

The Advent Review And Sabbath Herald

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OF THE WORLD

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

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NOT LOST.

The look of sympathy, the gentle word
Spoken so low that only angels heard;
The secret act of pure self-sacrifice,
Unseen by men, but marked by angels' eyes;
These are not lost.

The sacred music of a tender strain,
Wrung from a poet's heart by grief and pain,
And chanted timidly, with doubt and fear,
To busy crowds that scarcely pause to hear;
It is not lost.

The silent tears that fall at dead of night
Over soiled robes which once were pure and white;
The prayers that rise like incense from the soul,
Longing for Christ to make it clean and whole;
These are not lost.

The happy dreams that gladdened all our youth,
When dreams had less of self and more of truth;
The childish faith so tranquil and so sweet,
Which sat like Mary at her Master's feet;
These are not lost.

The kindly plans devised for others' good,
So seldom guessed, so little understood;
The quiet, steadfast love that strove to win
Some wanderer from the woeful ways of sin;
These are not lost.

Not lost, O Lord, for in thy city bright
Our eyes shall see the past by clearer light;
And things long hidden from our gaze below
Thou wilt reveal, and we shall surely know
They were not lost.

—Sarah Doudney.

Our Contributors.

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

PARABLE OF THE RICH MAN.

BY MRS. E. G. WHITE.

"AND one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me." The man who asked this from Christ did not receive the benefit that it was his privilege to receive from the lessons that the great Teacher was giving to the people. Selfishness directed his thoughts into a different channel from that in which the Master would direct them, and the man thought within himself that if he could only turn the power of Christ in a direction by which he could be benefited in a pecuniary way, it would be a matter of congratulation. He saw that the words of Christ were attended with convincing power; that he was capable of putting matters in a clear light; that he spoke as one having authority; and the man thought that Jesus would have influence with his brother, and command him to do him the justice

he thought was his due. His request was in keeping with his character; for he was one who thought that business, the attainment of property, was the one thing of importance.

Jesus had been presenting to the people the perils that were before them, and had clearly set forth the position which it would be safe for them to occupy in the emergency and crisis soon to come. But in the midst of this solemn instruction the man revealed his selfish, grasping disposition, making manifest the fact that he had not been benefited by spiritual realities; for they had taken no hold upon his mind and heart.

He would have been able to appreciate that ability of the Lord which would work to advance his own temporal affairs, and enable him to gain the financial good that he could not otherwise attain. He reasoned upon the matter that Jesus claimed to have come down from heaven. His brother had defrauded him of his portion of the inheritance. His own efforts to obtain justice having failed, if he could now persuade Christ to tell his brother that he must share the substance with him, it would have proved a very fortunate circumstance that he happened to stop to listen to the instruction that Jesus was giving to the people. He would then be glad that he had heard the stirring appeals, the sweeping denunciations of Christ against the scribes and Pharisees for their injustice and unfaithfulness. O, if the Master will but speak words of such command to my brother, he will not dare longer to refuse me my rightful portion.

The gaining of his inheritance was the all-absorbing theme with this man. He was avaricious, grasping, and there is no evidence given that his heart was moved by any spiritual truth. The solemn admonitions given did not cause him to feel that he desired to know more concerning eternal realities. And Christ said unto him, "Man, who made me a judge or divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Our Lord could not justify the feelings of this man, and could not adjust the difficulties in reference to his earthly possessions; but he could strike a blow at the very root of the trouble, and he said to the people, "Take heed, and beware of covetousness." If your thoughts are running in this channel, you are in peril. No man will become great in the sight of God because he has large possessions. Wealth does not make men either great or happy. The main question to be considered is, How shall I obtain eternal riches? How shall my soul become rich with the heavenly endowment,—the grace of God! Earthly goods, however valuable, sink into insignificance, in comparison with heavenly riches.

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?" This man had received everything from God. The sun had been permitted to shine upon his land; for it falls on the just and on the unjust alike. The showers of heaven fall on the evil and the good. The Lord had caused vegetation to flourish, and

the fields to yield fruit, and bring to perfection an abundant harvest. The rich man was in perplexity as to what he should do with all his produce. He regarded himself as favored above other men, and took credit to himself for his wisdom. He had great wealth, and could not reproach himself with the sins of which many were guilty. He had obtained his goods, not by gambling, not by taking advantage of another's misfortune who had been involved in financial embarrassment, and who was obliged to sell his goods below cost; but his wealth had been obtained through the providence of God in causing his land to yield abundantly. But the man revealed his selfishness, and manifested that which he did not before suspect was in his character. He did not think of God, the great Giver of all his blessings. He did not consider his accountability to God. He was inconveniently oppressed with a superabundance of earthly treasure; but he expressed no thanks to God, and called his treasures his own. Had he loved and feared God, he would have offered up thanksgiving, and bowed before God, saying, "Instruct me how to use these goods. I could have no such abundance were it not because of thy divine agency, and now enable me to use these gifts of thine in a wise way." This man did no such thing. He did not think of the One from whom his mercies had come, nor realize that God had made him a steward of his goods, in order that he help the needy. He had a blessed opportunity of being God's almoner. His barns were full and overflowing, and he had no place to put the surplus of his harvest. But he did not do as the Lord had directed in his word,—give to the poor. He made himself a center, and thought only of ministering to his own comfort.

Every day the situation of the poor, the orphan, the widow, the suffering, the afflicted, was brought to this rich man's attention, and there were plenty of places in which to bestow his goods. How easily could he have relieved himself of a portion of his goods, and how many homes would have been freed from the pressure of want. How many hungry could have been fed, how many naked clothed, how many hearts made glad, how many prayers answered for bread and clothing, and what a melody of praise could he have caused to ascend to heaven. The Lord was answering the prayers of the poor and needy, and was making abundant provision for the supply of all their wants by the blessing he had bestowed upon the rich man. But the man made suddenly so rich, closed the avenues of his soul to the cry of the needy; and in place of disposing of his superabundance of goods in supplying their needs, he said to his servants, "This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods."

Notwithstanding all the wants and necessities of those around him, notwithstanding the plain directions of the word of God, notwithstanding the statement, "He that giveth to the poor, lendeth to the Lord," he went forward with his plans, which embraced only his own selfish desires. He said, "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

The eye of Him who never slumbers or sleeps was upon the man. He saw that he had proved an unfaithful steward, in neglecting the poor and the needy. And though the man was looking forward to many years of enjoyment, while he was saying, "Take thine ease, eat, drink, and be merry," the Lord was making different calculations. God's judgment fell upon him. And God said unto him, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." He had thought himself rich and increased in goods, and in need of nothing, and he knew not that he was spiritually poor, and miserable, and wretched, and blind, and naked. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness and judgment and righteousness in the earth; for in these things I delight, saith the Lord." "But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

(Concluded next week.)

WISE UNTO SALVATION.

BY ELDER A. S. HUTCHINS.

(Essex Junction, Vt.)

How this wisdom is obtained, we find in the following words of Paul to Timothy: "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." It was not sufficient that Timothy had a knowledge of the Scriptures from a child; his "unfeigned faith" must see in them Christ, the great atoning Sacrifice for man's redemption. In him, he must "behold the Lamb of God, which taketh away the sin of the world," or he could not be wise unto salvation. Those who are thus wise, and who through this wisdom "turn many to righteousness," "shall shine as the brightness of the firmament," and "as the stars forever and ever." O soul-inspiring thought! Precious consideration!

With reference to their opportunity of knowing the Scriptures, we call attention to the Jewish people in the days of Christ, especially the scribes, Pharisees, and chief priests. Each of these classes taught and interpreted the law. The scribes were called lawyers and doctors of the law. The Pharisees considered themselves superior in devotion and righteousness to all others. They claimed to give the most literal interpretation of the Scriptures; but alas for the power of tradition, which blinded and fettered the entire Jewish church to a greater or less extent! Those who were of the school of Sham-mai, followed tradition, rather than the Scriptures, whenever they came in conflict; while those of the school of Hillel gave preference to the Scriptures rather than to tradition. But the latter were in the minority.

Christ said to the Jews, "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me." John 5:39, Revised Version. Here we might notice the course of the priests with reference to the work of Christ during his ministry in their midst. They were ordained to the most sacred office and duties; to the work of the sanctuary, to offer "gifts and sacrifices;" and we should naturally conclude they would be men of a higher degree of spiritual attainment, and of closer communion with God, and possessing a far superior degree of heavenly wisdom than those for whom they ministered.

"The priest's lips should keep knowledge." They had the great treasury of divine knowledge, the sacred Scriptures; and they should have been able with a joyful heart, to testify, "Thy word is a lamp unto my feet, and a light unto my path." Then would Christ have been recognized as the promised Messiah from his birth to his ascension.

None, perhaps, were more bitter in their opposition to the work of Christ than were the chief priests. They conspired against him, and with others sought to take his life; they covenanted with Judas to betray him; they clamored for his conviction and condemnation to death before the high priest and at the tribunal of Pilate. In their madness they lost possession of sober sense, and made choice of the life and companionship of the notorious criminal and murderer, Barabbas, to that of Christ, while of him, they cried, "Crucify him, crucify him." They saw him nailed to the cross in his innocence, without one plea in his own behalf for justice or mercy from his murderers, and witnessed his dying agony, without a groan of common humanity or a tear of sympathy. How fully did the body of this people verify the declaration of Christ to them, "Ye will not come to me, that ye might have life." It was hard for the compassionate Redeemer to leave this people to their own choice to seal their doom. As he wept over Judah's city, in sorrow, he exclaimed, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now are they hid from thine eyes." And again, he said, "Behold, your house is left unto you desolate."

But let us rejoice that the whole house of Israel was not under this cloud of darkness, unable to offer acceptable service unto God, or to worship him in spirit and in truth. The faith of some saw through the prophetic Scriptures, and their fulfillment in Christ,—"his glory, the glory as of the only begotten of the Father, full of grace and truth,"—thereby receiving him. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Herein it is manifest that the word preached to one is the savor of death unto death; and to the other the savor of life unto life.

The holy Scriptures bear unmistakable testimony that the majority of professed Christians of the last generation will not accept the doctrine of Christ's second coming in their day, and make the needful preparation of heart to welcome him when he appears in the glory of his Father, with the holy angels with him. Says Christ, "Greater love hath no man than this, that a man lay down his life for his friends;" and the apostle testifies, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

The love of God and the love of his dear Son, which was manifested in the plan of salvation to elevate man from the degradation and woe of sin to spiritual communion with the Creator and Redeemer, and place before him the hope of eternal life, should call forth from our hearts the most constant love and profound gratitude, that we are the recipients of such priceless blessings.

If the love and power of redeeming grace dwell in our hearts, and our treasure is laid up in heaven, and our affection is there, no theme will fill the soul with such emotions of joy as the assurance that Christ is soon coming to give immortality to all his saints, and to bear them to mansions of endless bliss, beyond the reach of sorrow, sickness, and death. The sweet words of the poet express the desire of those looking for this glorious event:—

"O land of rest, for thee I sigh;
When will the moment come
When I shall lay my armor by,
And dwell with Christ at home?"

That day of thrilling interest is hurrying on,

and soon will be here. Signs have been hung out in the sun, in the moon, and in the stars, as sure indicators that we have reached the last generation of men. Of the last church it is said: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." The commandments will be kept, not as mutilated by the Romish Church, with the Sabbath expunged, but as proclaimed upon Mount Sinai. The Sabbath will be hallowed as given to man before the fall. Christ will be the theme of admiration, the song of joy to all who look for and love his appearing. Here is wisdom unto salvation. Who will possess it?

"Truth! how sacred is the treasure!
Teach us, Lord, its worth to know;
Vain the hope and short the pleasure
Which from other sources flow."

ZEAL.

BY ELDER I. E. KIMBALL.

(Brattleboro, Vt.)

THOSE who have to do with the gospel of Christ should consider well their privileges and duties, and act with all requisite assiduity. Ministers and laymen alike, are much inclined to take things too easily. Indeed there is manifest all over the harvest-field, an unconcern and indifference to the work amazing beyond degree, as though there were no necessity for anxiety or haste; as though the work were not at all important, and an age were before us for its accomplishment. It now becomes a momentous question whether those who longer remain dormant, will be privileged to share in the glory just now beginning to be revealed. We are glad for what has been and is being accomplished. But how very much more might have been done if the strength of God had been put on as it ought to have been.

Christ has promised to be with his people to the end of the world; and Christians—especially Sabbath-keepers—should begin to inquire individually, Is Christ with me? is Christ in me? Am I doing the works of Christ? Can it be said, "Christ that dwelleth in me, doeth the works"?

The Christian, if he be a Christian, is a living sacrifice to God, to be used of God to dispense his loving-kindness to the world. He is to carry God's word and blessing to the sick and to the imprisoned; he is to feed the hungry, and clothe the naked; he is to dispense the word of life, and everything that pertains to life to the needy; and he is to get his strength to do it, in the power of God alone. But the ability to work God's work, that is, to do God's righteousness, is not in many, simply because they have not living faith in God's providences.

A good deed done, a helping hand extended, go much farther to demonstrate the righteousness of a people, than some thrust upon doctrine, some ministry of condemnation to a people whose inmost soul continually whispers condemnation to them. Let them see the tender love of God manifested in our own soul. If the yearning Spirit of Christ be in us, we will "lend, hoping for nothing in return;" we will love, not expecting love in return. We should minister the blessing of Jesus Christ, just as far as God gives to us, and if we give, God will give. If we have not the mind to dispense the blessing, God will withhold it from us.

Those who are called to minister the Spirit of God, minister the gift of all gifts to men,—the gift of life itself. No serving of tables is allowable, no tardiness or dilatoriness in staying about home. As the gift they minister stands over all, so nothing in this world should be for a moment allowed to come to hinder in this work. Would the monied man accept of mills in lieu of dollars? All through the ranks of Christ's professed people, we see signs of weakness and lack of power on the outside and on the inside, about

the home, in business relations, in the character, in the life—everywhere super-abounding. Ought not our people to begin to take hold of God's strength? Let us take hold of his strength,—and then turn the battle to the gate, against the powers of darkness which rule the world.

ELIJAH'S INTERVIEW. 1 KINGS 19:11, 12.

ON Horeb's rock the prophet stood,
The Lord before him passed;
A hurricane in angry mood
Swept by him strong and fast;
The forest fell before its force,
The rocks were shivered in its course—
God was not in the blast;
'T was but the whirlwind of his breath,
Announcing danger, wreck, and death.

It ceased. The air grew mute, a cloud
Came muffling up the sun,
When through the mountain deep and loud,
An earthquake thundered on;
The frightened eagle sprang in air,
The wolf ran howling from his lair—
God was not in the storm;
'T was but the rolling of his car,—
The trampling of his steeds from far.

'T was still again, and nature stood
And calmed her ruffled frame,
When swift from heaven a fiery flood
To earth devouring came;
Down to the depth the ocean fled,
The sick'ning sun looked wan and dead;
Yet God filled not the flame;
'T was but the terror of his eye
That lightened through the troubled sky.

At last a voice, all still and small,
Rose sweetly on the ear;
Yet rose so shrill and clear that all
In heaven and earth might hear.
It spoke of peace, it spoke of love,
It spoke as angel's speak above,
And God himself was there!
For O, it was the Father's voice
That bade the trembling heart rejoice!

—Selected.

LABORERS TOGETHER WITH GOD.

BY ELDER W. H. FALCONER.

(Battle Creek, Mich.)

EVERY person who is called to be a follower of Jesus is called to do a work. Christ came to do his Father's will and to finish his work. He has no place in his vineyard for idlers. "We then, as workers [not idlers] together with him," are so to labor, so to use the resources at our command, as shall redound most fully to the praise of Him who hath called us out of darkness into his marvelous light. Said Jesus, "I came down from heaven, not to do mine own will, but the will of him that sent me." John 6:38. "As my Father hath sent me, even so send I you." John 20:21. There must be a complete surrender of the will to God before we can truly be workers together with him. Then we can say, as did Jesus, "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." John 14:10.

There will be a wonderful difference in the manner of labor of one who has become indeed a worker together with Jesus, and of one who trusts to human wisdom and leans to his own understanding. The mind of Christ alone knows how to adapt the truths of the gospel to the varied circumstances and conditions of men. Christ is made the wisdom of God to those who trust fully in him. With this wisdom the worker can discern how to speak a word in season.

The labors of the apostle Paul are an excellent illustration of this principle. Speaking of his own experience, he says: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2:20. Speaking of his manner of labor, he says: "For though I be free from all men,

yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; . . . to the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." When we read the Acts of the Apostles, we see how Paul varied his manner of presenting the gospel, according to the needs and understanding of his hearers. When preaching to the heathen, he called their attention to the handiwork of God in nature, and then from nature led their minds up to nature's God. But when he was addressing an audience of Jews, he began with the facts of history as recorded in the Scriptures with which they were all familiar, and led them to some predictions of their prophets and then to their fulfillment in Jesus Christ.

