

# 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.

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### WE SHALL SOON BE THERE.

BY ELDER L. D. SANTEE.

(Princeton, Ill.)

THINK of the glory of heaven's land!

We shall soon be there,  
 Where the white-robed throng shall in gladness  
 stand,  
 All free from care.  
 The river floweth to the sea,  
 And time ends in eternity,  
 And heaven waits for you and me—  
 We shall soon be there.

For hands that are vanished the heart is sore,  
 But we'll clasp them there;  
 Fair faces that blossom on earth no more,  
 So pure and fair;

We shall greet them there in the blood-washed  
 throng,  
 And their glad, sweet voices shall swell the song  
 In the land of beauty, that knows no wrong—  
 We shall soon be there.

The years are speeding, and glory waits—  
 We shall soon be there;

For the city with open, pearly gates  
 Is waiting there;  
 And voices prophetic raise the cry  
 That Jesus is coming by and by.  
 With him we shall rise to the radiant sky—  
 We shall soon be there.

## Our Contributors.

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

### WHO ARE REPRESENTING CHRIST?

BY MRS. E. G. WHITE.

We are living in times that try men's souls. Those in high positions of trust, whom we may call—as God called some in the days of Noah—mighty men, men of renown, know little of the causes that underlie the present state of society. Many do not care to know; others do not study from cause to effect. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime of every type, manifest in all classes, from the highest to the lowest. Many are struggling vainly to place business operations on a more secure basis. The great extremes of wealth and want produce unnumbered evils.

In our large cities there exists an appalling condition of poverty. Multitudes are destitute of food, clothing, or shelter fit for a human being. In the same cities are men of wealth, who have more than heart could wish; who live

luxuriously, spending their money upon richly furnished houses and personal adornment; or worse, upon the gratification of the sensual appetites,—upon tobacco, liquors, and other things that destroy the power of the brain, unbalance the mind, and debase the soul. While they are thus selfishly indulging themselves, all heaven is looking down upon these unfaithful stewards. God and angels mark how the means given to men with which to honor the Creator by blessing the world, is turned to the gratification of self, to the dishonor of God, and the neglect of his heritage.

The Lord declares: "Ye that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph. Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed. The Lord God hath sworn by himself, saith the Lord the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein."

Israel had transgressed the law, violated the Sabbath, and oppressed the poor, turning away the stranger from his right. They had given themselves to indulgence of appetite, to wine-drinking, and to similar things. The Lord put his rebuke upon them, and foretold their degradation. Through indulgence in wine and strong drink, they were confusing their judgment, and deteriorating their character. "Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock: ye which rejoice in a thing of naught, which say, Have we not taken to us horns by our own strength? But, behold, I will raise up against you a nation, O house of Israel, saith the Lord the God of hosts; and they shall afflict you from the entering in of Hamath unto the river of the wilderness." This whole prophecy presents lessons upon temperance, reproving selfishness, luxurious living, indulgence in those things that pervert the senses, and lead to extravagance and sin.

The prince of darkness has set in operation every device to ruin and destroy man. He has legions of evil workers uniting with him to obliterate the image of God in our youth. I ask those who are acquainted with truth, who know righteousness, What are you doing? Are you using your influence to bring into the ranks of the Lord's army all whom you can possibly reach? Have you yourself enlisted to fight the battles of the Lord? As Christians it is our work to represent Christ. We are to set an example that shall be in striking contrast to the practises of this evil age. He that is selfish will neglect to do the very work he ought to do, and take up a work that God has not given him to do. "He that loveth pleasure ["sport," margin] shall be a poor man: he that loveth wine and oil shall

not be rich." "He that followeth after righteousness and mercy findeth life, righteousness, and honor." "The desire of the slothful killeth him; for his hands refuse to labor. He coveteth greedily all the day long: but the righteous giveth and spareth not."

"He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want." This breaks up worldly policy, and sets aside worldly maxims. "That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee? Rob not the poor, because he is poor: neither oppress the afflicted in the gate." Consider also these words: "For the Lord will plead their cause, and spoil the soul of those that spoil them. Make no friendship with an angry man; and with a furious man thou shalt not go." Why?—"Lest thou learn his ways, and get a snare to thy soul."

While distrust and alienation are pervading all classes of society, Christ's disciples are to reveal the spirit that reigns in heaven. Because the world was ruined through sin, God gave his Son to draw men back to him. He "so loved the world, that he gave" all that heaven could give for the saving of the lost. In every soul who receives that love it will manifest itself in like manner. God so loved that he gave. If we love with his love, we, too, shall give all. We shall be co-workers with him whose mission it is to "preach the gospel to the poor; . . . to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." We shall do the work he has set before us,— "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke; . . . to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh."

Again the Lord says: "Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." All about us are souls that have gone out of the way,—souls that have been wounded and bruised by the enemy, and that feel a craving for help, for comfort, for sympathy. These souls, when brought in contact with us, should find a strong hand stretched out to clasp their hand,—a strong, living faith that will help them to put their trust in Jesus.

All who pray in sincerity, "Be thou my pattern," will work in Christ's lines; they will reveal that they themselves are striving to follow Christ, and as the natural result, they will lead others to seek the higher life. The power of speech is a precious gift of God, and if used in speaking words of hope and courage to the oppressed, it will be a savor of life unto life. But it may be a savor of death unto death.

Harsh or even thoughtless words may be a great hindrance to the struggling, fainting soul. They may sting and bruise until the soul shall be driven upon Satan's ground, never again to listen to the voice of Christ.

The Saviour marks all our work as though done unto himself; for he identifies his interest with that of suffering humanity. Every one who names the name of Christ is called, so far as it lies in his power, to help every other soul in the heavenward way. But let none feel that Christ has placed them on the judgment-seat to pass judgment on a brother or sister who is unfortunate, or who falls into error. Many hearts are sorely stricken, to whom words fitly spoken might bring peace and rest. These souls are a test to their brethren and sisters, revealing what is in the heart. All heaven is looking to see how we treat those that need our help. It is this that reveals whether the glowing fire of the first love is still burning upon the altar of the heart. What a power the church would have in it if all its members were so imbued with the Spirit of Christ as to speak to one another only words of comfort and peace and hope; if none felt it their prerogative to judge, to oppress, to cast a dark shadow on the soul of another!

When the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?" the Saviour "called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

My brethren, be not deceived in regard to your own souls. They that are hearers and doers of the words of Christ are the only ones who have built on the eternal Rock, and whose house will stand secure when the storms beat upon it. What kind of foundation have you been building upon,—sliding sand or solid rock? If you are not doers of the words of Christ, your house is sure to fall. Do you seek to save souls that are perishing? or do you fold your arms, and leave those unhelped whom you could help? You will gain no strength or encouragement to your own soul in neglecting to work the works of Christ.

"Whosoever drinketh of the water that I shall give him," said Jesus, "shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall

thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

#### THE SPIRIT OF DAVID.

BY ELDER C. H. BLISS.  
(Normal, Ill.)

WE learn from the book of Samuel that David was anointed to be king in place of Saul, who had sinned against God. The disposition of this man, who became one of the greatest kings of Israel, is shown in the following historical facts:—

1. He aided King Saul in every way he could, though he knew him to be an enemy.
2. He showed no spirit of jealousy or rivalry under any circumstances.
3. He was not ambitious to become king, but waited patiently for God to bring about the change in his own way.
4. Although Saul tried to kill him, and hunted him as a wild beast, eventually driving him out of the land of Israel, David saved Saul's life twice when his men wanted to kill him, thus doing good for evil. He afterward even slew the man who claimed the honor of killing King Saul.

5. After Saul was killed, David showed the greatest kindness to his family. Truly he manifested the spirit of God, and was rightly called a man after God's own heart. Although in after years David yielded to strong temptation, and sinned, he readily acknowledged his transgression, and shed bitter tears of penitence; and God in mercy forgave him.

#### THEN AND NOW.

BY ELDER L. G. MOORE.  
(Lansing, Mich.)

[In this article Brother Moore presents some interesting quotations in the line of the exhortation by the apostle Paul, to "call to remembrance the former days." The comparison is indeed encouraging.—ED.]

There lies before me an eight-page paper bearing the name, "THE ADVENT REVIEW AND SABBATH HERALD; Rochester, N. Y., Third day, May 30, 1854; Vol. 5, No. 19." The article on the first page, entitled, "The Kingdom of God," is written evidently by the editor, Elder James White. On the third page are articles on "Fundamental Doctrine; What is Necessary in Order to Meet the Lord in Peace?" and "The Days of Noah like the Days of the Son of Man." On the fourth page are given reports from the field, in articles from Elders Joseph Bates, James White, and A. S. Hutchins. On the last page we read the following: "THE REVIEW AND HERALD is published weekly, at South St. Paul St., Stone's Block, No. 23, third floor. Joseph Bates, J. N. Andrews, Joseph Baker, Publishing Committee. Elder James White, Editor. TERMS.—We make no charges. Those who wish to pay only the cost of one copy of the REVIEW (as some choose to do) may pay \$1.50 a year."

This much by way of introduction to this little sheet. However, there are some other things that I wish you to notice. This paper—the REVIEW—was then in its infancy, its swaddling-clothes, if you please; and in order that my readers may understand how carefully it "walked" in those days, I insert some clippings. Here is one in regard to a tent for Michigan, taken from the paper above noticed:—

#### TENT IN MICHIGAN.

Brethren Cornell and Loughborough have borrowed money and purchased a tent for Michigan, and are now making arrangements to travel with it during the present season. The tent is sixty feet in diameter, and cost one hundred and sixty dollars.

They venture this for the speedy advancement of the cause of present truth in Michigan, expecting that friends of truth will act in harmony with them, and by their prayers and means. Those wishing a tent meeting in their vicinity will address J. N. Loughborough or M. E. Cornell, Jackson, Mich.

The time has fully come when the light of present truth should be set on a hill. "Light makes manifest," unless it be put under a bushel. Let the brethren and sisters do what they can, and make one united effort, and the important truths relating to the present time will soon be made more prominent before the world. Come, friends, let us take hold of this matter earnestly. Thousands are being deceived. We see the danger and must give warning in due season.

M. E. CORNELL.

Here is another published two years later July 10, 1856:—

#### TO THE CHURCH IN MICHIGAN.

DEAR BRETHREN: It was resolved at our late conference that "we, the church in Michigan, feel it our duty to act our part in sending out the tent as the way made open." We therefore make this appeal more confidently, believing that you are willing to do all in your power toward forwarding this enterprise. The special object to which we would now call your attention is this: a horse and carriage is needed to carry on tent operations successfully in this State. By being deprived of this, Brethren Waggoner and Cornell, who are laboring with the tent, must necessarily exhaust their strength in traveling on foot from place to place, that they are illy prepared to preach the word. Shall a horse and carriage be obtained for them? If so, it must be done immediately. It must be provided within two weeks if we would not see the work hindered. This is a matter which requires action now. Let all, therefore, as soon as they see these lines, decide at once what they can do, and send their free-will offerings to the REVIEW Office.

In those places where there are churches we recommend that it be ascertained what the brethren can do as a church, and their donations forwarded in the name of the church, and so receipted in the REVIEW. Brother Palmer has kindly lent his horse for the use of the tent for two weeks; he has also subscribed forty dollars toward the object herein named.

The brethren will also bear in mind that tent operations in new fields are attended with expense, and the tent fund must be kept good. We trust this call will meet with an immediate and cheerful response.

In behalf of the tent committee,

J. P. KELLOGG, *Treas.*

This is quite different from what it now is with our "cotton cities" in every State in the Union.

Here is a notice of a conference to be held in Michigan:—

#### CONFERENCE AT HILLSDALE, MICH.

Providence permitting, there will be a conference at Hillsdale Village, to commence Oct. 17, 1856, at 10 o'clock, P. M., and hold over Sabbath and First-day. Brother and Sister White design to be present; also Brother Cornell or Brother Waggoner may be expected.

The report of this meeting was given as follows:—

#### HILLSDALE CONFERENCE.

According to appointment, this conference was held Oct. 17-20, 1856, in Waldron's Hall, a large and commodious room, the use of which was freely given. Brethren Bates, Waggoner, Cornell, White and wife were present, and spoke to the assembly with freedom.

Those who composed this meeting were mostly young converts to the present truth, who have been brought out by hearing the truth presented in the Michigan tent the past summer. There were nearly half a score from Indiana present, who have been observers of the Lord's Sabbath for several years. They seemed very much cheered, refreshed, and strengthened by the meeting.

Our social meetings were excellent. On First-day there were probably from one hundred and fifty to two hundred Sabbath-keepers present; and during one hour and a half there were, we judge, more than one hundred testimonies given. The interest of the meeting gradually rose till the close. Often two, three, and four would rise up to speak at once. It was as good a meeting of the kind as we have witnessed for five years. Eight more were baptized at this conference.

How does this compare with the State conferences of the present? Truly the Lord has gone out before his people.

Then in the matter of the Office work we read under date of July 24, 1856:—

It has been our object to publish the REVIEW regularly each week, and to issue it as early in the week as possible; but delays are sometimes unavoidable. We are now in a very unfavorable condition in regard to help. Our pressman is sick. Brother Belden, just recovered from a severe attack of sickness, by endeavoring to work the press in his absence has again reduced

himself to a condition in which he is not able to do any labor in the Office. We have now no one with us, and cannot obtain any one in this place adequate to perform his portion of our work. This will explain the delay of this number. The *Instructor* is also delayed for the same reason.

How is it now? Does the work stop because some brother is sick?—No; never. Night and day the blessed work goes on. My brother, my sister, God is in this movement; day and night it is his hand that guides. How was this work helped in the beginning? I will tell you; please read the following:—

RECEIPTS AND PLEDGES FOR RELIEF OF THE OFFICE.

Of the following sums those that have been paid are so marked. The rest are pledges to be paid before the first of September next.

L. B. Lockwood, (pd.) \$2 00	C. G. Cramer, \$5 00
S. Dunton, (pd.) 50	J. Wilson, 3 00
I. Abbey, (pd.) 5 00	A. J. Nash, 3 00
M. E. Devereux, (pd.) 2 00	R. N. Chaffee, 1 00
S. Dunklee, (pd.) 1 00	Wm. C. Sevey, 5 00
L. W. Carr, 50	S. Putnam, 1 00
Thos. H. Moffit, 1 00	H. N. Packard, 1 00
D. Mc Dermid, 2 00	

DONATIONS TO ENLARGE THE REVIEW.

A. W. Smith, \$100.

Many of these brethren are "sleeping," and yet they are "speaking." Without their help these institutions could not have done what they have done and are now doing. They are a standing monument of the faithfulness of these men in the means that God entrusted to them. Go thou and do likewise.

