

# The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE  
 IS THE FIELD  
 OF THE WORLD

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

VOL. 75, No. 35.

BATTLE CREEK, MICH., AUGUST 30, 1898.

WHOLE No., 2287.

## The Review and Herald,

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,  
 BATTLE CREEK, MICHIGAN.

Terms, in Advance, \$1.50 a Year.

Address all communications and make all Drafts and Money-Orders payable to

REVIEW & HERALD, Battle Creek, Mich.

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

MY NEW NAME. REV. 2:17.

MRS. L. D. AVERY-STUTTLE.

O, THE beautiful name that the King will grant  
 When the sorrows of earth are past!  
 In the light of his love I shall ever live  
 When the sweet, new name that the King will  
 give  
 Shall be mine, shall be mine, at last.

O, what is the name thou wilt give me, Lord?  
 Wilt thou grant me a hero's name?  
 Will the beauteous title be writ in gold—  
 In glorious characters, bright and bold—  
 In letters of burning flame?

I fain would know if the sweet, new name  
 Will tell of my love for thee;  
 Will it tell of the victories fought and won?  
 O, no one can know of the deeds I've done,  
 But my glorious King and me!

My name on earth is a humble one,  
 It is neither high nor great;  
 My little name is unknown to fame,  
 And the world cares not for my humble name,  
 Nor my kindred of low estate.

I have no gold in the mines of earth,  
 No treasures on land or sea.  
 No pearls or diamonds to me accord;  
 Thou gavest me only a talent, Lord,  
 And that I have used for thee.

But sometime the glorious King of heaven,  
 The Maker of earth and sky,  
 Will give me a name 'bove the kings of earth,—  
 A beautiful title of wondrous worth,—  
 A name that shall never die.

THE SABBATH TEST.—NO. 1.

MRS. E. G. WHITE.

THE Sabbath was given to all mankind to commemorate the work of creation. The great Jehovah, when he had laid the foundations of the earth, when he had dressed the whole world in its garb of beauty, and created all the wonders of the land and the sea, instituted the Sabbath day and made it holy. When the morning stars sang together, and all the sons of God shouted for joy, the Sabbath was set apart as God's memorial. God sanctified and blessed the day in which he had rested from all his wondrous work. And this Sabbath, sanctified of God, was to be kept for a perpetual covenant. It was a memorial that was to stand from age to age, till the close of earth's history.

God brought the Hebrews out of their Egyptian bondage, and commanded them to observe his Sabbath, and keep the law given in Eden. Every week he worked a miracle to establish in their minds the fact that in the beginning of the world he had instituted the Sabbath.

Through the prophet Isaiah, God speaks thus of his works for Israel: "When Israel was a child, then I loved him, and called my son out of Egypt. . . . I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love." Through the psalmist he says: "He brought forth his people with joy, and his chosen with gladness: . . . that they might observe his statutes, and keep his laws."

On the fifteenth day of the second month after their departure from Egypt, the children of Israel came to the wilderness of Sin; and there "the whole congregation of the children of Israel murmured against Moses and Aaron. . . . And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt: and in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us? And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him; and what are we? your murmurings are not against us, but against the Lord."

"And in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. . . .

"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink,

neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.

"And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day."

In the third month they came to the desert of Sinai, and there the law was spoken from the mount in awful grandeur. During their stay in Egypt, Israel had so long heard and seen idolatry practised that to a large degree they had lost their knowledge of God and of his law, and their sense of the importance and sacredness of the Sabbath; the law was given a second time to call these things to their remembrance. In God's statutes was defined practical religion for all mankind. Before Israel was placed the true standard of righteousness.

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep." Some, who have been anxious to make of none effect the law of God, have quoted this word "Sabbaths," interpreting it to mean the annual sabbaths of the Jews. But they do not connect this positive requirement with that which follows:—

"For it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

There are those who hold that the Sabbath was given only for the Jews; but God has never said this. He committed the Sabbath to his people Israel as a sacred trust; but the very fact that the desert of Sinai, and not Palestine, was the place selected by him in which to proclaim his law, reveals that he intended it for all mankind. The law of ten commandments is as old as creation. Therefore the Sabbath institution has no special relation to the Jews, any more than to all other created beings. God has made the observance of the Sabbath obligatory upon all men. "The Sab-

bath," it is plainly stated, "was made for man." Let every one, therefore, who is in danger of being deceived on this point give heed to the word of God rather than the assertions of men.

In Eden, God said to Adam concerning the tree of knowledge, "In the day that thou eatest thereof thou shalt surely die." "And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Adam listened to the voice of Satan speaking through his wife; he believed another voice than that which spoke the law in Eden.

Every man has been placed on trial, as were Adam and Eve in Eden. As the tree of knowledge was placed in the midst of the garden of Eden, so the Sabbath command is placed in the midst of the decalogue. In regard to the fruit of the tree of knowledge, the restriction was made, "Ye shall not eat of it, . . . lest ye die." Of the Sabbath, God said, Ye shall not defile it, but keep it holy. "Remember the Sabbath day, to keep it holy." As the tree of knowledge was the test of Adam's obedience, so the fourth command is the test that God has given to prove the loyalty of all his people. The experience of Adam is to be a warning to us so long as time shall last. It warns us not to receive any assurance from the mouth of men or of angels that will detract one jot or tittle from the sacred law of Jehovah.

#### GIVE THE LIGHT.

L. A. REED.  
(Jacksonville, Ill.)

God made light to shine—to give light. If light does not shine, it fails of its purpose; or, more truly, it is no light. Light, to be light, must shine. If it does not shine, it is darkness and only darkness. There are no two ways about this. Do not tell me, if your light does not shine, that you have a light. As surely as your soul is lighted at the heavenly altar, it will shine.

Why do men light a candle? Is it to increase the darkness?—You know that the candle is lighted to give a light. If it gives no light, it is not lighted; and if it is lighted, it is bound to shine. Do not forget for a moment that light *shines*. "Is a candle brought," asked the Man of Galilee, "to be put under a bushel, or under a bed? and not to be set on a candlestick [to give light as far as it may]?"—Why, of course not. What is the use of a candle while it is kept under a peck measure, or under a bushel basket, or under a bed?—It is of no use whatever. And men do not bring candles for that purpose, not a bit of it.

"No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed." Of course he does not do that. If a man lighted a candle, and then placed it under a vessel, others would mark the act as evidence of an unbalanced mind. If a man was a lunatic, he might so act with a candle, but not otherwise. When a man has lighted a candle, he "setteth it on a candlestick, that they which enter in may see the light." That is the way a sane man does every time. Here is the word of God for it. When a man lights a candle, he does it with only one purpose,—to let it shine. And directly he goes about it to give it every opportunity to shine; he sets it on a candlestick, that all who come near it may be benefited by its light.

Has God lighted your soul? Has your light come? Then is there any reason that you should not shine? Is there any possibility that you *will* not shine?—You know there is not. If God has lighted your soul, it was that you should shine. If your light has come, it was that you might and should arise and shine.

If you do not shine, it is because you have not been lighted, you have not received the light that has come to you. And all the time God stands by with the great flame of his truth, ready to kindle you into light. The world needs your light; but you will not be kindled. You hug yourself closer to yourself, and refuse to be used to the giving out of a single spark. You will not shed one beam for the scattering of the dense darkness that is killing men with its hideous sicknesses.

But *you*, brother, God has lighted *your* soul; and why have you gone yonder and hidden it under the peck measure of avarice or lust? Why do you hide it under the bed of indolence or shame? How much better to let it shine untrammelled! It is a grand light, it is God's light; take off the vessel, throw aside the bed. Only a crazy man would so act with a light. As Paul said to the Galatians, so God says to you, O foolish brother, "who hath bewitched you?" "Arise, shine." Why shine?—Because "thy light is come, and the glory of the Lord is risen upon thee." If the light is there, it will certainly shine. But why should it shine? Mark the answer: "For, behold, *the darkness* shall cover the earth, and gross darkness the people." This is the reason you should give your light: "The darkness" covers the earth, and "gross darkness," the people. Can you shut away your light at such a time?—God forbid! When it is as bright as day all about, who cares a straw for a candle? There is no need of its shining then. But when it is dark, when it is very dark, when it is so dark that the blackness is called "*the darkness*," and "*gross darkness*," then we are most profoundly thankful for a light. It is just such a dark time now. This is the time when men need your light, this is the time when they will come to your light and to the brightness of your rising. And at such a time will you sit down in this darkness, and hide under a vessel what light God has given you?

You will be perfectly willing to let your light shine later on, in the time of infinite day; but your light will not be needed then. "And they need no candle, neither light of the sun; for the Lord God giveth them light." Yes, God gives the light then, and God gives the light now; and he gives the light that you, too, may give the light. Then give the light, brother! give the light.

#### THE WORD VERSUS CUSTOM.

Grace Tidings.

THE New Testament is a radical book. Its precepts and spirit are radical and binding to-day. It may cost something to adjust our lives to its teaching, but it will insure us peace, happiness, and power here, and abundant reward hereafter. By careful study and prayerful submission, the Christian will come to focus the aim of his life upon God, rather than self; to lay up treasures in heaven, rather than upon earth; to take the spoiling of his goods joyfully, rather than preserve them by the carnal weapons of contention and law. He will render evil for evil to no man. He will lay much stress on regeneration, and but little on reformation. He will give all he can of his time, money, and service to the church, and none to the lodge, club, or so-called benefit order. He will insure his life and property with God, rather than with the unreliable and money-making insurance company. He will see that the simple, local, individual church, without any sectarian or denominational alliances, is God's choicest and greatest channel for blessing the world; that the edifying of the body and the evangelization of the world is the great work of the church; and that the second coming of Christ is the only hope of the church.

Let none be too hasty in condemning these sentiments, but take time to compare them with Scripture and with the dictates of sober, sanctified reason. Let us remember that it is easy to drift into an evil conviction or custom, but hard to draw out of it. When the ancient Cretans cursed their enemies, they did not wish their houses on fire, nor their children killed, nor pestilence to prevail, nor a sword in their hearts; but that which, in time, would bring on greater woes,—that they might be delighted with an ill custom. Satan is no kinder to the children of God.

But the word of God, by which we shall be judged, is our sufficient and safe standard; the Spirit of God is our sufficient guide into all truth; and the grace of God is our sufficient help, so that we may rectify all our convictions and actions, be enabled to live in all good conscience before God and men, and "not be ashamed before him at his coming."

#### "POVERI! POVERIS!"

COME, let us ponder; it is fit,—  
Born of the poor, born to the poor.  
The poor of purse, the poor of wit,  
Were first to find God's open door,—  
Were first to climb the ladder, round by round,  
That fell from heaven's door unto the ground.

God's poor came first, the very first!  
God's poor were first to see, to hear,  
To feel, the light of heaven burst  
Full on their faces. Far or near,  
His poor were first to follow, first to fall!  
What if at last his poor stand first of all?

—Joaquin Miller.

#### THE RICH AND THE POOR.

B. G. WILKINSON.  
(Stoughton, Wis.)

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Rejoice, ye poor! for Christ has honored your estate by becoming one of you. He proved that there is nothing disgraceful in poverty; that poverty does not drag humanity down.

If there had been anything in poverty injurious to its subjects, Christ would have clad himself in a garment woven with threads of gold, and carrying fortunes within its capacious pockets. But he came to save, not from poverty, but from sin; because it is sin, not poverty, that injures the human race.

When Adam was found guilty of sin, he hid himself in the garden from the Creator's voice. Did he do this because the voice was fatal? Had he not many a time before heard God speak?—Assuredly; but then the words had fallen on a heart of purity, and no fear was there. Now he stood in the presence of shame; for he was naked. Sin had robbed him of a garment more glorious than gold, replacing it with the garment of heaviness. Thus sin deprived him of his Creator's society, and fear was the inevitable result. Ever since, it has been sin, not poverty, which has created fear, and fear is the factor of degeneration. To the brave and sturdy spirit, victory comes as an incentive that urges its possessor on to higher attainment.

It is not toil, but sin, with its consequent fear, that kills man's vitality. Social economists urge that if the environment of poverty could be removed, the lower classes would reshape themselves under the opportunities offered. But what must be removed is the presence of sin. Therefore there is no excuse for the poor to blame their poverty, when One has been found who will bear sin away. A certain brother once invited me to preach in his church. "But," he added to the invitation, "you will find it a poor church; for we are all

poor people." That was good, I thought, for it was to such people that Christ came to preach. No other class of men should be so highly encouraged to labor, since from their midst the humble Nazarene achieved his great success.

Moreover, it is through poverty that all must enter the kingdom of heaven. The text quoted above does not read, "That ye through his riches might be rich;" but, "That ye through his poverty might be rich." Christ did not win our attention to himself by coming into the world with a pearly gate of heaven on his shoulder. He did not call out, "Whosoever will come after me, let him deny himself, and take up his gate of pearl, and follow me." Had he done so, all would have dropped their business, and hastened to secure a pearly gate. Even Cæsar would have abandoned the throne of the Roman Empire; for all the wealth in the coffers of the Roman treasury would not have equaled a gate of heaven's pearl.

No, no! On the contrary, Christ came to earth to carry a cross, in order to display his love. A gate of pearl would have displayed his wealth; and men, secured not by love but by love to secure, would have attached themselves to him. The most wonderful word to me in the text under consideration is the word "that." It affords me pleasure to think of Christ when he was rich; it affords greater pleasure to follow his life when he became poor. But the pleasure passes into wonder to know he became poor *that* we, who are poor, might become rich. A complete exchange! He loved me, and gave himself for me. Who am I?—"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." That was a splendid capture. He armed himself with the weapons of poverty, that he might catch sinners; and he captured the chief. Had he shot at me an arrow of gold, I would have taken it to mean contempt. Had he hurled a golden block of heaven's pavement at me, I would have resented it. But with one finger pointing above to the riches he had left, with his other hand he shook to the wind his garment of poverty, and he won.

He was rich, yet for your sakes he became poor. In Christ, poverty and riches meet. In him the rich and the poor can meet. Thus has he done what men for ages have sought to do,—he has reconciled the rich and the poor. Lycurgus and Solon of Greece, tried it, but their laws failed to bear the strain. The Gracchi, Caius and Tiberius, sought to adjust the corn and land laws of Rome, that the poor might have a chance; but their reforms, like the hills of sand that children build on the beach, were soon washed away. Political economists of former and more recent times have sought the same end, but have not compassed it.

Christ alone gave to men the laws whereby poor and rich are reconciled. When the rich leave this world, they can take no more with them than can the poor. There are no riches of earth worth taking to heaven. We can not lug to heaven our bags of gold nor our houses of marble. One possession alone can rich and poor present at the celestial gate, and that is character. Since, therefore, Christ has shown that, after this life, rich and poor are held alike, they ought to meet as equals in this world.