We are living at a time when many prophecies are fulfilling. The gospel of the kingdom is going to every nation and kindred and tongue and people. There is work for every one to do. Some will have to go to heathen lands; others will remain at home; but to each one Jesus says, "As my Father hath sent me, even so send I you." But the Father did not send him alone, for Jesus says, "He that sent me is with me: the Father hath not left me alone." So Jesus does not ask us to go a step of the way alone. He says, "Lo, I am with you alway, even unto the end of the world." When the Father was with Jesus, it was by his presence abiding in him, working through him, speaking through him, and thus revealing himself to men. (See John 8:29; 14:8-10.) And when Jesus abides with us, he must dwell in us by his Holy Spirit, guiding, teaching, and keeping us, and thus revealing himself through us to others. Eph. 3:16, 17; Col. 1:27; 2 Cor. 4:10, 11.

Jesus longs to bestow the heavenly anointing upon the workers in his vineyard, that they may be qualified so to adapt their labors to the wants of the people, that they may always secure the best results. He who can look into every heart, and read its sorrows and cares, its passions and prejudices, its aches and pains, will give us the right words to speak to comfort the sorrowing and encourage the desponding. John 14:26.

STANDING IN THE WAY.

BY * * *

JOHN, the forerunner of the Saviour, was preaching a new and strange doctrine down in the wilderness of Judea, the report of which spread far and wide through all the country around. From every village and hamlet, people came by thousands to hear the wonderful tidings he bore, and many were baptized of him in Jordan, repenting of, and confessing their sins.

At length the wave reached Nazareth, the home of Jesus; and it became at once the all-absorbing theme of conversation; in the homes, on the streets, in places of business, whenever and wherever people met, it was told and retold again and again. The people of Nazareth began to move out, alone and in companies, to go to hear for themselves this strange man, who dwelt in the wilderness, who was clad in raiment of camel's hair, and who lived on the simplest food.

Jesus went with the rest; to all appearance he was simply one of their townsmen; no human eye could detect anything different in him from others, but he knew that his was no ordinary pilgrimage. What emotions must have stirred his heart as he traveled toward Bethabara. He knew that the great purpose of his life on earth, that for which he had left the courts of glory, was about to be consummated, the crowning work of his life was to be entered upon. He knew that he was to be buffeted by Satan and beaten by men; that years of labor, of reproach, of calumny, and a painful and ignominious death were

before him; yet he went on, to receive the baptism that awaited him.

John was waiting for Jesus, and he knew when he came, that the illustrious One whom he came to herald had arrived. What awe must have seized John as he realized that he, a man, was about to baptize the Son of the Most High, the one through whom he must receive eternal life! No wonder he said, "I have need to be baptized of thee, and comest thou to me?" Jesus said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." Yes, he, the Pattern, must begin his work just right, and so he lay down beneath the waters of the Jordan, an emblem of death to sin and the world. He rose again, the emblem of a new life. Then came the second baptism—that of the Holy Ghost, which prepared him for the third great baptism of trial and temptation, which continued for forty days, and fitted him to sympathize with his tried and tempted people, in all ages. The record is, "He was in all points tempted like as we are."

After these three wonderful baptisms he turned his footsteps homeward, and as he journeyed from place to place, he did marvelous works, so that his fame preceded him, and the cry went forth that a greater than John the Baptist had risen among them.

By the time he reached Nazareth, the people were all astir, curious and anxious to hear and see this wonderful man, whose fame was sounded through the land; and when it was known that he had come to their village, they flocked around him in crowds. But it was not long ere the spirit of doubt came in, and they began to cavil and inquire, "Who is this man anyway? We know him; he is nobody but the son of Joseph the carpenter; he was brought right up here in our midst; and although he was always a good boy, we never saw anything so vastly superior to others in him, and it is only a few weeks since he laid down his saw and hammer, and went down to Bethabara; and now he comes back professing to be a prophet and doer of miracles."

Thus this jealous, doubting spirit kept working and spreading until Jesus was forced sadly to turn away from those whom he longed to benefit; for his old friends and neighbors held a warm place in his heart. What wonder is it that he marveled at their unbelief! He could there do none of his mighty works, but simply healed a few sick folk, and of course these were the humble, believing ones. O how many times we turn away the blessing of God by our unbelief. It is a fearful thing to let our doubts stand in the way of the work of God.

There are other ways that we may hinder the work of God. Our love of gain or of the pleasures and what the world calls the enjoyments of life, lead us, like Achan of old, to do that which hinders the movings of the Spirit upon our hearts and the hearts of those around us. God could not go with Israel to Ai, because there was an Achan in the army. Tell us not that man has no influence, when one man could stop the work of God, and bring sorrow and defeat upon the whole army of Israel. The nation of doubting Nazarenes and covetous Achans has descendants living to-day, and that, too, among the remnant people of God.

Many times when the Spirit stirs the faithful few in a given place to move out and try to do something for the salvation of their neighbors and friends, the doubters cry out, "O there is no use; the people are so hardened in sin or steeped in bigotry that you will only have your labor for your pains." Such talk is disheartening, but it does not do the harm the Achans do,—those who are known as believers in the message, and who are ever forward to advocate the doctrines held by Seventh-day Adventists, but who are hiding in their tents the golden wedge in the form of the forbidden, polluting habits of using tobacco and beer, and even idling away the precious hours of a fast-passing probation over the

card-table. These are the ones who hinder the work, and bring a reproach upon the church. Every one knows them, and they are pointed to as specimen Adventists. Especially when there is a prospect of a revival, are they particularly prominent; and those who are working, and weeping, and praying, and pleading for an outpouring of the Spirit, have to meet, day after day, the taunts of outsiders on their account. "O yes, I believe your preacher is a good man, your doctrine seems to be all right, but then, if So-and-so is a specimen of the kind of work you turn out, I do not want anything to do with it; I can't 'brother' such hypocrisy; for just as soon as this little religious flurry is over, he'll go back as he was before."

The preacher has to go away, and the work closes, leaving souls unconverted. Sinners exult; the doubters say, "I told you so;" the faithful ones weep; but amid it all, these people seem wholly unmoved, and unconscious that souls have stumbled over them into ruin. O it is a fearful thing thus to stand in the way of the chariot wheels of the Almighty. Jesus said that nothing was impossible with God; but he could not have had reference to such things as these, for we see that God cannot work with an Achan in the camp or with doubters in the church.

O you who are trying to live a double life, running a little while in the way of salvation, and then a long while in the other road, up! save yourselves! But if you are determined to go down with your idols, get out of the way of sinners, by standing aside so that the car of salvation can move through your community unhindered. Time is short! Not many more times will the message be sent to your neighborhood. The day of the Lord is near, and it will be a fearful thing to have the blood of children, friends, and neighbors on your skirts. Step into the ranks; be wholehearted in the cause of God; or else step down and out, that people may know where to find you. Be no longer a burden, a reproach, to the church of God. "I would thou wert cold or hot."

STUDIES FROM THE LIFE OF ELIJAH.

BY ELDER J. O. CORLISS.

(Melbourne, Aus.)

(Continued.)

Up to the time Elijah ingloriously fled before the threat of Jezebel, his simple faith had made him impervious to fear, because he saw only God in every movement he had made. When, like Peter, he allowed his eyes to wander from God to the perils by which he was surrounded, he, too, was afraid; he thought more of his own life than of the cause of God. It was this that made him flee for his life. Had he trusted the Power which brought him up to that peril, to extricate him, he would not have turned from his work. If God really led him there, that was just where God wanted him to be, and just the place where he ought to have stayed even though destruction stared him in the face.

After he reached his place of retirement, he committed another mistake in asking God to let him die. How did he know that God was done with his services? It was hardly the thing for him thus to dictate to God. Had his prayer been answered then, he would have gone down in discouragement, and would not have been translated. It is fortunate that God knows all the gusts of disappointment, all the broken hopes, which follow man across life's journey. It is well that the love of God is "everlasting." It was this alone which caused God to deal so tenderly with the disheartened prophet. His eye followed him all that long journey, and marked the spot where he flung himself in almost utter despair. He looked with pity upon that prostrate form under the juniper tree, while, worn with fatigue and inward passion, the prophet lay quiet in sleep.

When Elijah awoke, he was made to feel that God's care was still over him. Near by, upon the sand, was a nourishing repast, prepared by the angel, which he was bidden to eat. Again he lay down and slept, when the same course was repeated. God knew the intention of Elijah still to press his journey to the southward, even to Mount Horeb, yet he had no word of reproof for the dejected wanderer. He did not upbraid him in the least, but lovingly provided him sustenance for his contemplated journey of forty days' length. God never speaks reproachful words to his servants when they are suffering, as did Elijah, lest they be entirely overthrown. No; he waits, as in that case, till they become calm and collected, when he can gently approach them on the point where they have failed.

Who has not as grievously failed in duty? And what shame was felt because of it! Did you not then feel like going away, where none of your old associates would again hear of you? Did you lie down and wish to die? Did your brethren turn away from you with coldness? But God did not. He loved you just the same, and pitied you, and even stood by you to restore your soul. He does more; he pays particular attention to him who has thus failed. God has a purpose in all this. It is to convince the weary soul that he is still in the thoughts of God. One remarkable instance of this is worth remembering for the consolation it affords to those who are at fault in any way. Peter had grievously sinned in denying his Lord. When the Lord sent a general message to his disciples to meet him in Galilee, he knew that Peter would not then class himself with them; for had he not denied the Lord? So Christ sent special word, saying: "Go . . . tell his disciples and Peter." He ever thus goes out of his way to show the fallen that he loves them still. Take heart, you who feel that you have been left as wrecks along the way. The Lord asks you to come to the feast with all his people. Do not delay. Yield to him now, and you may yet praise him who will be the health of your countenance.

Refreshed by sleep and food, Elijah made his way to Horeb. Forty days were consumed in the journey; but at last the prophet entered one of the numerous caves of that historic mount, and there sat down to meditate over the past, and to wonder what would be his future. Shortly the "word of the Lord came to him." He had listened to it many times before, but had never heard it sound quite the same as now. The time had come for Elijah to give an account of himself, and he was startled with the rather stern inquiry, "What doest thou here, Elijah?" What could he say? The work God had given him lay many days' journey distant from that place. The voice of God had led him to that work, and he had left it at the voice of an angry woman. Why did he not carry out the work God had given him?

The question was a confusing one, and Elijah shrank from a direct reply. He did not like to answer truly, for that would condemn his course. He did not, therefore, attempt to tell why he was there, or what he was doing. He chose rather to tell of his own loyalty to God, and to contrast his position with the terrible backslidings of his people. "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left, and they seek my life, to take it away."

How human was this reply; how full of self-justification. Why tell God at that time of that which he knew all about? It was God's knowledge of the needs of that people which caused him to send Elijah to them at first. His answer only revealed that he had no real excuse for leaving his post of duty. Then why not confess the failure, and ask forgiveness? The One who had been with him through the awful strain of

Carmel would certainly forgive and restore him to his work. What a mistake to follow another course.

But like the infinitely good God that he is, he did not then turn upon Elijah with strong words of condemnation. He had a better way to lead him to see his wrong. He chose to teach him the lesson through the elements of nature. The prophet was bidden to go out of the cave and stand on the mount before the Lord. But for some reason he hesitated. Presently he heard the noisy crashing of rocks about the cave, as they were being hurled from their pedestals by the force of a violent tornado. "But the Lord was not in the wind." This was followed by a mighty earthquake which swayed the mountain to its base. "But the Lord was not in the earthquake." Then appeared a fire, which lighted the entire surroundings, and looked as though it might convert the whole region into a vast smelting furnace. "But the Lord was not in the fire." The next was a still, small voice. Upon hearing this, Elijah wrapped himself in his mantle, and stood in the entrance of the cave.

What did it all mean? In these demonstrations, God would teach the prophet that the fury of outward show was not the voice of God to him; that all the attempted violence of Israel and the royal pair should not move him. Their efforts might seem to him as potent as the rushing wind, the mighty earthquake, or the consuming fire, but the still, small voice of God could withstand them all. It meant more than this; that his work was not to be fully accomplished by descending fire, and mighty, sweeping strokes of the sword, as at Carmel, fitly symbolized by the powerful elements of destruction just heard. These were first needful to arouse the people, but the work was now to be done by the gentle, persuasive teaching of the word of God. All God asked of him was to stand at his post of duty, without being eager for results.

But Elijah was not satisfied with these symbolic utterances. When asked a second time, "What doest thou here, Elijah?" the prophet answered in the selfsame words he had before employed. What a mistake! God had given Elijah the second time an opportunity to confess his lack of faith and trust of God's keeping power; but he made this occasion like the other, a time of self justification. It is enough. The Lord will now release him from his responsibility in the reformation of Israel, and so said: "Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria; and Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room."

These words told Elijah that his work as reformer and deliverer of Israel from the power of Baal, was at an end. Another was chosen in his place to carry out that work. How sad to think that a work so well begun must now be given to another because of the discouragement of its first instrument. Never again was Elijah to ride on the high tide of public success, with every obstacle retiring before his stately march. True, some work was given him, like founding and conducting the school of the prophets, and he was permitted at last to ride to heaven in the chariot of flame. But that one act of desertion shuthim off from prominence, in his earthly career, and others were commissioned to finish the work he began. Is there not a lesson in this for every one connected with the closing work of God in the earth?

(To be continued.)

—"By accepting the provision God has made, you may stand free before God in the merit and virtue of your Substitute. You will then have a proper estimate of sin, and the godly sorrow of true repentance will take the place of hopeless discouragement and grief, for you will turn from sin with grief and abhorrence."

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.

SUNSHINE.

My God, I thank thee who hast made
The earth so bright,
So full of splendor and of joy,
Beauty and light;
So many glorious things are here,
Noble and right.

—Selected.

KEEP CLOSE TO YOUR CHILDREN.

BLESSED is the man or woman who never ceases to be a child! There is no better cure-all for physical ills; no cosmetic like it for wrinkles. For the young old-man or woman there are still what I call twinkles—love wrinkles which laughter and good-fellowship gather into corners of eyes and mouth.

We often see the child and the grandsire companions, but there is no reason why there should be a gap between—a long waiting for extremes to meet. Side by side mother and daughter, or father and son, or *vice versa*, may journey through life. The smooth pebble the child picked up from the bed of the brook is as worthy the attention of the father as the gold which in sweat of brow and strain of nerve he mines from the busy mart; and that childish hand holding the pebble may slacken the tension of nerve and wipe the sweat from the brow, while together they marvel over the bit of stone which the water, like a cunning workman, has made into a polished stone, no less a jewel that man has not put upon it a market value. The true value of things is not always gauged by the man or woman. The child long ago found the philosopher's stone which turns the baser metals into gold. Alas, that man reverses the process, and the true gold becomes the baser metal, and the wine of life the poison of death! The further we get from childhood, the greater distance between ourselves and God. It is quite common for us to speak of Jesus as a lover of children, but do we not forget that God had the father and mother heart? May I be permitted to say that childhood was in the heart of God from all eternity?

Suppose we were to enter a house, knowing nothing of the inmates, and should find in every room something dear to the hearts of children; in the parlor pictures of children, flower fancies, heads of animals, and in a corner a child's toy; in the library children's books, as "Grimm's Fairy Tales," "Alice in Wonderland," or Timothy's Quest; in the dining-room, on the side-board, a silver cup, marked "D. A. R., from papa," and a baby's bib folded in a napkin ring. Climbing the stairs we enter a nursery, to see in one corner a swinging basket cradle, and a double crib, with its two downy pillows, and perhaps tumbled spread; would we need to be told there were children in the house? Would we not be certain that a father or mother heart, probably both, had prepared all things beautiful and needful, for the children? God's world is a heaven for children. Men and women may pick flaws and quarrel with the creation, forgetting or ignoring the blasphemy of which they are guilty; but the child finds perfection, satisfaction, in cloud-land, earth-land, the water-ways, with their creature inhabitants, and almost infinity of productions, mineral and vegetable. Could the mind of God have planned all these without the thought of the child, who most perfectly enters into the kingdom of God? No wonder Jesus, who knew the heart of his father, said: "Of such is the kingdom of God." He did not say "of my kingdom," but "God's kingdom;" yet we may remember also his words: "I and my Father are one."

Are we teaching our children, are we remembering ourselves, the tenderness, the lovingness

of God? Have I wandered from my subject, "Keep close to the hearts of your children?" I think not.

Man of business, living in office or store until home is scarcely more than a memory; woman in society, with children turned to the arms of a nurse for love as well as care; student of theology, seeking evidence of a divine revelation, as if the Creator needed human hands to certify of the existence of a God; woman of affairs, which term covers a multitude of good things as well as needless anxieties and worries—come home to the hearts of your children. It may be, ere you are aware, that you may find an answer to the question of Job, "Canst thou by searching find out God?"

When mother and daughter, father and son, are ready to sit down together, learning of each other the things each one is best fitted to teach, reverently drawing nigh unto God, "the peace of God which passeth all understanding" will brood over, and find a nesting-place in, our hearts and homes.—Selected.