Please notice the tract and missionary work in a nutshell:—

*Bible Tracts Bound in Two Volumes.*—These volumes are of about four hundred pages each, and embrace nearly all our published tracts. We are happy to offer to our friends the main grounds of our faith in a style so acceptable. Price, fifty cents each. Weight, nine ounces each.

RECEIPTS FOR BOOK FUND.

A. B. Pearsall \$12; C. G. Cramer, A. E. Gridley, each \$10; R. Godsmark, L. Mc Lellan, I. Abbey, E. Colby, each \$5; E. Richmond, Wm. C. Peck, each \$3; D. E. Elmer, \$2; C. Thatcher, L. Kellogg, R. C. Ashley, J. T. Ashley, P. Collins, M. Lunger, A. Loveland, each \$1; M. S. Kellogg, \$2.39; J. Whitmore, \$.75; C. M. Lunger, \$.50.

Compare this with the statement in the *Signs of the Times* of May 30, 1895, which reads as follows:—

In religious publications the denomination now publishes nineteen periodicals, the aggregate monthly circulation of which may be fairly estimated at four hundred thousand. About one hundred and fifty different tracts on all phases of Christian life and work are in circulation. These publications are now circulated in more than twenty-five different languages and dialects; and the year to come, it is believed, will witness translations into twenty-five more. Besides these are published many bound books, the sale of which last year amounted to more than three hundred thousand dollars.

He must indeed be blind who cannot see the hand of the Lord in this prosperity. Here is a movement which, in the short space of forty years, without money, without popularity, without the praise of men, is now doing, according to the statements of those who are not in sympathy with it, more to evangelize the world, according to its membership, than any denomination on the face of the earth. Night and day the presses are running, turning off papers and books at the rate of hundreds of bushels each week, and yet the Macedonian cry, "Come over, . . . and help us," is still heard. May God help us to keep pace with the message. If we fall behind, we are in danger. Brethren and sisters, to be living now is indeed a privilege. Let us improve well each opportunity, and then when the Master comes, it will be well with us.

My brother, do you take the REVIEW? If not, why not? You say the times are hard. Yes, they are; but do not make them harder for yourself. You cannot afford to do without the help contained in this, the most important of all our papers. Each week you will find "meat in due season" for you. Renew your subscription at once; delays are dangerous. We need all the helps that God has instituted for us. May God bless you. Let us encourage one another in the Lord,

THE UNSEARCHABLE RICHES OF CHRIST.

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

EYE hath not seen, except in holy vision  
Vouchsafed to those who know and love the Lord,  
The glory of his throne, the fields Elysian,  
The music of the universe of God;

The crystal stream, the tree of life, the fame  
Of which have sung the prophet and the seer;  
The splendor of immortal fruits and flowers; the same  
That never fade in Eden's atmosphere;

The pastures fair; the Lamb of life and glory,  
Leading his flock like shepherd kind and great.  
O precious word! O true and ancient story!  
I wait for him; for him my soul doth wait.

And glittering stones! I close my eyes and see them;  
Or gazing up into the azure blue,  
Methinks the grandeur of the heavenly beacon  
Above the mist is almost gleaming through.

And O, to think that earth-born souls shall know thee!  
Earth-born, but changed in spirit birth before.  
Blest Lord, on earth in rapture we behold thee  
In all thy works, and worship and adore.

INTRODUCTORY TO THE STUDY OF THE FRENCH REVOLUTION.

BY PROFESSOR P. T. MAGAN.  
(Battle Creek College.)

"THE important movements of the present have their parallel in those of the past."—E. G. White.

The history of the world is, after all, only the history of God's dealings with the nations. In the laboratory of the peoples of the earth the Master Chemist should be seen and his government of the children of men should be studied. God, not Alexander, Christ, not Napoleon, should be the central figure. When nations are hurled into the mortar of strife, and beaten fine with the pestle of war, not the genius of the general, but the purpose of God, not the skill of the slaughterer, but the mind of the Maker, should be the object of investigation.

All veritable history is but an exponent of Providence; and it cannot but interest the mind of intelligent piety to trace the hand of God in all the changes and revolutions of our world's history. All are made beautifully to subserve the best interests of the people of God; all tend to the furtherance of the one great purpose of the divine mind,—the glory of God in the redemption of man. He who would study history aright must keep his eye constantly fixed on the great scheme of human salvation. History, however, has been written with no such intent. The first thing that it should have shown is the last thing that it has shown. The relation of all events to God's grand design is by most historians quite overlooked. All past history is but the unraveling of God's eternal plan respecting our race. The whole course of human events is made finally to subserve this one great purpose. The eye of the student should be fixed upon the Hand that moves the world, and his spirit should be kept in harmony with the great Spirit that animates the universe. It is only when we see God, Christ, redemption, in history, that we read it in the light of truth. This is the golden thread that passes through its entire web, and gives it its strength, luster, and consistency."<sup>1</sup>

The Bible deals largely in the history of nations; and things "happened unto them for examples ["types," margin]: and they are written for our admonition, upon whom the ends of the world are come."<sup>2</sup> "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."<sup>3</sup> It is clear, therefore, that the history of the nations should be an element for vital study to every one who believes that the Lord is soon to come.

No nation or people has ever been utterly divorced from the counsels of God. Said Paul, when preaching to the Athenians, God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord."<sup>4</sup> According to this, it is God who set-

ties the question as to when a nation shall rise, and yet again when it shall fall. It is the Sovereign of all the universe who sets the national boundary lines. Says Job: "He increaseth the nations, and destroyeth them: he enlargeth the nations, and straighteneth them again."<sup>5</sup> Then why should a general, when he adds territory to the domain of the nation which he serves, congratulate himself when he has only fulfilled a purpose, or at least a permission, of God? Job further adds: "He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way. They grope in the dark without light, and he maketh them to wander like a drunken man."<sup>6</sup>

Another chief leads forth an army, the flower of his country's hope and pride. Unaccountably he makes a foolish move, leads his squadrons into anything but a strategic position. Next he tries to extricate himself, but only makes matters worse than before. People are amazed at his stupidity; the press teems with declamations and invectives against him. But where lies the cause? Ah, God has taken away his heart, and caused him to stagger like a drunken man.

How remarkable are the words of the Lord to the proud king of Assyria: "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. For he saith, Are not my princes altogether kings? Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols? Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man. . . . Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood. Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire."<sup>7</sup>

What an interesting lesson is there here! The Lord was actually using the king of Assyria and his army as an instrument for the punishment of Israel; but the Assyrian perceived not whence his prowess came, and took all the glory to himself; therefore the Lord punished him when the punishment of Israel was completed. Thus God may use a man to perform a certain needed work of reform or punishment, and when it is finished, chastise him for the spirit in which he has done it.

In the words quoted from Acts, the reason given for allowing a nation to exist is that it may seek the Lord. Then whenever a nation ceases to seek the Lord, its place in the plan of God has come to an end. Some terrible calamity or frightful revolution may then be looked for. This was the trouble with France at the time of the Revolution. Almost to a man, her people were atheists. By legislative enactment she decided that there was no God. Every com-

<sup>1</sup> Hollis Reed, "The Hand of God in History," chap. 1; par. 7, 8.  
<sup>2</sup> 1 Cor 10: 11.      <sup>3</sup> Rom. 15: 4.      <sup>4</sup> Acts 17: 26, 27.

<sup>5</sup> Job 12: 23.      <sup>6</sup> Job 12: 24, 25, margin.      <sup>7</sup> Isa. 10: 7.



mandment in the decalogue was openly violated and set aside. The people not only did not obey the commandments, but they wanted none of them. Hence the Spirit of God was withdrawn, and men were transformed into demons. As all of this is to occur again in the last days, it requires no prophet to see that the French Revolution, rightly studied and preached by a Christian, may be used as a powerful weapon to warn men and women against the evils and perils of the time of trouble such as never was since there was a nation, even to this time. That which happened unto France was but an "ensample," a "type," of that which will come upon all the world in the last days. The "reign of terror" is but a miniature picture of the "time of trouble."

#### HOW WE SHOULD WALK.

BY ELDER I. E. KIMBALL.

(Laurens, S. C.)

I SAW a young child running along with his father. They were making their way to a certain point with haste. The child ran ahead, not knowing, however, whither the father was going. As they went in and out, turning this way and that through the streets, the child often got on the wrong streets, and was obliged to retrace his steps, sometimes almost losing sight of his father. The father would wish to stop at a store, but the child was ahead, and must be called back. As I witnessed this scene, I thought: Are we not much like this child at times? Surely we, too, have a Father with whom we are to walk day by day. There are dangers all about us,—many a turn in the way, many a stop, and starting forward. To the right, to the left, forward and backward, we go, and I know full well that most Christians have all the trouble this little boy had. They lose sight of the Father, and are almost discouraged; then they rush forward with suppressed excitement, soon to find themselves in the wrong way again. My brother, what is the matter?

But I saw the parent call the little boy to himself, and instruct him to keep close by his side; for this wayward course was causing the father trouble as well as the child. Then wherever the father went, the boy went, without trouble. So the whole lesson of Christianity lies in this one thing—to keep by the side of the Lord all the time, where, when the Spirit speaks, we may heed at once. There is no need of so much weariness and confusion as we see. That little boy did not enjoy his walk at all. He became weary, excited, and fearful, and returned to his father with tears. Let me tell you, we can walk with God with as little difficulty as could that child with his father. We do not need to fret and run ahead blindly; it is not necessary that we be found in the wrong path from day to day. All the satisfaction of having the Lord with us is lost by this means. We should keep right by the side of the Lord every moment, where we can hear his voice. When in doubt, we shall hear him say, "This way, my child," and shall be guided safely. "All thy ways shall be ordered aright."

But we must remember we are going where the Father wills. It is not for us to choose the way, nor to loiter and linger when tempted by good things and personal desires. Until we get self all out of the way, we can never walk with God as he wishes. We shall desire to stop at some door where sweet things tempt us to tarry, we shall wish to rush off where we have been to play in former times. But, no; we go whither we would not. We are being led, not leading. When the Spirit speaks, we are to heed at once, without any hesitancy.

But some one may say, "O, I wish it were so! but how can I know when the Spirit is speaking to me?" You may know it in the same way the little boy knew his father's word.

The voice of God is very different from every other in the world. It speaks to the soul through conscience, and he who knows truly the character of God will become so familiar with that loving, paternal, truthful, all-wise, majestic voice, that he will not, cannot, mistake it. If we are ill-instructed, we should not move blindly, but wait, investigate; and the right will appear. The Father promises to make the darkness light before us.

#### HOW IT READS.

BY ELDER J. P. HENDERSON.  
(Goodland, Ind.)

THE translation of the New Testament, by George Campbell, Macknight, and Doddridge, doctors of the Church of Scotland, published in this country in 1826 by Alexander Campbell, is not usually considered orthodox, even by the denomination it represents; yet there are some renderings that are preferable to other versions. For instance, John 14:3 reads: "I go to prepare a place for you; and after I have gone and prepared a place for you, I will return, and take you with me, that where I am, ye may be also."

The "Father's house" previously mentioned is unquestionably the "city of God," and in it the mansions are to be prepared. It is stated that God has prepared a city (Heb. 11:16), and now Christ is engaged in fitting up mansions, so that when he comes, he may receive his followers unto those "everlasting habitations," etc. Matt. 24:31; Rev. 3:12; 21:1, 2. Another beautiful rendering is in Heb. 12:5: "My son, do not think lightly of the Lord's chastisements; neither faint when thou art rebuked of him." Chastisements are sent as a special favor of God. It is proof that he is taking notice of us, and working for our special benefit; and we should be encouraged. "For whom the Lord loveth he chasteneth."

In Eph. 4:26, where the Authorized Version reads, "Be ye angry, and sin not," this rendering has it, "Are you excited to anger? Do not therefore sin." We may have our feelings tried almost beyond endurance, yet if we control them, and do not give way to resentment, the victory is ours, and no harm will come of it. Sin is the yielding of our passions to Satan's control. James 1:14, 15. When this is not done, no charge of evil is made against us. Rom. 4:7, 8. Some of the expressions in 2 Tim. 3:1-5 are worthy of note: "For men shall be self-lovers, money-lovers, . . . without any love to good men," etc. Also in chapter 4, verse 3, "For there will be a time when they will not endure wholesome doctrine, but having itching ears, they will after their own lusts heap to themselves teachers."

The above is significant from the fact that the translations were made nearly a century ago, and yet the language is explicit in the statement of facts as they exist now. In Heb. 4:9 the expression "sabbatizing" is used instead of the word "rest," with a foot-note which says, "A rest in heaven." The passage would in its connection read as follows: "There remaineth therefore a sabbatizing [a rest in heaven] to the people of God." The preparation for the Lord's Supper, as referred to in 1 Cor. 11:33, reads thus: "Wherefore, my brethren, when ye come together to eat, cordially receive one another." This means everything in the way of unity. "Phebe," in Rom. 16:1, is spoken of as a "deaconess of the congregation;" also in the Revised Version the margin gives "deaconess." This is proof that women occupied at least one prominent position in the church. In 1 Cor. 15:29, instead of "baptized for the dead," this version reads, "Why are they then immersed for the resurrection of the dead?"

We make no attempt in the above to consult the original, but give renderings as found in this translation, simply that the reader may compare notes and think for himself.

#### THE KEY TO THE SITUATION.

BY URE MITCHELL.  
(Edwards, N. Y.)

EVERY arch has a keystone. If the keystone is removed or seriously injured, the arch falls. This is a universal condition and law. Everything in heaven and earth has a keystone. God is the keystone of heaven; Jesus Christ is the keystone of Christianity; the heart is the keystone of the human body.

Metaphorically speaking, as I have just said, everything in heaven and earth has a keystone; and as there are many bad things in earth, they are similarly constructed. Take, as an illustration, that immense and all-powerful organization,—the so-called Christian church. It has a keystone upon which its life depends. That keystone the church imagines to be Sunday. In a brief manner, let me state how this comes about. In a time of war, the capital of a country is the key to the situation. Generally speaking, if the capital of a nation falls into the hands of the enemy, the country falls. So the church people think that if Sunday should fall, Christianity would fall and soon pass away. This is why they are fighting so desperately for the preservation of Sunday as a holy day, and this is why, in the near future they will do even more than they have done, going to the length of the most bitter persecution.

But let me go more into detail. This class of theologians might publish newspapers, hold prayer-meetings, revivals, conferences, Christian Endeavor conventions, etc., and but little attention be paid to them by the great mass of the people. They would simply be regarded as being more or less active with others in religious work. There is nothing about any of these things to make them especially prominent or powerful; and when we consider the drift of affairs in the world to-day, there is even less in these things to make them prominent or influential.

