

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

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

VOL. 72, NO. 39.

BATTLE CREEK, MICH., SEPTEMBER 24, 1895.

WHOLE NO., 2135.

The Review and Herald,

ISSUED WEEKLY BY THE

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

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

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

REVIEW & HERALD, Battle Creek, Mich

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

PATIENCE.

BY ELIZABETH ROSSER.

(Fruitland, Ore.)

My Lord was placed before his false accusers,
 And they upon him railed by Satan stirred;
 No railing he returned to those abusers —
 He answered not a word.

In purple, then, they robed him, thus to mock him;
 They placed a crown of thorns upon my Lord;
 Upon his pallid cheek with rods they struck him —
 He answered not a word.

And when upon the cross my Saviour languished,
 The mocking soldiers' cruel jests he heard, —
 O love and patience! though his soul was anguished,
 He answered not a word.

And am I better than my loving Master?
 O may my heart by such a love be stirred;
 To trials, though they come full fast and faster,
 I'll answer not a word.

Our Contributors.

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

THE COMPELLING MESSAGE.

BY MRS. E. G. WHITE.

INDEXED

CHRIST has sent out an invitation to every son and daughter of Adam, saying, "Come; for all things are now ready." He has sent out his human agents to call men to the marriage supper of the Lamb. The experience that the believers gain in calling men to the gospel feast, in working in harmony with Christ, is of more value than silver and gold and precious stones. They proclaim the same message that John proclaimed: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

We should sincerely inquire, "Am I feeding upon the bread of life? upon divine truth? Am I listening to the voice of God that speaks to me through his word? Am I willing to make any sacrifice rather than be found seeking to excuse myself for not thankfully accepting the invitation to the gospel feast? I have heard the call, 'Come; for all things are now ready,' and am I ready to repeat this call to others?" What excuse will those have to offer in the day of judgment who have known the truth of the Bible, and have had no courage to maintain and advocate it? While they bow their heads in shame, others who have confessed the faith by the word of their testimony, and by their manner of life, will be honored of God, and accounted precious. Could all appreciate the realities of the day of judgment, would they deny their faith for the sake of worldly advantages? Would they give up all that makes life desirable for the sake of securing worldly favors? None can live a happy and satisfactory life who do not live to honor and glorify God at any cost to self. Shall we refuse the heavenly invitation, "Come; for all things are now ready"? Shall we separate ourselves from God and heaven, and walk in the imagination of our own hearts, when this means separation from him who only can bless us? Those only are safe who believe in Christ as their personal Saviour. They have accepted the invitation to the supper of the Lord. What constitutes the gospel feast? Christ says: "I am the bread which came down from heaven." "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." By faith we are to make him our personal Saviour. He says: "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. . . . It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life."

We were created to fulfill a higher and nobler purpose than merely to eat and drink, and to live to please ourselves. What infatuation, what madness, it is to refuse to partake of the richest feast that could possibly be furnished by our Heavenly Father! How vain are the excuses offered for rejecting the message to come to the marriage supper! Men declare, "I will go on with my worldly pursuits. I do not wish to displease my neighbors, and therefore I cannot come." Let men remember that they are commanded to follow the Lamb of God whithersoever he goeth. His guidance is to be chosen, his companionship valued above the companionship of neighbors and friends. It is too honorable, too precious, to be refused. We are to be willing to endure any reproach for Christ's sake; for all who accept Christ must be made conformable unto his image. Shall we reject the grace of Christ, and put away the hope of salvation, and refuse to be partakers of the sufferings of Christ? Then we shall reap the result of our choice, if we persist in rejecting the invitation of his Spirit. Were the Lord to deal with us as

we deserve, would we not be punished in many ways as stubborn, ungrateful children? But he is long-suffering, he does not deal with us according to our perversity. Instead of this, he offers to take us into partnership with himself and with his Son. All may have life who will accept it; the world has been invited to the gospel feast. When those who were first invited refused the invitation, the master of the feast declared that none of those who were bidden should taste of his supper. But the banquet was not to be devoid of guests. He sent his messengers into the streets of the city, into the highways and byways, to compel men to come in, that his house might be filled. Men were to be compelled, not by force, but by the presentation of such convincing arguments that they would be constrained to come in. This compelling message represents the message that God would send to men to impel them to receive Christ, the world's Redeemer. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

But there are strong powers that work from beneath to draw men away from Christ, and to hold them infatuated captives to Satan. Men confederate with Satanic powers in holding their fellow-men away from the gospel feast. False shepherds aid Satan in his work as they cry, "Peace and safety," when sudden destruction is about to fall upon them. But Christ's faithful watchmen should sound the invitation, not holding their peace day nor night. They should present the white robes, the wedding garment, which is the righteousness of Christ, woven in the loom of heaven. If the watchmen will have faith in Christ, the Lord will give power to their message. They will be enabled so to present his grace, his love, his tenderness, the danger of rejecting the message, that men will feel constrained to accept the gospel invitation. Christ says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Christ will impart to his messengers the same yearning love which he himself had in seeking for the lost sheep. He is unrepulsed by scorn, not turned aside by threatening; but continually seeks the lost one, saying, "How can I give thee up?" "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength."

It is the Saviour's love that constrains the messenger to bear the message to the lost. O how wonderful is the importuning of Christ with sinners! Although his love is beaten back by the refusal of hard, stubborn hearts, he returns to plead with greater force, "Behold, I stand at the door, and knock." His love woos with winning force, until souls are compelled to come in. Those who come to the supper turn to the blessed Jesus and say, "Thy gentleness

hath made me great." He wins them by the word of his love and power; for the word of God is the rod of his power. He says, "Is not my word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" When the word of God is sent home to the human heart by the Holy Spirit, it is mighty to the pulling down of the strongholds of Satan. Finite men could do nothing in the great warfare, were it not for the word of God. They could not plead successfully with human hearts, that are as hard as steel, that are bolted and barred, lest Jesus should find an entrance there; but the Lord endows men with his wisdom, and the weakest one may become as David by faith in God. The Lord takes those who are devoted to him, even though they may be uneducated, humble men and women, and sends them forth with his warning message. He stirs their hearts by his Spirit, he gives them spiritual muscle and sinew, and they are enabled to go forth with the word of God, and to compel men to come in. Thus many poor, fainting souls, who are starving for the bread of life, are out of weakness made strong, and wax valiant in the fight, and put to flight the armies of the aliens.

"See that ye refuse not him that speaketh." Every time you turn away your ear and refuse to listen, every time you fail to open the door of your heart, you strengthen yourself in unbelief, and make yourself more and more unwilling to listen to the voice of Him that speaketh, and you diminish your chance of responding to the last appeal of mercy. Be warned by what the Saviour says; for they that were bidden to the supper and refused his invitation were not to taste of the supper. There is a point beyond which forbearance cannot go. Let it not be written of you, "Ephraim is joined to idols; let him alone." Let not Christ weep over you as he wept over Jerusalem, saying, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

We are living in a time when the last message of mercy, the last invitation, is being given to the children of men. The messengers are now saying, "Come; for all things are now ready." Heavenly angels are still working, co-operating with human agencies. The Holy Spirit is presenting every inducement to compel you to come, and Jesus is watching for some sign that will betoken the removing of the bolts and the opening of the door of your heart for his entrance. Angels are waiting to bear the tidings to heaven that another lost sinner has been found, that another has hearkened to the counsel of the True Witness, who says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." The hosts of heaven are waiting ready to strike their harps, and to sing a song of rejoicing that the Good Shepherd has sought and reclaimed his own.

WHAT IS FAITH?

BY P. GIDDINGS.
(Georgetown, British Guiana.)

"FAITH is the substance of things hoped for." True, it is not the *thing* (for what a man hath, why doth he yet hope for?), but the substance of the thing. Let us illustrate: Here is a will of my father, bequeathing me the patrimony. That paper is not the inheritance, but that on which it rests to me. I exercise faith in that document, (1) because I have a father; (2) because I know he loves me; (3) because he has the property. And I do not wait until the estate actually falls into my hands before I am happy, but I am happy now; for the document is to me the substance of the things hoped for in

the same sense as a dime is the substance of a loaf long wanted. I go on my way rejoicing, until I reach the baker's, for I have the wherewith that makes it sure.

The etymological significance of the term "substance," is: *sub*, under; *stance* from *sta-re*, to stand; — that which *stands under*. Faith is, therefore, that which *stands under*, — the sure basis of things hoped for.

Again: Faith is the evidence of things not seen. Illustration: John James is brought before the judge for having been found on March 4 at 12 o'clock, in the premises of William Allen with unlawful intentions. The prisoner denies being there at all. The judge listens to both sides of the case, then says, "John James, the court finds you guilty. One month's imprisonment." Now, where was this judge on March 4, at 12 o'clock? — In his bed asleep. But he saw the prisoner at that named place, date, and hour through the evidence. Here is a letter received from a brother thousands of miles away. He says, "All at home are well." That letter is evidence to me of things not seen, nevertheless as sincerely believed in as though they *were* seen. Exactly.

Evidence: that is from *videre*, to see; *i. e.*, out of; to see out of. Faith, therefore, is the telescope through which we see the things beyond our weak and limited vision. But can there be faith without evidence? — We think not. Was not that exactly the fault of the Jews, who always wanted a sign before they believed? inquires one. Not exactly, we answer. Christ says, "If I had not done among them the works which none other man did, they had not had sin." They had evidences enough, but they disbelieved from hard-heartedness. There was no more sense nor reason in their demanding a new sign for every affirmation. Christ made, than that a man should doubt another's ability to lift 200 pounds of wheat when he had seen the man repeatedly lift 200 pounds of barley.

Faith is not blind credence, but certain evidence. That Christ is believed to be the one he claims to be, rests on the evidences of his birth, nativity, and other facts which were predicted in the Old Testament, and confirmed in the New. The ground for faith is both subjective and objective. Like all the other faculties of the mind, there is what we might name the subjective, or negative, pole within, and the objective, or positive, pole without. The subjective; that is, an innate, intuitive tendency, noticeable in all mankind to repose, more or less, in some ideality reduced, sometimes, to an awkward, material form, crude or finished, according to the skill of the person. The objective; that is, the outer manifestation of some power that appeals to the inner pole, which in turn responds. One is the works of God outside of us; the other the created faculty within to perceive and appreciate them as such; so that truly "the heavens declare the glory of God; and the firmament showeth his handiwork" to man.

There is nothing so common in our relations with each other and with the things around us as faith, notwithstanding the often fallibility of these. Indeed our happiness is in proportion to our faith in each other and the things around us. Begin to suspect everybody and everything as against you, and see how your happiness goes.

Does the farmer ever stop to think whether the grain will grow, or *how* it ever could? God implanted in him that unwavering confidence in the seed, which is but a manifestation of his power who made the seed grow; and the spiritual evidence which this physical fact might teach him is that he, though dead in trespasses and sin, might be quickened and made to grow into a "tree of righteousness" as certainly as that grain into a tree of its kind. We put a letter in the mail destined for the other shore of the Atlantic. Through how many hands it

has to pass! how many miles to travel! and yet we do not worry as to its missing delivery. Why should the Christian waver when he sends his prayers to God? What should prevent their reaching the destination when stamped in Jesus' name? Not that we shall always get what we want, but always what we need. And the best evidence that the Lord will always give us the best thing as he sees it and as in *reality it is*, is the fact that he gave his Son to die for us. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

"Through faith we understand that the worlds were framed by the word of God." It is said that Napoleon once silenced some infidels with the question: "But, gentlemen, who made those stars?" An astronomer remarked that when he looks through his telescope and observes the stars and the planets, and thinks with what mathematical perfection they must be balanced, the engineering accuracy that must guide each in its orbit, there is no room left for infidelity.

Nor is the humbler student left with less evidence of an omnipotent Being in considering the things about his feet. There is as much revelation of God in botany as in astronomy, — to a gardener in studying flowers as to an astronomer in considering the stars. Says the psalmist, "All thy works shall praise thee."

A man's work is the declaration of what kind of workman he is. If it takes a Raphael to paint a sunset or a flower on canvas, it must take a greater to make the real sunset and the flower. If it takes a Michael Angelo, a Scopas, or a Phidias to make a statue of a man, it must take a greater to make the man himself. If it takes an Edison's ingenuity to run an electric car, it must take a greater than his to hang worlds on nothing, and run them without falling or colliding. As sensible to say that an intricate watch made itself, as to assert that man, wonderful in his anatomy, mysterious in his physiology, phenomenal as to the operation of thought, made himself. As logical to maintain that the Greek letters fortuitously arranged themselves, and composed the speech accredited to Demosthenes, as to affirm that the elements created themselves and coalesced into worlds! But it is only the fool who has said, "There is no God." To consider intelligently the works of God as seen in nature, and his words to us as found in the Scriptures, is to have evidence of what he is, and what he will be to those who trust him.

"KEEP THY TONGUE FROM EVIL."

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

It has become one of the besetting sins of the last days to speak evil one of another. This is a sin which the Bible condemns from Genesis to Revelation. It is a sure index to a corrupt heart. Jesus says, "Those things which proceed out of the mouth come forth from the heart; and they defile the man." Matt. 15: 18.

If the heart is corrupt, the tongue will be employed in speaking evil words, railing against brethren, and will seem to enjoy it; but the heart that has been changed by the power of God, feasts upon his word, which is pure, holy, just, and good. Yes, God's word is "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." In Testimony No. 31, p. 172, we read: "Evil-speaking is a two-fold curse, falling more heavily upon the speaker than upon the hearer. He who scatters the seeds of dissension and strife, reaps in his own soul the deadly fruits. How miserable is the tale-bearer, the surmiser of evil! He is a stranger to true happiness. . . . The sin of evil-speaking begins with the cherishing of evil

thoughts. Guile includes impurity in all its forms. An impure thought tolerated, an unholy desire cherished, and the soul is contaminated, its integrity compromised."

The words written by Paul, and addressed to the Philippian church are for us: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8. "The tongue can no man tame; it is an unruly evil, full of deadly poison. . . . Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."

We are living too near the end to allow the enemy to deceive us. Let the love of Christ dwell in our hearts, and peace and joy will be ours.

THE TWO IMAGES.

BY F. A. WASHBURN.
(Battle Creek, Mich.)

OVER two thousand years ago that mighty warrior and king of great Babylon, Nebuchadnezzar, made an image of gold "whose height was threescore cubits, and the breadth thereof six cubits." He set it up in the plain of Dura, in the province of Babylon.

Then the mighty monarch sent for the princes, the governors, the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces to come to the dedication of the image the king had set up. And as they came, obedient to the call, and stood before the golden image that the king had made, he commanded that all should fall down and worship it. "And whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace." So at the given signal all the people fell down and worshiped. No; not all. Three captive Hebrew children, when all bowed in silent obedience, dared to disobey the king, and remained true to God and his law. Then the king in his rage and fury commanded them to be brought before him, and asked if it were true that they would not serve his gods nor worship the golden image which he had set up. Then Shadrach, Meshach, and Abed-nego answered, "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." And their glorious deliverance proves beyond a doubt the correctness of their position.

"History repeats itself." And in nothing is this more true than in this instance. For today, in this land of free (?) America, under the stars and stripes, where the goddess of liberty stands enlightening the world, in these United States there has been erected a great, idolatrous image. Not of gold, nor of silver, neither of brass, nor yet of iron, but still no less an image than that which the king of Babylon made, the only difference being the material of which it is composed. This great image is made of time, and has sometimes been styled by its fond admirers and supporters the "American Sabbath."

