which dwells in his word must be a spiritual life. So when we receive his words, as they are in deed and in truth the word of God which effectually worketh in those who believe, we are taking into our souls his spiritual life. We have life now, but when we accept his words as truth, then it is that he imparts to us that "life more abundantly," which he came to give to all who will accept him.

And as there was power in the word of God to enable his Son, Jesus, to live out before men a sinless, spiritual life, so, when we accept those words, they will empower us to present to the world a life just like that which Jesus presented. But in order for that life to be seen in us, we must accept all the Scripture as coming direct from God to us, for it was all "given by inspiration of God [literally, *God breathed*], and is profitable." Jesus tells in what way the Scriptures are profitable to us: "Search the Scriptures; for . . . they are they which testify of me." John 5:39. O then they reveal to us a knowledge of Jesus Christ, and to know him aright is life eternal. John 17:3. Could anything, dear reader, be more profitable to us than life eternal?

Let us see now what scripture it is that tells, or reveals, Christ to us. Luke 24:27 says: "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Now since Moses, all the prophets, and the Psalms reveal Christ, we can readily see how they "are profitable," and no one can afford to reject one single word of the Scriptures without endangering his soul; for, "All my words that I shall speak unto thee receive in thine heart." Eze. 3:10. It is God's words we are to hear, not man's. 2 Peter 1:21 shows that man, as man, had nothing whatever to do with the giving of that word which reveals Christ to us. The prophets were holy men of God, and spoke only as they were moved by the Holy Ghost. Not only that, but that Spirit "was in them" (1 Peter 1:11), and the Spirit of God that was in them led them to speak the things that were in the mind of God. That man was only the agent, is shown by Heb. 1:1-3: "God, who . . . spake [if God spoke, then it was not man, was it?] in time past unto the fathers by the prophets . . . hath in these last days spoken unto us by his Son." But it was God who did the speaking in both instances, and therefore it is God breathed, or inspired. So, then, Jesus could well say, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." So then if we would receive that more abundant life which Jesus came to impart, let us accept all the words of God alike as coming alone from him, and it will be ours to enjoy life eternally with God in the earth made new.

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.

SITTING AT THE FEET OF JESUS.

Sitting at the feet of Jesus,
O what words I hear him say;
Happy place so near, so precious,
May it find me there each day.

Sitting at the feet of Jesus,
I would look upon the past;
For his love has been so gracious,
It has won my heart at last.

Sitting at the feet of Jesus,
Where can mortal be more blest?
There I lay my sins and sorrows,
And when weary, find sweet rest.

Sitting at the feet of Jesus,
There I love to weep and pray,
While I from his fullness gather
Grace and comfort every day.

Bless me, O my Saviour, bless me,
Kneeling low at thy dear feet!
O look down in love upon me,
Let me see thy face so sweet.

Give me, Lord, the mind of Jesus,
Make me holy as he is;
May I prove I've been with Jesus,
Who is all my righteousness.

—Kate Medley, in *Good Way*.

THE HELP OF JESUS.

BY MRS. VESTA J. FARNSWORTH.
(College View, Neb.)

"WHY did n't you let me help you, dear?" The voice had something of sadness in it as the kind husband came in and sat down near his invalid wife. She was just recovering from a lingering illness, and in her weakness had undertaken a task far beyond her strength. One could not doubt from the look and tone of the strong man near her, that help would have been freely and gladly given if opportunity had been afforded; nor could one help but wonder why such opportunity had not been given.

Then I thought of the help and sympathy of Jesus, which he longs to give to his weak and erring children. The dearest earthly ties are used in the Bible to help us understand how he loves us. "For thy Maker is thine husband; the Lord of hosts is his name." "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." As the affectionate husband or the tenderest mother loves and suffers with those so dear to them, so, and in far greater degree, the Saviour of men loves and pities you and me. He longs to bear the things which harass and distress, and only waits our permission that he may do so.

But life is so full of care that often when we need help the most, we forget it is provided. The busy wife and mother, with heart and hands so full, feels she has scarcely time to look into the face of her Saviour for strength and grace to assist in her duties. But when the load is most burdensome, the yoke galls beyond human endurance, and we are bowed and bent with very weariness, he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." What a wonder it is that we do not come!

We sometimes make a mistake in thinking that what troubles us is so small, and would seem so trifling to others that it is not worth while to trouble the Master. But, "He who upholds the unnumbered worlds throughout immensity, at the same time cares for the wants of the little brown sparrow that sings its humble song without fear. When men go forth to their

daily toil, as when they engage in prayer; when they lie down at night, and when they rise in the morning; when the rich man feasts in his palace, or when the poor man gathers his children about the scanty board, each is tenderly watched by the Heavenly Father. No tears are shed that God does not notice. There is no smile that he does not mark." Then God cares when the day's work is hard, and is at hand to extend his help and sympathy. If there is a large washing or ironing, meals to prepare, house-cleaning to do, children to care for and to teach in the way of the Lord, he is "a present help," and is grieved that we try so much to carry the burden alone. Our trouble may be mental anxiety, separation from loved ones, discouragement on account of our failures, impaired health, financial difficulty, or a heart trouble we cannot breathe in any human ear,—in these and every other sorrow or trouble we may hear Jesus saying to us, if we will listen, "Let me help you."

So while in the kitchen, with hands and heart full to overflowing, the cares so heavy and strength so weak, we may be "strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." The assurance of the constant presence and help of God will bring rest and calm to body and mind, and, like the glad note of some song bird, sweet and clear the words will come to us again and again, "He cares for me, he cares for me."

OBEYING PHYSICAL LAW.

BY ANNA C. KING.
(Battle Creek, Mich.)

RIGHTEOUSNESS is life, sin is death. Of all the creation of God, this earth is the only portion out of harmony with his divine plan, and of all the things created on the earth, man, who was endowed with the greatest intelligence, has separated farthest from his Maker. His mind is "enmity against God." Inanimate nature follows after an unchanging law, and there is on her part no rebellion against it, or disobedience to it. The mind of man only, is not subject to the law of God. So long as the carnal mind possesses man, he is out of harmony even with himself, for his physical organism goes on performing its work in obedience to Him who established its office, while his mind is warring against his flesh. Its work is to sustain life, and it is true to the laws which God gave to govern its actions, though it labors under the sentence of death. Because the mind has been out of harmony with its purpose, the result has been much sickness and suffering. Then to prevent disease and sickness, it is necessary to have a mind that is in harmony with the life-giving agency, which, primarily, is God. To have the mind of Christ, will at once cause the war to cease between mind and body, because the mind will recognize the demands of the laws of nature, and act in harmony with them.

Physical health is spoken of as an accompaniment to spiritual blessings, and obedience to God: "And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee" (Ex. 23:25), and a turning away from God, is threatened with disease and sickness: "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, the Lord thy God; then the Lord will make thy plagues wonderful. . . . Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of, and they shall cleave unto thee." Deut. 28:58, 60. We have no reason to believe that these promises and warnings were arbitrary on the part of God, but

there was in the obedience to the things which he had spoken, a compliance with principles which would tend to physical health. Those principles are the same to-day, and will so continue to the end of time, and we may say to eternity. It is, then, as much our duty to study the laws which govern the health of our bodies, as to study the law which governs our actions toward God and our fellow-men; indeed, they seem so closely associated with each other, that we cannot separate them. They are all the laws of God.

To place ourselves in harmony with the laws of God, will give both physical and spiritual health. The principle underlying these laws cannot be changed; therefore our course of action must be changed to harmonize with it. If we could do this perfectly, there would be no suffering, and death itself would be painless. Moses must have obeyed carefully the laws which God gave, for the promise was fulfilled to him concerning physical health, and it is said of him at his death that "his eye was not dim, nor his natural force abated." Each succeeding generation is left weaker than the former, and we bear in our bodies the weight of the accumulated tendencies of many generations to disease. It were vain for us to hope to regain the health and length of days of former generations, but the Spirit of the Lord has said that "God's elect must stand untainted amid the corruptions teeming around them in the last days. Their bodies must be made holy, their spirits pure." This work will not be accomplished apart from ourselves,—without our co-operation, without our bringing all our course of life into harmony with the laws of God; for in the same connection it is said, "If this work is to be accomplished, it must be undertaken at once, earnestly and understandingly." Who is studying to do this work understandingly? and who is ready to "begin at once"?

WILLIE'S NAUGHTY FOOT.

WHEN Willie's sister displeased him, he would kick her. His mama told him she would punish him if he did it any more.

Now Willie forgot what his mother said, or maybe he did n't care. So he kicked his little sister again. His mama saw him do it from the window. She called him into the house.

"Did n't mama say that she would punish you, if you kicked your sister again?"

"Yes, ma'am," Willie answered.

Well, go into the dining-room and wait till mama comes."

Then mama went out into the yard. There she pulled an apronful of grass. She came into the house with the big bundle. She found her little boy crying. He was very much scared.

She told him what a naughty foot he had. She said she must put a poultice on it. So she put the grass on Willie's foot and tied it up in an apron. She made him lie down on the lounge.

Poor Willie! He was taken from his play. There he lay on the lounge, with his foot as big as a half-bushel. He cried, and he sobbed, and he moaned. But that was not all. A gentleman came in just then.

"Why, what's the matter with Willie?" he asked.

"O, he has a naughty foot!" his mama said. "It will kick his sister! I have put on it a grass poultice. Do n't you think that will cure its bad habit?"

"O!" the gentleman said, and he understood it all.

Willie was so ashamed that he did n't look up.

The Bible says, "The way of the transgressors is hard." And it means when a little child or anybody else does wrong, punishment follows.—*Uncle Lee*.

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URIAH SMITH,
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THE ILLINOIS CAMP-MEETING.

PLANO, a small town about fifty miles from Chicago, was again selected as the point for the annual gathering of the Illinois Conference. The date was Aug. 19 to Sept. 1. The same grounds were occupied last year, a narrow valley through which a stream of water flows, covered by a beautiful grove of oaks. There was an abundance of rain at times, and as the ground did not dry out rapidly, some discomfort arose, but on the whole the weather was very good, and the occasion a pleasant one from all standpoints. It was said that the number of our people present was not quite as large as last year, and the attendance from the town was not considerable.

The first Sabbath of the meeting was past when I arrived. It was a profitable day, though the heavy rain interfered somewhat with the meetings. The second Sabbath was a good day indeed in every respect. The Lord blessed his people, and many consecrated their lives to him. In the afternoon thirty-seven were baptized.

The principal speaker was Dr. David Paulson, who daily preached the gospel of spiritual healing and physical health, and in his teaching aimed at the great underlying principles which were brought out clearly and rationally to the edification of all. Besides, the doctor labored in the Scandinavian tongue and in the youths' meeting. Elder Morrison, and other speakers including the Conference ministers, participated in the public speaking.

The sessions of the various organizations extended through the meeting, and were conducted very harmoniously and satisfactorily to all. Elder S. H. Lane, who went to Illinois at the request of the General Conference, was chosen to the leadership of the Conference and tract society. An efficient and united corps of assistants stand with him. It was a peculiar pleasure to meet our dear brother R. F. Andrews, by whom twenty-eight years ago I was baptized into the service of Christ. The circumstances which have held him at home for some years are now giving way, and he hopes to be free to devote much, if not all, of his time to the work. He was chosen on the Conference committee. It is encouraging to note that while the ministerial force of the Conference last year was but five, this year there are nine ministers and five licentiates going into the work.

This is the fourth camp-meeting I have had the privilege of attending in this district with people whom I had not met before. It has been a privilege indeed. These meetings have been seasons of strength and refreshment. There is a nearer bond of relationship existing between the REVIEW and these friends, though we were not strangers before. May the Lord bless these Conferences the coming year. May he richly bless us all everywhere, and gloriously hasten his own work in the earth. We long for the consummation. What a glorious time that will be when God's people from every Conference, every nation, every generation, shall meet to sing his perfect praises.

G. C. T.

WHAT HINDERED THE PAPACY?

THERE can be no question that Paul uses the terms, "that wicked," "mystery of iniquity," "the man of sin," and "the son of perdition," in the second chapter of 2 Thessalonians, to mean the papacy. That evil system began to work away back in the days of Paul himself; that is, the principles which finally led to the establishment of the papacy, in all its antichristian spirit and paraphernalia, then began to be developed. The compromise with error; the introduction of heathen doctrines and ceremonies; religious caste; and the ambition of certain ones to rule and lord it over God's heritage; perverse men seeking to draw away disciples after them; the spirit of compulsion, to coerce men, by fire and sword, to think as the lords of the church should dictate, began to appear among the professed disciples of Christ at that early day; and whatever of error and superstition has come into Christendom through that channel, as has the Sunday sabbath, may be, and should be, properly charged to the papacy.

To carry out this spirit and policy to the degree desired by the carnal heart, inspired by the Devil, the church had to have, of course, the control of the civil power; but this the apostatizing church did not at first have; something restrained, or hindered it. What was it? Paul says, "He who now letteth [or hindereth] will let [or hinder], until he be taken out of the way. And then shall that wicked be revealed." 2 Thess. 2:7, 8. That is, then the papacy will be developed and manifested in all its wickedness. But what was that, which, for the time being, restrained the papacy from its coveted position?