It is different with Sunday, which, in fact, is one of their children, there being no authority in the Scriptures for its observance. Here they are maintained by the strong arm of the law. The law of the land practically says, "One day in seven, and that the day which Christians have chosen, shall be set apart for the special benefit of so called Christianity." On that day, men must cease all labor, must do no business, must not go fishing or hunting; and if the law of the land does not compel men to attend church, it does the next thing to it,—it obliges them to remain idle, and by calling attention to Sunday, makes their religious profession very conspicuous and powerful. So long, then, as Sunday is maintained by law, that style of Christianity will exist, and be prominent and powerful in spite of all the powerful inroads of materialism, infidelity, and natural decay. All the knowing ones among them are aware of this fact, and hence will never hold to the truth about Sunday; for their institutions, standing, and bread and butter depend upon its maintenance. If Sunday falls, their whole superstructure falls, and they know it.

A word in conclusion: the government stamps a piece of paper, makes it valuable, makes it money. The government stamps a piece of silver, and makes it worth one dollar. Were it not for the fact that the governments of the earth have placed their stamp upon gold, it would be comparatively worthless to-day. But the governments of the earth have made gold very much more valuable by their laws. So in the religious world. Sunday is its theological day, by far its most prominent feature. The governments of the earth make Sunday what it is through their laws. Sunday is the keystone of the churches. Consequently, they will do everything that they possibly can to keep Sunday as it is, and even to add to its permanence and power.

## 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.

### SPIN CHEERFULLY.

Spin cheerfully,  
Not tearfully,  
Though wearily you plod;  
Spin carefully,  
Spin prayerfully,  
But leave the thread with God.

The shuttles of his purpose move  
To carry out his own design;  
Seek not too soon to disapprove  
His work, nor yet assign  
Dark motives, when, with silent dread,  
You view each somber fold;  
For, lo! within each darker thread  
There twines a thread of gold.

Spin cheerfully,  
Not tearfully,  
He knows the way you plod;  
Spin carefully,  
Spin prayerfully,  
But leave the thread with God.

— Selected.

### "SUCH AS I HAVE GIVE I THEE."

BY D. H. KRESS, M. D.

(Sanitarium.)

"If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8:12. There are many who imagine that if they only had silver or gold or were circumstanced differently, they would do some great and good work. The Lord does not hold us accountable for what we do not possess, but he does expect us to make use of the gifts and faculties we already have, and do good in the position where he has placed us. Peter said to the poor cripple who was daily laid at the gate of the temple to ask alms of those who passed by, "Silver and gold have I none; but such as I have give I thee."

The individual members of the church of Christ are to be a blessing to one another and to the world. God has bestowed different gifts upon them, in order that the necessities and deficiencies of all may be met and supplied. "As every man has received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter 4:10. To some God gives the power of obtaining wealth. The Lord says to such, "Minister the same one to another as good stewards"—give such as you have to those more needy than yourself.

There are some who have no ready cash; everything they have is bound up in a napkin, all is invested in houses or lands; those who have but little perhaps have invested their all in a bicycle or something else they could do without. When asked to give, they say, "We have neither silver nor gold, therefore we cannot give." To these the Lord would say, as he did to the young man who came to him wanting to know what good thing he should do to gain eternal life, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven."

Those who have no possessions are admonished in the following words: "Let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." Eph. 4:28. The foregoing should be heeded. We dare not consult our natural inclinations, we are not to please ourselves; for we cannot do the things we would, and remain followers of Christ. There must be a daily dying to self. Principle, not feeling or impulse, should control all our actions. Let all the rivers and rivulets be made to flow into the channel of doing good and blessing needy humanity; then the treasury will be well supplied with means to carry forward the

closing work, and the work will be cut short in righteousness. Why should we longer withhold from the Lord that which is his own?

Men will invest their means in that which they value the highest, and which they think will bring them the greatest profit; why should we be unwilling to invest in the cause of God, and thus become collaborators with God in developing our characters and preparing us for his coming? Some wonder why their affections and thoughts are so much upon the world and worldly things, and are not placed more upon heavenly things; they feel unstable. For such there is but one remedy—begin to answer your prayer by giving. "Sell that ye have, and give alms; provide yourselves . . . a treasure in the heavens that faileth not; . . . for where your treasure is, there will your heart be also." Luke 12:33, 34. We cannot expect to have our hearts and minds on heavenly things unless we first lay up our treasures there.

God's object in imparting to his children is that they may just as freely impart to others more needy than themselves. "Freely ye have received, freely give." His gifts and blessings to us will be in proportion to the use we make of them. "Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Luke 6:38. When men see that we are practising self-denial and are devoting our lives to bless and help the needy with such as we have, God will move upon their hearts to give into our bosoms, that we may have more to give. The promise is, "The abundance of the sea shall be converted unto thee, and the forces [“wealth,” margin] of the Gentiles shall come unto thee." Isa. 60:5. But before we can expect a fulfilment of this promise, we must untie our napkins, and let every cent of means and all our strength flow into the channel of blessing others,—we must give what we already have; thus we shall gain the confidence of those about us, and they will impart to us.

In the past, men and women have started out single-handed in their mission of love to bless mankind. They invested, and gave such as they had. Then the Lord moved upon the hearts of those who had an abundance to give to them. In this way our most prosperous homes for orphans and the aged, and missions to rescue drunkards and other unfortunates in the larger cities, were started and are still carried on. God is no respecter of persons. What he has done in the past through men who were fully consecrated to him he will again do, provided we give ourselves to him. He is seeking us, not our means.

How may we hinder God in his work? A few months ago a well-to-do young man was presented with a heavy overcoat. He already was possessor of one. He reasoned that this one, being a little heavier, would do for cold weather. All about him were men in need of such a coat, who were suffering for the warmth of proper clothing. To this young man the Lord gave freely; but he also said, "Freely give." He was on trial. It may be that God designed to use him as a channel through which to do a great work for humanity. Had he imparted to others more needy than himself, more would have been given him to impart. The work that might have been accomplished through him in this way, eternity alone will reveal. Selfishness, or we might say, this coat, blocked up the channel through which God designed to work for the needy; and as a result, God's gifts were withheld, because they were misappropriated. We are tried in small matters first, and if faithful in these, more will be given.

Young men and young women, you may not possess silver or gold; but if you possess strength and energy, do not waste these powers; turn them into the channel of usefulness. Work with your hands, that you may have to give to him that needeth. God says to you: Give such as you

have. If you do this, God has promised to impart more. Move out by faith. The Lord alone knows how great the work may be which he would do through you. Great possibilities are before you; for the wealth of the Gentiles shall come unto thee, and the abundance of the sea shall be converted unto thee.

To the multitude who came to be baptized, John the Baptist said, "Bring forth therefore fruits worthy of repentance." Luke 3:8. They said, "What shall we do?" The answer was, "He that hath two coats, let him impart to him that hath none." He that hath food, let him do likewise. These men wanted to be baptized and join the church. They were living for self alone. God said, Before you are baptized, give evidence of your conversion. God does not change. He still asks men to give this evidence of a renewed heart before they are baptized, and unite with the church. Before uniting with the church, all should give evidence that they are created in Christ Jesus unto good works. God cannot continue to make us stewards, and furnish us means to use for him when we grasp it selfishly, and claim it ourselves. He blesses us with the comforts of life, health, food, and means, that we may use these comforts in blessing the poor and suffering among us. There is great distress and poverty in the land. As the Spirit of God is being withdrawn from the inhabitants of earth, and Satan is permitted to work, poverty, suffering, and distress will increase on every side. Now is the time to forsake our luxuries, to deny ourselves some of our imaginary wants, and even some of our comforts, that we may have to give to him that needeth. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9. Christ is the desire of all nations still. When the nations see this spirit of unselfish love manifested among the followers of Jesus, they, too, will learn righteousness, and God will move upon their hearts, and they will place some of their means at the disposal of his servants.

### THE STORY OF THE CHAIN.

DID you ever read the story that Dr. Miller tells about the chain that an old blacksmith made? asked the late Mrs. George A. Paull. He lived in the heart of a great city, and all day long people could hear the clanging of his hammer upon the anvil, and they knew that he was forging a chain. Now and then idlers dropped in to watch his work, and as they saw how faithful and patient he was, and how he would never pass over a link until it was absolutely perfect, they laughed at him, and told him he would get ever so much more accomplished if he did not take so much pains. But the old smith only shook his head and kept on doing his best, making every link as strong as if the whole chain depended on it. At last he died, and was laid away in the churchyard, and the great chain which lay in his shop was put on board a ship. It was coiled up out of the way, and for a long time no one noticed it.

But there came a fierce, wild night in the winter, when the wind blew a gale, the rain dashed down in torrents, and vivid flashes of lightning darted through the heavens. The ship toiled through the waves, and strained and groaned as she obeyed her helm. It took three men at the wheel to guide her. They let go her anchor, and the great chain went rattling over the side of the deck into the gloomy waves. At last the anchor touched the bottom, and the chain made by the old blacksmith grew as taut and stiff as a bar of iron. Would it hold?

That was the question every one asked as the gale increased. If one link, just one link, was imperfect and weak, they were lost. But the faithful old smith had done his best in each link. Each had been perfect, and this night his work defied the tempest, and when at length

the waves were stilled, and the sun arose, the vessel, with all her precious lives, was safe.

What had saved her?—The chain, you say. Well, yes; but what was the quality that had been wrought into the chain? Fidelity?—Yes; that was it. And don't you see what a parable it is of our daily character-building? Link by link, hour by hour, deed by deed, we fashion it; and when temptation comes, it will test our work. One weak spot, and we shall be wrecked by that one imperfect link. But if we have been faithful in all, we can withstand temptation and hold fast to the anchor of our souls.—*New York Observer.*

#### USES OF THE TOMATO.

BY MRS. D. A. FITCH.  
(Sanitarium Cooking-School.)

THE tomato has a twofold nature; it is what may be called a "fruity vegetable." "It is botanically a fruit; commercially, a vegetable." The amount of nutrition is small, being only seven per cent. (rather more than cabbage, however), but of this a large proportion is nitrogenous. In South America, the country in which the tomato is native, it is used quite sparingly, mostly as a seasoning, much as we use onion in soups, etc. The effect of its acid juice is to cool the system, but it is very unpalatable to many persons. We often hear it said, "I had to learn to like tomatoes."

Stewed and strained, the tomato forms the base of many excellent soups. The addition of some cooked rice or even of uncooked rice, if it is allowed to boil until tender, makes what we call "rice and tomato soup." "Tomato and vermicelli soup" is made by the addition of a few spoonfuls of broken vermicelli dropped into the hot strained tomato, and cooked twenty minutes.

Many people complain that the canning of tomatoes is not likely to be successful; but my experience proves just the opposite. The same principles apply in this case as in the canning of other fruit, though they never need any water to start them cooking. An excellent method is to wash them thoroughly, remove the stem end, etc., cut in two or three pieces, and cook until they can be easily passed through a colander. After sifting, return to the fire and cook for twenty minutes; then can, taking all the precautions given in a previous article in regard to cleanliness of cans and tight-fitting covers. I have had excellent success by this method when I have used jugs or bottles instead of cans. Good, close-fitting corks must be provided, however, and be allowed to press down closely enough so the whole may be covered with sealing-wax.

*Tomato Pudding.*—Select some tomatoes which are not fully ripe, but are somewhat reddened, and put a layer of slices in the bottom of a pudding-dish. Sprinkle on sugar to please the taste, and a little salt if desired. Now put in a layer of slices of stale bread, some more tomatoes, sugar, etc., until the dish is well filled. Unless a large quantity of tomato be used, a little water should be poured over the whole, to insure the bread's being saturated with juice. Cover the dish and let it remain in the oven long enough to insure thorough cooking of the tomato.

*Scalloped Tomatoes.*—Take a pint of stewed tomatoes which have been rubbed through a colander, thicken with one and one-fourth cups of lightly picked bread-crumbs; add salt if desired, and a cup of sweet cream; mix well, and bake twenty minutes. Or fill a pudding-dish with alternate layers of peeled and sliced tomatoes and bread-crumbs, letting the topmost layer be of tomatoes. Cover and bake in a moderate oven an hour or longer, according to depth. Uncover and brown for ten or fifteen minutes.—"*Science in the Kitchen.*"

Experience has taught me that a partial toasting of the crumbs is an improvement.

### Special Mention.

#### THE GROUND OF PERSECUTION.

Facts Which Should be Carefully Pondered  
by all Lovers of Liberty.

[THE editor of the *American Sentinel*, the organ of the International Religious Liberty Association, has been on the ground, and knows whereof he affirms in the following statements. Nothing could more clearly reveal the character and animus of those who are prosecuting observers of the seventh day. It may be safely asserted that there never have been more groundless pretenses for any persecution in the past.—U. S.]

Down in Lake county, Tenn., surrounded by the heavy timber for which the lowlands of the Mississippi are noted, is a small community of Seventh-day Adventists. A year ago one of their number owning a small portable sawmill, secured, in company with another man, a tract of fifteen hundred acres of timber land for the purpose of preparing the timber for the market.

Calling to his assistance several of his brethren of like faith from other neighborhoods, Mr. Callicott, for such is the name of the owner of the mill, proceeded to establish a lumber camp in the hitherto trackless forest which he and his partner had purchased. Soon a number of rough but comfortable homes sprang up where previously there had roamed only wild beasts, or herds of semi wild cattle and hogs, which have free range of the Mississippi bottoms in Lake county.

The mill hands brought with them their families; and very soon after the mill was in operation, steps were taken to build a schoolhouse, which task completed, a teacher was employed, and a school successfully conducted for several months. The schoolhouse served also for a church, and every Sabbath and also on Wednesday evenings, the whole community assembled for divine worship which, unless a minister was present, which seldom happened, was conducted by one of their own number. The children were organized into classes for a regular Sabbath-school, in which both old and young took part, while for the older ones there were Bible readings or "lay" sermons prepared and delivered by some of the men.

A few of the employees of the mill were not Adventists, and it was never operated on Sunday, and so was run only five days each week. Naturally Sunday was "chore day" with the Sabbatarians, and numerous little odd jobs were done on that day. When it was determined to build the schoolhouse and church, the men volunteered to do the work. The owner of the mill gave the timber and the use of his mill, besides himself assisting in the work. On a Sunday morning the volunteers sallied forth to cut the logs at a point about a mile distant from the mill, and still deeper in the dense forest. But evil eyes were spying out the liberty of the Adventists. Sunday loafers from farms adjacent to the forest followed to the scene of operations, the fathers intent upon erecting a temple sacred at once to the worship of God and to the education of their children; and this work was the basis of some of the indictments referred to.

