

The Adventist Review and Herald

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HOLY BIBLE
IS THE FIELD
OF THE WORLD

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

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STABILITY IN CHRIST.

BY N. W. VINCENT.

(Mound Valley, Kans.)

As the seasons come and go,
Like shadows swiftly flying,
What varied scenes of joy and woe!
How great the cause for sighing!

Disease infests the fairest frame,
Death fondest ties will sever;
The Morning-star shines bright the same,—
Christ's word abides forever!

Our Life, our Glory, soon will come
In clouds of dazzling brightness,
His ransomed ones to gather home
In robes of spotless whiteness.

O may we then his smile behold
Who died for us in pity,
And walk with him the streets of gold
In God's eternal city.

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.

(Concluded.)

God has made men his stewards, and he is not to be charged with the sufferings, the misery, the nakedness, and the want of humanity. The Lord has made ample provision for all. He has given to thousands of men large supplies with which to alleviate the want of their fellows; but those whom God has made stewards have not stood the test; for they have failed to relieve the suffering and the needy. When men who have been abundantly blessed of heaven with large wealth fail to carry out God's design, and do not relieve the poor and the oppressed, the Lord is displeased and will surely visit them. They have no excuse for withholding from their neighbors the help that God has put it into their power to provide; and God is dishonored, his character is misinterpreted by Satan, and he is represented as a stern judge who causes suffering to come upon the creatures he has made. This misrepresentation of God's character is made to appear as truth, and thus through the temptation of the enemy, men's hearts are hardened against God. Satan charges upon God the very evil he himself has caused men to commit by withholding their means from the suffering. He attributes to God his own characteristics.

If men would do their duty as faithful stew-

ards of their Lord's goods, there would be no cry for bread, none suffering in destitution, none naked and in want. It is the unfaithfulness of men that brings about the state of suffering in which humanity is plunged. If those whom God has made stewards would but appropriate their Lord's goods to the object for which he gave to them, this state of suffering would not exist. The Lord tests men by giving them an abundance of good things, just as he tested the rich man of the parable. If we prove ourselves unfaithful in the righteous mammon, who shall intrust to us the true riches? It will be those who have stood the test on the earth, who have been found faithful, who have obeyed the words of the Lord in being merciful, in using their means for the advancement of his kingdom, that will hear from the lips of the Master, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things."

The psalmist says: "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." The Lord has claims upon every living soul, and those whom he blesses with means should help those who are not thus blessed. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes, he became poor, that ye through his poverty might be rich." The followers of Jesus are required to practice self-denial, to cultivate the same beneficent spirit that characterized our Lord. They are to remember the poor, and be kind and sympathetic to the sorrowing, and thus show that they are following in the footsteps of Jesus. "For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. . . . Be ye therefore perfect, even as your Father which is in heaven is perfect."

We are in probationary time, placed here to develop character. We are to do good; for Christ went about doing good. He gave his life a ransom to save from ruin a wicked, fallen race. Let no one who has named the name of Christ, entertain the idea that selfishness and worldliness are in harmony with Christian character. Let no one imagine that he can live for self, spend money to please self, and yet have a place with Christ on his throne. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." "For this ye know, that . . . no covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." "The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth."

Angels of God are weighing moral worth. Avarice, worldliness, and covetousness are opposed to Christian benevolence. "Honor the Lord with thy substance, and with the first-fruits of all thine increase." "Charge them that are

rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

The second commandment is like unto the first, "Thou shalt love thy neighbor as thyself." We can love our neighbor as ourselves, only as we love God supremely. The love of God will bear fruit in love to our neighbors. Many think that it is impossible to love our neighbor as ourselves; but it is the only genuine fruit of Christianity. Love to others is putting on the Lord Jesus Christ; it is walking and working with the invisible world in view. We are thus to keep looking unto Jesus, the author and finisher of our faith.

The solemn warning that was given to the foolish rich man, should be a sufficient warning for all men to the close of time. Lesson upon lesson was given by our Lord to take every one away from selfishness, and to establish close bonds of fellowship and brotherhood between man and man. He desired that the hearts of believers should be closely knit together in strong bonds of sympathy, so that there might be unity in himself. They are together to rejoice in hope of the glory of God, looking for eternal life through the virtue of Jesus Christ. If Christ is abiding in the heart, his love will diffuse itself to others through its possessor, and will bind heart to heart. The grace of Christ must be the sole dependence of the Christian, and when it is, he will love his brethren as Christ has loved him. Then he can say, "Come," and beseech and woo souls, entreating them to be reconciled to God. His influence will be more and more decided, and he will devote his life to Christ, who was crucified for him. Where love is perfected, the law is kept, and self finds no place. Those who love God supremely, work, suffer, and live for him who gave his life for them. We can keep the law only through mak-

ing the righteousness of Christ our own. Christ says, "Without me ye can do nothing." When we receive the heavenly gift, the righteousness of Christ, we shall find that divine grace has been provided for us, and that human resources are powerless. Jesus gives the Holy Spirit in large measure for great emergencies, to help our infirmities, to give us strong consolation, to illuminate our minds, and purify and ennoble our hearts. Christ becomes unto us wisdom, righteousness, sanctification, and redemption. From the first to the last of the Christian life, not one successful step can be taken without Christ. He has sent his Spirit to be with us constantly, and by confiding in Christ to the uttermost, surrendering our will to him, we may follow him whithersoever he goeth.

REST.

BY ELDER I. E. KIMBALL.
(Brattleboro, Vt.)

THERE seems to be everything but rest in this world,—fear on every side; famine, pestilence, and sword hang over the earth. Then, too, when once the law of God has come to the soul, and we are enlightened with reference to his ways, we find passions of sin within; an enemy is there warring against the law of our mind, and while this warfare is in progress, there is no rest. Said Christ, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "My presence shall go with thee, and I will give thee rest." For in believing there is deliverance to those "who through fear of death were all their lifetime subject to bondage." No more does fear of enemy annoy. God maketh even his enemies to be at peace with him, and giveth his people "rest from their enemies." Thus the terror by night or the arrow by day cannot affright.

The pestilence that walketh in darkness, the destruction that wasteth at noonday, bode no evil to the child of heaven, who makes God's truth his shield and buckler; who makes the Lord his refuge, strength, and fortress, and dwells in the secret place of his presence. The plague cannot touch his dwelling; he walks without carefulness in the path where lie the lion, the adder, and the scorpion; for God has given his angels charge over him, to keep him in all his ways.

"Whatsoever he doeth shall prosper." The wasting, breaking, and destruction which are visited upon the wicked, are no longer his portion. And health, too, the boon next to life itself, is his; for "I will put none of these diseases upon thee, . . . for I am the Lord that healeth thee." Thus the wisdom of the righteous and the power of God give health of body as well as of soul.

But how about wrestling with wicked spirits? Surely as long as we are called continually to wrestle, we have no rest. How many of God's children wrestle, and are thrown to the ground? They fall. But "the just man falleth seven times, and riseth up again," to renew the struggle. Is there, then, such a thing as to cease from thus wrestling? that is, to cease from clinging to Christ, ever and anon loosing our hold, and resting in him, where "that wicked one toucheth him not"?

To this rest we are surely called. Why do not the Lord's children more fully experience it?—Because they do not watch and pray, lest they enter into temptation; because their feet do not hold the steps of God; because their feet are continually sliding, through lust. Whatever steps we take upward, to come into the secret place of the Most High, who dwells in the heavens, whose ways are as the heavens high above our ways—whatever step we take should be final and complete, never to go back from the commandment of His lips. Christ is to rest in us. Never drive him hence or part company with him,

but ever have the eyes toward him, and be led fully by his Spirit. Step by step our righteousness is to shine forth as the light and our judgment as the noonday. Then it is that we see all right ways clearly as in broad daylight, and no longer stumble in the darkness. And thus by good works and right words, the glorious sunlight of heaven shines through us to the world.

Rest, then, and if the eyes are ever upward and never downward, Satan cannot, after you have taken a step upward, draw you backward. He cannot get your eyes or ears. The Spirit of God has you in full control. Rest, then, in that whereto you have attained, and have no more wrestling with unclean spirits over that point. And finally, yea, the day is even now at hand, when, although wicked spirits press upon you, they can have no power over you, because you are at rest in the power of God.

In faith, virtue, knowledge, temperance, patience, brotherly kindness, and love, find your rest.

STUDIES FROM THE LIFE OF ELIJAH.

BY ELDER J. O. CORLISS.
(Melbourne, Aus.)
(Continued.)

ELIJAH's lame excuse for fleeing from the post of duty to which God had assigned him, was followed by the command: "Go, return." But where? back to Jezreel, where he must meet the withering scorn of the queen, and perhaps be visited with death at her will?—No, indeed; the time had then been so long since his flight from the scene of his greatest victory under God, that a reaction had set in, and the tide had already turned in the opposite direction. The opportunity of that occasion was passed, never to be recovered. The Lord would not, therefore, require him to return to a place where his presence could effect nothing in behalf of the truth.

The work now before Elijah was of an altogether different nature. On his way to the wilderness of Damascus he was to anoint Hazael king of Syria, Jehu king of Israel, and Elisha prophet in place of himself. The purpose of God among those idolatrous nations must now be wrought by other means than those first sought, because of Elijah's failure to trust God. Hazael was to become a dreaded scourge to the nation of Israel at large, and so they be caused to diminish in numbers. 2 Kings 8:12; 10:32.

The rough captain, Jehu, was to root out entirely the house of Ahab, which had so assiduously fostered the worship of Baal. In this way the prominent offenders in Israel were to be exterminated, and thus God's word fulfilled, which said: "Him that escapeth the sword of Hazael shall Jehu slay." And yet these men little thought they were doing more than to carry out their own selfish ambitions. While their work was a sin in the sight of Heaven, what they did opened the way for God to work in behalf of his own people. Those who escaped the sword of Jehu, Elisha was to slay. That is, they were to be conquered by the ministrations of the gentle prophet. But his work could not precede theirs.

Strange as it may seem, God had many people in Israel all through the idolatrous reign of Ahab. When Elijah complained that he only was left as the representative of the truth, and that the Baal-worshippers sought to kill him, he seemed to think that if his life were yielded up in defense of the truth, the last spark of righteousness would be extinguished from the earth. He knew Obadiah believed the truth, but his compromising position in the king's household led Elijah to discount his standing before God. He was probably surprised when God made answer: "I have left me seven thousand in Israel, all the knees which have not bowed to Baal, and every mouth which hath not kissed him."

But where could they be? Surely they were not known by any at the court of Ahab, or they would have been destroyed. But they were all known to God, if they did not make a great flourish of trumpets, and proclaim their antagonism to the prevailing sentiment. No doubt they secretly groaned and wept in their obscure homes, because of the foul rites everywhere practiced. Perhaps they went further, and even ventured privately to speak to one another, and pray together for the restoration of the true worship, yet they were unknown, even to the prophet of God. To say the least, the lives of these hidden ones must have been so nearly colorless that none but the eye of Omniscience could detect their loyalty to him. He saw it, nevertheless, and did what he could to encourage its growth. Elisha was therefore anointed, that he might nurture them in the truth, through his gentle ministrations.

Twice after this Elijah was permitted to appear as the mouth-piece for God. The first time was some years after the event just recorded, when Ahab conceived a strong desire to become the possessor of a neighboring vineyard, which belonged to Naboth. Upon his proposal to purchase the coveted property, Naboth utterly refused to sell it, on the ground that it had been the possession of his fathers. This was right; for according to the law of the Hebrews, the Israelites were only, in a sense, God's tenants on the land. One of the conditions of their occupation was that they should not let pass from the family any inherited property, except in cases of extreme necessity; and then it was to return in the year of jubilee. It could, moreover, be redeemed at any time before, by payment of a certain excess on its value.

But the refusal of Naboth brought a sour sullenness upon Ahab, and he returned to the palace, to fling himself, like a spoiled child, upon the bed, with his face to the wall. Learning his trouble, Jezebel undertook to have the matter adjusted by accusing Naboth of crime, and so have his property revert to the royal estate. In the king's name she proclaimed a fast, had Naboth brought up for trial on the charge of blasphemy against God and the king, and he was condemned to die, upon the testimony of two false witnesses employed by the queen.

Naboth out of the way, the king took possession of the coveted prize. As he was riding over the place, perhaps trying to still his conscience with the argument that he was not at fault for the death of Naboth, seeing that he did not know what the queen had written in her proclamation, he was startled by a voice which he had not heard before for years; but it was a never-to-be forgotten one: "Thus saith the Lord, *Hast thou killed*, and also taken possession?" Who uttered these words? Were they spoken by the man who a few years before had fled in such a cowardly manner at the threatening words of the woman Jezebel? It was even so, but the former cowardice was vanished, and heroic faith once more bore sway. It mattered not to Elijah now that Ahab's two captains, Jehu and Bidkar, were present. (See 2 Kings 9:25.) No fear of death then haunted the intrepid man, and he faithfully laid before the king his terrible sin.

Ahab turned to confront that reproachful voice, and stood face to face with the dreaded prophet of other days. "Hast thou found me, O mine enemy?" came involuntarily from the lips of the king, as he recognized the Tishbite seer. The answer was quickly returned: "I have found thee: because thou hast sold thyself to work evil in the sight of the Lord." Like many now, the king considered any one an enemy who reproved his wrong. Sin so distorts the judgment, that this is made to appear so. But as in those days, so it is now, the faithful reprover of sin is a friend rather than an enemy. It is God's infinite love for us that leads him to

reprove our shortcomings, that we may repent, and turn to him for help. The surgeon's knife goes deep into the wound, but it is that the wound may be healed.

All of the woes pronounced at that time by the prophet came true. God is just as faithful in performing his threats, as in fulfilling his promises. We can trust every word of his to be completely fulfilled. If we would have his blessing instead of his curse, we must pay heed to his word on these points. Still once more Elijah is to teach reverence for God to the people of Israel. Ahaziah succeeded to the throne of his father Ahab, and also walked in his sinful ways. One day when leaning against the lattice which surrounded the upper chamber (perhaps the flat roof of his palace), it suddenly gave way and precipitated him to the landing below. He feared for the result of his injury, and sent messengers to inquire of Baal-zebub, the god of flies and the "patron saint of medicine," to learn whether he should recover or not. This was a deliberate rejection of Jehovah, and could not well be allowed to pass unnoticed. Elijah was therefore commissioned to meet the messengers in the way, and say to them that because of this rejection of Jehovah, the king would never come down from his bed alive.

The messengers did not know the mysterious stranger who had delivered the message to them, and it seems that they had not presence of mind enough to ask his name before he turned away from them. However, they immediately returned and told the king what had been said to them. The king then asked them to describe the man who had given the message. They said he was a "hairy man;" that is, one with long hair hanging upon his shoulders, and a flowing beard covering his breast. A leathern girdle was about his loins, to hold in place his single garment of skins. The king recognized him at once, and said: "It is Elijah the Tishbite."

The king now determined to have this man in his power. Sending a captain, with his fifty men to the wilderness where the prophet lived, he found Elijah seated above him on an eminence, and he demanded in the king's name: "Thou man of God, the king hath said, Come down." Here was another insult offered to Jehovah. Elijah had spoken only in the name of God, and now the king's authority was put above that of God by ordering the prophet to do contrary to what God had commanded him. The reply of Elijah was terrible enough, though it was not given in the spirit of personal vindictiveness. It was as though God spoke through him: "If I be a *man of God*, let fire come down from heaven, and consume thee and thy fifty."

Instantly the summons was obeyed, and the fire laid the blasphemous soldiers low. Another captain with his fifty was sent, who made the same demand, and shared the same fate. A third fifty went out, but they had learned the lesson that Jehovah was above the king. The captain of this band fell on his knees before Elijah, beseeching that the lives of his men might not be sacrificed as had been the others. It was enough. The men of Israel were again learning that God lived and would be honored by his subjects. God then commanded the prophet to go with them to the king. There was now no danger. They had learned to respect the power of God in the prophet. He therefore went before the king, and fearlessly repeated in person the message which he had before sent by the king's messengers.

Is not the same courage needed now? Is not our time the counterpart of that in which Elijah moved? Is not the spirit of Elijah the spirit of reform and the voice of warning against false worship? And was not the *power* of Elijah premised to accompany that spirit, "to make ready a people prepared for the Lord"? Then let us stand fast to the commission given of Heaven, that we may each be acquitted in the day of the Lord.