We reach a correct understanding of the prophecies by comparing prophecy with prophecy. Fortunately the Bible has given us a number of prophecies concerning the papal power, telling us how it would finally reach its position of power, and influence and control Christendom. In the prophecy of Daniel this is made very clear and very emphatic. In chapter 8 two organized systems of earthly power are brought to view which should greatly oppress the people of God. One is called "the daily" * and the other "the transgression of desolation." The first refers to paganism, and the last to the papacy; and before the latter could come up to exercise its power, the former had to be taken out of the way. Thus verse 11 says: "And by him [that is, by Rome under papal influence] the daily [paganism] was taken away, and the place of his sanctuary was cast down." In Dan. 11:31 the change of religion in the Roman empire, from paganism to the papacy, is set forth under the figure of the Roman power taking away one and establishing the other: "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily [paganism], and they shall place [or establish] the abomination that maketh desolate [the papacy]."

That paganism was taken away for the express purpose of setting up the abomination of desolation, or the papacy, is clearly stated in Dan. 12:11: "And from the time that the daily [paganism] shall be taken away, and the abomination that maketh desolate set up," or, as the margin reads, "to set up" the abomination that maketh desolate, etc. Paganism was permitted, in the

*The word "sacrifice" is a word wrongly supplied. It should be "desolation." In the texts where this word sacrifice occurs, therefore, we omit it.

providence of God, to be taken away, that the papacy might take the place of power, and do its long and bloody work upon the church. Coming to Revelation 13, we find that the beast (the papacy) did not have a seat and authority till they were given to him by the dragon (paganism).

Now Paul, in discussing the papacy, in 2 Thessalonians, takes note of the same fact, that the papacy was for awhile restrained by some hindering power, till that power was taken out of the way. But it is not possible that these three men, Daniel, John, and Paul, should each sketch the career of the papal power, and note that though it began to work early in the church, something restrained it for a time from a full development, which something was at length taken out of the way that it might be developed in its fullness; and yet Daniel and John refer to one thing, and Paul to another and entirely different thing. No, Paul means just what the other prophets mean. It was paganism that "let," or hindered, the papacy, till it (paganism) was taken out of the way. Then that wicked (the papacy) was revealed.

The discovery of the parallel between 2 Thessalonians 2 and the prophecies of Daniel and John, with reference to the papal power, was what put into the hands of William Miller the key to the interpretation of the prophecies, by which he was enabled to bring out so many grand prophetic truths for our time.

U. S.

THE SEVENTH-PART-OF-TIME FOLLY.

(Concluded.)

OUR friends who teach the seventh-part-of-time theory say that where the term "the seventh day" is used, it simply means the seventh part of the time, irrespective of the particular day of the week; while we say that wherever that term is used in the Bible, it always means the seventh day of the weekly cycle, as specific every whit as Saturday is in our weekly cycle. Now which is right? Well, according to our friends' theory, the seventh day means the seventh part of time. Then in Ex. 16:22, where he says they gathered twice as much manna on the *sixth day*, that would mean the *sixth part* of the time; so the fifth day would therefore by this principle of reckoning, be the fifth part of the time; the fourth, the fourth part of the time; the third day, one third of the time; the second, one half of the time, and the first day, the *whole* of the time. The first day of the week, then, would comprehend about everything. Now the reasoning is in precise harmony with the seventh-part-of-time theory; but the conclusion is ridiculous nonsense. The trouble therefore must be wholly with the premises. They are wholly fallacious. No; it is well known that the *names of the days of the week* among the Israelites were, first day of the week, second, third, fourth, fifth, sixth, and the Sabbath day, and were just as specific as Sunday, Monday, Tuesday, etc., the names as given by the heathen, which we have adopted. Therefore the seventh-part-of-time theory is utterly untenable.

The arguments of Sunday-keepers are in a perfect muddle. They tell us God only requires us to keep one day in seven after six of labor, and yet that the Sabbath was changed at the cross, and that still one seventh part of time is all that is required to be kept; and they expati-

ate upon the impossibility of keeping any specific, particular day. So the position must stand like this: The Sabbath was changed from one day in seven and no day in particular to another day in seven and no day in particular. Rather indefinite, surely, as well as quite ridiculous. But let no one suppose for a moment that our first-day friends who use the "seventh-part-of-time," "no-day-in-particular," "any-day-after-six-of-labor," theories, and kindred positions so often and so plausibly, and who think the seventh-day observers are so foolish for making so much fuss over a particular day, are any less strenuous than we are for a specific, well-defined, particular day of the week, and that the first day of the week, the day of Christ's resurrection. After using, with all the force in their power, the theory we have so often referred to, to break the force of the seventh day, appointed in the commandment, when this is accomplished, they immediately flop over to the supposed sacred claims of the resurrection day, their holy "Lord's day," the first day of the week.

It is never well to accuse people of dishonesty unless some very important reason forces the taking of such a position; but it is astonishing how otherwise intelligent people can place themselves in such a position as our Sunday friends do, relative to this seventh-part-of-time theory. There is not a people on earth who observe the seventh part of time; *i. e.*, one day of rest after six of labor, more strictly than do Seventh-day Adventists. Our first-day friends in general do not begin to carry it out as strictly as we do. If they were consistent, they would universally look upon us with favor. We everywhere work six days, and the day following we sacredly observe as a rest day unto the Lord. How, then, does it happen that scores and scores of our people, devoted, earnest, honest, God-fearing, who carefully regard the rights of their neighbors, and daily pray to God for them and their salvation, are hauled away to jails, shut up in filthy prisons, worked in chain-gangs, hounded by seventh-part-of-time observers, and often abused by ministers for their practice?

Why is it in all these so-called Christian nations of our globe, whose laws are made under the influence of our seventh-part-of-time believers, we are thus persecuted, when we have observed that portion of time as well as, or better than, any of them? How is it that their logic and fairness all break down so completely at this particular time and place? Does it not prove that they are utterly inconsistent in practice with their own profession? Does it not show that the very ones who use this argument are themselves not believers in it? They may think they are, but their practice shows they are not.

When we come to the practical illustration of their doctrine, it utterly fails. They have a particular day that they are determined to force every one to honor. It is not any day in seven after six of labor; it is the first day of the week, pure and simple, the day of the resurrection, "the venerable day of the sun," the day of pope and pagan, "the wild solar holiday of all pagan times," the worldly rival to the Sabbath of the Lord our God. This is the result to which all these specious arguments about "any day of rest after six of labor," finally simmer down. The other is merely dust to throw in the eyes of inquirers to confuse their minds and break their hold on the Sabbath of the commandment. When we get into the law courts which

these Christian, liberal people who rule our State legislatures have originated, placing these Sunday laws in their codes, we soon find out what seventh part of time it is which they meant all the time we should keep—the day following the six days which precede Sunday. That's what they meant all the time, and that's what they propose to force all of us to observe, *volens volens*. We must keep the day of the sun, say they. But we prefer another day, the Sabbath of the Lord our God. Christ kept this day, after he had made the world, and while he was here on earth, and we *must follow* him. May God help us to do it!

In conclusion, who can dispute that the seventh-part-of-time theory is a dodge, a makeshift, a deception, a snare, a mockery, used to blind the eyes of the searcher of the truth, a hypocritical pretense which really those who advocate it do not believe themselves; for they are as great sticklers for a particular day as any of us dare be.

G. I. B.

PATIENCE.

PATIENCE has been defined to be "the Christian's suffering power." The possession of a passive fortitude in behalf of right and truth, under trying difficulties and opposition and dangers and hope deferred, is what the Christian will need in large measure in this period of the closing up of the earthly history of the church. The apostle understood this, and prayed for the church accordingly. To what extent he felt this, he tells us in Col. 1: 9-11: "For this cause we also, since the day we heard it, do not cease to pray for you . . . [that you might be] strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." According to this prayer we are to be qualified to be even "almighty sufferers" in the cause of Christ; for it is to correspond to the glorious power of God himself.

U. S.

THE NEEDS OF THE WORK.

IN a former article we called the attention of the readers of the REVIEW to what is being done by the General Conference and Foreign Mission Board, in the way of sending laborers to fill the urgent calls for help from so many places. We also stated the number of missionaries sent forth the present year since the close of the General Conference, to be over one hundred, and during the two previous years one hundred and twenty-three. We are truly glad that we have been able to send forth so many workers. Still we much regret that we cannot respond to all the calls, and send laborers to all the fields so urgently calling for help. That would be the proper thing to do in such a time as this. It is a matter of the deepest interest to know that at the time when the word of prophecy indicates that the message is to go to all the world, and the whole earth is to be lighted with its glory, the providences of God are so wonderfully opening the way for the work and producing facilities for carrying it forward, such as the world has never seen in the past.

There is no part of the earth which cannot be reached at the present time at comparatively small expense, and just now the most urgent calls are coming from every part of the world, which shows that there exists a real demand for the truth and message that God would have

given to the world. These things being true, it must be evident to every thoughtful mind that now is the time when this work must be accomplished; for now all things are ready, and as with the ripened harvest, the grain must be gathered, or it will be lost. In the providence of God we have become connected with, and are participants in, the work he would have accomplished in this closing time; the Lord would use us as instruments to accomplish his purpose in the earth. Would that we could appreciate how much is implied in this, and how great responsibilities are resting upon us in view of the blessings conferred upon us. It is not only laborers that are needed for the work at this time; but we must also have funds with which to support the laborers. This must be apparent to every one, and in the same proportion that the work is enlarged, more laborers sent out, and new fields opened, there must be a corresponding increase of funds with which to do all this.

We cannot for a moment regret that God's providence has so marvelously opened the way for the progress of the work; on the contrary, it can only be a cause for the greatest rejoicing. How sad it would be if we should find ourselves with the responsibility of carrying the light of truth to the world, and yet every avenue should be closed against us. Then truly we would have reason for grief and discouragement; but the very opposite condition exists. Every avenue is open, and therefore these wonderful demands for the light of truth from everywhere must fill us with courage and confidence, stirring us to the greatest activity.

Another fact is a source of great encouragement; namely, that the same God who gave us this work, has himself made us the stewards of his own possessions. All we have is his, and we are his, and just as surely as we properly relate ourselves to him, he will bless the means in our hands, and make them a blessing in accomplishing his work; but the condition of the Lord's blessing is that we faithfully use what he has already placed in our hands. But here is where we are at fault. There is such a tendency first to look to our own interests, and treat the work of God as of secondary importance.

At the present time we regret to state that the funds are not coming in as rapidly, in proportion, as the work is enlarging. On the contrary, the contributions are falling off, as is seen by the last quarterly report of first-day offerings. Such a situation cannot continue without the most serious results. Now what shall we do? What advice have our brethren to give on this question? Every one who has become connected with the truth of God for this time, and has a part in it, has a responsibility in this matter. That the time is short, and the end near, no believer in the third angel's message will question; and that a great work is to be accomplished in this brief period, is equally clear. If you begin to reason on this matter as an ordinary business enterprise, you would say, "Cut the garment to the cloth;" that is, reduce the expenditures so that they would harmonize with the funds provided. But that would mean not only the discontinuance of providing laborers for needy fields, and the closing of our ears to the appeals for assistance which come in from every direction, but it would mean for us to do as some other societies are doing in calling their laborers from their fields, withdrawing their support, or leaving them to shift for themselves. That would be

the legitimate result of treating this matter from a purely business standpoint. But can any of our brethren for a moment give their consent to following any such policy? In view of all the circumstances and responsibilities involved in this matter, it would be the most inconsistent course that we could take. We would thus prove ourselves utterly unworthy of the exalted work God has graciously given us to do. That we are living in the closing period of the last message, there is no question. That it is already going with a loud voice, cannot be questioned. Soon the whole earth will be lighted with the glory of the Lord. If we should prove unfaithful in such a time as this, the Lord would surely raise up others to carry his work to victory.

We have placed this matter in a strong light; yet who will say in too strong a light?—Surely no one; for it is hardly possible to put it in too strong a light. This being the case, what is to be done? We answer: Move out by faith, consecrate every faculty and ability to God, and bring your tithes and offerings, that there may be the necessary amount of means with which to carry forward the work. There needs to be a general awakening all through our ranks. We may plead hard times and scarcity of means, and may offer many other excuses for not contributing more freely to the cause. Has the work of the Lord ever been hindered by hard times and adverse circumstances? We request all to give this matter careful thought. In considering the history of the church, we find only one thing that has really hindered the advancement of the Lord's work, and that is unbelief. Unbelief searches for difficulties, makes the most of all hindrances, and leads to every evil work. Whenever the people of God have moved out by faith, acting upon his instruction, walking in his opening providences, they have never failed to be equal to any and all emergencies.

See Israel at the Red Sea; they are surely in the midst of difficulties, but God bids them "go forward," and they pass through on dry land. See them standing before the banks of the overflowing Jordan; again the command is to "go forward," and not until the feet of the foremost step into the water, does the Jordan open. But open it did, and they went through. See them again before the walls of Jericho; their course from the standpoint of human reason is very foolish indeed; but the captain of the Lord's host gives the command, and they march around the city, and they march and shout, and the victory is theirs. Those were triumphs of faith; but in every instance where they, in blind unbelief and sin, departed from God, reasoning from their own personal standpoint, they were always defeated. These things were written for our admonition.

