

The Advent Review and Sabbath Herald

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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TRUST HIM STILL.

Be still, my heart! these anxious cares
To thee are burdens, thorns, and snares;
They cast dishonor on thy Lord,
And contradict his gracious word;
Brought safely by his hand thus far,
Why wilt thou now give place to fear?

When first before his mercy-seat
Thou didst to him thy all commit,
He gave thee warrant from that hour
To trust his wisdom, love, and power;
Did ever trouble yet befall
And he refuse to hear thy call?

He who has helped thee hitherto,
Will help thee all thy journey through;
Though rough and thorny be the road,
It leads thee home, apace, to God.
Then count thy present trials small,
For heaven will make amends for all.

— John Newton.

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.

LOOK TO GOD FOR WISDOM.

BY MRS. E. G. WHITE.

(Concluded.)

JESUS has never instructed men to go to their fellow-men with all their cares, no matter in what position of trust he saw fit to place them. His instruction is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." In the time employed in writing your grievances to one who was already burdened and bruised with cares, you might have taken your perplexities to Jesus, and have asked him to teach you, and thus have honored God, showing that you made him your trust and your counselor.

Whatever may be the position of trust that a man occupies, he is not raised above the frailties of humanity. His position does not make him sinless or divine. He must receive wisdom and goodness and power from the same source as others; and this source of supply is open to the lowliest and the least. Jesus has invited you to come unto him; and you are not obeying Christ when you go to human sources for support and consolation. Is not this the reason that the people of God are destitute of the fruits of the Holy Spirit? Is not this one reason why their religious experience is of so dwarfed a character?

Satan exults as he sees men looking to men, and trusting in men to be wisdom for them. The soul that looks to men as to God, is left exposed to the temptations and assaults of the

enemy, and the evil one sees to it that human defects shall mar the work of God. Satan will make the man whom the brethren look up to as to God, a target for his fiery darts, and will ply him with his fiercest temptations. Though at first the brother may be reluctant to take so great a responsibility as that of being a counselor to his brethren, if he does do it, he will finally encourage the very dependence that he once lamented, and he will come to feel grieved if matters are not brought to his attention. He will want to understand the reason for movements made in the cause, that have no connection with his branch of the work.

To every man is given his work, and every man must do his own thinking and planning, in order that the work may be done in such a manner as to meet the approval of God. The worker must not be bound about too much with reproofs and commands; for God is his Master, and if he looks to him for wisdom, his prayer will be answered. God will give him his own experience, that will not have its foundation in any human being, but in the living God.

Whatever position a brother may hold, he is not lightly to regard another brother who may appear to be a very humble instrumentality. God employs men who have small talents, but if they consecrate their all to him, they may, by diligent exercise of the ability which he has given, through the grace of Christ, so trade with their talents as to be fitted for more important trusts. Many among our people have trifled with the responsibility which God has laid upon them. They have not wrestled with difficulties and overcome obstacles through earnest prayer and effort. They have looked with more eagerness for the approval of mortal man than for the approval of God.

While brethren should counsel together at special seasons, yet they should individually seek for higher counsel than that heard in the assembly. It may be argued that the Lord gives special wisdom to those to whom he has intrusted grave responsibilities. The Lord does give special wisdom to him who has sacred trusts. If the human agent, moment by moment, makes God his only helper, and walks humbly with him, God will then give light and knowledge and wisdom, in order that his human agent may be able to guide his brethren who would look to him for counsel as to their duty. In a clear and forcible manner he will point them to a Source that is untainted and pure from the defects and errors that are so apparent in humanity. He may, for it is his privilege, refuse to be brains and conscience for his brethren. He may tell them with softened heart that he goes to God for supplies of wisdom and grace, and that the Lord will give liberally to all who ask him for wisdom. He will discern and lay bare the peril there is in looking to human agents instead of to God, and will encourage them to do as Jesus has instructed his children to do,—go to God for knowledge, wisdom, power, and grace.

The danger in trusting to men is, that men are liable to err. Even those who are in high positions of sacred trust, are men of like passions with the lowliest brother, and it is often the case that the man in high positions is influenced by

the counsel of wife, mother, friend, or child, and his judgment is biased by human influences. But if he is continually appealed to for advice, he is in danger of thinking that he cannot err, and that he is capable of judging the cases of his brethren, and in this way he brings peril upon the church. Spirituality will wane under an influence of this kind, and the knowledge of God's will, will become more and more indistinct, while the sayings of men become of more and more importance in the eyes of the people. In this way God is dishonored, and spiritual discernment is lost. The sacred and the common become intermingled, until nothing is looked upon as sacred. God is not exalted, but is put in the shade by human inventions and by those who may be so deceived as to think that they are doing God service.

The education that should be given to all is, that they should exercise faith, that they should go to God in earnest prayer, and learn to think for themselves. To meet difficulties and plow through them by the help of God is a lesson of the highest value. If men and women do this, they realize that their help has not come from a human source, but from the living God, and that, having sought wisdom of God, they have not sought in vain. It is the privilege of every soul to go to God for himself, and to have a personal connection with the Source of all power. Then the lips can speak forth the praises, not of men, but of God. It is through a humble seeking of God that divine instruction will come to his people. They may receive guidance and wisdom, not through the channel of some other man's mind, but wisdom that is unadulterated, from the Source of all power. Then the people of God will reveal Christ and his grace, living as saints unto the Lord, with an eye single to the glory of God. Then self-sufficiency and self-importance will be abased in the dust, and the light of holiness will be shed upon all with whom they associate. Every soul surrounding those who live unto God will be affected to a greater or less degree by that divine consecration that elevates and ennobles the soul of the receiver of the Spirit of God. Those who are partakers of the divine nature will not manifest forwardness and self-exaltation, but will be filled with the spirit of discretion, and their characters will be fragrant because Christ is enthroned in the heart.

Let us, then, remember that our weakness and inefficiency are largely the result of looking to man, of trusting in man to do those things for us that God has promised to do for those who come unto him. We need Jesus, the Rose of Sharon, to beautify the character and make our lives fragrant with good works, so that we shall be a savor of Christ unto God. Will not our people arouse themselves to investigate the Scriptures, and to pluck from the garden of God the roses, the lilies, and the pinks of his promises?

Jesus loves his people. Before his crucifixion, he said to his followers, "I call you not servants, . . . but I have called you friends." After his resurrection he tenderly drew them to himself, and imparted to them divine instruction. He said, "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. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." But as Jesus ascended, he carried with him the interests of his people. He loves his believing children. Let us trust in him. Let us confide in him, talk of his love, tell of his power. Lift him up, the Man of Calvary. O lift him up, that all may behold him.

RICHES.

BY ELDER GEO. B. THOMPSON.
(East London, South Africa.)

THE Bible abounds in admonitions and warnings concerning the deceptiveness of riches. It is the Lord who has given to man power to accumulate wealth, and properly used, it is a great blessing, not only to himself, but to others. But when once we begin to covet treasures of gold, or silver, or lands, then they become a temptation and a snare, leading to "many foolish and hurtful lusts which drown men in destruction and perdition." Coveting opulence has caused very many to "err from the truth." When in Nero's dungeon, Paul's heart was made sad because Demas had forsaken him, "having loved this present world."

The "deceitfulness of riches" has many times choked the word, and as a result, it has become unfruitful. Matt. 13:22. Says the Lord, "If riches increase, set not your heart upon them." But how often has God sent his people, yes, his "remnant" people, warnings and gracious invitations; but some earthly possessions have proved tempting, and they have prayed, "Have me excused." The Lord heard the prayer, and they were "excused." How sad!

The world is insane in its pursuit of riches. The absorbing question is, How can I gain more money? So intent are men in their hunt for gold that they have no time or attention to give to the attaining of the treasures of heaven. Many professed Christians whom the Lord has blessed and enabled to accumulate some property, begin, like the foolish man in the Saviour's parable, to inquire, What shall I do with my goods? and like him, pull down and build greater; join house to house, and fall beneath the woe of God. Isa. 5:8. How much better it would be to give it to the Lord's needy cause,—deposit it in the bank of heaven! This would be vastly better than tying it up in worldly enterprises, with the prospect of helping the cause more later on.

"The members of the church should individually hold themselves and all their possessions upon the altar of God. Now, as never before, the Saviour's admonition is applicable: 'Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.' Those who are fastening their means in large houses, in lands, in worldly enterprises, are saying by their actions, 'God cannot have it; I want it for myself.' They have bound up their one talent in a napkin, and hid it in the earth. There is cause for such to be alarmed. It is not the time now to bind up the Lord's money in your expensive buildings and your large enterprises, while his cause is crippled and left to beg its way, the treasury half supplied."—*"Testimony for the Church,"* No. 32, p. 221.

There are earthly riches, and there are heavenly riches. One is perishable, the other is imperishable. We are told of the "riches of his glory" (Rom. 9:23); the "depth of the riches both of the wisdom and knowledge of God" (chapter 11:33); "the riches of the glory of his inheritance" (Eph. 1:18); the "unsearchable riches of Christ" (chapter 3:8); his "riches

in glory." Phil. 4:19. How much greater are these than the corruptible things of the earth. Moses "esteemed the reproach of Christ greater riches than the treasures in Egypt." Whether or not we will receive these eternal riches, depends on how we use the "uncertain riches." "If therefore ye have not been faithful in the unrighteous mammon" ["riches," margin], who will commit to your trust the true riches?" Luke 16:11. In view of this, how forcible are the words of Solomon, "There is a sore evil which I have seen under the sun; namely, riches kept for the owners thereof to their hurt." Eccl. 5:13. Truly it will be an irreparable injury, if keeping these earthly riches deprives us of the true, and keeps from us the blessing of the Lord, which maketh rich, and addeth no sorrow with it. Prov. 10:22.

This world is not our home. Being children of God, we are heirs of an immortal kingdom, worth infinitely more than all the treasures and kingdoms of earth. "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Matt. 13:44.

Time is almost finished. The year of jubilee is near, and riches will soon be of no value. Let us all give as the Lord has prospered us, to carry the bread of life to the hungry millions of earth, that the Saviour may say to us, when he comes to reckon with us, "Well done, good and faithful servant."

THE HOMESTEAD.

BY ELDER WM. COVERT.
(Indianapolis, Ind.)

THAT little plat of ground with the building upon it which bears the honored title "home" should be made a place of rare beauty and comfort.

Let the mind revert to the past, and where is the place of halting? Is it not at home with loved faces smiling a sweet welcome? Does it not associate itself with the environments of early childhood? And is it not feeding still upon that which, to the rest of the world, has been withered long years ago? Have not those childhood days, with their indelible recollections, in a large measure molded the life?

If so, then it is important that every homestead should, as far as possible, be a model of loveliness. The Lord himself laid out the grounds, planted the trees and shrubbery for man's first abode. He knew what surroundings were calculated to give the most happiness to the family; and these were provided in the Edenic garden, where the Creator taught Adam and Eve how to beautify their dwelling. Then the garden was caused to bring forth "every tree that is pleasant to the sight, and good for food." The useful with the ornamental appeared to gladden the place.