Moreover, let not the poor envy the rich. Consider what the psalmist says: "Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb." As their misfortune comes *soon*, please let them enjoy what they can now. The poor souls will have nothing afterward. Let them have their palatial residences by the sea and their baronial castles

within the metropolis: that is probably all they will ever have.

Before the Son of God became poor, the apostle says that he "was rich." Was he not foolish to leave his riches behind him? If he had brought his riches with him, would he not have had a position of greater influence to win men from sin? If you can say Yes to this question, you can look with approval upon those Christians who spend, or rather waste, their time in seeking to acquire more land and wealth, that they may be better situated for winning souls. God needs *you*, not your wealth. If you desire to become really rich, accept Christ's *poverty*; for through that we become rich. And since he was rich before he came to earth, every son of God is by nature rich.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Perhaps you are seeking to obtain a title on earth. If so, you are not satisfied with the title by which God calls every true believer in Christ,—*"son of God."* Perhaps you wish to be on the popular side. Then be of the same mind with the angels, with the inhabitants of other worlds, with God, and you will be on the popular side. Believe me, if you want true wealth, if you want true honor, if you want true popularity, you can have them all in Christ.

#### CHRISTIAN WORSHIP.

John Cuckson, D. D.

It is no doubt true that we are all free to worship or not to worship, to avail ourselves of the services of religion, or to let them and their influence drop absolutely out of our lives. No one can challenge our liberty in this respect. We live in a free country, and our attachment to this church or to that, or our indifference to all churches, is voluntary. We are not to be compelled to respect our religious duties, nor to be scolded into regard for common usage: that policy may work with children, but not with self-respecting men and women.

And yet let us recognize the fact, fairly and squarely, that this is only one aspect of the matter, and that not the most important. It has nothing to do with our sense of obligation to God, to Jesus Christ, and to the best interests of humanity. We can not argue ourselves out of that. No casuistry, no self-will, can lighten or remove our responsibility here.

If young people withdraw entirely from religious association, and banish worship from their lives; if they choose to live as if God were not, and as if Jesus Christ had no claim upon their love and service; if they cut themselves adrift from the movements which have hitherto been the greatest sources of blessing to mankind; if, at the bidding of pleasure, or expediency, or a mere lazy habit, they go out into a spiritual wilderness, there is nothing to prevent them from doing so.

But perhaps it is well that they should understand that the exercise of such liberty carries with it consequences which they have no power to control. They are still accountable to him who said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," and who indicated what form this love was to take, when he also said, "God is a spirit: and they that worship him must worship him in spirit and in truth."

Such commands may be broken, and all the deepest needs of life may be set aside, but not with impunity. The penalty which no human hand may inflict descends in unsatisfied desire, in an aching void that nothing earthly can fill, and a deadening sensibility to the power and presence of the Holy Ghost.

#### THE FAITH OF JESUS.

J. COURDELIS.  
(Montreal, Quebec.)

THROUGH faith the grace of God saves men. Eph. 2:8. Without faith it is impossible to please God. Heb. 11:6. These two statements reveal to all the great necessity of a personal possession of this invaluable gift. But faith is not that which the human mind produces through the power of logic. The results reached by reasoning from cause to effect may rather be said to be those of *sight*; for, in the process of reasoning, one must clearly *see* each step of the series which leads to the conclusion. One break in the chain of logic is the ground of doubt concerning the final outcome.

In its truest sense, faith is not, therefore, the product of the human mind, but the operation of a higher power through the individual. One may have a certain belief in Christ from historical evidence, and yet not be a candidate for eternal life. Real, saving faith is not the *result of evidence* presented, but is itself the *basis of evidence*. Heb. 11:1. Historical faith is merely the *theory of salvation*; while the advanced and higher article is a *settled condition of quiet trust* in the Lord's ability and intention to guide and save. It is also the ability constantly to look to Jesus, who is the author and finisher of our faith. Heb. 12:2.

Christ being the *author and finisher* of our faith, the faith exercised through us must not only be *produced* by him, but must also be *controlled* by him to its finishing work. This can be done only by letting the *mind of Christ* be in us to *take control of our minds*; while he also works in us both to *will* and to *do* of the Lord's good pleasure. Phil. 2:5, 13.

We are exhorted earnestly to contend for the faith once delivered, or *given over*, to the saints. Jude 3. To receive this is to accept it as a gift from God, and not to be obliged to create it by the operation of a weak, human mind. A mind darkened by alienation from the life of God (Eph. 4:18) has not the penetration, of itself, to discern the mind of God, nor the power to maintain living faith in him and his promises. A righteousness received by the power of a human faith can be no more than human righteousness, which is far beneath the righteousness of Christ. The righteousness of God comes to man through the *faith of Christ*, and not simply by believing *in* him through historical evidence. Phil. 3:9.

The reason for this must be obvious to all, after a moment's thought. Righteousness is perfect right-doing, and can be imputed only to a perfect faith. The only faith a human mind can propagate is induced by its reasoning power. But as this is more or less deceptive, its results and conclusions must be of a similar nature. Abraham's faith was reckoned to him for righteousness. Rom. 4:9. Abraham's *person* was not counted righteous, but his *faith*. The circumcision to which he submitted was a seal of the *righteousness of the faith* that he had. Verse 11.

A righteous faith can not be the production of human thought; for we know that the operations of the human mind are not steadfast. The mind controls the man; and if a *new man* is necessary to meet the demands of the gospel, a *new mind* must be present to control the new man, or else it would be only the old man, after all. It is at this point that many fail to perceive the true idea of righteousness by faith; and this is the reason we see so many who, professing to accept it, act out the old man in so many ways. It is the substitution of *human faith* for the faith of Jesus, that has destroyed the efficiency of the doctrine with the mass of European Protestants as well as those of the New World.



The only mind that can possibly be the making of the new man is the perfect mind of Christ, and it alone can produce a faith that may truthfully be counted righteous. Let no one deceive himself with the thought that righteousness is reckoned upon the basis of the belief of the natural mind, which is swayed so greatly by surrounding circumstances. Righteousness by faith is *more than a theory*; it is a *condition*, and, as such, produces results in accordance with the thing itself. The mind of Christ alone is capable of producing works of righteousness through the human instrument. It is *his* faith, *not our own*, which is capable of producing these results.

The great apostle said that his life in the flesh was operated by the faith of the Son of God. Gal. 2:20. But the secret of his having this faith is in the statement that Christ lived *in him*. The mind of Christ exercised faith through the man, because the man believed *in Christ*, in order to be justified by the *faith of Christ*. Gal. 2:16. Thus the man became wholly given up to the power of Christ, which is the Holy Ghost. The reception of the latter is not simply a belief in his *ability* to reign in us, nor in the theory that the time has come to *receive* him, but in the actual giving up of self,—the implicit yielding of the mind to be exercised by his mind. In this the man is made an instrument—simply an instrument—of righteousness unto God. Rom. 6:13.

The full reception of the Holy Ghost in the latter rain will give the receiver power to keep the faith of Jesus as is demanded of the saints brought out under the third angel's message. This is the preparation of men and women to see the Lord *as he is* at his second coming, which is to be *like him*. 1 John 3:2.

#### "AFTER THAT HE WAS SEEN OF JAMES."

Charles F. James, in *Christian Work*.

THE three Greek words thus translated furnish the only explanation of certain remarkable facts. We are distinctly told that the brethren of Jesus did not believe on him. On two occasions, at least, this unbelief took the form of positive opposition or insult.

Once they sought to "lay hold on him," saying, "He is beside himself." At that time, Jesus calmly but peremptorily rebuked their presumption. "Who is my mother, or my brethren?" he said to the messengers who came with the report that his kindred sought thus to restrain him. Yet the words with which Jesus taught the honor and blessedness of his service, as, pointing to his disciples, he said to the multitude, "Behold my mother and my brethren," must be regarded as indicating his own love for his kindred,—the love which, even upon the cross, made provision to soothe and sustain her whose soul was pierced by the sword of bitterest anguish.

Again, his brethren are described as addressing him during the time of the temporary rest, which he so needed to prepare him for the suffering and death near at hand. Notice the unbelieving sneer of their words: "There is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world."

Jesus' answer was at once an appeal to their consciences, and also a sorrowful recognition of the gulf that lay between him and them. He said to them, "My time is not yet come: but your time is always ready," and we can imagine how he emphasized those last words. He added, also, "The world can not hate you; but me it hateth;" and we think of his words, spoken a little later to his disciples, "If ye were of the world, the world would love his own." Such was the separation between Christ and his unbelieving brethren. They were of the world; he was not of the world.

Did he not draw, therefore, from his own experience when he said, "A man's foes shall be they of his own household"? The same sad experience emphasized his words, "A prophet is not without honor, save in his own country, and in his own house."

The unbelief of these brethren of our Lord ("James, and Joses, and Simon, and Judas," Matt. 13:55) continued unchanged. The incident already referred to (see John 7), in connection with which the statement is made of their unbelief, occurred just before our Lord's last journey from Galilee to Jerusalem. Despite a legend to the contrary, plainly they were not present in the upper room at the Lord's Supper. They were not at Gethsemane. There was no sign of them at the cross. They were not with the disciples when the risen Lord showed them his scar-marked hands and feet.

Such unbelief and opposition must have been most painful to the loving heart of Jesus; and all the more so if, as we may well believe, and as was certainly the case with James, afterward known among the Jews as "James the Just," they were upright and conscientious men. How often must Jesus have pleaded with them and prayed for them!

So far, all seemed vain. But now we mark a change. We read (Acts 1:14) after the apostles are named: "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Later, St. Paul says (Gal. 1:19), "But other of the apostles saw I none, save James, the Lord's brother," at Jerusalem. This was when Paul first sought the disciples in that city. Again, it was James whose voice was authoritative in the decision of the apostles relative to the methods and teaching of Paul. Acts 15:1. This was after the death of James the son of Zebedee and brother of John.

Finally, the two brethren of our Lord, James and Judas, were honored to write each an epistle to be preserved in the Scriptures of the New Testament.

Now the clue to understand this change from unbelief to earnest and well-grounded faith is found in these words: "After that, he was seen of James." Inspiration has not lifted the veil from this meeting, even as the first and similar meeting between the risen Lord and the disciple who denied him is simply mentioned, not described.

Ah, James! disbelieving so long, look and see the risen Christ! "He is risen, as he said." Perhaps James first learned the fact of the resurrection from Mary, the mother. There may be some truth in the legend which represents him as waiting, longing, refusing to eat or drink until this glorious fact was confirmed, and he had looked upon the Conqueror of death.

At last the brethren of Jesus were won. Brothers, sisters, be patient with the unbelieving members of your households. Jesus had your experience. His brethren did not believe. He was patient unto death; and it was after his own death that they were won. It may be so with your brother or son.

If the aim of a life be right, it can not in detail be much amiss. It may indeed be imperfect; but it can not be wholly wrong, and it can not be even partially false. When the aim of a life is right, rules and precepts are merely subordinate; when the aim of a life is otherwise, rules and precepts are utterly worthless. The ideal determines the character of the life. Ambition without character must ever prove fatal to its possessor. There is not an exception in history.—*Success*.

"WORK for God is God's work."

#### SWEET THOUGHTS OF THEE. PS. 104:34.

I THINK of thee, dear Saviour, at the dawning of the day,  
When all the earth is waking, and the gloaming fades away;  
Thy glory stirs my soul like zephyrs on the standing wheat:  
At dawning of the morning, Lord, my thoughts of thee are sweet.

I think of thee at noonday, when the world is bathed in light,  
And all of God's creation drinks the sunbeams with delight;  
The flowers lift their crimson cups for heaven's sunny heat:  
At flood-tide of the sunshine, Lord, my thoughts of thee are sweet.

I think of thee at evening, when the shadows longer grow;  
I think of how they fell upon my Saviour, long ago;  
How angels from the Father came with light and help complete:  
When shadows darkly gather, Lord, my thoughts of thee are sweet.

—W. C. Martin.

#### THE FRUIT OF SPIRITUALISM.

M. E. KELLOGG.

DEVOTEES of Spiritualism, carried away with the delusive idea that death is not really a cessation of life, and that it involves only a change of location and habitation, look upon death with such indifference that they do not hesitate, when they think their condition would be bettered by it, to take into their own hands the life which God keeps for them. Lately a prominent citizen of Rushville, Ind., lost his family, consisting of his wife and one child. This made him very unhappy; and as he firmly believed that his wife and child were not really dead, but alive and in the spirit-world, and often came to him, he decided to snap the brittle thread of life, which, he thought, kept him from full and constant communion with his loved ones. He therefore took morphine and died, leaving a letter explaining his action. In that letter he said:—

The reason I take my life is that I want to go to my wife and boy. . . . I have lived with her spirit guiding me every day; she is with me now as I write this letter, and helps me do what I am now doing. I shall be with her before another day goes by, and I die with pleasure. I am glad to go to my wife and baby boy. I have not one single doubt nor fear about my future life with them. I believe in God and immortality. My trust and faith are perfect. I do not regard it as a wrong to take my life, because I simply change my place of residence, and go where my wife and baby are. I shall be reunited with them, and we shall all be made happy by the change.

There was much more in the letter of the same general character as what we have quoted.

In such a case as this,—not a solitary instance, by any means,—the evil fruits of Spiritualism are clearly seen. Here was a man, otherwise intelligent, so completely under the control of an evil spirit that, at its instigation, he committed suicide, fondly believing that it was a highly meritorious action, and that he would pass immediately to a conscious and happy union with his loved ones by so doing. Under such circumstances, Spiritualism may be properly charged with being directly responsible for the act.

But there is another side to the question: While Spiritualism is directly responsible, a portion of the responsibility must fall upon the popular religion of the day, which teaches the same false philosophy of life and death upon which the whole structure of Spiritualism rests; namely, the immortality of the soul and the conscious state of the dead. Had this man believed that his wife and child were indeed dead, unconscious; that they had no knowledge of anything occurring either in heaven or on earth; and that, should he die, he would be

in the same condition,—had he known of the Christian's hope of immortality alone through God, to be received at the coming of Christ and the resurrection of the dead;—in short, if, contrary to the teachings of the theologians and their spiritualistic followers, he had known and believed the Bible,—he would not have been misled and driven to self-destruction by a "seducing spirit" and a "doctrine of devils," but would, in his sorrow, have devoted himself to the good of others, waiting patiently for the day when those who sleep and those who do not "shall be caught up together" to meet the Lord in the air, to be forever with him.

This faith comforts bereaved hearts, makes people useful while they live, and, while it removes the fear of death, impels no one to take his own life, that he may selfishly escape from unhappiness. How different is the fruit of the Spirit of God from the fruit of the deceiving spirits that are so plentiful in the world!

#### THE TEMPLE IN THE TREES.

Like priests the shadows to and fro  
In flowing raiment come and go;  
The flowers bend in worship there,  
And close their lovely eyes in prayer.

The silvery mist like incense lifts,  
And through the silence slowly drifts;  
And through the woodland, from bird-throats,  
A hymn of praise to heaven floats.