God as surely leads his people now as he did anciently, and he is as ready to work in their behalf in opening the way through difficulties and hindrances. His command is, "Go forward;" he will open the way just as fast as you advance.

Money must be forthcoming with which to meet the expenses connected with the sending forth of so many laborers, and for starting and carrying forward the work in all the countries of the world. We are certain that if we move forward at this time, He will glorify his name, make bare his arm in behalf of his people, and make all the earth see his salvation.

O. A. O.

THE CONFLICT.

WE have already entered the final conflict. Satan will bring into the field every means he has ever used to destroy souls. On the other hand, Christ will also bring every means of grace with which Satan has been overcome in past conflicts. Christ's coming is to be after "the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2:9, 10. Such are the words of God concerning the conflict that is before the people of God. It is to be a final struggle between truth and error. Christ does not appear in person upon the scene, neither does Satan until the closing of the conflict; but the representatives of Christ will be here with his Spirit and power. So will the agents of Satan, inspired by his spirit, carrying out his purpose in counterfeiting the work of God and destroying souls for whom Christ died.

In this great conflict Satan will employ the same policy, manifest the same spirit of hatred, work to the same end, as in all preceding ages. "The thing that hath been, it is that which shall be; and that which is done is that which shall be done," except that the coming struggle will be marked with a terrible intensity, such as the world has never witnessed. Satan, who was once among the angels of God, and has been wholly bent in the work of deception and ruin for six thousand years, will exercise his masterly mind with the experience he has gained, to bear upon the people who keep the commandments of God and the faith of his Son. All the depths of Satanic skill acquired, all the cruelty developed during the struggles of past ages, will be brought to bear against the people of God in this final struggle. If possible, they will be more subtle and more determined; "for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." If it were possible, he will deceive the very elect, but this will not be possible.

In this time of peril the followers of Christ are to bear to the world the warning of the Lord's second advent; and a people are to be prepared to stand before him at his coming "without spot, and blameless." At this time the special endowment of divine grace and power is not less needful to the church than in the apostolic days. The illumination and the power of the Holy Spirit alone will be the safety of the saints of God. When we realize this, and earnestly seek God for it, it will be bestowed upon his children. Like Enoch of old, they will know experimentally what it is to walk with God. They will understand the voice of God as it is heard in his word, and will so reverence that voice, that to them it will be more sacredly cherished than any experience gained outside of an effort to obey the same. Obedience under difficulty will give an experience that will be of priceless value to the children of God. Their eyes will be turned from man to him who is above all. And as God's word is the manifestation of himself, that word will be read and studied as never before. It will be shield and buckler to those who appreciate the times in which we live.

There will also be seen in the conflict before us, and in the one which we have actually entered, deliverances as wonderful as seen in the past ages. The power of the Lord has been present to deliver, and the same will be seen

here in the closing work of the gospel. It will be made manifest to those and in behalf of those who can rest their all upon the promises of God. It will not be a boisterous exclamation of triumph, but a calm sinking into him who died for them. They will realize he is their Saviour, their personal Saviour. They will become fully acquainted with him by an experimental knowledge of his pardoning love and the internal evidences of divine acceptance. This will be the armor of the child of God. "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." "For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you, toucheth the apple of his eye." Zech. 2:5, 8.

S. N. H.

In the Question Chair.

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

584.—WITHIN THE VEIL.

How can we say that Christ did not enter the second apartment of the sanctuary until the end of the 2300 days, in 1844, when Paul, in Heb. 6:19, 20, speaks as if he had already entered there in his day?

H. W. O.

Answer.—What Paul says in Heb. 6:20 is that Christ had then entered "*within the veil.*" But that does not, necessarily, and as we shall show, cannot here possibly, mean the veil of the second apartment; for there were *two* veils to the sanctuary, the first constituting the door of the tabernacle, and the second, dividing between the holy and the most holy place; and Paul plainly distinguishes between these two veils in the book of Hebrews itself. Thus in chapter 9:3 he says: "And after the *second* veil, the tabernacle which is called the holiest of all." If there was a *second* veil, there must have been a *first* veil; and that was the door, or opening, into the first apartment of the sanctuary; and into that apartment and within that veil, Christ entered when he ascended to enter upon his work as priest. We are held to this conclusion, because if Paul had here meant the second veil, he would have said so, as in chapter 9:3. It is nothing against this position, that the second veil came to be called, in ordinary parlance "*the veil,*" as in Matt. 27:51; for Paul is speaking in Hebrews 6, not according to common usage, but critically, according to the original construction of the sanctuary, as it was built by Moses. In speaking of the temple, the veil always means the veil between the holy and the most holy place; for in that structure the first apartment was entered through wooden doors. 1 Kings 6:31. But in Paul's comparison between the earthly and the heavenly sanctuary, reference is made to the tabernacle, as it was built by Moses. Again, in Heb. 10:19, Paul speaks of our entering into the holy places, both of them (for the word "*holiest*" is there in the plural); and to do this we enter through the veil (verse 20), showing that we enter into the first apartment through the veil as well as into the second. Heb. 6:20, therefore, refers to the entrance of Christ through the veil into the first apartment of the sanctuary, when he ascended to minister as priest in the sanctuary on high; and at the end of the 2300 days, when the sanctuary was to be cleansed, he entered through the second veil into the most holy, to accomplish the work of the atonement. 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.

AFRICA.

THINKING our many friends in America are anxiously waiting for news concerning the company sent to Africa by the last General Conference, I offer these few lines.

After a hurried preparation, our company, consisting of W. H. Anderson and wife, Clifton Tarr and wife, who were going to his home in South Africa, sister Harvey, who was to join her husband at Cape Town, the writer, his wife and son George, sailed from New York, April 10, on the "New York," of the American Line. A voyage of twenty-eight days landed us in Cape Town. A portion of the voyage we had a very rough sea, but He who ever watches over his people kept our ship, and we landed in good health, with many pleasant remembrances of association and incident, upon which we can look back with real pleasure. At Cape Town we were met by brethren Robinson, Druillard, Williams, and Gaskell, who assisted us much in passing the customs, and in many other ways. In our preparation for the overland trip, and in every way possible, our stay was made pleasant, which we shall always remember with gratitude.

We remained in Cape Town two weeks, awaiting the arrival of Dr. A. S. Carmichael, who was to make the rest of the journey with us. Our stay here did not give us many idle moments, for there was business to attend to, and many needed purchases to make, but by the time the Doctor reached us, we were all ready to proceed. Making a few additions to our medical outfit, we took the train, May 22, for Mafeking, the present terminus of the railroad. A ride of 870 miles in English coaches is not just the same as in America; for there we would have made the distance in about twenty-four hours, but here it required about three days. The compartment which we occupied was but little more than 6 ft. x 8 ft., and there were six of us and our hand luggage. On Sunday morning early we reached Mafeking, having enjoyed one night with our brethren at Kimberley on the way. Here we found brother Sparrows, with the wagons and oxen and all in this line ready to continue our journey; but when we went to the freight office, we found that our freight had not all been received. This delayed us some, so that we remained at Mafeking one week, then began our long wagon journey to Matabeleland.

To attempt to give a detailed description of our journey would be, I fear, wearisome, so I will not attempt it, but will simply say we are well on our journey, having now made about three hundred and fifty of the five hundred and twenty miles of our journey to Bulawayo. Our outfit consists of two large wagons and a two-wheeled cart; one wagon is loaded with about seven thousand pounds, and is drawn by sixteen oxen; the other is loaded with about six thousand pounds, and is drawn by fourteen oxen; and the cart in which the women ride is loaded with about one thousand pounds and drawn by four oxen. It would be a pleasing sight to our friends in America, I am sure, if they could see us on our journey, and hear the cracking of the long whips by which our faithful oxen are urged forward. The road, with the exception of about six miles of sand, has been good, and we have rather enjoyed our journey; yet there are a few unpleasant features, such as lack of good feed for the oxen, and poor water, which is sometimes very scarce. However, we will not dwell on the dark features, but will try to see much that is good mixed with our experience.

I will venture a few remarks relative to the country we have passed through, and in doing so I suppose all will expect to hear a description of dense jungles, teeming with wild beasts and

poisonous reptiles; but I have now traveled about eight hundred and seventy miles by rail and three hundred and fifty by wagon, and I have not yet seen anything that I would call a jungle or a densely wooded spot, or even very thick brush. In fact, timber is very scarce the whole distance from Cape Town to the place where we now are. As I think over the route we have taken, it seems to me I would have quite a task to find two dozen saw-logs, twelve feet long, of ordinary size and straightness from Cape Town to Palapya, nearly thirteen hundred miles. From Cape Town to Kimberley it is a barren desert, with little more than rocks and a few small brush resembling the sage brush of America. From Kimberley north the country is better, and could be tilled, I think, with reasonable results. From Mafeking to the place where we now are, the country presents a sameness that makes the journey somewhat monotonous. Good timber is very scarce, but plenty of fuel could be secured. Nearly all timber is of the thorn variety. The soil seems quite fertile, and the natives raise good crops of corn, and such other crops as they plant, and that, too, with very little cultivation. It is my belief that fair crops can be raised, if locusts or other pests do not destroy them.

Dangerous wild animals are very scarce indeed, and we travel and sleep at night with just as much security as though we were in our own country. We find natives scattered all through the country, and often large villages are passed; they seem to be harmless and well-disposed toward white people, and nearly all are anxious to have the white man come and teach them. Truly here is a great field, which needs scores of workers. This is not a field where one can expect much but privation, but for the humble soul, seeking the salvation of his fellow-creatures, there are plenty of openings. We feel that our hands will be tied until we can learn the language. We are trying to pick up what few words we can now, and expect to begin a study of the language as soon as we can procure the books, which we expect to be able to do as soon as we reach Bulawayo.

A word about the climate might be of interest; we of course can say nothing as yet in regard to the summer season, but the winter is delightful; in fact, we can hardly realize that it is winter, as the sun shines bright and clear, and reminds us much of our July days in America. The nights are cool; sometimes we have frosts, and a few times ice has formed. I consider the place healthful, and with proper care I think good health can be enjoyed. While I say the weather is mild, and the days similar to our summer days in America, I caution any who may ever come to this field not to make the mistake many have made, and leave their thick, warm clothing behind, for one needs it here as much as in the latitude of Virginia, in the United States.

These few lines have been hastily written, and contain but little that is definite relative to our work, as we yet know but little regarding the real state of things at the mission. We expect to be on the ground in about three weeks, and then will write again, if opportunity offers.

Our company are well except brother Sparrows, who has been ill all the journey with a spinal trouble, but is now apparently rapidly improving. Our courage is also good, and we are glad that we have a place in the last closing work for fallen humanity. We ask the prayers of God's people that we may be faithful to our trust.

G. B. TRIPP.

SWITZERLAND.

THE following private letter from Elder Holser will be read with interest:—

"Our camp-meeting this year was held on the shores of the same lake as last year, at a distance of some ten miles from the former place. Our camp was much larger, and the attendance

better; in every way this was one of the best meetings that we have ever held. Our Bible school held at Chaux-de-Fonds by Elder Waggoner, closed just before the camp-meeting. It was the plan for Elder Waggoner to remain to our meeting, but the Sunday trouble in London made it necessary for him to return at once. The last news from there is that they fined the office £15, and had already levied on some goods to cover the fine. Dr. De Forest arrived during our meeting, and was kept busy by the people that needed his attention. I have asked brother Mc Kee to report the camp-meeting, so will say no more of it.

"We are now here at Basel, to plan for the changes to be made in the building for the medical work. The prospects in this line are good. Unless something special comes up, my family will remain here for some time. In about two weeks I shall start for Turkey, and shall be absent most of the year. Brother Jones will go with me to hold a Bible school in Turkey. Concerning our situation at Basel, I will give a few facts, which you may make known to our people, if you think best:—

"As planned, we closed our publishing house as a factory with the close of the fiscal year, June 30, and before this time, gave the Basel authorities notice to this effect, giving them the reasons for so doing; but the authorities proceeded as though nothing of the kind were to occur, as I have before reported. They summoned the Seventh-day Adventist Society, and then fined the Central European Conference; but the higher court reversed this decision. Still, the police authorities would not let it drop, but seemed determined to make out a case against us. They summoned us again for the same offense, but this time under the name of the Central European Conference of Seventh-day Adventists. One of our brethren went to the court and explained again that this Conference had nothing to do with the publishing house. Again they paid no attention to the facts, but fined the Conference 500 francs, the most that the law permits.

"In the meantime they kept close watch of the house, stopping people who went out and in, to question them about what they were doing. Several families live in the house, and the business office for the publishing work is still there; hence, people would come and go every day, as from any other house. While this was going on, there were some big Sunday races on the green just in front of the house. To prepare the grand-stand, they worked Sunday, and even during the hour of church service. The police that came to watch our building on the one side, paid no attention to the work on the other side.