It was designed that man should learn from every living thing that "God is love." Not a tree nor plant, not a flower nor fruit, but should be to man an open book, speaking its Maker's praise. The literature which nature publishes so freely for all should be planted, cultivated, studied, and taught, wherever there is a habitation of man.

No amount of printed matter can take the place of the library of life, which may be grown to some extent at any place where a human being should abide.

It will require some thought and labor to have the homestead made what it should be: but there is a continual reward in the labor and in the result.

The proper blending of nature's beauties about the homestead becomes to the Christian a choice exhibition of the wisdom, the power, and the love of God. He has models constantly at hand, which speak to the eye of the attributes

of Him who gave them birth. There is all about him an unending opportunity of acquiring the knowledge of Him who made all things beautiful and good.

PRAYING FOR BOLDNESS.

BY ELDER E. HILLIARD.
(Brainerd, Minn.)

THE healing of the cripple who sat at the gate of the temple, by Christ, through Peter and John, so raised the ire of the high priest Annas and his kindred, that they called the disciples to account for healing in the name of One they had condemned and crucified as a blasphemer. They could not deny the miracle, and when they saw the boldness of those unlearned and ignorant men, they concluded that they had been taking lessons of Jesus—the very one they so much hated.

They called these apostles into the assembly of priestly dignitaries, "and commanded them not to speak at all nor teach in the name of Jesus." "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Upon receiving this answer they further threatened them, and let them go.

They went immediately to the company of believers, and reported all that the chief priests and elders had said unto them. Already their holy boldness had been so manifest that the council had taken notice of it; and yet with one accord they petitioned the God of heaven for greater boldness. Hear their prayer: "And now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak the word, by stretching forth thy hand to heal."

Humanity is easily intimidated, and the threatenings of the council caused them to fear, so they took it to the Lord in prayer, and asked him to "behold their threatenings." They did not ask the Lord to discontinue the work of healing, but petitioned him to continue it by stretching forth his hand toward the afflicted, and they earnestly pleaded for all boldness that the sick might be relieved.

It was a critical moment. The council had threatened them, the work must continue, and what could they do in their weakness, but go to God for strength to meet the defiant priests and elders? God answered their prayer for boldness in a remarkable manner,—he shook the place where they were assembled. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." It was creative power that shook the place where they were gathered. This they well knew the council could not do. It was unquestionable evidence that they were in the hands of a Power far greater than that council possessed. This inspired boldness, and under the influence of the Spirit of God, with a sanctified independence, they spoke the word of life to perishing men.

Shall we in the hour of peril, when threatened by earthly powers, go boldly to the throne of grace, that we may receive help in the time of need? May God help every worker to pray, believe, and receive the strength so much needed at this time. God is waiting to answer the petitions of his servants in as remarkable a manner as he did in the days of the early church.

—"All coarseness and roughness must be put away from us. Courtesy, refinement, Christian politeness, must be cherished. Guard against being abrupt and blunt. Do not regard such peculiarities as virtues, for God does not so regard them. Endeavor not to offend any unnecessarily. We want more, much more, of the Spirit of Christ, and less, much less, of self and the peculiarities of character which keep us apart from our fellow-men."

MY THOUGHTS—MY SONG.

BY J. S. LAMSON.

(Bay City, Mich.)

I HAVE stood down where the waters of the bay the
soft sands greet,
Gazing upon the billows that were rolling to my
Following far with eyes of longing here and there the
white-winged ships,
And ambition filled my bosom and welled up unto my
lips.
"I would stand upon a vessel and would sail the foamy
deep,
I would feel the power within me, and my men as sub-
jects keep,
I would make my name one famous in each age that
comes along"—
Just then thoughts of Christ came to me, and his angel
spoke a song:—

He left a throne of power and might
To bring a world in darkness, light.
Twelve legions strong he could command,
And they could conquer any land;
But these he left on watch above,
And bringing God's own deepest love,
He humbly came, laid off his power,
And meekly met e'en death's dark hour.

I have been in gilded chambers where the honored of
the land
Came to make the people's statutes and for needs of
statehood planned;
I have seen a vast assemblage in which these same
persons stood
Listening to the hearty plaudits of a waiting multi-
tude.
Said Ambition, prompt within me, "I will be as great
as they,
And the plaudits of a nation shall be mine some bright
'some day.'"
Then the thought of my dear Saviour, like the still
voice, came along,
And my angel ruled my thinking, and my thoughts
brought forth the song:—

Christ stood before the Holy One
And was his well-beloved Son;
Together worked they out the plan
By which redeemed he fallen man.
He spoke the statutes God had made,
And then aside his kingship laid;
He came to earth, and was received
By only those who him believed.

Sometimes Fame's broad, gleaming banner comes along
with hero's name,
And I read brave deeds and actions that but few on
earth can claim;
Then the name of some great sculptor, some great artist
of our time,
Is emblazoned on the banner in a manner most sub-
lime.
Quick within my heart uprising, "I will surely follow
Fame,
And upon that roll will fasten o'er the others my own
name."
But a Voice—I love to hear it, I could tell it in a
throne—
Whispers gently to my memory, and I then can speak
the song:—

The morning-stars rejoice to sing,
And render homage to their King;
He was the one who fashioned all;
The heavens and earth came at his call.
But all of these he laid aside,
And for a sinful world he died;
Of no account himself he made,
But for us all a ransom paid.

I have walked on city pavements, and have gazed with
envious eyes
On the solid fronts of riches that on every corner rise;
All things earthly they have gathered, and how bright
their living seems
As they ride in flashing coaches with their silver-bur-
dened teams.
My old heart turns toward old Mammon, and I say, "I
too will gain
Lots of gold and heaps of silver; I will work with
might and main."
But my new heart is not willing, and it easy sends
along
What my angel gives unto me, and my soul sends forth
the song:—

No palace grand on earth for me;
For mansions fair in heaven I'll see;
No coffers filled with gold or gems,
For there we'll all wear diadems.
No honor, fame, nor pomp, nor power,
Shall draw my thoughts from heaven one hour;
For these but keep us bound in sin,
Upbuilding only "self" within.

THE SABBATH WITHOUT THE DECALOGUE.

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

(Concluded.)

IN the opinion of the writer, the Sabbath command, while positive in its form, is moral in its nature. A positive law is one which is prescribed by express command. A moral law is one which is founded on the nature and relations of things. Not wishing to go into a side issue not important to his present purpose, he concedes, for the sake of the argument, that the Sabbath law is simply positive; *i. e.*, that it depends for its existence upon positive statutes, and must not be based upon considerations of morality or the fact that its obligation is in part demonstrable by the teachings of nature. A positive law of Jehovah is just as obligatory as a moral law, since the will of God, as expressed in an explicit statute, is as binding as the same will when reached through the teachings of philosophy. With this explanation we are brought to the task of proving that the Sabbath law was enforced by explicit command of God before the Sinaitic covenant was made. I say we are brought to that task, but I should rather say that we are saved from that task, since already the same has been accomplished by us. The argument made heretofore for the Edenic origin of the Sabbath is unanswerable. In the progress of that argument I cited the sanctification of the day at the close of the work of creation (Gen. 2:1-3); the mention of the week before the exodus; the recognition of the Sabbath thirty days before Sinai was reached; the allusion to the original sanctification of the Sabbath in the fourth commandment; and the uniform traditions of the Hebrew people on this point. Such an array of testimony is invincible. All that remains, therefore, is to apply it to the case in hand. This is very easily and very speedily done. The Sabbath was instituted in Eden and given to Adam, the federal head of our race, as something which belonged to all men in all ages. This view is confirmed by the language of Christ when he said, "The Sabbath was made for man." Mark 2:27, 28. The term "man" in this connection is generic, and covers the whole human family. As a consequence of the foregoing facts, the Sabbath law uttered by Jehovah in Eden is universal in its application and antedated the first covenant. That law, instead of being repealed during the existence of that covenant, was recognized by the same as being still in force. One condition of the covenant was the proper observance of the Sabbath day—not because of any sanctity imparted to it on Sinai, but because of its original and perpetual obligation. When, therefore, the Sinaitic covenant ended, the Sabbath still remained in full force because of a continued obligation imparted to it by virtue of the original command of Jehovah.

Candid reader, are not these conclusions sound? If so, then the Sabbath kept by Adam, by Moses, by the prophets, and by Christ, should be kept by you and by me.

I might at this point digress far enough to show that the ten commandments were brought over into this covenant and are still binding as a code. This, however, would not agree with my plan of argument, since I proposed to show that, even admitting that the decalogue as a code was not so transferred, the Sabbath is still obligatory. This I have done already, and it only remains to confirm my deductions by references taken from the Scriptures. If our friends are right in supposing that the Sabbath perished when the old covenant came to an end, then the inspired word must be made to harmonize with such a decision, historically speaking. Let us see if it will do so. We are agreed that from Moses to Christ, a period of 1500 years, the Sabbath of the decalogue was

binding. There we part company, I arguing that it is still in force, and they, that it ceased to be binding at the cross.

Which is right? If I am, then the inspired record will tally with my conclusions. If they are right, the same thing will be true of their conclusions. Before the death of Christ, the obligation of the Sabbath is everywhere recognized. The question now arises whether the New Testament record teaches that the Sabbath continued in force after the crucifixion. In Matt. 24:20 we read as follows: "But pray ye that your flight be not in the winter, neither on the Sabbath day." This passage is taken from the sayings of Christ. According to its terms, the disciples were instructed to pray that their flight from Jerusalem at the time of the siege might not occur on the Sabbath day. That siege took place forty years after the death of Christ. As a consequence, in A. D. 70, the seventh day was still the Sabbath which the disciples recognized whenever, in obedience to the Master, they prayed that their flight might not take place on the Sabbath.

Once more: The Sabbath of the New Testament is the creation Sabbath. It is mentioned fifty-six times, and is always styled "the Sabbath," that title being given to no other day in the New Testament. In several instances in the book of Acts the seventh day is spoken of in a manner to show that it was by the apostle Paul made the regular day of worship. Acts 13:42; 16:13; 18:4. In the book of Revelation we learn that the Lord has a day in this dispensation. Rev. 1:10. As the seventh day is the only one which God has ever called his own in the Scriptures (Isa. 58:13, 14; Ex. 20:8-11), we infer that it was the one to which reference was made in the passage in question. If so, then the creation Sabbath is the Sabbath, or "Lord's day," in the gospel age. Again, Isaiah employs this language: "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:23. That the seventh day was the Sabbath when these words were penned, will not be disputed. As a consequence it would be misleading were it to be so construed as to make it refer to some other day than that known as the Sabbath by the Hebrews. Putting this and that together, what have we?—Manifestly a plain declaration that at the time to which Isaiah refers, the people of God will be found hallowing the seventh-day Sabbath. But to what period of time did the prophet allude? So far as the writer knows there are but two theories on this point. The first is that his language contained a prophecy of the gospel age. The second is that it pointed forward still farther, and will have its fulfillment in the earth made new. Take which of these views you please, the result is the same as far as the matter in controversy is concerned. If Isaiah was speaking of the gospel age, then it certainly must be true that the seventh-day Sabbath is the Sabbath of that age. On the other hand, if, which is undoubtedly the case, he was speaking of the condition of things which will exist in the new earth, then the seventh-day Sabbath will be hallowed by the people of God on this planet through the eternal ages, after it has been renovated, beautified, and made their permanent abode.