(Concluded next week.)

TRUST.

BY J. P. LORENZ.

(Buffalo, N. Y.)

LORD, how happy I would be,
Could I always trust in thee;
Trust thy wisdom me to guide;
Trust thy goodness to provide;
Trust thee as the source of power;
Trust thee every day and hour;
Trust thee in the shades of night;
Trust thee in the beams of light;
Trust thee in the storms severe;
Trust thee when the sky is clear;
Trust thy word my soul to feed,
In distress and time of need;
Trust in sickness, trust in health;
Trust in poverty and wealth;
Trust in joy, in sorrow, too;
Trust thee all my lifetime through;
Trust for blessings from above;
Trust thy mighty, saving love;
Trust thee in the work begun;
Trust thee till the victory's won;
Trust, and follow day by day
In the strait and narrow way,—
Till at last with thee I'll meet,
And my *trusting* be complete.

AMENDMENT OF THE CONSTITUTION AND THE SEVENTH-DAY ADVENTISTS.

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

THE writer of this article has, on former occasions, advocated an amendment to the Constitution of the United States, which would prevent any State in the Union from legislating against the rights of conscience. That the end at which he has aimed is a desirable one, no right-minded man will deny. If perfect religious liberty is a good thing, then assuredly no government is perfect which does not secure that boon to its citizens. That the United States has failed to do so hitherto, the history of our own people abundantly demonstrates. Some one has well said that "he who would be free, himself must strike the blow."

It would seem therefore that as Seventh-day Adventists have felt more keenly than any other people the harsh and grinding nature of oppressive religious legislation, it would be a fitting thing for them to favor a movement which by a single blow would correct the defect in our national Constitution, and place the rights of conscience in this country upon an undeniable legal basis. Their present attitude is unfortunate in several particulars: (1) They have no definite plan of operations with reference to the remedy of the evil in question, either in the general government or in the State governments; (2) They occupy merely a negative position, rising to object only when and where their opponents and oppressors seek to propagate their views or execute their plans; (3) While doing a splendid work in the line of educating popular sentiment up to an appreciation of, and a love for, religious liberty, they utterly fail to organize victory along the lines of the correct sentiment thus created, by hurling those whom they succeed in converting to sound views against the enemies of the rights of conscience in this country. What the writer has proposed, and what he still proposes, is that Seventh-day Adventists should lead out in the advocacy of such an amendment of the fundamental law of the nation as would prevent the separate States from legislating against perfect freedom of opinion and practice, in matters of religion. Should they do this, they would at once enter upon a plan of action which would render them independent of the fitful movements of the National Reform party, and enable them to keep steadily about their work, knowing that every convert which they may make to the amendment idea, will become a life-long antagonist to the party in question in every feature of their work.

In every session of Congress petitions without

number favoring the constitutional change desired could be rushed upon that body, regardless of the activity or inaction of National Reformers. The result would be that we would take the lead instead of falling in the rear; that we would voice a noble principle in right government instead of simply opposing the action of a party; that with one strategic movement we would bring ourselves to the forefront as the most conspicuous advocates in the nation of a line of policy which will find a response in every truly American heart. Statesmen who are firmly attached to the principles of religious liberty, recognizing the soundness of our theory and the desirableness of the end which we would seek to reach, would see in our movement something worthy of their highest ambition, and give to it their unqualified support. With the printing facilities at our command and the resources for the distribution of literature furnished by our tract societies, we could flood the country with religious liberty publications as no other people could do. That such is the case is proved by the fact that during the months of January and February, 1894, our Religious Liberty Association circulated 22,911,660 pages of printed matter favoring the principles that it advocates.

So much for the plan of operations. Now it is time to consider objections to that plan, which might occur to Seventh-day Adventists. The writer would deal tenderly with the opinions of those who conscientiously differ with him in this matter. Indeed, he is not quite sure that in some of the objections offered difficulties are not presented which cannot easily be removed. He believes, however, that nearly every objection that he will have to meet, can be urged with equal force against every plan which suggests any action whatever in the premises. Let us see if such is not the case.

It is argued, for example, that the plan proposed is a denial of our faith, since the prophecies teach that this government is destined sooner or later to carry persecution against Sabbatharians so far as to decree that they shall be put to death.

To this we reply, that if the prophecy teaches that this government is to decree the death of Sabbatharians, it will be because they will not obey national Sunday laws. Such laws, therefore, will be enacted at some time in the future, in spite of all that we can do; hence, if it is wrong to attempt to defeat any project which we know must succeed ultimately, it is wrong to oppose as we are doing the attempts of the National Reform party to induce Congress to pass a national Sunday law.

How, then, can we justify our present line of conduct in that matter? Manifestly in two ways: (1) It is sometimes justifiable to attempt to do that which we know cannot be accomplished; (2) It is admissible to oppose a thing *in toto* when we only hope to delay its accomplishment. Here, for example, is a congregation of unbelievers. The faithful minister attempts to compass the salvation of every one of them, although he knows to a moral certainty that this can never be achieved.

Again: It is appointed unto men once to die, (Heb. 9:27); nevertheless we seek to postpone that event, although we know that it will overtake us at last. Now let these principles be applied to the case in hand. In delaying the final fulfillment of the prophecy respecting this government to the latest date possible, we are actuated by two motives. The first is that of self-preservation; the second is the desire to gain time and opportunity to enlighten those who do not comprehend the true nature of the Sunday movement in this country, in order to save them from the guilt of participation in the persecution of the saints of God. Any line of policy which will secure these ends, and which is not necessarily wrong in itself, can be adopted with the most perfect propriety. The only question, therefore, to be determined respecting

the amendment of the Constitution, as advocated in this article, is whether it is the best method to secure the ends in question, and whether it is wrong *per se*. That it would be wrong in and of itself so to amend the United States Constitution as to secure religious liberty in every State in this Union, no Seventh-day Adventist will assert.

(Concluded next week.)

THE IMMEASURABLE GREATNESS OF GOD.

BY A. C. SPICER.

(Battle Creek, Mich.)

IN the REVIEW of March 7, 1893, p. 153, under the head, "Appalling Depths of Space," and in the Editorial Department of the REVIEW of March 28 and May 23, 1893, on the subject, "The Lord's Prayer," are thoughts worthy of further consideration, as suggestive of the inestimable greatness of our God.

If, indeed, "the immensity of the fullness of God's presence" "fills all space" in the "heaven of heavens," and it being true, as quoted from Solomon, "Behold, the heaven and heaven of heavens cannot contain thee;" then, indeed, our heavenly Father must be very, very great. The expression, "heaven and heaven of heavens," conveys the idea of inconceivable immensity; and yet God "fills all space" therein. Then O, how incomprehensibly great is our God!

As an aid to grasp and compass this thought, as well as is possible to finite minds, let us refer to the suggestion of Sir Robert Ball in the REVIEW of March 7, 1893; that a telegraphic message traveling continuously at a uniform rate of 180,000 miles, or more than seven times around the earth, each second of time, would require more than three years to reach the nearest star, Alpha Centauri; while there are stars whose accurately estimated distances from us are so remote that had a telegraphic message been dispatched from Bethlehem the next morning after Jesus was born there 1894 years ago, to announce to these distant spheres the glad tidings of a Saviour come to earth, it could not yet have reached there. And then let us add to his statements that there are stars of such inconceivable distances from us that it is conjectured that many thousands of years more would be required for the lightning message to reach them; and then add further that each of those estimated 20,000,000 stars (6000 of which are visible to the unaided eye) is a sun similar to our sun, though they are thought to be generally as much larger than our star-sun as their distances from us are greater; and that each of those 20,000,000 suns probably has its system of planets revolving around it, as do the planets of our solar system around our sun; and then add further that the marvelous late discoveries by the aid of improved telescopes have been such that the most experienced observers of the heavens dare not attempt to limit the possibilities of further discoveries by aid of the next made more powerful instrument, and dare not conjecture that there is any conceivable limit to the number of the suns and stellar systems in the immeasurable depths of space beyond the present ken of man with his most powerful aids,—and we may each think with overpowering emotions, thoughts too sublime for utterance. O the appalling depths of space! O the immense and appalling magnitude of the universe of our God!

Yes, the universe of *our* God! And herein is found the sublime lesson the above thoughts should be accepted as teaching,—for our God made all those innumerable and immeasurable suns and stellar systems throughout those "appalling depths of space." "In the beginning God created the heavens and the earth," and "he made the stars also." In the beginning, whenever that was, God made all those numberless suns and systems of "stars of light," and projected them into space at immeasurable and

incomprehensible distances, and appointed to each its office.

It was his power which in infinite wisdom gave to each of those incomprehensibly immense bodies its orderly movement with a velocity we cannot comprehend. It was He who ordered all their varied movements, the revolution of the secondaries around their primaries and each upon its axis, and then all, apparently, around one common center; and he ever upholds, controls, and governs them, and so guides and directs them all in harmonious movements as they wheel through space, planets around suns, and system around system, that there are no collisions the one against the other, but all "declare the glory of God," and show his handiwork. And thus, "Day unto day uttereth speech, and night unto night showeth knowledge." Overwhelmed and our speech overpowered by such evidences of God's wisdom and power and the infinite magnitude of his works, we may feel in our inner consciousness as we stand beneath the starry heavens, as I have often done, as if each of those stars were the eye of God looking down upon us, and think with reverential emotions, O how great is our God! How infinitely great! Verily, the Lord our God is a great God! These views represent to us a God of infinite power and infinite wisdom. But another lesson of great value to us may be logically deduced from these views.

If, indeed, our infinite Creator is so great that "the heaven and heaven of heavens cannot contain him;" if he is so great that "the immensity of the fullness of his presence fills all space in the heaven of heavens," then surely it must be that God's presence at any time and at all times is unlimited; and the logical deduction is that God is always invariably present everywhere throughout his created universe,—is not only present *here* at any specific time, but is present at the same specific time on, or with, each and all the several planets or the systems of planets throughout his starry universe. It is true we cannot comprehend this greatness and omnipresence. It is true that we cannot comprehend God. Realizing our finite weakness, the best we can do is to acknowledge, "Great is the mystery of godliness!"

And as God is as infinitely good and merciful as he is infinitely powerful and wise, so we may rightfully infer that he is always thus present, everywhere ready and willing to bless his children,—to compassionate the weak and erring, to sympathize with the suffering, to pity the oppressed and wronged, to encourage the faltering, strengthen the weak, rescue the endangered, and to instruct and guide in wisdom and virtue's ways.

Then whenever and wherever any child of God sincerely desires any real, needed good from him, and appeals to him in a contrite frame of mind and with a truly all-loving, all-confiding, and all-trusting spirit, that child will always find him present and ready to bestow the good. The suppliant has not to wait for "God to come down," to "come in," or to send an angel messenger to answer acceptable prayer; for God is always down, and in, and ever ready to bestow from his infinite bounties and of his infinite fullness. God not limited! O welcome thought! At any moment of any day his blessed presence may be realized, joyfully realized, here, and at the same moment just as signally enjoyed by his contrite, loving, and adoring children in each of any number of other places, however remote or widely separated. This is marvelous indeed, but it is as true as wonderful. Indeed, marvelous as it may at first seem to be, I cannot doubt, so great is our God, that after we have enjoyed the "divine presence" and spiritual blessing here in the fullest measure, if it were possible for us immediately to take, not simply the slower wings of the lightning or of light, but rather the pinions of thought and speed away the next moment to distant worlds, even to the most distant stars in

God's illimitable universe, we would find our God there as we have here,—there in all his immeasurable, merciful, loving, and blessing fullness, just as we had here. O how inestimably great is our God! "O the depth of the riches" of the power, the wisdom, the goodness, and the bountiful loving kindness of God, and his works which are "past finding out!"

And yet, marvelous though it be, the great God permits us to be regarded by himself as his children, to call him, "Our Father," to approach unto and address him as our friend, and to hold communion and fellowship with him; he provides for community and individual necessities; sympathizes with, pities, compassionates, and lovingly encourages and nourishes when we need; forgives us when we have erred; loves us always, and encouragingly accepts and responds to our reciprocating love for him; and especially blesses us "with all spiritual blessings" when we adore him and acceptably worship him "in spirit and in truth."

And in these things is God's greatness as truly manifest as it is in world-creating and sustaining. Great in goodness, great in love, great in merciful loving-kindness! Indeed, "Great is the Lord, and greatly to be praised!" It will ever be helpful to us and good for us to study faithfully to gain as correct and full an idea as is possible to us of the greatness of our God. Our larger and more comprehensive conceptions of him afford to us richer and more satisfactory rewards.

While it is doubtless true that the person whose small cup has been filled by grace according to its capacity for receiving (and this is a merciful law of divine providence), may never realize or be conscious of any deficiency or lack of joy in the exercise of believing and trusting faith in God; yet it must be true that the person who brings a cup of larger receptive capacity to the Lord and gets it filled to fullness, will have the larger quantity of the gifts of grace, and in the realization of the greater measure, that person will enjoy the more bountiful blessing. "Praise ye the Lord!"

THE FIFTY-FIRST PSALM.

What Does it Present to the Contrite, Repentant Soul?

BY H. A. WASHBURN.

(College View, Nebr.)

MERCY. Verse 1.
Thy broken and contrite heart is a sacrifice which God will not despise. Verse 17.
Deliverance from blood-guiltiness. Verse 14.
Blotting out of transgressions. Verse 1.
All iniquity blotted out. Verse 9.
Washed thoroughly from iniquity. Verse 2.
Purged with hyssop, and cleansed. Verse 7.
Cleansed from sin. Verse 2.
Washed and made whiter than snow. Verse 7.
God's face hidden from thy sins. Verse 9.
Heart created anew and made clean. Verse 10.
A constant spirit. Verse 10.
The presence of God and Christ. Verse 11;
John 14:23.
The presence of the Holy Spirit. Verse 11.
Upheld by the Spirit of God. Verse 12.
In the hidden part thou shalt know wisdom. Verse 6.
Restoration of the joy of his salvation. Verse 12.
Hear joy and gladness. Verse 8.
Thy lips shall be opened and show forth his praise. Verse 15.
Thy tongue shall sing aloud of his righteousness. Verse 14.
Thou wilt teach transgressors His ways, and sinners shall be converted unto him. Verse 13.

The Mission Field.

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

INFLUENCE OF THE UNITED STATES UPON INDIA.

THE influence of the United States of America, as well as that of England, is largely remolding the customs of India. Many of the thinking men of India are looking to America, as not only the leading nation of the world, but also as the model for nations. They speak of America as "that wonderful country," and they are fast coming to recognize the advantages of her free institutions. Though India has followed the wake of progress at a slow pace, she has thrown off that cloak which for centuries had enshrouded her so closely within its fold, and now there is hardly a city or village closed against the gospel of salvation. The wide-open gates welcome the freedom of the West, and grant to every man the right to worship according to the dictates of his own conscience. To a person who has been in India only a little time, it is very evident that this nation is preparing to act her part in the closing drama of the world's history. While this desire for western customs prepares the way for the last message of mercy, does it not tell us plainly that, when the model of all nations, as well as its neighbors, adopts laws which shall try every man as to whether he will worship the beast or his image, these nations which are following the model, will in a very brief period fall into the same error?

Roman Catholicism and professed Protestantism are the same in this land as elsewhere, and it is very evident that they are working to the same end. Already their banners are unfurled in nearly every city and village of importance in India. It would be very difficult to give anything like a just estimate of the power and influence of Catholicism in this land. Her numbers are not very large, as compared with those of either of the great native religions, yet her influence is very great, even greater than all Protestantism combined; and the same intensity that is taking possession of every earthly element, is doing its work here also. When Protestantism reaches across the gulf and clasps hands with Catholicism, their combined power and influence will lead all India to destruction which will overspread the earth like a mighty whirlwind.