Formerly the forest had echoed on Sunday with the baying of hounds and the crack of the rifle in the hands of godless hunters, but nobody was disturbed. Now, however, when the "sabbath" stillness was broken (?) by the "swish"

of a cross-cut saw drawn by sturdy but God-fearing lumbermen, who had on the previous twenty-four hours "rested the Sabbath-day according to the commandment," the neighborhood was "disturbed." Methodists, Presbyterians, and even Baptists, who saw a rival sect gaining a foothold in their neighborhood, were greatly annoyed,—not indeed when they heard the saw cutting the logs to be subsequently made into lumber for the Adventist church, for that could not have been heard ten rods, but when they heard that the saw had been running.

The facts of this work, together with the odd jobs done about their homes on Sunday, were promptly reported to the grand jury. A neighbor-do-well in the neighborhood, who has more than once crossed his legs under the hospitable boards of his Adventist neighbors and partaken of their salt, appeared in the rôle of prosecutor, and five of the Adventists were indicted for nuisance, according to the following formula, varied only as to names:—

State of Tennessee, }  
Lake County. } Circuit Court,  
November Term, A. D., 1895.

The grand jurors of the State of Tennessee, elected, impaneled, sworn, and charged to inquire in and for the body of the county of Lake, in the State aforesaid, upon their oath present that W. S. Lowry, late of said county, laborer, heretofore to wit, on the 17th day of November, A. D. 1895, that day being Sunday, and divers other Sundays next before that date, in the county of Lake aforesaid, then and there unlawfully, openly, publicly, notoriously, and unnecessarily did, in the presence of divers persons, engage in his secular business, and did perform and follow his common avocations of life on Sunday by working at the sawmill, moving and hauling sawlogs, building houses and fences, chopping and sawing lumber, and doing divers other kinds of work on Sundays, said work not being necessary or a matter of charity; and it was and is to the great annoyance and disturbance of the good people of the community, to the evil example of society, prejudicial to public morals, and a public nuisance to the citizens of the county, and against the peace and dignity of the State.

J. W. LEWIS, *Attorney-General.*

As before stated, the mill was never operated on Sunday. The work done, as shown by the evidence, was such as is usually done on Saturday afternoon or on Sunday by men employed on other days in mills or factories, and especially in lumber camps. But for this, one honest man has been in prison since last March and will remain there about eight weeks longer, and three more God-fearing men have just been convicted, and must spend several months in prison and in the chain-gang; for they refuse to pay either the small fine or the large costs assessed against them for exercising a God-given and inalienable right.

The indictments referred to were found last November. Last March one of the defendants was tried on two indictments, and in default of payment of fines and costs, was committed to jail for nearly eight months. The other four cases were continued because of a flaw in one of the indictments. On the 16th inst., these cases were tried, and three convictions were obtained.

The judge, W. H. Swiggart, of Union City, Tenn., seems to be a fair-minded man, who has lost his relish, if he ever had any, for such cases. Regarding himself as bound by the statute and the decision of the Supreme Court, he discharges what he conceives to be his duty. It is stated on good authority that Judge Swiggart does not want these Sunday cases in his court, and certainly he does not regard Sunday work as done by the Adventists a very serious offense, since he imposes only the nominal fine of one dollar, even on defendants before him for the second or third time on the same charge.



Attorney-General Lewis does not seem so liberal or even fair minded, and is said to have made some threats by no means creditable to him. It is reported that he induced the prosecutor to assume that rôle by promising to "nolle" a case against him, and that he has boasted that he drove the Adventists out of Henry county into Obion county, and from Obion county to Lake county, and that now he will drive them into the river. It is to be hoped that this is a mistake. The Adventists were never driven out of either Henry or Obion county, and are not likely to be driven out of Lake county; but even should they be driven out of the State or even from the United States, it would not prove them wrong nor their persecutors right. Might does not make right, and Attorney-General Lewis may be wrong, even though he has at his back all the power of the State of Tennessee.

#### THE POPULIST PLATFORM.

Four regularly organized political parties have now held conventions, formulated platforms, and nominated candidates. These are the Prohibition, Republican, Democratic, and Populist. Then there is what is known, for want of a better term, as the Silver party; for there really is no such party yet organized, though a heterogeneous collection of people, calling themselves a Silver party, met at St. Louis at the same time that the Populist party met there, and indorsed the Democratic candidates. If we allow that these people represent a party, then there are five parties. Should the gold Democrats form a party under some new name, another party will be added to the already formidable list. If the American voter refrains from voting at the coming presidential election, he will not be able to plead a scarcity of candidates as an excuse.

The last regularly organized party to hold a convention was the Populists. Their convention was held in St. Louis, July 22. This is a comparatively new party, whose chief strength appears to be in the South and West. Its platform adopted at its late convention, evinces that it stands for the following principles: Free coinage of silver at the ratio of sixteen to one; increase of the circulating medium; government option as to which metal it shall use to redeem its treasury notes; an income tax; railroads and general interstate transportation to be in the hands of the government; favors election of president and senators by direct vote of the people. It condemns bond sales, except when authorized by Congress, land grants to railroads, legislation by injunction, and the disfranchisement of citizens. This last clause evidently refers to some of the Southern States, where the educational qualification for voting is so manipulated that illiterate colored voters have not an equal chance with equally ignorant whites.

The first thing noticeable in this platform is the absence of anything about the tariff. Populists evidently believe the tariff to be a dead issue. This has been the chief issue for several campaigns between the two old parties; but this year the Democrats have made it secondary in their platform, and the Republicans will be forced to do the same in the campaign, as is already evinced by the words of Mr. Hanna, manager of the Republican campaign. The paramount importance of the currency question has made every other thing secondary.

It will be noticed that upon the subjects of the free coinage of silver, the income tax, and the issuance of bonds, the Populist platform is in substantial accord with that of the Democrats. It was because of this agreement that the Populists so readily indorsed the candidature of Mr. Bryan. Mr. Watson, Populist candidate for vice-president, declares that the Populists have forced the Democrats to adopt free coinage; and indeed there is no doubt that the free-coinage idea, as held by the Populist party, has made great inroads into all the old parties. The majority of the Democrats have accepted it, a body of bolting Republicans favor it, the Prohibitionists split on it, and the new Silver party has made itself felt to some extent in support of this idea.

Upon the redemption of treasury notes, or government obligations of any kind, the party holds that it is the government's right to say whether they shall be redeemed in gold or in silver. This is in harmony with the law, which provides that they shall be redeemed in "coin," but according to a ruling of the secretary of the treasury, they are now paid in gold alone. This decision keeps the currency at its present standing of a gold standard, but puts the treasury at the mercy of every man who desires to exchange his greenbacks for gold, to send abroad for goods, or to hoard, and thus withdraws the gold from circulation.

One of the new issues which the Populists have precipitated is the project of the government ownership of railroads and telegraph lines. Much can be said on both sides of this question. There is no doubt that these enormous aggregations of enterprise and capital, connecting every portion of our country, constitute an enormous power, controlling prices, and often deciding elections. This fact is recognized in the interstate commerce laws, which are designed to regulate traffic between the States. On the other hand, there is danger of giving the government too much of a monopoly. A paternal government makes citizenship a farce. Government ownership of all the railroads would also put a stop to competition, which is the life of business, and the service furnished would not be equal to what it would be under a sharp competition.

The election of the president and senators by direct vote of the people is a subject which has long been agitated and advocated by many; but no party but the Populists, so far as I know, has ever made it a part of their platform. It has many things to commend it. Especially is this true in the election of a president; for it has happened that the man who got a large majority of the votes of the whole country, and so was the popular choice, has been defeated, and another man, who obtained far less votes, was declared elected.

Other points of minor interest are omitted in this discussion, for lack of space. On the party as a whole, a few remarks may not be out of place. The Populist party has arisen from a profound dissatisfaction with the principles, or as Populists conceive it, a failure to carry out the principles, of the old parties. The low price of the products of the Western farms, which is ruining thousands of hard-working men, has largely recruited the ranks of this party. Nor will they believe that overproduction is the cause, when thousands are out of work, unfed, and unclothed. It is quite a common thing for members of the old parties to apply to the Populists the names of anarchist, socialist, revolu-

tionist, and crank. This is much like the cry of heresy in theological discussions. All it means is that there is a difference of opinion. William Lloyd Garrison, Wendell Phillips, Horace Greeley, Owen Lovejoy, Gerritt Smith, Abraham Lincoln, and those who associated and labored with them forty years ago, had all these and many other equally opprobrious epithets bestowed upon them; but now the world delights to do them honor. The Populists are as patriotic and love their country as truly as do the adherents of any other party. They see evils, and they have their remedy for them. Other parties do the same. Unfortunately the evils which now beset our beloved country are of a character that no legislation can fully reach and remedy. Those who are heaping up treasures for the last days have their hands upon the throat and pocket of the nation, and nothing but the hand of God can shake them off. The time is coming when it will be said, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Your gold and silver is cankered." M. E. KELLOGG.

#### AN OVATION TO SUNDAY.

THE Rev. Edward Thomson, LL. D., president of the "National Sunday League of America," has been stumping the State of Indiana, and marshaling the churches and preachers together in behalf of "the venerable day of the sun." He has lately been holding forth at South Bend, Ind., at which place he succeeded in working his audience up to a high degree of excitement and frenzy in behalf of his pet scheme. The following song, to the tune of "America," and prefaced as given below, was sung with great gusto. It is too bad that a good hymn should be parodied in the interest of falsehood and error. Think of teaching, either in prose or song, that Sunday was "blest at creation's close"! Is there any limit to the brazen assumption of Sunday? But here is the hymn:—

#### THE NATIONAL HYMN OF THE SUNDAY LEAGUE OF AMERICA.

This hymn is sung to the tune of "America" at many public meetings held by the representatives of the league; and we trust it will be loved and become familiar in every American home.

O Sunday! 'tis of thee,  
Sweet day of liberty  
And worshiping;  
Day of the soul's repose,  
Blest at creation's close,  
Day when the Lord arose,  
Of thee I sing.

Thou treasure-house of prayer,  
Thou balm for pain and care,  
Thou fount of praise;  
Thy mornings breathe release,  
Thy evenings whisper peace,  
Thy anthems never cease,  
Thou psalm of days.

Forth on thy wings of white,  
Plumed in celestial light,  
Sweet Sabbath day;  
Fly all the earth abroad,  
Till all thy beauty laud,  
Till all adore thy God,  
All hope, all pray.

Merge heaven into home,  
And where the strangers roam  
A friendship give;  
Soothe every toiler's pain,  
Wash every sinner's stain;  
Hallow on land and main  
All men that live.

Our father's God, to thee,  
Author of sanctity,  
To thee we sing;  
May all the world revere  
This day so old and dear;  
O bring thy presence near,  
Great God, our King!

## The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., AUGUST 11, 1896.

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### PATRIOTISM AND POLITICS.

IN the best and highest sense of the latter of the two above terms there is much that is synonymous with the former. In their ordinary sense and in modern practise they have almost nothing in common. But patriotism is often made the scapegoat for the evil deeds of the politician, whose favorite plea is that he is urged on in his career by his devotion to the public welfare.

Patriotism is unselfish love of, and devotion to, one's country. It is loyalty in its purest type. Patriotism has led the heroes of olden times to sacrifice property and life on the altar of their country, in defense of the principles of true liberty and equality. We do not claim that patriots are all dead, or that the race has become extinct; but all candid people will accept of the statement that the real principles of patriotism have become altogether eclipsed by the practise of the arts of the politician.

Politics embraces the sciences and principles of good government. Political economy, political science, philanthropy, civil government,—in fact, every branch of statecraft and statesmanship,—are included in pure politics, and these all pertain to patriotism in its practical phases. And within these lines the realm of politics is a legitimate and noble field for the exercise of our abilities. But in our days, as well as in other days, the excellent standard of politics has not been maintained. Politics has become a name for demagogism, a system of personal wire-pulling, a cover for chicanery, trickery, the hold of every foul spirit, the cage of every unclean and hateful bird. The highest motive presented by the manipulators of political affairs is personal benefit or partizan advantage. Behind his apparent devotion to the interests of others the average politician has a burning desire for office and its spoils. His greatest anxiety is to know how the wind of popular favor will blow to-morrow, that he may adjust himself accordingly, and be found at the head of the heap.

Legislative bodies are moved, are mightily moved, by one consideration only—the prospect of re-election. The capitalist, the corporation, the churchman, the saloonist, or what not, goes to the legislature to win if he be armed with votes. Money is a power in politics; but votes are a treasure or a terror to the politician. Money is good to procure votes, and office is good for the money. It is into such a pit that political affairs of our country and many other countries have fallen. There are doubtless men connected with public affairs whose motives are more noble than those of the prevailing class, but we speak of prevalent politics, and between this and patriotism there is a gulf of impassable depth.

While it may be true that political issues have a general interest, and affect public welfare, it will be seen that those of the present juncture are directly connected with individual advantage in which different classes are variously interested. The success of one means the detriment of the other, at least as the other views it, so that the

whole question becomes one of social or pecuniary advantage to the individual and his class. It is perfectly natural that we should all be influenced by such considerations, but such a strife hardly pertains to the questions of patriotism. Good government does not consist in the enforcement of those measures that benefit some and oppress others. Equity in government leaves every class and each individual in the fullest possession of every right. Questions may arise as to the course to be pursued that will best secure that end. But when the question becomes one in which the rights of the minority will be sacrificed to serve the interests of the majority, we have politics without the patriotism.

The golden rule should be the Christian's motto in every consideration. To love our fellow men as we love ourselves is patriotism. To love ourselves supremely is politics in its modern sense. For such the Christian has no use. To dabble with a selfish strife is to defile his heavenly garments, and mar the Christlike reputation he should always carry. How far one can go in political matters as they now present themselves we do not undertake to say for others. We deem it pertinent at the present hour to call attention to these principles. We believe in the spirit evinced by the founders of this nation. We are most heartily in favor of supporting the great principles of political equality and religious liberty, as laid down for the foundation of our great institutions. We cherish the recollection of the noble deeds of our forefathers and of those of later years who have stood and have died for freedom. But where are the heroes of the past? Their monuments are scattered here and there over the country; but they live no longer either in the consciences or devotion of their successors. Our statesmen are few; our great men are dead or overwhelmed with the rabble of demagogues. The prince of devils rejoices in the multitude of his hosts. Justice and equity have fallen in our streets, and truth cannot enter. Liberty, equality, and philanthropy are trampled to death in the mad rush for power and advantage.

As for us we hesitate not to say that our citizenship is in heaven, from whence we look for our Saviour and King. We deplore the sacrifice of that which so many noble men have lived and labored, fought and died, to obtain. We are glad for the privileges that still remain; we honor integrity and faithfulness in public men and officials; we expect to continue to live in this country or some other as long as circumstances permit and the Lord wills; but for politics and all its trickery, its strife, and its defeats or victories, we have no time nor inclination; for its excitement and anxieties we have not the slightest relish; for its aims and ends we have no use.