The reader cannot fail to see the effect of such a conclusion. If God instituted the Sabbath in the beginning of this world, caused it to be celebrated, as we have seen that he did, from the creation to Sinai, and then enforced it by a specific command from Moses to Christ, how absurd to reason that he would allow it to be dropped out during the short period of the gospel dispensation, but will, nevertheless, reinstate it in the new earth, and cause his people to hallow the same during the endless cycles of eternity. This, I say, is absurd, since if the creation of this world was worthy of commemoration from

Adam to Christ, a period of 4000 years, and if it is of such significance that the hosts of the redeemed will commemorate it through the endless cons of the world to come, who can offer any good reason for believing that during the Christian age,—a brief space of time as compared with the eternities of the future,—God should have so lost sight of the importance of his creative work as to leave it without a memorial?

Reader, when the hosts of the redeemed come up to the metropolis of the new earth to worship God on each recurring Sabbath day, would not you like to be among them? If so, believe on the Lord Jesus Christ and obey the Father here and now, and you will enjoy that inestimable boon. Rev. 14:9-12. Perhaps in the reading of this article new light has dawned upon your pathway. Perhaps also that light has revealed to you a new and possibly an unpleasant duty. Hesitate not, I beseech of you, to accept the situation, and give up all for God and Christ.

FAITH.

BY ELDER L. E. KIMBALL.
(Jamaica, Vt.)

IN the multiplicity of conditions and exigencies which this world affords, we find ourselves variable. At times we are strong to overcome great hindrances; at times, alas, hesitating, doubting, trembling, and fearful for the future. The Lord seems to recede from sight, and we feel left alone.

Now the simple inquiry I wish to raise and to consider is this, Must it always continue thus, and we be at times thrown into a hesitating, doubting condition? or will there be a better experience for us? I think every sincere follower of the Saviour of men believes assuredly that a better state than this is offered in the teachings of Christ; and we all sincerely hope finally to attain to rest and a continuous peace in believing.

But somehow many do not attain it, and they are also inclined to put such an experience far off; they almost despair of ever clasping the Hand stretched down from heaven, with a grasp which shall never loosen. Such are perplexed and fearful; more or less darkness shades the brow, and the sweet joy and peace which the Christian should experience, and which there is in believing, is rarely felt.

The radical difference between feeling and faith has not been fully appreciated. "I do not feel sure about this; I have stumbled and fallen a thousand times, and I don't feel that I have the victory, or that I can claim it," says the poor, anxious soul that the Saviour loves as he loves his own life. I suppose you notice that the word "feel" is repeated in the above, but "faith," or "I believe," is not there. Feeling comes only when results have been obtained; faith brings about those results; so the two stand far apart.

But now to the point of faith directly: Does faith open up any possibility before you? You would not say no. And how much of a possibility?—"All I believe for." Yes, that is right. Well, how much have you to believe for in order to walk in peace?—"O, I am terribly impatient, and I get sour and cross, and everything is at times enshrouded in midnight gloom." Yes; then in impatience and a way of habitually looking on the dark side, is where you fail.

Now do you not really believe that a proper connection with God by faith would make you patient and hopeful for one full day? You cannot say no, for you well know that you can have that victory. If you knew it was your last day upon earth, that you had reached the point where it was victory or eternal ruin, you would pray earnestly, and watch carefully lest you enter into temptation, and you would have the victory.

Take it, my dear brother or sister, and experience to-day what a relief there is in feeling fully at peace with God. When you get into the habit of gaining victories, you will have a new experience every day. You cannot live on the experience of last week. You may and should by all means keep the blessing you obtained last week, and you will ever have more or less of peace in consequence; but the freshness of Christian experience is lost if you are not ascending definitely every day into the higher, holier realms of the life of God. A mistake with many is that they look up the mountain heights and feel that they cannot have fulness of help, fulness of grace, of joy, and of peace, until they reach the top. But while at the bottom, you are in just the place where you need help and courage and confidence and full assurance, that you may mount the steep with a sure step, a light heart, and a holy confidence in the final result. So go on your way rejoicing in hope; if sorrowing, yet always rejoicing. Be happy in the thought that you have given up *all* for Jesus, and that you *have all*; that as Jesus lives, so you shall live also; and finally, that you count all things but loss for the excellency of the knowledge of Christ Jesus, for whom you have suffered loss of all things, and you will count them nothing, that you may win Christ.

But the point in it all is the promise of "grace to help;" the promise of care, protection, guidance; the promise of comfort, encouragement; and, in a word, all that a child can have need of, is promised for you every day, and that promise is as good as the promise of the resurrection or final restitution. If you cannot attain to and experience the one, how know you that you will the other? Be sure that all the promises of God are verified to you to-day; then they will be when the morrow comes, and forever.

But to experience this, one must first, in the most absolute sense *surrender*. Give up your anxieties, give up your cross words, or whatever stands between you and perfect rest in the Father through Christ. Sin is something to forsake. "Cease from anger and forsake wrath;" forsake doubt. Faith is righteousness; man "believeth unto righteousness," and he doubteth unto sin. Do you know that you have given up all for Christ? Do you? Then maintain that mind tomorrow, and keep giving up. Don't be thrown into any questionings; no, not for one moment. He says, "All things are for your sakes," although you may have said with Jacob, "All these things are against me." So then, in the multiplicity of care and trial, when disappointments, losses, persecutions, and perils enthrall, and you seem to have no certain standing, hold on to the Hand mighty to save, for the grace you need, and it will come. And because you need much, much will be given. So the abundant grace will, through the thanksgiving of many, redound to the glory of God. The more needy we are, and the more grace we obtain, the more God is glorified through the thanksgivings of one and all. If you will believe that "all things work together for good," that even death is for good, and then be exercised by every experience, and learn by the things you suffer, growing up into the sure Word in everything, grace and peace will abound more and more, and light and life will be more fully experienced. Carefully mark the first wrong step and its consequences, retrace it, and never take that step again.

Finally, don't take one step alone, for when you do a thing as of yourself, not of God, be sure it is wrong. Speak and act and do according to his Spirit which worketh in all the faithful.

—"He who is seeking to qualify himself for the sacred work of God, should be careful not to place himself on the enemy's ground, but should choose the society of those who will help him to obtain divine knowledge. So far as consistent, he should shun every influence which would tend to divert the mind from the work of God."

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

IMPORTANCE OF GOOD COOKING.

BY MRS. E. G. WHITE

INDEXED

If parents themselves would obtain knowledge, and feel the importance of putting it to a practical use in the education of their dear children, we should see a different order of things among youth and children. The children need to be instructed in regard to their own bodies. There are but few youth who have any definite knowledge of the mysteries of human life. They know but little about the living machinery. Says David, "I will praise thee, for I am fearfully and wonderfully made." Teach your children to study from cause to effect. Show them that if they violate the laws of their being, they must pay the penalty by suffering disease. If in your effort you can see no special improvement, be not discouraged; patiently instruct, line upon line, precept upon precept, here a little and there a little. If by this means you have succeeded in forgetting yourself, you have taken one step in the right direction. Press on until the victory is gained. Continue to teach your children in regard to their own bodies, and how to take care of them. Recklessness in regard to bodily health tends to recklessness in moral character.

Do not neglect to teach your children how to cook. In so doing, you impart to them principles which they must have in their religious education. In giving your children lessons in physiology, and teaching them how to cook with simplicity and yet with skill, you are laying the foundation for the most useful branches of education. Skill is required to make good light bread. There is religion in good cooking, and I question the religion of that class that is too ignorant and too careless to learn to cook.

We see sallow complexions and groaning dyspeptics wherever we go. When we sit at the tables, and eat the food cooked in the same manner as it has been for months, and perhaps years, I wonder that these persons are alive. Bread and biscuit are yellow with saleratus. This resort to saleratus was to save a little care; in consequence of forgetfulness, the bread is often allowed to become sour before baking, and to remedy the evil a large portion of saleratus is added, which only makes it totally unfit for the human stomach. Saleratus in any form should not be introduced into the stomach, for the effect is fearful. It eats the coatings of the stomach, causes inflammation, and frequently poisons the entire system. Some plead, "I cannot make good bread or gems unless I use soda or saleratus." You surely can if you become a scholar, and will learn. Is not the health of your family of sufficient value to inspire you with ambition to learn how to cook, and how to eat?

That which we eat cannot be converted into good blood unless it is of a proper quality, simple, nutritious. The stomach can never convert sour bread into sweet. Food poorly prepared is not nutritious, and cannot make good blood. These things which fret and derange the stomach will have a benumbing influence upon the finer feelings of the heart. Many who adopt the health reform complain that it does not agree with them; but, after sitting at their tables, I come to the decision that it is not the health reform that is at fault, but the poorly prepared food. Health reformers, above all others, should be careful to shun extremes. The body must have sufficient nourishment. We cannot subsist upon air merely; neither can we retain health unless we have nourishing food. Food should be prepared in good order, so that it is palatable.

Mothers should be practical physiologists, that they may teach their children to know themselves, and to possess moral courage to carry out correct principles in defiance of the health-and-life-destroying fashions. To needlessly transgress the laws of our being is a violation of the law of God.

Poor cookery is slowly wearing away the life energies of thousands. It is dangerous to health and life to eat at some tables the heavy, sour bread, and the other food prepared in keeping with it. Mothers, instead of seeking to give your daughters a musical education, instruct them in these useful branches which have the closest connection with life and health. Teach them all the mysteries of cooking. Show them that this is a part of their education, and essential for them in order to become Christians. Unless the food is prepared in a wholesome, palatable manner, it cannot be converted into good blood, to build up the wasting tissues. Your daughters may love music, and this may be all right; it may add to the happiness of the family; but the knowledge of music without the knowledge of cookery, is not worth much. When your daughters have families of their own, an understanding of music and fancy work will not provide for the table a well-cooked dinner, prepared with nicety, so that they will not blush to place it before their most esteemed friends. Mothers, yours is a sacred work. May God help you to take it up with his glory in view, and work earnestly, patiently, and lovingly, for the present and future good of your children, having an eye single to the glory of God.—*Testimony 19.*

THE HOME.

CHRISTIAN homes, rather than the individuals or fractions of homes, are designed of God to be the integral parts of his Church. This statement is not disproved by the fact that they are not so, that in many cases the line between the Church of Christ and the world is drawn through the home.

Home is the garden of the world, in which are planted, nourished, and produced in their highest earthly perfection all those features and qualities that adorn and bless life. It is in the home that human associations assume their most intimate forms, and around it cluster our chiefest interests. In the home no one lives for himself. Every interest of each individual is closely interwoven with those of the other members. To have each one realize this and faithfully live as though he realized it, is the secret of happiness and success in home life.

But Satan does not fail to perceive the vital effect of home influences upon the character. He works with every art and device to establish his counsel as the genius of the home. In no other way does this manifest itself so frequently, so insidiously, and so disastrously as in words and acts of selfishness.