The religions of India will be able to offer only a feeble resistance to the Roman Catholic power in India; for the Mohammedans, who are a war-like people, and who rely upon the sword as the most effective means of conversion, are divided into two divisions of almost equal strength, which hate each other worse than they do either the Christian or the Hindu. The Mohammedans, who are much opposed to anything that has the appearance of idol-worship, though it be nothing more than the picture of some saint or hero, every few months do something to desecrate that which the Hindu holds most sacred, such as killing the sacred cow in their temples, destroying their idols, etc. If it were not for the British regiments, the Mohammedans and the Hindus would soon plunge the country into a religious war. As it is, British authority is often called upon to put down riots between these factions. Last autumn as many as 500 natives were killed by the British troops in Bombay before a religious riot was quelled.

Should the great European war, which has been so long pending, break out and make it necessary for England to withdraw the bulk of her troops from India, these factions would soon plunge this nation into a religious war which would make it very unfavorable for our work. More than a year since, sister White said, "Now, just now, is the time to work in foreign fields." What a change has come over India since that time. For a number of years times in

India have been comparatively good, and trade has been in a thriving condition; but within a few months a great change has taken place, and a financial crisis is imminent. Foreign commerce is crippled, and business firms and companies that have been considered as being the most reliable are failing, and trade is stagnant. Indian currency has depreciated in value at least twenty per cent within the last few months, and it is constantly on the decline, with no prospect for the better. This condition has quickly come upon the nation, and there is no apparent cause. It seems that the financial depression that has engulfed other nations has suddenly struck India. Surely men's hearts are "failing them for fear, and for looking after those things which are coming on the earth."

What is our duty during this time, when nation after nation becomes involved in financial ruin, and the forces of evil are forming for the last grand charge? Shall we sound the bugle to retreat? O, no; angels are standing by us, and with a steady march we will keep sight of the advancing colors; for with a firm hold upon the sword of the Spirit, one shall chase a thousand, and two put ten thousand to flight. Now is not the time for us to sit idly by with folded hands, to bring upon ourselves the curse that came upon Meroz. The victory is ours, and in the accomplishing of this glorious work we will see precious souls renouncing error and accepting the truth.

God has seen fit to choose the United States of America as the place to educate men for the work of the Lord, and to prepare them to go forth to the different nations of the earth. As the call is sounding, "Come over and help us," I sincerely wish that I could express to you the needs of India as they really are. The Lord is soon coming, and he has committed to us the message that will go to every inhabitable portion of the earth. His work in this land is also to be done. Will you have a part in it?

WM. LENKER.

Bombay, India, May 19.

CLIPPINGS FROM THE "MISSIONARY REVIEW."

It is known how the French government has driven the English missionaries out of various Pacific isles, as well as out of Tahiti. For this intolerance and bigotry, however, the French Protestants, as a body, are not responsible. It is political rather than religious, and is hardly greater than the coarse intolerance shown by the German colonial authorities toward their fellow-Protestants, the American missionaries, in the Marshall Islands. Toward the English missionaries in German East Africa they are beginning to be more reasonable. But a narrow, blustering chauvinism seems at present to have complete possession of both France and Germany in their colonies. The German Protestants, so far as interested in missions, protest unremittingly against this. If the French Protestants do not speak out quite so boldly or continuously, we must remember their situation, in the midst of a country half atheist, half ultramontane. They have spoken out, however, repeatedly, and so energetically as to bring on them bitter reproaches, both Romanist and infidel.

As France, however, seems absolutely determined that there shall be no English missionaries in her Pacific domain, the *Société des Missions Évangéliques* has been compelled to take up the work there from which the English have been driven. The *Journal* now announces that the London Missionary Society has decided to surrender all its real property in the islands of Huaheine, Raiatea, Bolabola, and Tahaa to the Paris society, on condition that it remains dedicated to its original purposes. The Paris brethren give 2000 francs as indemnity for movable property abandoned. "Our friends," they say, "will join with us in thanking the

directors of the London society for a decision which does honor to their brotherly spirit, and which yields us a valuable assistance in our growing work."

How bright the prospects in Uganda are, was recently set forth in an inspiring address by Bishop Tucker in Exeter Hall. The review leads one to exclaim, "What hath God wrought!" The hunger for the word of God in that region has been met by the distribution during the past year of some 26,000 gospels, 5000 gospels and Acts bound together, and 1500 New Testaments. So intense is that hunger, that the Roman Catholic bishop has had to succumb and make the required concessions. His words are: "After much hesitation I have concluded that it is necessary for us also to distribute the New Testament which the Protestants are spreading everywhere. . . . The chief reason is that we cannot prevent our people from reading it." Thank God they cannot. In view of the facts, the progress made, the eagerness for the bread of life, the foundations of a native Christian ministry laid, and the number of Protestant readers in Uganda something like 20,000, the fields are indeed white unto harvest; and we must feel, as Bishop Tucker observed, "that with the blessing of God upon our work, and with the Holy Spirit poured out upon us from on high, we are within measurable distance of seeing Uganda a Christian country."

A prominent newspaper has recently reproached Anglo-Saxon missionaries with having had little success among inferior races, "because they will not, as the Mohammedan missionaries do, live among the heathen as the heathen live." Moslem missionaries, as a rule, do live as the heathen live. They make no call for moral reformation in their converts. These converts may have as many wives as they can buy or capture as slaves. They may lie and cheat, and retain all their old mode of life without rebuke. One or two ceremonies may be required, but these over, the converts to Mohammedanism may remain just as much heathen as they were before, and their missionaries live just as they do. What is wanted is missionaries who *will not* live as the heathen live, but will lift them up out of their heathenism, first of all morally and spiritually, and then, as fast as possible, out of kraals and mud shanties and dirt, into a cleaner and better life. It is absurd to expect that missionaries who work for such results will win converts as fast as do those who make no protest against the vices and corrupting customs of paganism.

Four missionary ships have been built for service in the Micronesian Islands known as the "Morning Star," each serving for a term of years, and then being replaced by a stronger craft. The first was built by the Sunday-school children of the United States, and launched in 1856. It served until 1866, when it was succeeded by "Morning Star" No. 2. This ship was wrecked, and in 1871 a new "Star" took its place. In November, 1884, the present "Morning Star" sailed from Boston, and is now doing a good work in Micronesia. She usually sails from Honolulu in June, and is gone about nine months.

About one half of the 40,000 Maoris remaining in New Zealand, belong to the Church of England. One fourth are either Wesleyans or Roman Catholics, while the remaining one fourth represent the semi-heathen section that either fell away after the wars, or never was brought in.

The Norwegian Church carries on work in five foreign fields, and although in comparison with other churches, it is both small and poor, it raises over half a million kroner (£25,000) per annum for this purpose. This devotion is reacting in quickened life at home.

Special Mention.

AFFAIRS IN MOROCCO.

THE death of the sultan of Morocco and the consequences that may arise therefrom, are now the topics of discussion in the various courts of Europe. Muley Hassan had reigned twenty-one years at the time of his death. This empire grew out of the Mohammedan invasion in the seventh century. The city of Morocco once contained a population of 500,000, and in the thirteenth century it was a noted place of learning. The whole country now has a population of about six and a half million. The government is absolute, or as far as it can be in the present condition of the country. A large nomadic population in that portion of the country remote from the sea, while they may acknowledge a nominal allegiance to the sultan, are really under their own sheiks. They have very little respect for treaty rights, and often commit offenses which bring the sultan into trouble with other powers, and at the same time he must answer for their behavior, though exercising but little authority over them. The latest affair of this kind was the war between Spain and the Riff tribes. Spain has obtained by treaty considerable territory in Morocco. This is very irritating to the fierce mountaineers who hold to the faith of Mohammed with the fanatical tenacity of an Amrou or a Khaled.

The indemnity which was promised by the sultan to Spain has not yet been paid; and in the present condition of Morocco, the payment of any considerable sum of money would be impossible. It is therefore probable that Spain will take advantage of the internal disorders incident upon the death of the sultan to secure such territory as will fully indemnify her for the expenses incurred in the Melilla campaign. In this she will apparently be aided by France, who has also a greedy eye upon Morocco. Algeria, which lies beside Morocco, is now a French colony, and the French government has, for several years, been pushing her colonial schemes into Africa with great assiduity. Senegambia and Algeria are to be joined by a railroad through the Sudan and the Desert of Sahara, by the way of the ancient city of Timbuctoo, recently acquired by France, and the addition of a portion of Morocco, with its rich valleys, would give France an empire in Africa. France has sent several powerful ships of war to Tangier, to back up any claim that she may make; and, secure of the support of Russia and the active assistance of Spain, she is evidently calculating upon getting another large slice of territory after the manner of her late success in Siam. Her rapid advance in this direction is evidently influenced by her antipathy toward England as well as her desire to secure more territory. The latter country holds Egypt against the strong protests of France. After French genius and capital had built the Suez canal, England, by a purchase of the stock and a war to protect her interests, took possession of Egypt, and she still holds it. England has not only done this, but in a late treaty with the Congo Free State, she has shut France entirely out of the Nile valley.

It is therefore animosity against England and a desire to get even with her, as well as a desire for territorial acquisition, that has caused France to take such rapid action on the death of the

sultan. What the final result will be no one can determine. Great wars are as liable to spring from little as from great causes. Just now Morocco is a storm center for Europe. There are two aspirants to the throne. A son, Abdul Aziz, has a small standing army and the support of the large towns. A brother of the sultan has the support of many of the barbarous tribes. Lawlessness is rife all over the country, and the people are taking advantage of the condition of things to avenge their private wrongs. The situation is peculiarly advantageous to those powers that wish to interfere in order to serve themselves, and it is apparent that they will take full advantage of the occasion.

M. E. K.

INTEMPERANCE IN NEW ZEALAND.

THE extent to which intemperance is carried in this colony is almost incredible, even to one who is familiar with the prevalence of the vice in its various forms in America. One of the first things that arrested my attention on my arrival in this country was the great number of hotels, or public houses, as they are frequently called here, their keepers also being termed "publicans." At first I wondered how they all could be supported in a country with so small a population; but the question was not hard to answer as I became better acquainted with the people and their habits.

A temperance advocate, in an article recently published in a colonial paper, gives some statistics from which it appears that the annual cost of the liquor traffic *per capita* is about £3, 15s., or more than \$18. Think of it! More than \$18 for every man, woman, and child in the colony are spent every year for intoxicating drinks. And if we make allowance for the few adults and the many children who do not drink, the cost to the actual consumer must be well-nigh doubled.

This wholesale use of spirits is not confined to the lower classes nor to the men alone; but both sexes, to a great extent, in every grade of society, are slaves to the soul-destroying habit; and without a thought that they are doing anything dishonorable or unbecoming a gentleman or a lady, they indulge their appetites both publicly and privately. Indeed, the habit is so common among the higher classes that nearly every hotel is provided with its private bar and bar parlor, where they can procure their favorite beverage without mingling with the rougher elements that frequent the public bar. All the railroad refreshment stands are provided with a full stock of liquors, and their counters are literally besieged by the passengers from every train, who seem to think it would be a greater hardship to be deprived of their customary drinks than to abstain from food during their journey. There are no saloons here, the hotels having a monopoly of the business. The customers are often served by young women, called barmaids, or even by the proprietor's wife, which adds another attraction by which scores of youth and young men are lured into the snare that Satan has laid for them.

The tobacco habit is also quite universal among the men and boys, the pipe being the popular form of indulgence.

Gambling in one way or another has become a national craze. Horse-racing, which is very popular, occurs almost every week, and is often made the occasion of a public holiday, where it takes

place. At such times all business is suspended, and shops and offices closed; while the people give themselves over to carousal and pleasure.

The Maoris, who are by nature a noble race of people, and always ready to follow the example of their Christian (?) neighbors, have not been slow to adopt these practices of civilization (?); and as the result inebriety and the use of tobacco are universal among both sexes, with their usual degrading influences, which are more marked among the natives of all countries, as they have not the moral and intellectual culture and development, which, to some extent at least, exercise a restraining influence over the more favored members of the human family.

But notwithstanding these deplorable habits, the people of these colonies have many redeeming and admirable qualities. They are very kind, polite, and hospitable, and are ever ready to do a kindness when occasion offers. Dishonesty is much less common than in America, and there is much less distrust of each other or of strangers. Unfortunately, however, Americans, or "the Yankees," have earned for themselves an unenviable reputation for sharp dealing and trickery, which subjects them, until they are known, to more suspicion, perhaps, than attaches to others; and we cannot say this special attention shown them is wholly undeserved.

Health reform has not made much progress here; but the people as a rule are much farther advanced on this line, and have less need of reform than the majority of Americans. Meat and other unwholesome foods are largely used; but a person who wishes to live hygienically is not so often put to his wit's end to select from the food usually set before him, sufficient to supply his needs and satisfy the demands of appetite without incurring the danger of inciting a rebellion in his digestive organs that would take him several days to overcome. Nevertheless there is a wide field here for the educated cook, and I believe success would attend any effort in this line that might be properly put forth.

The Lord is everywhere moving upon the people; and, although it brings a cross and requires determination to yield up this round of pleasure, God is able to supply the necessary strength; and some precious souls are forsaking the pleasures of the world, to find in Christ and his truth far greater and more enduring joys. There is plenty of room here for those who may desire some place to live among the people and let their light shine, and I am glad to know that some from America are turning their eyes in this direction. We are now organizing for a more thorough and systematic effort to place our literature in the homes of the people, and we pray that by the Lord's strength and wisdom, we may work in "unison with the heavenly messengers," and gather out a people for the coming of the Lord.

W. M. CROTHERS.

Wellington, New Zealand.

OTHER PHASES OF SPIRITUALISM.

WHILE Satan is working among the civilized people of the world to lead them to destruction, he by no means passes by those who are less favored. He is to deceive the *world* by the wonders he performs.

Satan has been a counterfeiter all through his experience with man, continually substituting something of his own origin for that which God has given. He often gives to those who are

serving him a happy state of mind or sensation, deluding them with the idea that they are being led by the Spirit of God; for they suppose that whenever this is felt by them, it is evidence that God's blessing is resting upon them.

Many of the natives of the Society Islands are as badly deceived by him as were the people of Samaria by Simon the sorcerer, when he did that which was marvelous before their eyes, and they thought it to be the mighty power of God. Either the people of these islands have never given up some of their old heathen customs, or else they have retrograded, and taken them up again. Spiritualism in various forms is seen among them. They have their sorcerers, who visit the old *marae*, where human sacrifices were formerly offered to appease the wrath of the gods, and claim to see spirits and converse with them; but it is said that as soon as an attempt is made to touch the spirit, it disappears. Occasionally a person is troubled with sickness which is thought to be unnatural. Then a sorcerer is called to tell who has caused the sickness by having prayed for the spirits to torment the afflicted one. When the offender is pointed out, he must go to a *marae*, and pray that the spirits be removed.

It is also claimed that the spirits often sing in some place of renown, where a great man died, or some noted event took place. These things almost always take place at night. Two sons of a former missionary are said not many years ago to have been walking up through a valley a little after dark, when suddenly, to their astonishment, they could hear soft, sweet singing which sounded only three or four rods away from them. One of them lighted a match and set fire to some dry cocoa leaves, which made a bright light so that they could see for rods around. As soon as this was done, no more singing was heard, and no persons were to be seen. After reaching their destination, they inquired who lived near the place where the singing was heard, and were told that no one lived within half a mile from there, but that it was a place where the spirits were often heard to sing.

What is thought to be the most remarkable is the passing through the fire without being burned. In this, it is claimed that they imitate the three Hebrews who were cast into the fiery furnace by Nebuchadnezzar, king of Babylon. This is practiced about once a year, in the season when other food being scarce, the root of the *ti* plant is used for food. This root requires a prolonged cooking, so a large quantity of it is prepared at once in a big native oven. To make the oven, a slight depression about thirty feet in diameter is made in the ground; wood is then put in it in a round pile till it is eight or ten feet deep, and covered with the stones which are to be heated for baking the root. When all is ready, fire is set to the wood, which burns from eighteen to twenty-four hours, then smolders down, leaving a large mass of live coals in, under, and around the stones. The heat of the stones is very great, and it is said that a person cannot, with comfort, stand within thirty feet of the oven at this time.