THE WALDENSES.

THE Waldenses were more remarkable than any other people on the face of the earth, for the large portions of Scripture which they committed to memory. Scripture was their *all*; and as the Jews treasured the manuscripts of the Old Testament, and carried them everywhere in their wanderings, often, as in the persecutions of Spain, winding them round their bodies, to part with them only with their lives, so these Waldenses laid up rich portions alike from the Old and New Testaments in their hearts, so they could not be taken from them. The preparation of their pastors for the ministry consisted in learning by heart the gospels of Matthew and John, all the epistles, and most of the writings of David, Solomon, and the prophets.

It was reckoned in the eleventh and twelfth centuries, that a fair copy of the Bible, from a convent, would have cost more than sixty pounds, or \$300 of our money, for the writing only; and that a skilful scribe could not complete one in less than ten months. Very precious, therefore, was every single portion; and as their enemies seized upon and burned every copy of which they could hear, societies of young persons were formed in the Vaudois valleys, every member of which was trusted to preserve in his memory a certain number of chapters; and when they assembled for worship, which they did with all possible precaution, from great distances, in some hidden mountain gorge, these new Levites, standing before the face of the minister, would recite, one after another, chapters of the priceless book, for which they often paid the price of blood. Upon this "Church of the Book" came down, for century after century, the heaviest vengeance of the church of Rome.

A striking instance of their devotion to the Bible is recorded of the inhabitants of two valleys, who, on Jan. 21, 1561, having been ordered to go to mass or be subjected to fire, to sword, to cord, the pope's three arguments, met to consider what should be done. In the midst of the kneeling people, the ministers pronounced these words: "We here promise, our hands on the Bible, and in the solemn presence of God, to maintain the Bible whole and alone, though it be at the peril of our lives, that we may transmit it to our children pure, as we received it from our fathers." One hundred and thirty years afterward, when they returned to the valleys from which they had been exiled, they met again on this very spot, the hill Sibaod, and renewed the same vow to God and to each other.—*The Christian*.

—“A good book is a good companion at any time; but especially a good God, who is always ready to hold communion at any time with those who desire and seek communion with him.”

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 32:20.

MISSIONARY WORK IN ASIATIC TURKEY.

EMBRACING as it does Palestine, Syria, and the provinces in Asia Minor, which were the chief fields of apostolic labor, the Turkish Empire has always been a field of peculiar interest in mission work. The country embraces those lands which were the richest in the early days of the race; but the devastations of centuries of war and the curses of God in consequence of gross sins, have reduced the country to barrenness in many parts.

In climate, the country presents all variations, from the scorching desert to the cooler regions of perpetual snow. The principal products are wheat, barley, rice, cotton, tobacco, maize, hemp, flax, and all kinds of fruit. The forests are few, the principal trees being the oak, beech, and pine; there is also a limited number of cypress, poplar, sycamore, mulberry, olive, fig, lemon, orange, pomegranate, apple, peach, and plum.

At present, the area of the empire, including its dependencies, such as Egypt, contains about one third the territory of the United States, and has about one half as large a population,—33,268,361. Nearly eight tenths of the area of the empire, with about 20,000,000 population, is under the immediate control of the sultan. This population is composed of two thirds Moslems and one third Christians, Jews, and semi-pagans. Of Christians, there are nearly 3,000,000 Armenians and some 2,000,000 Greeks.

The government is an absolute monarchy, the sultan having supreme authority, and having the title of "king of kings." He is also caliph, or head of the Mohammedan religion. Formerly, the book of law, in religion and civil affairs was the Koran; but of late years, the French system is being introduced. The empire is divided into provinces, over which governors are appointed by the sultan. Provinces are divided and subdivided till the community or village is reached. Nominally there is religious liberty in the empire, but nearly all the offices are filled by Mohammedans, and Christians are restricted in various ways.

Missionary work was begun in Turkey by the American Board in 1820. At first many hardships and persecutions were experienced; but there were some men of remarkable devotion, wisdom, and perseverance, then connected with the work. They labored hard to render the Scriptures in the various tongues of the empire, and besides established many schools.

At the time that the first angel's message was preached, there were remarkable revivals taking place among the Armenians. The revival wave in America seemed to sweep over this country also. For a period of twenty years from 1846, a vigorous growth took place in the work, the churches having increased from four to forty-seven, with a membership of 1913.

This growth has continued more or less, though a marked weakness has taken the place of the pioneer vigor. At the present there are in Asiatic Turkey, not including Syria, 151 American missionaries, 47 of whom are ordained ministers, 204 native pastors and preachers, and 486 native teachers. There are 112 churches with a membership of 11,508; 36 seminaries, colleges, and high schools, with 1300 pupils; and 394 common schools, with 15,898 pupils.

In Syria there are thirty-nine American missionaries and 227 native laborers, including 179 teachers; 26 churches with 1972 members, having \$10,700 in native contributions.

Thus it will be seen that Turkey has received much attention from America in the line of missionary work and schools. The schools, in particular, have had a mighty influence for good in enlightening the people and teaching them to read the Bible. But one of the greatest works

has been to give the Bible to the Turks, Greeks, Armenians, Arabs, and Persians in their mother tongue. All this work has been preparatory for the message; now the message is following in its order, and we trust will soon have sounded with power and glory in the uttermost parts of the empire!

H. P. HOLSER.

Beyroot, April 17.

MASHONALAND.

On the evening of Monday, May 7, six Seventh-day Adventist missionaries left Claremont, South Africa, for Mashonaland. All of our people are interested in this movement. It is the first self-supporting missionary enterprise among us. While these men expect no money support from us, they do need the support of our prayers. Their names are brethren Harvey, Giep, Druillard, Peter Wessels, Sparrow, and Barry Burton, the latter two being young men who have embraced the truth here.

They travel about 700 miles by railroad from Cape Town to Vryburg; then they take a mule wagon and an ox wagon to go the remaining 900 miles to Fort Salisbury, the capital of Mashonaland. The mule wagon requires about thirty-five days to travel from Vryburg to Salisbury, the ox wagon sixty-five days. These wagons are provided for the missionaries by the South African Conference, and will be used with the teams on the farms from which the missionaries expect to make their living while teaching the people. The first is a strong four-wheeled wagon, drawn by six mules. It has a good tent cover, a box at each end inside for food, besides room for a bed and "forage" for the mules. The ox wagon is made the same, but is seventeen feet long. This is drawn by sixteen oxen, and carries the farming utensils and provisions for the missionaries for nearly a year. The wagons were made in a village called The Paarl, near Cape Town, and the mules were purchased at Cape Town. The brethren expect to get the oxen at Vryburg.

Brethren Wessels and Druillard intend to go ahead with the mule wagon to select a location for the mission farm. This wagon was driven from Claremont over to The Paarl, from whence it was taken on the train. As the six lively-looking mules pulled their wagon out of brother Wessels's yard on Sunday, May 6, at 2:30 p. m., many of the students and teachers of our college were there to see them start.

By the time these lines reach the readers of the REVIEW, the missionaries will be near the field where millions are waiting to hear "this gospel of the kingdom." They need your prayers of faith now; soon they will need more workers. Some are being fitted for this work here in South Africa, but hundreds more will be needed. Who is ready for the call?

JOEL C. ROGERS.

Union College, Claremont, S. Africa, May 9.

BRITISH CENTRAL AFRICA.

If the reader will look at the map of Africa, at the southern extremity of Lake Nyassa, just west of Mozambique, he will see about the locality of a place known as Matanda, Bwanji River, British Central Africa, in which the Livali mission station is situated. Here brother G. James, formerly of Battle Creek College, is now making his home.

The following extract is taken from a late letter describing the country:—

"Would that there were many who would move into this country and try to live among the heathen here, as there is plenty of room. I have no doubt but God would bless their efforts in spreading the truth, and would supply all their temporal wants. 'Fear not therefore: ye are of more value than many sparrows,' for your heavenly Father knoweth that ye have need of all these things."

"There is fever in the mountains here. Since I came, two have died near Blantyre, and I have had it several times. I know others had it, but I cannot

say it will be the same at Mashonaland. The rainy season is just beginning (Jan. 17); it rains very hard sometimes. As this is my first season here, I cannot tell how much it rains; but at Blantyre they get considerable rain in the summer season.

"The soil is black loam in some places, in others a little sandy and stony, and in others there is good clay subsoil. They raise nearly all kinds of vegetables at Blantyre, but they irrigate or water occasionally. They grow oranges, lemons, and peaches. I have seen several of these trees, but they do not take good care of them. They have sheep, goats, cattle, asses, and I have seen one horse. Poultry seems to do well in most parts.

"Timber is plentiful in some places; nearly all the mountains are well timbered with both hard and soft wood. There is some near me so hard that it turns the edge of the ax as though it were made of tin. I have had to bore holes before I could drive nails. There is some ebony here. The baobab trees are very large and soft, like a sponge. I am on a large plain about fifty or sixty miles south of Lake Nyassa. I am trying to raise some vegetables, but so far I have failed. There are millions of ants in the ground, that carry the seed away; if it comes up, they nip it off, and what they leave the sun burns up.

"I often think of Battle Creek and the brethren. Encourage the young to give their hearts to God and his work; for he is the best Master they will ever find. You are always sure of your pay, for you have it every time you ask for it. I praise the Lord that I have engaged to serve such a kind and loving Master. I am only sorry I did not begin sooner. Tell the students they have a glorious prospect before them. How different from the youth around me here. All is darkness in this world, and no hope of the world to come. Will not some of you try to rescue them? O young brethren, think how you would like to change places with them, even in this life, say nothing of the next."

S. H. CARNAHAN.

Special Mention.

A CATHOLIC REPUBLIC.

[THE republic of Ecuador is entirely under the control of the Catholic Church. A late article in the *Catholic Mirror* gives a sketch of the life of a former president, who, by his devotion to the church, contributed much to the success of the Catholic Church in Ecuador. It is apparent that the writer considers him a model for a president of a republic; and that the presidents of this country would do well to follow his example. The following short extract will give the reader an idea of what would be done in this country under such a government.—Ed.]

"The most striking traits of President Moreno's character, though, were his devotion to his faith and the fidelity with which he performed his particular devotions. He went to confession and communion every Sunday and feast day; he managed to find time, among all his engrossing cares for a daily visit to the Blessed Sacrament, and he recited his rosary daily in honor of the Blessed Virgin. On Corpus Christi he was always conspicuous in the procession that passed through the principal streets of the capital, and he had a rule of life for himself, from the smallest detail of which he never allowed himself, if possible, to dispute in the slightest degree. When the Holy See was despoiled of its patrimony by the usurpation of Rome by the Piedmontese government, President Moreno protested, in the name of Ecuador, against that act of gross injustice, and urged all other governments to do likewise. Not content with this exhibition of his sympathy with Pius IX., he persuaded the Ecuadorian government to vote that lamented pontiff an annual appropriation of \$10,000 for his support, urging upon his colleagues that, though the grant be a small one, it will enable us to prove that we are loyal and affectionate sons of the common father of the faithful." He crowned his official labors by securing the unanimous consent of Congress to the consecration by a public decree of Ecuador to the Sacred Heart, being moved thereto by the fact that such a consecration had been pronounced by the prelates who attended the Third Council of Quito; and after the senate had agreed

to his plan, he had the archbishop of Quito hold special services at the cathedral, during which he in person read the act of consecration in the name of the republic."

FRANCIS WAYLAND ON SABBATH OBSERVANCE.

As an exponent of moral science, no Baptist in America has been more highly regarded than Francis Wayland, the well-known author and teacher. For over a quarter of a century Brown University, the oldest and until recently the largest Baptist institution of learning in America, prospered under his administration. Some of his teachings in respect to the Sabbath will doubtless interest many of the readers of the REVIEW. I quote from his "Elements of Moral Science," of which the fourth edition was revised in 1837.

After some statements intended to show that the first day of the week should be kept as the Sabbath, on p. 185, he says: "If, however, any other person be dissatisfied with these reasons, and feel under obligation to observe the seventh day, I see no precept in the word of God to forbid him."

Further on (p. 188) he raises the question, "Is it the duty of the civil magistrate to enforce the observance of the Sabbath?" He proceeds to answer this as follows: "We are inclined to think not, and for the following reasons: (1) The duty arises solely from our relations to God, and not from our relations to man. Now, our duties to God are never to be placed within the control of human legislation. (2) If the civil magistrate has a right to take cognizance of this duty to God, he has a right to take cognizance of every other. And if he has a right to take cognizance of the duty, he has a right to prescribe in what manner it shall be discharged; or, if he sees fit, to forbid the observance of it altogether. The concession of this right would, therefore, lead to direct interference with liberty of conscience. (3) The keeping of the Sabbath is a moral duty. Hence, if it be acceptably observed, it must be a voluntary service. But the civil magistrate can never do anything more than produce obedience to the external precept, which, in the sight of God, would not be the keeping of the Sabbath at all. Hence, to allow the civil magistrate to enforce the observance of the Sabbath, would be to surrender to him the control over the conscience, without attaining even the object for which the surrender was made." W. F. HILLMAN.

THE DEFENSE OF INDIA.

THE *Mail*, Madras, India, in discussing the possibility of Russia's attack upon England's richest possession in the East, says: "One great difficulty must face us; viz., how to keep our army corps supplied with the munitions of war. For it must be remembered that nothing will be able to come to us from England. In the first place, trading-ships will only be able to reach India after running the gauntlet of many hostile cruisers, and then, probably, only via the Cape of Good Hope; so India must look entirely to herself for the supply of military stores, and are we ready to do this? We fear not. There is no means in India, as yet, of making a sufficient supply of the necessary rifle-cartridges, though possibly this might be met by lessening the number given to the regiments remaining behind. We are shortly to have, although we do not yet possess, the means of

making our own cordite, but the danger is looming nearer than we think, and will not wait our pleasure or our convenience. We make our own artillery-ammunition, but we doubt whether we could stand the strain of supplying two army corps through a hot campaign. Probably we should have even here to rob Peter to pay Paul, to reduce the stock in those batteries that remain behind to a perilously low ebb, in order to keep those at the front well supplied.

"But be this as it may, with our own ammunition this would most certainly be the case when we came to replace casualties in the gun-carriages of the force. We have not, in India, the machinery necessary to make even our field-artillery carriages, to say nothing of the heavier natures; and, if there is one thing more certain than another, it is that the strain of war service would cause at first, at any rate, many casualties in this direction. We do not even make in India the very wagons which carry the ammunition, since their most important parts are imported ready-made from England. Worse still, there are not the necessary materials in the country. The home government has not favored industrial enterprise in India.

"We do not believe that all the government and private resources together could furnish the necessary steel, and we have not even the means of working up the materials we have; for there is, we believe, no efficient rolling-mill plant in the country, and most certainly no plate-rolling mills. In these respects, then, we should be at an almost fatal loss if we had to keep an army in the field supplied throughout a campaign. One other difficulty would lie in our transport. Good as this is, it barely suffices the army in time of peace, and the stock of mules, at least, is insufficient to meet the calls of a protracted war. Whether these could be procured when required, cannot be told for certain till the time comes; but every effort should be made to keep up our numbers, so that in this respect, at least, we may not fail when the time of trial comes, as come it will."—*Literary Digest*.

QUEEN VICTORIA'S PERQUISITES.

QUEEN VICTORIA gets more tips than any other functionary in Great Britain, and, what is more, she insists on getting them. Of course they are not called tips. They are called perquisites; but it is all the same.

An ex-attaché, writing in the New York *Tribune*, says that among the most curious of them is her right to every whale or sturgeon captured on the coast of the United Kingdom and brought to land. Both of these perquisites date back to the days of the Norman kings, and it appears that in the case of the whale the monsters were divided between the sovereign and his consort, the queen taking the head, in order that her wardrobe might be replenished with the whalebone needed for the stiffening of her royal garments.

Another of the queen's bakshish is a certain number of magnificent cashmere shawls, which are dispatched to her every year from the kingdom of Cashmere. They vary in value as a rule, from \$300 to \$1200 apiece, and the Queen is accustomed to present one of them as a wedding present to every young girl of the aristocracy, or in whose future she is in any way interested. Every tailor holding a patent "Purveyor to Her Majesty," if he conforms to ancient tradition and usage, should present her with a silver needle each year.

Another class of royal purveyors is called upon

to present annually to her a tablecloth, while from some other sources again she is entitled to an annual contribution of such varied tips as white doves, white hares, curry-combs, fire tongs scarlet hosiery, nightcaps, knives, lances, and crossbows. Moreover, at the coronation, the lord of the manor of Addington must present to the sovereign a "dish of pottage" composed of "almond milk, brawn of capons, sugar, and spices, chickens parboiled and chopped." At the same ceremony the lord of the manor of Haydon is obliged by virtue of his tenure from the crown to present the monarch with a towel, the lord of the manor of Workshop giving the sovereign a right-hand glove. These are only a few of the various bakshish to which Queen Victoria is entitled by tradition and usage.—*Northwestern Christian Advocate*.