This tendency probably receives its first impulse at the marriage altar; where, with solemn promises of mutual support and sympathy, man and woman are pronounced one, while a mental resolution declares that, "I will be *the one*." That resolution is the keynote to their family life. It is taken up by the children, and results in a bountiful growth of fretfulness, despotism, dissatisfaction, discord, and every hateful thing.

A Christian home must be governed by every Christian principle. The fear of God is the beginning of an auspicious home life. If it be cherished in the home, a savor of life goes out therefrom, an influence that sweetens the moral atmosphere of the community, and gives vital strength to the church. On the contrary, where the character of the home is defective, discord and anarchy prevailing, there may be wealth, social position, intellectual culture, or many other attractions, but to lean upon that home for moral

or spiritual comfort or strength is to lean upon a broken reed which pierces the hand.

There is nothing that the world stands in greater need of than homes where pure and undefiled religion dwells. We need men, women, and children who are possessed of a good, substantial, "home-made" Christian experience; who practice at the fireside the preaching of the sanctuary; who give to those nearest them the kindnesses and civilities they are so ready to bestow upon strangers and neighbors.

Very many draw the curtain upon their home relations, and seek to build a reputation for suavity and kindness by the attitude they assume when they go abroad. God will tear the veil asunder; and we shall be known by the universe as we are known by those who know us best, but whose lips are often sealed by self-respect. It is of the greatest importance that Christ should be in the heart of each of his followers; and next to this consideration is the importance of having him in our homes. a. c. r.

SOME USES OF FRUIT.

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

WE are now in the season when there is an abundance of those products composing the bill of fare given by the Creator to our first parents. Gen. 1:29 reads: "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." In more modern language it is expressed "grains and fruits." These foods contain all the elements necessary for the best maintenance of the human system.

Most fruits do not contain a large amount of nutrition, but are nevertheless valuable on account of their juices and also because of their giving bulk to our food,—a very necessary thing to be considered.

Containing as they do from seventy-five to ninety-five per cent of water, their use must greatly lessen thirst, and it is quite probable that if their use were more general, there would be less desire for the drinks on sale at stands and behind bars.

Although they contain but little nutrition, it is not well to eat them or any other food, except at meal-time. In "Christian Temperance," p. 50, we read, "Never should a morsel of food pass the lips between meals."

Of the many methods of keeping fruit for winter use, canning is most common and the best. But a serious mistake is likely to be made; for it is quite generally believed that considerable sugar is needed that the fruit may keep well. It is not the preserving property of the sugar itself which aids in keeping the fruit, but rather that it increases the specific gravity of the liquid, and consequently the heat is somewhat intensified, and more germs are destroyed. If properly cooked and put in thoroughly sterilized cans, it will keep for years without sugar. There are two points of economy in this; more fruit may be placed in each can, and sugar is always cheaper in winter. But the greatest trouble lies with the digestive organs, for they cannot so well do their legitimate work if burdened with surplus sweets.

The following method for the canning of tomatoes may be new to many: Wash and drain sound and thoroughly ripe ones, cut in two or three slices, and cook in their own juice until they can easily be passed through a colander fine enough to retain the seeds. Sift and return to the fire, and cook for at least twenty minutes, thirty is better. Prepared in this way their flavor is improved, and they are ready sifted for soups, gravies, and sauces.

When apples are new, especially if expensive, it is a matter of economy to wash, core, and stew without peeling, and afterward sift through a colander, when the sugar may be added. This

is practical only when wanted for present use, and does not apply to canning.

"*Baked Apple Sauce.*—Pare, core, and quarter apples to fill an earthen crock or deep pudding dish. Bake with a small quantity of water, covering the dish, until soft. Mash with a spoon, add sugar, and when cold a little grated orange rind."—"*Science in the Kitchen.*"

WHEN MOTHER IS GONE.

THE hour set for the funeral had come. The hearse with its black plumes stood at the farmhouse door. It seemed a strange and foreign thing among the bright-colored hollyhocks, the commonplace sunshine, the lowing of cows in the barnyard, and the chickens that moved about upon the green lawn before the house. The Jersey wagons of the neighboring farmers filled the road, for the Garretts were much respected.

Mrs. Garrett, who had just died, was a "homebody," and saw but little of her neighbors, but her husband had grown rich by great industry and close saving, and had pushed his children on in the world.

John, his only son, had been to college, and the girls to a boarding-school, and they were so improved that they seemed to belong to quite another class from their mother.

They had stood with their father at the coffin, to look for the last time at the woman who lay there.

"Your mother was a pretty woman when she was young," the farmer had said. It had startled him to see how thin and withered her face was under the white hair.

"Sarah's only fifty," he continued. "She hadn't ought to look so old." He had not thought of her looks when she was alive.

There was a certain sullen resentment under his grief that she was dead. How was he to do without her? She was a master hand at cooking and butter-making and laundry work and sewing. He had never thought to ask her if she needed help. She had never complained, and to complete her work she had risen at four o'clock and gone to bed late at night. Things had always run smoothly. She never spoke of being ill. It stunned him when she took this cold, and sank under it in two days. The doctor said that all her strength was gone. "Sarah had the strength of ten women," the husband said. "Where had it gone?"

He was amazed and indignant. Was this the justice of God, to take away a woman so useful in the world? It was not just!

Her daughters sobbed vehemently. She had always been so tender! She did so much for them! They did not, it is true, feel well acquainted with her since they grew up. But between their music, and their studies, and their young companions, and other social occupations, their lives had been filled. They smoothed the folds of her merino gown, a little ashamed that the neighbors should see that she had no silk dress. She had insisted that each of them should have silk gowns, and had helped to make them.

Jack, her son, like his father, was shocked to see how tired and worn his mother looked. He had talked for a year or two of taking her for a week to New York. She had never seen a great city. But he always had some engagement. He remembered now that she had made enough in the dairy to keep him in his spending-money at college. He wished he had contrived that little holiday for her! They all felt now how good and unselfish she had been, and how dear to them.

"Why should she be taken from us?" the old man moaned bitterly. "It is cruel. Why has God done this thing?"

And the dead woman lying there, her lips closed forever, could make no answer, save that which toil had stamped upon the thin, worn face that seemed pleading for rest.—*Youth's Companion.*

The Mission Field.

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

MASHONALAND.

THERE is but little to throw light upon the civilization and religious belief of the early inhabitants of Mashonaland. It has been determined that they were a pastoral people, possessing large flocks and herds, tilling the soil, and dwelling in walled towns, built upon hills and lofty eminences; but of their advancement in knowledge, of their national laws, or religious belief, but little has yet been learned. Some explorers claim that a high state of civilization existed in the country, and that the people were skilled in many of the arts and sciences, but this is apparently disproved by the research of others. The ruins of buildings now found show that considerable genius was displayed in architectural design, but the moldings and carvings are rough and crude. There is ample evidence that the people were possessed of sufficient strength of purpose to carry to successful completion many laborious enterprises.

The original inhabitants were undoubtedly worshippers of Baal. This may account, in part, for the selection of hills as the sites of their temples. In the Great Zimbabwe temple, figures of birds are carved in stone and placed on the soapstone beams of the temple, and on the walls are rude representations of apes. Birds and animals, as well as the luminaries of the heavens, were probably objects of worship.

The religion of the present native Mashona is a mixture of fetich- and ancestor-worship. To the mind of the superstitious savage, charms and amulets are potent in protecting power; while in nearly every tribe medicine-men and witch doctors grow fat and flourishing through the blind credulity of their deluded dupes.

Ancestor-worship is not confined alone to the veneration shown the dead. Worship is paid the living as well, and many chiefs and native kings receive daily that homage and reverence which alone are due the great Creator. In the country lying north and south of the Mazoe River, in northern Mashonaland, man-worship is especially prevalent. Among many of the tribes there is found a high priest, or so-called "lion god," who is the divine oracle of the tribe. To him they bring their propitiatory offerings, render him thanks for favors received, and solicit his good-will in the carrying forward of their undertakings. No enterprise of any moment is entered upon without his sanction. The office of lion god is hereditary, descending from father to son.

Thus far the term "Zimbabwe" has been used with exclusive reference to the ruins known by that name near Fort Victoria. The word has, however, a broader signification than this. Practically the expression means "a place of prayer and sacrifice." As the home of the lion god was the place where the people often met to engage in their devotions, the term "Zimbabwe" was applied to more places than one. Every temple or regular place of worship was a zim-babwe.

Mr. Carnegie, in a recent series of articles in the *Sunday at Home*, on the customs and beliefs of the Matabeles, gives some interesting sketches of the superstition of that warlike people. As the Matabeles were so closely associated in point of national life with the Mashonas, having held them as slaves, in many matters of religious belief the same customs have obtained. Hence with respect to the system of man-worship, what Mr. Carnegie says of one would largely apply to the other. Of Lo Bengula, the Matabele chief, and the veneration in which he was held, we have the following:—

"He is their god who rules by fear, overrides justice, kills the innocent, plunders his peaceful neighbor's cattle; is, in fact, as far as it suits his cunning heathen

craftiness, the same sort of monster as his father was. Round this heathen monarch and his counselors cling tenaciously superstition, witchcraft, and caste, which are other names for what we term the government of the country." "The Matabeles lavish on Lo Bengula, among other laudatory titles, these: 'The Heavens,' 'The Spearer of the Heavens,' 'Great Father,' 'Great Mother,' 'Great King,' 'Great Black King,' 'King of Kings,' 'King of Heaven and Earth.' At the dance they often call him by the titles of 'Rain,' 'The Full River,' 'Mighty, Gushing, Sounding Water,' the 'God of Rain,' 'Rain-maker,' and other such high-flowing phrases. Many think that by some strange process or other the sun dies every evening, and a new one is born every morning. This opinion is more general in regard to the moon. They believe that the chief creates the new moon every month, and on their first seeing it they thank the king." "A war dance held in February is the annual gala fair, to which they come to thank and praise the chief for sending the rain."

When we come to consider the gross superstition and heathenism that exist among these Central African tribes, the need of active and earnest missionary effort in their midst is apparent. It is interesting to note that efforts in this line have already begun. Several missions have already been established in Mashonaland. Prominent among these stands the Wesleyan Methodist enterprise, which was, I believe, the first society to gain a foothold. Their chief station is located at Fort Salisbury. Here they have erected a neat house of worship, which has been paid for from local contributions. Efforts in evangelization have been put forth principally for the Europeans. The Salvation Army, with their usual push and enterprise, have several representatives in the field. Just east of Salisbury a tract of 12,000 acres of land has been purchased by the Jesuits, who, in connection with religious work, expect to carry forward industrial training.

Seventh-day Adventists have also been awake to the situation. A company of five left Cape Town, May 7, for Mashonaland. It was their purpose to explore the country for a suitable mission site, locate a tract of land for farming purposes, and then begin missionary operations on a self-supporting basis. But three of the company expect to remain, the others returning at an early date to Cape Town. The brethren who remain will doubtless secure land for their own individual support. In addition to this it was expected, as noted above, that a site would be secured for regular missionary operations, to be carried on under the direction of the Foreign Mission Board. It is hoped that a minister may soon be sent to that field.