Here, day by day, a happy throng—  
The birds and flowers—with prayer and song  
Unite in worship, and above,  
With song and sweetness, lift their love.

—Frederick Fairchild Sherman.

#### ROMANISM IN ENGLAND.

In English history the period that shed its luster throughout the world, and left that nation blessings incalculable, was the period known as the Reformation. The people, inspired with holy zeal, rose in their might, and shook off the bondage of a foreign prince, together with the ignorance, the "miserable superstitions, and the loathsome vices of a degraded priesthood." They were then delivered from a state of things which led even a Roman bishop to say: "For with what *monsters of baseness, with what heaps of filth, with what a pestilence,* are not both the priests and the people corrupted in the Holy Church? . . . Vice and ignorance are raised to the highest honors."

The fierce struggle during the years of the Reformation, which cost many lives, gave to that nation an open Bible, freedom of speech, and liberty to worship God according to the dictates of conscience and the rulings of the Holy Spirit. An English churchman says of that time: "The blessings that we as a church then secured, and that were purchased (under God) by the life-blood of our martyrs; and the principles vindicated by the issues of this conflict are recorded in the prayer-book, the homilies, and the canons,—the written laws, teachings, and doctrines of the Reformed Church of England.

"But the settlement which was then obtained for the Church of England, in doctrine and ritual, while it laid down certain specific and well-defined rules and teachings, allowed considerable latitude in the interpretation of those rules; and so long as men did not assail the grand or fundamental truths established,—so long as they honestly subscribed and adhered to the *spirit* of the articles and formularies of the church,—they were allowed a certain liberty in non-essentials, and were permitted to go and come as members or ministers of the Established Church. As a result of this liberty, three parties, or 'schools of thought,' have existed in the church for a long period, under the names of 'High,' 'Broad,' and 'Evangelical' churchmen."

If these churchmen had spent their time to a better purpose than in making articles and formularies for the church, and exhorted all to take the Bible, and the Bible only, as their guide, they might have separated farther and farther from Romanism. But, instead, they patterned after the Church of Rome in making their canons and ordaining their priests; so that the seed of Romanism was left in very good soil, to spring forth again and claim all it once lost.

Of late years an extreme section of the High-church party has caused so much agitation that "Ritualism," as it is called, is at present the most important question of the day. Becoming dissatisfied with what is called "sober ritual," which has been the pride of the High-church party, Ritualists have introduced a ritual unknown to the Church of England since the Reformation, and have "attached to their ritual, their vestments, and their postures, sacerdotal significatures and pretensions" quite foreign to the teachings of that church of which they are accredited members and ministers.

This work has been continued in the English Church until it is difficult to see any difference in worship between the High Church of England and the Romish Church. The *Witness* of August 3 quotes the following in regard to the present situation from a letter that recently appeared in the *London Times*:—

SIR: The attention of the public having been much drawn of late to the ritualistic practises of some of the clergy of the Church of England, and being myself impressed with the inconceivable indifference with which the world in general views the persistent and determined efforts of this section to Romanize both the doctrine and the services of our church, I should like to give an account of a service I attended this morning, appealing through your columns to an intelligent public to know whether such a service is in harmony with the spirit of our prayer-book, or with the response, which I see was signed by seventy of the London clergy, including the vicar of the church to which I am referring, to the letter of the bishop of London.

I went at eleven o'clock, at which hour the service began. The whole morning service, with psalms and lessons, with the exception only of the two prayers for the royal family and the one for the clergy, was read through in the incredibly short space of twenty minutes by two clergymen, the congregation consisting of four people besides myself and my friend. There was no choir and no singing, evidently showing the very small importance which is attached in such churches to our morning prayer.

Then, after an interval of ten minutes, during which the congregation increased to about fifty or sixty, followed what is termed the "High celebration." A full choir entered, then a procession of acolytes carrying cross and candles, followed by a priest in gorgeous vestments. Then began a service which, but for the use of the English formula, was in every other sense, and to all outward appearance, the Romish mass pure and simple.

The acolytes remained for long spaces with their heads on the ground, then swinging censers and going through elaborate changes of position along with the priest, which must, to say the least of it, take much rehearsing to accomplish with such exactitude. The elements were never even offered to the people, who certainly showed no desire to partake,—a strong proof, in itself, of the Romish meaning the service conveyed to their minds. In short, the whole ceremony was such a travesty of the most solemn part of our worship that I can hardly describe the feelings of pain with which I sat through what purported to be a service of the Church of England.

If I am asked for what reason I attended a church of this character, I would explain that I did so for a purpose; namely, that I had collected, and been entrusted with, a sum of money for a certain home, and having been warned of the ritualistic management of the home, and of the tendencies and teaching of the vicar who occupied the position of chaplain, I felt bound in conscience to go and judge for myself. The result has been to convince me that the doctrines of the Church of England can obviously not be taught by a clergyman who practises such services in his own church; and while the home is in the hands of such an extreme party, we have no right to appeal for support to a public which, I feel sure, for the most part do not at heart approve of the ends the Ritualists have in view, however much, through ignorance or apathy, they may tolerate the means they employ.

For the Roman Catholic religion we may have some respect; but for this spurious imitation of it, which deludes people by ritual into a tacit acceptance of doctrines which we rejected long years ago, I for one can have only the greatest abhorrence.

CORNELIA WIMBORNE.

Wimborne House, Arlington street, July 10.

Thus we see that in England, the supposed stronghold of Protestantism, the Church of England, which boasts of her strong Protestantism, is breaking before the Romish Church. Already Rome has her iron grasp upon the state church, and the people begin to feel it.

In an address given not long ago by a prominent English vicar, he closed with the following words of alarm:—

This conspiracy is now proved to be a reality, and not the morbid fancy of some "rabid Protestant." Our archbishops and bishops admit that a conspiracy exists. Hence there must be conspirators. Who are they?—Well, while admitting that there are degrees of guilt; while admitting that some Ritualists may possibly be honest in the course they pursue, and that some of them are men of zeal and Christian piety; and while admitting that others, as, for instance, members of the younger clergy, are but *puppets* in the hands of the real wire-pullers,—Ritualists, as a body, stand convicted before the world, upon their own showing, of being concerned in a dire CONSPIRACY FOR ROMANIZING THE ENGLISH CHURCH NATION! They stand convicted of breaking the law of the Church of England in fifty-nine points! Yet they defy the law, they treat the decisions of the highest courts and of some of the ablest and most learned men of the kingdom with contempt. Remember, these men are not forced to remain in the church, and preach Church-of-England doctrine against their will. If, therefore, they were honest, they would go elsewhere. But the history of their proceedings in connection with the lawsuits in which they have been concerned, clearly proves that their object is to overthrow the church, so far as the work of the Reformation is concerned, and to bring about an amalgamation with the Church of Rome.

Year after year this work is going on, and tighter and tighter the bands are being drawn. It will not be long before the Roman Catholic Church will again control England. Not only is England beginning to feel her iron grasp, but the whole world is made to realize that the papacy is not yet dead.

#### A FEW GEMS FROM GOD'S WORD.

A PROMISE for all that love the Lord. Rom. 8:28.

Showing us how all things should be done. 1 Cor. 10:31.

Words to those who suffer. Rom. 8:18.

To the hungry and thirsty. Matt. 5:6; Ps. 37:25; Jer. 31:14.

What the Lord has for those that trust him. Ps. 31:19; 125:1.

To those that would work, but do not know how. Ps. 32:8; Isa. 48:17.

To those in trouble. Nahum 1:7; Ps. 55:22; 91:15; Deut. 33:27; Isa. 51:12.

For those needing protection. Ps. 57:1; 91:4, 9.

To those that are anxious about this world's goods. Matt. 6:26, 30, 33.

For those that lack faith. Deut. 31:6, 8; Gen. 28:15.

Why trials are good. Ps. 94:12, 13; Rev. 3:19; Heb. 12:6.

For those that are afraid of falling. 1 Cor. 10:13; Rom. 14:4; Isa. 41:9, 10.

To those in darkness. Isa. 50:10; Micah 7:8.

What is our calling? Isa. 43:10, 12.

For those that are strangers, fatherless, and widows. Ps. 146:9.

For seekers after more truth. Jer. 33:3.

For the perplexed and anxious. Ps. 46:10. To those that need rest and peace. Matt. 11:28-30.

For those that think the Lord is not mindful of them. Jer. 32:19; 31:3.

To those that say, "I am too great a sinner." Isa. 1:18; Hosea 14:1-3; 1 Tim. 1:15.

## 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.

### LEGEND OF THE BEAUTIFUL HAND.

THREE maidens, young and fair, in the ages long ago,  
Disputed as to which of them the loveliest hand could show.

One dipped her hand into a stream, and held it up  
as white  
As any flake of snow that ever glistened in the light.

One plucked the strawberries that grew upon the streamlet's brink,  
And ruthlessly crushed out the juice to stain her fingers pink.

Another to a mossy spot, where grew the violets,  
went,  
And gathered flowers until her hands were fragrant with the scent.

There passed a crippled woman, who scarce her feet could lift:  
"Pity me, maidens! I am poor; who'll give to me a gift?"

The three fair ones denied her; but a fourth one, who sat near,  
Gave alms unto the beggar, and spoke her words of cheer.

"What means," she asked, "this contest? You seem not to agree."  
They told of their dispute, and held their hands for her to see.

"They're beautiful, indeed; but the loveliest one," she said,  
"Is not the washed nor fragrant one, nor the one that's tipped with red;

"It is the hand that was outstretched to give the poor a gift,  
And from a bowed and weary soul, a heavy load to lift."

As thus she spoke, her wrinkles fled, her staff was thrown away;  
And she, a God-sent angel, before them stood that day.

The angel's just decision the test of time has stood:  
The loveliest hands to-day are those that do the greatest good.

—James L. Elderdice, in *Success*.

### CO-EDUCATION.—NO. 2.

MRS. S. M. I. HENRY.

(Sanitarium.)

THE teachers who have taught their own fears and unbelief instead of the truth of God, which brings strength and courage, and out of whose teachings has developed the whole system that has tended to thrust men and women farther and farther apart, are being called upon in this day to make confession of the fact that they have represented the confusion of social error instead of the beautiful harmony of the divine arrangement. And the more closely these teachers are related to the young people in question, the more imperative is the demand for this confession. It is by such confession alone that those who have, by their teachings, repudiated the sacred authority of the voice of God in nature, can relieve themselves of responsibility for a species of skepticism through which multitudes are struggling toward the precipice of unbelief in the voice of the church, if not of God. It is a sad day for the church when the acceptance of God in nature must mean the rejection of the church and her teachings.

The association of many of our young people, who must go out into the world to engage in business or mission work, demands in this connection at least a word; for many of the same questions that they have met in school life, and that have never yet been settled, will confront

them again and again, especially if they must come into the boarding-house world.

Purity of heart will always lead to delicacy of thought and refinement in conduct; and yet, since we are living in an evil world, it is necessary that even the pure in heart and life should know and observe those few simple regulations that the proximity of evil and the vile imaginations with which the air is filled have made necessary. In school and boarding-house life there is almost no provision for the social nature, which is so imperative in its demands. Especially in the boarding-house is this true. There is almost no place where two young people can sit down and talk together indoors. They must either resort to the public park, the street, the ice-cream parlor, or, as has so often happened, to the private room of the young woman herself. She has only her one little room; and with no thought upon the part of either that there can be any impropriety in it, or that any appearance of evil may attach to it, this room comes to be the reception-room of all her friends alike; and by and by there are whisperings, suspicions, scandal, such as have many and many a time broken the heart of some tender, true girl, and sent her and her friend reckless into headlong ruin.

Let me here say to every young man who chances to read this article, that, as he values the good name and happiness of his young lady friend, let him never, under any circumstances whatever, enter her private room. If she has not been properly taught in what is becoming, and so is left to the mercy of her men friends as regards at least her reputation, then there is upon these young men a special and sacred obligation to protect her from her own ignorance, thoughtlessness, or weakness. Every young man who is old enough to have had one serious thought concerning any young woman, is old enough to understand her need of prudence, and should be strong enough to protect her from the innocent impulse that would cause her to say, "Just come in a moment," and so open the door of her one little room for him to enter. Both young men and young women should safeguard each other from anything in conduct, which, if seen in any other couple, would cause suspicion or question in their own minds concerning them.

And a word is not uncalled-for to those who hold the position of teachers, chaperons, fathers, and mothers. Very often the conduct of these exemplars, as observed by the young people, is such as, closely followed, would lead them into situations that would make reproof absolutely necessary. In a school, for instance, the question would not often be raised as to the propriety of a lady teacher's receiving her men friends in her private apartments, even if her two rooms should be separated from each other only by draperies. If the lady teacher can receive her men friends in this way, why should not the lady student, who is perhaps but little younger and has had almost as much experience, and who is just as trustworthy as the lady teacher, use her one room for the same purpose? And how shall the young girl, fresh from home and its free habits of life, be able to know that the course which is supposed to be perfectly delicate and proper for her teacher, becomes indelicate and improper the moment she adopts it as her own? And if it is at all proper for a man teacher, under any circumstances, to enter alone the private room of the young lady pupil, why should it not be just as proper and right for her to receive in the same manner the friend whom she would choose, and whose company she would enjoy?

There needs to be reform in the whole system of ideas and conduct that causes children and young people to be punished and criticized for doing precisely the same things that are done by their elders. Let the teachers in any school receive their callers of the opposite sex

in the parlor, library, or some room free to all; and there will be less occasion for complaint, less fear of nameless evils. It is when the spirit prevails which assumes that "because I am a teacher, because I am a father or a mother, it is right for me to do things that it would be wrong for you to do, because you are a child," that mischief results, and insubordination, which leads to immorality, becomes the rule.

This principle was laid down for us in the life of Christ when he assumed that whatever law must govern the conduct of the world that he came to instruct and save, he himself must observe, even to the extent of learning obedience by the things that he suffered. "It became him to fulfil all righteousness;" and it becomes fathers, mothers, and teachers, in both school and church, to do the same thing. When this is done, the young people will breathe in the atmosphere of an example that will so illustrate the true principle of social life that their association at home, in society, or in the school will be natural, and therefore as safe as anything social can be in this wicked world.

All of which I have written with this strong mental reservation,—that no school life is safe for any child in these days of moral corruption; that even the young man and young woman who are supposed to be established in all virtue will find temptations that are peculiar to college life, and that will be so intensified by separation from the home environment that they will each need to remember the warning, "Let him that thinketh he standeth take heed lest he fall." One who has had years of experience in co-education, and with whom I have been discussing these points, just now remarked that "a good home is a dangerous place to leave for any school or college."