THE CHINESE AND SUNDAY LEGISLATION.

A MEETING of rather a strange nature to be held in a Christian church was held in the Wesleyan church on Lonsdale St., Melbourne, Sunday afternoon, March 18. The announcement for the meeting, as it appeared in the *Age* of March 17, ran as follows:—

"Chinese Cabinet-makers and Obsolete Sunday Laws. New Legislation Demanded. To-morrow, three o'clock, Central Mission, Wesley Church. Speakers: Rev. A. R. Edgar, Hon. Alfred Deakin, and Joseph Winter, M's. L. A."

The meeting was held ostensibly for the purpose of creating sentiment in favor of protecting European laborers by talking down Chinese cabinet-makers laboring on Sunday; but from the turn it took, it seemed to have been held for the purpose of creating sentiment in favor of protecting a religious institution, rather than of protecting Europeans or anybody else, the Chinese cabinet-makers being taken simply as a convenient occasion for making a beginning in this direction. Judging from the nature of the speeches made, Sunday legislation and Sunday enforcement was the subject, rather than the protection of any class of men. Where the people are somewhat enlightened on the subject of religious liberty and the dangers of religious legislation, movements in favor of such legislation very naturally take on an attitude not altogether natural or real.

Whatever wisdom or good policy there may be in governmental restriction upon immigration or the importation of alien labor, we were hardly prepared to hear from the pulpit of a professed missionary people the statement that "we make no secret that we would rather have the room of the Chinaman than his presence." This seemed like a direct insult thrown in the face of "the heathen at our door." At least we did not think "From Greenland's Icy Mountains," or the text, "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Cythian, bond or free," would have come in very appropriately just then.

But it seemed the sense of the meeting that the poor Celestials might be tolerated if a law could be secured compelling them to desist from working on Sunday. They were working too much, and the Europeans could not stand the competition. A Sunday law, it was thought, would quite meet the exigencies of the case. Rev. Mr. Edgar said, "We want to bring a pressure to bear upon the premier" to remedy this thing. The Hon. Mr. Deakin in the course of his address said:—

"Chinese labor needs regulating in a country like this. The Chinese are a standing menace to the country. It is the virtues of the Chinaman that make him the more dangerous,—his industry, his patience in learning, his imitative ability, his constant application."

This we thought strange doctrine to come from either the State or the Church. The Bible teaches men to be "diligent in business," and sound political economy shows that the idle and indolent, and not the industrious, are a menace to the country. When did virtues become vices, and need regulating by civil law? What sort of political economy can it be that teaches the wisdom of enforced idleness? If Chinamen have a right in a country at all, they certainly have a right to employ themselves in any honorable business to the extent of their ability. It is not the business of the State to attempt to force the religion of the Bible upon any one, or to see that men conform to any religion or religious customs. If any church desires the Chinese or any other people to do as it does in religious matters, we submit that the consistent course for it to attain this end is to convert them to its faith and teachings, and not attempt to bring the pressure of civil law to bear upon them, or insult them and drive them out of the country. Somehow this Sunday-enforcement question does not have the right ring to be compatible with the charity, the persuasion, and the world-wide missionary spirit which are so inseparably connected with the gospel of Christ.

The concluding words of Mr. Deakin's speech were full of significance; they contained the deadly of church domination. He said:—

"There is no future for the State which encourages such things, and there is no future for the Church that permits the State to allow such things."

This implies that the Church is a superior power to the State; that it is the guardian of the State, and that it may properly assume to control the State and direct its affairs. But this is the papal theory through and through. The papacy never claimed more. And nothing more is needed than the carrying out of this theory to have all the horrors and persecutions of the Dark Ages lived over again. Few seem to comprehend what is involved in such statements.

The closing remarks of Mr. Edgar showed that the logic of the theory involved in Mr. Deakin's statement just quoted was to be carried out, and that the enforcement of Sunday observance on Chinamen was but a beginning of what was contemplated. He said:—

"We have made up our minds thoroughly upon this question. We have only touched the fringe of the business; but we intend to press into the center."

Surely this Sunday movement will bear watching.—*W. A. C., in Bible Echo*.

THE CAPTIVITY OF THE TEN TRIBES.

MODERN criticism of Old Testament history does not verify the tradition that nearly all of the ten tribes were forced to leave their homes by Tiglath Pileser, says a writer in the *Evangelische Blätter*, Bethlehem; nor do the data gleaned from the cuneiform literature discovered in the valleys of the Euphrates and the Tigris bear out the generally accepted story. The number of prisoners carried into Asia was much smaller than is generally supposed to be the case. The ten tribes, as such, were never removed from Palestine. No more than 50,000 souls, women and children included, were ever carried away into captivity. The numbers carried into Asia by Tiglath Pileser and Sargon formed but an insignificant contingent if compared with the masses which were allowed to remain in their native country. Those masses were large enough and strong enough to absorb the heathen settlers who were sent among them. The division into tribes signified little during those times, and the division into tribal territory was not regarded at all. In this way the old distinctions were lost, and the tradition that most of the people had been carried away as captives took its rise from this disregard of tribal distinction. But the majority of the people nevertheless remained, during the whole period of the captivity, in Canaan.—*Selected*.

The Review and Herald.

BATTLE CREEK, MICH., JUNE 19, 1894.

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LAWLESSNESS VS. CHRISTIANITY.

WITH lawlessness and confusion as manifested in the world at large, we as Christians should have no sympathy. We may sympathize as Christians with the oppressed and poor, but that sympathy may be shown in better and more consistent ways than by encouraging or abetting anarchy or contempt of properly constituted authority. Christ's kingdom is not of this world; hence his servants do not fight. The spirit that seeks its own with carnal weapons is not from above. The Spirit of Christ is directly opposed to such a course. As the strife thickens about us, it will require watchfulness and prayer on our part lest we become implicated. Nothing could be more fatal to the progress and success of the work of divine grace in our own hearts than to have our attention thus diverted from the great object before us. There is no doubt that the present agitation in labor and social affairs is designed by Satan to engage the attention of the people and thus prevent their giving heed to matters of eternal interest, which the shortness of time renders more urgent than ever before. If we see others suffering from the oppression of the world, let us point them to Christ for rest and to his kingdom as that happy place where the shackles of sin will all be broken. If we experience some of this oppression in our own lives, let us be patient unto the coming of the Lord. Do not let us permit the enemy thus to destroy our peace and divert our strength to his own service.

We feel prompted to give this advice, because there is every evidence that it is timely, and comes none too early in the cases of at least a few who are being thus deceived.

But the spirit of lawlessness is not confined to the outside world. Like every other form of evil it makes inroads upon the church, and would invade if possible the very sanctuary of strength. In fact, there is where it had its origin. It was the original sin in heaven. The sin of lawlessness is composite. Its principal elements are two: An inordinate appreciation of self, and a corresponding contempt for others. An individual who is animated by two such impressions, finds it very difficult to hold himself amenable to restraint or to refrain from free criticism of all authority.

Perhaps the most striking illustration we have of the working of this spirit in the church is furnished in the rebellion of Korah, Dathan, and Abiram, often referred to, but none too often, and deserving of repeated and careful consideration. That they held themselves in high estimation and Moses and Aaron in contempt, is very evident, and this was the animus of their open revolt. They encouraged in the people the same sentiments by flattering them and criticising their leaders. They went so far as to attribute all their ills to those who had been appointed of God to lead them, and who in the discharge of their onerous work had sacrificed every personal convenience, and had frequently thrown themselves

into the breach between the rebellious people and offended justice. They had cast their own salvation upon the altar in behalf of the multitude. But the people, notwithstanding the open condemnation of their actions and the vindication of the leaders by the Almighty himself, could now justify themselves and charge all their trouble to the mismanagement of Moses. They were holy, every one of them, and Moses was a usurper and a failure. "And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up; is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards; wilt thou put out the eyes of these men? we will not come up." Num. 16:12-14.

The next morning after the Lord had in such a remarkable manner vindicated his servants and disposed of the rebels, the people gathered themselves against Moses and Aaron, crying, "Ye have killed the people of the Lord." Had they not been restrained by divine judgment, they would, undoubtedly, have stoned Moses and Aaron to death.

We are astonished at such obdurate blindness. How heedlessly they rushed to ruin! Well, these things happened unto them for ensamples, and were written for our admonition. Human nature has not changed for the better; the same enemy is watching his opportunities. And while he has successfully sown a new crop of anarchy and lawlessness in his field, the world, in these last days, he will try with greater cunning to introduce the noxious seeds of strife and division into the ranks of God's people. If we cherish a cynical spirit toward others and especially toward those appointed to direct the work, and hold ourselves at liberty to criticise everything that does not meet our minds, we are exhibiting the very characteristics of lawlessness—a high esteem of self and a low contempt for others. This may be manifested in our local circles, or in our relations toward the more general organizations. But whenever it is manifested, it indicates neither wisdom nor grace. God's servants need our prayers and our sympathies. They are not above all authority. The account they must render to God is strict in proportion to the responsibilities they bear. They must watch over the interest of the cause and of individuals as those who must give account. Every action and word of theirs is watched, and their steps are beset with difficulties of which we have no conception.

To counsel and advise with one another is our privilege; to pray for and uphold our chosen leaders is our duty. To chafe and fret and murmur at our brethren who are in places of responsibility in the Sabbath-school or church, does not help them or us. To refuse anything and everything except our way will not conduce to unity or prosperity. And he who thus rebels against his fellow-men is cherishing that which sooner or later will show itself in rebellion against God. The apostle writes to us: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think." And if we would, every one of us, be very careful not to do that, but do as he tells us in another place, "each esteem other better than themselves," there would be no anarchy or confusion in our churches nor in all our ranks. G. C. T.

THE STRUGGLE FOR RELIGIOUS LIBERTY.

(Continued.)

It is to be deplored that the Baptist Church cannot be excepted from the application of the preceding remarks. Truth compels the statement that this church is no exception. The Baptist Church suffered persecution in her early history, which led her to recognize and adopt the principles of religious liberty. In words these principles still form a part of the Baptist confession of faith. The history of this church during the last few years, however, has demonstrated anew that churches often practically ignore principles which they once considered vital; and that it is much easier to recognize a religious tyranny when it bears upon *us*, than it is to see the same tyranny when it presses upon *some one else*. In the recent agitation for the enforcement of Sunday laws, Baptists have taken an active part, although in doing so they repudiate the principles of religious liberty which have been their special boast in the past. They try to satisfy their conscience by calling the Sunday laws *civil* laws; but calling a religious law a *civil* law does not change its real complexion. Baptists should remember that it was a "civil court" that once nailed up the doors of a Baptist meeting-house in Massachusetts, and that all the persecutions of the past have been done under cover of "civil laws." No; we cannot depend upon the Baptist Church, as a church, longer to maintain the principles of religious liberty. They now occupy a high position; the point involved does not particularly affect them; they have gone over to the majority, and they are now quite generally as eager for religious laws as the churches that once persecuted them. Individuals among them recognize the departure they have made from their former position, and deplore it, but this minority cannot stop the rising tide.

With the church of Disciples the case is far different. Here is a body of Christians, who, as late as 1830, stood in the very front of the battle for religious liberty, upon this *same question of the enforcement of Sunday laws*, when, as far as the members of this church personally were concerned, the enforcement of such laws did not affect them. They stood for the right because it was right, and the preservation of the religious rights of the people at that time was, as we have seen, under the providence of God, largely to be attributed to their efforts. The same question is up again covering as much wider a field as our country is now greater than it then was. It has gone farther, having in the Sunday-closing Act of Congress, secured a recognition by the general government; and the popular churches are now arraying themselves for the moral regeneration of our country, by the un-Christian power of force. Where are the Disciples of Christ in this conflict? Have they forgotten the great truths enunciated by Alexander Campbell, whose voice in 1830 rang out like a bugle blast in the defense of the religious rights of all the people? It can be readily seen, that, surrounded by other churches which are all zealous advocates of this religious-political craze, they have to some extent lost sight of the principles of religious liberty which they championed in 1830. We are glad to know, however, that while many of them seem to have lost sight of the standard of liberty they once followed, and who now appear ready to follow the popular churches in their efforts to enforce the observance of Sunday by law, there are

those among them who see danger in this present Sunday movement, and who are not afraid to speak their minds freely upon it. The *Christian Oracle*, which is one of the organs of the Disciples, has very consistently opposed a governmental Sabbath. Some of the readers of the *Oracle* who had been drinking at the fountain of theocracy, have been much displeased and even stopped their paper. Others we are exceedingly sorry to note, wrote letters advocating the national Sabbath idea,—the very idea which Campbell combated so successfully. This has had the effect to call out others, and during the summer of 1893 the *Oracle* contained several articles from different contributors, making excellent points upon the subject of religious liberty. They show that in the church of the Disciples of Christ there are those who have a true idea of the relations of the State to the Church, and who believe that the Sunday legislation pertaining to the World's Fair is a menace to our religious liberties. A writer in the *Oracle* of July 13, 1893, referred to the matter under the following title:—

"ALEXANDER CAMPBELL AND THE SUNDAY ISSUE.

"If some of our arguments relative to the Lord's day and its affinity to baptism, the Lord's Supper, and other Christian observances are 'streaked with insanity,' as alleged by our good brother D. R. Dungan, we at least have the satisfaction of knowing that we are in good company, inasmuch as they were used by Alexander Campbell, as the following extracts will show:—

"This same question, only in another form, came up in 1820 in connection with the organization of the so-called 'Moral Societies' in western Pennsylvania, a full account of which will be found in 'Richardson's Memoirs of Alexander Campbell.' Among other things, these bodies existed to punish people for reputed Sabbath-breaking, and brother Campbell characterized them as 'un-evangelical, anti-constitutional, and anti-rational,' and furthermore contended that 'the whole of the precepts, or commands, of the Christian religion are contained in the New Testament. But there is no precept, or command, in the New Testament, to compel by civil law any man who is not a Christian, to pay any regard for the Lord's day, any more than to any other day. Therefore to compel a man who is not a Christian to pay any regard for the Lord's day, more than to any other day, is without authority in the Christian religion.' In addition to this he claimed that 'the gospel commands no duty which can be performed without faith in the Son of God. "Whatever is not of faith is sin." But to compel men destitute of faith to observe any Christian institution, such as the Lord's day, is commanding duty to be performed without faith in God. Therefore to command unbelievers or natural men to observe in any sense the Lord's day, is anti-evangelical or contrary to the gospel."

"Of course these and similar utterances raised a furor, and brother Campbell was denounced as 'immoral and irreligious;' this being so, we small stars and minor satellites and such of us as the *Apostolic Guide* has been pleased to designate 'evangelical preachers out of color,' can afford to bear a like reproach."

Another article in the *Oracle* of July 20, entitled, "Liberty and the Sabbath," is well worthy of careful attention. The writer says:—

"Civil liberty springs from religious freedom. Christianity tends to make men gentle and obedient, patient and forbearing, willing to concede to all their just rights; and it employs persuasion and truth to accomplish its ends. But a perverted Christianity stirs up envy and rivalry among the clergy who contend for precedence and power. Under such influences they impose shackles upon men's minds by decrees of councils; they abridge the rights of private judgment, make civil government the subservient instrument of spiritual tyranny, and thus destroy civil liberty. It should be remembered that these efforts to make the State subservient to the interests of the Church, have always proceeded from the clergy and from politicians and not from the people. At the same time it is remarkable with what readiness the people often fall in with propositions of their religious leaders.

"People seem to forget that Christ's kingdom is not of this world, and that the weapons of our warfare are not carnal, and that neither Christ nor his apostles ever once appealed to Caesar for power to enforce or protect anything that belonged to the kingdom of 'Christ.'"

The author then referred to the "Moral Societies" of Pennsylvania, to Alexander Campbell's opposition thereto, to the appeals made to

Congress, and of the report submitted to that body by Colonel Johnson, and in conclusion said:—

"I am opposed to Sunday legislation. It is contrary to our Constitution and to the New Testament. On the same principles I am opposed to the American Sabbath Association. It is itself anti-American and anti-evangelical. It is the same thing in principle that Mr. Campbell opposed in the Moral Societies of Washington county, Pa., seventy-five years ago. I stand by the principles of this great man on this question. In respect to seeking the aid of the State in maintaining its pet notions and institutions, Protestants are scarcely a whit better than Catholics. In seeking the aid of the national legislature to prevent worldly men from 'desecrating the Sabbath,' Protestants are doing the same thing they condemn in Catholics. Both Protestants and Catholics are wrong in this regard, and if either party succeeds, it will bring ruin to both our civil and our religious liberties. May God defeat them both. Let us fight out the question of religion and of observing holy days, and especially the Sunday question, with the 'sword of the spirit, which is the word of God,' and not with the sword of Caesar."

Every word of the above arraignment of those who are looking to the secular power to establish their religious dogmas, is true. "It will bring ruin to both our civil and our religious liberties." Who will try to do what he can to avert it? and if this cannot be done, will at least save his own soul from the impending ruin?