And now the decree goes forth, Let all the people bow to this great image by ceasing to work on the venerable day of the sun; and whoso will not obey this decree, and falleth not down and worshipeth, shall be cast into jail or the chain gang." But we are glad that there are men to-day, who, like the Hebrew children, refuse to obey such decrees. And when we are commanded to bow to this great "American Sabbath" image, let us speak in the language of those ancient heroes, Be it known unto thee that we will not serve thy gods nor worship this image which thou hast set up. And deliverance is as sure for us as for Shadrach, Meshach, and Abed-nego, for we are promised that "at that time shall Michael stand up, the great prince which standeth for the children of thy people;

and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."

Let us not become discouraged. The great conflict will not be long; for soon He will come whose right it is to reign, and call his weary, waiting children home. And those who have obeyed him will come off more than conquerors through him who hath loved us.

THE HAPPIEST PLACE.

BY J. M. HOPKINS.
(Simpson, Minn.)

The following lines were suggested to the author by the accompanying quotation from "Patriarchs and Prophets," p. 126:—

"It was no light test that was brought upon Abraham, no small sacrifice that was required of him. There were strong ties to bind him to his country, his kindred, and his home. But he did not hesitate to obey the call. He had no question to ask concerning the land of promise,— whether the soil was fertile, and the climate healthful; whether the country offered agreeable surroundings, and would afford opportunities for amassing wealth. God had spoken, and his servant must obey; the happiest place on earth for him, was the place where God would have him to be."

The happiest place on earth for me
Is where my Lord would have me be.

The happiest thing that I can do
Is work my Lord has called me to.

The happiest song my heart can sing
Is that of praise to Christ my King.

The happiest path my feet can make
Is that I tread for Jesus' sake.

The happiest sight my eyes can see
Is sight of Christ-like purity.

The happiest sound my ears can hear
Is that my Saviour draweth near.

THE SPIRIT OF PROPHECY APPRECIATED.

BY ELDER G. D. BALLOU.
(Baltimore, Md.)

WHILE laboring in the city of Baltimore, we have found two very devoted Christian men quite well along in years and nearly blind, to whom we have been reading the volumes of the "Spirit of Prophecy." One of them, a Methodist minister of years of successful experience in the city, as he listened with rapt attention to the reading, broke forth, "It seems just as though the writer of that book was inspired. Is not this a fulfillment of the prophecy of Joel, 'I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit?'" At various times he expressed this sentiment.

The other, a man of fine scholarship, as he listened to the first chapters of volume one, said, "I have read the best authors and the profoundest thinkers, but I have never read anything like that before." As he continued to listen, he interrupted the reading by saying, "I was about to remark that that book seems to be inspired." Again and again his heart spoke out its sentiments in the words, "grand," "wonderful," "beautiful." In neither of these cases had a hint, either publicly or privately, ever been given that Seventh-day Adventists believed in the spirit of prophecy. When this was stated to these dear Christian brethren, what expressions of faith and joy poured forth from their lips. I am truly filled with gratitude to God that he has bestowed such a gift as this on his people, and that it is destined to be the means of separating the wheat from the chaff.

Several years ago we were told that the time had come to loan these volumes to our neighbors. I never realized their preciousness as now, and I am so glad the Lord is leading us out to give these precious things to his honest children, that they may see the light by which to walk out of Babylon. O how glad we all ought to be for the precious things God has given us!

GATHER UP THE FRAGMENTS.

BY GEORGE W. SPIES.
(Tyrona, Pa.)

MANY beautiful and instructive thoughts are brought to us by the spirit of prophecy through our periodicals, such as the REVIEW AND HERALD, the Signs of the Times, the Sabbath-school Worker, etc., many of which might not be obtained from any other source.

The first-page article from the pen of sister White in the REVIEW of Jan. 1, 1895, entitled, "Our Duty to the Poor and Afflicted," is an illustration of this. The gospel record of the good Samaritan is classed in our Bible lesson helps, and by Bible students generally, among the Saviour's parables; but we are here told that "this had been an actual occurrence, and was known to be exactly as represented." Further, it is stated that "the priest and the Levite who had passed by on the other side were in that very company who listened to the words of Christ."

Again: we read that the Samaritan was in a special sense the Levite's "neighbor" because "the Levite was of the same tribe as was the wounded, bruised sufferer." Then follows a definition of the term "neighbor," showing that "our neighbors are the whole human race," and "the dumb creatures that cannot express in words their wants or sufferings." And, finally, we are told: "The Lord saw the man had been assailed by the robbers," and "God brought the priest along that way; . . . but the priest . . . passed by on the other side." "All Heaven watched as the Levite passed down the road, to see if his heart would be touched." "His character was exhibited in its true nature before the angels of God."

Here, then, we have in a single article the facts that the record in Luke 10:30-35, is a truth and not a parable; the priest and the Levite pointed out in this scripture, were actually present when it was spoken by our Saviour; a tribal relationship existed between the unfortunate sufferer and the unfeeling Levite. Further is the beautiful definition of the term "neighbor," defining it to mean man and beast, and finally are stated the important truths, that God sees and is interested in his creatures when they suffer; that he brings us ("God brought the Levite"), often unconsciously, to unfortunate sufferers to alleviate their pains; that the angels watch interestedly to see whether we improve or neglect these opportunities. Shall we not, then, gather up the precious fragments of information that come to us weekly through this channel of light?

"TO EVERY MAN HIS WORK."

BY F. W. MORSE.
(Moncton, N. B.)

WORK in the Lord's vineyard must certainly include the circulation of the printed truth. Its importance was seen by those whom God at the first raised up to preach the message, and it has maintained its prominence as a self-sustaining missionary work all through the past. With increasing zeal has it gone forward, reaching to nearly all parts of the world and to almost all nations and tongues and people.

At this present time is there any suitable reason why this good and blessed agency to enlighten men, should come to a standstill, or even flag in the least degree? Think of it, my dear brother and sister, and as you do so, let me ask you to reflect upon the choice variety of literature now at your disposal, and even waiting your action, that it may go forth and make other souls glad in the same blessed tidings that have brought joy and peace to yourself. Let me invite you to look carefully over the extended list of publications that are now issued from our presses, and if you are not fully aware of the

value and adaptability of those numerous volumes, periodicals, pamphlets, and tracts, as enlightening agencies, may you have laid upon you the burden of Christ to "meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." And may the gentle leadings of that same burden for souls so impress you that continuing in the same line, "thou shalt both save thyself, and those that hear thee." 1 Tim. 4: 15, 16.

The stimulus to our activity ought to be assured beyond any excuse by the superior and desirable class of books now made ready for us. Now is the time to move out, and stand clear from inactivity. Some may not see any light in handling such volumes as "By Land and Sea," but this is only because of a cramped and narrow estimate of what it is to carry the message to the world.

No worker can push the business of spreading the truth to the world unless he can secure his livelihood. God has appointed this by the "sweat of thy brow." This implies toilsome work and plenty of planning to us. Books of good, pure tone, in which are intermingled points of truth for this time are worthy of circulation, and will also gain attention in cases where what we call strictly denominational ones will not. This will help on the work, and enable the self-supporting missionary to keep afloat, and push forward, seeking all the time for those who hunger and thirst after the truth.

The constant study and desire of our hearts should be now to get every soul who knows and claims to believe "present truth" to break the spell of indifference, and move out into fields "white already to harvest." It is the plan of the enemy to keep souls locked in the slumbers of inactivity and selfishness, and so block up the way for the furtherance of the truth. God's work cannot be stayed; yet he gives to his people the privilege to help prepare "the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." Isa. 62: 10. If we do not do our part to agitate, and keep the interest up, we stand under condemnation of what God says about seeing the sword coming, and failing to spread the warning.

Some will fall whose blood the Lord will ask at the hands of those who saw the rising storm, but failed to sound the warning of its approach. Eze. 33: 1-9. Who will take heed to what the Lord says to us now about letting our "light shine"?

THEY CAME NO MORE.

BY ELDER F. D. STARR.
(Battle Creek, Mich.)

It is recorded in one instance concerning the enemies of God's ancient people,—the Syrians,—that they came no more into the land of Israel. This was indeed a happy state of affairs. What could be more desirable than to have all enemies depart nevermore to return? By what means was this condition brought about? It was not by a mighty conquest in which streams of human gore were shed. No, it was by the effectual influence of kindness and the demonstration of the protecting power of God. The incident may be read in full in 2 Kings 6: 8-23. The prophet of the Lord had warned the king of Israel to keep away from places of danger, and by heeding this advice, the king had saved many human lives. This holy man of God next showed himself just as ready to save the lives of those who were aliens from the commonwealth of Israel, as the lives of God's professed people. He forbade the king of Israel to smite the captives with the sword. The law of kindness was rather to be applied. "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for thou shalt heap coals of fire upon his head, and the Lord shall reward thee." Prov. 25: 21, 22.

It is said that this law will not work in national affairs, but it worked nicely this time. In obedience to the word of the Lord by the prophet, the king prepared great provision for his enemies, and after the feast they went away, and the record is that "the bands of Syria came no more into the land of Israel." Surely "when a man's ways please the Lord, he maketh even his enemies to be at peace with him." Prov. 16: 7.

We have spiritual foes. How shall we get such a victory that these shall come no more upon the consecrated territory of the redeemed heart? Through the submission of the will to the guidance of the Prince of Peace, but not through carnal weapons. 2 Cor. 10: 4, 5.

PAYING PENANCE.

BY ELDER R. M. KILGORE.
(Graysville, Tenn.)

THE shocking account detailed recently of a Miss Thomas, in a Cincinnati convent, inflicting sore punishments upon herself, discloses a horrible chapter on convent life. The legitimate fruits of precept and example set before its inmates, which she had so freely imbibed, are manifest in this case, much to the chagrin of those in charge. They profess great surprise at the unexplainable mystery, as it is "without a parallel in the history of the Catholic Church." She was suffering from swollen legs and feet, and was transferred to the city hospital. On examination "it was found that the limbs and feet were imbedded with pins and needles." "Fifty-one needles were extracted from her body." The following day "ten more were extracted, and it is thought others will be found."

The following account is clipped from the *Chattanooga Times* :—

"The girl protested till after the operations that she could not tell how her feet and limbs became imbedded with these needles, but finally she said she had been at the convent of the Good Shepherd for several years. She was an orphan, and alone in the world. During her stay there, she had done wrong. Not once alone, but persistently. She had done that which she knew was not right, and for every sin she had committed she had done penance by thrusting a needle into one of her legs. She explained that each operation had caused her agonizing pain, and that at times the operations were almost unbearable, but she felt she must bear the pain as a recompense for the sin committed. This mode of doing penance, she said, had covered a period of more than two years. Her wrong-doings had been of frequent occurrence, and she was unable to estimate the number of needles she had placed in her limbs.

"A peculiar feature of the case is the fact that the patient is perfectly rational, and talks of the matter since divulging the secret as though it was a very commonplace matter. She was at no time excited, but remained perfectly cool and collected, and there is not the slightest ground upon which to establish the belief that the girl is not perfectly sane. Her mind is to all appearances bright and clear, and her story was told in a plain, simple manner. Miss Thomas is an orphan about twenty-one years of age and of very prepossessing appearance."

Why should they or any one express great surprise at this occurrence? "Penance, by which the sins that we commit after baptism are forgiven," is one of the seven sacraments, which Roman Catholics teach are "necessary for the salvation of mankind," and "the direct means instituted by Christ himself for applying his infinite merits to the souls of men."¹ Penance is *doing* on the part of the penitent, and is wrought out in "contrition, confession, and satisfaction." "Contrition is an interior grief, horror, and detestation of sin committed, with the firm resolve never more to relapse into our evil habits."² Could there be any more effectual method of producing "grief, horror, and detestation," or a more potent agency by which a "firm resolve" might be kept, than by filling one's body with needles and pins? "Confession is an express, contrite, but secret self-accusation, to a duly authorized priest, of all grievous sins committed after baptism."³

Did not Miss Thomas, by filling her body with pins and needles, express loudly enough the "contrition" which she felt within, and

show sufficient "self-accusation" for the sins committed, which so shocked the modesty of the priest in the confessional? "Satisfaction means doing the penance enjoined by the priest in confession."⁴

The priest "must determine what instruction, admonition, advice, or penance," are to be given.⁵ Doubtless more "contrition and self-accusation" were imposed on Miss Thomas, who, with the "interior grief," caused by the goading needles and pins, already lacerating her body, secretly administered another instalment of pins and needles, in order to satisfy the priest, and procure remission of sins. This is logical. How could it be otherwise, when, by the catechism, she was taught that besides the penance enjoined by the priest she "may also add more, for her own sins, by her voluntary prayers, fasting, or other good works, or sufferings."⁶ Again, in another, because "it is to be feared that the penance enjoined is seldom sufficient to take off *all the punishment* due to God's justice on account of his sins; and it is certain that the more a penitent is touched with a hearty sorrow for his offenses against God, the more he will be desirous of making satisfaction, and *revenging upon himself* by penitential severities the injury done to God by his sins."⁷ And now we are informed that, to Sister Superior, Mary Malone, this was "a startling revelation," and that she "was surprised and shocked beyond measure." Why so? The sin of Miss Thomas, the lessons taught her, and the penalty she inflicted upon herself, have the same paternity, and all flourish together under the same roof.

REPORTING FOR THE "REVIEW."

BY ELDER G. B. THOMPSON.
(Grahamstown, South Africa.)

I HAVE just read with interest the editorial in the REVIEW of July 9, entitled, "Mutual Obligations," to every word of which my heart said, "Amen." I have many times wished that those in what are sometimes called "distant fields," would send more frequent reports to the REVIEW. I hope that all will profit by the suggestions of the article here referred to, and that there will be a marked improvement in this direction. But as a worker in what is sometimes called the "regions beyond," I would like to say a word. What about those who "stay by the stuff"? Have they discharged their mutual obligations fully? We have an interest in the "stuff," and frequent reports from those who are looking after it are always readable matter.

Then what about the workers, ministers, and others, in what is sometimes termed the "home fields"? Those who are out in the extremities of the great body of our work do not feel so distinctly every pulsation of the heart, as do those who are nearer this organ of circulation and life. Are they all discharging their mutual obligations? Some report often, and to all such we say, "Thank you." May you never grow weary in well-doing. But there are others who, we were about to say, never report. Perhaps this would not be true, but their reports are few and far between. Especially does this seem to be the case in places where a Conference paper is published. We could put down some names here, but forbear. When, by chance, a person is so fortunate as to see one of these local papers, it is generally well filled with encouraging reports, such as would make the whole body rejoice. Why should these be localized? The work is one, the field is one. So let these reports be sent to the denominational paper where all can see them. And just in proportion as it will be a help to the foreign work to report, it will help the "home" work for its workers to report.

¹ Catholic Belief, p. 80; ² Id., p. 79; ³ Id., p. 90; ⁴ Id., p. 91; ⁵ Id., p. 92; ⁶ Abridgment of Christian Doctrine, p. 93; ⁷ Catholic Christian Instructed, p. 128.

Special Attention.

PASSING EVENTS AND COMMENTS.

The Pope's Freedom.—As anticipated a week or two ago, the 20th of September, the twenty-fifth anniversary of the unity of Italy, was designated by proclamation from Cardinal Gibbons as a day of prayer by Catholics for the restoration of the temporal power of the pope. A portion of the proclamation reads: "The Holy See desires that the faithful children of the church throughout the world should unite in praying Heaven for the freedom and independence of the pope. You are therefore requested publicly to recite on that day in your church at the mass which is most fully attended, the Litany of the Saints; praying according to the intentions of the sovereign pontiff that Providence soon vouchsafe to grant to the church and her visible head the liberty so necessary for the exercise of their divine mission."

Inasmuch as the pope now enjoys and all along has enjoyed as much freedom as any other citizen of Italy, this prayer must be for a restoration of his lost privileges as arbiter of nations.