"It has just occurred to me lately why it is that the police make so many mistakes about our name. When our publishing house was put up, we had no legal organization for holding the property, so it was registered under the name 'Religious Society of Seventh-day Adventists.' When the General Conference Association was formed, the property was transferred to this organization, and the change duly recorded in Basel. About the same time that this was done, the Central European Conference was organized and incorporated, and also registered at Basel. Now when the authorities could not lay hands on me, they cast about for something else, and thought to make the house itself responsible. In doing this, they examined the records, and finding the first name, 'Religious Society of Seventh-day Adventists,' they took that; and when the court of appeals annulled their sentence under this wrong name, they went to the records again, and doubtless with a little confusion sent them from the Lord, they tumbled onto the name of the Central European Conference Association instead of the General Conference Association, and thinking that they had the right name, pro-

ceeded to pronounce sentence a second time for the same offense.

"Since this last sentence was pronounced, no steps have been taken to collect the fine. But as they have in the past waited some time before proceeding, so they will doubtless be around in due time. It is our purpose to do nothing till they undertake to collect the fine. The Conference has no property in Basel; so all that they can do is to try to collect the fine from the publishing house. In this case, we shall protest, and hope that our just reasons will avail something.

H. P. HOLSER."

THE UNITED KINGDOM.

ANOTHER fiscal year has recently closed, and it has been an interesting one in this field. We have seen many things to encourage us in the work. Ninety-four persons have been added to our churches during the year. Besides these there are ten small unorganized companies, and several scattered Sabbath-keepers, making about one hundred and twenty-five in all. These, with our present membership, give not far from five hundred and sixty Sabbath-keepers in this field at the present time.

Our three largest churches are London, Bath, and Southampton. The effort at the latter place resulted very encouragingly, and there are now in that city, in the place of the very small, weak church we had there, more than one hundred Sabbath-keepers. Two weeks ago brother Keslake had his first baptism at Plymouth, when six were baptized. Several others will follow ere long, and a church will be organized there.

During the year a good many individuals have begun the observance of the Sabbath in different parts of the kingdom as the result of reading-matter placed in their hands, so that east, west, north, and south, there are now small companies from which the light is shining, and in several of these places with excellent effect. It is safe to say that more has been seen during the past year from the result of reading than from any five years previous. Somehow the people decide for the truth quicker than formerly, and on the other hand others decide more quickly against it. Several cases have recently come up from reading the *Present Truth*. These persons became so troubled in a few days that they were fairly compelled to follow the light, and in doing so they have found the peace and joy which only accepting Jesus Christ can bring. A few weeks ago thirteen more were baptized here in London.

It will be remembered that last winter our office was visited by the authorities, and a fine was imposed for Sunday work, and goods sufficient to pay the fine were taken. Then several months elapsed before we were visited again. A report of the last fine has already been given through the *Review*, but we have not reached the end of the matter yet. This week the bailiff came and took some of our furniture and two type-writers, and carried them to an auction room, where they will be sold in a few days to satisfy the fine. But these things are preaching the gospel, and therefore we have no reason to complain.

The day of the trial, as I was on my way to the police court, it occurred to me at first that it was a scandalous shame for the authorities to drag these young ladies down into that miserable court; but when I got in there, and the trial began, it came over me more vividly than ever that we had no occasion to complain and never can have occasion to complain on account of the treatment we may receive, for the Lord has told us that we will be brought before governors and kings for his sake for a testimony to them. Shall we, then, complain when we have an opportunity to bear a testimony for Jesus' sake to those who need that testimony? As I stood there and watched the proceedings of the trial,

my sympathies were very strongly stirred for the judge and prosecution, and the thought that will naturally come, that the authorities are abusing and persecuting us, fully gave place to the thought that the truth as it is in Jesus Christ is being trampled upon by these authorities, and they know not what they are doing. Our work is to let them know, and not to take a moment of our time to work up a sympathy for ourselves. The men who are carrying on this work of oppression in this and other lands are the men who need sympathy. The follower of Jesus Christ has bestowed upon him the sympathy of all heaven, and as he has freely "received" so is he to "freely give" of what he has received.

A little more than a year ago we had one place in London where we held meetings; now, in and around the city we have six places where meetings are held each week. Around these small centers efforts are being put forth to interest others, and encouraging results have been seen. Seventeen months ago the circulation of the *Present Truth* was about five thousand copies, and it is now above twelve thousand copies each week. If we had the men and the means to make it one hundred thousand, it would be nothing more than what it ought to be.

Our receipts for the year from tithes and donations amount to \$6576.78. This is \$1015.57 more than the previous year. The brethren in this country are mostly poor, but they are just as ready to support the work as they are in any field I know of so far as they have the ability. During the year ending in 1888, the total amount raised from tithes and donations was \$700. During the seven years since then the brethren in this field have raised in tithes and donations for the various interests of the work the sum of \$31,499.51, or an average each year of \$4495.64. The outlook was never more encouraging for the work here than now, but the great need of the time is consecrated men and means to carry the truth to the millions here who know it not. We now have our passage secured for Calcutta, India, and expect to sail from London, Oct. 4, unless we go overland to Naples, in which case we shall start a few days earlier.

D. A. ROBINSON.

DISTRICT NO. 5.

IN consequence of our camp-ground at Prescott, Ark., being not far from cypress swamps, and our camp at Hutchinson, Kan., being flooded by a sudden rise of Arkansas River, my system became so much infused with malaria that from Aug. 1-11 I had to spend six alternate days with chills and fever. I received the kindest care and attention from our brethren and sisters at Keene, so that, with the blessing of the Lord, I am quite well again. I was at the Keene camp-meeting, having a room in the students' home, and from my bed I could hear enough of the discourses in the pavilion, which was pitched on the college campus, to know what was going on. I was able to speak in the pavilion but once—the last Sabbath of the meeting. There were about five hundred Sabbath-keepers in attendance at this meeting, and an excellent interest with the people of the surrounding country for miles around. Brother Olsen was with us, and labored ardently in the meetings. Brother Rees, president of the Oklahoma Conference, was also with us. These, with the home laborers, were the principal workers in the meeting. There were many conversions upon the ground; forty-five persons received baptism. Two new churches were added to the Conference during the year, which increased the membership forty-two, making it at the commencement of the camp-meeting, 683. The tithe for the last year was \$4670.39, being an increase over the previous year of \$797.95. The first-day offering of the camp for foreign missions was \$53.75, and the camp Sabbath-school offering for the same purpose was \$46.91.

The Keene Industrial School received due consideration, and it was decided that steps should be taken at once to put up a school building. The brethren assembled, pledged over \$3100 toward this enterprise, to be paid by Jan. 1, 1896. May the Lord bless these brethren as they move out to provide this much-needed school building.

From Texas I went to Springdale, Ark., but as I was in attendance at this camp-meeting only three days, and left before the business was completed, I am not able to give many figures. Brethren Olsen, Nicola, Hughes, and Elder McReynolds, president of the Kansas Conference, were in attendance at this camp-meeting. Our Arkansas brethren pledged between \$100 and \$200 toward the Keene school building. Some two hundred of our people were in attendance at this camp-meeting. It was a season of reviving to the work in the State. Its effects will be seen even more fully in the future, if our people hold fast to that already attained, and perform to God their vows. I was able to speak once on each of the three days I was at Springdale.

From the 23d to the present I have been with our people in camp at Oklahoma City. In this camp are fifty-one tents, and back of these fifty-three covered wagons arranged in rows. About four hundred of our people are in this camp, nearly one third of these being Germans. Brethren Olsen, Nicola, Decker, Hughes, Westphal, Boettcher, and Klein, with the home laborers, are engaged in the services of this meeting. The interest is good. There have already been several conversions in the camp, and the end is not yet. On four occasions I addressed the whole camp on past experiences, early days of the cause, the rise of the message, the gift of prophecy as connected with the message, etc. The Germans on these occasions occupied one side of the tent, and the talks were interpreted by brother Boettcher or brother Westphal. I left the camp this morning for Denver, so cannot give the final results of the Oklahoma meeting.

J. N. LOUGHBOROUGH.

Aug. 29.

BRITISH GUIANA.

I HAVE just returned from Berbice, the most easterly county of the three into which British Guiana is divided. Here we have a little church, and to help them and interest others, I spent three weeks, holding meeting every night except Saturday night. The first public meeting was to be on a Sunday afternoon; and for this, notice was given to the Sunday-school by the superintendent, who promised that they would come after the school was over. Immediately as they were dismissed from the Sunday-school and coming toward my meeting, they were intercepted by an itinerant minister, who was enticing them away to go and hear him; but he did not succeed, for they came on as they had promised. He left the village not very much pleased with me. In another village where he preached, he told the people not to listen to me if I went there to preach, but instead, some of the people invited me to come. Engagements elsewhere prevented me; but I hope to visit them before long.

Where I spoke, several have been interested, among them the deacon in the Scotch church, one of the chief men in the London Missionary Church, and others. These have admitted that those things whereon we spoke "are so." God help them to obey!

I met a family in whom the seeds of truth were planted some years ago by reading-matter sent by sister S. P. Mead, of Marlow, N. H. A few months ago, a brother passed by this way, and watered those seeds, and to-day I see the fruit. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that; or whether they both shall be alike

good." Those of us who cannot bring the gospel can send it. Those who cannot preach to man, can pray to God. The success of the battle depended equally on Moses's uplifted hands, on Horeb as on Joshua's active conflict yonder on the field of action; and besides Moses's (the mission board) and Joshua's (the missionaries), let there be Aarons and Hurs to steady the former's hands with their means and prayers, "until the going down of the sun" of this "good fight of faith" "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

A few miles higher up the coast, I met three adults and one young person desiring baptism. Before this letter reaches you, Elder Kneeland and I shall be in Berbice holding meetings. A chief member of the Wesleyan Church has been reported to his minister for too much religious intimacy with Adventists. Nothing daunted, this good gentleman has extended us a warm invitation to come, and promised his sympathy and help in our work in Berbice.

We are strong and full of good courage in the Lord, and go forth with calmness of spirit and assurance that God will help us to proclaim his truth. Reader, pray fervently for God's work in British Guiana. P. GIDDINGS.

TURKEY.

ALTHOUGH our brethren in this field have met difficulties and persecutions from the beginning, they have never had so much in this line as during the present year. So far as their experience goes, the situation in that field grows more critical. The Armenian troubles and the interest taken in them by foreign nations, have not left the Turk in a very good mood. The government has been obliged to take special precautions to prevent an attack upon Christians in Constantinople itself. But in the midst of all, the truth makes steady advancement, and our numbers increase, even in those villages where persecutions are the severest.

Our work is also extending. Not long since, two persons from Brusa, the city that has been such an important center from the beginning of missionary work in Turkey, embraced the truth, and called for some one to visit their city. In response to this call, brother—went, and soon after his arrival wrote as follows:—

"As you see, I am now at Brusa, the ancient capital of the Turkish empire. God has opened another field for us to labor in. Already two—a sister and her son of about twenty years—have accepted the truth while at Constantinople, and several weeks ago returned to their home. July 26 I followed them. Yesterday another sister kept her first Sabbath with us. She was a most ardent Protestant. This caused great sorrow to the Protestant church. At present, the people are awakened and stirred by the message. It is just time to work. Another young man, also a professed Protestant, but one of the most wicked class, accepted the truth. His life seems changed. He runs to and fro, preaching; and the people are very much astonished. While they are sorry that the sister accepted the truth, at the same time they are glad that the life of this wicked one was changed. He will be another example of the power of the truth if he continues faithful till the end. I wait anxiously for it. I visit and give Bible readings to all who desire. My work goes on very silently; it is home work. Perhaps this will be more profitable than public work."

It is at present the plan to hold a Bible institute in Constantinople or Nicomedia, beginning Sept. 13. Brother Jones will accompany me to give Bible instruction. It is the plan to call as many as possible together, and to fit and send out for the work as many as are capable. Steps are also being taken to secure more publications for this field. Although the dragon

manifests his wrath on every hand, the work steadily advances, and the prospects for the work in this field were never better than at present.

H. P. HÖLSER.

QUEBEC.

RICHMOND.—We closed our tent-meetings here Aug. 18, after a stay of about three weeks. The attendance was small, worldly pursuits seeming wholly to engross the minds of the majority of the people; so that after attending to their business, together with the shows, fairs, and festivals, they had no time, nor taste for the gospel message. The Lord gave liberty in presenting his word to those who did attend, and we feel to praise his name that some visible success attended the effort. Though only two fully decided to obey, others admitted that we had the truth, and it was only the inconvenience that kept them from accepting it. We expect to pitch our tent next at Bethel. Our little company are all of good courage, fully trusting in the Lord.

H. E. RICKARD.

MINNESOTA.

HEWITT, EASTON, AND GORDON.—Sabbath and Sunday, Aug. 24, 25, I spent with the brethren at Hewitt, and truly we had a refreshing season together. On Sunday we had a goodly number of those present who are not of our faith, to hear on the two covenants, and they paid most excellent attention to the word spoken, and we hope good seed fell into honest hearts.

The brethren expressed themselves as much blessed in the meetings. At Easton, where Sabbath-school and meetings are held, I spoke Monday evening on freedom in Christ, and it was good to be there. At Gordon only a few were out, but we had a good meeting. The Sabbath-school there now numbers twenty or more, and is still increasing, for which we praise the Lord.

When I arrived at home, I found two of the family quite ill, which confines me at home for the present. W. B. HILL.