### FILED HIS WAY.

*Christian Herald.*

A SUCCESSFUL merchant tells, in the *Cleveland Plain-Dealer*, how he gained his first step to fortune. At the age of fourteen it became necessary for him to contribute a share to the income of his mother, who was a widow. He applied for work at every place where there seemed any likelihood of success, but at the end of two weeks was still unemployed. Going home one day, dispirited, he saw a sign, "Boy Wanted," and went into the store where it hung. He was sent into the merchant's office, where the busy man was writing rapidly. He was told to wait a few minutes, till the letter in hand was finished. Noticing that the door by which he had entered would not keep shut, and that the gusts of November wind were blowing it open continually, he looked at the latch, and saw the cause at once. There had been a shrinkage in the frame, so that the socket was a hair-breadth lower than the latch. He told the merchant that if he could bear a minute's noise, he could fix that door. He was told gruffly to go ahead. He had in his pocket a file, with which he had been sharpening his skates, and in a minute he filed the socket down so that it would admit the latch. This done and the door closed, the boy sat down to wait.

"Did you fix the door?" the merchant asked, when his letter was finished. The boy pointed to it triumphantly.

"Well," said the merchant, "that is good, and I'll give you a trial."

Twenty years afterward the boy was the merchant's partner, with a half share in the business.

Some boys would have thought it no part of their duty to do a little thing of that kind, but the merchant appreciated a boy who would make himself useful, and so gave him the opportunity that he turned to so good an account.



Many servants of Christ have been able to serve their Master in a similar way. The medical missionaries and the missionaries who have taught the heathen the arts of civilization, have frequently, by secular service, gained for their message a hearing that they could not have gained if they had limited their services to their calling as preachers.

#### RUST AND REST.

Mary Wood-Allen, M. D.

MANY people consider the terms "rust" and "rest" as synonymous. If urged to pause in their ceaseless round of activities, they answer, "I would rather wear out than rust out." They seem to feel a sort of pride in thus ignoring the needs of their bodies, and even to feel guilty if for a moment their hands are idly folded, or their eyelids allowed to droop with weariness. Too often, when they pretend to rest, their hands are busy with the intricacies of needless fancy work, or equally needless ruffles. Women seem to feel it a sin not to have some "pick-up" work at hand, with which to employ the hour of a caller's stay. Life, with its myriad of demands upon us in the struggle for a livelihood, in the strife of business, in the exactions of society, in our longings to help those less fortunate than ourselves, gives us small chance to rust, but it gives us equally small chance to rest. "Things are in the saddle, and ride mankind," says Emerson. And we not only allow ourselves to be ridden, but with our own hands pile up the burden of inanimate but relentless "things" that ride us to death and the grave.

And yet we know the value of rest to animals, and not only that, but to inanimate nature and to machinery. The farmer knows that his beasts of burden must rest. He also knows that his fields will be more productive if sometimes allowed to lie fallow. The machinist knows that constant vibration destroys the cohesive power of iron, and that if he would have it endure, it must have occasional rest. The molecules of which the metal is composed are disarranged by constant vibration, and the metal is thereby weakened. Car-wheels break, and iron bridges are lessened in strength, from this cause. During rest the molecules rearrange themselves, and strength is restored.

Friction and rust are both antagonists to metal, as well as of each other. Without friction there could be no work; and without rest, friction destroys the ability to work. A righteous inactivity is but gathering up new forces, with which to work more effectively. If we recognize it as a fact that animals and fields and rolling-stock need periods of rest, we must admit that the body, worn and fretted by a tireless spirit, needs its time of repose. The molecules of inanimate things can rearrange themselves for a limited number of times; then their power is exhausted, and the object is "worn out." The molecules of the human body do not rearrange themselves; but in some mysterious fashion they create new atoms to take their places and carry on their work.

Activity of mind or body destroys some of these infinitesimal cells; and if the body is to be kept in health, these dead cells must be replaced by new and living cells; this is done in hours of sleep or repose.

"Each day we live, each night we die," says the poet. It may be poetry, but it would be nearer the truth to say, "Each day we die, in the activity of toil, of thought, of worry; and each night we live, being renewed during sleep." Sleep gives new life, new vigor, new courage, through the giving of new physical bodies, by the action of the vital forces in replacing dead atoms with living ones.

It is needful that we die, in order that we may live. So exercise is a necessity. It tears

down and destroys, but by so doing it creates the need of new material, which we recognize as hunger. Food assimilated, made into new cells, promotes activity, and so the circle is complete,—labor, destruction, rebuilding, labor.

Fatigue is the demand of the body for an opportunity for reconstruction. If we awake in the morning as tired as when we went to bed, it is evident that the reconstructive forces have not completed their work of removing worn-out tissue and replacing it with new.

Rust is a synonym of useless inactivity. It is not a destruction of cells, nor a replacing of cells, but it is the prolongation of cell-life beyond what is healthful, thus creating no demand for new material. This is why the idler has no appetite. He is rusting out. Rust increases friction, and the tendency to break down through an accumulation of worn-out material; rest diminishes friction, and promotes the removal of waste and the replacing of it with living matter. Work and rest, therefore, tend to the same end, while idleness antagonizes both. We ought not to wear out by overwork, nor rust out by idleness. Very few of our nervous, ambitious, energetic Americans are in danger of rusting out; but myriads are wearing out, if not in useful labor, in some form of activity,—in a struggle for wealth, for power, an effort to outshine their neighbors, or in an unavailing search for pleasure in a round of dissipation.

The world, with its clank of machinery, its whirr of wheels, its "overland fliers," its electric-winged speech, its myriads of devices that annihilate time and space, gives us no pause. We have not time to think, to read, to pray, to listen to nature's voice, to hear God speak to our souls.

Fenelon says, "It is rare to find a soul that is still enough to hear God speak." Would it not be wise to stop a moment, and listen if there may not be sweet and cheering messages for us,—messages that are lost because of our great unrest? David speaks of being led in green pastures and beside still waters. Shall we be able to enjoy heaven if we have not, by peaceful intercourse with our own souls, prepared ourselves for the rest that remains?

#### SHOES.

Harper's Bazar.

THOSE useful servants, the feet, have so much work to do on the march of life that they should be treated with greater consideration than is often their lot. We begin with the children, and crowd their tender, growing feet into shoes either too tight or too short, or both, the consequence being that before adolescence, many young people have more or less deformed feet. The corns, bunions, and other painful excrescences from which numbers of men and women suffer are largely due to folly in the choice of shoes, and to the old idea, from whom derived it is hard to say, that a small foot is a very desirable possession.

The last which fits the foot comfortably is the best on which to have shoes made. One can usually find out, after a while, whether his foot requires a special last,—whether, owing to the peculiar shape of the instep, he can safely wear a shoe selected from the common stock, or whether, for the sake of comfort and beauty, his shoe should be made especially for him. The small extra cost should not be regarded when the question is of health and peace of mind, both of which depend largely upon an easy shoe. A shoe too loose or too large is equally to be deprecated with one that is too narrow or too short. For walking purposes, in either summer or winter, a broad and rather thick sole is needful.

Low shoes and slippers are comforts only for the house during our wintry weather, and in-

valids should avoid leaving the ankles unprotected outside their own rooms, unless they live in homes where the temperature is kept at an even rate no matter what may be the variations without.

Frequent changing of shoes rests the feet and saves the shoes. It is really good economy, if one can afford it, to keep several pairs of shoes in use at the same time, taking care to put them away in good order, always airing them and removing dust and dirt before putting them away. Tissue-paper stuffed into slippers and patent-leather shoes keeps them in shape. A patent-leather shoe should be smoothed and warmed by pressure from the hand before it is put on; this prevents the cracking of the leather.

#### KALAMAZOO.

SUGGESTED by a bit of prose in the Chicago Times-Herald.

Have you heard the pretty legend, sad and mournful, and yet true,  
Of the brave and dusky lover and the Indian maid  
Mahzoo?

How they lived and loved and wandered on the river's shady shore,  
Happiest of Indian lovers, in the days that are no more?

All day long the maiden labored, weaving baskets by the stream,  
Thinking of her love, her Kahla, weaving him into her dream;  
Then as twilight came, descending softly, faintly, o'er the land,  
Mahzoo watched and waited, eager for the clasp of his strong hand.

She would climb into an elm-tree o'er the water hanging low,  
While the shadows on the ripples danced and played and wavered slow;  
Soon he comes—she hears the rowing of his light birch-bark canoe.

"Kahla!" calls she; cries he, "Coming, coming to my own Mahzoo!"

Ah! one night she waits in silence; sad her face: her love is dead;  
Wounded in the chase her warrior, in a fortnight to be wed.  
In the morn they find sweet Mahzoo lying silent in the stream,  
Gone unto her lover Kahla, nevermore to watch and dream.

Still the echoes o'er the river may be heard soft through the air—  
Echoes of the warrior Kahla, and of young Mahzoo the fair.  
All the trees repeat the whisper, all the ripples murmur, too,  
In the stream that bears their name now,—bears the name "Kalamazoo."

—M. M. B., in Kalamazoo Telegraph.

The article referred to in the Chicago Times-Herald is as follows:—

"The name 'Kalamazoo,' like 'Oshkosh' and one or two others, has come to be to foreigners a synonym of American absurdity. It is often chosen, for some occult reason, to illustrate that form of vernacular English known as 'United States.'

"But all thought of ridicule vanishes when its romantic origin is considered; for it is the echo still lingering about the memory of two dusky lovers, who, in that long-gone time when Michigan was the home mainly of Indian tribes, lived and loved on the banks of the river which now bears their names.

"Kahla, the young warrior, was straight of limb and eagle-eyed, while to Mahzoo had been given by the Great Spirit the many graces and virtues for which Indian maidens have become noted in song and legend. Life to these two possessed all the charm which true affection has ever granted to lovers; and the days, as they came and went, brought only abounding joy.

"Each summer evening, as the twilight deepened, and the time drew near for her lover's return from the chase, the maiden watched from her bower in the swaying branches of a giant elm overhanging the river's edge, for the first sign of his coming. As the bow of his canoe shot around the curve away in the distance, her clear, musical voice called to him, 'Kahla! Kahla!' and from the young warrior came, in loving tones, the response, 'Mahzoo!'"

"HEALTH, strength, and happiness depend upon immutable laws."

# The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., AUGUST 30, 1898.

ALONZO T. JONES, }  
URIAH SMITH. } EDITORS.

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AFTER the apostles had said to the multitude of the disciples that it was not reason that they should leave the word of God and attend to "business" affairs; and after the seven were chosen, among whom was Stephen, and were set over the "business," not only did the word of God greatly increase under the ministry of the apostles, but the power of God was greatly magnified in the work of the business men who were chosen.

For Stephen, "a man full of faith and of the Holy Ghost," preached Christ to the council; and in resisting his words they "resisted the Holy Ghost." "But he *being full of the Holy Ghost*, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." Acts 7.

Then Philip, one of these seven, preached with great power in Samaria; and Peter and John went over and joined him: and the apostles laid "their hands on them, and they received the Holy Ghost."

Then "the angel of the Lord" sent Philip down to the road that leads from Jerusalem to Gaza; and when he arrived at that road, he saw a chariot passing, in which was a man of Ethiopia; and "*the Spirit said unto Philip, Go near, and join thyself to this chariot.*" Philip did so, preached unto him Jesus, and baptized him; "and when they were come up out of the water, the Spirit of the Lord caught away Philip." Acts 8.

And Saul, "breathing out threatenings and slaughter against the disciples of the Lord," near Damascus was overtaken by the Lord, and was led blind into Damascus, where Ananias was sent to him to say, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and *be filled with the Holy Ghost.*" "Then had the churches rest," "and were edified, walking in the fear of the Lord, and in the comfort of the Holy Ghost." Acts 9.

Then the Lord had Cornelius send for Peter, who came to him and preached Christ; and while Peter was speaking, "the Holy Ghost fell on all them which heard the word." Acts 10.

The gospel spread to Antioch "unto the Grecians," which, when it came to the ears of the church in Jerusalem, "they sent forth Barnabas, that he should go as far as Antioch." "For he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord." Acts 11.

In the church that was at Antioch there were "certain prophets and teachers;" and "as

they ministered to the Lord, and fasted, *the Holy Ghost said*, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, they laid their hands on them, and they sent them away. So they, being sent forth by the Holy Ghost, departed." "And Saul (who also is called Paul), filled with the Holy Ghost, . . . said," etc. "And the disciples were filled with joy, and with the Holy Ghost." Acts 13.

In the council of the apostles and elders that was held at Jerusalem, the conclusive proof that God would have the gospel preached to the Gentiles was that he was "*giving them the Holy Ghost*," even as to the apostles and elders from the Jews. And when the conclusion of the council was formulated, it read: "It seemed good to *the Holy Ghost*, and to us." Acts 15.

When Paul had gone "through Syria and Cilicia, confirming the churches," and had come to Derbe and Lystra, and "had gone throughout Phrygia and the region of Galatia," he was "*forbidden of the Holy Ghost* to preach the word in Asia." And "after they were come to Mysia, they assayed to go into Bithynia: but *the Spirit* suffered them not." Then, passing by Mysia, Paul came to Troas. And now, being at the sea, as far as he could go forward by land, and forbidden by the Holy Ghost to preach the word anywhere in the region behind him, there the Spirit opened the way before him. "A vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." Acts 16.

When Paul came to Ephesus, and there found certain disciples, the first question that he asked them—the first thing he said to them after the customary greeting—was, "Have ye received the Holy Ghost since ye believed?" Acts 19:2. They had not heard of the Holy Ghost, knowing only John's baptism. Paul explained that there was something beyond John's baptism,—that the object of John's baptism had come in the Lord Jesus, who had ascended again to heaven, and had sent the Holy Ghost to baptize all believers in Jesus, buried and risen from the dead. And "when they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them."

Thus in the time of the early rain, the first inquiry of disciples was, "Have ye received the Holy Ghost?" and the first work of the visiting minister was to see that they had received the Holy Ghost. We are "in the time of the latter rain," which is to be more abundant than was the former. How much more abundantly, then, is it now the proper inquiry of disciples everywhere, first of all, "Have ye received the Holy Ghost since ye believed?" and the first thing of all in the work of the ministry to see that they have received the Holy Ghost. These things were all written for us. Have you received the Holy Ghost since you believed?

"Ask, and it shall be given you." "Receive ye the Holy Ghost." Recognize the Holy Spirit.

## PASSING EVENTS.

### A Quiet Revolution.

AT Saratoga, N. Y., last week, there was held a great convention to discuss matters of national interest, particularly what would be the best thing for the United States to do with respect to Porto Rico, Cuba, and the Philippine Islands.

Upon this particular question the chief interest was centered in the speeches of Carl Schurz, of New York, and Judge Grosscup, of Chicago. Mr. Schurz insisted that according to the Declaration of Independence, the life principle of the government of the United States, this nation could not rule subject peoples; that as "governments derive their just powers from the consent of the governed," for the United States to undertake to govern the people of these places, without their consent, or against their express wish, would be to repudiate the fundamental principle of the government of the United States; and this nation would therefore cease to be a free republic. He argued that for the United States to treat these peoples in any other way than as "created equal," and as "endowed by their Creator with" the inalienable rights of life, liberty, and the pursuit of happiness, would be to renounce the living principle of American Republicanism; and that by pursuing such a course, the American Republic would fail and cease to be such.