Our brethren have doubtless ere this reached their destination. No word has come from them, at least none has been received at the office of the Foreign Mission Board since their departure from Mafeking, north of Vrysburg, May 21. At this place the party were reported well and of good courage. While "outspanning" for a rest, they met with a somewhat exciting experience. Their span of oxen broke loose and started back for Vrysburg. With a mule team and wagon, our brethren started in pursuit, and after three days of anxious search and travel the oxen were again brought "under the yoke," and the party journeyed onward.

There will be excellent opportunity for brethren who have some means at their disposal to enter Mashonaland in the near future, take up a small tract of land, which can be had for about twenty-five cents an acre, and engage in self-supporting missionary work. None, however, should think of engaging in the enterprise, unless they are possessed of good health, and have a sufficient amount of ready money to enable them to live until they can obtain returns from the first year's crops. To enable one to do this, from \$1000 to \$2000 would be required.

In addition to Mashonaland, the country lying to the southwest, known as Matabeleland, by the recent war has also fallen under the control of the South Africa Land Company, and is now open to settlement. All that has been said of the climatic and agricultural advantages of Ma-

shonaland applies with equal force to this section also. Land can be obtained on the same conditions, and as a mission field the opportunities are equally good and promising.

But no Seventh-day Adventist should plan to enter these countries with money-making or speculation as the objective design. The advancement of the work and the salvation of souls should be the one purpose in the life of every individual now. The Lord is at hand, and the truth must go to the nations and tongues of earth's remotest regions. Among the Mashonas will be found many susceptible hearts, who will yet be led to rejoice in the message for to-day, the glorious news of Christ's soon coming. And to these degraded people we are debtors, as well as to those whose lot has been cast in so-called civilized lands, to give to them the light which has so graciously shone upon our pathway. True, their minds are degraded, their skins black, their manners uncouth, but in God's estimation their souls are as precious as our own, and the deeper their degradation and the more apparent their need, the more sensibly should our hearts be stirred in sending them the only remedy for their condition, the gospel of our Lord. That gospel will soon finish its work. While it is day, we must labor on, hastening the coming of the Lord by our prayers, our means, and our own individual sacrifice upon the altar of his service. It is ours to sow, it is God's to give the increase. Soon the sower and the Giver may rejoice together as they behold the salvation of souls in the coming kingdom.

F. M. WILCOX.

Special Mention.

THE CHURCH AND THE STATE.

THE practice, so common at the present time, of treating the Church and the State as the same, is well illustrated by the following extract from an editorial in the *Northwestern Christian Advocate*. We will insert a word in brackets occasionally in the extract, that the reader may better see the suggestiveness of the statement:—

"Many Christian churches, ours [Methodist] among them, have missionaries in Corea. These have never been treated over-hospitably, and some solicitude may be felt about our [Methodist] brethren. Our belief is that the Corean government and its rebels will be so busy about their battles that they will not care to make foreign enemies, and thus complicate their not over-prosperous prospects. We [Methodists] have now two iron-clads in Corea, and two more are ordered there. Our [Methodist] navy will not fail to care for our [Methodist] missionaries, and the Coreans will not be permitted to harm them."

Since the above extract referred entirely to missionary work, and the United States government is not even named, an uninitiated person would naturally conclude that a Methodist navy is now in Corean waters. This, however, is not the case. The navy referred to is really the United States navy, and like the United States government which sends it to Corea, it can have nothing to do, in any way, with religious affairs. No doubt it will have a care for the American missionaries there, not because they are Methodists, Baptists, or Presbyterians, nor because they are missionaries, but because they are Americans.

Hence if a company of Mohammedan missionaries, of American birth and citizenship, were engaged in promulgating the doctrines of the Koran among the believers in Buddha and Confucius in China, it would be the duty of the United States government to protect them in their civil rights, according to the provisions of the treaty between the United States and China, just the same as though they were Christian missionaries. And further, if an American citizen of the Jewish faith engaged in promulgating the religion

of his fathers among the Christians of Austria should, because of the religious antipathy of the Christians of that country, be deprived of any of the rights granted to the most favored Americans, the government of the United States would be under just as much obligation to intervene in his behalf as it would be to interfere for a Christian missionary in China or Turkey under similar circumstances.

Christian missionaries from American churches, who have gone to other countries, are entitled to the rights, which, by treaty, have been recognized and assured to American citizens. They hold these rights by their citizenship, not because of their Christianity. As far as these rights are secured by treaty, they can appeal to the country whose citizens they are, for protection. If, in order fully to preach the gospel of Christ, they must do what the treaty does not specify that they have a right to do, let them appeal to the God of heaven, who has promised to be with his children unto the end of time. One thing is certain, when gunboats are sent to support missionaries, it is difficult for the heathen mind to see the difference between the spirit of the smoke-breathing cannon and the spirit of the missionary, and hence many intelligent heathen believe that the religion of the Christian is supported by the armies and navies of the so-called Christian nations. They would be confirmed in this belief could they see the following, which appeared in a late number of the *Interior* : —

"It is time for Christians everywhere to speak to politicians and statesmen in a way that cannot be misunderstood, in tones like the voice of many waters, telling them that in the support of the Turkish government the line must be drawn at efforts to suppress the free exercise of the Christian religion. Let the demand be made by Christians everywhere that whatever else in the interest of broad-minded citizenship is allowed to the Turks, they be not allowed by the Christian governments, on whose power Turkey rests, to fight Jesus Christ himself, by undertaking to suppress the preaching of the gospel to Christians in Turkey."

The above plan is well in harmony with medieval, and we are sorry to say modern professed Christianity. Christians are to appeal to governments to demand that Mohammedans shall at least hear the gospel! For really that is what it amounts to. Mohammedans have no objection to Christians preaching the gospel to Christians. It is the preaching to Mohammedans that they do not like, and that is where the trouble comes. Missionaries will preach to Mohammedans, which is all right, and then they appeal to Christian (?) governments to protect them in so doing, which is all wrong, unless the treaty between the United States and Turkey gives them that right. The apostles preached to those who bitterly opposed them, and looked to God for help in so doing. And God wrought for them mightily. Now missionaries look so much to men, that they give God no opportunity to work for them. They appeal, not to God, but to "politicians and statesmen," to bring a pressure to bear upon the Turkish government, so that the Turks shall not be allowed to "fight Jesus Christ!"

What does this writer mean by "Christian governments"? He certainly cannot refer to the United States government. True, the Supreme Court of the United States has declared that this is a Christian nation, but no authority has ever yet dared to say that this is a Christian government. Perhaps this will yet be done; but such a statement would be a denial of a fundamental principle of our government. Indeed, it is declared, in a treaty between the United States and Tripoli, that "the government

of the United States is not, in any sense, founded upon the Christian religion." This treaty was signed by Washington, who surely knew the principles of the government which he contributed so much to establish.

We protest against such appeals to governments to support Christianity. Such unguarded utterances are more of a hindrance than a help to the cause of Christ. The United States government has no more duty to defend Christianity than it has to defend Mohammedanism or any other religion. Jesus Christ has no need of the assistance of the United States government; and if the United States government, or any other government, endeavors to support or defend Christianity, it will result in a curse to Christianity rather than a blessing. M. E. K.

ANOTHER VICTORY FOR SUNDAY-KEEPING BY LAW.

An extraordinary feature has been added to the Sunday-by-law crusade. One by one, the different branches of the government are giving their sanction to the more complete recognition of religion in national laws and administration. The judiciary and legislative departments have signed the death-warrant of religious liberty, and now by a more emphatic and outspoken dictum than they have yet ventured to promulgate, the military power is pledged to the maintenance of Sunday observance.

A case in which a private refused to engage in target-practice, has attracted a good deal of attention. From the news column of a recent daily we take the following concise statement : —

"The War Department to-day [Aug. 2], placed itself firmly against the imposition of any extra work on privates of the regular army on the Sabbath, and will insist that in future all extra dress-parades, reviews, and the like, which were customary some years ago, must not be tolerated. Target-practice also, in the army on Sunday, no matter what the exigency, is to be prohibited, and any officer who orders a soldier to take his rifle and practice on the Sabbath, will be subject to court-martial, and possible dismissal. The decision of the secretary was brought about by the case of private Cedarquist, of the second infantry, stationed at Omaha, who was ordered by Major Worth, his commanding officer, to engage in target-practice on Sunday. The company was to leave the next day to protect property in the West against strikers, and Major Worth deemed it necessary to have all his men proficient in shooting. The private refused point blank to obey the order, and a court-martial followed which convicted the offender, and sentenced him to six months' imprisonment."

Not only did the President order the release of the prisoner, but the War Department ordered the court-martial of Major Worth, who inflicted the punishment. Without arguing the case as to whether the emergencies of war should recognize a man's conscientious scruples at the expense of discipline, and perhaps of the safety of the nation, we must say that the army is a very strange place for men voluntarily to place themselves in who have such strict scruples. A man who insists upon laying down his arms when Sunday begins, should, in view of universal military tactics, seek to keep out of the army.

But that the United States government, through its chief executive and the functions of its military power, should fulminate such a blast of hypocritical piety, and should, to please the Pharisaical church power, proceed to prosecute one of its officers for seeking to enforce discipline in an urgent crisis, is a sign of our times that should arouse the most lethargic to the dangers into which we are so rapidly drifting. We can but regard this circumstance as unprecedented in our history, and an unwarranted interference in national affairs by an ecclesiastical party at whose

behest our authorities are altogether too ready to bow in acquiescence.

When this country shall reach the point, to which it is rapidly drifting, where it will with bitter malignity, persecute those who keep the true Sabbath, and punish its officers for requiring even ordinary and requisite military duty on the interloping Sunday, it will be just about where Satan wants it to be; and will quickly pronounce wrath upon those who will not receive the mark of the beast.

G. C. T.

RELIGIOUS RIOT IN QUEBEC.

THE spirit of intolerance in regard to religion is not confined to any one section of the world. Every little while it breaks out somewhere afresh. Generally it shows itself in a petty persecution, as when a single individual is sent to jail by his pious (?) neighbors, ostensibly for working on the first day of the week, when, in reality, it was because he kept the seventh day, which is getting to be quite common in this country. Again, it may be a violent outbreak, like that of the Hindus against the Mohammedans in India, or the efforts of the Russian Church to stamp out the Stundists in that country. The last outrage of this kind is just reported from Quebec. The population of the province is largely French Catholics, and the people of the city are especially so. The majority of these people are sufficiently ignorant to become the easy dupes of the priests, who have never had the least desire that education should be generally diffused among the people. This being the case, this province has been justly considered a proper place for missionary effort.

Quite a good many years ago a Protestant mission school was established at Grande Ligne by a wealthy and pious lady, for the purpose of educating and training French Protestant (Baptist) missionaries to labor among the Catholics in Quebec. This work has been quite successful, and much gospel seed has been sown by them in Quebec, which has borne some fruit. Lately their work has taken a more aggressive form, and consequently more success has followed their efforts. This is very offensive to the Catholics, who seem to feel that to them belongs the exclusive right to teach religion in that province. This feeling has manifested itself in the most unmistakable manner in the late riot.