TENNESSEE.

SINCE my last report, there has come up a new phase in the chain-gang law in Tennessee. When the time of some of our brethren was out, they were informed by the authorities that they must make up lost time; that as they had been allowed Saturdays for their Sabbaths, they must now work as many days as they had rested, in order to make their time complete!

This was a surprise to the brethren, and at first they did not know just what to do, but they decided to comply with the demand of the authorities and work for the Sabbaths they had kept.

They were told that the law required all lost time, for any cause, to be made up,—sickness, wet weather, Sundays, or any other cause being no exception. Yet they admitted that it was customary for every day to count in the chain-gang, whether the prisoner worked or not; but that, they said, was not the law. It seems that our people are to be held to the letter of the law, while others in the same gang are dealt with according to custom. The reason for this is, evidently, to force our people into the observance of Sunday; for they are repeatedly threatened with the full penalty of the law if they come to the chain-gang again.

Last Thursday one of the workhouse commissioners informed some of our people that if they did not work harder in the future than they had in the past, they would be put on bread and water. This was the first complaint about the work, and every one who has visited the chain-gang knows that such an accusation was prompted only by a desire for more severe and unjust pun-

ishment to be inflicted upon them; for our brethren have been faithful in the performance of their labor to the full extent of their physical powers. The next day this same commissioner brought our people some watermelons, and seemed very friendly.

In a few more days this historic chain-gang will come to an end, as far as the brethren are concerned; for all will soon have made up all the time it is possible for the law or unjust men to claim, and we shall be glad.

D. W. REAVIS.

OHIO.

NASHVILLE.—We began meetings at this place Wednesday evening, Aug. 28. There are about four hundred inhabitants in this town. Three ministers are located here. Already the Methodist minister has put up posters, stating his intention to preach against the truth in the Methodist church on Sunday, Sept. 1. Some are already taking their stand for us, others are very favorable. We know the wrath of man shall praise the Lord, and the remainder of wrath he will restrain. While the enemy praises the Lord in wrath, we praise him in rejoicings.

O. F. GUILFORD,
A. G. HAUGHEY.

NORTH CAROLINA.

FIFTEEN months ago I sold my little home in Wisconsin for the purpose of locating where the truth was not known. After making a tour through part of the State of Georgia, thence to Greensboro, N. C., canvassing by the way for "Bible Readings," delivering over fifty of them, and distributing many thousand pages of our reading-matter, I bought me a little home in Guilford county, in a vicinity where the truth has never been preached. Here I find one sister over sixty years old, who has kept the Sabbath for many years, though she has never seen light, being born blind. Although she never has heard one of our people's voice until she heard mine, the ministers have tried to turn her from her faith. She stands there a witness of the blessed truth for these last days. I relate this for the encouragement of the canvasser who sold her brother-in-law "Bible Readings," for she found the truth by hearing him read from it.

There are many counties here with not a Sabbath-keeper. There are good openings for families to locate where they might do much good. Property is cheap; good water, good climate, fruit of all kinds, and good, sociable people who need the truth.

MARTIN G. CREASEY.

Lego, Guilford Co., N. C.

PENNSYLVANIA.

WILKESBARRE.—We held our first meeting in the city, July 31. Last Sabbath, Aug. 24, we held our first public Sabbath service. At the close of a Bible reading on justification by faith, opportunity was given to bear testimony, and a refreshing social meeting followed, in which twenty decided to obey the truth. We are now presenting the seal of God and the mark of the beast, and confidently expect others who are deeply stirred will take their stand with us next Sabbath. We are praising God for the victory he is giving his truth in this place, and ask the readers of the REVIEW to join us in giving him the glory. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

Wilkesbarre is an enterprising city of 45,000 inhabitants, the county-seat of Luzerne county, and is located in a rich bituminous coal region. It has seven railroads, fifteen coal mines, and forty-one churches. Thus far we have experienced no open opposition from the

churches. The four daily papers have kindly inserted our notices, and this has aided materially in securing a hearing for the truth. We will report again after our next Sabbath meeting.

K. C. RUSSELL,
Aug. 28. A. F. BALLENGER.

IOWA.

THAYER.—June 27 we pitched our tent, and began meetings the next evening. The attendance from the first has been small. The Fourth-of-July celebration was immediately followed by a medicine show. This medicine company advertised themselves as follows: Magicians, Illusionists, Spiritualism, etc., etc. Ministers and people flocked to the show, and every night for two weeks the actors "bewitched them with sorceries." These things, together with the busy time of year, seemed to hinder the work in this place. However, a few of the most influential persons have given their influence and attendance to the meeting.

It has been our constant aim to preach Christ in every sermon. His word will not return unto him void. Some hearts have been reached, and a few have decided to obey. We have reasons to expect others to take hold soon. A man and his wife who have been keeping the Sabbath for some time have more fully given their hearts to the Lord and been baptized. By the aid of the brethren in the surrounding country we have held three Sabbath meetings. These have done what they could in visiting the people, as well as in providing for our temporal wants. Brother Neal has been with us, and assisted in the work part of the time. We are of good courage in the work, and believe that Heaven is engaged in working with human agents.

J. S. HART,
P. P. ADAMS.

MONTANA.

As it has been some time since I reported through the columns of the REVIEW, I thought perhaps a few words might be of interest to its readers. At our council meeting held in Butte City, March 15, it was decided that I move my family to the western part of Montana, and confine my labors to that part of the State.

An interest had sprung up at Kalispel through work done by brother William Jeffery, who had come to a knowledge of the truth by reading books sold him while he was working for a railroad company in California. As the truth unfolded to his mind, he became burdened with a desire to carry it to his wife and relatives living at Kalispel; so he gave up his position and returned home after an absence of over two years. When I arrived at Kalispel, I found eight adults keeping the Sabbath. We obtained the use of the court-house for preaching service. There, and in the country I held meetings for two months, and when I started for camp-meeting at Helena, June 17, I had baptized twenty-two persons, and left thirty adults keeping the Sabbath.

After camp-meeting I pitched the tent in Missoula, where we held meetings every night for a month, and as a result eleven were baptized, twenty adults are keeping the Sabbath, and a Sabbath-school of thirty-five members was organized. I am now holding tent-meetings in Hamilton, a town of about fifteen hundred inhabitants. I began with an attendance of fifty, but last night the audience had increased to 150.

I am of good courage in the Lord, and feel that it is a blessed thing to work where God works. I believe that God is rapidly preparing a people to take their place among the 144,000, and it just remains for his people to carry the message of mercy to them, and they will take their stand at once. But one thing pains me as I engage in the work. I see those who are now accepting the truth and coming into our

ranks, rapidly passing by in a knowledge of the truth those who have been in the way for years. I am fully persuaded that if many of our brethren who have known the truth for years do not arouse and come back to their first love, they will be among the company from whom will be forced through agonizing lips, "The harvest is passed, the summer is ended, and we are not saved." Too late then to call for mercy, for the great decree will have gone forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still." May the Lord open the eyes of his people, that they may see where we are, and in the strength of God prepare to stand in the battle of the great day of God.

C. N. MARTIN.

NEW YORK.

BROOKLYN.—We are glad to be able to testify to the goodness of God. Our good spiritual camp-meeting, which is now in the past, with the gentle and solemn influence of the Holy Spirit, is fresh in my mind, encouraging me to be more faithful in the blessed cause of Christ than ever before. After more than a week's labor of traversing the city in places where the Swedes are located, trying to get a suitable place for our tent, we could not get such a place reasonably, rent being too high. We had hoped that something could have been done among the Swedes by a Swedish laborer. Brooklyn and New York rank third in the size of their Swedish colonies, and as yet nothing has been done among them in the line of preaching the truth in their own language. Between forty and fifty have been brought into the truth by reading our literature with the work which we have been able to bestow upon them.

We were compelled to take a place for our tent among the Norwegians, where we had it a year ago last fall; but although we have advertised and carried our circulars even into the houses, we have had but from five to ten in attendance from the outside, and it would seem as if the Norwegians here have decided not to hear and know any more of the good tidings.

J. F. HANSEN,
P. L. HOEN.

ALABAMA.

BEING recommended by the late General Conference to labor in this field, I left Keene, Tex., with my family, April 28. After some delay, a superannuated cotton tabernacle was erected at Elmore Station, twelve miles north of Montgomery. Meetings were begun the latter part of May, and were continued with some interruptions till Aug. 5.

Brother Dieffenbacher and myself were associated in labor at this place. As a visible result, some sixteen gave tangible evidence of their intentions to keep the commandments of God and the faith of Jesus. A Sabbath-school of twelve members was organized July 27. Sickness and removals have almost disbanded the society. This I foresaw, and in connection with other duties I have helped them all I could.

Brother and sister Babcock, of Mississippi, joined our labor force, Aug. 8, in the place of brother Dieffenbacher, who removed to Iowa. Aug. 11 we began our public services in West Montgomery, in the car house of the West End and Riverside Street-car Company. For some time the company had vainly endeavored to induce the ministry of the city to hold revival meetings in their house, offering it free, with seats and lights.

A merchant adjoining their premises attended the meetings at Elmore once, became interested, and strongly petitioned that we hold meetings in West End. It was through his interpositions that we were advised of and secured the place. The proprietors seemed anxious, and insisted on our occupancy.

After consultation with the superintendent of this district, we gave notice of our acceptance. Preparations immediately began. It was clearly stipulated that we were not to be limited in time, all verbal, but witnessed. Before we could begin, the arrangements reached the ears of the city clergy. Hereupon, active war was inaugurated against us, as secretly as such can be maintained. When in their presence, the greatest politeness and respect have been professed by them.

The first more noticeable was a report to the effect that we had declined using the house, but would pitch a tent. This was soon corrected. Advertisements were placed on their cars, passes issued to us, and meetings opened as agreed. To boycott the meeting was the next alternative. After three or four days, advertisements were dropped from the cars. Improvements promised, such as carpeting platform, windows for freer circulation of air in the building, etc., failed to materialize. All cars were to be left outside during services, and this promise was habitually violated. The first Sabbath evening work was carried on during the entire service. Other unpleasant things kept occurring. We divined the intention, and maintained a dignified reticence.

It was evident by this time that we were not going to provoke our expulsion, as it was hoped that we would do, so another expedient must be invented. It only required a couple of days for its manufacture; so notice was sent to us on Friday that "on and after Sunday night, Aug. 25, others by previous engagement are entitled to and will use the building." We are out, waiting for the arrival of the tent.

We hope to have our meetings in active operation the latter part of next week. We solicit the prayers of the faithful, that a door of entrance may be given us to the hearts of the honest in this city. The times are truly grave and perilous, but our faith continues to grow.

We have had much sickness and one death in our family since coming here. Blessed be the Lord, who gives grace proportionate to every trial.

W. T. DRUMMOND.

Aug. 29.

VERMONT CAMP-MEETING.

ONE of the most successful camp-meetings ever held in Vermont, was held at Morrisville, closing Aug. 25. Perfect unity prevailed throughout the meeting, and refreshing showers of the Holy Spirit descended from day to day, increasing with the progress of the meeting till the very close.

In response to the call for backsliders and unconverted who wished to seek the Lord to manifest it, there was a ready volunteer movement on the part of about sixty. Testimonies of confession, prompted by the Spirit of God, expressive of deep conviction and mingled with firm faith, were then borne by nearly all of this number. On Sunday twenty-five followed their Master in baptism. The baptism was witnessed by about two thousand people. All was quiet and very orderly for so large a crowd. Among those who were baptized, was an evangelist who was providentially directed to the meeting. He had planned to go in another direction at this time, but his plans were suddenly changed, and it seemed that his steps were directed to our camp.

The truth was presented in love and plainness, and before the meeting closed, he had fully decided to take his stand with us. There was also another minister upon the ground who had recently embraced the faith. As the message swells into the loud cry, the ministers will come as a great company of the priests came and were obedient to the faith in the time of the early rain. The outside attendance was good. On the last Sunday about two thousand people listened attentively to the preaching, and left the

camp favorably impressed with what they had seen and heard.

The Conference is in a prosperous condition. About sixty have embraced the faith during the past year. Two churches have been organized and received into the Conference. One new church building is in process of erection. The Conference is well supplied with new tents, and is free from debt.

There were collections taken on the grounds on camp-meeting fund to the amount of \$75; first-day offerings, \$150; Sabbath school offerings, \$26.50, making in all over \$250 contributed during the meeting for foreign missions. Money was also provided for the continuation of the Vermont Conference endowed bed for another year. The same officers were re-elected for the coming year, both in the Sabbath-school, the Conference, and the tract society.

South Lancaster Academy has been well patronized in the past from this State, and four of the Conference workers are graduates from that institution. Vermont will send more students to South Lancaster this year than at any previous time, besides two or three will be sent to Battle Creek College. This Conference has always given substantial financial aid to the Academy as well, and the Lord has prospered it in so doing. O that every Conference of Seventh-day Adventists might realize the importance of the education of the youth in our schools during the brief period still left us in which to prepare to act a part in the closing work of the message.

The preaching was done largely by the Conference laborers. Elder Goodrich and the writer were all the ministers from abroad. This was a very enjoyable season, and it increases our longings for the glorious meeting in the soon-coming kingdom.