Judge Grosscup did not attempt any direct answer to these points; but he dwelt on what the nation should do,—how she should not only retain the power over the whole Philippine group, but should even extend it into China,—and all for wealth and glory: principle was not considered.

And the report of the convention, while admitting that Mr. Schurz had the force of the argument, makes it plain that the weight of sentiment was with Judge Grosscup.

This occurrence is only an illustration of the situation all over the country. And by this it is perfectly plain that there is a great and most dangerous revolution going on before the very eyes of the American people; and they are even helping it on, while they do not discern it.

Under the false impression that revolutions can be accomplished only by violence and visible upheaval, the American people are even now passing through a revolution, and are in danger of finding themselves in the clutches of a new and strange power before they realize that any such thing is going on at all.

We have already shown the course of the Roman Republic, and how the American Republic is going over the same ground precisely. And just now it should not be forgotten by any member of the American Republic, that the Roman Republic passed through the despotism of two triumvirates, the second far worse than the first, each ending in the despotism of one man, and then passed into the "furious and crushing despotism" of the Roman monarchy, all in the name of the republic. All this occurred inside of forty years, before the eyes of all the people, while they were pleasing themselves with the fancy and the name that they were still a republic.

Even when Augustus had become emperor, this fiction was played by him before the eyes of the people; and the people were pleased



with it. For, as Gibbon most pointedly remarks: "Augustus was sensible that mankind is governed by names; nor was he deceived in his expectation that the senate and people would submit to slavery, provided they were respectfully assured that they still enjoyed their ancient freedom." Upon this safe assumption, he accordingly deceived "the people by an image of civil liberty, and the armies by an image of civil government." He was eminently successful, and both people and armies congratulated themselves upon the greatness, and the new and wonderful career, of the Roman Republic!

With these facts in mind, the following extract from the speech of ex-Attorney-general Harmon, to the Ohio Bar Association at Put-in-Bay, Ohio, July 12, are intensely suggestive to citizens of the American Republic:—

Mere expansion is not growth; it is only swelling. We may push across the seas, but we can not grow there. Elephantiasis is not an unknown form of national malady, and has always proved fatal. There are still chapters of English history to be written.

We should have to change both the name and the nature of our nation to admit any State out of America, especially if it be populated by alien races. Few, if any, are now bold enough to advocate this. To get dominion over strange peoples for the mere purpose of governing them, not admitting them as equals in a family of States, stretching into permanency for that purpose a power meant to be temporary and occasional only, and for that reason left unrestricted, is rightly called an "imperial policy." It would belie and discredit the Declaration of Independence, and convict us of hypocrisy. We can not, under our system, govern any people without letting them help govern us. The reaction would be swift and sure. We should see what Patrick Henry meant when he said, in his famous resolutions of 1765, that such government of the colonies by Great Britain "has a manifest tendency to destroy British as well as American freedom."

An imperial policy will as surely some day lead to an emperor. He may assume some softer name if our sensitiveness survive, as is often the case. But an imperial policy and a republic make a contradiction in terms. The policy must go, or the emperor in some new form must come.

It is not pleasant to play Cassandra. It is easier to join in the shouting and the dancing of those who seem to think the past is dead and the future assured. But one's duty to his countrymen is to give warning of evil when he believes he detects its approach.

THE *Episcopal Recorder* of August 11 has the following to say in regard to the progress of ritualism in England at the present time:—

Churchmen in Liverpool have at last become thoroughly roused against the extreme ritualism so openly practised in some churches in the city. A densely packed meeting was held in St. George's Hall last Friday to protest against ritualism. Thousands of churchmen enthusiastically greeted every sentence against the "lawlessness" in the church, and it is quite evident that the matter has reached an acute stage, which will demand that the bishop shall do something. So strong has the feeling become that the service at St. Catherine's church last Sunday had to be held with closed doors, and the curate was much hustled in making his way to the church through a dense crowd. It is to be hoped that the Evangelicals will keep within the law, and so not only add strength to the "cause," but to every good work.

It is strange that the churchmen can not see that it is better to teach the people the truth of God's word than to appeal to their feelings to suppress the inroads of Romanism.

"GRACE not only shines, but reigns triumphant."

### "WHEN'S" AND "WHY'S."

WHEN during the first century of the Christian era, the first day of the week was not observed as the Sabbath, WHY should anybody so observe it at any time afterward?

The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect,—far from them, and far from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin.—*Neander's "Church History," translated by H. J. Rose.*

WHEN there is no Scriptural nor historical evidence that the apostolic church observed the first day of the week as the Sabbath, WHY should the followers of Christ in the nineteenth century continue to observe it?

It was Constantine the Great who first made a law for the proper observance of Sunday; and who, according to Eusebius, appointed it should be regularly celebrated throughout the Roman Empire. Before him, and even in his time, they observed the Jewish Sabbath, as well as Sunday, both to satisfy the law of Moses and to imitate the apostles, who used to meet together on the first day. By Constantine's law, promulgated in 321, it was decreed that for the future the Sunday should be kept as a day of rest in all cities and towns; but he allowed the country people to follow their work.—*"Encyclopedia Britannica," art. "Sunday," second edition, 1842.*

WHEN testimony so strong, from authority so reliable, can be produced to show that, prior to A. D. 321, Sunday was not regarded as a sacred day by the early Christians, WHY should Christians of to-day accept it as the Sabbath, or Lord's day?

WHY should we regard a "festival," which can claim nothing higher than a human origin, in the place of one of God's commands, WHEN that command is given just as plainly as any of the other nine precepts?

WHEN the Methodist Discipline plainly says, "No Christian whatever is free from the obedience of the commandments which are called moral;" and WHEN the Baptist Manual says, "We believe that the law of God is the eternal and unchangeable rule of his moral government;" and WHEN the Presbyterian Confession of Faith declares, "The moral law doth forever bind all, as well justified persons as others, to the obedience thereof. . . . Neither doth Christ in the gospel in any way dissolve, but much strengthen, this obligation,"—WHY should the members of all these denominations disregard the fourth commandment, by working on the seventh day of the week, and keeping another day, that is only of "human origin"? WHY should they do as they do, WHEN their adopted articles of faith require them to observe every precept of the ten commandments?

Buck's "Theological Dictionary," a Methodist work, says:—

"Sabbath" in the Hebrew language signifies "rest," and is the seventh day of the week; . . . and it must be confessed that there is no law in the New Testament concerning the first day.

The *Watchman*, a Baptist paper, says, in reply to a correspondent:—

The Scripture nowhere calls the first day of the week the Sabbath. . . . There is no Scriptural authority for so doing, nor, of course, any Scriptural obligation.

Dwight's "Theology," Vol. IV, page 401, says:—

The Christian Sabbath [Sunday] is not in the Scripture, and was not by the primitive church called the *Sabbath*.

Rev. George Hodges, who preaches in one of the largest churches in Pittsburg, Pa., writing for the *Pittsburg Dispatch*, says:—

The seventh day, the commandment says, is the Sabbath of the Lord thy God. No kind of arithmetic, no kind of almanac, can make seven equal to one, nor the seventh mean the first, nor Saturday mean Sunday. . . . The fact is that we are all Sabbath-breakers, every one of us.

WHEN leading men of the strongest and oldest denominations since the Reformation, plainly tell us that they do not pretend to give any Scripture for observing Sunday as the Sabbath, WHY do they and their followers insist on keeping a counterfeit Sabbath? WHY do they not accept God's word, instead of acknowledging that "we are all Sabbath-breakers, every one of us," and continuing to disobey?

It must be admitted that WHEN Sunday is proved to be of only human origin, all those who willingly accept that day instead of the day God and Christ blessed and sanctified, do, in that, accept and hold human authority as being greater than the authority of the Creator and Redeemer.

There is a church that claims to have the authority to change what the Lord has said, and that offers as evidence of that authority the fact that she has changed the Sabbath from the seventh day to the first day of the week. WHEN you read what that church says about the change of the Sabbath, please tell us WHY you will not obey God rather than man.

The following letter was written to Mr. John R. Ashley, of Rock Hall, Md.:—

CARDINAL'S RESIDENCE, BALTIMORE, MD.,  
Feb. 25, 1892.

JOHN R. ASHLEY, Esq.—Dear Sir: In answer to your first question, directed by the cardinal to reply to your letter, I will say:—

1. Who changed the Sabbath?

Answer—The holy Catholic Church.

2. Are Protestants following the Bible or the holy Catholic Church in keeping Sunday?

Ans.—The Protestants are following the custom introduced by the Holy Catholic Church.

3. The Protestants do contradict themselves by keeping Sunday, and at the same time to profess to be guided by the Bible only.

I am faithfully yours,

C. F. THOMAS, Chancellor.

The following letter from Cardinal Gibbons to Elder E. E. Franke shows the authority claimed by the Roman Catholic Church, which that church bases on the power she had to change the Sabbath:—

CARDINAL'S RESIDENCE, 408 N. CHARLES ST.,  
BALTIMORE, MD., Oct. 3, 1889.

DEAR MR. FRANKE: At the request of His Eminence, the cardinal, I write to assure you that you are correct in your assertion that Protestants, in observing the Sunday, are following, not the Bible, which they take as their only rule of action, but the tradition of the church. I defy them to point out to me the word "Sunday" in the Bible; if it is not to be found there,—and it can not be,—then it is not the Bible which they follow in this particular instance, but tradition; and in this they flatly contradict themselves.

The Catholic Church changed the day of rest from the last to the first day of the week, because the most memorable of Christ's works were accomplished on Sunday. It is needless for me to enter

into any elaborate proof of the matter. They can not prove their point from Scripture; therefore, if sincere, they must acknowledge that they draw their observance of the Sunday from tradition, and are therefore weekly contradicting themselves.

Yours very sincerely,

W. A. REARDON.

Reader, are you a Protestant? WHEN the Catholic Church tells you that you contradict yourself by keeping Sunday, while at the same time you profess to be guided by the Bible only, WHY do you not arise and show chapter and verse for your practise? WHEN you can not find the Scripture for your practise, WHY do you not change your practise, and act in harmony with the Bible?

Are you a Baptist? Then WHY do you hold that immersion is the only Scriptural baptism, WHEN you observe Sunday to commemorate the resurrection of Jesus Christ, which event should be commemorated in Bible baptism? WHEN there is just as much Scriptural authority for accepting sprinkling for baptism as for accepting Sunday for the Sabbath, WHY do you reject one error of the apostasy and not reject another?

Whoever you are, and to whatever denomination you belong, WHY do you accept the teachings of men in the place of the Scriptures of truth, WHEN God has said, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them"?

WHEN God says, "*The seventh day is the Sabbath of the Lord thy God,*" WHY do you not keep it?

WHEN men tell you that one day is just as acceptable as another, WHY not choose the day the Lord has said is the Sabbath, even though all men may scoff at you? WHY?

"MEDITATING on wickedness is one way of falling in love with it." And the only way not to meditate on wickedness is to have the mind filled with that which is good, with thoughts of righteousness. The Scripture says of the man who walks in the path of truth, "In his law doth he meditate day and night." "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

The following from the *Baptist Standard* expresses a truth worthy of wide circulation:—

The Scriptures abound in injunctions to worship God. We are nowhere commanded to worship a pastor. Many of our people forget this, and if the pastor happens to be absent for a Sunday or two, they lose their hold on religion, and take a vacation. Let the church and the world learn that you do not go to the house of God to worship the pastor, but that your mission is the far higher one of worshipping God. A real Christian can worship God, even if the sermon is poor.

We wish to emphasize the last sentence. The way to get a good sermon from a poor preacher is not to pick up a book or paper, and begin to read; neither is it to pull out your watch, and before him slowly open it and mark the time. The *good sermons* do not come from man. They are the words of the Lord, through poor human lips, to a people that need a message. Instead of looking disappointed when an inexperienced preacher is standing in the pulpit, begin to pray that the Lord will raise the man above himself, and give the bread of life to his hearers. *Then you will have a good sermon.*

#### THE GERMAN EMPEROR'S NEW DIVINE MISSION.

A BROTHER has sent us a page of the *New York Journal*, of August 14, nearly the entire page being devoted to the topic here named. From this it appears that the German emperor, after playing the rôle of poet, cartoonist, warlord, orator, and dictator, now comes forth with the claim that he is under a divine commission to accomplish one of the greatest achievements ever given to any man to perform. It is no less than to bring about a reconciliation between the pope and the king of Italy, on terms which will re-establish the pope in his temporal power, and virtually enthrone him as the arbiter of peace and war between all nations. Himself professedly a Protestant, the emperor has given his mind up wholly to be dominated by the idea that the moral influence of the papacy would be of vast good to the whole human race, could the pope be placed in a position freely to exercise it. Hence his purpose to bring that change about. How far has Germany drifted from the spirit and teachings of Luther, when a German emperor can become the champion of the papacy in one of its most arrogant and presumptuous claims!

After a grand military review, at which the emperor was greatly pleased and elated, he is reported to have confided to one of his generals, Hoffman Scholtz, inspector-general of the Prussian cavalry, the dream of his life, and declared that he could not die contented till he had seen it accomplished. That dream is to see the pope, the spiritual adviser of the largest communion in Christendom, liberated from his self-imposed imprisonment in the Vatican. The very reasons which the emperor urges for extending his support are ones which show that it should not be granted. These are his reported words respecting the pope: "He is by far the most powerful and authoritative of spiritual rulers. His word is promptly and willingly obeyed by hundreds of millions of people, spread throughout the globe. He can order and direct the consciences of these multitudes. He can say: 'These are your religious tenets; those must be your social sentiments;' and suddenly he is obeyed. His power, therefore, for good is immeasurable." Yes; but what, therefore, is his power for evil? No earthly power has the right to *order* the consciences of men; and whatever organization presumes to exercise that power should have its influence utterly annihilated instead of strengthened; but as William II is one of the most ultra "divine-right" advocates, he would of course favor any influence that would take away from the people all their liberty, both civil and religious, root and branch, and welcome the pope as an ally, as he elsewhere says, to fight "the common enemies—socialism and irreligion."

We quote again: "I have meditated long and deeply on this subject. The fact that it preoccupies me so much convinces me that I am inspired to take action in the matter. It is like one of the voices which Socrates had about with him, which whispers in my ear that this also is my mission,—to remedy the pope's position, and open up the field for his range of well-doing." "I feel, for the moment, that I have no other concrete and practical mission before me." He again speaks of that small, preternatural voice, unmistakably spurring him

on to accomplish this object. At the breaking out of the Hispano-American war, he said that he felt almost impatient that the man who could do most for peace had his hands tied by a vain and fruitless controversy between the Vatican and the Quirinal. Delightful arbitrator he would have been, would he not, between Catholic Spain and Protestant America in the late war! Perhaps the American people would be willing to submit to such an arrangement, but a more probable perhaps is that they would not.