G. C. T.

### "LINE UPON LINE."

THESE words express a marked characteristic of the Bible. The Bible does not confine itself simply to one statement of the truth. From the vantage-ground of differing situations and circumstances, it brings its instruction and admonitions to bear upon the hearts of men. There are certain principles, which, if put in practise, and certain lines of conduct, which, if followed out, would make the relations of all men with one another peaceful and pleasant. The student of the Bible finds it easy to note how often the Bible, in the most brief and concise manner, groups together, like a precious and fragrant

bouquet, statements of vital truths and principles sufficient to secure this very object. He often it presents a chapter of simple instruction and admonition, which every one can see to be good, and ought to be willing to practise, which would enhance the happiness of social intercourse, and produce a model society which every one would be glad to find, and in which it would be a pleasure to live. This is one of the Bible's greatest beauties.

In a few past numbers of the REVIEW, attention has been called to the decalogue as a portion of Scripture of this nature. Were the precepts of the moral law, brief as they are, lived out by every individual in a community that community would be the acme of perfection in all its social relations, and as near a representation as it would be possible to find here on earth, of the happiness of heaven.

As another brief portion of Scripture, sufficient to produce a model condition of society on the earth, and make all its members wise unto salvation, we may refer to

CHRIST'S SERMON ON THE MOUNT.

How brief and yet how vast and comprehensive are the lessons set forth in these gracious words! This discourse presents, as a leading theme, God as the father of all, and man composing a common brotherhood, with mutual and equal duties and obligations to one another. It is adapted to all times and all places, and confined to no local conditions either political or social. It is not necessary here to specify its principles, as every student of the Bible is familiar with them. It will sufficiently carry out the purpose of these remarks, just to imagine what the condition of society would be if it would maintain the character, and follow the principles upon which Christ first pronounced a blessing. Humility, meekness, righteousness, mercy, purity, peace, and patience would everywhere reign.

Every principle of the moral law is, in the most meditated and formal manner, reiterated as still binding on the consciences of men; and the immutability and perpetuity of that law are most explicitly affirmed. Christ said emphatically that he came not to destroy it, and declared that not a jot or a tittle of it could pass away till "all" (which word means "all things," including every purpose of God) should be fulfilled. He then takes up the principles of the law, and magnifies, or expands, them, as the prophet over seven hundred years before, declared he would do (Isa. 42:21), by which he shows the broad spirituality of its demands. In the searching light of Christ's words, hatred becomes incipient murder; the lustful look, adultery; careless speech, profanity; retaliation, a mark of evil; and restriction of our love to our friends only, a desertion from the family of God whom we are to reverence as a father, and whose ways we are to follow, that we may be perfect in our sphere as he is in his.

Christ makes reference to what the people had been taught to believe was spoken to them of old time, not by them, as our version has it. Thus it appears that he did not put himself into any antagonism with any moral principle of the Old Testament, but only with the glasses of the Pharisees by which they had perverted the truth and misled the people. All that was shadowy pointing to himself, he replaced by the substance; all that was prophetic of his own mission, he fulfilled; all that was moral he developed and explained, giving to the various



duties of human life a clearer, wider, and more spiritual view.

Thus the sermon on the mount, like the law from Sinai, deals with God and our relation to him; and these relations can never change. It deals with our relations to our fellow men, and these will continue while society endures. In its conclusions it takes hold on eternity; and eternity, as it has been impressively said, "never waxes old." Whoever will follow the instruction of our Saviour as set forth in this one sermon on the mount, is sure, like him who keeps the law, to fulfil the great-end of life. To fulfil this object is the highest success to be achieved in this world; and these oft-repeated instructions of the Scriptures point out the plain and only path thereto.

U. S.

### THE POWER OF SIN.

ALL would find the way of salvation easy if they would make the right calculation at the beginning. Jesus says, "My yoke is easy;" and it is so. He says, "My burden is light;" and it is so. But many people who are in the way do not find his yoke easy nor his burden light. And all the difficulty is that they do not make the right calculation as to the contest that is met in the way. Jesus said: "What king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace."

Many start in the way, and this is the right thing to do. But by not properly estimating the force against them nor their power to meet it, they do not prosper in the way as they should, nor as they expected. They do not rightly estimate the power of sin, nor their power to meet it successfully. In a little while they find themselves failing repeatedly, and then, after many "ups and downs," they begin to think that that is the way, and then begin to excuse sin, and apologize for it, and try to strike conditions of peace in that sort of experience. But this will never do. Victory can never come that way.

No; sit down first, and "consult" as to what are the forces against you, and whether you are able to meet them, and if not able to meet them, then what to do in order to meet them successfully; for no apology, no compromise, no peace, must ever be sought or allowed with sin. "Consult" the chart of the field of battle, the Bible. "Consult" the One who knows, as to the power of the enemy. "Consult" the Great Commander in the field, as to what equipment and what power are essential to assure victory, not only "at last" but at *first*. Time, even much time, spent in this consultation at the beginning, would be always a gain rather than in any sense a loss.

The difficulty does not lie with any one, in any failure to acknowledge the *fact* of sin. With every one the whole difficulty lies in failure to acknowledge the *power* of sin. Everybody is willing to admit that he has done wrong,—that he has aimed to do right, but has missed the mark; and this is only to acknowledge the fact of sin; for to sin is only to miss the mark. Many are willing to be specific, and to say that they have actually sinned, and are altogether sinners, and to confess it to the Lord. It is well, it is right, to do all this; and yet all this can be done, and, in fact, is done by many,

without their acknowledging or confessing the power of sin.

Many do all this, and yet depend upon themselves and what is of themselves, to defeat sin. They insist that they could do better if only they had a better chance; but circumstances are unfavorable—the neighbors are bad; the church-members are not all converted, and therefore matters of church or Sabbath-school work are unpleasant and "trying;" their own family relations are not the best. All these things and such as these are counted hindrances to progress in the Christian life; and they themselves could do better and be better Christians if circumstances were only as favorable as they should be. These persons hold that inside they are all right, the good is there; it is outside where the evil lies, and the good that is in them does not have a chance to show itself. If only all the evil influences without, and all opposing circumstances were taken away, then, ah! *then*, they could easily enough be Christians of just the right kind.

But this is all a deception. It is but an argument presented by the deceitfulness of sin. It is not anything outside of us nor around us, but only what is *in* us, that can hinder us from being Christians of just the right kind. It is only the power of sin working in us that can ever hinder us in the least from being straightforward Christians. And until that *power* is recognized and confessed, we cannot be delivered from it. But when it is recognized and confessed, we can be delivered from it; and just as constantly and just as thoroughly as it is recognized and confessed, just so constantly and so thoroughly can we be delivered from it. And deliverance from the power of sin is Christianity. The life that is delivered from the power of sin is a Christian life in truth, and it cannot be anything else.

The word of God has made this as plain as anything can be made. The whole thought of Scripture is to show that there is power in sin. The Scripture does not want men to entertain any other view of sin than that there is power in it, and that this power is absolute so far as man himself is concerned. The statements of Scripture, and the very terms in which these statements are framed, show this.

A. T. J.

### DENOMINATIONAL CHANGE.

THE *United Presbyterian* of June 11, 1896, presents this pertinent paragraph, which speaks for itself:—

As a rule the change of any minister from one denomination to another does not concern the public very much. It should be a matter with his own conscience, and he should be allowed the freedom of his conscience. But if one takes pains to parade his change, if he makes it the occasion of reflection upon his brethren, if in the change he virtually denies the validity of his former ministry, the public may well feel that it would esteem him more highly if he would make the change with more modesty, with more respect to those who have honored and trusted him, and under circumstances that would not allow any suspicion of his motives.

Can the readers of the *REVIEW* call to mind any one to whom these remarks are especially applicable?

U. S.

THE successful individual is, in nine cases out of ten, the man who has learned to condemn contempt. Miss Maria Edgeworth made a true remark long ago when she observed that no man ever distinguished himself who could not bear to be laughed at.—*N. Y. Observer*.

### 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.]

#### 679.—THE TREE OF LIFE—ANGEL'S FOOD.

(1) PLEASE explain Rev. 22:2. How can the tree of life be on either side of the river, and yet be only *one* tree? (2) Were those mentioned in Gen. 18:8 angels? If so, why did they eat, as they could not be hungry?

L. C.

*Answer*.—(1) The tree of life is united in the top, and has different trunks, some on one side of the river, and some on the other. We have an illustration of this in the banyan-tree of India. These trees, supported by many trunks, are united in the top, so that they constitute only one tree, and often spread to such an extent that one tree is sufficient to shelter at once a whole army of soldiers. (2) Those mentioned in Gen. 18:8 were undoubtedly angels. They came to Abraham as his guests, and would do as it was customary for guests to do; that is, partake of his hospitality, and eat at his table. And may it not be possible that when angels assume the appearance and tangibility of the human form, they assume also the conditions that pertain to humanity; that is, liability to fatigue and hunger? This is a field which man has never explored, and of which we have doubtless much yet to learn.

#### 680.—TWO IMMUTABLE THINGS.

Will you please explain through the *REVIEW*, Heb. 6:18? "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation," etc. What are the two immutable things?

H. M. E.

*Ans*.—Verse 13 speaks of the "promise" made to Abraham, and of the fact that God confirmed it by an "oath," swearing by himself, because there was no greater power by which he could swear. Verse 17 states that God did *this* to show to the heirs of promise more abundantly how sure his promises are. God's promise alone is a sure thing. It is in itself immutable; but God, to make the matter supremely sure in the minds of his people, added his *oath* to his *promise*. So the promise is one immutable thing, and the oath is another immutable thing, making two immutable things, on which the Christian's hope is based; and therefore we have strong consolation in reference to this hope that is set before us.

#### 681.—MORTAL OR IMMORTAL, AGAIN.

I understand by the answer to the question, "Was Adam created mortal or immortal?" in the *REVIEW* of July 21, that he was neither mortal nor immortal. If that is the case, and man is to be brought back to the same condition that Adam was in before he fell, then are we to be neither mortal nor immortal? The Bible teaches us that at the resurrection we are to put on immortality; then do we not have more than Adam had before he sinned?

M. C.

*Ans*.—The answer to the question referred to said nothing about our being brought back to the condition Adam was in before the fall. That opens up another matter, to which the question did not pertain. It was plainly intimated in the answer that if Adam had continued upright, after a suitable period of probation, he would have gained that life for which he was put on trial, would have been confirmed in righteousness, and established in immortality, as all the redeemed saints will be. Now, in our experience of recovery from sin through Christ, we pass through a period of probation corresponding to that Adam would have passed through while developing a righteous character, and so stand at last, as he would have stood had he kept himself from sin till immortality as an inalienable endowment was bestowed upon him.

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.

### DENMARK.

THE conference and yearly meeting for Denmark was held at the time appointed, in the new mission building. This building is eighty by thirty-two feet in size, and three stories in height. The chapel occupies the whole of the upper floor. On the lower floor is a small chapel, with baptistery, a small schoolroom for the church school, the offices of the Danish Tract Society, furnace room for steam heating the entire building, etc. On the floor of the second story are the living rooms of the mission building. The structure is well and neatly finished outside and in. The acoustic properties of the main auditorium could hardly be excelled. The building was dedicated with appropriate exercises on the evening of July 16.

The Danish conference was quite well attended, two hundred and two persons being present in the Sabbath-school the last Sabbath of the meeting. Probably two hundred and twenty-five of our people attended some parts of the meeting. The Sabbath-school contribution to India for the two Sabbaths of the conference was about twenty-seven dollars. Our people seem disposed to do what they can to sustain their home work, and to aid the General Conference in extending the truth to "regions beyond."

The report of standing showed the Danish Conference to be composed of eleven churches, with four hundred and ninety six members. About fifty of these had been gained during the year. Other churches are soon to be organized. The last Sabbath of our meetings seventeen persons were baptized. The tithes and donations to the conference fund during the year amounted to 11,245 kroner, or about \$3035. This was an increase over the previous year of \$340. The Sabbath-school contributions paid to foreign missions amounted to \$162.

The laborers outside of Denmark in these meetings were about the same as in Sweden and Norway. It was a heavenly sitting together for us all. There are now in these three Scandinavian conferences about fifteen hundred Sabbath-keepers, besides the companies and scattered ones not yet organized. The tithes and donations to the conference funds the last year in these three conferences were 35,235 kroner, or \$9513.64. Brethren Holser, Waggoner, and I arrived in Hamburg to-day to attend the meeting here which is to begin to-morrow evening.

July 21.

J. N. LOUGHBOROUGH.

### AFRICA.

I SEE statements in the American papers that show Buluwayo to be besieged and its inhabitants in imminent peril of being massacred. Knowing the anxiety, in this crisis, of our friends regarding the company of mission workers sent to this field, I send a few words for the REVIEW.

It is true that Buluwayo has been surrounded by large bodies of natives, and that for some weeks an attack was daily expected upon the town; but this state of things has passed, and the authorities do not now think there is danger in Buluwayo. Large numbers of natives were known to be within a few miles of the town, and were seen almost every day by the scouts. Why they remained so close, in such large numbers, for so long a time, without making an attack, remains a mystery to all.

Reinforcements arriving from Cape Town relieved Buluwayo, and at the present writing (June 18) there are three columns in the field, and but small parties of natives are reported near Buluwayo. As yet, however, no decisive blow has been struck; and it seems impossible just

now to tell how long this disagreeable war will be prolonged. There is a rumor that other tribes are rising, and if this proves true, it may add to the resisting power of the Matabeles.

This rebellion is no small affair, and it affects nearly all Matabeleland. The only part at all tributary to Buluwayo that has not risen is the territory west, the mission farm being on the boundary. This territory is mostly occupied by the Makalakas, with a few Matabeles. Their loyalty has added much to the discomfort of the Matabeles, who have tried in every way to incite them to rebel; but those living on the border removed some miles back, and are living in temporary dwellings consisting mostly of brush set up similarly to a brush fence, forming a small enclosure.

Last week I made a trip to the farm, and passed through where these people were hiding; and a more cordial reception I never met in any place. All were anxious for us to return to the farm so that they might return to their homes. They accompanied us to the farm with such weapons as they had at their command. They have secured quite a quantity of arms since the war began. Some had guns in the racks, which they had hidden since the last war; and when they got their guns and spears all together, they made quite a formidable army. At the farm we found the buildings still standing, and some things which we left were still there, but the crops are in a bad condition. Raiding parties had taken grain and other things, so that the damage was quite large; but we were glad to see the buildings still standing. We told the people we would return, and if they thought best, build a fort for their protection. This plan met with favor from all. Brother Anderson has now gone, and I expect to go in two days to see if this plan will prove feasible, and if so, gather the remnants of the crops left by the raiders. Out of one hundred and seventy-five fowls left at the farm, I found only about fifteen. The outlook is dark for a financial start just now, as our cattle are all gone except ten oxen and a few head of young cattle which returned from the Matabeles. The rinderpest is now where these are kept, and we expect they may be dead even by this time, as the disease is very deadly.