R. C. PORTER.

OUT OF THE CHAIN-GANG.

OUR brethren who have been in the chain-gang in Tennessee are now released. There is something pathetic in the fact that one of their number was required to remain in the chain-gang for a longer time than the rest, and so upon their release they voluntarily remained in the chain-gang to assist him in working out his time so that they could all go home together. Any State, if it was not blinded by religious prejudice or bigotry, could see the farce of calling such men criminals.

But while these men are out of the chain-gang in Tennessee, another, brother Matthews, is in jail in Ontario, and we know not what awaits him. And brethren McCutchen and Keck, who were tried over a year ago for an offense against the State, for working on Sunday in Georgia, and who supposed that the matter would all be settled without further difficulty, are now required by a judge who claims to be a Christian, to submit to the terms of the lower court, which sentenced them to jail, and possibly to the chain-gang. Those of us who do not know what the chain-gang in Georgia means, should read the first article in the *American Sentinel* of Sept. 5, which is upon that question.

Brethren and sisters, these times in which we are living are filled with interest. Do we sense how rapidly the signs of the times are fulfilling? and are we so devoting ourselves to the work that when the Master comes, and his coming can be but a little way off, he will say to us the welcome words, "Well done"?

A. O. TAIT.

PETTY PERSECUTION.

THE religious liberty of the Roman Catholics is well illustrated in the prosecution of a faithful member of the Seventh-day Adventist Church, brother James Roche, who fourteen months since renounced the Roman Catholic faith and took instead the commandments of God and the faith of Jesus. His neighbor, a Catholic, after

having pounded on a tin pan for a long time under the window of brother Roche, in the vain attempt to provoke him to retaliate, charged him with calling bad names. Two Catholic witnesses testified to the charge, and a Catholic judge asked him to prove the testimony false. Brother Roche simply stated that on the night in question he did not raise his head from his pillow; and as to the "names" referred to, he had not made use of them since he had ceased to be a Catholic. Inasmuch as he could bring no evidence except his own testimony, the Catholic judge fined the defendant \$5 and costs, amounting to \$8.50. The complainer almost daily calls brother Roche the epithets and "names" used in the charge, but no notice is taken of that.

Catholics believe in religious liberty? Certainly, when the religion is in accordance with "a right [Catholic] conscience."

D. W. REED.

News of the Week.

FOR WEEK ENDING SEPTEMBER 7, 1895.

NEWS NOTES.

The Cuban struggle still goes on with considerable vigor with varying success. On the whole we should judge that the cause of the rebels is waning. They have met defeat in two or three small engagements, and a quantity of army stores has been captured by the Spanish forces; 1300 additional troops have arrived from Spain; and General Campos has in a public speech declared his belief that the war is near its close. But the insurgents do not seem to be anticipating a close of hostilities through their yielding. They have organized a government, denoted a capital, and appointed an executive officer; but it is probable that unless they succeed in making a successful strike pretty soon, the unhealthy season will be over, and the Spaniards will probably make quick work of the rebellion.

Improvements of the implements of war are still the order of the day, and are warmly welcomed by the nation so fortunate as to procure them. The Maxim gun, of which a good deal has been said, has lately been tested by the United States government, and proved itself very satisfactory. Its weight is twenty-five pounds, and it is mounted on a tripod. The cartridges are fed into the machine from a belt, and after the first shot, the action of the gun was automatic. The force of the recoil throws out the empty shell, inserts a new cartridge, throws back the hammer, and fires the gun. Ten or twelve shots a second are fired, the barrel being cooled by a water jacket. Thus it will be seen that 100 of these guns would fire 60,000 shots a minute. The gun requires expert management, but it is expected that extensive use will be made of them in the army.

Lord Salisbury, the British premier, has notified the sultan of Turkey that there must be no more temporizing on the part of the Turkish government; but that the demands of the powers which signed the Berlin treaty for reform in Armenia must be acceded to at once. The alternative, Salisbury says, is the dismemberment of Turkey. There is no excuse for the further existence of the Turkish government. If it ever served a good purpose, it has done so long since, and it only exists in spite of the protestation of every sentiment of modern progress and liberty. Its end is distant, and all Christendom rejoices; but to the careful student of prophecy this means far more than the downfall of one empire. It is every way probable that promises will be made once more, and the crisis averted a little longer, for the time has not quite come for the angels to loose the four winds.

The gigantic project to cut a large canal from Lake Michigan to the Illinois River through the city of Chicago, to serve as a drainage canal, is being rapidly pushed to a completion. Its magnitude has already been placed before our readers. It will divert 10,000 cubic feet of water a second from Lake Michigan, and pour it into the Illinois River and thus into the Mississippi. The people along these streams look with some suspicion on this flood that is to be gratuitously poured past their doors; for it will be impregnated with the physical slums of a great city; but a greater difficulty now confronts the canal project. The attention of the United States government being called to the possible effect of the removal of such a volume of water upon the level of the Great Lakes, a commission of army engineers was appointed to investigate the matter and re-

port. This report is now made public, and it confirms the fears of those who live along the lower system of lakes. It is claimed that the canal will lower the water level six or seven inches in all the lakes except Superior, and of course in all the intermediate rivers. Such a change cannot be made without the sanction of the general government, if indeed it does not become an international question. It is not unlikely that Congress will be called upon to deal with the matter, and that some regulations and restrictions will need to be adopted.

It is reported in New York that Archbishop Corrigan will soon issue a circular to priests calling upon them to announce Friday, Sept. 20, as a day of prayer for the restoration of the temporal power of the pope. Ever since Victor Emmanuel united Italy under his control, the pope has in every way attracted and encouraged the sympathy of the world for himself in his self-imposed confinement in the Vatican. The most magnificent palace and gardens in the world, with ample room, constitute the prison house, but he delights to be known as "the prisoner of the Vatican," though as much at liberty to go where he pleases as is any other citizen. Many Roman people rejoice in the change that has been made, but with the masses the rejoicing would doubtless be much more full and sincere had the secular government ruled wisely instead of plunging the nation into bankruptcy, and loading the country with an unsupportable burden of taxation. Some there are among influential citizens who would welcome the reinstatement of papal power, because it would mean their own aggrandizement.

It is estimated that not less than half a million horses have been replaced by the electric trolley. Horse cars, once so common, as well as mule cars, even more vulgar, are decidedly back numbers, and one feels that he is going back into the past when he takes a seat in such a vehicle. And yet, it is but eight years since the first successful use was made of electricity as a motive power in Richmond, Va. Under the present system larger loads are hauled much more rapidly, and the passenger's sympathies are not continually drawn upon, as he rides up a steep grade for the subtle current neither asks nor shows pity. But the use of electricity is apparently but in the infancy of its development. The attainments which it would make in the next decade, if the time were granted, pass all guessing. Already steam engines begin to dread its encroachments. Electric railways, not only urban, but inter-urban, are already in operation, and we have reason to hope that the next few years will see the substitution of the electric motor for the smoke, cinders, dust, and din of the locomotive on our great railways.

The *Detroit Journal* published a notice of a meeting to be held by the "Salvationists" in a public square, where the Devil would be hanged in effigy and burned in a lake of fire for the edification of the public. The notice says: "The captains say the dissection and analysis of Satan's material body will prove a very interesting part of the service, and it will certainly be startling, but at the same time productive of deep spiritual truth. After the lecture there will be a public display of quite a number of the Devil's instruments, which is sure to make a profound impression on all who are present. Then toward the last, one of the captains will pull a rope, which will drag the Devil himself from some hiding-place in the building to the place of execution, where he will be hanged and burned. A very instructive, profitable, and spiritual time is promised to all who attend." The encouragement of a vindictive, bloodthirsty spirit even toward Satan himself is not conducive to real spirituality; hence the "spiritual" time expected must have been of some other spirit if it came. "Vengeance is mine; I will repay, saith the Lord." Let him do it.

ITEMS.

—The crown prince of Japan is dangerously ill of pneumonia. His recovery is considered extremely doubtful.

—The Japanese government has contracted with a ship-building firm at Glasgow, it is said, to build five warships to cost nearly \$25,000,000.

—Secretary of War Lamont has ordered the forty-fifth star to be added to our national flag in honor of Utah, which is to become a State on July 4 next.

—Secretary Turner, of the Jacksonville Fruit Exchange, estimates the crop of oranges in Florida at not over 100,000 boxes, against 5,000,000 for the season of 1893-94.

—Mohammedans attacked a Hindu procession in Dhulia, India. The police guarding the procession fired upon them, killing five outright, and wounding fifty, of whom five have since died.

—A Yokohama dispatch says that since the outbreak of cholera in Japan, there have been 25,000 cases and 16,000 deaths. In Peking the deaths from the same disease have reached 40,000.

— There are 45,000 ministers in the African Methodist Episcopal Church and 500,000 members, and the value of the property of the denomination is \$10,000,000.

— At present about six thousand persons are idle because of an order of the War Department prohibiting the use of the waters of Fox River, in Wisconsin, for the operation of mills.

— A new line of Japanese steamers is projected to run from Kobe and Yokohama to Mexican ports, connecting with the Tehuantepec Railroad. The enterprise originated with the Osaka Cotton Spinning Association, which intends to import raw cotton on a large scale.

— Whether the Malagasy forces will make of Antananarivo another Moscow, to be burned rather than surrendered, will soon be determined. The prime minister is said to be bent on destroying the capital if the French get near it, but his wife, the queen, wishes to make terms.

— Herr Pfund, editor of the *Vorwaerts*, of Berlin, has been arrested, and two editions of his paper have been confiscated by the government on the ground that the paper contained articles insulting to Emperor William. The articles were submitted to Emperor William and to the king of Saxony, and both expressed their disgust with them.

— The cholera, which, like the course of empire, generally pursues its westward way, is, contrary to nature, working eastward. In Peking, 1500 are dying daily, the report says. Japan has lost 25,000 people, and the latest reports are that it is raging at Honolulu, where eight deaths had occurred. The last Australian boat was not permitted to land there.

— The engineer of a switch engine on the Sea Beach Railway near New York, while backing his machine at a rapid pace, thought he foresaw an inevitable collision with another engine. So reversing his machinery, he and his fireman jumped. The locomotive quickly changed its course and dashed ahead into a crowded passenger train, injuring fifty people.

— At Lemont, a town with an unsavory reputation on the drainage canal near Chicago, the Catholic church held a "fair," at which there was a wheel of fortune, a gambling device. Mayor McCarthy, who has more than a local reputation for "sport," played the wheel so vigorously and successfully that he "broke" it, and closed it up and left the fair richer by considerable than when he went there.

— There is a remarkable advance in the prices of iron and steel. A few months since Bessemer pig fell to \$9.52 a ton, and billets to \$14. The price now is \$17 and \$23, with a good prospect of reaching a higher point. Iron mills are crowded with work, and orders can be placed only on long time. This revival will soon extend to all departments, and business prospects are much brighter in this country than they have been.

— Dr. Hunter McGuire, who, by reason of having been Stonewall Jackson's surgeon, and ex-president of the American Medical Association, has a national reputation, has exploded some very popular ideas about appendicitis. He says that he has never, in all the operations he has performed for this trouble, seen a single grape or tomato seed or cherry stone, and he was very much pleased to be able to make this statement, so as to set at rest the fears existing among the laity as to the dangers of these fruits.

Special Notices.

WEST VIRGINIA, NOTICE!

THE rate of one and one-third fare has been secured over the B. & O. and O. R. railroads for all who attend the Parkersburg camp-meeting, to be held Sept. 12-23, and desire to come over these roads. This includes western Maryland. Further information will appear in the *Monitor*. T. E. BOWEN, *Conf. Sec.*

FALL CAMP-MEETINGS IN WISCONSIN.

AFTER some unavoidable delay, it has been decided to hold two fall camp-meetings in Wisconsin, one in Knapp, Sept. 17-22, and one in Star, Sept. 24-29. The meetings will begin Tuesday evening, and close Sunday evening. Knapp is on the railroad, but there will be no reduction in rates to this camp-meeting. Star lies about fifteen miles from any railroad station, but is surrounded by about fifteen churches and companies that can all drive there in about a day, hence we decided to hold it at this place.

We hope all our churches near these places will put forth every reasonable effort to attend these meetings; for they are located in these places to accommodate those who could not attend the State camp-meeting. It is hardly necessary to say anything about the importance of attending these larger meetings, for so much has been said upon this subject. We would suggest that you bring plenty of bedding, food, etc., and pre-

pare to care for yourself as far as possible, and for others, too. Instructions will be given in Sabbath-school and tract and missionary work, and in Bible study, etc. Come, brethren, praying God to bless all abundantly.

O. A. JOHNSON.

TENNESSEE RIVER CONFERENCE.

ARRANGEMENTS have been made whereby those attending the canvassers' institute, Sept. 13-26, and the camp-meeting, Oct. 1-7, paying full fare in coming, will be returned at *one-third* fare.

This includes all roads in Tennessee and Kentucky. If through tickets cannot be secured at starting-point, purchase to McKenzie, Chattanooga, Humboldt, Union City, Nortonville, Louisville, or Lexington, and then re-purchase to Nashville, *taking certificates from the agent at each place*. These certificates will be honored at Nashville, and the holder returned to starting-point at one-third rates.