At this juncture, the sorcerer comes forward with a branch of the *ti* plant in his hand, says a few words in prayer to his god, strikes the live coals and stones one stroke with the *ti* branch, walks through them, and constantly keeps up the praying. As many as wish can follow him, without being burned, until he looks around; but as soon as the leader turns

and faces the burning mass, none can cross it, and if any are still in the oven, they are instantly burned. It is said that two and three hundred people have gone through at one time. Both Europeans and natives who have passed through this oven, tell me that the only heat that they have felt is around the ears, and it is a warm, pressing sensation. The natives wear no shoes of any kind, and but little clothing, yet they say that the stones do not feel hot to their feet.

After this ceremony is over, the coals and part of the stones are removed, the root placed in the oven, and covered with hot stones and a large quantity of leaves. The food remains so for about forty-eight hours, and is baked by the heat of the stones.

There are many of the natives who think this is God's power manifested to save those who pass through the oven, as much as it was the power of God that divided the Red Sea for Israel and stopped the flowing of the Jordan. But there is a difference that all can readily see. Moses and Joshua were humble and devoted men, while these men have no other purpose for doing this but self-glory, as it is done simply to call attention to self by doing that which seems marvelous to man. The secret of the work of these sorcerers is not revealed to the people in general, but is transmitted to a male descendant from generation to generation. Then when the man dies, his successor takes his place.

I am told that if I remain here a few months longer, I may myself see the people pass through the oven, if I wish.

That deception of Satan regarding the state of the dead which is believed by people in general, was the doctrine of this people before accepting Christianity, and is now the same. May God help them to see light in his light.

B. J. CADY.

THE LATEST ARMOR-PLATE TEST.

THE test made on May 19, at the government proving-ground at Indian Head, of the heaviest armor-plate yet made in this country, was of great importance and interest.

The plate tested was made by the Bethlehem Iron Company. It is of the nickel-steel which our Navy Department has approved and adopted for armor, and was hardened on the surface by the Harvey process.

The results of the trial were very surprising. The first shot, a twelve-inch Carpenter steel projectile, fired from a gun 360 feet distant, with a muzzle velocity of only 1465 feet per second, not only penetrated the eighteen inches of steel but broke the plate in two directions for almost its entire width and length; while a second shot, with a velocity of 1926 feet, completed its destruction, breaking it into three pieces. It was, in fact, a complete victory for the projectile and a disastrous failure for the plate.

It would not, of course, be fair or just to decide from this single failure against the use of nickel-steel or of the Harvey process. The broken plate was taken for test as a fair sample, but some special cause for its failure may possibly have existed, and further trials will be needed. Previous trials in this country, Russia, and in France have seemed to show that nickel-steel is the best metal yet made for armor-plates, and the value of the Harvey process in hardening the surface has been generally accepted. It is, however, stated that recent experiments in England have decided the English government

to adopt the Harvey treatment, while abandoning the nickel-steel.

The cause of the failure of the great plate is not understood. Its behavior seems to indicate great internal strains which may have come from the manner of tempering, of cooling, or from the temperature at which the plate was worked. Cases of such internal strains are very familiar to every one who works in iron and steel, and in some cases, perhaps in all, these strains are temporary, being greatest when the material is first turned out, and gradually diminishing as the molecules rearrange themselves, until they come to an equilibrium.

An example which occurred in our practice years ago was as follows: Certain wire-rods purchased for the best quality broke readily when they were being drawn into wire. The rods were condemned and thrown out in the yard, and lay under the snow and rain for the greater part of a year. They were then tried again, and drew without the least difficulty. Apparently in this case, the internal strains in the freshly-rolled rods were so great that the additional strain in drawing exceeded the strength of the material; but in time the particles rearranged themselves and left the entire strength of the material effective against external strains. So it very possibly may be in the case of this great armor-plate. If this is a correct hypothesis, the armor increases in resisting power the longer it is in use, up to such time as it loses its internal strains.—*Literary Digest*.

THE EARL AND THE CANNIBAL.

A STORY is told of an old Fijian chief and an English earl, an infidel, who visited the Fiji Islands. The Englishman said to the chief: "You are a great chief, and it is really a pity that you have been so foolish as to listen to the missionaries, who only want to get rich among you. No one nowadays would believe any more in that old book which is called the Bible; neither do men listen to that story about Jesus Christ; people know better now, and I am sorry for you that you are so foolish." When he said that, the old chief's eyes flashed, and he answered: "Do you see that great stone over there? On that stone we smashed the heads of our victims to death. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now, you! you! you!—if it had not been for these good missionaries, for that old book, and the great love of Jesus Christ, which has changed us from savages into God's children, you! you would never leave this spot! You have to thank God for the gospel, as otherwise you would be killed and roasted in yonder oven, and we would feast on your body in no time!"

The gospel will make even a cannibal peaceful and harmless; but without the gospel civilized men may become as fierce and as brutal as the cannibals ever were. Think of the French infidels of a century ago, clad in human skins from their tannery at Meudon, and wearing for wigs the scalps of their decapitated victims. Think of the anarchists, nihilists, and dynamiters of to-day; and think what humanity is without God, and what the world would be if the gospel and the Bible were banished from it.—*H. L. Hastings*.

—"The eye weeps most which looks oftenest on the Sun of Righteousness."

The Review and Herald.

BATTLE CREEK, MICH., JUNE 26, 1894.

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A POOR EXCUSE.

A DOCTOR of divinity, writing in the *United Presbyterian* of Dr. Schaff's latest work, "The History of the Reformation in Switzerland," pays special attention to that part of the book which speaks of Calvin's treatment of Servetus. He tries to shield Calvin from blame in the following manner:—

"The Servetus episode of course comes in for an extended notice—100 pages. There are many who know nothing of this incident save the phrase so familiar in the mouth of the enemies of Calvinism, 'Calvin burned Servetus.' One would suppose Calvin had pounced upon him and thrown him into the fire. The facts are that Servetus was condemned by a civil tribunal, the council of Geneva, for heresy and blasphemy, in denying the doctrines of the Trinity and the divinity of Christ. Not Calvin only, but all the Reformers approved of the verdict. They held that the civil power had a right to punish heretics with death; nay, more; that it was as much bound to inflict punishment for the violation of the first table of the law as of the second. We do not agree with them. Calvin would not agree with them if he looked at the matter from our viewpoint. Too many make no allowance for the influence of centuries of Protestant teaching and toleration.

"But too much has been made of Servetus, living and dead. He was an erratic egotist, who sought notoriety, and good men were possessed of enough folly and fanaticism to give it to him. The council of Bern, thirteen years later, Calvin being dead, punished with death a less aggravated and dangerous heretic, yet we never hear him named nor lamented."

There are two points in this remarkable quotation that are worthy of notice. First, is the claim that Calvin did not actually burn Servetus, because he did not pounce upon him himself and throw him into the fire! Such an argument is both ridiculous and misleading. Calvin entered the complaint against Servetus, knowing well what the final result would be, even doing it on *Sunday*, for fear that, should he wait another day, he would escape! He stood back of the whole proceeding; and if he had actually lighted the fire with his own hand, he could not possibly have been more guilty.

Then, again, look at the pleading in his case. He was "condemned by a civil tribunal," etc. This is precisely the same argument that the Catholic Church uses to justify the wholesale religious persecutions and murders that Protestants charge to her account. We all know how those civil tribunals were controlled, and we know also that the plea that what we call persecutions were done by the *civil* authority is a miserable subterfuge of the Catholic Church. And it is no less the same on the part of this Presbyterian divine. The fact that another man was judicially and civilly murdered a few years later, by the council of Bern, and that not much attention was given to the matter, is a poor excuse for the murder of Servetus.

The second point we wish to notice is his acknowledgment that the civil law had no right to inflict punishment "for the violation of the first table of the law, as of the second." In this we fully agree with him. But we wonder if it has escaped the notice of this minister, as well as of the paper which prints his article, that the *fourth* commandment is one of the precepts of the *first* table? It hardly seems possible that he is so obtuse as not to know this; yet the church

with which he is connected and the paper from which we quote, are very forward to enforce the observance of the fourth commandment, as they are pleased to construe it, with pains and penalties, although it is a command of the first table, which this writer acknowledges they have no right to enforce by civil law. Calvin was wrong in both principle and practice. The doctor is right in principle but wrong in practice. He offers an excuse for Calvin, which, poor as it is, he cannot offer for the church to which he belongs; for the United Presbyterian Church is as eager to enforce an obedience of the first table of the decalogue by the authority of the civil law as ever Calvin was to enforce his ideas of the trinity by the same power.

No doubt the "centuries of Protestant teaching and toleration" have done much for liberty of conscience; but judging from what we see every day of the same spirit of Catholicism and of Calvin, in the matter of an enforced Sunday-keeping, there is much yet to be done before professed Protestants will learn the folly of trying to establish the religion of Christ by an appeal to Cæsar.

M. E. K.

NOTES BY THE WAY.

WE did not expect that there would be such a long interval between our last Notes, which were written on the steamer "Mariposa," on our homeward voyage from Australia; but from the time that we landed in California till we again embarked in New York, every moment of time has been occupied to the utmost of our strength. We are very sorry, too, that many things have been left undone that ought to have been done. Many of our correspondents have been neglected for lack of time and strength. This will explain the reason why we have not answered many letters, the receipt of which we would have been very glad to have acknowledged. We are very thankful for the patience and forbearance of our friends, and assure them that we shall do our utmost to answer all our correspondents as soon as circumstances will admit.

Feb. 19 we parted with our friends in Australia, and embarked on the steamer "Mariposa," of the Oceanic Steamship Company, bound for San Francisco. We were comfortably located, and had a favorable voyage.

We greatly appreciated the privilege of visiting Australia. We could have spent more time there with great profit; as it was, we could visit only a few of our churches in the two Conferences of Australia and New Zealand. But even our brief stay has given us a much better idea of the country and the work in those colonies. We are now better prepared to understand their situation and needs, and can therefore do them better justice in our councils and plans for the work generally.

Correspondence is a great convenience, but it is almost impossible to do justice to the work in such important fields by correspondence alone. We shall watch with much interest the development and progress of the work in that interesting field.

The last few days of our stay in Australia were spent with the committee in looking up a favorable location for our school for Australasia. At that time we did not decide on a location; but the committee continued its work for some time after we left, making a very careful investigation, feeling that the permanent and proper location of the school was of the utmost impor-

tance. The day before leaving Battle Creek, we received a cablegram from brother White, announcing that they had finally selected a location near the village of Morrissett, seventy-six miles north of Sydney, and twenty-six miles south of New Castile, near the railroad line running between those two cities. While a location on the railroad running between Sydney and Melbourne would in some respects have been more desirable, the present location offers advantages that could not be found on that line. The question of location has received much careful attention by the leading brethren in Australia, and all the advantages and disadvantages have been fully considered. From the description sent us we judge that the present location offers favorable opportunities for our brethren who have lost their places and work in the cities, to locate and find homes for their families. At some future time we shall no doubt receive more particular information from those on the ground.

Of our homeward voyage we need say but little. Five days out from Sydney we reached Auckland, New Zealand. We were privileged to spend Sabbath forenoon with the church there. Another six days brought us to Apia, on the Samoan group, where our steamer made about a two hours' stop. Here for the first time we saw some of the South Sea Islanders in their native state. Our short stay at Apia was much enjoyed, as it gave us a much better idea of the natives on these islands than we could have otherwise obtained.

On the evening of March 7 we reached Honolulu. Here we were met by brother Burgess, with whom we stopped over night. The following day he took us to some interesting places, which we much appreciated. We also called on some of our friends. This is indeed a lovely spot. Still, even here, the curse is very manifest.

Another seven days brought us to San Francisco, where we were pleased to see familiar faces waiting to welcome us to our own country once more. We have now been absent a little more than eight months, and in this time we have visited, in addition to our work in Europe, where we have been before, South Africa, New Zealand, and Australia. We are deeply interested in the progress of the message at this time. The Lord has opened the way everywhere. May the time soon be when the earth will be lighted with its glory.

After a short but very busy season in America, we are again on our way to Europe. Our work abroad is taking on such large dimensions that our presence is as necessary in other countries as at home. We are indeed glad that this is so, for it indicates that the time is near when it shall triumph gloriously.

We are accompanied on the voyage by brethren Henry and Sisley, and by Mrs. Olsen, who goes to visit her aged parents near Bergen, while the rest of us go to the different centers of our work in Europe, to give aid and counsel in the work.

After a short stay in Europe brother Sisley will go on to South Africa, while brother Henry and myself will continue longer in Europe, and then return to the United States in August.

To-day is the sixth day out from New York. We expect to reach Queenstown early to-morrow morning. We have had a very favorable passage so far, the best that I have experienced in crossing the Atlantic.

We trust that the Lord will guide us in every work, that he may be glorified, and the cause of God be advanced by our poor labors.

O. A. O.

OBSERVATIONS IN THE FIELD.

ON the same day on which the closing exercises of Battle College were held, the 18th inst., similar ceremonies were performed in connection with the close of the third year at Union College near Lincoln, Nebr. At the invitation of the board of managers we were present, and noted with pleasure the evidences of success and divine blessing which mark the brief history of this institution. As these are matters of general interest to the readers of the REVIEW, we present them, with other observations taken during the trip.

It is not necessary to rehearse the circumstances which attended the founding of this school. These are still fresh in the mind. The location is an elevated portion of one of our boundless western prairies. The city of Lincoln is three or four miles away to the northwest. Communication is maintained by an electric-car line and telephone. From the cupola of the main building five or six other educational institutions are within plain sight; and around the campus of twenty-two acres is clustered a village of perhaps 800 people, all of whom have been attracted thither by the school or by business prospects. A local paper, three or four stores, a post-office, blacksmith and wagon shops, etc., represent the business part of the community. A fine public school building, the college with its North and South halls, represent the educational and principal interests. The dwellings are new, neat, and modest. A fine church with a seating capacity of 1800 is almost finished and nearly free from debt as well.

Of the daily workings of the college we saw nothing, as its work was already over when we arrived. The program for the day was simple and yet appropriate, consisting of prayer, singing, and address, and the presentation by the principal of diplomas to two young men. These are Messrs. R. H. Biron and H. A. Owen, the first to graduate from the school. A violent storm came on at the time of gathering for the exercises, and the attendance was thus reduced.

The enrollment of students during the year, numbers 552. The regular attendance has averaged nearly 400. Unity has prevailed among the instructors, and the religious interests have been carefully preserved through the year.

The isolated location is favorable to thorough work and discipline. There is but little else than the school to attract attention, and surrounding influences are rendered congenial since the community is composed of those who are ready to sustain the religious and moral status of the institution.

In the homes and college building everything is pleasant, roomy, and well designed. We thank God for such schools. They are the bulwark of our strength. May the blessing and watch-care of our heavenly Father be with them all.

One Sabbath during the trip was spent in Chicago. The time was not long ago when the problem of introducing our work into large cities was a serious and unsolved one. Our workers passed hither and thither through Chicago for years before any work in the city was attempted. In the last few years God has taken hold of the problem. Now it is estimated that there are 500 Sabbath-keeping Adventists in Chicago. Regular services are held in at least four different parts of the city. Additions are constantly being made to the numbers. The Lord is blessing the work in all its lines.

Not only in Chicago, but in different parts of the world the great cities are being entered. Generally the work has been prosecuted in an unostentatious manner. But as the workers advanced, doors and avenues have opened before them. They have been providentially directed to those of honest hearts, often in a way that was nothing short of miraculous. To-day the way into any and all of the largest cities is wide open to the third angel's message. And it is to all friends of the truth, a cause of gratitude that success is in every case attending the efforts put forth in that direction. It is true that we have had many things to learn as to methods of work and the manner of presenting the unpopular truth to people of urban tastes and refinement. But God's jewels are scattered everywhere. In the crowded street, in shops, in palaces, as well as in rural homes are souls hungering for the bread of life. To possess (or to obtain if one

the "loud cry" the third angel's message would be carried to the cities. We have reached the time, and the work is being done.

G. C. T.

THE STRUGGLE FOR RELIGIOUS LIBERTY.