Another writer in the *Oracle* of the same date as last quoted, says:—

"The Lord's day is one of holy memories to be sacredly observed and taught. History is full of awful wrong-doing by mistaken zealots desiring to compel the conscience of the noblest of mankind. The unlawful connection of Church and State was oft the cause. If popery was to-day supreme in our country, can we doubt that she would compel submission of heretics and exclude them from all political offices?—No. Have we Protestants in our country who will do the same?—Yes! Nonsense! some leader exclaims, and therefore I quote from an address published this month by a sound Reformed Presbyterian. He declares that 'the State must receive and apply both tables of the decalogue. This nation should make a constitutional recognition of the authority and law of Christ, and give its pledge to serve him, and that will bring down his Spirit, and unite us one composite Christian nationality. It should stipulate in the compact that the enemies of Christ be excluded from office, and only his friends be made eligible. And that application of Christ's law to incoming foreigners would result.' We shorten the language, in excluding from citizenship all Roman Catholics, Mormons, saloonists, etc., etc.!! O, what a pure state of new-fangled scribes and Pharisees there would then be in these United States! The Reverend does not, because he cannot refer us to any such New Testament instructions of Christ and his apostles; but he is evidently as confident as any priest or pope could be in the traditions of their church.

"American citizens, you neglected slavery until it brought the civil war! Will you neglect the slavery of millions of citizens to the conscience tyrants who subvert the root principles of the civil government of our country and our Christianity? Tyrants over conscience toward God! Men who would have their church usurp the duties of the State, and use the sword and the jail to compel conformity to their State church! How long would our civil government and our personal freedom of conscience continue under such a régime as would be approved by such Romish or Protestant church and stateism?"

M. E. K.

(Concluded next week.)

PERSECUTION IN RUSSIA.

THE following is related by the Baptist paper, *Echo de la Verite*. The persecution in Russia is doing terrible ravages. The Stundists and the Baptists who used to form the greatest part of the Greek Church, in the district where they are persecuted, have to suffer and are now suffering great cruelties.

The following letter of a mother written to her son who now lives in America, gives some slight view of these persecutions:—

"MY DEAR SON: We are all well, and thank our heavenly Father for the blessings he bestows upon us. We are also thankful to our dear Lord, that he so faithfully keeps his promises toward us; and we know that he does not forget us in this painful persecution which we are now suffering.

"The ruler of the district has forbidden the Christians

to buy or sell. Our churches have been burned by a mob headed by the Greek Church. All that part of the country that belongs to Christians has been destroyed by fire. The cattle also have been killed. In the towns we were obliged to keep our windows closed, for when the Greek Catholics see us, they throw stones even when we walk in the streets. Some of our Baptist brethren have been seriously wounded. The worst of all orders given by the senate of the Imperial and Holy Church, is the decree that all the Baptists shall be baptized again in the faith of the Greek Catholic Church, and if they do not obey this order, their children will be taken from their parents, baptized by force, and placed among members of the Greek Church, or put in the convents. And besides this, the parents shall be exiled to Siberia, and their possessions confiscated for the benefit of the Greek Church. All these decrees one after another are put in execution against us.

"Eight of our brethren have been nearly beaten to death and exiled to Siberia, their children taken from them and placed in convents and among members of the Greek Church. This was executed by the district authorities. The priests of the Greek Church claim that we were the cause of all the misfortunes which have happened in Russia, including the famine and the cholera. We do our best to bear all these trials with His help; he alone is our help, and we trust he will not leave us alone in our painful persecution. We hope you will mention our case before the Christians in America, and that the Baptists there will remember us in their prayers, so we may have faith in the promise which our Lord has given us, 'Blessed are they that are persecuted for righteousness' sake: for theirs is the kingdom of heaven.' Matt. 5:10. My dear son, I beg you also to do all in your power to deliver your mother and brothers who are now in such trials. We join in sending our best love.

"Your loving mother."

The one who sends us this communication sends the following explanation:—

"I wish to explain what these rods are they use in Russia for beating. They take some willow branches which are some five or six millimeters in thickness, and from sixty to seventy centimeters in length. About twenty of these are bound together in one end. Then before using them they are put in hot water for about ten hours. The one who is to be flogged is first stripped of all his clothes and then tied to a whipping-post. The first lash leaves red welts; the second cuts these welts, and causes the blood to flow freely. When one or two hundred of these lashes have been inflicted, there is no more flesh to be seen on the back of the sufferer, and the bones of the unfortunate being are clearly seen. This is the kind of flogging some of our brethren have to suffer in the name of our Lord Jesus Christ and for their country, and all this is inflicted for the purpose of converting the people from Christ to serve the idols of the Greek Church.

"This persecution first began last year when an edict was made which forced all the members of the Baptist Church and other evangelistic denominations to send their children to the Greek Church, and forbade them to be taught any other religion. A few hundred children, the parents of whom had not obeyed this decree, were taken by force and placed in some monasteries without any hope of their parents ever seeing them again. From what some eye-witnesses say, it was a most heart-rending sight to see the sobbing children dragged from their parents' embrace, who could only give vent to their feelings in heart-breaking cries in seeing their children dragged from them by these rough, heartless men. A woman, the mother of seven children, the eldest being but ten years of age, was seen embracing her little family, and saying, 'My God will be with you.'"

Let us remember that some of our brethren have to submit to this inhuman treatment, and remember them at the throne of grace.

The above was read to me by a French sister in Liverpool from our French paper printed in Switzerland. I got her to translate it for me. In this we see a fulfillment of what has been foretold would be. It does seem that our brethren are asleep over the most bitter persecution that is right upon us. It is only a question of time when America will do the same thing on those who will not worship the beast and his image. This is the declaration of the prophecy eighteen hundred years ago. I thought it would be well to have it appear in the *REVIEW* and let our brethren know what is coming. Those who wish to hold on to their farms and money now while the cause needs it to advance its interests, can do so. But why should we not be getting ready for the coming storm? The same spirit is manifested by those who would

bring children into court to testify against parents, and who would charge our sisters with knitting or sewing on Sunday because they saw their hands moving through the window. This was so in Maryland. May God have mercy on us now in this day of preparation.

S. N. H.

A QUESTION ANSWERED.

THE following question occurs in a letter recently received at the Office: "If God commanded the children of Israel to keep the seventh day, in memory of their release from their hard task and bondage in Egypt, have we not also a right to keep sacred the first day, in memory of the resurrection of that dear Saviour?" etc.

This question shows the innate weakness of the arguments used to sustain the observance of Sunday. The premise here given has no foundation in fact, and then the conclusion drawn from this faulty premise does not naturally follow from it. God commanded Israel to keep the Sabbath, and the reason given is not local or national, but it is as broad as creation: "For in six days the Lord made the heavens and the earth, the sea, and all that in them is." Ex. 20:11. Here is the reason, as given by the Creator in the most solemn manner. There is nothing in the Scriptures to show that they were required to keep the Sabbath in "memory of their release from their hard task and bondage in Egypt." True, in the rendition of the commandments by Moses (Deuteronomy 5), after giving the substance of the Sabbath commandment, he adds: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." But Moses does not say the Sabbath should be kept in *memory* of the service in Egypt; but while they kept the Sabbath, they were to remember the hardships they had endured in Egypt, which is quite a different thing.

Our opponents are always in great haste to get away from the real and great reason given by God himself for hallowing the seventh day, to this statement of Moses, which they fancy gives them another reason.

But all that Moses says detracts nothing from the words of God. That they had been in bondage was a reason why they should keep all the commandments (see Deut. 16:12), but there was a greater reason than this, even for them, why they should keep them. That reason lies in the eternal principles of right and morality, upon which the law of God is based.

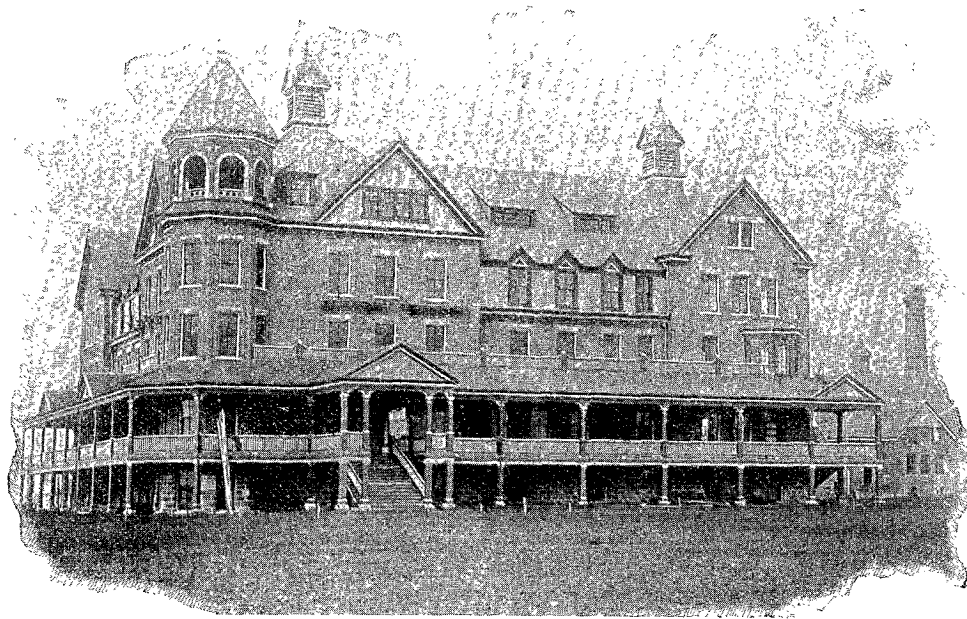
But look at the logic, or rather, absence of logic, of this question: Since God commanded men to keep *one* day, have we not a right to keep *another* day? Well, we should say, No. If the question had been, If God commanded us to keep one day, has *he* not a right to command us to keep another day? it would be a different thing altogether. Because God has commanded Israel, or

any one else, to do one thing, gives us no *right* to do something else, certainly not anything that will be contrary to his will, as expressed in his law. We have no right to do anything that will nullify, or make void, what God has commanded. God's law of ten commandments has no national or local application. It was committed to the Israelites because they were God's especial people at that time; and Stephen, speaking in the gospel dispensation, says they "received the lively oracles to give unto us." Acts 7:38. Let us receive these lively oracles reverently, and with the help of Christ live so that they may witness to the righteousness which is by faith in him.

M. E. K.

THE HASKELL ORPHANS' HOME.

It was a privilege to pay our first visit to this institution recently, in company with the secretary of the Benevolent Association, Elder L. McCoy. This enterprise has not been brought



THE HASKELL HOME.

as prominently before the people as its character and importance deserve. It should be a matter of no small satisfaction to our people that we have such a worthy institution built, equipped, and actually in operation.

The accompanying illustration will give the reader an idea of the outside appearance. The building in the background is the boiler house. The main building faces the east and stands by itself at the north end of a seventeen-acre tract of land on which a park has been laid out and planted to trees. Connected with this on the north is a farm of fifty acres on which hundreds of fruit-trees with acres of small fruits are vigorously growing.

In a notice of the institution last week we remarked that the Home could not be in any sense self-supporting. But a subsequent visit to this farm leads us to anticipate something different when the little hands shall have become stronger and the trees larger.

The interior arrangement impresses the visitor with three prevailing ideas; neatness, convenience, healthfulness. The lower halls and stairways are laid with home-made carpets and mats, the gifts of friends. The furniture is plain, not over abundant, and much of it is from the same source. Little chairs and low tables show the thoughtfulness of the managers for the comfort of the little folks. White beds on white and tasty iron frames look cosy and clean. The floors of the rooms

are finished without carpets, which is sensible, economical, and cleanly. The school- and classrooms indicate order and pleasantness. Plenty of bedding has been provided for some time to come by the kindness of donors. A program of work, study, and amusement fills up the day of each little life, with Sabbath-school, and some innocent entertainments from time to time. The ages of the children range from infancy to about twelve years. They are constantly under the watch-care of those who have them in charge as "Mothers" or as teachers. Kindergarten and sloyd methods are employed for the younger ones.

The fund for the maintenance of the fifty children now in the Home must come from our people. A hearty response is expected. And as more children are added to the family, more means will be necessary. And now a call is being made for assistance in this line. Larger sums would be very gratefully received, but the small ones will help, and in the collection which it is purposed to make on the first Sabbath in July,

we trust that all our people will have a share. It is our privilege thus to minister to Christ. The thought of those happy children, many of whom have been rescued from suffering and want, and will be trained for usefulness here and heaven at last, and the additional thought of others who should be sharing the same blessing, should be incentive enough to cause a very liberal response to the call. And we feel sure that our people only need to have the matter placed before them, in order to afford to this Home for the homeless a liberal support.

G. C. T.

RECOMMENDATIONS OF THE GENERAL CONFERENCE COMMITTEE.

In an article last week we gave the recommendations of the General Conference Committee at its late session, affecting the movements of laborers. In the present report will be found additional items of general interest to the readers of the *Review*. The following recommendations were made concerning the next General Conference:—

1. That the thirty-first session of the General Conference be held from Feb. 15 to March 4, 1895.

2. That a Ministerial Institute be held the two weeks preceding the General Conference, Feb. 1-14.

3. That there be held in connection with the institute, a council of the presidents of the different Conferences.

4. That a *Daily Bulletin* be published giving to all our people a faithful report of the meetings, it being understood that the paper will be issued tri-weekly the first two weeks of the meeting; on the following dates, March 3, 5, 7, 10, 12, 14; and daily during the session of the General Conference.

5. That the place for holding of the Institute, Council, and Conference be at the Tabernacle, Battle Creek, Mich.

In view of the growth of our educational work

and the need of a more careful supervision of it, it was recommended,—

1. That the educational secretary be relieved from special responsibility in connection with any local institution, and that he divide his time, as circumstances may require, among the various Seventh-day Adventist educational institutions, conducting such lines of work, both with faculty and students, as in his judgment may be required.

2. That the educational secretary be invited to give special attention to Canvassers' and Conference Bible schools, giving such counsel and assistance as the managers of such schools may desire.

3. That the question of General Conference Bible schools be left for further consideration.

4. That, in view of the demands for the employment of a competent nurse in connection with each of our educational institutions, only such nurses be employed by our school boards as shall be approved by the Medical Missionary and Benevolent Association.

5. That the Chinese school, conducted under the management of the Illinois Conference, in the city of Chicago, be continued.

6. That the Japanese school, conducted in the North Pacific Conference, be continued and properly sustained.

The proposition of the California Conference to transfer the Utah field to the General Conference, was accepted, the California Conference having withdrawn her laborers from that field.

In harmony with the request of the Atlantic and West Virginia Conferences, the three western counties of the State of Maryland, bordering on the State of West Virginia, and known as Garrett, Allegany, and Washington counties, were annexed to the West Virginia Conference.

The action of the General Conference Committee at the fall session in 1893, favoring the union of the States of Tennessee and Kentucky in one Conference, was rescinded, leaving the territory of said States divided as before, into the Tennessee River Conference and the Cumberland mission field.

It was voted to grant the request from representative brethren of the California Conference, for the labors of Elders Prescott and Olsen at the California camp-meeting, the annual meetings of the Rural Health Retreat, the Healdsburg College, the Pacific Press Publishing Company, etc.

The object and scope of District Conferences received attention, and it was recommended that said Conferences, especially those held in the United States, be occasions for Bible study, for the consideration of plans for carrying forward the work to the best advantage, and for considering such recommendations of the General Conference as may apply to the work of the Districts; and further, that said Conferences should not take action upon matters which have not been considered, in principal at least, by the General Conference.

It was recommended that a maintenance fund for the Haskell Home for orphans, be raised, and that the first Sabbath in July, 1894, be appointed for taking a collection in all our churches, companies, and among our scattered members.

It was voted to endow a bed at the Medical and Surgical Sanitarium at Battle Creek, Mich., to be under the control of the General Conference, and that funds for the purpose be raised through the instrumentality of the *Medical Missionary*.

It was recommended that E. W. Webster and H. S. Shaw receive ministerial credentials from the General Conference.

The date selected for the week of prayer for 1894 was Dec. 22-30, and a committee was appointed to complete the arrangements for the occasion.

O. A. O.

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.

GROWTH.

Grow as the trees grow,
Your head lifted straight to the sky,
Your roots holding fast where they lie,
In the richness below,
Your branches outspread
To the sun pouring down, and the dew,
With the glorious, infinite blue
Stretching over your head,

Receiving the storms
That may writhe you, and bend, but not break,
While your roots the more sturdily take
A strength in their forms.
God means us, the growth of his trees,
Alike through the shadow and shine,
Receiving as freely the life-giving wine
Of the air and the breeze.

Not sunshine alone,
The soft summer dew and the breeze
Hath fashioned these wonderful trees,
The tempest hath moaned.
They have tossed their strong arms in despair
At the blast of the terrible there,
In the thunder's loud tone.