The French people of Canada, like their race everywhere, are easily excited, and when, to their ignorance and intensely superstitious regard for their religion, there were added inflammable articles in their papers against the Salvation Army and others setting forth other views of salvation than those they had received, they were at once aroused to a frenzy; and on the 7th of August they gathered a mob of several thousand, and stoned the Baptist mission house, the Salvation Army barracks, and wrecked the Anglican mission church. The police, who are doubtless in sympathy with the rioters, looked on with indifference. So many stones were hurled at the Baptist house, that the sidewalk was completely blocked by them, and those inside were in imminent danger of being killed. No arrests have been made, but the mayor has promised the missionaries that he will protect their worship in the future. The whole incident is suggestive of the spirit of Catholicism, and is a prophecy of what will be when that church more fully controls the affairs of the world. M. E. K.

The Review and Herald.

BATTLE CREEK, MICH., AUGUST 14, 1894.

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Letter 6.--Concluded.

AN interesting occasion to our company was the night of the 25th of June, if we may call that night which has sunlight all the time. We passed the island of Hestmandö, a vast rock rising 3750 feet, and named Hestmandö from its resemblance to the figure of a cloaked horseman. Suddenly the booming of the steamer's gun announced that we had crossed the arctic circle, and passed into the north frigid zone. It was 10 P. M. The sun hung low in the northern sky, and apparently two hours high, not dropping down to the horizon in a nearly perpendicular line, as it would appear in a more southern latitude, but slowly approaching the horizon directly north, at a very acute angle. The sky and a bevy of fleecy clouds that hovered around were tinged with all the gorgeous coloring of an evening sunset. A few rocky islets lifted their heads slightly above the water in the far distance, and cast their long, dark shadows toward us over a sea of fire. It was a scene not calculated soon to fade from the memory. The hour of midnight at length came, and the sun shone with a full disk on the horizon directly from the north. The dividing line between the days was reached; a new day was ushered in; and thus for a little time, in these far northern regions, the old Roman method of commencing the day at midnight is correct. From that point, the sun in its motion eastward began gradually to rise again. A new complexion spread over the face of the sky; the transition from evening to morning was complete.

Now the query sometimes arises, As the Sabbath is to begin at sunset, and the sun here does not set at all, where is the end or the beginning of the day? But the sun does virtually set. It reaches the lowest point in its circuit. In its apparent progress northward, as the summer season is coming on, the sun continually rises earlier and sets later, until finally it just disappears below the horizon, and at length for a time does not disappear at all. But where it did last disappear is the point where it comes nearest the horizon, which marks the lowest limit in its circuit and shows the complete revolution of the earth, and hence the completion of a day; and that point can be marked just as definitely as if the sun passed from sight. As the season passes, and the sun begins its apparent course southward, it begins again to disappear below the horizon, and the sunset is the same as in other lands; but it continually rises later and sets earlier until at length directly in the south it just appears above the horizon and then disappears for a time altogether; but where it last disappeared, there it comes nearest the horizon until it appears again, and that point can be determined by the light it sheds upon the heavens; and so the revolution of the earth, which measures the day, can be marked then as accurately as before. And as in the north for a

time the setting and the rising of the sun are simultaneous, so in the south for a time its rising and its setting are simultaneous; but the division between the days is just as marked in these northern latitudes as in regions farther south, and with which we are more familiar, and the reckoning of the days can be kept without difficulty. So there is no trouble in knowing when the Sabbath comes in this latitude, and marking its beginning and ending by the course of the sun.

The great variation in the beginning of the day in different seasons, makes it of course additionally inconvenient to adjust the keeping of the Sabbath in this latitude to the customs of society and the arbitrary division of days which the world has adopted. Sunday-keeping employers might, of course, if so disposed, relieve the Sabbath-keeper of all inconvenience in this direction; but they will be no more inclined here than in other parts of the world to give the conscientious Sabbath-keeper opportunity to obey his convictions of duty. The Lord has not in his infinite wisdom made special provision for a time when men would almost universally ignore his commandment. Whatever the attitude of men may be, his word remains the same. Obedience may involve a cross; but it brings peace. And Satan, the adversary, has apparently so arranged matters as to render obedience to God as difficult as possible. He has hedged it in with prejudice, pecuniary sacrifice, selfish interests, and other obstacles which must be surmounted before we can reach the path of obedience. We must, however, believe that God will proportion his blessing to the sacrifice involved in obeying him.

We reached Hammerfest, the most northern town in the world, June 29. There are four of our people in that place, and three others were then engaged there in holding meetings. But the State Church holds pretty much everything there in its grasp, and it is quite a difficult field for the truth; but there are a few, even in this inhospitable region, who will witness to its saving power.

Our boat was due at the North Cape on the evening of June 29, but on account of the inclemency of the weather, was delayed to the morning of the 30th. The midnight sun was not, therefore, seen from this point, and would not have been had we been there at midnight, on account of the storm. Was this a disappointment?—Hardly; for it seemed more according to the fitness of things that storm and tempest should reign around this point. The dark, rocky headland thrusting itself out into the sea and gazing ever like a sphinx over the waters to the unknown north, well represents man, striving with ceaseless energy to penetrate the secrets of that mysterious region; and on the other hand the raging of the elements represents the power of nature to restrain man's curiosity and baffle his efforts in this direction. But man will not cease from his endeavors to search out what lies beyond, and the sea will not give up its secrets, which it knows so well how to guard. And thus the contest goes forward. Here is the line of controversy. It seemed most fitting therefore that clouds should hover over the brow of the mighty cliff, as if to obscure its vision, and the rain should beat upon its stolid face, and the waves thunder unceasing protest at its feet. A visit to this region would lack a very important feature if no inclement weather was experienced, and to witness both the midnight sun and a storm on the dark waters of the

Arctic Ocean, makes the trip of the visitor complete.

The return passage was safely accomplished. The steamer visited the most interesting fjords and localities along the way for the benefit of the tourists, including a whaling station and the famous Svartisen glacier, some twenty by thirty miles in extent. Throughout the trip in Norway, many things are seen to remind one of America. The universal steam whistle is an American invention. McCormick mowing-machines and American horse hay-rakes are seen in the hay-fields. Seth Thomas clocks appear as timekeepers on the boats, and American canned fruits upon the tables. A native Norwegian on this trip, visiting his home after doing business for twenty-five years in Chicago, expressed the opinion that America was the grandest country on earth, and that Norway came next to it. In this he may not be far from correct. Then he said that if the United States would only annex Norway, it would be a good thing for America and the grandest thing for Norway, and he would be happy. The idea seemed a little more remote than the annexation of the Sandwich Islands, but much more desirable. Norway, as our readers know, is agitating the question of separation from Sweden, because Sweden is assuming the position of the controlling power, and the country boldly declares that if it comes to the question of submission to any power, it will be, not to a weak nation like Sweden, but to one which can defend it against other nations; and she will throw herself into the arms of England.

We reached Christiania again July 4, and we were met at the station by brethren John Lorntz and C. Castberg. It was to the kind attention of these brethren and brother Peterson, all connected with the publishing work in Christiania, that much of the pleasure of our visit there was due.

The Norwegian spirit of liberality and accommodation might well become proverbial, if it is not already so. It was frequently illustrated during our stay in Christiania, one instance of which we will mention. Having occasion to have some repairing done upon a typewriter, call was made upon the agent, Mr. Gjestvang, who is also agent for the press in use at our office there, as mentioned in a former report. He called in an expert to attend to the matter, which would ordinarily have involved quite a charge; but when asked what the bill would be, he replied, "O, nothing; we are always glad to render such little accommodations as that."

This year the midnight sun was visible at Tromsö from May 19 to July 23, at Hammerfest from May 14 to July 28, and at the North Cape from May 12 to July 31. And during all this time at these places there was continuous day. It reminds one of that city of which the scripture speaks, when it says, "And there shall be no night there." But there will yet be a marvelous difference; for that is in the immortal state, and the night will be dispelled, not by a sun which loses much of its power by descending low in the heavens, and which is often obscured by clouds and storms, but by the unfading brightness of the glory of God and of the Lamb. Rev. 21:23-25. And the nations of them that are saved shall walk in the light thereof. That country is worth laboring long and traveling far to reach; for it is "an inheritance incorruptible, and undefiled, and that fadeth not away."

We go next to attend the Conference in Sweden, at Grythytted.

LARGENESS OF HEART.

WHEN Solomon made choice of the endowment of wisdom above every other object, the Lord was so pleased with him that he added to the chosen blessing others of great value of a temporal nature. Besides this, he increased the desired gift beyond Solomon's request. "And God gave Solomon wisdom and understanding exceeding much, *and largeness of heart*, even as the sand that is on the sea shore." The latter portion was given to make the first gift perfect. Largeness of knowledge and understanding, power of intellect, or any other acquirement of strength, is of but little value unless there be a capacity of heart to appreciate those talents, and improve them by bringing into use the abilities we possess.

Education is by many supposed to have for its object the expanding of the intellectual capacity, the cultivation and development of mental strength and acumen. The schools are sending out into the world a crowded procession for whom no other work has been done. Their ability to utilize what they have obtained is childish and crude. They may have largeness of brain, but to grapple with the great problems of life they have neither skill nor ambition. It is because the character of true education has been entirely misapprehended.

Knowledge is not power unless it be closely identified with practical avenues of usefulness. It is the office of true education to adapt the faculties, as they are developed, to usefulness. As the muscles need training to manual labor, so does the mind need to be trained, to grasp with a practical sense the questions which concern human interests, and quickly to apply the principles which the pursuit of knowledge has brought.

Christian education will accomplish this. The principles of godliness carry with them a fitness for labor and the necessary incentive and instruction to make labor profitable. They bring to those who cherish them, largeness of mental ability and largeness of heart. The psalmist says, "I will run the way of thy commandments, when thou shalt enlarge my heart."

Capacity for comprehension and largeness of heart are both required to enable any one adequately to embrace the cause of God in our day. There are those whose eyes have been opened to perceive the harmony and beauty of the truth, but whose hearts are altogether too small to enable them to have any just conception of its significance. Instead of the truth elevating them, they degrade the truth and hold it within the narrow limits of hearts that are becoming smaller under the shriveling influence of personal selfishness. This we believe is not true of our people generally. Thousands love and cherish the precious truth, and yet many of these are scarcely able to retain the simplicity of spirit that characterized our people when the work was smaller. And when the work outgrows the capacity of our hearts, we become ceremonious and superficial. Our relations to each other grow formal and distant.

There should be with us all an earnest, prayerful effort to keep the heart in pace with the advancement and expansion of the work. God is doing a great work in the earth, and we need hearts to comprehend and to accept it. We need largeness of heart to receive increasing light and blessing; hearts of faith to receive the unfolding of the divine plan; hearts of love that encompass

the entire race. And the prophet, speaking of our work, sees that it will even be so: "Then thou shalt see, and flow together, and thine heart shall fear, and *be enlarged*; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." Isa. 60:5. With the Lord is infinite fullness of grace and power. From the heavenly sanctuary rays of knowledge and understanding shine for his people. What we need is largeness of heart, that we may be ready to co-operate with his divine counsel.