Republican Party and the American Sunday.—The Convention of the New York State Republican League recently met in Binghamton, and among other declarations of principles, announced the following:—

"We believe in the American Sunday, and that the traditions of the Republican party favor the preservation of all those conditions and principles calculated to bring peace, prosperity, and happiness to the masses of the people."

As individuals, it is the privilege of Republicans to believe in the American Sunday, if they find comfort in doing so. But for a great political party to pledge itself, its power, and influence in favor of a religious institution, is a departure from the cherished ideal of American politics. It is claimed that the American Sunday is a different thing from the so-called Christian Sabbath. One means a day of recreation, and the other a day of religious observance. But these politicians care not a whit for either, only to gain favor by straddling as many popular hobbies as possible. By indorsing the American Sunday, they can quiet the fears of workingmen who desire their liberties on that day, and can flatter the Sunday-sabbath host by an adroit interpretation of the above declaration. In practical matters they will be consistent with their equivocal position, and will encourage one class in their enjoyment of the day, while they strengthen the hands of those who are determined to enforce its observance upon all.

Speaks Again.—Since the meeting in Binghamton, the regular Republican State Convention has been held in Saratoga Springs, and has enunciated the platform upon which that party takes its stand for the coming campaign. One plank in that platform is:—

"Resolved, That we favor the maintenance of Sunday laws in the interests of labor and morality."

This is no irresponsible chatter of a no-account fanatic; it is the deliberate utterance of the most powerful factor in our national politics. And if in the State of New York the Republican party can maintain its stand upon such ground, what may it not do in other less doubtful States? There is no parable or similitude of speech here. It is the undisguised voice of the dragon. The lamblike profession is there; but

concealed in the velvet foot are the cruel claws that rend men's consciences and destroy their liberties. Senator David Hill, in a speech at a Democratic Convention in Elmira, clearly apprehends the situation. He said:—

"The paramount issue in this campaign is that of *personal liberty*. In saying this, I do not underestimate the importance of the other issues involved. These issues directly or indirectly affected in the ensuing election, while of conceded gravity and interest, yet involving only questions of monetary or discretionary considerations, cannot compare with an issue affecting the individual freedom of the citizen, which is the very essence and vitality of a free government, as dear to every true American as life itself."

Civil Sunday laws in the interests of morality are the basis of persecution as truly as any laws ever could be which interfered with men's consciences, and undertook to enforce morality upon a man without his consent. Truly the image to the beast is springing into life.

Saw a Miracle.—Chauncey M. Depew has just returned from Europe. While there, he visited Lourdes in Southern France, where is located the famous Fountain of the Virgin, reputed for its miraculous cures. At the time of his arrival Mr. Depew says there was a great excitement over the cure of a girl with a sore knee. He saw the knee well and sound, and medical men told him that a few hours before they had dressed it, and it was incurable by any means less than supernatural. Dr. Depew declares himself puzzled. He says: "I have little faith in modern miracles, but this case puzzled me. Of course, its weak point, so far as I am concerned, is that I did not see her before the alleged cure. The testimony, however, of the New York medical student, of his mother, and of the English doctor, was clear and positive. They might have been deceived or tried to deceive me, though neither seems probable."

Chinese Outrages.—The Chinese have, since their defeat by Japan, manifested in some sections of their country a vindictive disposition to take revenge on the missionaries, and have in some instances cruelly murdered them. This has given rise to a general hue and cry for revenge in those countries from which missionaries have been sent to China. The representatives in China of those countries have been scolded, and prodded because of their dilatoriness in bringing on a crisis, and war has been freely talked of if the unruly mobs were not summarily punished. Nor will Christendom be satisfied until it sees the heads of those murderous fanatics in the basket.

We are free to state that we have no sympathy with this bloodthirsty cry for vengeance upon the poor heathen we are supposed to be trying to Christianize. Revenge has no place in the Christian's heart. Shall the religion we represent be forced upon that empire by bayonet and cannon, as the English government forces opium upon them?

We deplore as much as any the horrible atrocities of murder. We are sorry that the Chinese are so blind to their real interests. But the only way to open their eyes is to give them a practical lesson in Christian pity and forbearance. It does not look well for the disciples of Christ to demand that powerful navies and armies shall hold the Chinese in forced subjection while they administer the gospel in heroic doses. Our Saviour, instead of calling fire upon those who would not receive him, rebuked those who suggested that course, and said, "Ye

know not what manner of spirit ye are of. The Son of man is not come to destroy men's lives, but to save them."

Roosevelt's Victory.—Theodore Roosevelt, as commissioner of the New York police force, has succeeded in accomplishing what no man has ever done, no man ever dared to try to do, or hardly any sane man thought could be done. He has thoroughly and effectually stopped the sale of liquor on Sunday in the city of New York. He has done this in the face of the strongest opposition and the fiercest malice. He has been aided by a strong public sentiment, created by Parkhurst's triumphs and the downfall of Tammany; by a police force recently reorganized and thoroughly frightened by the vigorous prosecution of many of their predecessors; and by saloon men themselves, who, seeing the futility of resistance, have turned their strength to making the law as effectual as possible.

The effect has been salutary in many respects. We rejoice in the breaking of the power of the liquor traffic; and from present appearances we judge that it has received a fearful blow in that great city. It now transpires that over 60 per cent of the saloons in New York are mortgaged, and the Sunday closing will not act favorably upon their finances. Many will close their doors.

But besides its effect on the saloons, this movement acts as a mighty incentive to the cause of Sunday observance-by-law that is now being agitated all over the land. Wherever we look, this agitation is going on, and its advocates are gathering strength and assurance. It is easy to discern that the legal enforcement of Sunday observance is one of the signs of our times, and is sure to sweep like a tornado over this country and to extend to all parts of the world.

The Coming Carriage.—The camel, the donkey, and the ox have been left behind in the accelerating march of progress, and now it seems that the faithful horse, too, must drop in the rear as being unable to meet the demands of a generation that is ever in haste. Horseless carriages are undoubtedly coming. What they will finally be called is not yet settled, though they already have several names, such as automobile, moto-cycles, etc., but that does not matter; the fact that they can be made practical is already established, and is being constantly demonstrated to greater certainty. In a recent trial in France one was run over seven hundred miles, at an average rate of fifteen miles an hour. The rate of speed will only be limited by the condition of the roads and the endurance of the machine.

The main problem, of course, has been to obtain a motive power that was portable, light, and compact. At present electricity, petroleum, gas, and gasoline are among the agents employed. Gasoline evaporates rapidly, and the vapor being highly explosive is utilized to drive an engine which imparts motion. The expense of running such an engine is very slight, and the advantages of such locomotion are apparent—no horse to care for or tire, or to make his presence disagreeable, to balk, scare, or run away—no call for humane pity, but just as ready to take up the journey after a long drive as to start at the outset. Filth in the streets will be reduced, and room greatly economized. We all love the horse, and we will keep him for the good he has done, but we have a hearty and ready welcome for the horseless carriages. T.

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.

FATHER'S VOICE.

YEARS an' years ago, when I,
Was jest a little lad,
An' after school hours used to work
Around the farm with dad,
When eventide was come,
Then I got kinder anxious-like
About the journey home;
But dad, he used to lead the way,
An' once in awhile turn 'round an' say —
So cheerin' like, so tender, "Come —
Come on, my son, you're nearly home!"
That allers used to help me some,
An' so I followed father home.

I'm old an' gray an' feeble now,
And tremble at the knee,
But life seems jest the same to-day
As then it seemed to me.
For I am still so wearied out,
When eventide is come,
An' still get kinder anxious-like
About the journey home;
But still my Father leads the way,
An' once an' awhile I hear him say —
So cheerin' like, so tender, "Come!
Come on, my son, you're nearly home!"
An' same as then, that helps me some;
And so I'm followin' Father home.

—*Christian Work.*

YOUTH.

BY ANNA C. KING.

(*Battle Creek, Mich.*)

As the days and years pass away, we realize the weight of the words, "Dying thou shalt die." It has been the wont in all ages to speak of youth as a time when the effect of this dying process was but little felt. Youth signifies strength, vigor, innocence, and purity; and is so used in inspiration. It is a time to be desired, when one is in the full enjoyment of the blessings of life, and has less of sorrow and care. How few fully appreciated the days of their youth, as they have wished in after life that they had. How many mourn the unimproved opportunities and privileges.

In youth strong attachments are formed for places and persons, and no spot on earth ever seems quite so dear as the home of our childhood. The spring, the brook, the meadow, and the domestic animals which we can call by name, — all retain their places in our affections and memory. There have been none since that we have loved so well, none that have seemed to return our affections as did those kind animals that we petted and fed, putting our arms around their necks, loving them in the simplicity of our nature. And if these things hold so large a place in our affections, what shall we say of father and mother, and the tender recollections of their love and unselfish interest in our behalf? The breaking of these ties, one by one, brings to the heart the first realization of the existence of genuine sorrow. Childhood had its trials and grievances, but they were as nothing to these sterner realities.

But is the passing of youth, then, the end of all happiness? — No. The loved, familiar faces and scenes will pass away, and our lot be cast far from the happy scenes of our youth; but these are only outward changes, and happiness comes from within more than from without. Youth does not pass away with the passing years and the ever-changing scenes and events. While the heart retains its purity, simplicity, and faith, youth remains, and the Christian should never grow old. The happiness of youth consists largely in the unconsciousness of care and freedom from worry. Shall the knowledge of sorrow and disappointment cause discontent and unhappiness? or shall our happiness be enriched by a closer union with Him who has

"borne our griefs, and carried our sorrows"? The heart holds within its citadel the power to retain its youth, and to enter into deeper and more lasting pleasure as the years go by, and time and circumstance may be defied, while a life of restfulness is maintained in the deepest grief.

Where this youthfulness of mind and heart are retained, we see also a corresponding youthfulness physically. "A merry heart doeth good like a medicine," and a happy and contented mind gives lightness and buoyancy to the step, but "a broken spirit drieth the bones." The time is not far distant when we shall enter upon the realization of all our hopes, and strength and youth indeed shall be the heritage of all the saved, but we will first have entered into that rest and peace here, which will only be deepened by our added ability to appreciate more fully the gift of God's grace, in his kindness toward us through Christ Jesus, throughout the ceaseless ages of eternity.

THE TEETH.

BY ALFRED B. OLSEN, M. D.

(*Sanitarium.*)

ONE of the most striking indications of man's physical deterioration is the rapid and early decay of the teeth. That this decay is largely due to neglect is generally admitted. By proper care the evil may be to a great extent prevented.

Nature has furnished the tooth with a very hard and resistant sheath, which furnishes admirable protection. As long as this remains intact, no harm can reach the tooth. A prolific source of decay is the accumulation of stray bits of food about the interstices of the teeth. This food soon becomes putrid, and not only injures the teeth, but also becomes a fruitful source of foul breath. An inviting soil for germs is thus formed, for micro-organisms thrive and multiply in the presence of putrefaction.

In this connection I am reminded of a learned physician who once invited some of his friends to spend the evening with him. After demonstrating the circulation in the web of a frog's foot and many other interesting experiments, he asked who of the number had not cleaned his teeth since dinner. With some hesitation and considerable reluctance, one of the young men finally had the boldness to admit that his teeth had not been disturbed by brush or other means. The genial doctor, with a concealed twinkle in his eye, promptly scraped a bit of putrid food from one of his teeth; and after suitable preparation, mounted a portion of it for microscopic examination. Having watched this proceeding with increasing curiosity, the visitors approached the table, and took turns at the microscope. Great was their surprise on examination to see myriads of germs of all sizes and shapes, together with numerous wrigglers, darting here and there across the field. The doctor watched them quietly, saying nothing. After all had looked at the "little beasts," another part of the program was taken up.

The teeth are best cleaned by the use of a medium soft brush and plenty of warm water. A brush with stiff, unyielding bristles is liable to irritate the gums. Brush the teeth briskly, and be sure that all surfaces and corners receive due attention. The interstices of the front teeth are better reached by an up-and-down movement.

It is unwise to spend money for patented tooth-brushes. An ordinary brush with pliable bristles, although cheap, is nevertheless most serviceable. Tooth powders and solutions are also to be carefully avoided. Frequently they contain injurious substances, and are quite liable to damage the teeth or gums.

If the teeth are stained or covered with a stone-like substance, it will be necessary to use a powder. Pure powdered chalk is best. This can be obtained from the drug-store, and costs

but a trifle. Never use writing chalk; it contains more or less grit. Apply the powder with a finger, using a bit of moistened cloth.

The teeth should be thoroughly cleaned on rising in the morning, and again before retiring at night, as well as after each meal. Thus cared for, they will better resist decay, and it will tend to produce that pearly whiteness which is so attractive.

FOR SLOW WOMEN AGAIN.

THE two articles that have already appeared under this heading have attracted a good deal of attention because of the good points they each contained, although looking from different standpoints. Here is another lady's view of the matter, which will also be read with interest and profit. It is often by this mingling of ideas that we arrive at the real truth: —

EDITOR OF THE REVIEW: I have read with interest the articles, "Comfort for Slow Women," and "Some Thoughts for Slow Women." In the first I really felt there was a little "comfort" for the "slow ones," and in the second are some valuable hints for some classes of slow women; but I cannot think that the writer's rule will do to follow in all cases. Whether or not "some are predestinated to be slow," while others are not, I will let each answer for herself. But this I do know, that some are from infancy very slow at play or work, while others are the very opposite; nor can the slow ones be fast any more than the fast ones can be slow. All who have had experience with horses know there is a difference in the speed, or gait, of horses, and to hurry the slow ones to keep pace with the fast ones will soon kill the slow ones; and to keep the fast ones back to the slow ones' gait, is equally detrimental to them. What is true of horses in this respect is equally true of human beings. Some are slow by nature, and for them to attempt to turn off work in the same time that a more speedy one would, is to overtax their strength and soon bring exhaustion and break-down.

There are some slow women for whom I wish to speak a word. There is the poor, weak, sick, tired woman, who everybody says "is always complaining for nothing." "She must be well, or she would not have such red cheeks and look so well all the time." This class is usually behind their neighbors with all their duties, even to the taking of a much-needed daily rest.

To say that the thought of to-morrow's work can be laid aside for the night, is to assert an impossibility for many persons. In health many things can be done with ease, which are impossible in ill-health, and many people are unhealthy or even wholly sick who appear to be in health to those who have not suffered the same things themselves.

I do not understand that to be slow is necessarily to be "bungling." I have known some very slow women who were as neat workers as can be found, and who always keep perfectly neat and tidy homes. Yet they are so slow that it takes all their time to do for a small family, while some of their neighbors do fully as well at house-keeping and for a larger family in nearly half the time.

There is another class of slovenly slow women who never have anything done. They will do a little at this and a little at that, and never do anything, or so imperfectly do it that one needs to be told to believe that it has been done at all. Perhaps this woman is more deserving of sympathy than she at first appears to be; as she usually is the unfortunate daughter of a neglectful mother and has never had training in domestic work and economy of time. This class greatly need the help of competent instructors. They need to be taught that work *done* will speak for itself, that what is worth doing, is worth doing well.

In some families greater benefits may be derived from a good forenoon nap and rest by the housewife, than from a dinner on time or even any dinner at all. If the slow women or even the more speedy ones will take a rest when they feel tired and worried, they will find their work more easily done, and that they can do it in less time than they will require if they try to work without it.

MRS. CORA OLSON.

WHAT TO GET FOR DINNER.