Come out from the gloom,
And open your heart to the light
That is flooding God's world with delight,
And unfolding its bloom.
His kingdom of grace
Is symbolized in all that we see,
In budding and leafing of tree
And fruit in its place.

—Selected.

OUR AUSTRALIAN LETTER.

THIS country is fast following America in the matter of religious persecution. Never till the Seventh-day Adventists became more or less numerous here has much been said against ordinary doings on Sunday. Now it seems as though nearly everybody is waking up to the terrible sin of Sunday desecration. About a year ago the Seventh-day Adventist church of Kellyville, New South Wales, was established, and almost immediately threats of prosecution were made against its members, if they should do Sunday work. Among others who embraced the truth were two young men, William and Harry Firth. They own a small fruit farm situated back from the main traveled road, in quite a retired place. They were soon visited by a policeman, and informed that a complaint had been lodged against them for Sunday work, but for some reason the matter was then permitted to drop.

Everything has gone along there since quite smoothly, till yesterday the dispatches announced that these two brethren were up in the Paramatta police court, Monday, May 7, charged with "exercising their worldly labor on the Sabbath-day." The plea made in justification was that their religious convictions compelled them to rest on the seventh day, and therefore they were entitled to work the other six days of the week. They were, however, fined five shillings (\$1.20) to be recovered by levy or distress. In case nothing could be secured, they were to be set in the public stocks for two hours.

This sentence seems to smack somewhat of the barbarous age, and well it might, for the law under which it was imposed is an old statute of Charles II., made in 1675, the twenty-ninth year of that monarch's reign. Following is the text of that part of the statute which still stands as the Sunday law of England and her colonies:—

"For the better observation and keeping holy the Lord's day, commonly called Sunday, be it enacted by the king's most excellent majesty, by and with the advice and consent of the lords spiritual and temporal, and of the commons in this present Parliament assembled, and by the authority of the same, that all the laws enacted and in force concerning the observation of the

Lord's day, and repairing to the church, therein be carefully put in execution.

"And that all and every person and persons whatsoever shall on every Lord's day apply themselves thereon in the duties of piety and true religion, publicly and privately, and that no tradesman, artificer, workman, labourer, or other persons whatsoever, shall soe or exercise any worldly labour, business, or worke of their ordinary callings upon the Lord's day, or any part thereof (workes of necessity and charity only excepted). And that every person being of the age of fourteen yeares or upwards, offending in the premises, shall for every such offense forfeit the sum of five shillings, and that no person or persons whatsoever shall publicly cry, show, or expose to sale any wares, merchandise, fruit, herbs, goods, or chattells whatsoever upon the Lord's day, or any part thereof, upon paine that every person so offending shall forfeit the same goods so cryed, or showed forth, or exposed for sale."

It will be noticed that this law not only forbids Sunday work, but it also requires that "every person and persons whatsoever, shall on every Lord's day apply themselves thereon in the duties of piety and true religion, publicly and privately." By this statute, every one can be driven to church every Sunday before police batons, and there be made to exercise the duties of religion, just as well as be stopped from working on that day. Unless this statute shall be modified, in this respect, one need not be surprised to be some time met with a demand from the authorities to attend church, whether he will or not. If he refuses to go, he may find himself the following day in the police court to answer for his temerity. Some one may say that such a thing is not likely in this age of liberal thought. But when Sunday advocates become so determined to enforce their Sunday observance upon others, that they resort to this act of ancient times, which not only demands all to rest on that day, but also requires them to attend public worship, why may we not expect them to go to the full length of the law; and demand that the worship part of it shall also be enforced?

The sentence imposed upon our brethren will probably result in their fines being paid, as they have some property which can be levied on for the amount. We only wish they could have their choice in the matter, and sit publicly in the stocks for two hours. Although the position is probably a painful one, yet those two hours could be profitably used in discoursing upon the truth, to those who might be attracted to the spot. We have no doubt that this first prosecution of our people in the colonies, will result in giving a renewed impetus to the message in this region. It is, moreover, a bugle call of heaven for our people here to be up and doing. Hitherto the accounts of persecution in America have not seemed very real to some, because of the scene being at so great a distance. It is now coming near enough to make the truth a living reality. Our little journal, the *Australian Sentinel*, has not been published any too soon. Indeed, it should have been started some time ago, to give the people a knowledge beforehand of what was coming.

Right here in Victoria something comes up every week to agitate the Sunday question. Last week it came to the ears of the Presbyterian Assembly, that a few Sundays before some of the soldiers encamped near Melbourne sat around their camp-fires in the evening, and "sung comic songs, and declaimed pieces only to be found in the 'Popular Reciter.'" No time was lost in getting a deputation of their ministers to wait on the head of the "Defense" department, and request that the "boys" in camp be required thereafter to pay more respect on Sunday to religion and the feelings of the clergy.

This week again three boys were fined \$10 apiece for having a gun between them, and carrying it through a public park on last Sunday. In vain the boys protested that the gun was not used that day, and was not even loaded. Colonial justice demanded, however, that an example should be made of this case, and so the boys were made to suffer the consequences. Activity

along this line is now the order of the day everywhere in these parts, and more extreme measures may be looked for at any time.

The weather has now become too wet and cold for tent-meetings, and we shall take down our tent next week. We do not know just how many here have begun the observance of the Sabbath. With the scattered brethren before in this suburb, our Sabbath attendance is about forty. Quite a large number of others are much interested, and, in fact, convinced of the truth. We shall work for these as best we can after the tent leaves.

J. O. CORLISS.

Melbourne, May 10.

MISSOURI.

SPRINGFIELD.—I have been here now more than two weeks and have a good interest. The tent is well filled each evening. Our local camp-meeting closed June 3. About sixty of our brethren from this part of the State were in attendance. Brother Hyatt carried the burden of the work, and it was a season of refreshing and comfort to all in attendance. The Lord came very near in our Sabbath meeting, and several found the Lord.

Our interest here in the city is good, and as a result of our work so far, several have said they would keep the Sabbath, among them a Hebrew who had previously accepted Jesus as Christ. He was very much pleased to find us keeping the Sabbath and to hear our reasons for so doing. The church here has been doing tract work for some time, so we are reaching the people and hope for good results.

Brethren H. L. Hoover and J. H. Coffman are with me so far. Brother Hoover goes to Kansas City to-night, to purchase another tent 30 ft. x 50 ft., which one of our brethren who formerly canvassed this county has agreed to pay for if used here in this part of the State. We all rejoice at the evidences of God's love and tender mercies.

JAMES KLOSTERMYER.

June 6.

AMONG THE CHURCHES.—It was my privilege to be with the Rockville church, April 27 and 28. Although my stay was short, it was one of profit to the church. Sunday, April 29, I went to Schell City, and assisted brother C. Santee in dedicating their new house of worship. This is the fifth house we have dedicated since last camp-meeting. Four have been built during the year. I then returned to Kansas City, and since that time a lot has been purchased and plans laid to begin a church house 38 ft. x 60 ft. We have long needed a house of worship in this city, and we now rejoice to see the work begun.

May 4-6 I spent with the church at Clearmont. The Lord came near, and we had a blessed season. God is working for this little church, and if the brethren will only be faithful, he will do a great work for them. They, too, are thinking of erecting a house of worship. They need a house very much, and I hope that they will soon take steps to build. The cause in that part of the State demands it.

I then spent two days at College View. I was very glad of this privilege and enjoyed it much. The blessing of the Lord is with this school. There ought to be many more from our State to attend another year. Have all our people done their duty by their young people and by the cause? The work of the Lord demands educated workers, and the only source we have to look for them is to our young people. Are there not many parents in Missouri who will send their sons and daughters to Union College this coming fall?

From May 11-27 I spent with the church at Nevada. They were very much in need of some ministerial help, and it was a great pleasure to me to aid them. The Lord has blessed this church much of late, and about forty have been added to their number since last camp-meeting.

Many of these needed instruction in the message, and as I held up the Saviour and the truth for this time, all hearts were made to rejoice. During my stay, ten adults were added to the church.

I then went to Springfield and attended the local camp-meeting at that place. Expecting that others will speak quite fully of this meeting, I will only say that the Lord came near, and as we asked for "rain," he made the dark clouds bright, and sent us blessed showers of the "latter rain."

W. S. HYATT.

June 6.

THE AUSTRALIAN CONFERENCE.

THE camp-meeting recently held in Melbourne, Victoria, has marked a new era in our work in Australia. Hereafter our efforts to proclaim the message will be largely influenced by the courage, faith, and enlightenment that were imparted to us at this camp-meeting. For some time we had felt it our duty to make an unusual effort to break through the clouds of prejudice and the mists of unbelief that blinded the people, and held them back from responding to the warning of the third angel's message. We had faith that the Lord would bless us in making an advanced move, but none of us was prepared for the wonderful interest manifested by our own people in coming to the meeting, or for the general interest shown by the people of the city and its most distant suburbs, as well as those that were near. To say that we were repeatedly and continually surprised but partly describes our experience.

When the camp-meeting was over, and we found in many parts of Melbourne an interest to hear the message, we felt that no time should be lost in responding to the calls for labor. Therefore our plans to send workers to South Australia, to Tasmania, and to Queensland, have been delayed, and most of our Conference workers have been working in Williamstown, Brighton, Auburn, and Prahran. The work is not completed in any of these places, but altogether in these places and in North Fitzroy there are about seventy-five new Sabbath-keepers.

Before the camp-meeting Elders Steed and Hickox had been laboring for some weeks in Seven Hills, a fruit-growing district about sixteen miles from Sydney, beyond Paramatta. Elder Hickox, assisted occasionally by Elders McCullagh and Starr, has been carrying forward the work there since camp-meeting, and reports eighteen or twenty keeping the Sabbath. From various points we hear of individuals who have embraced the truth through reading, and thus the number of those who have accepted the faith during the last four months in this Conference will exceed 100.

As might be expected, the enemy of all good is putting forth unusual efforts to break down our work and hinder its progress. Just now there is much activity in the circulation of calumnies and ridiculous falsehoods regarding our people and what they believe. Those who have an enmity against the law of God, are gathering up all the bitter sayings of our enemies, and are publishing them and circulating them freely. Some are perplexed by these things, and some who wish an excuse for not obeying an unpopular truth, find it here. Others see through the tissue of misrepresentation because of the absurdity and inconsistency of the various statements.

A more serious difficulty is the continued financial depression which brings a pressure upon us from all sides. Canvassers find it hard to sell books. Students cannot get money to come to school. The tithes are small in proportion, as the earnings of our brethren are small. Thus it is hard to get money to support the laborers that are in the field, but we know that God will turn every trial, temptation, and difficulty to our good, because we love him; and we desire to learn from these experiences the lessons that he would teach us. The lessons which we

learned by the encouraging experiences of our camp-meeting and from Elder Olsen's visit, are of great value. We would not part with them for treasures of gold. May we not expect that the lessons to be learned by trial and adversities will be just as precious?

What we have learned about the value of camp-meetings, as a means of arousing an interest in the large cities of these colonies, and of carrying conviction to many hearts where other efforts seem powerless, will be a guide for future efforts. We hesitated long in Australia about holding a camp-meeting, and I fear that we have lost time and many blessings by our postponement of the undertaking from year to year. There were so many things against it. Times were hard, and most of our people were poor. How could they afford it? Then, camp-meetings were unknown and might be unpopular.

We could not rent suitable tents, which made it necessary for the Conference to borrow money and build tents for the occasion. This seemed like a great responsibility. But when the work was once begun, the conviction came and abode with us that we were in the path of duty. How our hopes were met and surpassed, you have already heard. I thought we should need forty tents, but 100 were not enough. I had hoped that they would locate in a small paddock near the school, so that the interested ones in Prahran could attend. They located in a beautiful large paddock in one of the wealthiest suburbs, and we had the people from Prahran and from all parts of Melbourne.

The presence of Elder Olsen at this meeting was a great pleasure and a great blessing to us all. His presentation of the stirring truths of the message, showing our present position and duty, his sketches of the early history of our work clearly showing its leading characteristics and its progress, broadened our views, roused our ambition, awakened our zeal, and strengthened our faith. We are more united in our hopes and aims, and we are a much stronger Conference for this experience.

Personally, the visit of Elder Olsen was one of the brightest spots in my experience. We began work as members of the General Conference Committee the same year, 1883, and have been associated in labor and responsibility ever since. You can imagine my pleasure, after a separation from him and other members of the committee of over two years, at meeting and having the privilege of hearing from him, of the progress of the work, and the prosperity of our brethren in the various countries which he had recently visited. The time between meetings was fully occupied in reviewing the past and planning for the future.

While here, Elder Olsen devoted much time and study to the organization of the Australasian Union Conference. There is much important work before this organization, and it will take some time for its committee and its secretaries to become familiar with the work and the best ways of carrying it forward; but as they are all earnest men, we may expect to see progress.

During the camp-meeting it was proposed that we organize a Religious Liberty Association; but after some consideration and discussion it was thought best that the executive committee of the Union Conference should annually appoint a general field secretary, and a corresponding secretary for each of the colonies. The appointments were as follows: Field Secretary, Elder W. A. Colcord; Corresponding Secretaries, S. McCullagh, New South Wales; W. A. Colcord, Victoria and Tasmania; A. G. Daniells, South Australia and Western Australia; W. L. H. Baker, Queensland; G. T. Wilson, New Zealand. There is abundance of work for these secretaries; for in all the colonies the church leaders are plotting against the liberties of the people.

The *Bible Echo* is conducting a vigorous fight for liberty of conscience, but we find there is an

imperative demand for a journal devoted to this issue alone, which can be placed in the hands of statesmen, politicians, teachers, and professional men, many of whom have prejudices that would stand in the way of their giving the *Echo* a candid reading. It has, therefore, been decided to issue a thirty-two page quarterly magazine, a little smaller than the *Home Missionary*, which will be devoted exclusively to questions of religious liberty, and which we shall call the *Australian Sentinel*. It would seem that the publication of this journal is planned none too soon; for while the type was being set for the first number, two of our brethren living in Kellyville were summoned and fined for Sunday labor.

W. C. WHITE.

THE CAMP-MEETING AT PORTLAND, OREGON.

LEAVING Oakland, Cal., with Elder A. J. Breed and brother E. M. Morrison, I reached the Portland camp-meeting, Wednesday morning, May 23. Elder A. T. Jones preceded us, and reached the place a day earlier. I found the camp in good condition, located in East Portland in an open field, all carpeted with the living green which beautifies the landscape here this time of the year. There were 145 tents pitched in a perfect square, and everything on the ground was in good order. Comparatively speaking, the number in attendance at this meeting exceeds that of last year, notwithstanding the financial depression. But in this is demonstrated, the less our worldly prospects, the greater our heavenly interests.

□ The preaching was largely done by Elders A. T. Jones, A. J. Breed, and Wm. Healey, all of which was of a practical character, bringing before us the living issue of the present time. A move on Sabbath, after a discourse by Elder Jones, resulted first in a response from the children, who rose in a body, and were conducted to a tent near by. The youth next arose and followed the children to some tents assigned them. Divisions were then made of those remaining, and leaders appointed over them. Those who had never given their hearts to God were taken to a separate tent, where they were instructed in the way of truth and life. God's Spirit manifested itself among the people, and a great desire was shown to hear the word, with a willingness to respond to the same. Never was there a time when our people were so anxious or determined to have the blessing of the Lord. Sabbath was an especially good day, and God wrought mightily for his people. The Sabbath-school donations amounted to about \$80.

□ Efforts Sunday morning in behalf of the first-day offerings, resulted in nearly an equal amount as that to the Sabbath-school despite the so-called hard times.

□ Sunday morning a statement of our duty to carry the light to foreign fields was made; and the subject of tithes and offerings was considered. At the close of the meeting over \$150 in cash and some \$500 in pledges were paid in, notwithstanding the fact that many of the brethren were perplexed to see their way clear to come to the meeting. "Thy people shall be willing in the day of thy power." Ps. 110:3.

□ Tuesday a large number of the campers retired in an orderly way to the banks of the Willamette River, where fifty-seven willing souls were buried with their Lord in baptism and rose to walk in newness of life before him.

Brother E. Morrison, who made an extensive tour in foreign fields in the interests of the canvassing work a few years ago, was appointed to look after the work in this district, which was made an important feature of the meeting, and resulted encouragingly to all concerned. He leaves a large, interested class under the instruction of one of the ordained ministers who was appointed State agent for the time being. These western Conferences having suffered more keenly

than any others from the financial depression which has swept over our entire country, have found it more difficult to sell books, and keep up the courage of the canvasser. After prayerful consideration it was fully decided that God required a further development of faith, in order to meet the emergency of these last times; hence we hail the circumstances which now surround us as a gracious opportunity for the free exercise thereof.

Elder Wm. Healey, of California, was elected president of the Conference, the present incumbent, Elder J. E. Graham, having been called by the General Conference Committee to take charge of the "Pitcairn." Elder Healey comes in with the hearty co-operation of the brethren and sisters, while Elder Graham goes to his new field of labor with prayers and blessings.