G. C. T.

SUCCESS.

It oftentimes happens in the affairs of men that great undertakings, which cost immense sums of money and many years of time, are entirely lost. A failure here, a miscalculation there, and what promised to be a grand achievement proves to be nothing but wasted time and means. Many of these mistakes are unavoidable, because some undertakings depend for their success upon contingencies that no one, however gifted, can foresee. Years of time may be spent in opening and developing a mine, but the precious metals sought may elude the miner's ingenuity to find them; they may not be where he has confidently believed that they were; and so failure will result where he hoped to achieve a great success. Failures of all kinds, great and small, may be seen all around.

Laying aside the question of the future life, there is such a thing as failure here in this life. Weighed in any just balance of estimation, it is not necessary that a man shall become wealthy or famous to succeed in this life. While there are degrees of success, no man who is able to live an honorable life, taking care of himself and those dependent upon him for support, giving his children a comfortable home and sufficient education to prepare them for the battle of life with a fair prospect of success, can be accused of not succeeding in life. It is as true that all cannot be rich as that all cannot be president, and the man who has accumulated ten thousand dollars has no more reason to reproach the man who has only five hundred, than the millionaire has to reproach him for a failure to come up to his figures. So wealth is not a criterion for success, even in this life. Nor is fame, unless it be that fame of which a poet said of one, that he was—

"Not only famous, but of that good fame
Without which glory's but a tavern song,
Simple, serene, the antipodes of shame."

But there is a truer, better success than success in the things pertaining to this life; there are riches worth more than all the wealth of this world, and a fame not of ourselves, but given to us, that will endure. He who spoke as never man spoke, once raised this question: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Important question, to which every person should give his most serious attention; for no matter what success we may attain in the things of this life, whether we are noted for wealth or poverty, whether our name is a household word all over the world, or unknown outside of a small circle of acquaintances, if we lose our soul, life will indeed be a failure. We should greatly rejoice that in this very important work we are not left to ourselves, as we are to so great an extent in our efforts for the things of this life. We may be able of ourselves to lose our soul,

but of ourselves we are unable to save ourselves. But while this is true, the lack on our part has been fully supplied; for God has sent us a Saviour. The power which is in him to save us is recognized in his very name. "Thou shalt call his name Jesus ["Saviour," margin]; for he shall save his people from their sins." Matt. 1:21. Since man is by nature full of sin, to save us from our sins is but another way to say that he will save us from ourselves. He does this by giving to us his own divine power to repent, to believe, and to overcome sin. Says the apostle, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." Not only is he the power and wisdom of God in himself, but he is that in us whom he has called. He will be wisdom to direct us in the right way, and strength to walk in that way.

How this is done is made known in many Scriptures. Paul, writing to the Ephesians, prayed that they might be "strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; . . . that ye might be filled with all the fullness of God." Eph. 3:16-19. What is this but saying that God would do for us what he did for Jesus Christ? We are told that in him dwelt all the fullness of the Godhead bodily, and Paul prays that we "might be filled with *all* the fullness of God." Should any question this, and say it cannot be done; should they hold that such a plan is beyond our comprehension; that we cannot ask for such blessings, for such an exalted place so near like God's, we can do no better than to quote the verses following the one last quoted: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

The trouble with us is that we do not believe that the Lord will do what he has promised to perform. We think that the age of miracles is past, and still we hope to be saved; yet the only way for us to be saved is that God, in answer to our faith, shall work a miracle in us just as truly as he did on the lepers whom he healed with his word.

The same truth, that we are to become like Christ, is taught in these words: "But speaking the truth in love, may grow up *into him* in all things, which is the head, even Christ." Chapter 4:15. This is the privilege of the believer in Christ, and this is the way of salvation. It is to live the life of Christ again in our flesh, as he lived the life of God in his flesh. This is the mystery of godliness, unexplainable, but a reality through faith, and verified in the life.

This is the high ideal that is set before us in the word of God; and this is true success, both for this life and the life to come. The power to live this life is in Christ. To give us this power he himself dwelt in sinful flesh, that he might save those who are in the same condition. "Who did no sin, neither was guile found in his mouth." He is not only our example, but he is an example of what God wants to do for us—to dwell in us. Then as it pleased the Father that in him should "all fullness dwell," so it would please him that that same fullness may dwell in us. So says the beloved John: "As many as received him, to them gave he power to become the sons of God, even to them that believe on

his name; which were born, not of blood, nor by the will of man, but of God. . . . And of his fullness have all we received, and grace for grace." John 1:12-16.

Have we received this fullness? If not, and this experience is not yet ours, let us heed the exhortation of the apostle, "We then, as workers together with him [Christ], beseech you also that ye receive not the grace of God in vain." The favor of God has been brought to us by Jesus Christ. Have we received it in the spirit of love that prompted the gift? and are we allowing Jesus full possession of that which he has purchased with his own blood?

The great undertaking of salvation, of itself, will not be a failure. A ransomed host, gathered out of every nation, will witness to the power of redeeming love through all eternity. The gospel may be, will be, a success without us; but we can make our lives a true success only by receiving the gospel, and accepting the provisions made in Christ for our salvation. If we thus accept, and continue faithful, a grand success will be ours. We shall receive an inheritance that is "incorruptible and undefiled, and that fadeth not away;" an everlasting name that will never be cut off will be given us. But if otherwise, how great the loss! A Roman emperor once exclaimed, "My friends, I have lost a day!" But he who fails of the gift of righteousness, and has no part in the "great salvation," loses not only one day, but all the days and years of his life. Which shall we do? M. E. K.

CATHOLICS TASTING THEIR OWN MEDICINE.

WE were interested to read in the *Catholic World* for August, the "Experiences of a Missionary" in Michigan, who is engaged in propagating the Catholic faith in non-Catholic communities. He runs across sundry Seventh-day Adventists in his tour, which reminds him that this "sect is the most venomous enemy of Catholicity in these parts." The *Catholic Mirror* is then taken severely to task for its short-sighted course in publishing those articles on the Sunday with which the readers of the REVIEW are familiar, and which compose the tract, "Rome's Challenge." The missionary says, immediately following his "venomous" statement:—

"And yet some of our Catholic journals have favored it [the sect] on the question of the observance of the Sunday as against Protestantism generally. I am persuaded that this is bad policy, to say the least of it." "Do not be too eager to make men give up the truth by showing them that they are illogical." "Our policy is to favor the right side among our jarring brethren, rather than compel consistency." "To play off error against inconsistency is not fraternal. Furthermore, the Seventh-day Adventists incline to be Old-Testament Christians, Puritans of the worst sort, and are making a propaganda of much energy, and not without results." "The reader will in all this pardon what seems a digression, but I have been almost everywhere assailed with quotations from one of our oldest and most respectable Catholic journals, against the Scripture basis of the observance of the first day of the week, claiming that it has not any Scripture authority whatever, etc."

Quoting then the hypothetical statements in the "Catechism of the Council of Trent," he continues:—

"Can these tones of a voice so venerable and authoritative be harmonized with the following extract from a prominent Catholic weekly, with which I have been defamed by Seventh-day Adventists all over southern Michigan?"

"Thus, it is impossible to find in the New Testament the slightest interference by the Saviour or his apostles with the original Sabbath; but, on the contrary, an entire acquiescence in the original arrangement; nay, a plenary endorsement by him whilst living, and an unvaried, active participation in the keeping of that day and no other by the apostles for thirty years after his death, as the Acts of the Apostles have abundantly

testified to us' ("Roman Catechism," third Commandment).

"Let us not favor those among our adversaries who hate us most. The narrowest of sects, shown by their literature to be most bitterly anti-Catholic, are these judaizers, all the more hopelessly wrong if consistently logical with their Protestant premises, wrong-headed and bitter-hearted Seventh-day Adventists. Of course I treat them with every kindness, but I thank God that "consistent Protestantism" is narrowing down into this concentrated essence of bigotry, and I am very sorry that they can quote a Catholic "organ" in praise of their "consistency."

Immediately after this vituperative effusion, the amiable gentleman gives a list of questions received and answered by himself. The first in the list is the following:—

"Question.—It is claimed by Protestants that the Catholic people in America, as they become Americanized, are imbibing the principles of Protestantism, and will soon join hands with the Protestants in one common faith. Is that so?

"Answer.—We claim, on the other hand, that Protestants, according as they become Americanized, approach nearer to the Catholic Church. American political principles, based as they are on the dignity of man and the need of a strong central government to secure human liberty and equality, are to the political order what Catholic principles are to the religious order. Enlightened Catholics believe that the providence of God in establishing this republic has prepared the way for the return of the northern races to Christian unity in the Catholic Church."

But while the priest is gratified to see Protestantism as a body approaching nearer Catholicism, Haman-like, his peace is disturbed by this "venomous sect," which alone represents "consistent Protestantism," aided by the confession of a respected Catholic organ, and by it praised for their consistency.

But the voice with which the *Mirror* acknowledges the force of consistent truth, has gone to the world. And though this crafty priest and thousands of others try to hush that testimony, it will still speak to the consciences of honest people, Protestant and Catholic.

We thank God that to us it is given to stand in the very place assigned us, "consistently logical with our Protestant premises." What a caricature does this man produce in arraying "truth" and "consistency" in antagonism! He mistakes popularity for truth, as do a multitude of others. Truth and consistency are boon principles. He accords to us the latter; God's word assures us that we have the former. The writer of those things voices that sentiment of malignity with which error always assails the truth, a sentiment which will soon furnish the animus for universal execration and persecution of those who keep the commandments of God and the faith of Jesus. We are glad that against this mighty flood of error with which Catholicism is now sweeping the world, God lifts up the standard of truth,—a truth consistent with the principles of saints and martyrs of the past,—and has called Seventh-day Adventists, weak and insignificant though they be, to defend it. Let us stand in the name and Spirit of Christ, having our loins girt about with truth. G. C. T.

A PLEA FOR FREEDOM.

WE have several times referred to the outrageous imprisonment of our brother, W. B. Capps, in Tennessee, for peaceably pursuing his avocation upon the first day of the week, after having religiously and conscientiously observed the Sabbath according to the commandment, the seventh day. It is true that his is not an isolated case, and from the temper of our times we conclude it will not be by far the last of similar cases.

But as long as liberty to use the pen and voice is granted to us, we shall not forbear to protest against this violent despoliation of our most sacred rights,—rights which we hold from God as his accountable creatures, and from the char-

ter of our government, upon whose corner-stone "liberty" was deeply inscribed by the hands of its founders. It is not merely a matter of personal suffering or inconvenience. An upright citizen, a conscientious Christian, lying in a loathsome jail month after month, in the sole companionship of vile-mouthed criminals, deprived of the associations and blessings of a happy home, now desolate, shut off from his legitimate pursuits and associations with the world, deprived of liberty, the dearest of Heaven's gifts, while wife and children suffer and sigh for the return of him they love,—this is a sight at which good men weep.