The Scriptures tell us what agency it is which will whisper in the ears of kings when conditions are ripening for the battle of the great day of the Lord. Rev. 16:14. And if the statement about the "small, preternatural voice" is true, no student of the Scriptures need be in doubt as to what its character is.

Of course it may be that some friend of the temporal power has forged this entire story out of whole cloth, thinking thereby to help keep public attention on the subject, and so perhaps contribute a little toward bringing about such a result. But its appearance in so prominent a form, in so influential, though sensational, a paper as the *New York Journal*, entitles it to some consideration.

The emperor admits that "misfortune and ill success have dogged his steps" in all his efforts thus far to carry out this project. One particular instance he specifies: He had won over Cardinal Sanfelice to his plan, and could count on his co-operation; whereupon he conceived that this cardinal would be the best candidate for the next pope, and was laboring courageously to bring that about, when death stepped in, and laid the cardinal in the grave. The pope made some bellicose speeches, and the Italian government redoubled its hostility. The most influential member of the so-called "Sacred College of Cardinals" is now Rampolla; and his attitude is that of opposition. The emperor is about to make a visit to the pope and Humbert I, to labor with them personally for their reconciliation, preparatory to his spectacular pilgrimage to Jerusalem; but he may still find misfortune attending his project; for—

"The best laid schemes o' mice an' men  
Gang aft agley."

U. S.

#### WHY HE FAILED.

MANY persons who go out as workers for the Lord fail, and wonder why they are not successful. Men who have the ability to present excellent thoughts, women who are earnest and want to save souls, find their efforts crowned with but little success. And why?

The following paragraph from the *Sabbath Recorder* so fully answers the question that we give it:—

It is said that a minister who could not get a church implored Dr. Parker, of London, to explain the reason. The doctor told him to stand up in the corner of his study, and preach his best sermon. At the end of the performance, Dr. Parker said: "I can tell you why you can not get a church. For the last half-hour you have not been trying to get something into my mind, but something off yours." Not a few cases wherein sermons "fall flat" are to be explained on the same grounds. The man who preaches only for the sake of telling his opinions, is a failure. On the other hand, he who has a message for men, and who is determined that they shall be moved to thought and action by his message, will not lack hearers. Talking, even noisily, *about* something, is not preaching.

## LESSON FROM A BURNING LOG.

A SHORT talk on some Bible theme is given each morning at the opening of the Avondale school. For the past two months these talks have been upon objects around us, and in these we have tried to find the lesson God would have us learn. Such objects have been dwelt upon as would first arrest the eye, such as pillars, posts, nails, windows, etc. The use that God makes of these terms reveals the lessons they teach; for the written Word is the language of nature. It gives the spiritual lessons in natural objects.

Back of the ladies' dormitory a tree sixty feet high and six feet through had been felled. It was of such solid structure that it required two weeks of continual burning to consume it. The wood here is especially hard; I know of no wood in America that resembles it. It more fitly represents sin than any other timber I ever saw. It is crooked, hard, cross-grained, or rather, the grain runs around the tree, so much of it is of no use for timber. It shrinks endwise, and it will strike fire, when dry, while being sawed. It is impossible to drive nails in it unless it is green.

One morning it was suggested that this burning log be the subject of the nature study. This furnished material for several morning talks. By questions and answers the following facts were brought out: The first fire was kindled by God to consume the first sacrifice. This sacrifice represented sin, which separated man from his Creator. "Our God is a consuming fire" to everything that separates man from himself. The guilt of the sinner was transferred to the sacrifice. If sin had not been transferred to a substitute that represented Christ, every animate and inanimate object that has been defiled by sin would be consumed by fire. True repentance always presents an offering, which is consumed if the offering is accepted. This is the privilege of every individual. O, what a truth is this! Who can appreciate the unspeakable greatness of that exchange? The sinless One is condemned, and he who is guilty goes free; the blessing bears the curse, and the curse is brought into blessing; the life dies, and the dead lives; the glory is hidden in darkness, and he who knew nothing but confusion of face is clothed with glory. Salvation is of grace. Only the cross of Christ opens the gates of heaven and shuts the gates of hell.

If this were not so, the sinner himself would be consumed. This is illustrated in the law. See Lev. 9:24; 10:1-4. Common fire is that which human hands kindle and control; sacred fire is that which the Lord kindles and controls. The fire of the altar was kindled by the Lord, and was controlled by his divine power. This fire, with the incense, represents Christ's righteousness and the prayers of the saints. There is in it power to overcome Satan and to atone for sin. See Num. 16:46-50; Ps. 141:2; Rev. 5:8; 8:3-5. It is this fire that destroys the wicked when Christ comes. 2 Thess. 1:7-9. In it the righteous will ascend to heaven; for their character will have been purified by its influence. Isa. 33:14-16. This fire is everlasting, and was kindled in the earth by the wrath of God at the destruction of Sodom and Gomorrah. Deut. 31:22; 29:23; Gen. 19:24-28. From its very nature it is eternal and everlasting. Finally, it will unite

with the fire of God from heaven, and consume sinners and everything that sin has marred. Isa. 24:5, 6; Rev. 20:8-15; Jude 7, 8. Just as the fire consumes the log, so this fire will consume Satan and sinners to ashes. Eze. 28:14-19; Mal. 4:1. From the ashes of the old world will come forth the new heavens and new earth. 2 Peter 3:10-13. God will have a clean world. Not a footprint of Satan will mar the universe of Jehovah.

Fire represents the glory of God, and his glory is his character. Ex. 24:16, 17; 33:18, 19. As we put on the righteousness of Christ, it consumes our sins. This is why the righteous will not be consumed in the fires of the last day. God does not arbitrarily punish any one. But as all sin must be forever destroyed, those who refuse to separate from sin will go into the lake of fire, prepared for Satan and his angels. Matt. 25:41.

But how did this fire come to be in the log?—Sunlight is fire. Light was created on the earth the first day of creation. On the fourth day, God created the sun, in which he placed the light he had created. Hence the sun became a light-bearer to this earth. Gen. 1:1-3, 14-18; Ps. 74:16. God is called a sun. Ps. 84:11. Light, which is God's glory, represents his character. Matt. 5:45; John 8:12. Sunlight was stored up in the tree during the process of its growth, but in a latent condition. All sunlight and heat are derived from the sun, the great storehouse of energy. As the sunshine falls upon the leaves, the carbon dioxide of the air, breathed by the plant, is broken up; some of the oxygen is released, and a part of it, with the carbon, combines with water to form the woody part of the plant. The rejected oxygen is thrown back into the air.

So long as the tree or log remained unburned, the light and heat received from the sun remained dormant within it. When it was burned, the oxygen that had been rejected during its growth was caused to reunite with the stored-up carbon, and fire was the result. It took just as much sunlight and heat for the sun to build up the tree as came out of it when it was burned. This explains why some trees are so long in burning, while others burn more quickly. From this we drew a lesson on the duration and intensity of the punishment of the wicked. He who has lived longest in sin, consuming the most of the blessings of God upon himself and devoting heaven's best gifts to the service of sin, has stored up in himself an element that will be longer burning, and will suffer the most while burning. But as sin, which causes the anguish of spirit, has been wrought into his very nature, his physical suffering is only an index of his much greater mental anguish. The lake of fire becomes a fire to consume the sin in the earth. Isa. 34:5, 6; Num. 35:33, 34. Those, therefore, who conclude that the physical suffering of the burning of the body is the only suffering the sinner will endure, fail to discern the lesson of the burning of matter.

Satan, the originator of sin, who has spent all his energies for over six thousand years in warring against Christ and his righteousness, will suffer longest and most intensely. Next will come his angels, then the most wicked persons who have ever lived, and so on to the end of the matter. "That servant, which knew his

lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." Luke 12:47, 48. "Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God." Rom. 2:4-6.

Such were some of the lessons we drew from the burning log. S. N. H.

## THE PAST LIFE.

WHEN men and women rise to some height of greatness, and become popular, their past acts of goodness are hunted up and magnified before the world. Even little incidents, which otherwise would be unnoticed, are brought forward as evidences of their inherent goodness.

On the other hand, when a man or woman is so unfortunate as to fall, according to the standard of society, every little thing that has occurred in the life, which would otherwise be forgotten, is caught up to be used as stones and mud wherewith to pelt the unfortunate one. Surmisings and questionings furnish many of these incidents; and they are placed in the hands of those who are ready to use them to drive the poor sinner down to destruction.

If Jesus now walked among men in the flesh, as he did less than two thousand years ago, he would say to-day, as he said then, "He that is without sin among you, let him first cast a stone." The apostle says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." When a man is down, don't crush him by saying, "I expected as much, from what I knew of his past conduct." Rather, forget the past, and help the wounded, fallen soul up into the light.

It is not our work to condemn. We are not yet the judges of our fellow men. We shall never be fit to sit on the judgment-throne until our own names have passed the test of the judgment above. Even then we shall need the record made by heavenly intelligences to aid us in understanding the motives of sinners.

The time has come when we may expect many surprising things to occur. Those in whom we have had the greatest confidence may stumble. We ourselves may be more responsible for this than we imagine. We may be unconsciously trusting in the human instead of the divine, and the only way in which God can save us and the one in whom we trust is to let a severe trial come, which will show us how weak is man without God. A man who stands high in the estimation of his brethren, and in whom they have confidence, often trusts in his own popularity, and thinks he must stand as high in the estimation of heavenly intelligences as he does before man. To such God has said, "Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand."



When we see a brother cast down, we should not search his past history to ascertain the quality of the stock from which he came, before we try to help him. Neither should we spend time in inquiring into the details of his sin before we decide to pray for him. Sin is sin, exceeding sinful, but Christ came to "save sinners." While some sins may be regarded of greater magnitude than others in the sight of God, we are not able to measure them; so we would better leave the details alone, and make an earnest effort to restore the one in fault, considering ourselves, lest we also fall. However trifling a wrong act may appear in our sight, we must remember that "no sin is small in the sight of God."

When we hear that a brother or a sister has fallen, it should be our first thought to ask the Lord to rescue the tempted one. Men and women who depart from the right are deceived. They know not where they are treading. Those who have known the Lord do not want deliberately to leave him, and go hopelessly into sin. Satan has blinded their minds; and we, who may never have been in their places, can not understand how they were led in that way. We should not care to know; rather, we should seek the Lord that we may never know.

Satan will do everything he can to put us on the judgment-seat, that we may spend the time in which we ought to be praying for ourselves and the fallen ones, in studying out the why and wherefore of the lives of those who have fallen. Even when sinners make an attempt to come back, Satan's influence over us often leads us to act as judges, to decide whether they make "proper" confessions, or appear sufficiently humbled to assure us that their confession is genuine.

We should be glad that they have the spirit of confession, and that they manifest it; and we should give them full credit for that, rather than take the judgment-seat, and decide whether the confession is full enough or sincere enough. Even though the spoken words of the confession are not so full and broad as *we* might wish, how do we know the measure of the humiliation and pressure of soul that is endured in that which is done? No, no; be pitiful, show mercy upon what is *done* in confession, and leave the remainder, if there be any, with God. How do we know what kind of confession God accepts? He looks where we can not see — into the heart.

Let us, in this trying time, when men and women are stumbling on every hand, be true servants of Jesus Christ, and study to know how *he* would do. Let us study mercy; for "mercy rejoiceth against judgment." Let us work to encourage and save souls, rather than to discourage and destroy them. "Be ye therefore merciful, as your Father also is merciful."

THE pain of one wrong may be eased by doing another wrong. The oftener sin is committed, the less it hurts. So the less our sins trouble us, the more danger we are in. When we are bowed down by the pangs of sin, we may take courage; for this is an evidence that there is power to turn from the evil. So long as we feel under condemnation, we need not despair. God never convicts of sin without standing ready to save the sinner if he will but look to the cross.

## 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.

### A SPLENDID OPPORTUNITY FOR EVERY CHURCH.

THERE is perhaps not a church in the denomination where there are not one or more young persons who should be receiving an education and a training preparatory to entering some branch of the Lord's work. Where the young people are able to meet their own expenses, the elders and leaders in the churches should encourage them to attend one of our own schools, where they may have the benefit of a Christian education, and where they may be trained to fill places of usefulness in the cause of God.

But there are many young men and women in almost every church who are unable to meet the expenses of attending college. Many of these are bright, intelligent young persons, who, if they could only receive the proper education and training, would make valuable workers. These should not only be encouraged to attend college, but they should be assisted by the churches and by those in the churches who are able to help. There are few churches that are not able to keep at least one student in school; many are able to do more. This will not only be a great help to the student, but also a blessing to the church. The money need not be given to the student, but should be loaned; and when it is refunded, another may have the use of it. Thus it will be constantly doing good.

Our schools have been doing this work until the burden has become greater than they can bear. More than half of the applications for admission into our schools are from young persons who are unable to meet their expenses; and who, unless they can obtain help, are deprived of the benefits of an education. The managers of the schools have been moved by these appeals, and have reduced the tuition to such a point, and offered work to so many, that they have been brought to the place where they are unable to go further, and meet expenses. Many of our teachers have kept one or more of these worthy students in school, and finally suffered their salaries to be lowered, in order that these young people might be educated.

In a Special Testimony but recently received, we are told that the churches ought to do this work that the colleges have been carrying so long. In this way the burdens will be distributed, and our schools will be able to meet expenses, and thus add to their equipments and the value of the work done.

Let the elders and the leading members of every church consider this matter *at once*. Select some worthy young person, and then raise a sufficient fund to keep that one in school during the year. Union College offers to help, and will furnish to each student sent to it, one hour's work a day, paying for the same at the rate of ten cents an hour. Other schools will doubtless do as well. This will leave \$12.20 to be raised by the churches each month. In many cases the student will be able to raise a part of this himself; and this, of course, will leave a smaller amount for the church to raise.

In order that the young people selected may have the advantage of the full year's schooling, the churches will have to *act at once*. All churches undertaking this work should send the student to their nearest denominational school, first writing to that school for particulars.

I would be especially glad to correspond with some member from every church in Union College district. There are few churches in

these Western States that could not assist one or more students to obtain an education; and the churches themselves would be blessed in doing this work. The coming year promises to be the most important in the history of Union College, and every young person who ought to attend should be urged to do so. We especially desire young men and women who are willing to prepare themselves to work for the Master; to such the college offers splendid inducements.

If any have not yet received a copy of our Calendar, they may do so by addressing the writer.

W. T. BLAND.

College View, Neb.