We expect Elder O. A. Olsen and other valuable laborers with us. We shall not have many such opportunities. Let there be a general attendance, both from the Tennessee River Conference and the Cumberland Mission Field.

We expect A. F. Harrison, C. N. Woodward, and our State agent at the institute, the honored president of the General Conference at the camp-meeting, and God to be with us all the time. Do not fail to come.

CHARLES L. BOYD.

PENNSYLVANIA FALL CAMP-MEETING.

THIS meeting will be held Sept. 27 to Oct. 10, in a suburban village one and one-half miles from the public square of the city of Reading, on the line of the Moonsville Electric street railroad, in a very pleasant and convenient place, easy of access for the city and all coming from abroad. The providence of God has highly favored us in securing this location for our camp-meeting. A fine spring of water for the use of the camp is right at hand. In consultation with our brethren in this part of the State, also members of the Conference committee, it is thought best to hold the meeting for a period of two weeks. This will be an excellent opportunity to give much needed instruction to our people, besides giving us a good opportunity to help the people from the city. We expect a large attendance from the city. The Lord and his angels will be present. Experienced laborers will also be with us to co-operate with Christ and his angels in breaking the bread of life to the people. We expect to have speaking in both the English and the German language.

We expect reduced rates on the railroads, of which we shall speak later on. All coming should secure the rent of the tents of W. M. Lee, Box 644, Williamsport, Pa., as soon as possible, so that we may be able to furnish all tents that may desire them.

We hope our people in the eastern part of Pennsylvania may make a special effort to attend this meeting. We welcome all from the western part of the State or elsewhere. Let all pray and believe for great blessings at this meeting. We are in the time of the latter rain, and we believe that we shall have gracious showers at this meeting.

R. A. UNDERWOOD.

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 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.

Iowa (local), Brighton,	Sept.	16-22
South Dakota, Big Springs,	"	25-30
Iowa, Oelwein,	"	2-8
Wisconsin, Knapp,	"	17-22
" Star,	"	24-29
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
Colorado, Delta,	Oct.	10-17

THE next session of the West Virginia Sabbath-school Association will be held on the camp-ground at Parkersburg, Sept. 12-23. Besides the regular sessions of the association, we hope to hold special meetings in the interests of the Sabbath-school work. Let there be a good representation from all our schools present. Come to help and be helped. T. E. BOWEN, *Pres.*

NOTICES.

WANTED.—A man to work on a farm by the month or year. Wages \$8 a month the year around. None but Seventh-day Adventists need apply. References given and required. F. C. Allen, Mattoax, Amelia Co., Va.

WANTED.—A young man, a Sabbath-keeper who is faithful and true to all trusts to do chores and work on a small farm with an aged couple. Meetings and Sabbath-school near by. Address Stephen Reese, Maiden Rock, Wis.

WANTED.—Employment at common work by a young man who desires to live with Sabbath-keepers who provide hygienic diet. Health is not very rugged, and will accept wages in proportion to ability. Address Perry M. Black, Corry, Pa.

THE Ohio Tract Society, 249 Cedar Ave., Cleveland, O., can use clean copies of all Seventh-day Adventist papers not older than January, 1895. Old Reviews of any date will be gladly received.

ESTELLA HOUSER, *Cor. Sec.*

Publishers' Department.

THE MEANING OF THE CHAIN-GANG IN GEORGIA.

WE cannot in a brief note describe what it means to be placed in the chain-gang in Georgia, but it will be fully explained and illustrated in the *American Sentinel* of Sept. 5. Every Seventh-day Adventist should read that number of the *Sentinel*, if he does not read it regularly. It will give him something of an idea of what it means for brethren McCutchen and Keck to be standing in the face of the chain-gang in the State of Georgia. These brethren need our prayers and our sympathies, that God may guide and keep them during this severe trial. And by the way, brethren and sisters, does it not seem to you from week to week as the *American Sentinel* is issued, that each number is a special number, and that we should be doing everything that we can to extend its circulation? We should lose no opportunity in this time to keep abreast with the message.

A. O. TAIT.

"POLITICAL SPEECHES AND DEBATES OF ABRAHAM LINCOLN AND STEPHEN A. DOUGLAS."

THIS is the title of a new book just issued by the International Tract Society. Its publication was authorized by the late General Conference, in view of the fact that it treats of important principles which are of living interest at the present day. There are some striking parallels which may be drawn between the period immediately preceding the civil war and our own time. We will call attention to a few:—

In those days Congress passed a law (the Nebraska bill) which was contrary to the spirit of the Constitution, and consequently unconstitutional, for the intent of the law-maker is the law.

In these days Congress has passed a law which is contrary to the express letter as well as to the spirit of the Constitution.

In those days the Supreme Court of the United States delivered a decision known as the "Dred Scott Decision." This decision virtually sustained the unconstitutional law and was itself unconstitutional.

In these days the Supreme Court of the United States has delivered a decision known as the "Brewer Decision." This decision virtually sustained an unconstitutional law and is itself unconstitutional.

At that time brave men were not wanting who declared against the iniquity of those proceedings. They asserted the right of the people to appeal from the Supreme Court Decision, and they were called anarchists for their loyalty. Lincoln was one of them.

In these days brave men are taking the same stand. In those days the nation sustained those so-called anarchists by the war.

In these days, if the nation does not sustain these so-called anarchists, it will be forced to recede from the position taken in the war,—the most vital experience in its history.

In those days those so-called anarchists were endeavoring to emancipate the bodies of slaves.

In these days these so-called anarchists are laboring to free the souls of men.

Such are some of the interesting parallels that may be drawn. These speeches of Lincoln and Douglas give a fairly full history of those eventful years, and thoroughly discuss the principles involved in a live and interesting manner. No one interested in the subject can fail to find much food for thought in this valuable book. It cannot help but broaden our view of the relations existing between the State and the individual.

The book contains 540 pages. It is printed on laid paper, bound in buckram, and adorned with portraits of the authors and their monuments. The price is only \$1.75, which is little more than half the price of other less complete editions. The book will be sent post-paid.

Address branch publishing houses, or State tract societies as usual.

THE INTERNATIONAL TRACT SOCIETY.

ADDRESS.

UNTIL further notice my address will be 320 Colony St., Winnipeg, Manitoba. W. H. FALCONER.

ADDRESS WANTED.—Sister Ada Morley, 318 Sixteenth St., South Side,——but no town or State in which she is located, writes us that she has a nice lot of papers that she would like to send to one of our ship missionaries. We would be pleased to give her the address of a ship missionary to whom she can send these papers, if she will send us her full address; otherwise it will be impossible for us to comply with her request. A. O. TAIT.

Obituary Notices.

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

LOUGARD.—Died at St. Margaret's Bay, July 23, 1895, of croup, little Fannie, youngest daughter of Frederick and Susie Lougard, aged 1 year, 8 months, and 8 days. LEVI LOUGARD.

HEATH.—Died of consumption, July 22, 1895, at Indianapolis, Ind., Loraine B. Heath, aged forty-three years. He leaves a wife, a step-daughter, and many friends to mourn his departure. S. S. DAVIS.

SWIFT.—Died in De Kalb, N. Y., Aug. 24, 1895, of creeping paralysis, George Swift, father of Elder J. Swift (deceased), aged fifty-eight years. When he was in his right mind, he would say, "All is well." H. H. WILCOX.

SMITH.—Drowned, while attempting to ford the Kalamazoo River, in Allegan, Mich., July 22, 1895, Glenn Smith, only son of Mr. and Mrs. Enos Smith, aged eleven years. His parents and many friends deeply mourn their loss. MRS. M. E. SNOW.

MANGUM.—Drowned at New Light, N. C., while playing with two little brothers only a few steps from the house, July 3, 1895, Wilber Young Mangum, son of C. Y. and S. S. Mangum, aged twenty-two months. He was a sweet child and will be sadly missed. G. D. BALLOU.

BLAKE.—Died of old age at his son's home near Alma Center, Wis., July 9, 1895, Jonathan Blake, aged 82 years, 3 months, and 6 days. A wife and three sons are left to mourn. He died in the hope of a blessed resurrection. Funeral services were conducted by the writer. H. L. HANSON.

BENNETT.—Died in Minneapolis, Minn., April 22, 1895, of peritonitis, my mother, Caroline A. Bennett, aged seventy-seven years. She embraced the third angel's message thirty years ago, and her love for, and faith in, that message were firm to the end. MARY PATCH.

DANCER.—Died at his home in Jackson county, Mich., of cancer of the stomach, Wm. H. Dancer, in the sixty-first year of his age. He was a kind husband, an affectionate father, and a good neighbor. A large circle of friends assembled to listen to words from Ps. 8: 4 and Job 14: 10. J. F. BALLENGER.

WEAVER.—Died July 24, 1895, in Almena, Mich., Sarah A. Weaver, aged forty-six years. She died with a bright hope of being raised in the first resurrection. She leaves a husband, one child, mother, and other relatives. Words of comfort were spoken by the writer, from Rom. 8: 28. B. F. STUREMAN.

HAYDEN.—Died in Appleton, Wis., July 17, 1895, of apoplexy, F. S. Hayden, aged 46 years and 3 months. His sudden death fell with crushing weight upon his family and acquaintances. Words of comfort were addressed to the sympathizing congregation at the funeral from Prov. 14: 32. P. H. CADY.

ELLSWORTH.—Died at the home of her parents, in Mc Bride, Mich., of consumption, Georgiana Ellsworth, aged fifteen years. She gave her friends assurance that she was prepared, and they laid her to rest till the Lifegiver comes. Words of comfort were spoken by the writer, from 1 Thess. 4: 18. No NAME.

BROTT.—Died at her home in Fulton, N. Y., July 3, 1895, of abscess of the liver, Mrs. Samantha Brott, aged seventy-eight years. She had been a Sabbath-keeper for years, and died in the blessed hope of eternal life beyond the grave. She leaves two daughters, besides other relatives and friends to mourn their loss. MRS. JULIA A. GIFFORD.

HERALD.—Died of consumption at the home of her parents, in Webber Township, Ill., July 2, 1895, Ella Herald, at the age of twenty-seven years. She was converted and united with the Seventh-day Adventist Church in 1886, from which time she lived a consistent Christian life, being faithful to her profession till death. H. S. L.

ARROWSMITH.—Died near Fenton, Mich., July 26, 1895, brother Sidney Arrowsmith, aged 82 years, lacking 11 days. His death was the result of an injury of his foot four months previous. He was a great sufferer, but had a good Christian experience during his last illness. Funeral attended by the writer. Text, Heb. 11: 35. F. D. STARR.

DREMAN.—Died at his home in Woodburn, Ill., July 31, 1895, Wm. C. Dreman, in the seventy-ninth year of his age. In 1870 he united with the Seventh-day Adventist church in Woodburn, Ill. When the final hour came, he seemed to meet the "king of terrors" with Christian courage and resignation, and peacefully fell asleep in Jesus. WILLIAM PENNIMAN.

SHAPRON.—Died suddenly in the field, July 10, 1895, at Mover's Forks, N. Y., James Shapron. Step by step he and his companion have come into the truth. Brought up in the Catholic Church, they joined the Methodists, then the Baptists, and many years ago embraced the Sabbath under the labors of D. T. Bourdeau. Brother Shapron was faithful amid persecution, and died in the Lord. FRED SNIDE.

STILES.—Died at Wichita, Kan., July 8, 1895, sister Eleanor Stiles, aged seventy years. Sister Stiles was a member of the Methodist Church for forty years. About one year ago, she, with two daughters, accepted the present truth; and although a feeble paralytic, she was baptized, and has lived a life of rejoicing ever since. She passed away triumphant in the Lord, and in hope of his soon coming. C. A. HALL.

SALSURY.—Died in Canaan, Me., July 1, 1895, of cancer of the stomach, Mrs. Harriet Salsbury, wife of brother Snow Salsbury, aged seventy-four years. For about thirty years, with her husband, she had been an observer of the Bible Sabbath. An aged companion and five daughters are left to mourn. The church in Canaan sustain a great loss in her death; but our loss is her gain. GEORGE W. HOWARD.

SMITH.—Died in Vassar, Mich., June 25, 1895, sister Almira Smith, in the eighty-first year of her age. Sister Smith was born in New York State, March 6, 1815. In the fall of 1859 she and her husband came to Michigan, where she embraced the truth six years later, and lived a Christian life until her death. She leaves a husband and eight children. Services were held at the residence of her son, conducted by the writer. S. M. BUTLER.

ABBEY.—Died in Healdsburg, Cal., July 19, 1895, Mrs. Rhoda B. Abbey, aged eighty-two years. Her home was with her daughter, Mrs. N. C. Wheeler, who tenderly cared for her in her feebleness. Though her ailments were complicated, she was seriously sick only a few days. Her sufferings, which were intense at intervals during her illness, were all borne with the patience and fortitude that can come only from an abiding faith and trust in God. Sister Abbey embraced the first angel's message in 1843, and hence experienced the disappointment of the following year. Her faith, however, remained unshaken, and after receiving the light on the Sabbath in 1845, she immediately embraced it, and has ever been faithful and untiring in devotion to the cause of Christ. She retained her mental faculties to a remarkable degree. She loved the Bible. It was her custom to read it through yearly, and during the last year of her life she committed to memory thirteen chapters. And so, leaning on the rod and staff of the Great Shepherd, she entered the dark valley with calmness and courage, and passed away peacefully while sleeping. She had correctly predicted the day of her death, it being just nine months after that of her husband. Funeral services were held in the Healdsburg church, conducted by the writer. The discourse was based on Phil. 3: 20, 21. The remains were taken to Oakland, Cal., for interment. GEORGE W. RINE.