SUFFICIENT variety of solid foods should be supplied to satisfy a reasonable demand. But variety may be best secured by varying the dishes on different days, rather than by multiplying them at one meal. Two kinds of vegetables would not be an unreasonable requirement, and in case one of them were prepared as a relish or salad, three would not be too many. Potatoes the world over must be reckoned on. But these should not always be prepared in the same style. And where they can be obtained, sweet potatoes furnish a very wholesome and grateful change from the common kind.

Some people have a liking for potatoes boiled in their skins. The greatest objection we have to that is the grimy appearance they frequently have on account of having been insufficiently cleaned. It is probably true that some of the best elements of the tuber lie close under the skin, so that in paring the work should be carefully done, and the parings made as thin as possible. But by the use of a stiff vegetable brush potatoes may be satisfactorily cleaned for boiling without paring, and thus the mineral potash element so valuable in potatoes will be largely preserved from waste. Steaming and baking are preferable methods of cooking. The practice of paring potatoes and leaving them over night in water is deleterious to them.

All vegetables should be boiled in as little water as possible to keep them from burning. They should be dropped into boiling water. Both these precautions are to prevent waste of valuable elements. Care should be taken not to scorch vegetables, not to over- or under-cook them. If milk is to be added to cooked vegetables, it should be done just before removing from the fire, and the milk not allowed to boil. Salt should be added after cooking, rather than to the water before cooking. The object of cooking vegetables is to render them susceptible of digestion. The starch of which they are largely composed is found in little globules insoluble in water or the digestive juices. The heat of cooking bursts those globules, and renders their contents easily digestible. This is well illustrated in the popping of corn, which is in its effects similar to boiling or roasting a potato. The globules are broken up, and the starch becomes a mealy mass.

The dressing of vegetables is an important consideration in cookery. Very few people care to sit and eat a potato, or a plate of beans, or, in fact, any other vegetable without accompanying seasoning. He is a hero rather more than mortal who can thus set at naught the demands of taste, fostered and perhaps created by usage, but none the less very emphatic in its call for something to eat on it. One may learn to eat and relish bread and grains without salt; but vegetables without salt is several steps beyond that. So for the present we put in a little salt. But to disguise the flavor and sweetness of those dishes by the bitterness of salt, the pungency of pepper, Worcestershire sauce, vinegar, or any other condiment, is an imposition to God, who made the fruits of the land good. It is an insult to the innocent vegetable, a most damaging injury to the digestive function. To fry vegetables or to soak them in grease is an equal crime.

A dressing of thin cream is in nearly every instance a most delicious preparation. Then there are various forms of simple sauces, or gravies, for which we append a few recipes from

"Science in the Kitchen." Some prefer an acid dressing for a few vegetables such as cabbage, beets, etc. This may be supplied by the juice of the lemon.

"Brown Sauce."—Heat a pint of thin cream, and when boiling, add half a teaspoonful of salt and a tablespoonful of flour browned in the oven and rubbed to a smooth paste with a little cold milk. Allow it to boil rapidly, stirring constantly until thickened; then cook more slowly, in a double boiler, for five or ten minutes. If desired, the milk may be flavored with onion before adding the flour. This makes a good dressing for potatoes.

"Cream or White Sauce."—Heat a pint of rich milk, part cream if it can be afforded, to boiling, and stir into it one tablespoonful of flour previously rubbed smooth in a little milk. Season with salt, and cook in a double boiler five or ten minutes, stirring frequently that no lumps be formed. If lumps are found in the sauce, turn it quickly through a fine, hot colander into the dish in which it is to be served.

"Celery Sauce."—Cut half a dozen stalks of celery into finger-lengths, and simmer in milk for ten or fifteen minutes. Skim out the celery, add a little cream to the milk, salt to taste, and thicken with flour as for white sauce. This is very nice for potatoes and for toast.

"Egg Sauce."—Heat a pint of milk to boiling, and stir in a dessertspoonful of flour rubbed smooth in a little milk. Stir constantly until the sauce is well thickened; add the well-beaten yolk of an egg, turning it in very slowly and stirring rapidly so that it shall be well mingled. Boil up once only, add a very little salt, and serve. The egg makes an excellent substitute for cream.

"Tomato Cream Gravy."—Prepare a gravy as for cream sauce, using a slightly heaping measure of flour. When done, add, just before serving, for each quart of the cream sauce, one cup of hot, stewed tomato which has been put through a fine colander to remove all seeds. Beat it thoroughly into the sauce and serve on boiled or baked potato.

AN EGYPTIAN'S VIEW.

It is interesting to read accounts of the people and customs of other lands, there are so many strange scenes to be described. The *United Presbyterian* gives the translation of a letter written by an Egyptian traveler to his brother, giving some of his impressions of us. Surely we ought to be interested to know how we appear to others. Here is the most of the letter:—

"To the honorable, the beloved, my dear brother: After kissing your hands, and offering brotherly salaams of love and honor, I begin:—

"I write to tell you of my trip West. It was hard for me to realize, as I know it will be hard for you, what the 'West' means in the United States. In Egypt, east and west mean simply the opposite sides of the Nile Sea. With a good strong donkey a man can ride from the desert mountains on the extreme east to the barren desert hills on the extreme west in eight or ten hours, if he does not have to wait too long at the river for a ferry-boat. But I don't think a donkey would carry you across the American continent in less than ten or fifteen years; but they do not use donkeys much in America for traveling. The distances are too long, or perhaps the climate is too cold for donkeys.

"The railroad trains are fitted up different from the Egyptian cars. They do not have first, second, and third class, as the trains in Egypt, and beys and pashas and men and women all ride in the same car. I am glad I did not bring my wife with me, for there are no special apartments for the harem. At all of the depots there is a special waiting-room for the women, but men crowd into these rooms and sit there with the women. I was never considered conservative on the question of female seclusion, and I have always been opposed to the slavish way some of our women in Egypt are imprisoned in the harem department; but I have been disgusted at the boldness of most of the women here. I have been shocked by seeing a group of young men and women in the cars,

the women with their faces unveiled, talking and laughing boisterously. It may be all right according to American customs. Sometimes, when I have been so shocked, I have looked around to see if any of the natives showed signs of annoyance, but they appeared as if nothing out of the way were happening. But if I live in America for fifty years, I shall not forget that in Egypt it is only the lowest class of men and women who would be seen thus talking together in a public place, much less laughing.

"The farmers, instead of living in villages as they do in Egypt, live each one on his own farm, and I could not, at first, understand how they could feel safe from marauding bands of robbers and Arabs; but they seem to feel quite secure, for they build many fine houses, and it does not seem necessary here any place to build a high stone wall about the house.

"There are no poor people in America. I have not seen any mud houses covered with corn-stalks, such as all the fellahin (farmers) of Egypt live in. These country houses are built of brick or of wood, and are painted inside and out. The cow, sheep, horse, and chickens are all kept in a barn, a building made for that purpose, some distance from the house. But it would be impossible to introduce into Egypt the custom of living with the family in one house and the cattle in another so long as there is so much danger from robbers.

"I have been for several days a guest in one of these country homes. You may be sure that I was a little surprised the first night when my host showed me into the 'spare bed-room,' set a light on the table, said good night, and left me alone. I could n't help feeling that it was rather cool treatment of a guest. I spent a little time waiting and wondering if he would not come back, or at least send some of the boys to sleep with me. But I have been surprised at so many things in this strange country and among this strange people! And I feel convinced that they do not mean to be rude, although they so often shock me with things I have been taught to think uncouth. It is not the custom here for the host to remain in the room until the guest has undressed and retired, nor do they think it the duty of the host to sleep in the same room with the guest, as it is with us. These are very queer people, and they have some queer customs, these Americans!

"My salaams to all who ask about me.

"Your brother,
"Dirdari, the Egyptian."

WATER-GRUEL.

A LADY writes to the *Outlook* of her experience with water-gruel as follows. She had been very ill:—

"When I was able to take an intelligent view of my surroundings, this is what I first remember seeing:—

"John [her husband] sitting by my bedside, with an old straw hat on the back of his head, and a huge tin basin between his knees half full of what tasted like very thin, sweet porridge, with which he was feeding me lovingly out of the cook's long iron spoon!

"He assured me that it was water-gruel; that he had got into the way of making it nicely now; but that he could not find a clean dish on the premises to put it in!

"He was so proud of his cooking that I asked for the recipe, and you have it here: Equal parts of meal, sugar, and water—a cupful of each for one dose; boil all together till there is a smell of singeing, whereby you know it is sufficiently cooked!"

— Don't forget that God has joined his blessing with true obedience, and that he will not indorse a divorce.

The Review and Herald.

BATTLE CREEK, MICH., SEPTEMBER 24, 1895.

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ONE OR THE OTHER MUST YIELD.

THE doctrine that the Bible and the Bible alone is the rule of faith and practice, is the only consistent ground to stand upon, if the Bible is what it professes to be, the "word of God in deed and in truth," that word which is to judge us at the last day (John 12:48; 2 Tim. 5:16, 17); and that from which nothing can be taken, and to which nothing can be added. Rev. 22:19.

This is the great principle of the Reformation, the grand standard and noble declaration of true Protestantism, and it is very clearly expressed, even in the creed of that church which Romanists are wont to say is "the least deformed, because it is the least reformed."

Thus the *Church Standard* (Protestant Episcopal), published in Philadelphia, Pa., gives at the head of its columns the platform on which it stands, which opens as follows: "Following the judgment of the Conference of Bishops of the Anglican Communion, holden at Lambeth Palace, in July, 1888, the *Church Standard* accepts and maintains the following articles:—

"A. The Holy Scriptures of the Old and New Testaments as 'containing all things necessary to salvation,' and as being the rule and ultimate standard of faith."

This is further set forth at the ordination services of an Episcopal clergyman, or priest. Thus the bishop asks the candidate: "Are you persuaded that the Holy Scriptures contain all doctrine required as necessary for eternal salvation? . . . and are you determined out of the Scriptures to instruct the people committed to your charge, and to teach nothing as necessary to eternal salvation but that you shall be persuaded may be concluded and proved from the Scriptures?—Answer: I am so persuaded, and am so determined by God's grace."

"Bishop.—Will you be ready with all faithful diligence to banish and drive away from the church all erroneous and strange doctrines contrary to God's word?—Answer: I will, the Lord being my helper."

Article 5 of the Articles of Religion, of the same church, reads: "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not contained therein, nor may be proved thereby, it is not required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

"Article 7: The Old Testament is not contrary to the New, for both in the Old and New Testaments, everlasting life is offered to mankind by Christ."

Article 8: The . . . creed . . . may be proved by most certain warrant of the Holy Scriptures."

But there is now rapidly coming before the world a burning question, which is destined to test Protestants most severely with reference to their fundamental doctrine regarding the Scriptures, and the Scriptures alone as the standard of

faith and practice. That is the Sunday question. What position shall Protestants take with reference to this institution, it being an institution which is not enjoined in the Scriptures, and which cannot be proved thereby?

The following is the bold and reckless stand which a professed Protestant takes on this question, as found in this same *Church Standard*, of Aug. 31, 1895, page 546, beginning at foot of column: "In reply to a parishoner's query as to the authority for keeping Sunday sacred, Rev. E. A. Wasson (rector of Grace Church, Great Falls, Mont.) makes the following comments: "Catholics (of whom we churchmen are) do not follow the Bible in this matter, nor do they pretend to follow it. Catholics do not derive a single article of their faith from the Bible. The Catholic faith is not founded in the Bible. The Catholic faith existed before the Bible, and will continue to exist when and where (in the other world) there shall be no more Bible. The Catholic faith and practice (so far as the latter is of divine ordination) were derived directly from God, not from a book. The Father communicated them to the church by his own spoken word, audible to human ear, by his divine Son, and by the Holy Ghost. We observe Sunday either because Christ or the blessed apostles enjoined it. That they did enjoin it is an historical statement, to be treated precisely as any other historical statement. The Bible contains no clear record of any such injunction, and the proof of it must be sought elsewhere. The New Testament is an informal and incomplete record (infallible for the purpose for which God intended it) of the origin of the Christian religion and of its general significance. The Bible is the word of God in the fullest and completest sense; but it was never intended that we should learn our faith and practice from it. . . . The Bible nowhere commands us to make any change in our Holy Day. *Any man who gets his faith and practice from the Bible is bound, at whatever inconvenience, to observe Saturday as the Sabbath.*"

The last statement, which we italicize as worthy of special attention, expresses the exact truth as it relates to the institution of the Sabbath; and there is no other way to maintain the sanctity of the Sunday institution, except to treat the Bible as the foregoing writer treats it, namely, to set it entirely aside as our rule of faith and practice. If the Sunday institution stands, the Bible must fall. If the Bible stands, the Sunday must fall. One or the other must yield.

But simultaneously the world over, a movement is arising to exalt the claims of Sunday sacredness, and to enforce those claims by the pains and penalties of the civil law of the land. Already the consciences of many citizens in our own land have been trampled underfoot, as in Massachusetts, Maryland, Georgia, Alabama, Tennessee, Arkansas, and Illinois. Fines, confiscations of goods, imprisonment, and chain-gangs have been put in operation against those who deem it their duty to follow the Bible and the Bible alone as their rule of faith and practice.

And now what will Protestants do in reference to this matter? Will they follow the leadings of the bloody handed spirit of persecution against those who are doing only what they, in their fundamental confession, claim that men everywhere ought to do? or will they give up the Sunday as a human institution, and return to the teachings of the word of God in reference to

the Sabbath? Will they hold to the Bible, and give up Sunday? or will they give up the Bible, and still cling to that institution which is based only on human authority, and transmitted through the church by tradition alone?

This is the tremendous issue now confronting Protestant Christendom. But whatever course men may take, God will in the end faithfully vindicate his own word; and woe to those who shall at last be found arrayed in opposition to its sacred character and its almighty power.

U. S.

CHRIST IS TO BE REVEALED IN HIS PEOPLE.

CHRIST is to be revealed in his people. The principles of Christ's righteousness are to be wrought in the soul. The persecution now being pressed upon the people of God is but making the impression that is final, of the character of the Divine. When an impression would be made upon wax, it is not done by a dash, or violent action, but the seal is placed upon the wax, and then firmly pressed down until the impression is made. It is thus that God is dealing with us as a people and individuals. The grace of Christ is working in the individual, and as the pressure is made from without, it gives an opportunity for us to receive the divine mold. The Lord is fitting a people for translation. Where there has been the greatest freedom and liberty, there is the greatest pressure. Greater light has shone in America on the word of God in these last days than in any other nation. Blessings and privileges have come to the people of God, many of which have not been appreciated; but the truth has been heard, and many are rejoicing in it. But God has had a purpose in this. Now comes the time to see how much the divine image has wrought in the soul. Christ is "to be glorified in his saints, and to be admired in all them that believe." God designs "to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." The fellowship in the beginning was the oneness of Christ and the Father with those he had in mind to people this earth. Had man never sinned, then this would have been accomplished with a sinless race; but sin marred all. Notwithstanding this, the mystery of the fellowship of the Spirit, the oneness which Christ prayed might exist with his disciples and himself and the Father, will be accomplished in the church before principalities and powers of the heavenly beings. God's purpose will not be thwarted in one iota. Although the six thousand years' wandering has apparently retarded the accomplishing of the purpose of God, it has been for the magnifying of grace. For "where sin abounded, grace did much more abound."

We have reached the last generation of people that will ever live upon the earth. Out from this generation the Lord is to complete the number he had in mind before the world was created; and in that people will be a triumph of grace that will make them representatives of the fullest manifestations of the character and life of Christ. Christ has ever been the righteousness of his people, but as a people they have

never reached in their individual experience all that it was their privilege to enjoy.

The Spirit of God could not accomplish for the disciples while Christ was with them, what it would gladly have done. His flesh was what they saw, and seeing hindered them from believing to that extent they did when he left them, and his promises were left for them to exercise. Then they learned what his sayings meant when he was with them, but their vision of humanity prevented their seeing this when he was with them.

"Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. . . . I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you." So it is with the people of God in prosperity. Circumstances have been too favorable for faith to be exercised to the fullest extent; but when the hellish shadow of Satan thickens around us, when every earthly prop leaves us, it is then we drink of the cup that Christ drank of, and are baptized with the baptism he was baptized with. It is the heavenly beings who are interested, as the plan of salvation has unfolded in the progress of development, that behold the church of Christ with joy, in its fullness and completeness according to the eternal purpose of God. Shall we, then, shrink from the trial? As the cup becomes more and more bitter, it may cause a trembling in the hand; but when we view the eternal glory that awaits the faithful, it more than makes up for the draught we are required to drink. We have the assurance that we shall not take one step alone. He who traveled the blood-stained path before us has said, "Lo, I am with you alway, even unto the end of the world." S. N. H.

THE OKLAHOMA CAMP-MEETING.

THIS meeting was held according to appointment, Aug. 22 to Sept. 2, at Oklahoma City, a new and enterprising city of six or seven thousand inhabitants. The camp-ground was located south of the city, in a natural grove of fine shade-trees, lining the left bank of the North Canadian River for a distance of forty or fifty rods, and forming what has been christened "Riverside Park."

We reached the grounds, Monday, Aug. 26, at midnight, and left early Sunday morning, the 1st inst., having attended the meeting five days. This was our first meeting with the brethren at Oklahoma, and it was also the first annual meeting of the Oklahoma Conference. We were highly gratified to see a large attendance, to see evidences of almost phenomenal growth in the work, to meet Elders Rees, Brock, and other ministers of the Conference, and to note the unmistakable evidences of good cheer and courage shown by all connected with the cause in that field.

The total membership of the Conference is nearly six hundred, and there are in addition at least two hundred and fifty Sabbath-keepers

scattered over the territory, who are not connected with our churches. To organize properly the rapidly advancing work in this new and promising field, to place the right mold on it in its infancy, are questions of the greatest importance, but which may be easily overlooked. It is our belief that it will be pleasing to God if the work in such new fields shall run largely in educational channels. Many things need careful, patient attention when a Conference is entering upon its work. . . . Anciently the Lord gave minute instruction with reference even to small matters connected with the well-being of his people. The same God is leading his people to-day. May the highest excellence be seen in all departments of the work in the Oklahoma Conference.

The situation in Oklahoma is indeed interesting; cities and communities have sprung up in a day. The people came from the North and the South, from all sections of the country, having different tastes and habits, forming a single commonwealth; and the leading spirit of the movement has been worldly gain; but God has overruled unpromising conditions to the furtherance of his work. Sabbath-keepers belonging to churches in different Conferences have been scattered over the Territory, many of whom have succeeded in creating an interest among their neighbors in the Sabbath and kindred truths, and where the third angel's message has been devotedly *lived*, the most promising openings for preaching and other missionary work have developed. The extraordinary growth of the work in this field must be attributed to this source. In this we have a practical example of what might be done by our members locating alone in destitute fields. A single taper lighted by the blaze of God's truth may light many other tapers, and thus may the light shine with great brilliancy. Colonization of Sabbath-keepers does not effect such results as these. The many urgent calls for preaching from all parts of this territory demonstrate the fact that our lay members may become important missionary factors; and when we consider that a tithe of the calls cannot be filled by the living preacher, we can appreciate the need of our members developing their missionary work by holy living and Christian instruction to the extent that souls may be brought to a *full* knowledge of the truth. We were drawn out to speak on these questions several times during the meeting. On one occasion, we suggested a plan for the members to double their number in a single year, by each one bringing at least one soul to Christ, and what Christian could be contented with doing less than that for his Master! We recommend a similar effort by our members in all the Conferences. Surely there is no excuse for idle Christians at such a time as this.

Prof. C. B. Hughes, of the Keene Industrial School, attended the meeting, and gave several practical addresses on the subject of education. Quite an interest was awakened in the Industrial School, and over \$500 was raised in cash and pledges to assist in the erection of the new building in Keene, Tex.

There is a large number of German Sabbath-keepers in the Oklahoma Conference, and a sufficient number were present to conduct regular services in the German language. On several occasions the German brethren met with the Americans, and at these services Elder Loughborough and the writer enjoyed special freedom in speaking to the German brethren and sisters

through an interpreter. The third angel's message is a world-wide movement; it has neither national nor denominational characteristics; and it is an evidence of progress when the adherents of the message are freed from the fetters of former denominational training and national and race prejudices, receiving the mold of Christ only, and being made one in him.

The last Sabbath of the meeting was a day of special blessing to all on the grounds. The Lord gave liberty in presenting the truth. There were many conversions, and all seemed to be strengthened and encouraged. Thirty-three were baptized.

The meeting took a practical turn in awakening an interest in the missionary field at large. Growth and development in this direction never detract from the interests of the field at home. The heeding of the gospel commission makes missionaries indeed, their efforts being combined in behalf of fields both near and far away. May God bless the work in the Oklahoma Conference. O. A. O.

IN THE REGIONS BEYOND.

Honolulu — Religious Situation Reviewed.

In my talk with the missionary referred to previously, who, by the way, is an excellent man of real Christian experience, the son of the man who preached the first sermon in these islands in 1820, I learned that in the early days, after the work had become established, there was a very warm feeling on the part of the natives toward the missionaries, that they always gave them a warm greeting, and testified to their affection by such gifts as their circumstances would permit, and that crowds flocked to hear the gospel; but of late years there has been a gradual change. The churches have been on the decline. The loss by death, removal, etc., has been greater than the accessions. The natives have seemed to catch the spirit of the new civilization so far, at least, as some of the vices were concerned, and as the white people began to accumulate property and to get possession of the lands and the wealth of the islands, they seemed to lose their hold upon the affections of the natives, and the new gospel, which in recent years has taken the place of the old everywhere, has no more power to reach hearts than in the United States.

In spite of all these tendencies, however, things went on reasonably well until the revolution of 1893. There are two native churches in Honolulu, each having a seating capacity of from eight hundred to twelve hundred, one having a white and the other a native pastor, and both were well attended three years ago, but when both pastors took an active part in the support of the revolution, one belfry being used as a place for sharpshooters (it is stated that the white pastor handled a gun against the natives), their congregations largely left them, and the attendance is now very small. The old missionary with whom I talked, stated that the natives did not now care to hear the gospel from the whites, as they felt that they had been wronged by them. I attended the native Sunday-school in one of these churches one Sunday morning. It was a union gathering of the various schools within reach, but even then the room was not nearly filled. I was told by the native brother who acted as an interpreter for me, that many of those in attendance were held to the church by some selfish interest and not by a love of the gospel. Some of the native churches on the isl-

ands have revolted, and have tried to oust their pastors who have sympathized with the new government, but for lack of proper leadership they are not very successful in these attempts. One result of this situation is that while the natives are turning away from the old missionaries and deserting the Protestant churches, the Catholic church is reaping a harvest. It is quite probable that the elaborate service and the many outward tokens used in the Catholic ritual captivate the native mind; but it is also true that the Catholics, and the Mormons, too, never made such gains in their churches as since the overturn of the native government.

It may contribute to a better understanding of the whole situation if I give a brief history of the past and present management of the established missionary operations in these islands. The work was first carried forward by the A. B. C. F. M., and was so continued until 1863, when their support was discontinued as no longer necessary, and a local organization, the Hawaiian board, was formed, and has since controlled the work. All this is Congregational. Other denominations have had a hard time to get any footing whatever. The Methodists have tried for some time, and are just getting some standing, although they have no church building. The Disciples have a small congregation (not over forty or fifty) worshiping in a hall. Nearly all the wealthy men are Congregationalists. The leaders in the new government are Congregationalists. All of the native churches are of the same persuasion, and are under the control of the Hawaiian board (Congregational). The white Congregationalists have a large and beautiful stone church, said to have cost \$150,000, where pride and fashion have sway, and the new gospel is preached. I am told that during the revolution a Gatling gun was placed in the belfry of this church, commanding the residence of the queen, and that the auditorium was used as headquarters for the soldiers. This is called the "big church," and it is felt that if any one wants any standing in Honolulu, he must go to the "big church." The controlling influences both in Church and State all center in one church, and there appears to be no disposition to loosen the grip which is thus held upon affairs. Any effort to build up any other influence is of course looked upon with disfavor. There is such a perfect organization in the religious work, that the whole influence can be brought to bear upon any one point when necessary, and this has made it very hard for others to get any start.

THE MESSAGE IN HONOLULU.

Years ago brethren La Rue and Scott did some work in Honolulu, and as a result, a few began the observance of the Sabbath. Later, Elder Healey came from the California Conference and held a tent-meeting, and quite a company was raised up; but they have been for some time without help, and the work has suffered seriously as a consequence. By invitation of the Foreign Mission Board, Elder E. H. Gates and family and brother and sister H. H. Brand have recently gone to these islands to renew the efforts to plant the truth there. On account of sickness among the workers and the great difficulty experienced in finding a suitable place as headquarters for the work, but little public effort had been put forth up to the time of my arrival. I held seven meetings in addition to my efforts to get acquainted with the general situation. Six of these were at our own

meeting place, and one at the Y. M. C. A. hall on a Sunday afternoon. The audiences varied from ten to forty, the latter number being at the hall. I became acquainted with several who are connected with the work of the "big church," but who seem to be longing for something better. I am sure that there are those who will respond to the preaching of the real message, the truth as it is in Jesus. While in some respects the surroundings would seem to be very forbidding, in other ways the outlook is favorable. The course which has been taken, whether right or not, has largely broken the hold which the white people had upon the natives, and the new gospel has no life for whites or natives. The natives are just now adrift, as it were, and are likely to take up with the next most powerful influence exerted, which is not mixed up with the administration of the new government. This makes it a favorable time to present the message, if it is done in a way to win the confidence of the people. There is also a certain number of white people, as in every place, who seem to deplore the lack of spiritual power in the churches and to desire something better.

W. W. P.

"MY PEOPLE SHALL KNOW MY NAME."

THIS word is spoken of the people of God at the time when the church is to be clothed with the "beautiful garments" of his righteousness and endued with his power (Isa. 52:1); when she is entirely separated from the world and all worldliness; and when she is entirely loosed from the captive bonds of sin (verse 2); and when she is to know the full redemption of the Lord. Verse 3. It is the time when, again, as in Egypt, his people will be "oppressed without cause" (verse 4); when "they that rule over them make them to howl," and themselves "continually every day blaspheme" the name of the Lord. Verse 5. It is at such a time as this, and "therefore" that the Lord declares, "My people shall know my name." Verse 6.

And that time is *now*. His people now, as in Egypt, are oppressed without cause. There, they were oppressed for keeping the Sabbath of the Lord, and here, they are oppressed for the same thing. And now God will be revealed in power as he was then. Now as then the Lord will make "bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Verse 10. "Therefore my people shall know my name; therefore they shall know in that day that I am he that doth speak; behold, it is I."

His name is "merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." To know his name is to know all this. It is not merely to know *about* it, but it is to know *it*. It is not to know of it by the hearing of the ear; it is to know *it*, by the "hearing of faith"—to know it with the heart. As his name expresses what he is, to know his name is to know him—not merely to know *about* him; but to know *him*. His name expresses his nature, and to know his name is to know his nature.

He is merciful. This is his name; and to know his name is to know mercy. It is to know what it is always to manifest from the heart treatment better than they deserve to all offenders. It is only by knowing him, the fountain of mercy, that this can be done. "Be ye there-

fore merciful, as your Father also is merciful." Luke 6:36.

He is gracious. This is his name; and to know his name is to know what it is to be extending favor always to all people. Not favor for favor; but pure favor. Not selfishness; but graciousness.

He is long-suffering. His name, even as he says, is continually every day blasphemed; his law is trampled underfoot; his authority is defied; he himself is abused and outraged; yet he suffers it long, he endures it long, and is still abundant in goodness and truth even toward all those who are doing all these evil things. He is long-suffering thus toward all, because he is not willing that any should perish, but that all should come to repentance. This is his name; and to know his name is to know what it is wrongfully and unjustly to suffer contempt, injury, abuse, and outrage, to suffer these things long and still manifest abundance of goodness and truth to all, that if by any means they may be brought to repentance. "Charity suffereth long, and is kind." And "if I have not charity, I am nothing." "Charity is the bond of perfectness."

And now that the time of suffering, of contempt, of oppression, of abuse, and of outrage, is upon us, how precious the promise that we shall know His name, so that his holy disposition and character shall be manifest on all occasions! And how important it is that every one who has a name and place among his people, shall receive this promise in its fullness, that we may indeed know his name, and that the savor of his knowledge may be made manifest by us in every place!

He is forgiving iniquity and transgression and sin. This is his name; and to know his name is to know the forgiveness of iniquity and transgression and sin. It is to know this, each one for himself in his own, individual case; and then because of this, manifesting it to all people always. "Condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven." Luke 6:37. It is not condemnation that men in this world need. They have that already in abundance. It is not condemnation but *salvation* that the people of this world need. "God sent not his Son into the world to condemn the world; but that the world through him might be saved." And "as my Father sent me, so send I you." He does not send us to condemn anybody; but that they may be saved. His name is "forgiving iniquity and transgression and sin," and his people are to know his name—they are to know what it is to *be* this to all.

God is love. This is his name; and to know his name is to know love—*his* love. It is to know him as he is himself. And "he that loveth not, knoweth not God."

It is not in human nature of itself to manifest the disposition and character here outlined. It is not in human nature of itself always to treat people better than they deserve; to be always extending favor to the unthankful and the evil; to suffer long injustice and oppression without cause, and at the same time to be kind, and manifest abundance of goodness and truth; and to be always forgiving iniquity and transgression and sin. This is not natural. It is natural for men to treat people only *as* they deserve; to extend favors only for favors; to resent injustice and resist oppression; to harbor enmity rather than to be forgiving.

This promise that the Lord's people shall

know his name, is therefore in reality a promise that they shall know another nature. His name expresses his nature. To know his name is to know his nature. Therefore the promise that we shall know his name, is a promise that we shall know and be partakers of—and know *by being* partakers of—the divine nature.

It is written that by the promises we are partakers of the divine nature. And surely here is the chief of the promises, the very promise itself; by which this shall be done.

“My people shall know my name.” His name shall be manifest in his people. His nature shall be manifest in his people. Divinity and humanity shall again be united. God will again be manifest in the flesh. This is the mystery of God that in these days of the voice of the seventh angel is to be finished. Rev. 10:7. This is the everlasting gospel, and thus it is to be preached with a loud voice to every nation and kindred and tongue and people.

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her [Babylon]; be ye clean that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight; for the Lord will go before you; and the God of Israel will be your reward.” Thanks be unto God for his unspeakable gift! “The name of the Lord is a strong tower, wherein the righteous run and are safe.” “My people shall know my name.” Do you know his name?

A. T. J.

WHO MAY ATTEND THE BIBLE SCHOOL?

THERE has been an inquiry made by some as to who was eligible to membership in the General Conference Bible school. Perhaps a few words on this subject will relieve all who have any question in regard to this matter.

While the General Conference Bible School was originated for Conference laborers, or those who were just entering the work, there is no restriction placed upon any one attending. Free tuition is granted only to those who are Conference laborers, or who have made definite arrangements to enter the work at the close of the school. All others may attend by paying the regular tuition.

Although this school is open for all, we advise our young people, who can possibly do so, to take one of the College courses, rather than to attend this school. The course of study for the Bible school has been arranged to meet the wants of our ministers, Bible workers, church elders, and tract society and Sabbath-school officers.