With all these difficulties before us, and the extremely high price of food,—it being almost impossible to obtain more than the most common kinds,—we are still not sorry we are here, and still believe the Lord will open a way before us, that his work may move forward. How this will be done we do not now know; but we will wait, and see the hand of the Lord as he makes it bare in behalf of his work.

Some time ago, I stated in an article to the REVIEW that the missionary could exert all the ability he possessed in the prosecution of his work, and no native would be inclined to interfere. After what has occurred some may feel inclined to doubt this statement, but I still think it true. Where a missionary exerts himself in behalf of the natives, and treats them kindly, I think they will stand by him, and his life will not be in much danger from those with whom he associates. The principal danger is from the parties of natives constantly passing through the country, who are unacquainted with the missionary, and perhaps have been ill treated by some white man, and have determined vengeance on all who bear a white skin.

This may seem cruel at first, but when we think that with them the honorable way of settling grievances is by war and bloodshed, and that they have not yet been taught better, either by precept or example of the white man, it lessens their guilt much in our eyes. Then, too, many of the white people do not respect their rights of property, and constantly impose upon the ignorance of the unsuspecting native. Worse than all else is the invasion of family sacredness against the protest of all. These things sometimes seem to me to form a basis for

the action of the native race of Matabeleland at this time. I pity them, and pray that the time may come when they may be taught to bear even these cruelties with fortitude rather than to retaliate by shedding blood. In view of the need of this people, we ask again, Who are preparing to come and join their lot with this helpless people, and assist in elevating them to a plane where they may receive the gospel and a hope for the future? Does the present outbreak terrify you? and do you rather choose a more civilized field? Remember that God has declared that the gospel must go to all, and that this people is no exception. Then what if you were called to lay down your life in so noble a cause? Would not even this inspire in some other soul a desire to take up the work, and so your reward be sure, and the cause advanced? Who will say, "Here am I; send me"?

Our company are all of good courage. Changes may quickly occur, and we cannot say now what is ahead. We trust in the Lord, and press forward. However, we feel safe, and hope so to yield to the Master that all will be well with us whatever befalls. G. B. TRIPP.

### GRAHAM'S TOWN, SOUTH AFRICA.

AFTER a refreshing camp-meeting, which we attended at Mowbray in January last, it was with feelings of joy that we returned to this field to continue the work. It was a source of encouragement to find that the few who had taken their stand were firm in the truth, and progressing satisfactorily. The interest manifested in our meetings hitherto had not abated, and has shown a steady increase up to the present time.

There have been many experiences wherein the leadings of God's Spirit were specially visible. Our company visit daily a large number of people, several of whom are unable to attend our meetings, but are much interested in the study of the message. One of our number was one day impressed to call at a certain house, where he found a family that was desirous of investigating the truth, and had been praying the Lord to send them light. The father was an elder of the Presbyterian church of this town, and is known as a most respectable man and a pious Christian. He has since decided to obey the truth, and is arranging his business accordingly. Another case that may be mentioned is that of one who was formerly an infidel. He is now not only a regular hearer, but brings many of his companions with him to the meetings. We have great hopes of his joining the ranks.

With a view of uniting those who are interested in the truth, and of aiding them in identifying themselves with us, we hold a prayer-meeting each week in our house. This is well attended, and it is good to hear the earnest petitions which are offered for the prosperity of our work. The use of our own hymns at this meeting is greatly appreciated, this privilege being denied us in our public meetings, on account of the great expense involved in obtaining an adequate supply of our books.

In visiting, our workers have found many cases of sickness and trouble, which we have been pleased to help as much as lay in our power. These experiences have not only been a means of blessing to ourselves, but they have given us a large share in the esteem and confidence of the people. One lady suffering from dropsy and given up by the doctors, recently embraced the truth. After studying the promises, she was led to believe that it was the Lord's will that she should be restored to health. So she invited us to follow the instructions of James 5. After several days of prayerful consideration, we acceded to her request. It was seen from the result that the sanction of Heaven rested upon the course pursued.

We have arranged from time to time to visit Rokeby Park and the surrounding district. Eight additions have lately been made to that

church. These were baptized last week in the presence of a large gathering of people. The Lord was near, and it could be plainly seen how he was working on the hearts of the people as the truth was presented in a service held just prior to the baptism. One of the candidates who was suffering from a long standing complaint, which had necessitated an operation, and had been a source of great trouble of late, was healed as he rose from the watery grave to "walk in newness of life."

Our company is of good courage in the Lord, and the many distinct evidences of his presence and blessing in our work fill our hearts with praise and rejoicing. We are looking forward to a visit from Professor Prescott and Elder Haskell in July, when we expect to organize a company. Our Sabbath-school will probably number some thirty members, and the company about twenty.

June 22.

D. F. TARR,  
H. J. EDMED.

THE WORK IN TONGA.

AFTER we became permanently located in a neat little four roomed cottage, with a cook-house a few feet back, Mrs. Hilliard commenced teaching school in our dining-room, November 1, with one pupil. The second day another came. Shortly after Christmas, a third joined, and gradually the school has increased, until at present it numbers eight. Four native children who have been coming, say that they will soon join again. The school is composed of white children, half-cestes, and the children of natives. The tuition charged is seven dollars and a half a quarter. Where three attend from one family, a reduction is made. Thus far eighty three dollars has been received.

I have worked some with my saws and planes, making chests, safes, boxes, writing-desks, and bookcases, for which there has been quite a ready sale. This work I have taken up as a diversion from the study of the language. I have received sixty-four dollars on sales. Together we have received for personal labor one hundred and forty-seven dollars. I have also canvassed a little; have sold three copies of "Steps to Christ," five of the "Story of Pitcairn Island," and sixteen Tongan Bibles. The English-speaking population, including children, is only about eighty. Most of these European families are quite well supplied with our denominational books, and some of them, such as "Thoughts on Daniel and the Revelation" and "Marvel of Nations," have been quite carefully read. They were obtained from the "Pitcairn" on her first cruise.

The natives apparently have quite a reverence for the Bible, and purchase it very readily when they need it, and have the money by them. While canvassing for Tongan Bibles, I called at a *fale* (native hut) where two native men were eating their midday meal. They sat upon the floor with a basket of boiled yams and meat before them, eating with their fingers. One arose as I entered the hut, stepped forward, and after giving the usual salutation, proceeded to examine the Bible I had for sale. As soon as he saw it was published in his native tongue, he inquired the price, and handed me the money. He then invited me to dine with them. The yam and meat being boiled together and quite thoroughly mixed, I thought I would inquire the kind of meat. I was told that it was *kuli* (dog). I thanked him, and excused myself as well as I could in a foreign dialect, and left them to devour their feast.

The natives are much given to feasting, and on nearly all public gatherings partake largely of roasted meat and boiled yams. At a Tongan wedding feast, I counted twenty-four roasted hogs, the weight of which was from one hundred and twenty-five to three hundred pounds each. These were eaten by about one hundred and fifty men, women, and children in two days. Imme-

diately after a funeral a large feast is indulged in. On one of these occasions I counted three large roasted hogs, six shoats, and seventy-five baskets of boiled yams. I counted seventy-two men, and judge that there were half as many women, and a few children. This food was eaten at one meal in honor of a Tongan chief who was buried that morning.

The native ministers are very enthusiastic in their preaching and praying, but as far as I have yet learned, are not at all given to fanaticism. Some have called on us, and inquired of our faith, saying that when we were able to talk their language, they desired to read the Bible with us and to hear us preach. I am getting better acquainted with the native tongue, yet am incompetent to hold Bible readings or speak in public. We have had a family Sabbath-school from the first. This has been increased in membership by six white children and one native boy, and now numbers ten. Nearly every Sabbath the natives come in to listen to the exercises. It is a comfort to know that the prayers of God's people are continually ascending for the work in this and other foreign fields.

July 9.

E. HILLIARD.

HAWAIIAN ISLANDS.

HONOLULU.—Since we last wrote, the work among the Chinese has increased in interest and numbers. One year ago the 10th of June we began our school. The 13th of June this year, two Chinese were baptized, and united with the Seventh day Adventist church of Honolulu. They had been keeping the Sabbath for three months, under great persecution from their countrymen and near relatives. We have feared for them many times, but the Lord cared for them, and the greater the persecution, the closer it drove them to the Lord. They say the Lord will take care of them.

Quite a number are becoming interested in the study of the Bible, and are inquiring in regard to the Sabbath. One of the missionaries who has been working for many years among the Chinese, announced a talk on the subject of the Sabbath, and spent the time trying to prove to the Chinese that Sunday is the seventh day; and as he speaks the Chinese language, he has quite the advantage of us. Many of our scholars came in the evening quite angry at us for coming here to teach them lies, and said that the missionary had said we did not know anything. One of the Chinese brethren then gave a talk in our school on the Sabbath, which caused a change of feeling, and many are inquiring in regard to our views on the Bible. We can now see that nothing better could have been done to awaken an interest than this. Surely we can do nothing against the truth but for it. The Lord is turning even this opposition to his glory.

As we have no time in the school for Bible study, it has to be done by visiting. Some come to our home for the study. One of the Chinese brethren is with Dr. P. S. Kellogg in the sanitarium just started here. He is anxious to fit himself for work among his people. As he has been in the English college eight years, and understands four dialects of the Chinese language, as well as the Hawaiian language, we think he can be a help to the doctor in some branches of his work, and at the same time be greatly benefited himself.

As whatever is done for China must be principally done by the Chinese, a man and his wife should be in China to make a home and take charge of the work and workers. It is not necessary that these be persons who have traveled or been to the islands of the sea; for if they go to all the islands there are, and do not work among the Chinese, it will profit them nothing. If they could come here and work three months or so, and then go to China with some that are going from here, it would be a great advantage in their work. People go from here to China every month.

Financially our school is doing very well, as it has kept up its own expenses except the rent for the first three months, amounting to forty-five dollars; and that has all been paid to the conference but twelve dollars, which we hope to pay this month. With the high price of everything, and the great opposition, we feel thankful for this measure of prosperity. To God be all the praise.

SADIE BRAND.

TASMANIA.

At the last session of the Union and Australian conferences it was arranged that we should come to Tasmania to labor. We left New Zealand in October, attended the camp-meeting at Armedale, Victoria, Australia, and arrived in this city last November. We assisted in the preparations and holding of the first Tasmanian camp-meeting of Seventh-day Adventists at New Town, two miles from the city of Hobart. That camp-meeting gave a new impetus to the cause in this colony, and removed much prejudice from the public mind in Hobart and vicinity. After its close, Elder R. Hare and I pitched a tent in the city of Hobart on the only lot we found available at the time, on the corner of Argyle and Burnett streets, where Elders Israel and Baker pitched their tent some six or seven years ago. Our attendance from outside our people was so small that we held meetings there only a few weeks, and then took the tent to Sandy Bay, where there appeared to be an interest to hear. Three had begun to keep the Sabbath at Argyle street, and these were baptized at Sandy Bay, and united with the church at Hobart.

During all the time our meetings continued in the tent at Argyle street, Elder Hare and I were doing all we could to find a lot on which to build a church, which was much needed. We were too poor to rent the high-priced halls, and denominational prejudice would not allow us to rent the several halls owned by different sects. So we were obliged to build a church, as cheaply as we could. After three months of repeated disappointments and waiting, we at last secured an allotment on Warwick street, Hobart, and began building a church before we took down the tent at Sandy Bay. There are six persons who there took their stand to obey the truth, with many others who are fully convinced, but have not yet decided to obey. Many others turned against us when opposition sermons were preached.

The new church is now completed, and it was dedicated June 20, when Elder A. G. Daniells was with us. I have never seen more direct answers to prayers for means than in this case of securing money to build the church. Persons have been influenced by the Spirit of God to give, who have never attended our meetings. Four hundred dollars was donated by the Union Conference from its church building fund sent over by our brethren from America. The building is of wood, and the lot and church cost somewhat over twelve hundred dollars, which is all provided for but about one hundred and twenty-five dollars. The brethren here feel greatly blessed of God in having a neat, commodious house in which to worship.

Pastor Daniells's method of chapter-and-book study of the Bible was greatly blessed to the good of all who attended the dedication services, and new life was given to old and young in the study of the Scriptures. Many of the young as well as the older members of the church are learning the chapters studied, and some can now repeat them word for word, or give synopses of their contents.

Elder R. Hare left on the steamer yesterday, with his family, to settle near Melbourne. He expects to labor in Victoria for a time, while my wife and I continue to work among the churches and scattered ones in Tasmania. There are several calls for labor in new places, and we hope to fill some of these between this time and the Adelaide camp-meeting, in October.



The people in Tasmania are much slower to move or arouse to take a stand for the truth than are those in the other colonies where we have been; but we thank God that we can work for souls here, for all are precious in his sight. Our courage is good in the Lord, and our health is better than while in New Zealand.

G. T. AND JENNIE WILSON.

#### BRITISH GUIANA.

##### New Amsterdam, Berbice County.

WE have just held a ten days' meeting for the benefit of the Sabbath-keepers in this county, with excellent results. The attendance was good, considering the fact that the members are widely scattered. Several of the sisters walked nineteen miles to attend this meeting. One brother came one hundred miles from the interior to be with us. All expressed themselves as well pleased with our first general meeting in this county. Brother Philip Giddings has been laboring for some time in New Amsterdam and vicinity. He has had many difficulties, but has persevered, and we are glad to report that good results are attending his work.

The question of a permanent organization was carefully considered, and it was decided to organize a church at New Amsterdam and have the scattered ones unite with the church there. Instruction was given on the duties and privileges of church membership, and the leading points of our faith were carefully reviewed. Seven persons received baptism, and a church of eleven was organized. Several others are keeping the Sabbath, and we trust that they will soon unite with us. One hour a day was given to the canvassing work. A careful study of the book, "Steps to Christ," in connection with the class drill, served to deepen the Christian experience of all. Several agreed to give the canvassing work a fair trial.

After carefully considering the matter, all agreed to do their best to purchase the place we now occupy. The rental of a suitable place would soon amount to enough to purchase at present price. The building is twenty by forty feet, two stories high, with the lower one arranged for meetings. Two hundred and seventy-five dollars would secure the place and a large lot suitable for gardening. As the friends are all poor and few in number, it will take a long time and great self-denial to obtain it. Will not some of our more favored friends consider it a privilege to assist in establishing the work in this county?