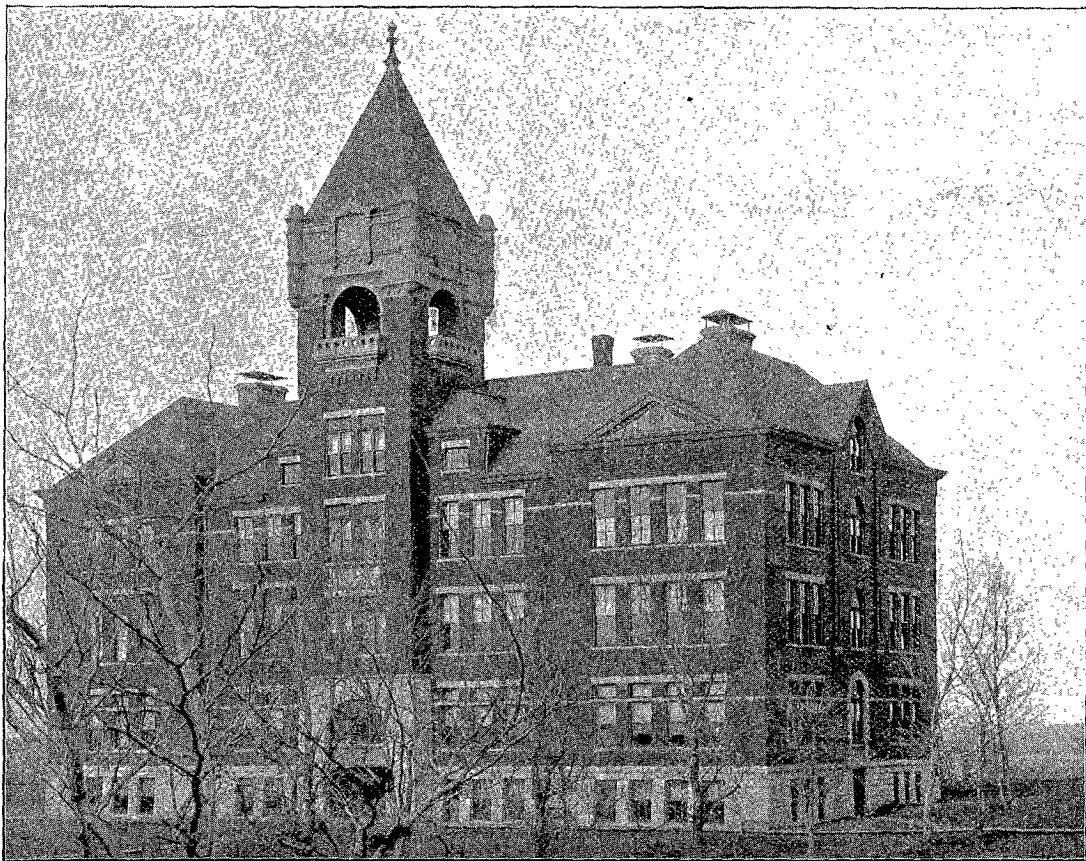
(Concluded.)

THE *Oracle* is not the only paper printed by the Disciples of Christ, or Campbellites, whose correspondents have seen the danger to liberty that was in this movement for the exaltation of Sunday by the action of Congress.

A writer in the *Christian Standard*, bearing date of Aug. 12, 1893, thus forcibly expresses his ideas of the dangerous course our country is now taking in this matter of enforced Sunday laws:—

"What have we done?

"Our plea for apostolic Christianity, our plea for



UNION COLLEGE.

does not possess it) the culture necessary successfully to carry the simple Bible truths we hold into circles where more critical education and refinement dwell, is of itself a valuable education, a great blessing to the worker, and through the worker to the cause at large. True gentility is an essential Christian grace, which is as distinct from vanity as black is distinct from white. The more we possess of this grace, the more nearly we resemble Christ, whose gentleness made him great.

We rejoice in God that the message of present truth is to-day appealing to all classes. The rich and the poor, the educated and the illiterate, hear its warning and inviting tones,—the heathen in foreign lands, the heathen in our own dark alleys. From north to south, from east to west, it is sounding abroad. In the hedges and byways of the country, in the mansions and tenements of our cities our books and papers are read, the Bible is being studied, and thousands of hearts are turning eagerly to God and waiting for the living messenger to obtain a more perfect knowledge of the way to eternal life.

For many years it has been thought that in

Christian Union, our work and labors throughout the whole *restorative movement* bear the marks of Romanism, are marred by our action in the Sunday question that has been under agitation, and will be agitated for a few years yet to be.

"It seems now that we list to the misapplied Sabbath-day,—misapplied by the 'infallible pope,' and received as righteousness by the sectarian world. We excuse this action by differential statement, designating it the 'civil Sabbath.'

"What has constructed or made a 'civil Sabbath?'—Law. Who made law?—Man. Who made the Sabbath?—God. For whom did he make it?—For man. Can man make it for himself?—No. Then we bow before the force which takes the affairs of God into its own hands. Who is 'above all that is called God?'—The papacy. To whom and to what do we bow in this question of the 'civil Sabbath'?—To the pope and to Romanism.

"There can be no doubt but that this legislation upon the Sunday (Sabbath) question is a 'mark of the beast.' As a people who has vied in the creation and enforcement of this 'Sabbath law,' we have received upon our foreheads and upon our hands the 'mark of the beast.' We have not too much evidence that the first day of the week is the Lord's day; while we have conclusive evidence that the first day of the week is not the Sabbath day.

"If, as we infer, the first day be the Lord's day, then what authority have we to *enforce* the Lord's day upon the world, or expect its recognition by legal force? or by what authority do we assume to exact from other brethren by legal force the rights of *honest, conscientious* worship on the only day embodied in the divine law? Church

and State should *not* be combined. Our glorious brotherhood must not assist in combining them.

"If we ingraft (it has been ingrafted) in law the first-day 'Sabbath,' then, indeed, as all law it must be enforced. Besides injustice to very good and honorable people, we should know we have no right to enforce God's law upon the people that dwell in the earth, presuming it to be the Sabbath day, which we all know quite well it is not. As well might we exact a law to compel all men to be baptized, or fix in law what may constitute a Christian, or by law *create* Christians.

"A person out of Christ is no better by respecting, or being compelled to respect a day of worship; for he is not spiritually or otherwise in the realm of worship, and therefore beyond the reach of God and the church; still this carnal law, when enforced (and enforced it will be, soon or later, has gotten higher than God.

"What now is 'higher than all that is called God'? Why, it is papal authority, *unmistakable* and *certain*. And the 'saddest of all sad things' is that the church of Christ has stultified itself in its actions in this matter, and taken one step backward toward Romanism.

"We have brethren who thoroughly understand this question, and this line of prophecy now under fulfillment, and know well these are facts we must confront.

"For shame! May not the General Convention further compromise our position upon these questions, by indorsing our national legislation upon the subject, or giving support by resolution or otherwise to a 'national Sabbath'—the beginning of the union of Church and State in America?"

We might give others of like nature from the *Oracle*, and no doubt other papers printed by the Disciples of Christ give expression to the same sentiments. Such grand testimonies for the truth at such a time as this are like a green and fragrant oasis in the midst of a barren wilderness. It convinces us that God has in his hands men who "understand the times to know what Israel ought to do," who will in his good time boldly stand for truth, righteousness, and the gospel of Jesus Christ as it is revealed in his word, even the gospel which is itself "the power of God unto salvation to every one that believeth."

Since the above articles appeared in the *Oracle* and the *Standard*, those who desire a constitutional recognition of the authority and law of Christ, as they are pleased to construe it, have made a determined effort to have this plan carried out. At one time a large delegation of ministers visited Washington in the interests of this "religious amendment to the Constitution," and presented their case—the case of revived bigotry—to a committee of Congress. The committee did not approve of their plan, but we have looked in vain for such a *disapproval* as the report submitted by Colonel Johnson in 1829, to which allusion has been made. Politicians appear to have taken the place of statesmen in our national councils. Votes are now of more consequence than principles; and the spirit of liberty, once so bold, now shrinks in alarm before the ecclesiastical vote, which the clergy of our land are prepared to direct upon this issue. Thus our nation stands to-day, menaced as never before by a great danger, not from without but from within; and while we fully realize the dangers confronting our nation from ignorant and depraved foreigners,—who are ignorant both of religion and of law,—we are convinced that the greatest danger threatening our country is the enforcement of religious dogmas, particularly the observance of Sunday, at the instigation and under the direction of those who are generally regarded as the best men in the country.

But we also firmly believe that while the majority of the people of this country will, upon this subject, depart from the spirit of the gospel, and of Jesus Christ, its divine founder, there will be those among all the various churches and from among the people of the world who will refuse to follow or have any part with this perverted

gospel which proposes to make in this country an idolatrous image to Rome. And while this thought affords us comfort, there is another thought of infinite sweetness, growing from a better, purer, holier, and more powerful source, and that is the thought of God himself. God still lives and reigns. Men may deny the power of his gospel and seek the aid of secular power, "yet he abideth faithful: he cannot deny himself." 2 Tim. 2:13. He is the same and his gospel is the same. "Forever, O God, thy word is settled in heaven." And in this great crisis, which we are assured will be the last struggle between truth and evil, light and darkness, the power of God and the power of Satan, that this sad, sin-cursed earth will ever see, we know that His truth and his gospel will win a glorious victory, and those who believe and accept that gospel as it is, will share in that victory, and in the reward which will be given to the faithful.

To the word of God, which points out this victory, we would, in closing, direct the reader, praying that he may, through the mercy of God and the merit of Jesus Christ, freely share in all that is here described: "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. 15:2, 3.

M. E. K.

THE PROMISE.

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified)."

John penned these words over sixty years after they were spoken, and he, with others, had experienced their fulfillment on the day of Pentecost. The experience the disciples had with the Saviour and while they were afterward engaged in proclaiming the gospel, was of no ordinary character. They had been chosen by the Saviour and had received power, "against unclean spirits, to cast them out, and to heal all manner of sicknesses and all manner of disease." They were not only commissioned to heal the sick and cleanse the lepers, but to raise the dead. Matt. 10:1, 8. Neither was this confined to the twelve, but the seventy also received the same commission and power from the Son of God. Luke 10:1-20. And even those who had not thus been formally set apart to this work had received of the divine unction from heaven and gone about doing the same work. Mark 9:28, 39; Matt. 12:27. This revealed an experience of no ordinary character. They had been personally with the Saviour, and he had said on a certain occasion, when Peter declared that Jesus was the Christ, the Son of the living God, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. 16:15-17.

But notwithstanding all of this, according to

the promise of the Saviour in John 7, they were to receive something more. In comparison to their former experience it was to be flowing rivers of living water. It is not compared to a stream that comes from a spring that runs dry; neither does it originate in the person. The fountain is Christ. The individual becomes the channel through which the waters flow. It is a living and abiding experience in our Lord Jesus Christ. It is something that has come to abide in and with the individual. It remains with them. But it comes upon him if he is thirsty. He is ever reaching out after more; and the more he drinks, the more he longs for, and becomes satisfied only by drinking.

The Saviour's words as he ascended refer to this promise, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke 24:49. Again we read: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. . . . Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:4-8.

This promise of the Father was to come upon the disciples because they knew Christ and believed on him. John 14:16-18. The Saviour left a work for them to carry forward. To do this they required a special preparation which could only be accomplished by the Spirit of God. This they were taught to look forward to and pray for. But it would come upon none unless they felt the need of it. If they had reasoned that since the Lord had blessed them in their labors in the past, therefore, they would continue without any special blessing, they would have made a mistake, and would have failed to answer the purpose and object of the Spirit of God.

Neither would it have answered the case simply to see their need of something as a theory. But individually they needed to feel a hungering for the blessing. "If any man *thirst*, let him come unto me, and drink." He must not only see there is something more to be received, but personally he must thirst for it. Isaiah speaks of those who are thirsty as follows: "For I will pour water upon him that is *thirsty*, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the watercourses." Isa. 44:3, 4.

We receive from Christ what we believe is in him for us individually. Two conditions are necessary: (1) We must see and realize that there are blessings beyond what we now possess, and that those blessings are for us; (2) That these blessings are something special, and that God will bestow them upon us. This will lead to an earnest striving for them,—striving with strong confidence that the Lord is not only willing to bestow them upon us, but that he will and that he does bestow them upon us. The Spirit does not come in a sparing and scanty measure but in all of its fullness. He will pour water upon him that is thirsty. It will be floods upon the dry ground. The prophet speaks as follows: "Ask ye of the Lord rain

in the time of the latter rain, so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10:1. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:3.

Again: "Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you ["a teacher of righteousness," margin], the former rain ["according to righteousness," margin] moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month." Joel 2:23. These are some of the expressions given by the different prophets to show what God has in store for him that is thirsty; for him that realizes his need; for him that is not satisfied with his own experience, and sees and realizes that there are great things in store for him if he seeks for them.

God has now a special blessing for his people as great as that given on Pentecost. What more do we need to cause us to realize the time in which we live? We have actually entered the persecution that is prophesied of in Revelation 13, that has been looked forward to by every true Seventh-day Adventist for twenty-five or thirty years. We have also received to a greater or less extent the outpouring of the Holy Spirit. The end of all things is at hand. The Lord is coming, and that speedily. Shall we now take our minds off from the prize, and begin to criticise because mistakes are made? Shall we dwell upon these things, and turn our attention from the very things that are needful for us?

It is the Holy Spirit that is needed by every one who expects to enter the kingdom of God. Notice the instruction of the Lord to the disciples just before he ascended. Christ took the disciples into his audience chamber, and talked with them and instructed them to pray for the Holy Spirit. This they did. And after he ascended, they met in the temple daily. They talked over the promises the Saviour had left them. They studied his life. They sought to rectify every feature of their lives, that they might be in harmony with Christ's life. They sought to arrange their labors as the Saviour arranged his labor at the beginning of their ministry. Nothing in the life of Christ was too small for them to notice. They were anxious to begin aright. They were all of one accord in one place. They prayed for the Holy Spirit. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:2-4.

Three thousand were converted in one day. Here we have something of an illustration of what is coming. And upon whom will it come? The answer of this depends upon each individual. If our minds are now diverted from the one grand issue, we will make a mistake. May God save his people from resting satisfied with the past, or because there may have been mistakes, from seeking to live on them. But let the spirit of unity come into our hearts and fill us with divine love. We would better let our world's labor be less, and have the Spirit of God. We should turn our attention to the word of God, and study

its sacred pages as we never have before. It is the duty of every one to do this. Give God an opportunity to talk with the heart. Let him have room to come in and crowd out worldly thoughts. The early days of the message should be lived over again as respects our studying the Scriptures. The brethren met often together. The first and last thing was to talk over the progress of the work, read the Bible together, and then pray with and for each other. Shall not our attention be turned in this direction? Shall we begin now? He that is thirsty let him come unto me and drink, said our Saviour. Ere long will come the time when, if our attention is not more taken up with these things, we shall find that we are running to and fro to find the word of the Lord, and shall not find it. May the Lord save us from self-exaltation and criticism and fault-finding and enable us to live upon his blessing day by day; and finally, when the conflict is over, we will meet the Lord in his everlasting kingdom. S. N. H.

ANSWERS TO CORRESPONDENTS.

382.—FIRST DAY AND EIGHTH DAY.

Please explain through the columns of the REVIEW, the meaning of Lev. 23:15, 35, 36, 39; also Neh. 8:18 and Num. 29:35. These references have been brought up to me to prove that Sunday was kept in Christ's time by his commandment, and I cannot see that they do.

MRS. W. A. W.

Answer.—We are in the same case. We cannot see that they do. Indeed, it is very plain that they do not. For, in the first place these texts were not spoken to nor of Christ's time. In the second place, Christ does not leave any such teaching on record as pertaining to the gospel. And, again, in none of the texts referred to is any reference made to the day of the week, but to the first and eighth days of feasts as similar language might be applied to our camp-meetings. And lastly, there is no eighth day of the week.

383.—MAKING FRIENDS OF MAMMON.

M. A. E. wishes us to explain Luke 16:9: "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

Ans.—Mammon means riches. Riches are a means of grace. They are among the talents intrusted to us by our Lord. They may be used for selfish indulgence, or hoarded up; or they may be used to the glory of God. If the latter use be made of them by us, that will be to the credit of our faithfulness as stewards. In the case of the steward in the parable, he had a place which he was soon to lose. He used his position to secure himself friends when he should be turned out. He took a wicked course to do it, but it was what the world calls "sharp."

Now for us to be equally wise does not imply that we should pursue a similar course; but that we should use our means and all our opportunities in such a manner as to secure to us the approbation of Him to whom we shall soon have to give account.