These persons cannot attend our colleges, but can spend a few months each winter in this school, thus preparing themselves for better work in their respective fields.

CHURCH ELDERS.

As it is not always convenient for church

elders, tract society and Sabbath-school officers, to spend five months away from their churches, the course of study has been so arranged that six weeks will be devoted to that part of the Scriptures which treats of the line of work on which these officers need special instruction. The school will begin on this division of the study, Jan. 8, and continue six weeks. All church elders and other officers already named, who cannot attend the entire term, should make arrangements to be in attendance during this six weeks.

J. H. DURLAND.

EYE HATH NOT SEEN.

THE graphic quotation made by Paul in 1 Cor. 2:9, concerning the wonderful things that God has prepared for those that love him, is from the prophecy of Isa. 64:4; and in the latter scripture there is a marginal reading which expresses still another thought. It reads: “For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen [margin] a God besides thee, which doeth so for him that waiteth for him.” That is, there is no other god like our God; there is no other hope like that of a Christian. All the systems that men have ever devised, in all their different forms of false religion, which skeptics laud to the skies as superior to Christianity, are as far below the Christian system and the revelation of God’s word, as the earth is lower than the heavens. Beyond the hope which the Bible sets before the believer, human imagination is unable to advance a single step, and the human heart has nothing further to desire.

U. S.

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.]

536.—VOTING.

Did Mrs. E. G. White publish in the REVIEW, about the year 1881, an article in which she discussed the duty of Christians to vote? If so, will you be kind enough to publish again her remarks on that subject?

L.

Answer.—She did write something on this subject in the REVIEW of Nov. 8, 1881. On page 289, third column, lines 31–41, we find the following: “There is a cause for the moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. In our favored land, every voter has some voice in determining what laws shall control the nation. Should not that influence and vote be on the side of temperance and virtue?” Again, on page 290, first column, lines 14–23, we have a little more on the same point, as follows: “The advocates of temperance fail to do their whole duty unless they exert their influence, by precept and example, by voice and pen and vote, in behalf of prohibition and total abstinence. We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. We ourselves must grapple this giant foe, our motto, ‘No compromise,’ and no cessation of our efforts till victory is gained.” We presume these are the points which our correspondent had in mind. 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.

“LEAD THOU ME ON.”

BY HARRY ARMSTRONG.
(London, England.)

“FOR it pleased the Father that in him should all fullness dwell.” Col. 1:19.

Lead thou me on, and then my feet, though weary,
Shall never fall in life’s rough, rugged way;
And though my path should lead through wilds most dreary,
Guided by thee, my feet shall never stray.

Fill me with love, and then my heart shall ever
Show forth the light of Thy sweet love divine;
And though this world my heart from thee would sever,
I can rejoice in knowing thou art mine.

Give me Thy power, and when my own strength fails me,
I will be strong, for thou art ever just;
Through trials deep no evil shall befall me,
Under thy wings I will securely trust.

Give me Thy grace, the grace that more aboundeth,
When all the hosts of sin upon me roll;
And though all cares and ills my way surroundeth,
Still I can rest, if thou my life control.

Give me Thy peace that passeth understanding,
And wraps the soul in calm and sweet repose;
And though the storms would keep my soul from landing,
At length I’ll anchor, safe from all my foes.

Lord, well I know, all these and more are given,
In Christ alone in whom all riches dwell;
In him by faith I grasp the joys of heaven,
And taste the bliss my tongue now fails to tell.

THE PERSECUTIONS IN CANADA.

THE case of brother John Matthews, of Ontario, has already been mentioned in the REVIEW. It will be remembered that he was arrested for cutting and raking hay near Selton, Ont., on Sunday, July 7. Justice George A. Watson, of Ridgetown, Ont., presided at the trial. His sympathies were evidently with the accused; but the law upheld the prosecution. Matthews was fined \$5 and costs, amounting in all to \$20.60. Declining to pay, he was ordered to take up residence in Chatham jail for thirty days. The justice, however, told him before going to jail, to go home for a couple of weeks and think the matter over. I rather think that Justice Watson wished Matthews to appeal his case. During these two weeks of respite, the criminal was neither handcuffed nor guarded. Finally the marshal came and took him. When they reached Chatham, where the jail is situated, the officer left his prisoner with some of his (Matthews’s) friends, while he went down town on business. Being asked if he was not afraid that his charge would escape, he replied, “No, I would trust that man anywhere. Were I to tell him to walk down to the jail alone, he would go.” John Matthews is now serving his sentence. I had a long talk with Governor Mercer, who has charge of the prison. He is a kind-hearted gentleman, and treats our brother as well as prison rules will permit.

The case has attracted considerable attention throughout the Dominion. The newspapers have discussed it very freely. Some editors are upholding the man in his fight for the rights of conscience, while others plead “the majesty of the law.” The Toronto dailies are taking the matter up, and the struggle is assuming important proportions.

As a result of this attempt to blot the third angel’s message from the fair field of Ontario, several have embraced it who knew nothing of our faith before. Elder A. O. Burrill and brother Spear are holding a tent-meeting in Chatham, and are doing all they can to warn the people against the course which will surely lead to ruin.

Information has also been received of another case of arrest for Sunday labor, near Loughboro, Ont. This time the victim is a woman. Her name is Sophia Macklewee. She embraced the Sabbath through the reading of the Bible, and does not seem to be personally acquainted with any of our people. Her crime was doing farm work on Sunday. She handled her own case. A fine of \$1, and costs, amounting to \$1, were imposed. In lieu of payment the woman was to incur imprisonment for two days. The authorities, nevertheless, do not seem to desire to proceed. Consequently, the fine has not been collected, nor has the incarceration been inflicted. The justice told Miss Macklewee that if she would promise not to work any more on Sunday, the case should be dropped. Her reply was at once simple and fervent: "To save my soul I cannot make any such promises, your honor, for I must keep the commandments."

It is the old, old story. The dragon is wroth with the woman, and is making war upon the remnant of her seed, which keep the commandments of God and the faith of Jesus. It must be borne in mind, however, that very many of the men who are causing our people trouble are sincere. Some of these, like Paul of old, will yet receive the words of life eternal, and valiantly stand for the Master during the terrible throes of earth's closing agonies. It is for us to manifest the "patience of the saints." Souls are to be won to righteousness, and nought but the gentleness of Jesus can do it. There are among those causing us to suffer, men and women whose hearts are aching for the truth; whose sin-lacerated souls are bleeding for lack of the balm of Gilead. These precious treasures are in the hands of those to bestow, concerning whom it has been said: "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves."

PERCY T. MAGAN.

NOVA SCOTIA.

AUG. 12 I took down the tent at Granville Ferry, after a six weeks' meeting. We had very good congregations up to the last two weeks, when it became evident that only a few were really interested. Toward the last a very bitter spirit was manifested, and it seemed as if the more people could misrepresent our views, the better they felt. Yet we left several true hearted friends whom I hope for still, and four Sabbath-keeping Christians, three of whom were converted from the world. One of these is an uncle of mine, who came over five hundred miles to visit us, and returned to his home in Vermont I trust to live a Christian there.

Since the tent was taken down, I have labored in a union church at Lower Granville. A good interest seemed to be shown till the Sabbath question was presented; then the people at once took sides, a part of them becoming very angry and wishing to close the church against me. However, the best part of the people said, "No, it shall not be done; it was built for any Christian denomination." A few interested hearers come regularly, and I hope for some fruit here. The people have seemed to lose all relish for the Bible, and are perfectly satisfied with a form of godliness while denying the power thereof. I am often reminded of Jeremiah's words as he saw the gathering of God's people, "I will take you one of a city, and two of a family, and I will bring you to Zion." This is an encouraging promise to me.

H. J. FARMAN.

MISSOURI.

MEMPHIS.—We began a tent-meeting at this place, May 31, continuing ten weeks, with a large attendance from the first. This is a new field, and the people were very anxious to hear

the message. We had much evidence that the Lord guided us to this place. For several months a number had been praying for something better than they had been experiencing in their churches; among them was a Baptist minister who was opposed to the foolishness that was practiced in his church. He was given a dream, in which he was shown one of us preaching to a large congregation of people, and that what we were teaching was just what he wanted. He, his wife, and one other leading member of the Baptist church, accepted the truth. Truly the Lord is going before us and preparing the hearts of the people for the truth. We have twenty-six souls rejoicing in the truth, who knew nothing of it before.

WILLIAM T. MILLMAN, L. W. FELTER.

NEW JERSEY.

JERSEY CITY.—At the close of the camp-meeting at Newark, Del., it was decided that I should return to minister to the two companies comprising the Jersey City church. Services are held regularly at the church, 25 Oak St.: Sabbath-school at 10 A. M.; preaching at 11 A. M.; and at 242 Hancock Ave., Sabbath school at 2:30 P. M.; preaching at 3:30 P. M.; Sunday night at 25 Oak St., at 7:30, also at 242 Hancock Ave., the same hour. Elder Bollman is conducting the Sunday night service for the present at 242 Hancock Ave. I am glad to report some outside interest, and an apparent deeper work of grace in the hearts of those who have recently embraced the truth. As a large proportion of the citizens are German, I believe a German worker could work profitably to the cause. Hoping, working, and praying that much good in the name of the Lord may be accomplished in this city, I desire the prayers of our people everywhere to that end.

JOHN F. JONES.

242 Hancock Ave., Jersey City Heights, N. J.

INDIANA.

REYNOLDS.—We came to this place and began meetings, Aug. 29, and have had a good attendance from the first. The tent is well filled every night, and Sunday nights more than full. The best of attention is given to the word spoken. One excellent feature is that we have the same ones every night. Four have already said they would keep the Sabbath. We had a meeting last Sabbath with twenty-five in attendance in the morning and eighteen in the afternoon. We organized a Sabbath-school.

We never saw a better interest than we have here. But the enemy is at work, not so much from those who oppose the truth as from those who profess to love it. We are earnestly pleading with the Master to overrule this to his glory. O that those who profess to love the truth would see to it that they maintain good works. How much trouble and anxiety they might thus save the cause of God.

We distributed quite a number of the special *Sentinel*. This has had quite an influence among the people.

M. M. KENNY,

Sept. 10.

W. A. EBERT.

ETNA GREEN, MT. ETNA, AND PLYMOUTH.—According to counsel after our good camp-meeting at Anderson, I returned to Etna Green. I again pitched my tent where it had been prior to the camp-meeting. On my return I found many anxiously waiting (I say my return because the one who labored with me at first did not return with me). We hastily pitched the tent, and on the second night began meetings again with a fair attendance. We continued the work here eleven days, during which time two more precious ones took their stand for the truth and united with the church. As we closed the meeting, we did so with the tent overflowing

with attentive listeners, separating from them with hearty good wishes expressed by liberal donations. This church now numbers about twenty-five members, and they have a very comfortable place furnished them so far free of charge, in which to meet. It will hold about two hundred people. They are of good courage.

We are now in Plymouth, and are nicely located in a good part of the city with a fair interest. Last Sabbath I visited and held two meetings with the Mt. Etna church, where I had the privilege of taking three precious ones into this little church, which the Lord made me instrumental in raising up some nine months ago. We had a most excellent social meeting, and all seemed of good courage. We are now laboring the best we can at this place, trusting in the Lord for his help, which we must have if we succeed in the blessed work. The northern camp-meeting will also be held at this place, Sept. 30 to Oct. 7.

F. M. ROBERTS,

Sept. 10.

S. G. HUNTINGTON.

MICHIGAN.

CEDAR DALE.—I have recently met on two Sabbaths with the little company at this place. One more began to keep the Sabbath, making a profession of religion for the first time. There are now nine in the vicinity who are trying to walk in the light of the truth for these last days. There is a call for labor near here, which should be heeded soon.

ALBERT WEEKS.

COLEMAN.—We began meetings at this place, Thursday, June 20. God was with us from the beginning, and although the opposition was bitter, fifteen souls decided to follow their Master and keep his commandments. The Latter-day Saints spoke against us, but this only confirmed the scripture. Steps have already been taken toward erecting a house of worship. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

C. N. SANDERS,

Sept. 4.

O. F. CAMPBELL.

LANSING.—The cause of God is still prospering in this city. The interest to hear the truth is much better now than at any previous time. Our services are well attended, especially the Sunday services.

Last Sabbath was a precious day to us. After a sermon on the subject of baptism, four came forward, expressing a desire to give themselves entirely to the Lord and to keep his holy commandments. Sunday we repaired to the water, when three others, making seven in all, went forward in that solemn ordinance. Angels were present as these precious souls were buried in the likeness of Christ's death. Thus within one month fifteen have been added to our number by baptism, by vote of the church, and by letter. For all this we thank God, and go forward. Others are still deeply interested, for whom we have hopes. The seed that we have scattered, sometimes with tears, is now springing up, and we look for a bountiful harvest in the kingdom of God. He has said of his word, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11.

Among the number of accessions is an aged Baptist minister who has preached fifty years, and who heard William Miller. He is now happy in the third angel's message. He deeply regrets that he did not see this precious truth before. He preached to us recently with acceptance, and is anxious to spend the remaining time he has in doing what he can for the Master. We are all in love and harmony, and consequently of good courage in the Lord. We expect good results from the camp-meeting.

Sept. 10.

L. G. MOORE.

PENNSYLVANIA.

Among the French.

I HAVE continued to hold meetings out in the open air at two different points in Cecil. Three more new converts have been baptized, and others are still drawing near to us. Sabbath, Sept. 7, was a good day for the brethren and sisters there. A brother and his wife, who were keeping their third Sabbath, and who were baptized that day, kindly opened to us a large room in their house in which to hold our meetings. There are now eight French families, and one English, who keep the Sabbath, and are located near each other in Cecil; and we were in need of such a place, especially in rainy weather and on cold nights. At 3 P. M., about thirty-five were assembled together. The Lord met with us by his Spirit. Heartfelt confessions were made, and several responded with tears to the word spoken. I am now in Mc Donald holding a few meetings. A promising young man here, who came from Belgium a few weeks ago, has decided to obey the truth, and other interested ones are attending the meetings, some of which I hold under large shade-trees. The work is onward, and my courage is good in the Lord.

A. C. BOURDEAU.

OUR WORK IN INDIA.

It is a great source of encouragement to us in this distant part of earth to know that our work is onward, though the laborers are few. At one time our workers in this field numbered six; but owing to the inability of three of them to adapt themselves to India's sunny clime, we were deprived of their help.

At present one of our number is mastering the language, and ere long will be able to proclaim the truth to these people in their native tongue. We are very thankful for this, and look forward with deep interest to the time when we shall have a number of our smaller publications in the native languages. This feature of our work ought not to be delayed longer; but to accomplish anything in this respect, our working force must be greatly augmented. There ought to be a dozen here learning the language instead of only one.

If the way our books sell in India is an index to the fruitfulness of this field, the prospect is a good one. The efforts put forth by every worker that has come to India have been crowned with success. I know by experience that the field is as good for our work as it has been at any previous time, or even better. I only mention my work with the hope that it may give courage to some to lend a helping hand, or to send up a petition in India's behalf.

After a very tiresome journey of 1100 miles, the greater part of which lay through a desert country of blowing sands, with few fertile spots, and the thermometer standing from 100° to 120°, I arrived at Kurrachee, a little over three weeks ago, sick with the Indian fever, from which I had been suffering for six months. The second day after my arrival I was able to be up, and easily found a very good boarding-place at reasonable rates. My room is a large, airy one, pleasantly located, and Kurrachee's lovely, cool sea breeze is proving a health restorer to me.