### AN APPEAL IN BEHALF OF THE FRENCH WORK IN MONTREAL.

GOD has wonderfully opened up the way for the proclamation of present truth to the French in this city. For some time we have been impressed to pitch our tent more within the reach of the French in Montreal. This we did about one week ago, planning to have our interested hearers follow us. While we were scattering handbills for the French as well as for the English, the reporter of the most popular and widely circulated French paper in Canada called upon us, and asked concerning the work. Of course we cheerfully responded. The report appeared on the first page of the paper, and was made attractive by pictures of the tent, etc. The result was that at our first French meeting the tent was packed. We can not keep the tent up much longer; for while we preach the word with prudence, and many Catholics have expressed satisfaction at seeing us treat all classes with respect, and confine our efforts to giving the reasons for our faith and practise, we have had to secure the services of policemen, and have been informed that some of the baser sort are bent on tearing down the tent.

In view of these circumstances, and of the fact that the tent season is drawing to a close in this latitude, we have decided to transfer our meetings to a hall. We shall have to publish, now and then, a French lecture especially adapted to the wants of French Canadians, to distribute among the people and further advertise our meetings. The edition of each of these tracts must reach several thousand copies. The matter for the first is ready to send to the printers.

We had hoped to have these lectures appear in a French Montreal paper, but the way has been hedged up. Conviction in regard to the soon coming of Christ is fastening upon some who have heard us, one of whom is associated with the French paper on whose favor we had counted. The editor of this paper, speaking of this man, said to me, "He already believes your views are correct in regard to the end of the world, and we can not publish any more for you." A French lawyer living not far from Montreal, having read the advertisement concerning the meetings and lectures, has written to me, urging me to send him my lectures as fast as they appear. He is studying the subject, and wants to learn the reasons on which our doctrine is based.

Of course we are utilizing the literature we already have, but this is not sufficient; we must also have literature prepared to meet present, special needs and circumstances in certain localities, especially in large cities. What city calls more loudly for such literature than Montreal, the great center of Catholicism and Protestantism in Canada?

This work calls for an outlay of money, which the Quebec Conference, though willing to do its part, can not furnish. It has another tent in the field, and its workers in Montreal are working at a great sacrifice, some of them

simply for their board. But the work in Montreal must not stop for want of money. We take up collections, but this is not sufficient. We therefore invite all our French brethren to whom we have recently sent the French paper referred to, and as many others as are disposed and prepared to help the French cause, to replenish the French tract fund, that we may be able to print such French literature for Canada, especially for Montreal, as we must have if the work is carried on successfully. Should this fund exceed our expectations, a part of it could be used in meeting other expenses in this city. Send money to the Review and Herald, Battle Creek, Mich.

D. T. BOURDEAU.

114 St. Hypolite St.

#### IN THE NORTHWEST.

SINCE the Manitoba camp-meeting, I have labored among French and English, and enjoyed precious seasons in presenting the message, "Receive ye the Holy Ghost," from house to house and in meetings, especially on the Sabbath. Several have consecrated themselves to the Lord.

At a meeting held in Wakopa, Manitoba, July 30, 31, the Lord drew near his people, and I had the privilege of baptizing seven persons. As the result of labor bestowed here a portion of the time since the beginning of the past year, twenty-five persons have been baptized and added to the church, and, under the blessing of God, the work is still progressing.

Following this effort, the ordinances of the Lord's house were celebrated, in which thirty-five took part. The words of our Saviour were appreciated, "If ye know these things, happy are ye if ye do them."

A. C. BOURDEAU.

#### WORK FOR THE COLORED PEOPLE OF THE SOUTH.

THE Lord has spoken decidedly and repeatedly concerning this work, and we should act accordingly. It will not do for us to say, "The time has not come;" for surely the time hasteth greatly, and will soon be past. For several years urgent appeals have come to us in behalf of the colored people. Surely God regards these people with pity, and would have us earnestly stretch out the hand to help them.

He has exhorted farmers from the North to go among them, to teach them how to work; teachers are especially urged to give their time to this downtrodden and afflicted people. Are these words of God ever to be heeded? There are some men among us who have sufficient decision of character and fixedness of purpose to make the Lord's burden their own. Such should come South, and take up the work. About fifty-eight per cent. of the colored people can neither read nor add money. The young people have some school privileges; but of those who are forty years of age and upward, scarcely one out of six can read intelligently.

The hope of the church lies in these older ones. The youth are usually fickle, vicious, and unbelieving; but some among the older ones have genuine faith. Their zeal is manifest to all, but it is often a zeal without knowledge. They can not study the word of God, and they hear but little of it; hence their religion is not so much a matter of *principle* as of feeling. Some of them are but babes in the spiritual life, and they need some physical and much intellectual and moral instruction before they can rightly represent the Saviour.

Brethren and sisters, if one member of the body suffers, do not all suffer? There are thirty-five thousand of these poor souls in Charleston, S. C., and still more in Savannah

and Augusta. Most of these have never heard of the message for our time. Am I wrong in saying that it is our duty before God to put some of our best representatives of the truth among them? At least two families should settle in Charleston this fall. Others should go to Savannah, Augusta, and Columbia, to hold night-schools, and do general missionary work in the colored churches. Active men are needed for the cities. There are many trials to meet. A man with no money, dependent upon daily labor, might not be able to do much in the cities, if he had a large family to support. Canvassers and teachers are also needed.

Communicate with your Conference officers, signifying your burden to come to this field as self-supporting missionaries. Brother N. W. Allee, of Atlanta, Ga., will be glad to receive the names of all well-recommended persons, and will tell them what cities to enter and help them to plan their work.

The holding of night-schools seems to be one of the best ways to help the colored people. We were permitted to use Wallingford Academy last winter, and a new school building is offered to us for the coming season. We hope to have two schools in the city this winter. To make the work effective, a teacher is needed for every six or eight pupils. If these schools are regularly conducted, doubtless free freight and half-fare for teachers may be secured through the International Tract Society. These favors will be appreciated by self-supporting teachers. I. E. KIMBALL.

#### COLORADO.

CRIPPLE CREEK.—We have had a glorious series of meetings at this place, conducted by Elders Trubey and Carmichael. They held meetings seven weeks in our little church; then we rented a hall, and they used it for four weeks. As the result of the meetings, there have been nineteen accessions to the Cripple Creek church, and many earnest souls are searching the Scriptures. This is a mining-camp; and there are many who acknowledge the truth, but are afraid they can not make a living if they accept it. We tell them to remember the promise, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

A. W. JAMISON.

#### KENTUCKY.

In answer to repeated calls for meetings at Hickory Grove, we erected a tent and began meetings, June 20, with a fair attendance, which continued most of the time during the three weeks we were there, notwithstanding it was a busy time with farmers. We had the joy of seeing some accept the Spirit of prophecy, tithing, and health reform, who had been keeping the Bible Sabbath for a year. July 20 we went to Boydsville, where arrangements had been made for a ten-days' meeting to be held in a meeting-house. The enemy caused many to stay away. The attendance was small at this place. Brother Cook, at whose home we were kindly entertained, gained a decided victory over the tobacco habit and using coffee and pork. He found, as many others have, and as every one may, victory and liberty in Christ. The children who were using tobacco followed the example of their father in discarding it. Brother Cook and his wife were baptized.

August 3 we went to Sedalia, where we stayed two days with a family that are obeying the truth. Their three sons and a young sister from Hickory Grove were baptized.

August 14.

W. R. BURROW,  
C. G. LOWRY.

## News of the Week.

FOR WEEK ENDING AUGUST 27, 1898.

—On August 12 the stars and stripes were raised above Honolulu, with great rejoicing.

—So far the Michigan war sacrifice has been as follows: Killed in battle, 2; died of wounds, 1; succumbed to disease, 80.

—A government ship, having on board 3,000,000 rations for the destitute Cubans, left Tampa for Havana on the 22d inst.

—Cervera has been released from the custody of the United States, and he, with some of his officers, will go at once to Spain.

—An order has been issued for the removal of all electrical mines connected with the harbors and rivers of the United States.

—A tornado passed near Canby, Minn., August 14, killing seven people, injuring others, and doing great damage to property.

—In the last battle fought at Manila between the American and Spanish forces, five Americans were killed, and forty-three wounded.

—A Birmingham, England, firm has just been awarded a contract to furnish the United States at once with 10,000,000 military cartridges.

—Ten men were instantly killed and several dangerously hurt by the caving in of a tunnel on the Panhandle Railway, near Pittsburg.

—There are produced each year in the United States about 500,000 sewing-machines, capable of doing the work of 7,000,000 sewers by hand.

—Manila surrendered to Admiral Dewey, after the city was bombarded for two hours. The American troops stormed the trenches, sweeping all before them.

—August 16 the father of James J. Corbett, the pugilist, shot his wife while she was asleep, afterward shooting himself. It is believed that he was demented.

—The telegraph cable between Manila and Hongkong is again in operation, the first time since Admiral Dewey destroyed the Spanish fleet at the former place.

—Six persons lost their lives, August 20, by the burning of the National and Windsor hotels at Hot Springs, Ark. A number were severely injured by jumping from windows.

—August 21 the naval reserves from Detroit, mustered out of service on the "Yosemite," returned home, and were given a great ovation. Fully 60,000 people welcomed them back.

—Admiral Sampson's squadron of ocean fighters steamed into New York Harbor, August 20, amid the screaming of whistles, the booming of cannon, and the cheers of a great multitude.

—August 23 the United States Navy Department opened bids for sixteen torpedo-boats, to cost not to exceed \$6,900,000. Thus, even when peace is declared, the preparations for war go on.

—It is proposed to erect a \$250,000 monument to General Lafayette, of colonial days, from a penny contribution of American children. It will be unveiled at the Paris Exposition, July 4, 1900.

—By the report of the chief of the Ordnance Bureau at Washington, it is learned that there were 25,000 arms and "several million" rounds of ammunition captured at the surrender of Santiago.

—A counterfeiting gang has been discovered in Detroit, with excellent plates, and over \$3,000 in counterfeit money, which is said to be an excellent imitation. The counterfeiters have been captured.

—According to late despatches, it is learned that on a convict-ship conveying Siberian convicts from one place to another in Siberia, thirty-one out of 500 prisoners died from suffocation and over-crowding.

—The summary of the appropriations made by the second session of the Fifty-fifth Congress shows the grand total to be \$893,231,615. Of this amount \$361,859,927 is to meet the expense of the war with Spain.

—The biennial session of the Knights of Pythias was held last week in Indianapolis. Twenty thousand knights marched through the streets, August 23. Seventy-five thousand visitors were present from without the city.

—Artemus Beach, who lives within two blocks of this Office in Battle Creek, died August 19, aged 93 years. On the Monday previous he celebrated the seventy-first anniversary of his wedding-day. Thirteen children were born to Mr. Beach and his wife, seven of whom are living. Mrs. Beach survives her husband, and is fairly well.

—The auxiliary fleet of the American navy, consisting of about one hundred vessels, will soon be disposed of to the highest bidder, for not less than the appraised valuation. These vessels have cost many millions of dollars.

—For the first time in the history of the State, the anti-profanity law of Connecticut was enforced one day last week at Greenwich. The fine was \$2 and costs, amounting in all to \$22. The man refused to pay, and the case will be appealed.

—A consolidation of several iron companies was effected at Saratoga, N. Y., on the 23d inst. The capital stock is \$100,000,000. A plan is on foot whereby the big company is now to buy up all other plants, and thus form a gigantic iron trust.

—September 4 the great estate of the late Jay Gould will be divided, as according to his will, when Frank J. Gould attained his twenty-first year, the fortune must be dispensed. Then one of the greatest fortunes in America will be divided into six parts.

—Admiral Schley, of Santiago fame, is dangerously ill with fever at his summer residence in Westport, Conn., and none but his attendants are allowed to see him. Captain Evans, of the battleship "Iowa," is also sick with typhoid malaria.

—July 20 the steamer "Toledo," from Galveston, Tex., struck a rock on the coast of England in a dense fog, and immediately foundered. There was only time to lower the life-boats; and although all on board were saved, many were clad only in their nightclothes.

—August 21 a local train from Providence, R. I., on the New York, New Haven and Hartford Railroad, while standing at the depot at Sharon, Mass., was telescoped by an express-train from New Bedford. Between thirty and forty people were killed, and a large number injured.

—Although hostilities are at an end, the navy will not be reduced, but rather materially increased. An order has been issued for the mustering out of a large portion of the volunteer army. It is expected that 100,000 soldiers will receive an honorable discharge within the next thirty days.

—A lighter, having on 630 men of the Thirty-third Michigan volunteers, while being transported to the auxiliary cruiser "Harvard" to sail for home, struck a rock in the harbor of Santiago, and sank at once. No lives were lost, but there was a wild scramble for boats. A number narrowly escaped with their lives.

—The annual Christian Alliance camp-meeting, just closed at Old Orchard, Me., was one of the most successful held for years. Mr. Simpson, the recognized leader, reported \$60,000 raised for missionary purposes on the last day. About \$6,000 will be used to begin Alliance mission work in Cuba. About fifty young men and women volunteered to act as foreign missionaries.

—The first bale of cotton raised in the South this year was sent to Chicago, and auctioned off, August 16, at the Board of Trade, for \$600. It was given to the first regiment of Illinois infantry; then it was again bought for \$400. It was again given to the same regiment, and sold for \$250. Again it was sold for the same price; and now it will go to St. Louis, Mo., to be sold again. All the proceeds are used for charitable purposes.

## Special Notices.

### VERMONT, NOTICE!

THE Lord is blessing in the preparations for our coming camp-meeting. Rooms will be secured at a reasonable rate for those who desire them. Pasture has been secured for those who come with teams. The following railroads will grant reduced rates to those attending the meeting: D. & H., B. & M., Rutland, Canadian Pacific, Bennington and Rutland, and Central Vermont (the latter, provided twenty-five tickets are sold). Half-fare on Canadian Pacific, and two cents a mile on others. It will be necessary for all who come to the meeting by rail to change cars at North Bennington. Upon arriving at Bennington, take the street-car for Stafford street, which is only a few steps from the camp.

Elders R. A. Underwood, I. H. Evans, H. W. Cottrell, and J. E. Jayne expect to attend, also Elder I. E. Kimball and a doctor from the Battle Creek Sanitarium. Best of all, we expect the Spirit of God. Let all who have been in doubt as to whether they should attend decide at once to come.

The Conference of Vermont will hold its annual session at this meeting. K. C. RUSSELL, Pres.

### UNION COLLEGE ANNOUNCEMENT.

SEPTEMBER 14, the date fixed for the opening of Union College, is almost here. It would be well for all who expect to enter the school at that time to plan to be present the day before, September 13. In doing this, they will be ready to attend all the exercises on the opening day. It is important that all should attend these exercises who can possibly do so. The coming year promises to be the most important in the history of the college, and there should be a special effort made throughout our churches to encourage those young people who give promise of becoming laborers in the cause of God to attend. Let all come expecting much of the Lord's blessing and an outpouring of his Spirit.