The last meeting held was a workers' meeting, when the work and the immediate needs and resources were considered. It was clearly seen that we had no other arm to lean upon but the arm of God. This made it a very touching occasion, and one of the very best meetings enjoyed on the ground. The brethren are going home with renewed courage and faith in God and his word, to battle for his truth.

In the evening Elders Jones and Breed took their departure for the Upper Columbia camp-meeting, while I am here yet, shut in by the high water of the Columbia River which forbids my immediate departure. When I shall be set free on my journey to the upper Columbia camp-meeting, I am unable to say at this writing.

J. H. MORRISON.

IOWA CONFERENCE PROCEEDINGS.

THE thirty-first annual session of the Iowa Conference, convened according to appointment, on the camp-ground at Ingleside Park, Des Moines. There were 147 delegates present. The business of the Conference was transacted in four meetings, the president, Elder E. G. Olsen, presiding.

The president's address showed that the hand of Him who doeth all things well, is still over his people. Notwithstanding the financial depression in the State, the report shows a considerable gain financially. The tithe alone has increased some \$2,947.50 over that of the previous year. There are three newly-organized churches and nine companies of those who are interested, consisting of 151 souls. The three organized churches were admitted to the Conference by their delegates.

Resolutions covering many important points in connection with the work in Iowa were presented, discussed, and adopted. The following officers were elected: President, E. G. Olsen; Secretary, C. W. Smouse; Treasurer, C. F. Stevens; Conference Committee, E. G. Olsen, C. A. Washburn, M. Larson, Jacob Shively, and G. F. Watson.

The treasurer's report was accepted, and read as follows:—

RECEIPTS.	
Cash on hand, June 2, 1893,	\$ 4,888 08
Tithe received during year,	19,801 33
Total,	\$24,189 36
DISBURSEMENTS.	
Tithe to General Conference,	\$ 1,980 13
To laborers, etc.,	19,146 79
Cash on hand, June 3, 1894,	3,062 44
Total,	\$24,189 36

The following persons were granted credentials: C. A. Washburn, J. T. Mitchell, E. G. Olsen, M. Larson, C. F. Stevens, A. A. John, J. S. Hart, J. P. Henderson, W. B. Everhart, G. F. Watson, H. V. Adams, H. M. J. Richards, E. E. Gardner, L. F. Starr, F. L. Moody, Burt Fullmer, B. E. Nicola, P. A. Hansen, J. W. Keelechner, J. V. Willson, R. H. Habenicht, N. C. Bergersen, F. A. Washburn, Willis M.

Adams, M. Stuckrath, R. A. Hart, A. C. Anderson, and Henry Johnson.

Missionary licenses were granted to thirty persons, and six persons were recommended to engage in the canvassing work.

The following persons were elected as trustees of the Iowa Seventh-day Adventist Association: E. G. Olsen, C. W. Smouse, C. A. Washburn, Jacob Shively, C. F. Stevens, S. M. Jacobs, and C. G. Johnston.

It was voted to continue the publication of the *Workers' Bulletin* under the direction of the Conference Committee. It was also voted that the next annual Conference be held in connection with a general State camp-meeting next spring.

Adjourned *sine die*.

E. G. OLSEN, *Pres.*

C. W. SMOUSE, *Sec.*

WALLA WALLA COLLEGE.

THE closing exercises of the Walla Walla College were held at Milton, Oregon, May 14. The rain drove us from the beautiful grove of brother Wm. Nichols to the opera-house, where the program was rendered. Elder Donnell delivered the address on Christian Education. Despite the storm the occasion seemed to be enjoyed by all.

During the year 141 students have been enrolled. The average attendance has been about 105. The school opened with ninety and closed with the same number. In connection with the college a Bible school has been conducted, with an attendance of seventy-five. So over 200 have been in school the past year, which is a good showing considering the hard times.

Only two out of the 216 did not study Bible or sacred history. There were many conversions, and thirty-five were baptized. The power of God has been felt in a marked manner. A restraining influence has been over the students, and the work has moved with scarcely a jar. As a faculty, we are simple enough to believe that part of this is due to the fact that we have tried to live up to all the light given on health reform. The testimonies tell us that God's blessing will rest on every effort to awaken an interest in this subject. We have been almost free from sickness. One of the best physicians of Walla Walla has said that this has been due to our way of living. Let all the honor and glory be given to the Lord, for we have simply tried to follow the instruction given us in the testimonies.

At the close of the first term Professor Hughes and wife were called away to take charge of the Texas school. Their work was divided among the remaining teachers.

The prospects are good for a better attendance next year than last. Times are no better, but our people are beginning to realize that they must now cut loose from their property and not wait for better times. I trust that many of our people will do so, and put their children in the school.

E. A. SUTHERLAND.

NOTES FROM THE CANVASSING FIELD.

To a careful observer it would seem as though the hard times in general, the miners' and railroad strikes, and the Coxey army movement in particular, had formed a gigantic trust for the purpose of defeating the canvassing work, and yet the success that is attending the canvassers this season is very gratifying both to those who are watching its progress and to those who are engaged in it; in fact, many are having a degree of success that is a surprise even to themselves.

One feature of the work that is cheering at this time is the large number who are embracing the truth as a direct result of the books that have been sold during the past six or eight years. The fruit of this work is now appearing. One State agent writes that fully one half of those who have accepted the truth the past year in that

Conference became interested in it first through reading books sold by the canvassers.

The work in South America is progressing very encouragingly. Brother Nowlen has just closed up his work in the Falkland Islands, where in four months, ending April 22, he delivered 323 books. His going at the time he did, seems very providential; for at a later season of the year it would have been very difficult for him to have traveled around in some sections of the island. He was there at the time of sheep shearing; so the shepherds and the shearers were gathered together in consequence of which he labored to a much greater advantage than he could had he been there six months later.

The work in England seems to be reviving considerably. Since their interesting institute last winter, the sale of subscription books has very materially increased; and, added to this, the agents have spent a small portion of their time each week canvassing for the English paper, *Present Truth*. This has been a financial help to the agents, and the circulation of the paper has in a few weeks increased from 4,000 to over 11,000.

The late camp-meeting in Australia awakened such a deep interest among the people in the city of Melbourne to know more of the truth, that the canvassers are wishing camp-meetings could be held in all the cities, as they are seeing practical results in the line of increased sale of books.

What the future has in store for the canvassing work, we do not know; but the workers at present are pushing on with energy and courage, and the Lord is especially blessing them all.

F. L. MEAD.

The Sabbath-School.

"The entrance of thy words giveth light."—Ps. 119:130.

LESSONS ON THE BOOK OF LUKE.

Lesson 26.—False Profession Reproved. Luke 11:37-54.

(Sabbath, June 30.)

THE principle of these lessons being that of continual review, it is not necessary to say anything special for the close of the quarter. Remember that you are not studying for examination, nor to make a good showing in class, but for the purpose of becoming acquainted with God's word, and thereby with God himself. With this object in view you will at all times do the most faithful work possible.

The subject of this lesson is well outlined by the title. If this portion of Scripture is well learned, it will afford a key to a great deal of the Bible.

1. As Jesus was teaching, who asked him to dinner?
2. What caused the Pharisee to marvel?
3. What did Jesus say of the Pharisees?
4. What about that which is without and that which is within?
5. Then if the inside be unclean, what about the whole?
6. For what did Jesus pronounce a woe upon the Pharisees?
7. Is it wrong, or is it right, to pay tithes?
8. Then where was their sin?
9. For what course in public places did Jesus reprove the Pharisees?
10. To what did he liken them?
11. What did one of the lawyers say of Christ's talk to the Pharisees?
12. For what did Jesus then pronounce a woe upon the lawyers?
13. What did he say they built?
14. What did they thereby show?
15. What did Jesus say they would do to the apostles and prophets?
16. What would they thereby bring on themselves?
17. With what do those who have a bitter, persecuting spirit identify themselves?
18. What did Jesus say that the lawyers had taken away?
19. How had they dealt with those who would learn?
20. As Jesus said these things, what did the scribes and Pharisees begin to do?
21. Why did they do this?

NOTES.

1. "Man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7. "As he thinketh in his heart, so is he." Prov. 23:7. "A good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure of his heart bringeth forth that which is evil." Luke 6:45. Out of the heart are the issues of life. Prov. 4:23. What a man appears to be—that is, what he is outwardly—is of little consequence; his character is determined by what is within, which man cannot see. "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of man, but of God." Rom. 2:28, 29.

2. "But rather give alms of such things as ye have." The Revised Version has it, "Howbeit give for alms those things which are within." The value of any man's service is determined by what he is. It is the broken and contrite spirit that makes the sacrifice a real one. Every one must give himself. If Christ dwells within, then every act done is acceptable to God; if Christ is not formed within, the greatest effort, and toil, and pains, are nothing. (See Micah 6:6-8.)

3. "These ought ye to have done, and not to leave the other undone." The demonstrative "these" always applies to the things nearest; "those," to things remote. The Saviour therefore said, Ye ought to do judgment and the love of God; and ye ought not to leave tithing undone. "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 27:30. That is all that need be said about it, except to ask, "Will a man rob God?" Mal. 3:8. We cannot give a tithe to the Lord, for it is his already; but we may rob him by retaining it. Here is a test as to a man's honesty. The man who gives to every man his due, except to one man, whom he systematically defrauds, cannot be called an honest man. God is greater than man, and to rob him is a greater sin than to rob man. Yet many men who would spurn the idea that they would rob their fellow-men, will rob God without any compunction of conscience. Why?—Because God does not at once make requisition for that of which he has been defrauded, and they are not found out. Those who, knowing the Scriptures, rob God under such circumstances, thereby show that they would defraud their fellow-men if there were no fear of detection and immediate punishment.

4. "Ye love the uppermost seats in the synagogues, and greetings in the markets." Praise and honor from men are bestowed only because of what appears outwardly, for no man can see what is within. Therefore those who love praise will pay attention only to that which is without, and to do that is sin. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" John 5:44.

5. On verses 49-51 read 2 Chron. 24:20-22. Jehoida had done great kindness to Joash. After his death Joash and the princes of Judah conspired to leave the house of the Lord, and serve idols. Zechariah, the son of Jehoida, reproveth them for transgressing the commandments of the Lord, and they stoned him to death. Their murdering him was exactly of the same nature as their idolatry, and was the natural result of it. Therefore all who stubbornly transgress the commandments of the Lord have murder in their hearts. The Pharisees and lawyers were rejecting Christ himself, of whom all the prophets testified, and who was greater than all of them together. Therefore in rejecting him the blood of all the martyrs came upon them. But the same thing is true of all who reject the teaching of Christ, even though he is not visibly present.

6. The Pharisees dogged the steps of Christ continually, to find some cause of accusation against him. On this occasion they began to overwhelm him with questions of the most exasperating nature, in hopes of provoking him to a hasty retort. But nothing of the kind could they get from his lips. The servant of Christ will often be placed in the same circumstances. Unreasonable and wicked men, who have not faith, will ask questions, not sincerely, but as a trap. There is where he will need the greatest wisdom. Sometimes it may be best, although it will cost the greatest effort, to make no reply. "I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. I was dumb with silence; I held my peace, even from good." Ps. 39:1, 2. In all cases he will require more than human wisdom. Indeed, since no one but Christ has ever given a perfectly discreet answer to every question, it is evident that he alone can do it. Therefore the servants of Christ are warranted in expecting, not only when before governors and kings, but at all times, the fulfillment of the words, "It is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. 10:20.

News of the Week.

FOR WEEK ENDING JUNE 16, 1894.

DOMESTIC.

- Chicago is suffering from a lack of water.
- The *Christian Work* declares in favor of Dr. Parkhurst for mayor of New York City.
- Ex-Priest J. V. McNamara was acquitted at Liberty, Mo., of the charge of slandering priests and nuns.
- Moody's royalty of twenty per cent on the "Gospel Hymns" is said to have brought him \$1,250,000.
- It is again reported that "Bill Dalton," the notorious train robber, is dead,—killed by a deputy sheriff.
- The various armies of the commonwealth marching on to Washington are getting broken up and scattered.
- An alliance between the Knights of Labor and the American Railway Union has been formed for offensive and defensive warfare.
- The United States revenue cutter "Bear" is reported as having been wrecked near the entrance of Sitka harbor. No lives were lost.
- A battle between deputies and a mob of riotous strikers at Uniontown, Pa., June 10, resulted in the death of two strikers and the wounding of two others.
- In France there are 781 Protestant houses of worship. There are five Bible societies and nineteen Protestant societies for home missions, besides 118 Protestant periodicals.
- The Prohibition Party of Michigan has issued a call for a State convention to be held at Kalamazoo, Aug. 8, for the purpose of nominating candidates for the various State offices.
- The hot wave of the past week has been the cause of many cases of sun-stroke. It is said that President Cleveland has succumbed to the exhausting wave of heat which has covered the country.
- Negotiations for the settlement of the coal miners' strike, which is threatening to paralyze the industries of the country, are in progress, and it is hoped that work in the mines will soon be resumed.
- The House Committee on Inter-State and Foreign Commerce has decided to report to the House a bill for the acquirement of the Nicaragua canal by the government, and for carrying on the work to completion.

FOREIGN.

- Lord Coleridge, chief justice of England, died in London, June 14.
- The French ministry has decided in favor of an annual fête in honor of Joan of Arc.
- France will resume diplomatic negotiations with Great Britain concerning the construction of a tunnel under the channel.
- By a provision of the new Hawaiian constitution residents of the islands must abjure the monarchy before they can become citizens.
- France is much irritated at the late successes of England in Africa. Most bitter assaults are being made upon England in the French Chamber of Deputies.
- An excursion boat, loaded with young people, capsized off the coast of Ireland near Castle Bar Island, June 14. It is thought that fifty were drowned.
- The late sultan of Morocco, was sixty-three years old, and had reigned twenty-one years. He was the fourteenth of his dynasty, and the thirty-fifth in line from Ali, uncle and son-in-law of Mohammed.
- Thousands of artisans who were repairing the palace of the emperor of China lately, struck for higher wages. They were at once arrested for high treason. The leaders will be strangled and the rest banished.
- There is another cabinet crisis in Italy. Crispi's financial policy has such a weak indorsement that he and his ministers have offered their resignations to King Humbert. The king has not accepted their resignations.
- The emperor of Austria has been compelled to call upon the resigned premier of Hungary, Dr. Werkerle, to form a new Hungarian cabinet. This means that the civil marriage bill will again be passed by the lower house of the Hungarian Parliament.
- A terrible mining disaster occurred in Troppau, Austrian Silesia, June 15. An explosion resulted in the death of 120 miners. The work of rescue was pushed so hastily that many of the rescuers were killed by subsequent explosions. It is thought that 200 in all were killed.
- The once powerful political party of Germany, known as the Center, or Catholic party, has crumbled to pieces. This party was made strong by Dr. Windthorst. With his death, the prestige of the party has declined. The last leader, Dr. Lieber, has resigned and gone into private life.

—Muley Hassan, sultan of Morocco, died suddenly, June 7. There are suspicions that he was poisoned. His son, Abdul Aziz, has succeeded to the throne, but there is likely to be a dispute in regard to the succession. France has sent four ships of war to Tangier to look after French interests there.

RELIGIOUS.

—It is estimated that 367,500 persons have joined the Methodist Episcopal Church as the result of recent revivals.

—The pope has authorized the solemn exposition of the Sacred Tunic of Argenteuil, and has granted rich indulgences to the holy pilgrims.

—At a late mass-meeting in the interests of Sunday closing, at Steven's Point, Wis., addresses were made by a Catholic priest and a Baptist minister.

—The *Christian Statesman* editorially declares that the strikes and other troubles which now afflict the country are the result of the lax way in which Sunday is observed.

—A Sunday-closing ordinance was lately passed in Chicago by a vote of 44 to 13. Butcher- and barber-shops, and drug-stores can keep open until 10 A. M. This ordinance does not prevent games on Sunday.

Special Notices.

MT. VERNON ACADEMY.

THE Annual Calendar of Mt. Vernon Academy for 1894-95, giving full information, courses of study, and views of buildings and grounds, is now ready. I will send a copy of this calendar to all who are interested in our school work, if they will send me their names and addresses.

W. T. BLAND.

Mt. Vernon, Ohio.

NOTICE!

ARRANGEMENTS have been made to have some members of the Battle Creek College faculty visit a few of our churches in this and adjoining States, in the interests of the educational work. Definite announcement of these meetings will be made, either through the Review or by correspondence with the church elders. It is hoped that there will be a general attendance at each one of these meetings on the part of all the brethren and sisters who live within a reasonable distance. Each person thus representing the College will be furnished with a letter of introduction, which will be presented to the church elder.

W. W. PRESCOTT.

NEBRASKA CHURCHES, NOTICE!