Kurrachee is a comparatively new city with substantial stone buildings. It is growing rapidly, and at present numbers 100,000 souls, composed of English, Portuguese, Mohammedans, and Hindus. Many other natives are also represented here. The streets are well lighted at night, the roads are good, and a fairly good system of street-cars makes travel in the city very cheap.

Soon after my arrival, I called upon several of the leading men to obtain information in reference to the city, and also called their attention

to my books. They told me that it was no use to try to sell books in Kurrachee, for the people would not buy books, and that other agents who had had good success in other cities made a failure when they came here, and that it was only a month since one of them had been here. Physically weak from the long attack of fever, and not encouraged by these reports, I began work, knowing that God would not leave his child in time of great need. What little time I have worked, I took 1680 rupees' (\$425) worth of orders. Last Sunday I worked about five hours, and secured 244 rupees' worth of orders. The people in India are starving for good literature, and when God has blessed us with an abundance of it, laden with the most precious truths ever committed to mankind, how dare we withhold it from their hungry souls?

Our papers are also read with deep interest, and I am sure that those which I have distributed will bear fruit for the kingdom. I wish to express my thankfulness to those who have so kindly furnished them for me.

The following is an extract from a letter recently received from an English officer to whom I sent some papers. He is a deacon in the Methodist church at Jhansee, and is said to be its spiritual life: "Many thanks for the papers you have sent me. Although a very busy man, I did not pass over the articles which throw a special light upon the views of the estimable body to which you belong. . . . I deeply regret that your folks are suffering for conscience' sake; but really is this a subject for regret? Undoubtedly the iniquity of the existing law will be more plainly seen, and work for your people a cure. There is much I can agree with in your views. I wish for such good people, increasing success and blessing."

A woman to whom I had loaned several copies of my papers called a few days ago and seemed deeply interested; she inquired, "What do you do with your papers after you have read them?" and when I replied that I gave them away, she requested several copies to send to a friend of hers in Bombay. Others, after they have read the papers, pass them to their neighbors. In this way the truth is finding its way into many homes. I am quite sure that a person in either of the cities, Bombay, Calcutta, Kurrachee, or Madras, could work up a list large enough to be self-supporting. Who will be our pioneer in this phase of the work?

WILLIAM LENKER.

THE SEMI-ANNUAL COLLECTION FOR THE HASKELL ORPHANS' HOME.

OCT. 5, the first Sabbath in the month, has been designated by the General Conference as the time when a general collection shall be made in all the Seventh-day Adventist churches for the benefit of the Haskell Home for Orphans, located at Battle Creek. Most of the readers of this journal are acquainted with the remarkable and providential circumstances which led to the establishment of this Home.

A wealthy widow, a perfect stranger, calling at the Sanitarium, was moved by the impressions she received of the philanthropic work carried on at this institution and in institutions connected with it, to make a gift of \$30,000 for the erection of a building for the accommodation of orphans, so that there might be afforded an opportunity to rear and train children in accordance with the principles which are promulgated by the institution, and which, by several years of successful experience, have been shown to be of such great value, not only as a means of curing the sick, but of developing sound minds in vigorous, healthy bodies.

This gift was entirely unsolicited. Mrs. Haskell afterward said to the writer that she was very strongly impressed with the thought that

God had sent her to the Sanitarium for the express purpose of making the gift which she had made, and has since many times expressed her great satisfaction that she had done so. In view of this providential circumstance and the fact that the burden of raising money for the establishment of such a home was thus unexpectedly lifted, it is certainly evident that Seventh-day Adventists should take a special interest in this enterprise, and should contribute liberally to its support.

The Home, at the present time, including the James White Memorial Home and the Widows' and Orphans' Home, which are under the same management and supervision, contains 110 inmates. All of these persons are most worthy cases; not one case has been received without the most careful scrutiny and inquiry. Several hundred applications have been made, on which the committee in charge of admissions did not, after careful investigation, feel justified in taking favorable action, as the funds available for the maintenance of the Home have always been scanty. The greatest economy has been required to make ends meet, and to provide even the common necessities of life for the dependent ones who have been brought into the Home.

The Haskell Home represents not simply a place of shelter for homeless ones, but an educational center. It is the heart and center of our Christian Help Work, and represents the philanthropic work of the denomination. The teachers employed for the children are persons who have had superior training, yet they work for very small salaries, less than half of what some equally well-prepared teachers are able to command elsewhere. A Mothers' School, carried on in connection with the Home, is preparing women to go out into all parts of the land to labor in behalf of children. There is certainly no enterprise which has been undertaken by the denomination in which the providence of God has been so specially manifested as in connection with this enterprise, and none in which Seventh-day Adventists should feel a greater interest or more tender sympathy.

The maintenance fund is exhausted, and here are more than a hundred hungry mouths to be fed. The children are doing all they can to help themselves. They are putting into practical use the instruction which they have received. Little girls of twelve to fourteen years help about the cooking. The children do most of the housework, and they also assist in washing and cooking. During the summer the boys of ten to twelve years of age have rendered valuable service on the farm in hoeing and cultivating potatoes and corn, helping to care for the cows, and in every way endeavoring to lighten the burden of their support. The girls also, as well as the boys, even including the smallest child, have helped in the berry picking, in the preparation of fruit for canning, etc. The aged inmates of the James White Home have most of them shown a commendable willingness to help as far as their strength would admit.

We hope the friends of the cause everywhere will remember the Haskell Home in the donations, Oct. 5. Do not forget to take your pocket-books to church with you, or at least some of the contents of the pocket-book, as the contributions for the Homes. Out of 50,000 Seventh-day Adventists there must be at least 10,000 who could, without any great sacrifice, spare \$1 for the little ones, and there are many who could spare from \$10 to \$25 without missing it. Any sum will be very much appreciated, but \$1 and \$10 bills are very much needed in the work just now. "Blessed is he that considereth the poor."

We hope every reader of the REVIEW will keep this matter in mind, and bring it before friends who are likely to be interested in the cause, and see that the matter is not forgotten on the date appointed for the special collection for the Haskell Home. J. H. KELLOGG.

HOUSE BURNED.

DEAR EDITORS OF THE REVIEW: About one year ago brother Dieffenbacher labored long and hard, and finally with the help of the Lord he succeeded in building a neat little house of worship. Though plain, it was roomy and comfortable.

While they were working on it, they heard threats to burn it. But we were privileged to occupy it for a year; then the threat was carried out on this morning, Sept. 15. A colored man living near the house said that oil was thrown on its sides and front, and the fire set near the door, so that none of its contents were saved.

We hope and pray that the black spot will preach the third angel's message as loudly as did the building. Surely the spirit that is manifested toward us here shows us what we can expect in the near future. R. D. WHITNEY.

Headland, Ala.

EASTERN CAMP-MEETINGS.

IN company with the president of the Vermont Conference, I have enjoyed the privilege of attending the camp-meetings held by our people in Maine, Massachusetts, and Vermont. After an experience of more than a quarter of a century, brother Covert declares these meetings the best he has ever attended. The preaching was well calculated to inspire faith, hope, and courage in the hearts of believers in the message of God for this time, and also stir them up to more of a realizing sense of the responsibilities resting upon them in view of the light shining so brightly upon their pathway.

In Vermont a Baptist minister was providentially directed to the camp ground, and while there, he learned for what purpose he had come. He heard, acknowledged, and gladly accepted the truth, and went forward in baptism in company with twenty-four others. A First-day Adventist minister was also present, who became thoroughly satisfied that Seventh-day Adventists are proclaiming the third angel's message, and from henceforth he will keep the Sabbath of the Lord and teach it to others. Many others went to their homes profoundly impressed that we have the truth.

At the Maine meeting, the interest from the outside was truly remarkable. The people did not attend simply out of idle curiosity, as is often the case on such occasions, but they came and went away solemnly impressed that Seventh-day Adventists are the people foretold in prophecy (Rev. 14:9-12), who would proclaim the last message of mercy to the world. A lawyer who has filled the position of Secretary of State, wept like a child when the truths of the third angel's message dawned upon his mind. When he saw the truth, he gladly gave himself to the Lord, to stand for the right though he stand with the few. He remarked to us in private conversation that the preaching, together with the influence of our meetings, had fully satisfied the people of Augusta that there was a reality in the Christian religion.

The sick upon the ground were restored to health in answer to prayer. The blessing and power of the Highest overshadowed his people, and they were strengthened physically as well as spiritually.

During the past two years the brethren in Maine have raised \$13,000 for the advancement of the work of God, besides nearly \$2500 at this meeting. As the Lord's children make sacrifices for him, his presence and blessings are being witnessed among them.

Sixty-seven persons were baptized at the three meetings, besides some at their homes, as a result of the work done for them on the camp-ground. No doubt twelve hundred persons will go forward in this ordinance at the fifty camp-meetings held by our people this year. Then there will be hundreds more who will be baptized at their homes. Surely the truth of

God is taking effect in the hearts of the people. The gathering call is sounding, and in the aggregate many are responding to the call. Soon, yes, very soon the last message of mercy to this world will have accomplished its work, and then God's children will be gathered home. I long in my heart for that gladsome day to dawn.

There we'll never part from loved ones,
Whom we've loved on earth before;
O my Saviour, haste thy coming,
Then these partings will be o'er.

I shall be pleased to hear from any of my friends at 145 N. Main St., Rutland, Vt.

CHARLES P. WHITFORD.

News of the Week.

FOR WEEK ENDING SEPTEMBER 21, 1895.

NEWS NOTES.

A Constitutional Convention in South Carolina is wrestling with the problem of a reconstruction of the fundamental law of that State. The prejudices of the people manifest themselves through some of the measures that have been offered. One of them excludes all but white people from holding office. Another section that has been introduced reads: "No person who denies the being of God, or a future state of reward and punishment, shall hold office in the civil department of this State." Should such steps as the above be taken, South Carolina will again find herself confronted by the Constitution of the general government.

Texas fever and anthrax exist among the cattle about St. Louis, and the board of health is making every effort to stamp the diseases out. Texas fever, while extremely fatal among cattle, is not so fatal to human beings as anthrax. The latter disease is contracted by cattle which feed in warm weather on low lands amid luxuriant vegetation. Here the anthrax bacilli grow. Cattle feeding receive the germs of disease, and death generally ensues in a few hours. The disease is contagious, and is communicable to mankind, either through the meat or milk of the animals. It shows itself in numerous swellings like carbuncles, which are composed of millions of the bacilli, and the victim usually dies within forty-eight hours.

In view of the present outcry against Chinese barbarism, let us consider the following, taken from our Foreign Relations Reports of the last decade and a little more: "In the United States, in 1884, came the Rock Springs massacre; a village of Chinese stormed and burned by 150 armed miners; men and women, from noon till midnight, shot and looted the fleeing victims. Twenty-eight were killed, fifteen wounded, fourteen were burned to death, mostly sick men, and the dogs and the hogs ate the charred corpses. The whole population stood by and approved, and a fruitless inquest followed. For this we paid \$423,000. Sept. 7, 1884, at Seattle, the Chinese were expelled, their village burned, three killed, and several wounded. Early in 1886, at places in Washington, Idaho, Montana, Wyoming, and Oregon, twenty-eight were killed. In Juneau, Alaska, eighty-seven Chinamen were driven out and set adrift on the ocean in two small boats with no food. During this period the Chinese were expelled from a score of places on the Pacific Coast, and more than 100,000, it was said, fled to San Francisco in terror and destitution." And this is a Christian nation!

The report of the district attorney for Wyoming in reference to the recent Indian troubles in that State contains with other things the following: "I have no doubt whatever that the killing of the Indian Tanega on or about July 13 was an atrocious, outrageous, and cold-blooded murder; and that it was a murder perpetrated on the part of the constable, Manning, and his deputies in pursuance of a scheme and conspiracy on their part to prevent the Indians from exercising a right and privilege which is, in my opinion, very clearly guaranteed to them by the treaty before mentioned. It seems to me to be a great pity that there is no national law which can be invoked for the protection of these, our domestic subjects, weak and defenseless as they are, in their right to enjoy those privileges guaranteed to them by a solemn treaty, to the enforcement of which the honor of the country is pledged; and that their only protection against forcible resistance to their enjoyment of these rights must be found in the courts of the State wherein the juries will unquestionably look upon them as possessing no rights which a white man is bound to respect." The district attorney has been advised that the department concurs with him in the opinion that there is no federal statute under which the offenders can be punished.

Ten days ago tests were made of armor with which the United States battle-ship "Iowa" is incased at the Indian Head proving grounds. The massive plate of fourteen inches of Harveyized nickel steel and a heavy backing of oak timber successfully resisted shots fired from a ten- and a twelve-inch cannon. Hence, the ship was pronounced invulnerable, and the country was safe. But suppose the enemy should be the one to wear the jacket? That would never do, to have a piece of armor that we could not shoot through. The guns must be improved. Now another, a thirteen-inch gun, a monster rifle, is brought forward. A shell weighing 1100 pounds is placed in front of 484 pounds of the most powerful prismatic powder at 200 yards' distance from the target. The shot is fired with an impact force of 50,000,000 pounds to the foot. When the intense heat caused by such a shock had sufficiently cooled to allow inspection, there was found a clear-cut bullet hole thirteen inches in diameter through that impene-trable (?) steel; through the five inches of oak, a bulk-head was carried away, and the shot was traced for two miles and lost. It would now appear that this government has almost reached the point of producing an armor which no gun on earth can penetrate, and producing a gun that will shoot through any armor that has been or can be made. The next step will be to improve the armor a little.

ITEMS.

—A correspondent writes from Minnesota that this world is becoming so bad the hogs cannot stay in it. A neighbor has lost 100.

—A Duluth, Minn., dispatch says that the receipts of wheat there are the "largest in the history of the northwest, at this time of the year."

—During the year 1894 Japan sent goods to the United States valued at \$22,008,336, and received from the United States goods valued at \$50,579,139.

—The Cotton States and International Exposition at Atlanta, Ga., was opened with ceremony on the 18th inst. It will remain open through the remainder of this year.

—The Mora indemnity was paid in Washington on the 14th, the acting Secretary of State receiving from the Spanish minister a draft on London for \$1,449,000 in gold.

—The Australian steamer "Miwera" brought news that New Zealand was visited Aug. 17 and 18 by earthquakes, which did great damage. The shocks lasted for several hours.

—News was recently received in London of the death of Makololo, one of Livingstone's most faithful followers in Africa from 1851 to 1864. He leaves forty-five widows to mourn him.

—In spite of all efforts to the contrary, the German authorities will enforce their sentence of four months' imprisonment of Mr. Stern, a German American, who insulted Baron Thuengen.

—Jamaica advices show that the government and the press strongly oppose labor emigration for the isthmus. The laborers seem willing to emigrate, but government enactments hamper them.

—Eleven Mussulmans have been arrested for being concerned in the attack upon the American St. Louis College at Tarsus, early in August, when students were maltreated and missionaries threatened.

—Mrs. Langtry, the actress, had jewels to the value of \$200,000 in a London bank. A forged order was presented for them, and they were handed over to the stranger, who, of course, has disappeared.

—Recent reports from Tangiers and from Honolulu are to the effect that cholera is on the increase at both points. Caution is being exercised at San Francisco, and vessels from infected ports are held in quarantine.

—Two French deputies have united in introducing a bill to punish the voter who refuses to vote at elections. For the first offense he is to be posted; for the second, he is to be disfranchised, thus making "the punishment fit the crime."

—A dispatch from Hong-Kong says that the Basel Mission at Moilio, China, was wrecked on the 16th. The foreigners had evacuated it, owing to the warnings received from other stations. The troops sent to the district to quell the uprising were withdrawn recently.

—The Catholics evidently believe in praying and paying. Having done the former, it is now proposed to accomplish the liberation of the pope's captive prestige by either purchasing the city of Rome from bankrupt Italy for one billion dollars, or purchasing territory elsewhere for a principality, with a sea-port where the church can again sit a queen and no widow.