384.—PETER THE ROCK.

Please explain in the REVIEW Christ's statement to Peter. Matt. 16:18: "I say also unto thee, That thou art Peter, and upon this rock I will build my church."

F. T. AND OTHERS.

Ans.—Numerous and voluminous volumes have been written upon this text; but it hardly needs so much attention, though in a brief answer we cannot fully treat upon all phases of the question. The Catholics claim that Peter was the rock Christ referred to. Protestants deny it, and

claim that it was Peter's confession, "Thou art the Christ, the Son of the living God," that was the rock. There are at least two reasons for this conclusion. One is that the words in the original indicate it. The word Christ uses is *petra*, while the disciple's name was *Petros*. *Petra* is a noun in the feminine gender, while *Petros* is masculine; hence it is evident that *petra* is to be applied to some other object. The second reason is that in every other scripture where the foundation or corner-stone of the church is alluded to Christ is the one indicated. (See Eph. 2:20; 1 Peter 2:4-8.) Peter's confession that Jesus was the Christ the Son of God, is the foundation fact of our hope and religion. We might add another cogent reason to the foregoing for not considering Peter the one intended: He never appears as the leading apostle, though an active and efficient one. At the first council James evidently presided. (See Acts 15.) Paul had occasion to correct Peter's course. Gal. 2:11. So that from no standpoint can we sustain the claim that is set forth that Peter is the rock upon which the church is built.

385.—ISAIAH. 66:17-24.

1. Does Isa. 66:17-24 apply to the destruction of Jerusalem or to the last days? 2. Does 1 Cor. 14:34, 35 mean that women should keep still in church? F. W.

Ans.—Replying to the first question we are reminded of a strong tendency in human nature to refer anything that pertains to judgments or reproof to generations long since gone, rather than to take it home and profit by it. If we consider the two preceding verses, 15 and 16, we will see that it would be a perversion of the evident sense to apply the passage anywhere except to the last days: "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many."

In verses 17 and 18 are set forth some of the abominations of the people; in verses 19 and 20 is brought to view the preaching of the gospel of the kingdom to all nations as a sign of the end. Verse 21 is parallel with Rev. 20:6; verses 22 and 23 bring to view the new-earth state, and verse 24 the destruction of the wicked.

2. This question was answered in an article published last week.

386.—AN APPARENT DISCREPANCY.

In the book "The Sanctuary and Its Cleansing," "the going forth of the commandment to restore and to build Jerusalem" is dated from the seventh of Artaxerxes, B. C. 457, seven weeks, or forty-nine years, being allotted to the restoration and building of Jerusalem. In John 2:20 it is stated that "forty and six years was this temple in building." And in Ezra 6:15 it is recorded, "This house was finished . . . in the sixth year of the reign of Darius." How do you harmonize these statements? A. C.

Ans.—The temple of John 2:20 was not the one built in the days of Ezra and Nehemiah, but was built by Herod. The forty-nine years of Dan. 9:25 were to cover not only the building of the temple, but the restoration of Jerusalem as well. "Prideaux's Connection" is authority for the following: "In the fifteenth year of Darius Nothus ended the first seven weeks of the seventy weeks of Daniel's prophecy; for then the restoration of the church and state, of the Jews in Jerusalem and Judea, was fully finished in that last act of reformation, which is recorded in the thirteenth chapter of Nehemiah, just forty-nine years after it had been begun by Ezra in the seventh year of Artaxerxes Longimanus."—"Prideaux," Vol. IX., p. 322. G. C. T.

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.

PRESS ON.

BY MRS. J. E. GREEN.

(Hebron, Wis.)

FRIENDS of Jesus, are you weary?
Does the night seem dark and long?
Is the pathway rough and dreary?
Have you many foes, and strong?
Lift your heads, be not disheartened;
Soon the morning light will come;
Soon you'll hear the Saviour saying,
"Child, your Father calls, come home."

Have you labored in the vineyard
Through the scorching summer days?
Have the piercing blasts of winter
Found you at your post always?
Have you toiled while others rested?
Have you prayed while others slept?
O'er your enemies and loved ones,
O'er your neighbors, have you wept?

Soon you'll pass the pearly portals
Of the New Jerusalem;
Soon you'll hear the voice of angels,
Soon you'll wear a diadem;
Soon you'll grasp the prize awaiting—
Glittering crown of purest gold—
Robes of spotless white made ready
In a land of bliss untold.

Shrink not from the fiercest conflict,
Faint not now the victory's nigh.
Bind the armor closer round you,
Follow Jesus though you die.
Soon the battle will be over,
For the struggle can't be long;
Soon you'll join the throng triumphant,
And will sing the victor's song.

MOVEMENTS OF LABORERS IN AUSTRALASIA.

At the Melbourne camp-meeting, the Union Conference recommended that Elder David Steed go to New Zealand. But a very painful and tedious surgical operation detained him in Melbourne about twelve weeks. During this time, sudden sickness fastened upon his two youngest children, a baby not quite a year old, and a lovely little girl of four, and they were both laid in the grave.

On April 25, Elder Steed, with his wife and two children, left Sydney for his new field of labor, landing safely at Wellington, where they were met by our people, and given a hearty welcome. The following week there was to be a meeting of the New Zealand Conference Committee, after which it is expected that they will settle in Palmerston North, the center of an important district, where there are a number of interested companies waiting for the message.

The last week in March, mother and her family of workers moved from Melbourne, Victoria, to Granville, New South Wales. Besides mother and myself, the family includes at the present time, Elder Starr and wife, brother S. T. Belden and wife, and sisters Davis, Campbell, May Walling, and Maud Camp. Sister Fannie Bolton is living at Elder McCullagh's, not far away. Her address is Santa Clara, Western Road, Paramatta. Our house is a brick cottage of ten rooms, pleasantly situated on a quiet street; and connected with it are three acres of ground, which furnishes pasture and land for garden, besides an orchard and vineyard. The place, though quiet and retired in itself, is but six minutes' walk from the post-office and railway station. The address is Per Ardua, Williams St., Granville, New South Wales.

Granville is thirteen miles from Sydney, at the junction of the Western Line, running through Paramatta to the interior of New South Wales, and the Southern Line, to Melbourne. From the railway station it looks to be a place of about 1000 inhabitants, but it has several mills and factories, and a population of about 4000.

For four cents we can go by train to Paramatta and back, and for thirty cents to Sydney and return. At noon and at 7 p. m., mails close for Melbourne, and letters are delivered in thirty and thirty-six hours from the time of departure. From our house it is thirty minutes' walk to the Paramatta church; one hour's drive to Seven Hills; two hours' drive to Kelleyville; and it requires forty-five minutes by train and tram to go to the Sydney church or tract depository.

Mother's purpose in locating here was that she might rest from other labors long enough to complete her "Life of Christ." About fifty chapters are written, and she hopes soon to begin writing on the last year of our Lord's ministry. But it is very difficult, in these stirring times, to lay aside anxiety for the work in America and elsewhere, enough to be able to take up the writing of the book.

Dr. M. G. Kellogg has been visiting the churches in Victoria, and we hope he may soon come to work for a time in this group of churches about Sydney. Brother A. W. Semmens and wife, lately returned from the Sanitarium Training-school in America, are now connected with the Bible school, both studying and teaching.

In a few weeks we expect Elder Starr to go to Queensland to instruct the company at Rockhampton, where there are thirty keeping the Sabbath, who have never seen one of our ministers, and to select a place for tent-meetings as soon as Elder Hickox can join him.

W. C. WHITE.

MISSOURI.

THE local camp-meeting for north Missouri was held at Chillicothe, June 5-10. The attendance was good for the season. There were twenty family tents on the ground and several covered wagons. One hundred and fifty people were encamped. The outside interest was good.

The leading feature of the meeting was the silent influence of the Holy Spirit convicting of sin and leading to righteousness.

On Sunday, the last day of the meeting, Elder Willis baptized fifteen souls in the Grand River. Most of these were youth.

The meeting closed with a precious spirit of brotherly love binding hearts together. What a glorious time that will be when all will be of one mind and one spirit praising God!

H. E. GIDDINGS.

KANSAS.

At my last writing I was at Concordia, holding meetings in a hall. Notwithstanding the opposition which was brought to bear against the truth of God, there were twelve adult members added to the church by baptism. One of these had been keeping the Sabbath one year previous to this. Eleven were new converts to the faith, who had either been connected with other churches or had never made a profession of religion before. All are now rejoicing in the truth.

The hall was kindly granted free of charge, and the brethren seated it with chairs for future use. Some of these brethren were using tobacco, but they were willing to give it up for the sake of Christ. A few others are keeping the Sabbath, who are not yet ready to unite with the church.

I next went to Yates Center, where three persons were converted, baptized, and taken into the church. I stopped in Topeka and gave five discourses from John 6:29: "This is the work of God, that ye believe on him whom he hath sent." I trust these lessons were meat in due season to all.

As I had been absent from home nine weeks, I spent a few days there, visited the church at Bow Creek, and baptized three who had made a start in the winter and were fully developed in the truth. I then went to Rooks county, near

Natoma, and spent one week holding meetings. The brethren came from Pala, twenty-five miles away, to attend this meeting. Two were baptized and united with the church.

I am now to labor among the churches for a time. There are so many calls for work to be done, that I find it difficult to get out to do church work, when souls are starving for the bread from heaven, and crying for help on every hand. I can only wish there were more to hand out the heavenly bread, as it is broken, blessed, and given to us freely. When I see men come forward to seek the Lord after hearing only a few sermons, ready to give up all and unite with God's people, I can say, Surely we are in the loud cry of the message; this is the Lord's doings. Notwithstanding my great unworthiness, the Lord has surely blessed my feeble efforts put forth in his name, until about forty have been called out of darkness into his marvelous light, and united with the church. To his blessed name be all the glory.

June 8.

O. S. FERREN.

SOUTH CAROLINA.

BRUSHY CREEK.—About seven weeks ago I came here to answer a call for some meetings, which I held in the school-house; but as this house soon became too small for the congregation, the trustees of the Methodist church opened their building for me; but after holding a few meetings there, I received a notice from the pastor, stating that I could have the house no longer. I removed again to the school-house. At this Elder Webster came to my help, and we concluded to pitch our new tent, which we had just received. We have now preached about thirty-five discourses, and the Lord has greatly blessed the word spoken. There are now about twenty adults rejoicing in the new-found light, and many others are still searching to see if these things are so. The people here are very kind, and nearly all have been very friendly to our work and have attended the meetings.

As this is the first tent-meeting ever held by Seventh-day Adventists in South Carolina, we are very anxious that the work may have the right mold, and that right impressions of the third angel's message may be given. We ask for the prayers of our brethren, that this may be so. Many other places are calling for us to come with the tent, and our only trouble is to know where to go first. We are glad to know, however, that the Spirit of God will guide in all this.

We are now holding two or three meetings a week at another school-house a few miles from the tent; and a few are about ready to obey there also. We find people everywhere waiting for this precious truth.

June 7.

J. O. JOHNSTON.

TENNESSEE.

MARCH 27 I went to Webster, Tenn., about twelve miles from Oliver Springs, to hold a few meetings with the company that was raised up by Elder J. W. Scoles. I spoke that night to a full house, and also held meetings the two coming nights.

March 31 I began meetings in the Indian Creek church, two and one-half miles from Oliver Springs. Here I had the use of the Baptist church for awhile, but was finally voted out of the house.

April 5 I went to Middle Creek, about two miles from Oliver Springs and three miles from Indian Creek, and secured a house in the coal mines, which is used both for church and school purposes. I began that night with a fair audience. Soon a very bitter spirit of opposition was aroused. I was stoned on my way home from meeting, and a very threatening letter was sent me. While this was the feeling of some, in justice to the people of Oliver Springs I should say that this was not the prevailing sentiment.

There are many kind and courteous people in that place. Some were probably more shocked at this affair than I was. The Lord protected my life, and I remained unharmed until I believe my work was done. I expect that there will soon be a church organized at Oliver Springs. We have a good Sabbath-school there, a tract and missionary society, and a treasurer to receive the tithes of this company. During my stay at Oliver Springs, I made three visits to Webster, and upon my last visit we celebrated the ordinances of the Lord's house, and one was received into the church by baptism.

I left there May 28 for Nashville, to engage in tent labor in that city with Elder C. L. Boyd. Thus closed my labors in eastern Tennessee. I have many dear friends there for whom my prayers still ascend to God. I am glad that the message for this time has been preached there. I now leave them in the hands of God.

June 10.

H. W. REED.

IN THE SOUTH.

SINCE returning from the recent Council at Battle Creek, I find the workers full of courage, the work increasing on our hands, and success attending the efforts of all. The cry of hard times is heard everywhere, and in the mining districts hundreds of men are out of employment; but I know of none of our people who are idle or destitute, as so many are at this time. They are taking advantage of these circumstances and are carrying the truth to these men who are at other times under the ground, where they cannot reach them. These have time now to read, and welcome those who have the missionary spirit among them. At one place one of our sisters has awakened an interest to hear the living preacher, and the Macedonian cry is raised. We hope to respond, as the call is urgent.

Brother Capps, of West Tennessee, being returned from the higher court to the lower court for Sunday work, will doubtless be remanded to jail. This again creates a demand for more vigorous efforts on our part to kindle a flame of light in that region, by the proper distribution of literature.

In Hall Co., Ga., the interest is increasing. The brethren there have entered upon a thorough canvass of the county and adjoining districts, holding meetings in school-houses and country churches, as the way opens, and visiting the people at their homes. Thus they will become personally acquainted with the people prior to the trial of brethren McCutchen and Keck, next August. This has awakened the ministers, and they are now making every effort possible to stir up the baser element of the people by falsehood and slander, even commanding the people to close the houses, and burn up the groves where the Adventists are holding meetings. In some cases they have succeeded, and a bitter prejudice has been aroused. Yet the work advances. Ten recruits, adults, have recently taken their stand for the truth in the country, besides several other hopeful cases, also six candidates for baptism who have just united with us in the city of Gainesville. In Atlanta the work is progressing. New believers are coming out from the world, meeting with the church on the Sabbath, and uniting with us. Not discouraged at the loss of their meeting-house by fire, they are now planning to build another.

In South Carolina, as a result of their tent effort at Brushy Creek, brethren Webster and Johnston are rejoicing over twenty-five or more precious souls who have received Christ as their all. Their interest is still good, and they will continue working for others for whom they have hope. They are also holding meetings in other neighborhoods where they have encouraging omens for good.

Elders Butler and Shireman, at Asheville, are much encouraged with the prospect in connection with their tent effort. Some promising and in-

fluent people are deeply interested and are yielding their hearts to the power of the truth. The interest continues good, and they are planning for a general meeting there in July.

Elder Shaw, at Jewella, La., has just gathered in twelve adults, and has organized a Sabbath-school of fifteen members. He has had to contend with opposing forces, but will remain for a time where he is, and labor for others who are deeply interested.

Brother Dieffenbacher, in southern Alabama, is not able to fill the openings he finds since his work has begun in that part of the State. In the capital city, Montgomery, through the labors of the canvassing company located there, several persons of ability have accepted the third angel's message, regular meetings have been established, and a Sabbath-school organized. Quite an interest is being awakened at Meridian, Miss., through the efforts of the canvassing company at that place, and a loud call comes for the living preacher.

The work in Florida is progressing. The tent-meetings at Tampa are attended by 200 or more persons every night. This has continued for four weeks, and the semi-weekly collections are about to reach the \$70 mark. This must be regarded a fair prospect when we consider the hard times, and that the new tent which was shipped to them last year, is now incapable of keeping their congregations dry during the rains at this season of the year. Elder Collie and his company are of good courage in the Lord.

Elders Boyd and Reed have just begun a tent-meeting for the white people in Nashville, Tenn., and Elder Kinney and brother James Lewis are conducting a tent-meeting for the colored people of the same city; both are hopeful of good results.

The canvassers in the district now number about seventy, and God is blessing their efforts. They are all full of courage and zeal. In the month of May the books delivered and the orders taken amounted to \$8,393.11. Several persons have been added to this force for the summer, from the Graysville academy.