HETLICK.—Died at the home of her parents near Williamsburg, Kan., July 17, 1895, of peritonitis, after an illness of one week, Snow, only daughter of A. and M. Hetlick, aged sixteen years. In disposition, quiet, kind, and generous, she was beloved by all who knew her. Though she had not accepted Jesus as her Saviour, she regularly attended Sabbath-school with her mother, and studied the lessons with marked interest. This is the third daughter sister Hetlick has laid away in the past three years, and this last blow falls heavily on the sorrowing parents, who have the sympathy of a large circle of friends. The family circle is once more broken, and father, mother, and brothers mourn the loss of a loving daughter and sister. Funeral services were conducted by the writer to a large and attentive congregation. WILLIAM H. MILLS.

BEARD.—Died June 30, 1895, near Liberty Center, Ia., Olive Spencer Beard, wife of Elder J. O. Beard, aged 37 years and 11 months. Bronchitis and gastric catarrh, brought on by la grippe, caused her death. She, with her husband, embraced the third angel's message under the labors of Elders L. T. Nicola and G. E. Fifield at Lynnvile, Ia., in 1882. She so dearly loved present truth that her exemplary life caused others to investigate the sacred pages of the Bible, until it became a saving power to them also. Her death was marked by the same joy and faith that had characterized her life. She said, "Do not weep; there is no excitement about dying; it is just going to rest." A little later she exclaimed, "It is so sweet to rest in Jesus! I am glad I learned to love him." Her two children and husband deeply feel their loss. W. E. A. AUL.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 2, 1895.

EAST.		*Night Express.	†Detroit Accom.	‡Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Atlantic Express.
STATIONS.							
Chicago	pm 9.30			am 6.50	am 10.30	pm 9.00	pm 11.30
Michigan City	11.35			8.50	pm 12.08	4.50	am 1.15
Niles	am 12.45			10.15	1.02	5.55	am 2.49
Kalamazoo	2.15	am 7.20		11.52	2.16	7.21	4.35
Battle Creek	3.00	8.10	pm 12.50	2.50	7.59		5.22
Jackson	4.30	10.00	2.40	4.10	8.20		6.47
Ann Arbor	5.40	11.05	5.50	5.00	10.12		8.20
Detroit	7.10	pm 12.20	5.30	6.00	11.15		9.50
Buffalo				am 12.10	am 6.45		pm 5.30
Rochester				3.00	9.55		8.48
Syracuse				6.00	pm 12.15		10.45
New York				pm 1.45	8.45		am 7.00
Boston				3.00	11.35		10.50
WEST.							
STATIONS.							
Boston				am 10.30		pm 3.00	pm 7.15
New York				pm 1.00		4.30	9.00
Syracuse				9.30		11.30	am 2.15
Rochester				10.37		am 1.20	4.10
Buffalo				11.45		2.30	5.30
Detroit	pm 8.45	am 6.30	am 7.20	8.50	pm 1.00	pm 4.35	11.05
Ann Arbor	10.25	7.30	9.43	9.25		5.37	am 12.15
Jackson	11.40	8.35	10.43	10.30		6.32	1.25
Battle Creek	am 1.17	9.48	pm 12.15	11.43		7.43	9.11
Kalamazoo	2.10	10.27	1.00	pm 12.22		8.47	10.00
Niles	4.00	11.48	3.00	1.40		9.57	5.00
Michigan City	6.00	pm 12.55	4.25	2.45		11.22	6.00
Chicago	7.10	2.40	6.55	4.30		9.05	7.50

*Daily. †Daily except Sunday.

Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday. east at 7.27 p.m.

Trains on Battle Creek Division depart at 8.10 a.m. and 4.35 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.

GOING EAST.					STATIONS.	GOING WEST.				
Read Down.						Read up.				
10 Mail Ex.	4 l't'd Ex.	6 At. Ex.	42 Mixed Tr'n.	2 P. H Pass		11 Mail Ex.	1 Day Ex.	8 R'd l't'd	28 B. C. Pass.	5 P'd Ex.
a m	p m	p m	p m		D. Chicago A.	p m	p m	p m		a m
9.00	8.10	8.15	a m	 Valparaiso.	6.45	1.50	9.10		7.60
11.25	5.05	10.30	6.00			6.05	11.35	7.10		5.45
p m					South Bend.	8.10	10.15	5.44		4.10
1.05	6.80	12.00	10.05		Cassopolis.	2.15	9.40	5.13		3.25
1.40	7.12	1.45	12.40		Schoolcraft.	1.20				
2.30	7.55	2.35	1.30	a m	Vicksburg.	1.40	8.52			2.37
2.44	7.55	1.48	4.30		Battle Creek.	12.15	8.15	8.55	9.35	1.50
3.30	8.38	2.40	6.20	7.00	Charlotte.	11.14	7.25	3.07	8.40	12.58
4.38	9.26	3.25		7.47	Lansing.	10.40	6.53	2.40	8.00	12.22
5.10	9.55	4.00		8.20	Durand.	9.35	6.05	1.55	6.50	11.24
6.30	10.45	5.03		9.30	Flint.	8.35	5.35	1.28	5.47	10.35
7.30	11.17	5.40		10.05	Lapeer.	7.49	5.02	1.00	6.10	10.01
8.15	11.50	6.15		10.48	Imley City.	7.28			4.49	
9.00	12.40	6.35	11.06		Pt. H'n Tunnel.	6.50	3.50	11.55	3.50	9.45
9.50	1.00	7.30	12.05		Detroit.	a m	a m	10.40	4.05	9.45
p m					Toronto.	a m	p m	9.26		1.00
8.25	3.15	5.25			Montreal.	a m	9.15			
a m	3.15	5.25			Boston.	a m	8.30			
8.40	3.45	5.55			Susp'n Bridge.	a m	p m	a m		p m
8.42	7.12	7.15			Buffalo.	10.15	7.05			2.25
a m	7.50	4.25			New York.	a m	p m			1.00
a m	p m	5.40			Boston.	8.15	6.10			8.00
p m	8.53	8.05								p m
a m	10.20									7.00

The Review and Herald.

FOR WEEK ENDING SEPTEMBER 10, 1895.

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The article from sister White this week, is what she presented at a meeting at Seven Hills, Australia. But the words of exhortation and encouragement are just as applicable here as there, and to old churches as well as new.

Mail for Prof. W. W. Prescott may be sent to Norfolk Villa, Prospect St., Granville, N. S. W., Australia, by the steamers leaving San Francisco, Sept. 19 and Oct. 17. After that it should go to Cape Town, South Africa. He reports a pleasant and profitable journey thus far, being at last accounts in Wellington, N. Z., expecting soon to go to Sydney.

Elders Olsen, Nicola, Durland, and Morrison are expected in Battle Creek this week on their return from western camp-meetings. They will next attend the Michigan meeting at Lansing, which, according to notice, begins with a workers' meeting the 11th instant. This meeting will be held on the same grounds as last year, and will doubtless be very largely attended.

It is a sad thought that wherever the truth is presented, it is the ministry, those who profess to be the specially qualified teachers of divine truth, who are its first and most persistent antagonists. But so it is found from the Atlantic to the Pacific. Brother R. S. Webber, now laboring in St. John, N. B., 331 Main St., finds himself under the necessity of meeting a tract from a D.D., upholding the first-day Sabbath which men have set up in opposition to the Sabbath of the Lord. He meets it by issuing a little pamphlet, entitled, "The Christian Sabbath," in which he shows just what the New Testament does teach, and does not teach, on this important question. The D.D. tries to build around the Sunday the usual breastwork of straw, weeds, hay, and stubble, or misapplications of Scripture, perversions of logic, inferences, assertions, assumptions, and falsification of history, which truth only laughs to trample down and kick out of the way. Brother Webber is good for any job of this kind.

We commend to our readers, especially to those who meet on the Sabbath in small companies, the first article in this week's paper. There is much to encourage them. While we cast no reflection on the utility and efficacy of preaching as a means of grace, we are convinced that our people generally are suffering from a lack of actual practice in spiritual life rather than from the want of preaching. God's blessing comes to his people in their doing rather than in their hearing.

To give more room for Progress and Obituaries this week we surrender our Special Mention and one half of the Home departments. What the REVIEW needs is not less matter, but more room. The paper will not be omitted during the camp-meeting this year. We purpose to give fifty-two numbers for a year's subscription hereafter. We know there are thousands of homes where the weekly visits of the REVIEW are greatly prized. A subscriber from Virginia says that when the REVIEW fails to come, it seems as if one of the family were gone. That being so, we want it to be there.

Misses Alice A. Maynard and Ruth Merritt, formerly of Battle Creek College, have gone to South Lancaster Academy as teachers in the intermediate and primary departments. Brethren Tom Waterworth and Maui Pomare, who have been in attendance at the College here for some time, now leave us for their homes in New Zealand. They will join brother W. H. B. Miller, of the Pacific Press, Oakland, who, with his family, is now returning to their home in North Fitzroy, Australia. It is brother Pomare's expectation to return to this country in a few months and finish a medical education.

How wretchedly thin the pretext for persecuting Sabbath-keepers is, is well illustrated by the statement in Elder Holser's letter, that while the police are prying about the office in Basel and poking their noses into crevices and other people's business to discover, if possible, some of our people at work on Sunday, they refused to see a gang of workmen across the road hammering, sawing, and building a grand-stand for a race, on Sunday, and during church time at that. Can any one fail to see a fulfillment of Rev. 17:17 in these things? If so, he must be willfully blind. The dragon is wroth; and his war is against the keeping of God's commands.

Two years ago brethren Keck and McCutchen were prosecuted in the mayor's court in Gainesville, Ga., for working on the inside of a school-room on Sunday. The decisions of that magistrate were arbitrary and unjust in the extreme. The State's case, under whose laws alone Sunday prosecutions could be waged, was decided favorably for the brethren, while for the municipal offense of disorderly conduct, they were fined by the mayor \$50, the extreme sum, and thrust into jail. The case has been allowed to smolder until a Baptist minister becomes judge, and he now enjoins his grand jury to look especially after Sunday-breakers, and threatens Seventh-day Adventists by name from the bench. He has confirmed the decision of the mayor, and demands that the brethren who have left the State return and take their ninety days in the chain-gang. We would say, "Nay verily; but

let them come themselves and fetch us." We have received a full account of the case, which will appear next week.

Our schools in South Lancaster, Mt. Vernon, Battle Creek, College View, and Walla Walla open their year's work this week; and the Healdsburg institution opened last week. So far as we have heard, the prospect for all our schools for the coming year is encouraging. A competent and devoted corps of teachers stands at the head of the work in each institution, and there is a probability of a good attendance. We shall await with interest the report of each of our schools as they start out. Will some one kindly remember the REVIEW with a prompt beginning report and occasional communications thereafter? Let us unite in asking the divine blessing upon our schools.

Our readers have been interested in the notices that have appeared from time to time concerning ex-Consul Waller, of Madagascar, who, though an American citizen, has been arrested by the French, on some charge or other, and condemned to twenty years' imprisonment. We received a call, Sept. 1, from brother W. A. Down, of Toledo, Ia., who has been well acquainted with this man Waller, since he was a lad of ten years of age. He testifies of him that he was a fine young man, honest, truthful, and religious. He passed successfully through all his studies, and was admitted to the bar in Iowa, on as good a footing as any of the legal fraternity. When called to serve the government as consul to Madagascar, his last act was to provide a home and means of support for his parents. The government of Madagascar made him a concession of 225 square miles of valuable land, which, of course, the French covet. It will be a burning shame to our government if it does not press the investigation of the case, till his release is secured, if he is entitled to it, and he indemnified for all his losses and trouble. The indifference of Mr. Eustis, the United States minister to France, to the case, is presumably largely owing to the fact that he is from Louisiana, and Mr. Waller is a mulatto.

PERSECUTION FURTHERS THE TRUTH.

WE were much pleased on receiving a communication a few days since from the brethren in Graysville, Tenn., to learn that the days that they were retained in the chain-gang to make up for the Sabbaths that they had kept, were the most profitable days of all the time they spent in prison. It seems that God overruled it for the furtherance of his cause. The Baptist association was holding its yearly meetings in the school-house right where the brethren were working; thus the Baptists had an opportunity to see the chain-gang at work, and the brethren availed themselves of the privilege thus offered of presenting the truth more fully to them. They say that they believe that a good work was accomplished. It oftentimes seems that there is a great hardship in suffering these afflictions, but the hand of Him who loves us with an everlasting love will so guide, if we continually submit to his providence, that everything will turn out for the furtherance of the truth.

Some very interesting developments are arising in connection with the imprisonment of brother Matthews, in Ontario, which we will be glad to report later on. A. O. TAIT.