I DESIRE to call the attention of all our churches in the Conference to the fact that the time for electing delegates to the annual Conference to be held in Lincoln in connection with the camp-meeting in August, is at the next quarterly meeting, the first Sabbath and Sunday in July. Each organized church is entitled to one delegate, and an additional delegate for every fifteen members.

I trust that much care will be used in the choice of these representatives, that the Conference may have the help of those who have the widest experience, and who are called upon to lead out in the work in their several localities. It may be well in some cases for the church to assist the delegates to come to the meeting. We hope to see a good representation from all parts of the Conference.

W. B. WHITE.

SPECIAL REQUEST TO MEMBERS OF THE S. D. A. CHURCH AT OAKLAND, CAL.

WE desire all members of the Oakland church to report to L. A. Phippeny, the clerk of the church, their present post-office address, and also their street and number if they live in the city. This request pertains to both resident and non-resident members. We also request members to report to the clerk any change of post-office or residence. It is certainly very desirable, and frequently a great convenience, for the pastors of the church to know where the members can be reached by a personal visit or by mail, and for this reason the above requests are made. We trust all the members will respond promptly, and it will be greatly appreciated.

Address L. A. Phippeny, Pacific Press, Oakland, Cal.
M. C. WILCOX, }
M. H. Brown } Pastors.

Appointments.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

CAMP-MEETINGS FOR 1894.

DISTRICT NUMBER ONE.

Quebec, Ayer's Flat,	June	14-25
New York,	July	26 to Aug. 6
Virginia,	Aug.	7-14
West Virginia,	"	16-27
Vermont, Morrisville,	"	23 to Sept. 3
New England,	"	30 to Sept. 10
Maine, Bath,	Sept.	6-17

DISTRICT NUMBER TWO.

Tennessee River, Bowling Green,	Aug.	27 to Sept. 7
Florida, Seffner,	Nov.	8-18

DISTRICT NUMBER THREE.

Ohio, Newark,	Aug.	10-20
*Indiana, Indianapolis,	"	7-13
*Illinois,	"	22-28
*Michigan (State), Lansing,	Sept.	19 to Oct. 1
*Michigan (northern), Frankfort,	Aug.	20-27

DISTRICT NUMBER FOUR.

*South Dakota, Madison,	June	21-28
North Dakota, Jamestown,	"	26 to July 2
Nebraska, Crawford,	July	19-29
*Nebraska, Lincoln (Peck's Grove),	Aug.	21-28

DISTRICT NUMBER FIVE.

Texas, Cleburne,	Aug.	9-20
Arkansas, Fayetteville,	"	16-27
Oklahoma, T.	"	23 to Sept. 3
Colorado, Denver,	"	30 " 10
Kansas, Emporia,	Sept.	6-17
Missouri, Warrensburg (Pertle Springs),	"	19 to Oct. 1

DISTRICT NUMBER EIGHT.

Sweden,	June	28 to July 8
Central Europe, Neuchâtel,	July	12-22

Appointments marked by a star will be preceded by a workers' meeting. GEN. CONF. COM.

PAPERS WANTED.

Late Clean Copies: All Post-paid.

Papers and tracts. Mrs. Frances Thomas, Sallisaw, Ind. T.

Seventh-day Adventist literature of all kinds. Mrs. C. W. Inskeep, 304 South Ave., Elmira, N. Y.

"Rome's Challenge," "Christ and the Sabbath," and any other tracts in English and German. Mrs. W. A. Weinheimer, Merrill, Plymouth Co., Iowa.

Reviews, Signs, Sentinels, Youth's Instructors, Little Friends, tracts, health leaflets, etc., for distribution. Robert Dusebury, Pacific, Franklin Co., Mo.

DISCONTINUE PAPERS.

I have enough papers for the present. Mrs. J. M. Sampson, St. Francis, Kans.

Obituary Notices.

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

NICOLA.—Died May 17, 1894, at her home, near Bonapart, Iowa, Mrs. Sarah E. Nicola, wife of Amos Z. Nicola, and daughter of Mr. and Mrs. J. Schmidt. She was born near Bonapart, Van Buren Co., Iowa, Dec. 25, 1860. Oct. 6, 1887, she was married to Amos Z. Nicola. Her life was pure and noble; her character Christlike, ever patient, ready and willing to do good to others, forgetful of self, and thinking of others' needs. She was taught from infancy of Jesus, the Saviour of mankind, and as she grew into womanhood, her love for the Saviour and her faith in the home beyond, also grew. The study of her Bible was one of her greatest joys, and she was never known to care for what is usually termed "light reading." At an early age she made a public stand for Christ, and for a short time was a member of the German Methodist Episcopal Church. In 1880 she embraced the faith of the Seventh-day Adventists, in which she was ever faithful. She leaves a loving hus-

band, three small children,—two sons and an infant daughter,—a father, mother, brother, and sister, with other relatives. Words of comfort were spoken by Elder J. S. Hart, of College View, Nebr. Text, Job 14:1, 2. MARY S. SCHMIDT.

LIBBY.—Died May 20, 1894, at the home of his father, about one and a half miles from the village of Sebago Lake, Me., of consumption, George H. Libby, aged 29 years, 1 month, and 21 days. Brother Libby was born at this place, and has remained here during the greater part of his life. His genial disposition won for him a large circle of friends. He leaves a wife, one child, a father, mother, and two brothers. They have the sympathy of a wide circle of friends. Services were conducted by the writer. Text, Phil. 1:21. J. E. JAYNE.

JASLIN.—Died May 18, 1894, at her home in Lebanon, Nebr., of heart-disease, Clara Jaslin, aged about forty years. About fifteen years ago she embraced the truth through the labors of Elder L. A. Kellogg. Since then she has been a faithful follower of Jesus, and died fully trusting in the Lord. A few moments before she died, she sat up in bed, and urged all her family and a large circle of friends to prepare to meet her when the Lifegiver comes. She leaves a companion, two sons, and three daughters to mourn their loss. Words of comfort were spoken by Elder Rockwood (Baptist). E. JASLIN.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 10, 1894.

EAST.		*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Easter Express.	*N. Shore Limited.	*Atlantic Express.
STATIONS.								
Chicago	pm 9.35			am 6.50	am 10.30	pm 3.30	am 9.05	pm 11.30
Michigan City	11.35			8.50	pm 12.30	5.20	10.45	am 1.19
Niles	am 12.45			10.05	1.20	6.35	11.49	2.45
Kalamazoo	2.15	am 7.20		11.47	2.40	7.40	pm 12.55	4.35
Battle Creek	3.00	8.10	pm 12.50	3.13	8.38		1.28	5.22
Jackson	4.30	10.00	2.55	4.23	9.35		2.40	6.50
Ann Arbor	5.40	11.05	4.05	5.10	10.25		3.30	7.47
Detroit	7.10	pm 12.20	5.30	6.40	11.25		4.30	8.20
Buffalo				am 12.40	am 6.45		11.10	pm 5.20
Rochester				8.30	9.55		am 1.57	9.00
Syracuse				5.35	pm 12.15		3.55	10.45
New York				pm 1.45	8.45		11.09	am 7.00
Boston				4.15	11.45			10.50
WEST.								
STATIONS.								
Boston			am 10.30		pm 2.00			pm 7.15
New York			pm 1.00		4.30		pm 6.00	9.15
Syracuse			8.00		11.25		am 2.05	am 7.20
Rochester			9.50		am 1.17		4.00	9.55
Buffalo			11.20		2.20		pm 3.30	pm 8.30
Detroit	pm 8.45	am 6.05	am 7.20		8.30	pm 1.00	pm 4.35	11.10
Ann Arbor	10.25	7.05	8.43		9.25	2.00	5.57	am 12.15
Jackson	11.40	8.10	10.43		10.32	3.00	7.40	1.25
Battle Creek	am 1.17	9.20	pm 12.15		11.50		4.13	2.55
Kalamazoo	2.10	9.58	pm 12.30		1.00		4.52	3.36
Niles	4.00	11.18	3.00		1.45		5.12	4.00
Michigan City	5.09	pm 12.10	4.25		2.45		7.10	6.30
Chicago	7.10	2.00	6.35		4.30		9.00	7.50

*Daily. †Daily except Sunday.
Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday.
Jackson east at 7.27 p.m.
Trains on Battle Creek Division depart at 8.10 a.m. and 4.20 p.m., and arrive at 12.40 p.m. and 7.15 p.m. daily except Sunday.
O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.
GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect June 3, 1894.

GOING EAST.		STATIONS.		GOING WEST.	
Read Down.				Read up.	
10	8	4	6	42	2
Mail	Ex.	L't'd	Ex.	Mix'd	Pt. II
Ex.	Lim.	Ex.	Ex.	Tr'n	Pass
am	am	pm	pm	pm	pm
8.40	11.25	9.10	8.15	am	.....
11.10	1.20	5.05	10.30	6.00	.....
pm	pm	pm	pm	pm	pm
2.40	2.35	6.30	12.00	10.05	.....
1.29	5.07	7.12	12.45	12.40	.....
2.21	.....	8.38	8.42	.....	.....
2.33	.....	7.55	1.48	4.30	.....
3.40	4.30	8.36	2.40	6.20	7.03
4.33	5.11	9.26	3.25	7.47	.....
6.10	6.40	9.58	4.00	8.20	.....
6.30	6.50	10.45	5.08	9.30	.....
7.30	7.05	11.17	5.40	10.05	.....
8.15	7.35	11.50	6.15	10.43	.....
8.42	.....	am	6.35	11.08	.....
9.50	8.45	1.00	7.30	12.05	Pt. H'n Tunnel
.....	pm	pm	.....	.....	.....
9.25	.....	.....	.....	.....	.....
.....	8.40	8.30	5.25	.....	.....
.....	pm	pm	am	.....	.....
.....	8.05	7.50	7.25	.....	.....
.....	am	am	pm	.....	.....
.....	8.12	8.12	7.15	.....	.....
.....	am	am	pm	.....	.....
.....	3.05	7.55	4.25	.....	.....
.....	am	am	pm	.....	.....
.....	4.15	8.30	5.40	.....	.....
.....	pm	pm	am	.....	.....
.....	4.52	9.23	8.08	.....	.....
.....	am	am	pm	.....	.....
.....	8.12	11.20	.....	.....	.....

Trains No. 1,3,4,6,7,8,9, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday.
All meals will be served on through trains in Chicago and Grand Trunk dining cars.
Valparaiso Accommodation daily except Sunday.
Way freights leave Nichols eastward 7:15 a.m.; from Battle Creek westward 7:05 a.m.
†Stop only on signal.
A. R. MCINTYRE, Asst. Supt., Battle Creek.
A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 19, 1894.

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CAMP-MEETINGS FOR 1894.

See Appointments on page 15.

The articles from S. N. H., which appeared lately in the REVIEW, have aroused quite a number of queries. Elder Haskell is now in Europe, and the inquiries will be referred to him, and this will explain the cause of seeming neglect upon our part.

No one can realize the immense depths of the ocean and remain on shore. He must "launch out into the deep," to get the soundings,—to know for himself the depths of the sea. So, to know the depths of God's love, we must not stay away from it, and take the statement of some other person. In this every one must take his own soundings. Then he "may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." Eph. 3: 18, 19.

The services that were held in the Tabernacle, Sabbath, June 16, are worthy of note. In the forenoon Professor W. W. Prescott delivered the annual baccalaureate sermon to the students of the College, from Jer. 3: 4. The condition of man, gone astray from God, unable to guide himself,—the Guide that has been given him in Jesus Christ, and the especial need of accepting that Guide in early life, were forcibly set forth. In the afternoon the desk was occupied by Elder J. V. Himes, who gave many interesting reminiscences of the work of the pioneers of the 1843-44 movement. Following this service six persons were baptized by Elder Henry Nicola.

The *Interior* gives its opinion of the inefficiency of the Salvation Army to teach Christ in the following words: "With their drums and bugles they gather large crowds, but the exhort-

ers give no instruction. Listening to them one evening we could not help thinking, What an opportunity there is here for a preacher, for some one to tell these people about Christ." This kindly criticism is well put, and the same thing might be truthfully said of many preachers. They talk eloquently and learnedly of many things; but the Saviour of the world and the way of life through him, are not made clear to the minds of the common people. Of Jesus it was said, "The common people heard him gladly." They understood what he said, and were made better by receiving his words.

The present aspect of affairs in this country, with active and open rebellion existing in a half-dozen States, will only serve to confirm the suspicion with which the stability of our republican institutions are regarded in other countries. The inefficiency of the authorities in restraining destruction of life and property, and interference with the transaction of business is pitiable. The truth is that this state of affairs is not attributable to the plan and principles of the government but to other causes, which are even more inimical to public welfare than such defects would be if they existed. It is a favorable time in which to draw a true and vivid contrast between the rule and wrangle of human will and passions, and the peaceful kingdom of Christ, to which the gospel invites attention. It is a time to cause those who can say with Paul that our citizenship is in heaven to rejoice.

The *Michigan Christian Advocate* has a correspondent, a LL.D., who is afflicted with the Anglo-Israel mania. In a late article on the great image of Daniel 2, he places the image in a recumbent position, with his head in Babylon, his arms in Media and Persia, the legs across Italy, with one foot in Spain and the other in France. England is the stone cut out without hands, cut out and cut off from Europe by the English channel! England has been pounding away at the feet, France and Spain, ever since the battle of Cressy, in 1346, etc., etc. These silly and fanciful ideas, and many others of a similar character, are being greedily swallowed by thousands. When any one gets the genuine Anglo-Israel mania, and can believe that the fair-haired Scandinavians and Anglo-Saxons are descended from the "lost tribes of Israel," he is himself so "lost" to reason that there is no application of prophecy too absurd for him to adopt.

The claim is often made that Christianity is the common law of this country. Some judges, we believe, have made this statement. This idea is too preposterous to be believed. Christianity pronounces no penalties to be inflicted in this life. Said Christ, "If any man hear my words, and believe not, I judge him not." But every system of civil government in this and every other country, prescribes penalties to be inflicted in this life only. Again, Christianity commands forgiveness for all offenses. "Unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also." Luke 6: 29. This is Christianity. Let this once be made the common law of the State, and no man would be condemned for offenses, and the jails would be emptied. The fact is, those that claim Christianity to be the common law of the State, mean by Christianity some certain dogmas, creeds, and

ceremonies, which they have themselves devised, and which they have dignified with the name of Christianity. These they would like to see enforced. The Christianity of the Christ, as revealed in his life and teachings, is quite another thing.

The reports in this week's REVIEW from Australia are especially interesting. Our brethren there are being condemned to the punishment of the stocks for laboring on the first day of the week. This is done under the operation of the law of Charles II., a king who took the throne of England in 1649,—who, Macaulay says, was "indolent, unambitious, and depraved, and a secret Catholic." He was one of the last of a line of kings which England vomited out as unfit to reign. A law of this king reaches over 200 years after his death into distant Australia, and places in the stocks God-fearing men of good Christian character. Australia is stirred by such a spectacle, and a secular paper printed in that country commenting on this case, says that if every person who labors on Sunday should be put in the stocks, the wood of the colony would soon be used up. We have not learned definitely whether the sentence has been carried out or not. There are no stocks in existence in Australia; that form of punishment, being a feature of past ages, has perished with the pillory, the wheel, the rack, the whipping-post, etc. But if the stocks are made, and these brethren suffer the sentence, they may console themselves with the thought that men of excellent character have suffered the same before them. We remember of reading of two noted apostles whose feet upon one occasion were "made fast in the stocks;" it is also stated that in that condition they sang praises to God. Surely, we are again approaching apostolic times.

TAKE PAINS.

THE REVIEW goes weekly to at least 30,000 readers. This fact should have weight with all who contribute to its columns. The editors do not forget that courtesy and consideration are due to those who favor them with thoughtful, carefully-prepared matter for publication, nor do they fail continually to extend them. But there is at the same time a more sacred and imperative obligation toward the large circle of readers to make the paper worthy of the place it, in the providence of God, is called to fill. In offering some criticisms we do not have in mind a large portion of our contributors; but with some it really seems that they are seized by an idea, and before it has time to mature, they rush for pencil and paper. There is no good, respectable paper at hand, and, lest the idea should get cool, they take a piece of brown wrapping, or printing paper, a paper bag or the blank side of some previously written sheet—anything will answer. Pen and ink take too much time, and the pencil is made to fly at the words. The result is that spelling is poor, writing is wretched, grammar is murdered, and sense is lacking. But the writer, having freed his mind at a whirlwind pace, folds or wraps his article and away with it by first mail, as if he feared to read it lest he should be disgusted and would not have the courage to send it.

Now as editors and proof-readers we have neither time, patience, nor inclination to bother with such work; and we give notice accordingly. Anything that is not worth careful thought and preparation is not good enough for the REVIEW. Such articles are often made very acceptable by remodeling and working over, but we have plenty that does not require it, and that will have the preference. So we say to those who wish to speak to our large family, Let it be your choicest thought, prayerfully, neatly prepared, concisely and properly expressed. G. C. T.