Brother L. Dyo Chambers is busy with correspondence and periodical and tract work at Chattanooga, which is increasing constantly. People are coming into the truth all the time. The missionary efforts of our brethren and sisters, in both the North and the South, are not without fruit. They must not be weary in well-doing; the reaping time is near. We are all thankful to the Lord for his goodness and love. We take fresh courage and go forward.

R. M. KILGORE.

IOWA CAMP-MEETING.

THIS meeting was held at Des Moines on the same ground as last year. There were 233 tents pitched, and about 1200 of our people camped on the grounds. There was a good feeling in the camp all through the meeting. The Spirit of the Lord was present, and many responded to its pleadings. At the close of the meeting seventy-nine went forward in the ordinance of baptism. Most of these were young men and women who may be useful in the cause of God if they improve the privileges given them.

The business meetings passed off pleasantly. Elder E. G. Olsen was again chosen to carry the responsibilities of the presidency. The reports showed an increase in membership of 242, making over 2600 as the present membership of the Conference. There were three new churches received into the Conference. The tithe was increased over \$2000 during the year, which is very encouraging when the present financial depression is taken into consideration. The total amount of money raised in the Conference during the year to forward the message was over \$26,000.

An effort was made in behalf of the foreign work, which was responded to by cash and pledges to the amount of \$556.85. The Sabbath-school

offerings amounted to \$126.15, making \$783 in all for the foreign field.

The new officers started out on their year with good courage. They have the support of all the brethren, and the prospects are good for a prosperous year.

The laborers from abroad were, Elders Tait, McCoy, Farnsworth, Matteson, Stone, and the writer. Professor Loughhead was present a few days and spoke in the interests of Union College. Brother F. L. Mead spent one day with us in the interests of the canvassing work.

J. H. DURLAND.

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

INTRODUCTORY NOTE.

THOSE who have been studying the book of Luke diligently for the past six months have doubtless gained, besides a pretty thorough acquaintance with the first eleven chapters, considerable experience in study. It will not be necessary therefore, in the remaining lessons, to note the analysis so closely, neither will so many notes be given to aid the student, as heretofore. A few suggestions here may serve for every lesson. At the same time recall the suggestions made in previous lessons. They are of a general nature, and are adapted to all Bible study:—

1. Do not get the idea that any given analysis of a chapter is *the* analysis. That which will best serve to bring the contents of the chapter to your mind is the best for you. The essential thing is to master the contents of a book, chapter by chapter. It is obvious that no one can be said to be familiar with the Bible or with any part of it, unless he knows definitely what is in it, and where to find it.

2. *Think* as you read and study. The inspired direction is, "Consider what I say," and the promise that follows is, "for the Lord shall give thee understanding in all things." 2 Tim. 2:7, Revised Version.

3. Do not, therefore, try to find out what somebody else thinks. Another's thoughts may be all right; but if you take another's thought, he does the thinking, and you do not, and he gets the benefit, while you do not. The injunction, "Consider what I say," is to each one.

4. Remember that no man's *opinion* about the Bible is infallible. Even a very good man may be mistaken; but the Spirit of the Lord is never mistaken. It is given to teach us all things, and to reveal to us the deep things of God. Learn to ask wisdom from the Source of wisdom (Col. 2:2, 3; James 1:5, 6), and to expect an answer. This is not saying that any one of us is independent of others, and can receive no help from them; but whatever help comes to us must be the word of God, and not human opinions. Other people are of no help to us if they give us their opinions instead of the word of God.

5. Never guess what a text means, and do not adopt somebody else's guesses. If the meaning of any text is not obvious, meditate on it, compare it with other texts, and do not be impatient in your study. Do not expect to know everything at once. Learn to *wait* on the Lord. If in this study you make it your principal object to get an intimate acquaintance with the facts recorded, and the place where each event is recorded, you will gain as much as can possibly be expected.

6. Finally, do not argue or debate over Scripture. To do so is fatal to an understanding of it. You cannot study the Bible in a crowd. Study must be done alone. "Be still, and know that I am God." Ps. 46:10. It was not in the tempest, but in the still, small voice that the Lord was revealed to Elijah. Noise and clamor are incompatible with efficient Bible study. Study in silence with the Lord. Jesus is just as able to open the Scriptures to you, and to open your understanding, as he was when on earth in the flesh. (See Luke 24:32-45.) Go to him and let your faith make him a real presence near at hand, and you will find that the opening of his "word giveth light; it giveth understanding unto the simple." Ps. 119:130, Revised Version. "For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding." Prov. 2:6.

Lesson 1.—Taught of God. Luke 12:1-21.

(Sabbath, July 7.)

This lesson may be divided into three sections, as follows: Warning against hypocrisy; fear of God, and dependence upon him; the poor rich man.

1. How great a company gathered to hear Jesus?
2. Against what did he warn them?
3. Why is it useless to act the part of a hypocrite?
4. How clearly will hidden things be made manifest?
5. Of whom are we not to be afraid? Why?
6. Whom should we fear?
7. What assurance have we of God's care for us?
8. How close is God's watchfulness over his creatures?
9. What promise is given to those who confess Christ?
10. What of those who deny him? (Compare 2 Tim. 2:11-13.)
11. Yet may one find forgiveness for denying Christ? Give a notable instance.
12. What is said of blasphemy against the Holy Ghost?
13. What preparation for reply should men make when they are brought before magistrates for their faith?
14. How will they know what to say?
15. What did one of the company request Jesus to do?
16. What did Jesus reply?
17. Of what did he then warn the people?
18. Why should we not be desirous of gain?
19. By what did Christ enforce this teaching?
20. Repeat the parable.
21. How should we be rich?

NOTES.

1. With verses 2 and 3 may be compared Eccl. 12:14; 1 Cor. 3:13; 4:5. The hypocrite hides his real character from a few, only to have it fully exposed to the multitude in the judgment.
2. "Ye are dead, and your life is hid with Christ in God." Col. 3:3. "In whose hand is the soul of every living thing, and the breath of all mankind." Job 12:10. God can utterly destroy, while man cannot, though he burn the body to ashes and scatter them to the four winds. Therefore the righteous need never fear what man may attempt to do.
3. "Even the very hairs of your head are all numbered." Some choose to believe that this is figurative, and not an actual fact. They think so because of the seeming impossibility of the thing; but that is measuring God by man. "The things which are impossible with men are possible with God." Luke 18:27. (Compare Ps. 139:1-6.) God even remembers every sparrow. With confidence, then, can we trust ourselves in his hands, when we are assured that he not only knows, but that he cares for us. 1 Peter 5:7.
4. Without trying to define just what constitutes blasphemy against the Holy Ghost, it is sufficient to note one or two points. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. This assures us that every one who wants forgiveness is sure to receive it. Therefore it is certain that no matter how grievously one has sinned, he has not committed the sin against the Holy Ghost, if he desires forgiveness. No repentant soul is rejected by the Lord. "Him that cometh to me I will in no wise cast out." John 6:37. This should be sufficient to comfort the hearts of those who tremble lest they have committed the unpardonable sin. The man who has committed that sin is not troubled over it.
5. "For the Holy Ghost shall teach you in the same hour what you ought to say." Still more emphatic is the instruction in Luke 21:12-15. But one who receives the Spirit's aid at such a time must have formed an acquaintance with the Spirit before that time. He must previously have learned to depend upon the Spirit for guidance in speaking. The one who has never dared to speak God's message without settling beforehand just what he would say, will not be likely to begin in the greatest emergency of his life. But not taking thought what one shall say, or how he shall speak, does not mean neglect of preparation. The word of God must be meditated upon day and night. "Meditate upon these things; give thyself wholly to them," is the instruction of Paul to every servant of God.
6. "Thou fool." The fool is the one who says in his heart, "There is no God." Ps. 14:1. This was just what the rich man in the parable said. Every man whose soul is absorbed in amassing wealth for himself and for his children, as well as the poor man whose anxiety day and night is how he can make a living, really says in his heart, "There is no God." He acts as though God were not in existence, and everything depended on himself. Life is something besides eating and drinking and having plenty of clothing. Life, indeed, is rest in God, and trust in his care. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12.

News of the Week.

FOR WEEK ENDING JUNE 23, 1894.

DOMESTIC.

- There are several new cases of smallpox in Detroit.
- Over 33,000,000 bushels of wheat changed hands in New York City, June 18.
- The Missouri River is rising rapidly from the melting snows of the mountains near the upper river.
- Ex-United States minister to Germany, William W. Phelps, died at his home at Tea Neck, N. J., June 17.
- Mr. Croker, the Tammany chief of New York City politics, has gone to Europe. Fear of exposure of his crookedness was probably the cause.
- Senator Quay, of Pennsylvania, in his testimony before the sugar trust committee of the senate, admitted that he had operated in sugar stock.
- A regiment of militia overawed the anarchistic strikers at Mt. Olive, Ill. Many arrests have been made there by the United States marshals. More than eighty-five per cent of the population of the town are foreigners.
- The Anchor Line steamer "Ethiopia," from New York to Glasgow, June 6, ran upon an iceberg; her bow was stove in, and but for her water-tight compartments and the prompt action of the captain and crew, she would have sunk.

FOREIGN.

- The French government has ordered the transfer of the French consulate-general from Quebec to Montreal.
- A plague like the black death is raging at Hong-Kong, China. Four hundred people are dying daily. An outbreak of smallpox is also feared.
- The Paris press approves of the declaration of M. Hanotaux to the effect that France by military force will maintain her rights against English aggression.
- An attempt was made upon the life of Premier Crispi, June 16. He was fired upon, but escaped unharmed, and helped to arrest the would-be assassin.
- Premier Wekerle, of Hungary, declares that the emperor has authorized him to announce that the passage of the civil marriage law is a political necessity.
- The French Chamber of Deputies has voted the credit of 1,800,000 francs, asked by the government to enable them to send troops to protect the French frontiers in Africa.
- Sir Charles Russell, who is expected to succeed Lord Coleridge as lord chief justice of England, will be the first Roman Catholic to hold the chief justiceship since the Reformation.
- The discussion over the Anglo-Belgian agreement continues. The feeling in France is increasing, and it is feared that hostilities may break out between the French and Belgian forces.
- The British House of Lords, June 15, by a vote of 129 to 120, rejected the second reading of the Deceased Wife's Sister Marriage bill. The Prince of Wales voted with the majority for rejection.
- Quite a rebellion has been inaugurated in Korea. It is reported that the king has fled to Japan. The United States ship of war "Baltimore" is there to look after the interests of American citizens.
- A large amount of military stores, stolen from the Russian government, has been found in a village in the southern Caucasus. A desire for Caucasian independence is supposed to be the cause of this.
- A Spanish war vessel was sent to Tangier with a treasury official on board to receive the promised indemnity from Morocco for the Melilla campaign. No money was obtained. The sum to be paid is \$4,000,000.
- The powers of Europe are not agreed in recognizing Abdul Aziz as sultan of Morocco. The new sultan promises amnesty to those who have offended his father, but threatens those who disobey him. French troops from Algiers have been ordered to positions near Morocco.
- Mr. Charlton's bill to insure the better observance of the Lord's day, after having been greatly shorn in committee, has passed its final stages in the Dominion House of Commons.
- The new constitution for Hawaii was promulgated June 2. It recognizes God as the supreme ruler of the universe, and declares for universal equity and liberty of the press and Hawaiian subjects.

Special Notices.

NOTICE!

THE new calendar of the Walla Walla College is now ready, and can be had on application. Please inclose two-cent postage-stamp. Address Walla Walla College, College Place, Wash.

MISSION NOTICE!

If any would esteem it a pleasure to put up some fruit for the Detroit mission, and if they will notify me, I will sent them cans free of charge. Fruit is very high here, and much of it of inferior quality.

H. M. KENYON.

426 Trumbul Ave., Detroit, Mich.

JAMES WHITE MEMORIAL HOME AND HASKELL HOME FOR ORPHANS.

THE general sympathy which has been accorded this enterprise since its first inception, has been a source of great encouragement to those who were appointed by the General Conference at its session two years ago last spring, to act as the promoters and organizers of the enterprise, and into whose hands has fallen the management of this important philanthropic work. As this is the first enterprise of the sort which has been undertaken by the Seventh-day Adventists, it is but natural that much anxiety should have been felt by the friends of the work respecting the manner in which it would be received by the people in whose name the work has been undertaken, under the auspices of the Seventh-day Adventist Medical Missionary and Benevolent Association.

A thought which has possibly not entered the minds of all who peruse these lines, is the fact that the task of raising the money for the erection of the buildings for a work of this sort is a small one when compared with that of providing for the maintenance of the enterprise. After waiting for more than a year for a sufficiently generous response from the denominational friends of the undertaking to warrant them in beginning the erection of buildings suitable for the work which it was proposed to do in behalf of orphans and aged persons; and when the committee who had the matter in charge was almost in despair, not being able to carry out the expressed wishes of the General Conference in the establishment of this much-needed philanthropic work, a special providence provided the means for the erection of a suitable building, which was accordingly undertaken at once, and is now occupied by a large company of happy little ones who have been gathered from different States, and who have, in most instances, been rescued from the most unhappy circumstances and most imminent moral danger. A suitable building having thus been providentially provided for the carrying on of this beneficent work, it remains to be seen whether Seventh-day Adventists are sufficiently interested in the work, to maintain it after it has been begun.

The fact that Providence has so graciously smiled upon the enterprise as to give us a building admirably suited to the work, ought to be all the evidence required to show that this is an enterprise which ought to be most cordially supported; and yet there are hundreds, perhaps thousands, in the ranks of Seventh-day Adventists who are well able to contribute something toward the work, who have, as yet, taken no part or lot in the matter. The time has now come when the managers find it their imperative duty to place before the people in a most emphatic manner the fact that funds are needed for the maintenance of this enterprise, which, for some years at any rate, can be in no respect self-sustaining, but must be a constant charge, making continual demands upon either the charities of the denomination or of the public.

At the present time, the whole enterprise includes nearly 100 persons, all of whom must be provided for; there are 100 hungry mouths to be fed, 100 bodies to be clothed and shielded from storm and cold. Everything possible is being done on the part of the managers in the way of practicing the most extreme economy. As far as possible, the inmates of the Home are trained to care for themselves, thus lightening the burden of expense. No attempt is made to provide luxuries in the way of diet, clothing, or house furnishing. Plain rag carpets cover the halls and stairway. In the chambers and dormitories bare floors are seen, not rugs or tapestries. The boys and girls and all connected with the enterprise wear the plainest clothing, and subsist upon the plainest fare, and are satisfied with the simplest accommodations, only infinite pains is taken that everything in and about the Home shall be wholesome, sanitary, and in accordance with the highest principles of health and hygienic reform.

The Home is not only used for the maintenance of children, but it maintains a kindergarten, a primary school, and a manual training-school. It is, in fact, a complete educational institution in which the idea of industrial training and education is made prominent. The maintenance of such a home necessarily involves no small expense. As nearly as can be estimated, the running expenses of the present year will fall not much below \$1000 a month, while the maintenance fund is several thousand dollars in arrears. The General Conference, by whose request this enterprise has been organized, has requested that a general collection should be taken up the first Sabbath in July. This request is expressed in the following resolution:—

“Resolved, That the first Sabbath in July be selected for taking a collection in all our churches, companies, and among our scattered members for a maintenance fund for the Haskell Home for Orphans.”

The purpose of this article is to call special attention to this action at the late General Conference Council, and to urge that all the friends of the cause of humanity to whose notice this may come, will do their utmost to secure a generous contribution on this occasion.

This work for orphans and for aged persons was first instituted by Elder James White, whose name and memory should be honored and revered by every member of this denomination. When the organization of this work was first brought before the General Conference, it was proposed that it should be organized as a fitting memorial for one whose life was devoted to the organization and development of this denomination and to the organization of the great institutions by which it is chiefly supported and carried on. To the personal efforts of Elder White more than any other man, are due the great results, which, in recent times, have been seen growing out of the publishing work and the educational work, in which our denomination takes a just pride. Elder White was, also, more than any one else, instrumental in the placing of our medical work upon a philanthropic basis. It seems certainly most fitting that a proper memorial should have been erected to his memory. The fact that the enterprise has been, in a certain way, sub-divided, the name “Haskell Home” being given to the building especially devoted to the care of children, should lead no one to lose sight of the fact that one of the avowed purposes of this benevolent enterprise, was to give honor to whom honor is due, in the carrying out of the philanthropic plans of a man of liberal ideas, generous impulses, and self-sacrificing life, and whose name must always stand foremost in the history of the rise and progress of this denomination.