W. T. BLAND.

### THE NEW TESTAMENT GREEK LESSONS.

SOME weeks ago the REVIEW Office published in pamphlet form the Greek lessons that had previously appeared in the paper. It makes a pocket pamphlet of 52 pages, with a cover, and contains 22 lessons—four more than appeared in the REVIEW, and costs only twenty cents. Most of the New Testament Greek students have provided themselves with it, and some have standing orders for the remaining lessons as fast as they are issued. No other pamphlet has yet been published, owing to a severe attack of typhoid pneumonia, from which Professor Kirby is now recovering. Within a short time, other lessons will be ready, at a cost of not more than ten cents for four lessons. Each lesson is good for a week's study. This is one of the best opportunities ever offered to ministers, teachers, and others, for learning to read the New Testament in the original Greek. Send in your orders.

### TEACHERS' COURSE OF THE SOUTHERN INDUSTRIAL SCHOOL.

It is generally conceded by those laboring in the Southern district, that Southern young people, educated in a Southern school, will be much more successful in doing missionary work for Southern people than those coming from other localities. In view of this fact, the Board of the Southern Industrial School has established a teachers' course, which is especially designed to fit young men and women to teach private or church schools, for either white or colored children.

Truly the Southern field is great, and the laborers are few. We hope that all the young people in District 2, who can possibly do so, will avail themselves of the opportunities afforded by the Southern Industrial School.

Work on the new ladies' home is progressing finely, and the management is planning in every way possible to have a better school than ever during the coming year. Time is rapidly passing. Souls are perishing for want of instruction. Come, and the school will do its best to assist you to prepare for the Master's service. C. W. IRWIN.

### THE "CHRISTIAN EDUCATOR."

A NEW volume of the *Christian Educator* begins with the forthcoming number for September. Those who have seen the May and June numbers will be prepared to understand the great improvement that has been made in the size, contents, illustrations, and general make-up of the *Educator*. The September number will contain an illustrated description of the Tuskegee Normal and Industrial Institute, with a fine half-tone portrait of Booker Washington on the cover. This school and its founder have probably done more than any other agency for the practical education of the colored people of the South. It has important lessons for us in our work for them. We can not take space to explain all the other good things in this and every other number of the *Educator*. Read it for yourself.

Occasionally we meet, or hear of, REVIEW readers—even ministers, teachers, and students—who hardly seem to know anything about the *Christian Educator*. They have heard something about it, knew there was such a paper established, but don't know much about what kind of paper it is. This seems surprising, since about a year ago the *Educator* was sent free for three months to every subscriber of the REVIEW. That could not be done indefinitely, and the publishers can not now send specimen copies to every REVIEW reader; but they are glad to send them to every one who desires to use them. Every minister who can use copies to advantage among his congregation will be supplied, and every canvasser who will present them to school-teachers, and every parent who will introduce them to other parents in his neighborhood.

The *Educator* is probably doing more than any other of our papers to remove prejudice from the minds of educated people. Send for the September number, and also for the May and June numbers, if you have not yet seen them.

### BATTLE CREEK COLLEGE.

THE fall term of Battle Creek College will open October 5. All who desire to enter the College during the fall term should make application as soon as possible. No one will be received unless he sends an application and is accepted. Battle Creek College is a training-school for Christian workers. Those students who desire to attend school, yet who are not fully settled as to their future work, will be received if they meet the foregoing conditions. Please do not ask us to take boys and girls who have not matured sufficiently to take up special lines of work, and whose Christian characters are such that the temptations of the city would be too great for them to meet. We should follow the instruction sent by the Lord in regard to schools for the youth outside of Battle Creek. There are schools already in existence, which are more favorably situated than is Battle Creek College for such a class of pupils. We earnestly hope that parents will send their children to these schools.

All who desire to enter the ministry, teaching, canvassing, or general missionary work, such as a preparation to teach healthful dressmaking, farming, fruit-raising, or those who desire to take literary work to prepare for the medical missionary work, are invited to correspond with us, as Battle Creek College is turning its attention to training persons for this work in the shortest time possible. The education received by studying according to the methods the Lord has given, which methods we follow, will not be inferior, but will place our young men and women where they will be regarded as were Daniel and his associates. We recognize the Holy Spirit as our teacher and the Spirit of prophecy as our guide. The Bible is the subject-matter of all our education.

The Spirit of prophecy teaches that we should put into practise in missionary work what we learn. Twenty-eight of the summer-school teachers start out to-day for a week's missionary experience. In about two weeks, fifteen or twenty more, all of our summer-school students, will go out for one month's experience, to visit the large cities of Michigan, afterward returning to their school work again. This is learning by doing. God has wonderfully blessed the College in moving out in these new methods. We do not want to become stereotyped, and we have none of the ordinary set courses of study; but we allow the Spirit of God to teach us. As the work of the ministry, teaching, etc., develops, we believe in changing our work, so it will be adapted to the needs of the workers.

Now if there are young men and women who are anxious to get a speedy preparation to go out into the great harvest-field, and who wish to obtain an education that is as much superior to the education obtained in the usual way as righteousness by faith is superior to righteousness by works, we cordially invite them to send in their application. The Spirit of God, getting into the mind of the earnest, faithful, hard-working student, will do more in a few months to make him wise than could be done for him in five years in the ordinary way. So says the Spirit of prophecy.

Send applications to E. A. Sutherland, Battle Creek College, Battle Creek, Mich.

### CAMP-MEETINGS FOR 1898.

#### DISTRICT ONE.

Vermont, Bennington,	Sept.	1-11
New York, Rochester,	"	8-18
West Virginia, Grafton,	"	8-18

#### DISTRICT TWO.

Florida,

#### DISTRICT THREE.

Wisconsin, New Richmond,	Sept.	5-12
Indiana, Logansport,	"	1-11
Michigan, Mesick,	"	19-25
Southern Illinois and Indiana (union), Willow Hill, Ill.,	"	22 to Oct. 2.

#### DISTRICT FOUR.

Nebraska (local), Cambridge,	Sept.	1-10
" Arcadia,	Oct.	6-11
" (State), York,	Sept. 27 to Oct.	3

#### DISTRICT FIVE.

Kansas (general), Ottawa,	Sept.	8-18
Oklahoma, Edmond,	Oct.	7-17



Publishers' Department.

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THE PROSPECTUS FOR "THE DESIRE OF AGES" IS NOW READY!

"THE DESIRE OF AGES" is the title of a forthcoming volume by Mrs. E. G. White. It is intensely interesting and beautifully illustrated, and is devoted to the consideration of the great truth that in Christ the love of the Father is revealed.

Although the complete book will not be ready until about October 15, the Prospectus has been issued thus early to enable our agents to make a fall delivery.

Our tract societies will handle this book in their respective States; therefore all orders for Prospectuses, the price of which is \$1.25, post-paid, and correspondence concerning terms and territory, should be addressed to them.

Pacific Press Pub. Co., Review & Herald Pub. Co., Oakland, Cal. Battle Creek, Mich.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected August 14, 1898.

Table with columns: EAST, WEST, times, and stations. Lists routes between Chicago, Detroit, and other cities.

Daily. †Daily except Sunday. Trains on Battle Creek Division depart at 8:05 a. m. and 4:15 p. m., and arrive at 12:40 p. m. and 6:20 p. m. daily except Sunday.

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GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect May 15, 1898.

Table with columns: EASTBOUND, WESTBOUND, times, and stations. Lists routes to Montreal, New York, and other cities.

SLEEPING AND THROUGH CAR SERVICE.

8:27 p. m. train has Pullman vestibule sleeping-car to Boston via Stratford, Montreal, and O. V. Ry., also vestibule sleeper to Montreal and from Montreal to Portland daily.

8:52 A. M., 4:05 P. M., and 12:55 A. M. trains have Pullman sleeping-cars and coaches to Chicago.

CONNECTIONS AT DURAND.

7:00 A. M. and 3:45 P. M. trains connect at Durand with D. & M. Division for Detroit and stations east and west of Durand, C. S. & M. Division for Saginaw and Bay City, and with Ann Arbor E. R. north and south.

\* Daily. † Except Sunday. W. E. DAVIS, G. P. and T. Agent, MONTREAL, QUEBEC. BEN FLETCHER, Trav. Pass. Agt., DETROIT, MICH. E. H. HUGHES, A. G. P. Agent, CHICAGO, ILL.

## The Review and Herald.

BATTLE CREEK, MICH., AUGUST 30, 1898.

THE war between Spain and the United States continued one hundred and fourteen days.

It is reported that at the next conference of the six great powers, which is to be soon, "the United States will be recognized and proclaimed as the seventh world-power." History is being made very fast. Watch it.

SPAIN is going to take back to that country the dust of Christopher Columbus from its resting-place in Havana. It seems that that is the only dust in the Western hemisphere to which Spain can now lay any claim that will hold good.

THE trade of the United States with China is about two-and-one-half times as great as is that of Great Britain. This is cited as a strong reason that the United States should retain her hold in the East, and so have something to say as to the future of China.

THE *Independent* says that soldiers are detailed by their officers to serve as bartenders in the canteens, to deal out the strong drink that is sold there, in spite of their conscientious convictions against liquor-selling and liquor-drinking. This is a hardship and a wrong, and it ought not to be allowed; yet it is only an illustration of the fact that the soldier is not expected to have any conscience, as against the commands of his superior officers.

THE legislature of the State of New York appropriated \$9,000,000 for repairing the canals of the State; and every dollar of it "has been wasted or stolen." And while this has been going on, the canals have been receiving so much damage that now it will take \$15,000,000 to repair them. But to appropriate \$15,000,000 is only to risk its being wasted and stolen. And yet this country is expected to govern Porto Rico, Cuba, Hawaii, and the Philippines!

SABBATH, August 27, was indeed a glorious day for God's Israel assembled at the Owosso camp-meeting. The Sabbath-school service in the main pavilion was conducted by Elder S. M. Butler, and that in the young people's tent by Prof. J. G. Lamson. At the regular morning service, Elder G. A. Irwin delivered a powerful sermon, warning God's people against the danger of saying in their hearts, "My Lord delayeth his coming."

In the afternoon, Elder A. F. Ballenger spoke, holding the undivided attention of the more than three thousand people before him as he reviewed God's dealings with his children, and clearly showed that the time to favor Zion has now fully come, and that soon "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." At the conclusion of both services, opportunity was given to all who so desired to give themselves unreservedly to God and his service, and scores improved the same, some enlisting in the Master's service for the first time, and others renewing their consecration.

### MICHIGAN CAMP-MEETING NOTES.

THE meeting has continued the whole week as it began—in the demonstration of the Spirit and power of God.

Many who attended the first half of the meeting returned to their homes, that others might attend the last half. In addition to these, yet others came; so that the number in attendance steadily increased till it reached from twenty-five hundred to three thousand the last days.

The general workers present were Elder G. A. Irwin, president of the General Conference; Elder J. H. Morrison, district superintendent; Elder J. E. Jayne, secretary of the Mission Board; and Elder A. F. Ballenger. Sister S. I. M. Henry was present one day.

The preaching, without any concerted plan, continually pressed home to the people unconditional surrender, complete deliverance, full salvation, even to the fulness of Christ, and the receiving of the Holy Ghost. Whether the subject was healthful living, education, the circulation of literature, or regular evangelistic preaching, it was all the same. And the Holy Ghost was witness to all.

Of developments in the work, that of the cause of education seems to have been rather most pronounced. The subject of education in home schools, church schools, State schools, and the College, was quite fully considered, with great blessing; and we are sure there are brighter days before our people in Michigan in this greatest and most important matter.

Brother J. D. Gowell was elected president of the Conference and tract society, and was also ordained to the ministry. Brother C. E. Howell was chosen secretary of the tract society; and Brother E. I. Beebe, secretary of the Conference.

A good many have been baptized, and there are more yet to be baptized.

From beginning to end it has been easily recognized that this is the best camp-meeting ever held in Michigan.

A COLORED writer has got so afraid of the success of industrial education among the colored people that he has written an article for the public press to throw a damper upon it. Of course he does not positively oppose it: that would not be exactly popular. Yet at every point where he recognizes any good in it, it is always with a "but." He is afraid the colored people will get "too much" industrial education. The truth of the whole thing is that neither colored people nor white people can possibly have too much industrial education.

THE other day at Northfield, Moody was asked what he thought "of the open, or institutional, church." He promptly answered in these wholesome words: "It all depends upon whether Christ is kept at the front, or whether gymnasiums and clubs have the first place. There is the danger of the Young Men's Christian Associations,—gymnasiums and classes, Latin and French and lectures, having more attention than the religious work. Now, I believe that the one thing which the country needs is the study of the Bible and the preaching of the gospel of Christ." And let all the people say, Amen.

THE tide toward Romanism in the Church of England has become so strong as to raise a considerable storm. "The cry of 'No popery,'" says the *Outlook*, "is now heard throughout England in a vigor and intensity quite new to our times." One of the Romanizing clergy has been mobbed in the street, and their services in the churches have been roared at by the audience, which was a crowd. Lord Salisbury has declared that "it is quite true, whether in morals, efficiency, doctrine, or ritual, there is no discipline in the Church of England." It is thought that the matter will end only in the disestablishment of the church, and the formal separation of church and state in England.

THERE is in China a movement of considerable proportions to break away from traditionalism and to adopt Western ways. The applications for education in English "are often hundreds more than can be accommodated." Western ideas have become so popular that the women have even begun to abandon footbinding. "Many sign a pledge not to bind their daughters' feet, nor to marry their sons to girls who have the small feet." An imperial edict has been issued, putting Western learning on an equality with Chinese literature "as a condition of obtaining degrees." Schools for the Western learning have been established not only in the principal cities of the coast provinces, but far in the interior.

ONLY a few weeks ago the archbishop of Quito, Ecuador, excommunicated "all who would buy, receive, or possess any heretical Bibles." Accordingly, numbers of Bibles have been burned on a prominent street corner in the city of Quito. Yet we are told all the time that "Rome is changing." When a person does not do as he used to where he *can't*, and only *because* he can't, that is no evidence whatever that he has changed. And when that same person continues to do as he used to wherever he *can*, that is positive evidence that he has not changed in the slightest degree. Rome's estimate of herself—that she "never changes"—is worthy of much more confidence than the word of "good" Protestants that she has changed or is changing.

THE result of the discussion in the national conference held at Saratoga, mentioned in another column, as relates to the island territory acquired by the United States in the war with Spain, is expressed in the following statement, which was unanimously adopted:—

With our view of natural right and of the inestimable privileges of civil liberty, we should not be justified in returning the conquered islands to the misrule and oppression from which we have relieved them. As soon as the islands under our present protection can be trusted to govern themselves, they should be allowed to do so, the United States retaining under its authority only necessary naval stations. Until such time as they may be able to govern themselves, they should continue under the protection of the United States; and the question as to whether, at some future period, and at the mutual desire of both, they should be permanently annexed, should be left to the time when it arises. The United States, on behalf of each of the territories in question, and so long as it shall continue under our protection, should adopt proper measures for securing out of the revenues of these countries the establishment of free, elementary, unsectarian schools, sufficient for the instruction of all persons of school age.