Investments ought to be made in these fields with the object in view of educating and encouraging our people here to independent living and the maintenance of their own missions. This calls for a few dollars now, but I am confident that it will bring excellent results. Our people need education in temporal things as well as in spiritual. Until they are trained in money-getting, they can do but little in the line of giving. As our meetings seemed to increase the interest to hear, it was thought best to continue them a little longer.

W. G. KNEELAND.

July 17.

SINCE I wrote last, seven others have joined us. Among these are my mother, stepfather, and three sisters. For this I have hoped for years. Lately I have been doing more house-to-house visiting, lending or selling tracts and periodicals. I have street preaching now and then to reach those whom I cannot get access to in any other way. This means affords an ample opportunity to sell tracts on the subject of the discourse, and to keep our work in the remembrance of the public. There is sure to be a lively discussion on "Seventh-day Adventists," for a little time afterward,—some, as Paul describes in Phil. 1:16; others, as in verse 17. "What then? notwithstanding, every way," whether for or against, the message is talked

about, "and I therein do rejoice, yea, and will rejoice."

On July 11 Elder Kneeland baptized seven persons. It was an impressive scene to beholders. Some who had had an unfavorable opinion of us and our work changed their ideas very favorably, as evidenced by their solemn attention, even with tears. For this we thank our Father. The Lord's Supper was partaken of the next evening. One brother came a distance of one hundred miles to enjoy these privileges. A church of eleven members was organized, not counting the seven new believers who have lately signed the covenant. A new interest has arisen since the baptism, and Brother Kneeland will return from Georgetown this week to help in instructing these interested ones.

A church building of our own is a matter we are now considering. The place now occupied is an old Wesleyan meeting-house of ample dimensions, and is in a good locality. There is about a quarter of an acre of land, which we have already converted into a missionary garden. About two hundred and seventy-five dollars would buy this property. Most of our people have not so many dimes; but we have the determination, and this we are going to reduce to dollars as quickly as we can. Some have been taking lessons from Brother Kneeland how to sell books, some will farm, and all of us will solicit means. We are asking our rich neighbors and sympathizers far and near to help our efforts. We are well, and send good cheer to fellow workers everywhere.

PHILIP GIDDINGS.

#### ONTARIO.

PETERBOROUGH.—As soon as arrangements could be made after the close of our good camp-meeting at Waterloo, we came to Peterborough, a very pretty and growing city of fourteen thousand inhabitants, and pitched our tent. We were favored in finding a pleasant location in the central part of town. Our meetings began Thursday evening, July 16, with a fair attendance, which has since increased. Prejudice among the people against any new name or sect is quite prevalent. Sometimes persons have stood outside the tent, and taken notes during the entire service, rather than be seen inside the canvas.

The Orangeman's Order, a society organized for the purpose of protecting Protestantism from the advances of Catholicism, is flourishing in this city, so the plain truths concerning the papacy are well received in most cases. Two evenings ago the Sabbath question was introduced. Since then the interest remains about the same. One person has decided to live out the truth. Others seem much interested, and we hope to see them obey. The editors of the city daily papers have been very favorable to us, and have inserted notices and brief reports of our meetings in their papers. We are of good courage.

J. B. GOODRICH,

W. J. BLAKE.

#### WISCONSIN.

It has been a long time since my last report; and as I love to read the reports of labor from the field, I remember that others like to read as well as myself. Therefore I will say that I have been very busy all the time, but at work that does not make much show; yet it is work that has to be done.

We have just had a very interesting quarterly meeting at Sparta. Five were received into the church. I also held a two days' meeting at Dell, where there are a few Sabbath-keepers, and where they are preparing to build a meeting-house next fall. I held a tent-meeting in this vicinity about twenty-two years ago. I think the prospect is yet good for quite an ingathering of souls here. I now expect to spend my time in new fields the coming fall, until the first

of January. After that I shall not travel much until about the first of April.

I am delighted with the reports from the field from week to week. O the Lord is so good to us, his erring people! He is especially good to me, all weakness and sin though I be, but Jesus is all strength and wisdom and power. As I behold his matchless love and mercy, and hear him say, Come unto me, and I will cleanse you from all unrighteousness, I am glad that he has redeemed me. Glory to his name! Yes, I will praise him for his mercy to me and to all the children of men. I am thankful for the blessed Bible to read; for there I learn of Jesus more and more each day. May the Lord give us all willing hearts to obey him.

I. SANBORN.

#### PENNSYLVANIA.

ERIE.—Having held meetings in this city during the past four weeks, we are prepared to give our fellow laborers something of an idea of the work accomplished and the prospects for the future. Our tent has a seating capacity of about five hundred, and is located centrally in the English-speaking portion of the city. Outside of Philadelphia, there is probably not another city in the State more conservative than this. Therefore our work began small, but it has had a continuous and healthy growth. One good feature, which all will recognize, is that those who attend come very regularly. Sunday evening, July 26, our tent was well filled with interested listeners. Several representatives of the A. P. A. were in attendance, and at the close they asked that the same words might be preached to their lodge of a thousand members. The heaven of truth is now working mightily in the hearts of many, and we hope to be able to report much fruit in the near future.

E. J. HIBBARD,

L. S. WHEELER.

July 27.

#### UPPER COLUMBIA.

RONALD, SWAUK PRAIRIE, AND NORTH YAKIMA.—I went to Ronald, Wash., which is a suburb of Roslyn, and began meetings, May 1, and closed them the 31st. This place is up among the Cascade Mountains, and the scenery is grand indeed. The interest in the meetings was good from the first. While the attendance was not large, those who came attended regularly. Sunday, July 31, I had the privilege of baptizing six precious souls. In all my experience, I never labored in a place where I enjoyed the work more than at Ronald, and I trust the precious souls that are living the truth there will be firm and steadfast, and ornaments to the cause of the third angel's message. I left a flourishing Sabbath-school supplied with all the necessary helps.

From Ronald, one of the brethren took me on horseback across a spur of the mountains to where one of our brethren lives, with whom I spent two days, speaking one evening in a schoolhouse to a large congregation.

I went from this place to Swauk Prairie, and spent the Sabbath with the brethren and sisters at that place. There is a good-sized church here, with some live members. After a few days' stay here, I came to North Yakima, where Brother Scoles has been laboring for the past year. The brethren and sisters have a small house of worship, which was well filled at each service. Several of our people from the surrounding country attended on Sabbath, and we had a precious meeting together. Five were taken into the church, one by baptism, and four on former baptism. In the afternoon we celebrated the ordinances.

After the camp-meeting at Walla Walla, Brother E. D. Sharpe and I came to Shoshone, Idaho, where we are at present, with a thirty-by-fifty-foot tent, which is well filled each evening

with attentive listeners. We have organized a Sabbath-school of twenty-one members. My courage in the Lord and his truth is good.

W. F. MARTIN.

#### COLORADO.

LA VETA.—We closed our meetings at Walsenburg, July 5, and moved our tent here, as there is still a good interest, and we thought we would labor at this place until camp-meeting. As a result of the meetings at Walsenburg, three persons have taken a stand for the truth, and will unite with the church at La Veta, the two places being only sixteen miles apart. The interest now at La Veta is excellent. Since we came here with the tent, three have united with the church. Others will do so soon. Some will be baptized next Sabbath. We hope to see a goodly number take their stand for the truth before we leave for camp-meeting. The church now numbers thirty-one, and is growing not only in numbers but in spirituality.

July 31.

G. W. ANGLEBARGER,  
E. H. CURTIS.

CRIPPLE CREEK AND GOLDFIELD.—Elder J. B. Wilson and the writer came to Cripple Creek about June 10, and held meetings in a school-house for two weeks. Then we changed to a new tent, the brethren and friends here donating forty dollars toward buying it. A few have accepted the truth, for which we praise the Lord. One week ago the Presbyterians of Goldfield offered us the use of their tent, free; so I came here, and have held ten meetings, with a few interested listeners, while Elder Wilson still continues the work in Cripple Creek.

In some respects this is a hard place to labor; for men's minds are all absorbed in prospecting for gold. The mountainsides are so thick with prospect holes, that it puts one in mind of the prairie-dog towns in the Western States. These camps are thick with thieves and robbers. Some one is held up and robbed almost every day. A minister was held up last night, and after robbing him, the men called him by name, and told him to go home. The altitude of this place is about eleven thousand feet, but we stand the light air very well, and praise God that a few out of these camps will accept his precious truth for these times.

G. H. SMITH.

#### ARKANSAS.

POWHATAN.—Last September Elder J. A. Sommerville and I came to Powhatan, and commenced meetings in our tent. The people were very much amused to think that we thought we could do anything in the way of raising up a church here. None of the people knew anything at that time about Seventh-day Adventists. People came to hear, the interest deepened, and we had a very good attendance. The weather turned quite cool, so we put up a stove in the tent, and continued the meetings until about November 10, when it became so cold that we closed them. We organized a Sabbath-school of about twenty-five members. Nearly the same number signed the covenant to keep all the commandments of God and the faith of Jesus.

The last of April we began meetings about five miles from Powhatan, at Oak Grove school-house, which had been secured for the purpose. The community was stirred over the truths of the third angel's message, and the house was soon closed against us, so we called for volunteers to help us erect the tent. More volunteered than were needed, so the tent was soon up, and we were holding meetings again. Active opposition in the form of rope-cutting, stone-throwing, and the free use of abusive epithets was manifested. But the Lord is always with those who trust him, and we were not hurt, nor the work hindered. We continued the

meetings, and from the believers gathered at this place and at Powhatan, we organized a church of seventeen members. Others will unite soon. Our hearts are made glad to think that so much has been done. Next Tuesday I go to Morrilton to attend the camp-meeting at that place. Brethren of Arkansas, let us all take hold of the work in our State this coming year. We ask the prayers of all.

J. DIVELBISS.

#### ILLINOIS.

COBDEN.—Having labored at this place seven weeks, we brought our meetings to a close, Sunday night, June 28. Eight willing souls, among them five adults, took a stand for the truth. We trust seed has fallen on good ground, and will bring forth fruit that will be seen in the kingdom of God. One young man gave up a good position for the truth's sake. He is now in the canvassing work, and is doing well. Three families subscribed for the REVIEW. Some books and tracts were sold and given away. Those who have lately begun to walk in the way of the commandments of the Lord should have the prayers of those who have been longer in the truth.

C. L. TAGGART,  
J. T. SWEATT.

#### NEBRASKA.

WEEPING WATER.—We have been holding meetings at this place for nearly eight weeks. If nothing prevents, we shall close the work here and attend the camp-meeting in about two weeks. Meetings have been held every evening except when it was rainy. The people have attended regularly, and given the best of attention. They have been considerate of our wants, and provided us with fruit, vegetables, etc. Our cash contributions have amounted to fifteen dollars. Two subscriptions have been obtained for the REVIEW.

We are very pleasantly situated, having rented a house in which to live. We use the front lawn, which is nicely shaded with trees, for the tent. We have also been blessed with excellent weather. Our tent company consists of four workers besides Brother Wheeler's family. Brother Hughes and Sister McIntosh have done good work in visiting, giving Bible readings, and distributing tracts on the envelope plan. This has proved an excellent means of keeping the people interested and of bringing them to the tent. Brother Wheeler assists me in the preaching, as does also Brother Hughes occasionally.

The Lord has blessed our efforts, and several have started in obedience. Thirty-eight persons were present last Sabbath; others were prevented from coming because of sickness, so the number was not so large as the Sabbath before, when there were forty-two present. We hope by the grace of God to establish a good work and a growing interest here. A number in the city and also in the country are in the valley of decision.

VICTOR THOMPSON.

#### IOWA.

MARSHALLTOWN.—After one year of the most pleasant associations in Minnesota, I was requested to connect with the Iowa Conference. I came directly to the camp-ground at Des Moines, reaching there in time for the workers' meeting. After the meeting I located at Marshalltown, Ia. Since then I have visited churches as much as my time would permit.

July 11, 12, I was with the church at Sioux City. This has been a large church, but by removals and some turning away, their numbers have been lessened. The Lord wrought for them, and some have decided to give a good share of their time to the tract and Bible work. Encouraging letters come telling me that they

are carrying out the resolutions then made. Several of the children are taking up the paper work. July 22 I was with the tent company at Oxford Mills. At the close of the evening service one aged brother, a Methodist, said to me, "We are getting food from heaven here; I could stay all night." Another said, "I came from four miles away, but I am well paid."

July 24-26 I was with the company at Meservey. This is a German settlement. Sixteen persons were baptized, while two who were not present will be baptized later. A church of fifteen was organized, with M. Stuckrath as elder. This company is known as the Belmont church. Three of those who were baptized will unite with the Alexander church. I stopped one day with this company, but rain prevented our holding a meeting. July 27 I visited Janesville. Secret opposition by resident ministers seems bitter, but some precious souls are finding their way into light. We have a tent at this place.

Nine tents are now in the field, and good reports are coming in of souls embracing the truth. One of our brethren was reading his Bible in his yard, when a lady who was passing stopped, and said, "I wish I knew how to study the Bible." The workers are now holding Bible readings with her. One of the company canvassed a lady for one of our books. She seemed undecided, but finally said she would not take it. As he was passing out of the door, she said, "I did hope that you had a Seventh-day Adventist book." He gladly told her that he did have, and she ordered it. She had become acquainted with our people when away on a visit. One of our sisters sold twenty-two copies of the *Signs*, July 28. A lady asked her, "Is that an Adventist paper?" and when told that it was, she said, "Then I want it." God is certainly pouring out his Spirit upon the hearts of the honest ones.

CLARENCE SANTEE.

#### NORTH DAKOTA.

I LEFT Iowa, June 15, for Madison, S. Dak., to attend the conference and camp-meeting. I met many warm hearts at this meeting, and before it closed, I felt quite at home. At this writing I am nicely located at Jamestown, N. Dak., with a corps of good helpers in a tent effort. This is a very pleasant town with a population of about thirty-five hundred. I am sure it is the hardest place I ever was in to get the people to stop long enough to listen to the truth. In talking with some of the ministers of the place, they say it is the hardest field they ever labored in. In the seven churches here, including the Catholic, there are but four ministers. Notwithstanding all this, there are a few who are becoming interested, so we labor on in hope.

G. F. WATSON.

July 30.

#### NEBRASKA CAMP-MEETING.

THIS meeting was held according to appointment in a pleasant little grove just outside the village of Crawford, in northwestern Nebraska. This part of the field is so isolated from the eastern portion of the State that it is necessary to hold a local camp-meeting each year to accommodate our brethren and sisters in this vicinity. Since a portion of South Dakota has been added to the Nebraska Conference, as well as a few counties of Wyoming, this portion of the State makes almost a small conference by itself. On account of the mountains that cut off this section of country from the larger parts of South Dakota and Wyoming, and the vast plain that separates this part of Nebraska from the more thickly settled portion, these brethren and sisters are not able to reach any of our annual State meetings.