Mention is made of this feature of the enterprise so that the reader can see that here is a worthy object which appeals, in many ways, to our sympathies, our sense of justice, our denominational interests, and our Christian and humane sentiments.

The special instruction which this people has from time to time received through sister White, deals very largely with the subject of duty to the poor, the orphan, the unfortunate, and the bereaved. Here are a few sentences from the recent writings of sister White upon this subject:—

“Have you looked after the fatherless and the widow? This is a branch of home missionary work that should by no means be neglected. Are there not around you, poor and suffering ones who need warmer clothing, better food, and, above everything else, that which will be most highly prized,—sympathy and love? What have you done for the widows, the distressed who call upon you, to aid them in educating and training their children or grandchildren? How have you treated these cases? Have you tried to help the orphans, when anxious, soul-burdened parents or grandparents have asked you and even begged you to consider their case? have you turned them away with unfeeling, unsympathetic refusals? If so may the Lord pity your future; for ‘with what measure ye mete, it shall be measured to you again.’ Can we be surprised that the Lord withholds his blessing, when his gifts are selfishly perverted and misapplied?”—REVIEW, Dec. 23, 1890.

“These deeds done for Christ’s sake will be a part of our joy through all eternity.”—REVIEW, Feb. 24, 1891.

“Is it not,” he says, “to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?” We are to minister to the sick, to feed the hungry, to clothe the naked, and to instruct the ignorant.”

“But among all whose needs demand our interest, the widow and the fatherless have the strongest claim upon our tender sympathy and care. ‘Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.’”

“And how does the Lord provide for these bereaved ones? He does not work a miracle in sending manna from heaven; he does not send ravens to bring them food, but he works a miracle upon human hearts; he expels selfishness from the soul; he unseals the fountain of benevolence.”

“These are in a special sense the little ones whom Christ looked upon, whom it is an offense to him to neglect. Those who do neglect them are neglecting Christ in the person of his afflicted ones. Every kind

act done to them in the name of Jesus, is accepted by him as if done to himself; for he identifies his interest with that of suffering humanity; he has intrusted to his church the grand work of ministering to Jesus by helping and blessing the needy and suffering. On all who shall minister to them with willing hearts, the blessing of the Lord will rest.”

“When you ask God for your daily bread, he looks right into your heart to see if you will impart the same to others more needy than yourself. . . . It is in doing the works of Christ, ministering as he did to the suffering and afflicted, that we are to develop Christian character.”—REVIEW, June 27, 1893.

“Said Job, ‘I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out.’ This was an evidence that Job had the righteousness that was after Christ’s order.”

“Faith works by love and purifies the soul. Faith buds and blossoms and bears a harvest of precious fruit. Where faith is, good works appear. The sick are visited, the poor are cared for, the fatherless and widows are not neglected, the naked are clothed, the destitute are fed.”—Signs, March 20, 1893.

“The voice of God is speaking to us in clear, distinct utterances. He would see the works of righteousness in our lives. Instead of pleasing ourselves, the Lord would have us to do deeds of mercy, manifest tender forethought to those who are pressed down with burdens, cramped with poverty, who are hungry, and naked, and destitute.”

“If we fail in doing works of mercy, in manifesting true love and sympathy, in helping and blessing others, *whatever else we may do, we shall fail of pleasing God.*”

“Our characters may become fragrant with good works; for by practice the living principles of righteousness will pass into the character, and unfold in beauty and purity of life.”—REVIEW, Feb. 20, 1894.

J. H. KELLOGG.

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.

New York,	July	26 to Aug. 6
Virginia,	Aug.	7-14
West Virginia, Parkersburg,	“	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.

North Dakota, Jamestown,	June	26 to July 2
Nebraska, Crawford,	July	19-29
*Nebraska, Lincoln (Peek’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.

PROVIDENCE permitting, we will meet with churches in Ohio as follows: Grape Grove, July 2, 3; Delaware, July 4, 5; Camden, July 6-8; Nova (Troy), July 9, 10.

Will our brethren be prompt to meet on the evening of first day’s appointment at each place?

H. M. MITCHELL,
C. L. TAYLOR.

PROVIDENCE permitting, I will be at the following places in Indiana on the dates given: Warren, June 29

to July 1; Lorce, July 2; Star City, July 3; Buffalo, July 4; La Fayette, July 5; Montezuma, July 6-8.

I hope to see a good representation of all the friends at these places. F. D. STARR.

DISCONTINUE PAPERS.

Mrs. Nina Adsit has enough papers for the present.

L. Belknap has all the papers that he can use.

ADDRESS.

My permanent address is Box 989, Minneapolis, Minn. VICTOR THOMPSON.

NOTICE.

WANTED.—To sell or trade my residence in Moline, Kans., of nearly three acres, clear, for a small farm consisting of from fifteen to eighty acres in northwestern Missouri or southern Iowa. For particulars inquire of W. M. Morrill, Moline, Elk Co., Kans.

Travelers’ Guide.

MICHIGAN CENTRAL

“The Niagara Falls Route.”

Corrected June 10, 1894.

EAST.	*Night Express.	†Detroit Accom.	‡Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*N. Shore Limited.	*Atl’ntic 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 12.20	6.20	10.46	am 1.19
Niles.....	am 12.45		10.05	1.20	6.25	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	8.11	pm 12.50	8.18	8.18	1.28	5.22
Jackson.....	4.30	10.00	2.56	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	6.10	11.25	4.30	8.20
Buffalo.....			am 12.40	am 6.45		11.10	pm 5.20
Rochester.....			3.30	9.55	am 1.57		9.00
Syracuse.....			5.35	pm 12.15	8.55	10.45	
New York.....			pm 1.45	8.45	11.00	am 7.00	
Boston.....			4.15	11.45			10.50
WEST.	*Night Express.	*N.Y. Bos. & Chi. Sp.	‡Mail & Express.	*N. Shore Limited.	*Western Express.	†Kalam. Accom.	*Pacific Express.
STATIONS.							
Boston.....			am 10.30				pm 7.15
New York.....			pm 1.00	pm 2.00	pm 6.00		9.15
Syracuse.....			8.00	11.25	am 2.05		am 7.20
Rochester.....			9.50	1.17	4.00		8.55
Buffalo.....			11.20	2.20	5.30		pm 9.30
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	9.13	2.55
Niles.....	2.10	9.58	1.00	pm 12.30	4.52	10.00	3.36
Kalamazoo.....	4.00	11.33	3.00	1.45	4.32		5.00
Michigan City.....	5.05	pm 12.10	4.25	2.45	7.10		6.40
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. east at 7.27 p.m. Jackson

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.										GOING WEST.									
Read Down.										Read up.									
10	8	4	6	42	2	STATIONS.				11	1	3	23	7	9				
Mail	Ex.	L’t’d	Ex.	Mixed	Pt. H	Day	R’d	L’t’d	Pass.	Mail	Day	R’d	L’t’d	Pass.	Ex.	Day	R’d	L’t’d	Ex.
am	pm	pm	pm	am	pm	am	pm	pm	pm	pm	pm	pm	pm	pm	pm	pm	pm	pm	pm
8.40	11.25	8.10	8.15	am	pm	Chicago A.				7.25	4.50	3.10	10.30	8.00	8.00				
11.10	1.20	5.05	10.30	6.00	pm	Valparaiso.				5.05	2.45	7.10		8.30	6.45				
pm																			
12.40	2.35	6.30	12.00	10.05	am	South Bend.				3.10	1.20	5.44		7.10	4.10				
1.29	3.07	7.12	12.45	12.40	pm	Gassopolis.				2.15	12.40	5.13		6.30	3.28				
2.21		7.55	1.33	8.42	am	Schoolcraft.				1.20	12.02								
2.33		7.55	1.45	8.59	pm	Vicksburg.				1.10	11.53								
3.40	4.30	8.36	2.40	6.20	7.00	Battle Creek.				12.25	11.15	8.55	9.35	5.18	1.50				
4.33	5.11	9.26	3.25		7.47	Charlotte.				11.14	10.29	3.07	8.40	4.33	12.53				
5.10	5.40	9.55	4.00		8.20	Lansing.				10.40	10.02	2.40	8.00	4.03	12.20				
6.30	6.30	10.45	5.08		9.30	Durand.				9.35	9.05	1.55	6.50	3.20	11.28				
7.30	7.05	11.17	5.40		10.05	Flint.				8.50	8.35	1.28	5.47	2.59	10.35				
8.15	7.35	11.50	6.15		10.43	Lapeer.				7.40	8.02	1.00	5.10	2.25	10.01				
8.42		am	6.35		11.06	May City.				7.28			4.48						
9.50	8.45	1.00	7.30		12.05	Pt. H’n Tunnel.				6.25	6.50	11.55	8.50	1.20	8.45				
pm	pm									am	am	am	pm	pm	pm				
9.25	9.25					Detroit.				6.40	10.40	11.05		8.45					
am	am	pm								10.10				7.20	1.00				
8.40	8.30	5.25				Toronto.								am	pm				
pm	pm	am								am				pm	pm				
8.05	7.50	7.25				Montreal.				6.00				10.15					
am	am	pm								pm				am	pm				
8.12	8.12	7.15				Boston.				7.30				11.30					
am	am	pm								am	am			8.40	pm				
9.05	7.55	4.25				Susp’n Bridge.				am	am			8.40	pm				
am	am	pm								am	am			8.40	pm				
4.15	8.30	5.40				Buffalo.				12.00				6.15	1.00				
pm	pm	am								am	pm			pm	pm				
4.52	9.23	8.05				New York.				8.20	6.10			5.00	8.00				
am	am	pm								pm	pm			pm	pm				
8.12	10.20					Boston.								3.00	7.00				

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 26, 1894.

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CAMP-MEETINGS FOR 1894.

SEE Appointments on page 15.

A letter from Elder S. B. Horton informs us that another brother, W. G. Curlett, in Church Hill, Md., has been arrested for Sunday labor. He was found guilty by the magistrate, and appealed to the circuit court, which sits in October.

Catholic papers are expressing themselves very decidedly in favor of the disestablishment of the English Church in England; but we have not yet noticed that any of these papers have expressed themselves in favor of the disestablishment of the Catholic Church in Austria or any of the South American States.

Now that the Hawaiian Islands have a government with a recognition of God in the constitution, we shall have an opportunity to see whether such a recognition is of any advantage to a government or not. The United States has got along over a hundred years without such recognition; and it remains to be seen whether Hawaii will do as well.

Despite repeated notices, communications are still frequently received having no signature, or perhaps none but initials. Full names are not necessarily for publication; but they are necessary for protection from imposition in some cases, and are frequently useful for correspondence. Communications without signature cannot be received for publication.

A card from Elder T. H. Purdon, of Vermont, conveys to us the sad intelligence of the death of Elder A. S. Hutchins, which occurred at his home at Essex Junction, Vt., June 20. Thousands who have known and appreciated his faithful labors in the gospel will sorrow at his sufferings and death, but they will also rejoice in faith at the thought of the crown that awaits him.

One of our religious exchanges has much to say just now about "the Sabbath law of 1794," meaning a State law which was passed that year by the legislature. This law is thought to have the sanctity of age; but we know of a much older Sabbath law. The law of God, given at Sinai, is over 3000 years older than the laws of any of the United States. One of the precepts of this law says, "The seventh day is the Sabbath of the Lord thy God." Any other day than the seventh may be a *State* sabbath, but it cannot be the Sabbath of the Lord.

The exercises connected with the closing term of Battle Creek College were held Monday, June 18. A chorus of over 200 voices, led by Professor Edwin Barnes, delighted a large audience in the College chapel at 4 p. m. In the evening the Tabernacle was crowded. There was music by the orchestra and singing. A short address was given by Professor Prescott on "Vocal Music in Education and Worship." The principal address was given by Professor G. W. Caviness, subject, "Life's Possibilities." Twelve graduates received their diplomas, and will seek places to work in the cause of God, for which their college work has been preparatory.

Our brethren at the office of the *American Sentinel* recently sent out a circular letter with sample copies of that paper to all subscribers for the REVIEW whose names do not appear on the *Sentinel* list. We are informed that the response to this effort has been encouraging, and the subscriptions are still coming in. This is gratifying to all who have the interests of the cause of truth at heart. While we have felt called upon to urge a further extension of the circulation of the REVIEW, we are also free to urge the claims of the *Sentinel* upon our readers, as it occupies a most important field peculiarly its own. It should be read and studied by every Seventh-day Adventist. We heartily wish that every reader of the REVIEW was also a reader of the *Sentinel*. The Spirit of God has said that "all our people should read the *Sentinel*." We are glad that many are doing so. All need to do so, that we may together keep step with the rapidly advancing message.

A Catholic paper, arguing against the taxation of church property, speaks thus concerning the churches, schools, and charities of that church: "They are unquestionably the property of the people, the common people, who built them and now support them; they are open to all for worship, aid, recreation, and training. The churches belong as truly to the people, in the point of use, as does the public park," etc. In this statement property owned and controlled entirely by the Catholic Church for her interests only, is represented as being for the good of all the people. There are many taxpayers who will dissent from this opinion, who to this will say: "No doubt *ye are the people*" who derive the benefits; but where do we, who never visit your church, come in? All church buildings, while they may be designed for the good of all the people, as far as ownership is concerned, belong exclusively to the society which erected them, and to place them in the list with public parks may be very ingenious, but strictly speaking it is not true. The whole public visit the parks; only a small proportion of the people ever visit the churches. This is especially true in the cities where both parks and churches abound.

ANOTHER ARREST IN MARYLAND.

UNDER date of June 18, Elder S. B. Horton, of Church Hill, Md., writes as follows:—

"Brother R. R. Whaley was arrested again to-day, because he chopped wood on Sundays, June 10 and June 17. Two charges were made against him. He was convicted and appealed to a higher court. This makes three cases against him. We are of good courage in the Lord, knowing that the victory will soon be ours. Chopping wood on Sunday is a common practice here among Sunday advocates."

This is only another indication of fulfilling prophecy, and which leads us all to see the importance of earnest and faithful work in the cause of truth. We have a large variety of good tracts and periodicals, setting forth the principles of truth for this time, and telling what the people may expect; and it is highly important that we circulate this reading-matter, and in every way do all we can to enlighten the people in regard to the coming storm.

This brother will need our prayers and earnest sympathy in his trials. May God give us all wisdom to act the part he would have us in this important time.

A. O. TAIT.

CONFUSION.

QUITE a shower of papers, all containing articles upon the subject of the Sabbath, have lately been received at this Office. Some of these are sent by friends who wish to keep us acquainted with what is being said, and some by our opponents, who apparently think that they have settled the question forever.

If the most fanciful, foolish, contradictory, and un-Scriptural positions (we will not say arguments) would settle the question, then it surely must now be settled.

Some have no Sabbath before the exode, others have the seventh day kept by the patriarchs; with others Sunday is the original Sabbath, sanctified in Eden. One writer rests his Sunday-keeping on the fourth commandment; another bases his Sunday sacredness solely upon the resurrection of Christ on that day and scouts the idea of keeping Sunday upon the authority of the fourth commandment! With some Sunday is the Sabbath now, while with others there is no Sabbath now, all days being alike. And so we might go on for a column. It is confusion twice confounded. The scenes at the base of the tower of Babel scarcely equaled it.

This being the case, we think we will cling to the one Scriptural Sabbath, blessed of God in Eden, and set apart "for man," for the whole human family.

Meanwhile, we will look on with cheerful composure, while the Sunday advocates, like the historical Kilkenny cats, tear each other to pieces.

M. E. K.

NOTICE!

THE new calendar of Battle Creek College is now ready and can be had on application. Address Battle Creek College, Battle Creek, Mich.

LITERARY NOTICES.

"Consecration."

NEATLY bound in blue and silver there comes to our table a little cloth-bound booklet with the above title, by H. L. Hastings. It consists of fifty-eight pages, two and a half by four inches, vest-pocket size, and is a handy little book of reference for both Christian and inquirer. Price 25 cents. Address H. L. Hastings, 47 Cornhill, Boston, Mass.