—Two Russian gunboats, the "Teretz" and the "Uralotz," are now allowed to pass freely between the Black Sea and the Mediterranean without objection on the part of the Ottoman authorities. This is considered by Russia as the thin edge of the wedge that will open the Bosphorus and the Dardanelles to the Black Sea fleet in spite of the Paris and Berlin treaties.

—There have been one hundred and eleven train robberies in this country during the past five years.

—A quarrel over cards arose in a Kentucky brewery when a desperate character named Kane deliberately shot his five companions to instant death, and fled to the woods.

—Seven Chinese who participated in the Ku-Cheng massacre, have been executed in the presence of the commission of consuls appointed to obtain satisfaction. We wonder if the missionaries who survive realize any satisfaction.

—News received in London from the Congo Free State, says that affairs are in a condition of anarchy. Encounters between Belgian forces and natives which have been represented as Belgian victories, have been serious reverses.

—The First Presbyterian church of Washington, popularly known as Dr. Sunderland's church, has "called" De Witt Talmage to its pulpit, Dr. Sunderland having retired on account of old age. It is probable that Mr. Talmage will accept the call.

—Four members of the American Board of Missions arrived in San Francisco last week on their way to Japan, where they will endeavor to settle the questions which have recently arisen between the Board's missionaries and the Japanese government.

—A man in Washington recently cabled his son in St. Petersburg, in cipher, the word "skyhigh," which meant: "We are quite well." The Russian officials construed it as a signal to blow the czar "skyhigh" with dynamite, and declined to deliver the message.

—A graduate of a military school, who was being examined to test his fitness for a certain rank in the service of the army, found the following question in his paper: "What condition is requisite before a man can be buried with military honors?" And he wrote the following answer: "He must be dead!"

—After ten weeks of illness, hunger and destitution are compelling the striking miners at Ishpeming, Mich., to resume work in spite of the determined efforts of their leaders to prolong the struggle. All their suffering has been in vain, and the sword that was intended to cut the owners has proved to be two-edged, cutting both ways.

—Over twenty million copies of "Gospel Hymns" have been sold, says the Chicago Advance. Mr. Moody receives 20 per cent of all receipts, and his share has been \$1,250,000 already. With this money he sustains much of his school work. He has a board of trustees who receive and disburse all the money. "Gospel Hymns," No. 1 is still the best seller.

—A missionary of the London Society at Lifu, New Caledonia, reports that a great and unexpected wave of blessing has come, through a series of services held by four of the native pastors. It is reported that 564 natives have professedly entered upon the Christian life. In some of the villages there is scarcely a person who is not a church-member or a candidate for admission. After many previous years of faithful labor with no such results, there has been special prayer both in England and at Lifu for a blessing upon this particular mission, and the answer has come.

—Captain George W. Sumner, ex-commander of the United States cruiser "Columbia," was found guilty on the charge of suffering a vessel of the navy to be hazarded in violation of the naval regulations. The sentence of the court is as follows: "To be suspended from duty only, for a period of six months, on waiting orders pay, and to be reprimanded by the honorable secretary of the navy." He is informed that the publication of this sentence in general order is regarded as sufficient compliance with that portion of the sentence calling for a reprimand from the secretary of the navy.

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.

Table listing camp-meetings for 1895, including locations like Pennsylvania, Tennessee River, Indiana, South Dakota, Wisconsin, Minnesota, Iowa, Missouri, and Colorado, with dates and district numbers.

Special Notices.

COLORADO, NOTICE!

THE Western camp-meeting will be held Oct. 8-15, instead of Oct. 10-19 as previously announced. GEORGE O. STATES.

NOTICES.

MRS. R. A. SHANE, 210 N. Sixth St., Steubenville, O., lost her Bible on the camp-ground at Newark. It has her name. Finder please forward.

WANTED.—A man who has had experience in making shoes and clerking, desires a position of any kind where he can keep the Sabbath. Address John H. Kawel, care of Morris Lukens, Box 6, Dauphin, Pa

Publishers' Department.

"THE RIGHTS OF THE PEOPLE."

THIS is the title of No. 32 of the Religious Liberty Library, which has just been issued from the press. The book contains 378 pages of the most interesting reading-matter. It is liberally illustrated, and written in the vigorous style so characteristic of the author, Alonzo T. Jones. Part I. treats of the relation of civil government and religion, discussing the subject from a Biblical and historical standpoint. Part II. contains twelve chapters, and discusses numerous questions that are living issues of the present day. Part III. contains the Declaration of Independence, the Constitution of the United States, the Dred Scott Decision, and the Brewer Decision. The importance of these documents needs not to be emphasized. The book is written with a special view of combining conciseness with clear and comprehensive treatment, and it contains only those things which we need to know, and about which we ought to be thoroughly informed.

The Sabbath-school lessons for the next quarter are devoted to religious liberty, and it has been decided to recommend the "Rights of the People" as a companion volume for use in the study of the lessons. It will be found an indispensable help, for it thoroughly discusses the religious aspects of this question, and throws much light on the true meaning of those scriptures which are often adduced by National Reformers as favoring their methods. Every teacher and scholar should have access to it.

Bound in strong paper covers, 40 cents. In cloth, on laid paper, \$1. Address tract societies, as usual. INTERNATIONAL TRACT SOCIETY.

Obituary Notices.

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

VADER.—Our infant daughter, Florence May, died Aug. 1, 1895, aged 1 year and 5 months. We mourn but not without hope. MR. AND MRS. WILLIAM VADER.

DAY.—Died of whooping-cough, in Colorado Springs, Col., Nellie H. Day, daughter of John W. and Lottie A. Day. She was born Nov. 25, 1894, and died Aug. 4, 1895. J. L. SHAW.

POLLOCK.—Died in Orangeville, Ill., Aug. 15, 1895, Jennie May Pollock, aged twenty years. She was the daughter of Josiah Collier, and was but recently married to George Pollock. Although a great sufferer, she bore it with patience, and in her short illness sang the praises of God almost constantly. She said she would gladly stay longer with us if it were God's will, but she was ready to go if he thought best. MRS. MAGGIE HARDING.

GOODWIN.—Died at River Falls, Wis., Aug. 27, 1895, Jonathan Goodwin, aged eighty-three years, after an illness of about two years, during the last few months of which he suffered intensely. He was born in Maine, but came to Wisconsin about forty years ago. Brother Goodwin became a believer in Christ about thirty-five years ago. About fourteen years ago he accepted the third angel's message, and was an earnest and faithful advocate of the truth to the last. As long as he was able, he enjoyed greatly to have preaching and other religious services in his sick room, and would break forth in hearty response to what was being said, rejoicing that the warfare and sufferings of the present would soon be over, and he would be at rest. Text, Isa. 35:10. W. W. AMES.

BROOKS.—Died in Battle Creek, Mich., Sept. 18, 1895, Zera Brooks, aged eighty years. He embraced the first message in 1843, and the third in 1852. The most of his life was spent in New York State, but one year ago he came to live with his sister in this city. His life has been a useful and consistent one. G. C. T.

MOULTON.—Died in Bloomington, Minn., June 10, 1895, Mrs. A. J. Moulton, of Tampa, Fla. She was on a visit to friends and relatives in Minnesota, Wisconsin, and New York. From the camp-meeting in Minnesota, she was taken to her brother's, where she died of inflammation of the bowels. She expressed a readiness and willingness to die if it was the Lord's will. She was one of the pioneer Sabbath-keepers of Minnesota and also of Florida. Many friends feel deeply their loss. She leaves two daughters. W. L. BIRD.

EDWARDS.—Died near Hamler, O., Sept. 3, 1895, Samuel E. Edwards, aged eighty-five years. He was one of Ohio's pioneers, and was known as the Ohio Hunter. For thirty-seven years he had been a Seventh-day Adventist, a kind, tender, affectionate patriarch, who especially loved children. He was father of fifteen children, and had forty-nine grandchildren, also twenty-eight great grandchildren. Four generations were gathered with him upon the occasion of his funeral. Aunt Katie, his aged sister, now in her ninth year, stood by his coffin and bade him a short farewell, expecting soon to meet him again. His illness lasted but three days, and he suffered much. His prayer was continually, "Dear Lord, help me to be patient and endure." Text, Rev. 14:13. D. E. LINDSEY.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 2, 1895.

Table showing train schedules for Michigan Central, including stations like Chicago, Detroit, Buffalo, and Niagara Falls, with times for various routes.

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.

Table showing train schedules for Chicago & Grand Trunk R.R., including stations like Chicago, Valparaiso, South Bend, Cassopolis, Schoolcraft, Vicksburg, Battle Creek, Charlotte, Lansing, Durand, Flint, Lapeer, Imlay City, Pt. H'n Tunnel, Detroit, Toronto, Montreal, Boston, and Buffalo.

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

The Review and Herald.

FOR WEEK ENDING SEPTEMBER 24, 1895.

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The Toronto *World* of Sept. 16 contains eleven columns devoted to the subject of religious liberty, and the case of brother Matthews, who is now in Chatham jail for conscience' sake.

A private letter from Elder G. B. Starr, of Queensland, Australia, states that they have changed their labors from Toowoomba to Ipswich. They leave a well-organized church of twenty-four members, excellent people. The Sabbath-school numbers forty. Brother Starr's address is Ipswich, Queensland, Australia.

Prof. J. H. Haughey writes from South Lancaster that the school opened with ninety-one pupils. They now have 100. This is a few more than the number last year. There are but few new students, but a larger number than usual have returned. The dedication of the new dormitory took place, Sept. 10.

Brother D. W. Reavis reports that Robert T. Nash is again under arrest in Mississippi. When his case came to trial, it was adjourned until the spring term of court, and brother Nash was liberated on bond. In the meantime, as the secretary of the International Tract Society suggests, we shall have a grand opportunity to distribute reading in that vicinity.

We have received a copy of the South African *Sentinel*, the new paper just started by our brethren in Cape Town. It is a sixteen-page monthly, printed on good paper, with clear type, and under the management of those who have had long experience in the cause. Published by the South African Branch of the International Tract Society, for 3s. 6d. a year. Among the contributors we notice the names of sister White, Elder Haskell, Elder Thompson, Elder Hankins, and others; and such subjects are discussed as “The Proper Observance of the Sabbath,” “Loyalty to God,” “Study of the Book of Revelation,” “Love to God,” “Recent Sunday Legislation,” “The Golden Rule,” etc. We think it well calculated to be a great help to the work in that part of the field and wish it every success.

The “Rights of the People, or Civil Government and Religion,” is the title of No. 32 of the *Religious Liberty Library*, and an extended notice of the book will be found in our Publishers' Department, to which our readers are referred. Limited space forbids an extended notice here, but from a brief examination we are prepared to indorse all that is said in behalf of the book, for it seems to contain the essential points of the entire discussion as it relates to this country. We may speak of the volume more fully later.

Sept. 20 was the twenty-fifth anniversary of the occupation of Rome by the Italian troops, and the birth of United Italy, with Rome as its capital. The day has been made a national holiday, and was celebrated with great rejoicings throughout Italy, except at Naples and the Vatican. An article on the subject in the *New York Independent*, closes with these words: “The enthusiasm which is now touching the hearts of the whole Italian people, must cast a gloom over the Vatican; for it cannot but affix an additional seal upon the fate of its temporal power.”

Those ill-disposed persons who desire to vent their spite against Seventh-day Adventists, try to hide their maliciousness behind a Sunday law, when there is one. California has no Sunday law, but some grip must be had on Sabbath-keepers, nevertheless. At Fresno, brother Bell was notified to appear to act as juryman on the Sabbath. He notified the sheriff that he could not serve on that day. The next Wednesday, July 10, he was arrested and fined \$20, or five days in jail. He chose the latter. Judge Carter remarked that these Adventists were causing him altogether too much trouble, and he would make an example of him, and teach the rest a lesson.

Word has been received of the death of sister D. A. Owen, on Raratonga Island, Pacific Ocean. Her trouble was heart-disease. Since going to the island she has been gaining strength, until lately an over-exertion again brought on the trouble. She died July 9, before the arrival of her daughter, Mrs. F. E. Braucht, who sailed by the “Pitcairn.” Sister Owen died in triumphant faith. She exclaimed, “Can it be true? It seems too good that I shall sleep through the time of trouble.” Brother and sister Owen have gained the love and confidence of the people for whom they labored, and her loss will be greatly felt. To her bereaved husband and family we extend our tenderest sympathies.

One who claims to be “a reader” of the *REVIEW*, but withholds his name and address, writes: “Adventists profess to be preparing for the speedy return of their Sanctifier and Lord. Still it is the only denomination represented in the base-ball clubs. Answer through your journal if you can, satisfactorily, and oblige.” Inclosed was a slip from the *Chicago Inter Ocean* of a report of games, in which the Battle Creek club is mentioned with others. A dispatch speaks of a game between the Battle Creek and Lansing clubs as follows: “The Senators lost to the Adventists to-day.”

We answer: The dispatch is misleading. To the best of our knowledge and belief no Adventist belongs to the Battle Creek club. This club are no more Adventists than the Lansing boys are

senators. Adventists do not pretend to exercise control over the sons and the daughters of their members any more than other denominations do; but we can assure our friend that we entirely repudiate any connection with, or approval of, match games, races, prize fights, or popular contests of any sort.

Is n't it rather a peculiar feature of our times; that scarcely a speech can be made on any public occasion, political, military, educational, or otherwise, that the speaker does not feel called upon to drag in the religious question, and ventilate his views upon that? Has the very atmosphere become so charged with this matter, that every man feels himself bound to set his position plainly before the people? Thus at the dedication of the National Park at Chickamauga, Sept. 20, it is reported of General Willard Warner, of Chattanooga, as follows: “During his speech he dropped into theology, and expressed the belief that the Bible contained the word of God, but was not the word of God; and that each individual soul is responsible to God alone for his interpretation of it, and not to any church or earthly tribunal.” This is by no means a bad conclusion; but as touching the Bible, if we take out the word of God which he says is in it, we wonder what would be left.

THE MICHIGAN CAMP-MEETING.

This meeting is located at Lansing, on the same grounds as used the past two years. The workers' meeting began the 11th inst., and the regular camp-meeting the evening of the 19th inst. The grounds are fine, and the weather most favorable. The attendance is large, though as yet not equal to that of the past few years. The interest is good, and the prospects favorable for a very profitable meeting. We shall look for a large increase in the attendance the present week. On Wednesday and Thursday, the 25th and 26th inst., the railroads throughout the State will give special rates. We hope that many will avail themselves of this opportunity to come up to this feast of tabernacles.

O. A. O.

THE SUPPORT OF OUR ORPHANS.

We have a very comfortable Orphans' Home at Battle Creek, Mich., and quite a family of little folks; also a goodly number of aged persons in our Old People's Home at this place. These all need to be supported and cared for. The General Conference Committee some time ago suggested that the best plan to do this would be to take a general donation throughout the field, on the first Sabbath in April and the first Sabbath in October, of each year, for our Orphans' Home Maintenance Fund; and that all the collections of the day, Sabbath-school, etc., be applied to that fund. By this arrangement, all, both old and young, may have a part in contributing to this worthy object. All who have not read Elder L. McCoy's notice, “To the Friends of the Orphans,” in last week's *REVIEW*, should do so at their earliest convenience. And let all read the article from Dr. Kellogg in Progress department of this paper.

The time for the next donation, the first Sabbath in October, is near at hand. We hope all will bear this appointment in mind, and be ready with liberal contributions. The money should be sent to Elder L. McCoy, Sanitarium, Battle Creek, Mich.

O. A. O.