This is the fourth camp-meeting which has been held at this place. The brethren and sis-

ters came in from different parts of the country, until we had nearly one hundred and twenty five in attendance. The meeting held over two Sabbaths; some came to remain over the first Sabbath, and returned home, while others came and remained over the last Sabbath. There were twenty-three tents pitched upon the grounds, and they were all well filled during the entire time of the meeting. The pavilion used for the preaching service was thirty-five by sixty feet. The people from the surrounding country, and the village people, with the campers, filled this at nearly every service.

The brethren and sisters have been disappointed by crop failures for the last four or five years, yet they seem to be of good courage, and have a spirit to assist in the work wherever they can. There were about sixty-five dollars raised on the grounds to carry forward the work. Fifteen were baptized, and others will be baptized after they return to their homes. There was a good interest throughout the entire meeting, and the Lord came very near by his Spirit when the word was spoken. Elders White, Armitage, and the writer did the speaking during the entire time, and all felt encouraged by the good feeling that seemed to prevail upon the camp-ground. The outside people came in and showed a real interest in the services by preserving the best of order, and remaining at many of the social meetings.

Brother Frank Armitage, who has been laboring in this part of the country for a year under the direction of the Nebraska Conference, was set apart to the work of the gospel ministry. As so few of these brethren attend the annual conference, and Brother Armitage has been laboring among them for so long, it was thought best to have his ordination service in connection with this meeting, rather than to wait until the meeting in September. While this is a hard field in which to labor, because the people move from one point to another so much, yet the Lord has blessed Brother Armitage in his work, and quite a number have embraced the truth during the last year. We trust the good work will go on in this part of the country, and that many souls will be brought to Christ. J. H. DURLAND.

#### CALIFORNIA CONFERENCE PROCEEDINGS.

THE twenty-fifth annual session of the California Conference met in the large pavilion tent on the camp ground at Alameda, May 29, 1896, the president, N. C. McClure, in the chair. Eight meetings were held.

The following officers were elected for the ensuing year: President, A. J. Breed; Secretary, G. W. Rine; Treasurer, Pacific Press Publishing Company. Executive Committee: A. J. Breed, N. C. McClure, R. S. Owen, W. C. Grainger, M. C. Wilcox, W. T. Knox, and George W. Reaser.

Credentials were issued to the following persons: N. C. McClure, H. A. St. John, R. S. Owen, J. H. Cook, William Ings, G. K. Owen, E. E. Andross, A. J. Osborne, G. A. Snyder, W. N. Glenn, J. A. Burden, H. F. Courter, W. C. Grainger, W. T. Knox, H. G. Thurston, D. C. Hunter. Professor G. W. Rine, Baxter Howe, L. P. Jacobson, and George W. Reaser received ordination and credentials. Ministerial licenses were granted to eight persons, and nineteen were given missionary licenses.

Upon application the churches at Riverside and Alameda were received into the conference. The secretary presented figures showing an increase of nearly three hundred in membership, and of about three thousand dollars in the tithe during the past year.

Resolutions were adopted as follows: Recommending the increase of the circulation of the *Signs*, and the establishment of a conference paper; urging the importance of the *American Sentinel*; recommending the *Pacific Health Journal*, the St. Helena Sanitarium, and

the health foods. The interests of the Healdsburg College, and the necessity of increasing the circulation of our church paper, the *REVIEW AND HERALD*, were also recognized by the conference.

N. C. McCLURE, *Pres.*

M. H. BROWN, *Sec.*

#### SOUTH LANCASTER ACADEMY.

THE summer vacation for South Lancaster Academy is fast hastening to its close; and it behooves all those who think of attending the academy the coming year, to make all due preparations soon. In many respects the last school year was most prosperous. Earnestness, thoroughness, and faithfulness characterized the work of both teachers and students. The importance of Bible study as a developing, educating power seemed to be more highly appreciated in the school than ever before. Nearly all the students studied the Bible. It was necessary to form five Bible classes above the intermediate department. In addition to the Bible-history classes, there were formed elementary and advanced doctrinal classes. Both the Old and New Testaments are used as text-books in the study of the Greek language. The method pursued is such as to constitute this in reality the sixth and seventh years of advanced critical Bible study. Both teacher and students were gratified with the results of the past year's work. The interest in Bible study has grown to such an extent that the services of Elder M. D. Mattson, of Pennsylvania, have been secured exclusively for this department.

The establishment of a separate intermediate department for the sixth and seventh grades has proved very helpful, and it will be continued under the supervision and instruction of an experienced teacher. The primary school will also be continued the coming year. Miss Susie M. Hall, who has just completed two years of special preparation for this kind of work, will have charge of this department.

The students' and teachers' prayer and social meetings, held on Friday evenings, have always proved a special source of strength and encouragement. Our schools have all been established, in the providence of God, to hasten the proclamation of the last message of warning to the nations of earth. We must, by thorough education, be able to affect all classes. What the world most needs to day is consecrated talent, educated ability, in order to accomplish this end. The servant of God has said, "Of all institutions in our world, the school is most important;" and of the teachers the impressively solemn words have been said, "They should realize that they have the most important missionary field in the world."

It is a sad fact that the mass of mankind, both educated and ignorant, have lost eternity out of their reckoning. For this reason the popular institutions of learning look only to the present in their systems of education. Their ideal is confined to this short life. The Christian institution is founded upon broader principles. Its ideal is God and eternity. The education of the Christian, in a Christian institution, under Christian teachers, in accordance with Christian methods and principles, is as far above the education of a man of the world, in an institution of the world, under secular teachers, in accordance with secular methods and principles, as the glories of heaven are above the glories of earth, or as the infinite and eternal are above the finite and temporal. How, then, can we rest content to send our children to worldly colleges and seminaries? Shall we not recognize the value of a Christian education, and put forth efforts to secure it commensurate with its importance? It is the constant endeavor of the instructors in South Lancaster Academy to do their work in the fear of God and in view of eternity. Several of the teachers have been sent out this

summer into the district in the interests of education; and their reports are encouraging. The prospects for a full school the coming year are excellent. Since the erection of the ladies dormitory, and addition to the academy building, the capacity of the institution is increased to over two hundred and fifty. There is every encouragement for those who desire to come. The teachers are Christian and educated. The climate is healthful; the food is hygienic and nourishing; the accommodations are ample; and there is no more beautiful spot in New England. There has been no sickness for nearly three years, and none that could be attributed either to food or climate. We expect that nearly all the old students will return.

All who think of entering this fall, September 16, or thereafter, should correspond immediately with the principal.

J. H. HAUGHEY, *Prin.*

#### CALIFORNIA TRACT SOCIETY PROCEEDINGS.

THE twenty-fifth annual session of the above society was held on the camp ground at Alameda in connection with the conference and camp meeting. Owing to the limited time to do the business of the different organizations, but two meetings were held. The following officers were elected for the ensuing year: President, Elder A. J. Breed; Vice-President, Elder R. S. Owen; Secretary, Geo. W. Rine; Treasurer, J. J. Ireland. N. C. McCLURE, *Pres.*

M. H. BROWN, *Sec.*

### News of the Week.

FOR WEEK ENDING AUGUST 8, 1896.

#### ITEMS.

- Spain is having a cabinet crisis.
- Another expedition of filibusters has successfully landed in Cuba.
- A New York City cable line allows women to smoke in its smoking-cars.
- Li Hung Chang has reached England, and will sail for this country in three weeks.
- Agents of the Cuban insurgents are said to be fomenting trouble in Valencia, Spain.
- A new cannon of immense size and power is to be built for the defense of New York City.
- A Montreal street-car company has announced that it will take no more United States silver.
- The pope is said to be displeased with the attitude of the primates of Canada upon the school question.
- The city of Vermillion, S. Dak., is in danger of being destroyed by the Missouri River, which is cutting its way toward it.
- Robert Garrett, the multi millionaire recently deceased, left none of his property for public charities or public works.
- Doctor Jameson and his co-conspirators are having a good time in prison, where luxuries of all kinds are procurable for money.
- In the Alabama State election held lately, Joseph F. Johnstone, the Democratic candidate, was elected by fifty thousand majority.
- A tidal wave on the coast of China drowned four thousand people in the province of Kiang-su. Much property was also destroyed.
- There is a rumor that Queen Victoria, finding the cares of state too heavy for one of her age and infirmities, contemplates abdicating in favor of her son, the prince of Wales.
- Emperor William favors dueling in the army. The leading military journal in Germany, which is the Emperor's official organ, declares that if dueling were forbidden, the army would degenerate.
- Sir Frederick Carrington is finding the campaign against the Matabeles attended with great difficulties. The savages are wary, and refuse to rush on the machine guns to be killed. Forage for horses is very hard to obtain, and the rinderpest is playing havoc among the cattle, and thus hindering transportation. It is now the intention of the general to build a chain of forts to protect the border of Rhodesia,





## The Review and Herald.

BATTLE CREEK, MICH., AUGUST 11, 1896.

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### Editorial Notes.

According to their plans Elder E. W. Farnsworth and his wife sailed for Australia from Vancouver on the 8th inst.

We learn from letters from Australia that Elder L. J. Rousseau and his wife are now en route to this country. The failing health of Sister Rousseau has made it necessary for her to return to the Sanitarium for treatment.

We have learned of the safe arrival of Professor W. W. Prescott and company in South Africa. The date of their Bible institute was postponed two weeks, in order to enable Brother Prescott to make a tour of the colonies, particularly the Transvaal and Natal.

We are happy to commence this week the series of articles from the pens of Brethren Jones and Magan, on the subjects previously announced. As all will be interested in the good thoughts they may offer, it is unnecessary for us to bespeak for the articles a careful reading.

It is with pleasure and gratitude that we are able to report a good degree of prosperity attending our various institutions, during a season of unusual depression. They are carrying forward a large business, although on a small margin of financial profits; but in the providence of God there is every likelihood that they will be enabled to pass through the hard times with unimpaired credit to themselves. Our people, however, are liable to obtain a wrong impression concerning our work at large, while they consider the magnitude and extent of our various establishments; for while the institutions have been able for years to sustain themselves without calling for gifts or donations, the evangelical branch of the work must continually be dependent upon the benevolence of those who appreciate its worth. The work of carrying the third angel’s message to the world, of supporting the necessary missionary operations, must devolve upon the devoted friends of the cause. And now, in a time of

unusual scarcity of means, it will be necessary for us either to curtail our work and call in our laborers, or for our people to practise unusual self-denial, in order to support the work, and carry it forward. The question comes home to each Seventh-day Adventist, Which shall we do? We trust that there will be a response in every heart to the spirit of sacrifice and devotion. Let us exercise faith in God, and let the work go steadily forward.

A letter from Elder S. N. Haskell informs us that at about this time he expects to leave South Africa for Australia, expecting to arrive in that country in time to attend at least a part of the camp-meetings in the various colonies. Many old friends will warmly welcome this tried servant of God back to the Australian colonies.

A startling comment on the character of the rulers of this world is given in the following statement which we clip from the *Interior*. It well illustrates the Scripture declaration, that in this world, where the wicked rule on every side, “the vilest men are exalted:”

A well-known bishop of the Protestant Episcopal Church was being entertained at dinner by a famous European statesman. The conversation turned on the private character of the men who control the policy of the chief nations of Europe. The statesman said: “If the people of Europe knew the men by whom their affairs were managed, they would rise up in a body and hang them all.”

The intense heat of the past week is another incident showing that the earth waxes old like a garment, that it reels to and fro like a drunkard, and that the transgression thereof is heavy upon it. It carries our minds forcibly forward to the genial climate of the earth made new, and to that time when the promise shall be fulfilled, “Neither shall the sun light on them, nor any heat.” When we think of the suffering of the wretched poor in their heated garrets or on the sun-baked pavements, we long for the time when the curse, with all its destructive forces, will have passed away.

### THE NEW YORK POLICE.

The value of civil-service examinations must be apparent in the face of some facts which are brought out thereby concerning the men who apply for a position on the New York police force. The same conditions, it may be presumed, exist in other cities as well. It appears that only thirty-five per cent. of those who present themselves are able to pass the “elementally easy” questions. Of the remaining sixty-five per cent. such surprising facts as these are reported: Out of two hundred and ten candidates, forty-three could not tell what State Chicago is in, one of them declaring that “Chicago is a State by itself.” Forty could not give the name of a single New England State. One hundred and twenty-six could not name the lawmaking body of the United States, one declaring it to be “martial law.” The requirement for each to write a letter of one hundred and twenty-five words, on “The Causes of Crime,” brought out some surprising results. One lumped up his essay in the words, “Crime does be done.” Another gave this answer: “The most of the princip’es has been drunk, crazy, and almost dead from t’ endurance.” We gather these facts from the *Inquirer*; and that paper closes the paragraph with these

words: “And yet such men vote, and are even ambitious of swinging the policeman’s club.” Are such men fitted to have a voice in managing the affairs of a great nation? Who, in view of such revelations, and of the fact that the stability of a republic rests upon the intelligence and moral integrity of its citizens, can doubt the propriety, if not the necessity, of attaching an educational qualification to the use of the ballot? U. S.

### NEEDED BY EVERY ONE.

Who can determine which one of a family will prove to be efficient in the work of God? There should be general education of all its members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God. They all need an education that they may be fitted for usefulness in this life, qualified for places of responsibility both in private and public life. There is a great necessity of making plans that there may be a large number of competent workers, and many should fit themselves up as teachers that others may be trained and disciplined for the great work of the future. The church should take in the situation, and by their influence and means, seek to bring about this much-desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work. We need men well trained, well educated, to work in the interests of the churches. They should present the fact that we cannot trust our youth to go to other seminaries and colleges established by other denominations, but must gather them in where their religious training shall not be neglected. God would not have us in any sense behind in educational work, and our colleges should be far in advance in the highest kind of education.—*Mrs. E. G. White.*

### THE SPECIAL NUMBER.

It was designed that this should be the special number of the REVIEW, as heretofore noticed. But it has been found impracticable to get all the matter designed for that issue ready by this date. Therefore the special number is put over until next week. But while this issue is not the one promised, we doubt not every reader will consider this quite a special number, as he reads over the many foreign reports, and other good matter which it contains.

### IN ORDERING

The special number of the REVIEW, remember that it is furnished at \$1 a hundred; 50 copies for 60 cents; 25 copies for 35 cents; and less than 25 copies at 2 cents each. Since the special number is delayed, many who have neglected to send in their orders will doubtless do so now. A. O. TAIT.

The tract society just received an order from one small church in Minnesota for twelve new subscriptions for the REVIEW. One elder writes: “I have started to canvass our church for the REVIEW, and have met with good success so far, and am going to put a copy in each family if possible.”—*The Minnesota Worker.*