But we can and, if need be, will gladly endure all this, and count it all joy; for hereunto are we instructed by our Lord. But the personal grievance is an insignificant matter compared to the shameful wounds that are thus inflicted upon the cause of freedom, and of truth as it is in Christ, by their professed friends. Christians persecuting and imprisoning Christians whose only offense is that they are literally and conscientiously obeying God's laws! History affords a few parallels, perhaps, but they are very few, and they mark the dark spots in the annals of the Church. It is sad that we, in this boasted age of light and liberty, are drifting back to the Dark Ages. To show that we do not speak the language of partisan passion, we have but to refer to the many comments that fair-minded papers of the country are making. Among others the *New Orleans Times-Democrat* denounces the persecution of brother Capps as barbarous and un-Christian, and is raising a fund for payment of the fine and costs. In one paragraph is the following:—

"And this is religious persecution, at the end of the nineteenth century, as surely as ever religious persecution was practiced either in New England at the end of the eighteenth century, or in Spain at the end of the fifteenth century. Tennessee should make haste to change its laws regulating the 'day of rest'; they are not in keeping either with the civilized conditions of this part of the world or of this advanced age in the world's history."

Another friend, who has not yet identified himself with Seventh-day Adventists, but who believes that we have the truth on these religious-liberty questions especially, has been circulating a paper in his neighborhood to raise money for the release and assistance of brother Capps. The Plainfield, N. J., *Daily Press*, after exposing the iniquitous work in this and other instances, proposes a relief fund, and offers its office as a medium for receiving and forwarding the same. Scores of other papers are equally pronounced in their abhorrence of such cruelty and injustice, and unite their protests against such bigoted intolerance.

It will avail nothing. The church power has its hand on the levers that control our national affairs. In the language of the *Christian Reformer*, lately published, this power demands that "the Scriptural theory of government must be embodied in our fundamental law. It must be applied in the legislative, the executive, and the judicial branches of the government. It must be applied in the caucus, in the nominating convention, at the polls, and in all the institutions of the government, educational, penal, reformatory, civil, and military." Political time-servers echo subserviently, "It must." And already, almost anticipating the demand, they have begun to apply it in each of the departments named.

It is for the great principle of religious liberty, which is the soul of morality, that we plead. The imprisonment of our bodies is of but minor consequence. But upon the altar of bigotry and intolerance, erected by misguided men in our own fair country, we see freedom, bound and already bleeding. The precious boon, to save which Christ died, martyrs have perished, and our fathers have fought and bled, lies wounded and ready to die in the house of its friends.

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.

QUEENSLAND, AUSTRALIA.

THE work in New South Wales seemed opening up in every direction, and calls for laborers were urgent; but we were glad for the advice of the Union Conference Committee, and also the Australian Conference Committee, to go to the "regions beyond," where as yet the living preacher of present truth has not been heard. The faithful canvasser, however, has preceded us some years, and as a result of the publications, some forty or fifty persons, scattered in different parts of this large colony, are observing the seventh-day Sabbath and looking for the Lord's return.

I enjoyed a few days' stay at Sandgate, where one faithful sister is keeping the Sabbath. Sandgate is the leading watering place in Queensland, and during the hot season the population is largely increased. Brisbane, the capital of Queensland, is a very nice city, with a population of about 100,000 in the city and suburbs. These suburbs, which, though under separate names, and having each a separate city government, council, mayor, etc., are to the visitor a part of one city. Brisbane, like Jerusalem, is built upon many hills, and surrounded by larger ones, and from several points the view is quite picturesque.

At Maryborough, a city of about 9000 inhabitants, and at Yengarie, a small village nine miles distant, we found a live interest in present truth. At Yengarie a brother Jacobsen has been observing the Sabbath for about three years and a half. He first learned of the truth through reading an old copy of the REVIEW, which was loaned him by a neighbor, who himself observed a few Sabbaths, but soon gave it up. We hope that when meetings are held near him, and he receives further instruction, he may find his way back. Brother Jacobsen corresponded with the editor of the REVIEW, who, after replying, turned his case over to the International Tract and Missionary Society; and through correspondence he and his family were led to embrace the truth.

On arriving at Yengarie, I met our dear German minister, brother Barnorth, who informed me that a number of German families had just begun to observe the Sabbath. I also learned that a brother Adderton, an Englishman who lives at Maryborough, nine miles from brother Jacobsen, had been observing the Sabbath, as he supposed, all alone, for seven or eight months. Interesting visits were made, and meetings held among this people. I visited German families who were reading "Great Controversy," and who told me with joy of the great light they had received upon the Bible from that book. One woman said she had received more light in six weeks than in sixty years previous. These people are kind, earnest, and most affectionate. They besought me to remain with them and hold meetings, but I felt that I must go on to Roekhampton without delay, and visit the company there.

At Roekhampton and vicinity I found about thirty persons observing the Sabbath, and a good interest among the people who are reading our publications. Here we were besought at once to decide first to pitch the tent in Queensland, and as the interest seemed more advanced than at any place visited, I decided to begin work here at once; so I telegraphed for the tent, which will arrive day after to-morrow. In the meantime my wife and I are comfortably settled in a six-room cottage, built upon piles, about seven feet from the ground. We enjoy the winter climate here very much. We have had a number of excellent meetings with the brethren, and have visited some in the country near. We find a large and thrifty German element here. They are also reading the publications and desire meetings.

We hope to be joined this week by Elder and

Mrs. Hickox, and next week by our German minister, brother Barnorth. About July 12, we shall begin a series of tent-meetings, from which we will report later. Brother Robert Lambough, a young man from our Bible school, has joined us, and will assist in the meetings and canvass near.

G. B. STARR.

OUR AUSTRALIAN LETTER.

GOLD continues to be discovered in West Australia in wonderful quantities. One quartz reef just reported is marvelously rich in coarse, wiry gold, so thickly scattered through the stone, that after the rock is fractured, it has to be wrenched apart. The face of each fracture shows each lump to consist of nearly one-third gold. Four thousand ounces of gold are said to have been taken from the shaft in four or five weeks. Specimens measuring a foot square are so heavy that one cannot lift them. One block, equal to a nine-inch cube in size, is so rich that one of the party paid his five mates \$10,000 for their share in it. Great excitement prevails in mining circles over the extraordinary find, as according to reports, it is the finest show in this line the world has ever seen.

Since the prosecution of the Firth brothers in New South Wales for Sunday labor, considerable activity has been manifested among the societies pledged to unite religion with politics. A week ago Parliament was dissolved, and now the candidates for the next assembly are busy appealing to the country for votes. Besides the common issue of protection *vs.* free trade, in some parts the question of morals in public life is a vital point; and some ministers are resigning their charges to enter the lists. One minister in Paramatia said publicly that his call from God to enter the race for Parliament was as pronounced as his former call to the ministry. He declares that he can serve the cause of religion in the legislature as well as in ministering to his flock. Probably he intends to work through the legislature for the reform in public morals which his pastoral relations have failed to promote.

On account of this condition of things, I was called three weeks ago to change my field of labor from Victoria to New South Wales, and I am now consequently located near Sydney. My work here so far has been, mostly, giving instruction in the principles of religious liberty, that our people may be prepared for the issue which we believe is so soon to be upon us. The new Parliament will assemble the latter part of August, when we hope to have petitions against religious legislation to present. We expect this move will open the main question for discussion, which will enable us to get in some work on the side of truth. We cannot foretell the events yet to come, but from present indications we feel justified in preparing for a warm campaign to begin before the close of the present year. My address till further notice is 2 Cook St., Glebe Point, Sydney, New South Wales, Australia.

J. O. CORLISS.

IRELAND.

BELFAST.—It has been some time since the work in this field has been reported. In the meantime it has been slowly moving on. It seems very hard for the people here to exercise faith, as they have been professing a religion that does not seem to require very much. Since our coming here, about twenty have begun to keep the Sabbath, but some of these have proved untrue and have given up. Others, however, are interested, whom we hope will soon come in to fill up the ranks. The difficulty of securing employment has kept many from accepting the truth. The people are not able to turn their hand to different kinds of work; so if a man loses his job, he does not know what to do. But God has opened the way for those who have

had faith to obey him. We find his promises just as true here as anywhere in the world. The truth is winning its way among the people, but we need more laborers. We have a field containing between four and five million people, and only one minister, one Bible worker, and two canvassers in it, who are giving the message for this time. It seems as though this will yet prove a fruitful field. Three outside of Belfast have taken hold of the truth through reading sent to them. Others are interested in different places, and we hope this fall and winter to visit some of them. At present we are holding four meetings a week; the rest of our time is devoted to Bible readings and visiting. We have also tried loaning tracts, and have found many readers. Tracts to the value of ten dollars has been sold. We are waiting anxiously, and praying that more help may be sent to this field. We are of good courage, and desire an interest in the prayers of God's people.

July 23.

O. O. FARNSWORTH.

PENNSYLVANIA.

ALTOONA.—Since our last report, much of interest has taken place here. After the first week we found it necessary to increase our seating capacity, by placing seats on the outside of the tent. On Sundays and special occasions even now our seating capacity is insufficient to accommodate all who come.

We held our first Sabbath service last Sabbath, with between seventy-five and one hundred in attendance. After enjoying a good social meeting, we took an expression of those present, and more than twenty signified their intention to keep the Sabbath. Many others are on the point of deciding for the truth. Several ministers have spoken against us.

The interest is greater thus far than any we have ever seen. The people are aroused to a sense of the importance of the gospel as they have not been in the past. Continue to pray for the work here.

Aug. 6.

K. C. RUSSELL,

CHAS. BAERLE,

W. H. SMITH.

ARKANSAS.

WE pitched our tent early in May, at Salem, the county seat of Washington county. The attendance was good from the first, notwithstanding we were there in the busiest time for farmers. The people were glad to hear the word spoken, with the exception of a few persons, and finally these sent for a minister to refute our preaching. He attempted to do so with the Bible, but soon found he could do nothing against the truth. At the close of the meeting, five were added to the Fulton church, and two more promised to keep the Sabbath. Thus the truth is gaining ground, and God's cause is prospering. We hope there may be a church organized at Salem soon. We can see the deceitfulness of Satan upon every hand, but the God of Israel is leading his people.

From Salem we moved our tent twenty miles west to a small village called Wild Cherry, and began meetings, July 5, with a fair-sized audience. The people became very much interested at the beginning. Satan had gone before us to prejudice the people; but he succeeded in persuading only a few to stay away. Many invited us to come to their homes to talk with them about the truth, which we did almost daily. We find that God has a few honest souls scattered about in the hills of Arkansas, but O the need of laborers! We have only three regular ministers in this large State. Our meetings closed July 25 with increasing interest. Twelve signed the covenant to keep God's commandments. Others promised to obey. Our courage is good, and by God's grace we expect to go forward in the good work. Pray for us.

July 26.

J. A. SOMMERVILLE,

J. N. SOMMERVILLE.

IOWA.

SINCE our camp-meeting in June, I have spent one week in Nebraska. Brethren N. M. Jorgensen and A. C. Anderson have been laboring in a country-place near Brayton. As the result of their labors twenty-four persons were baptized, and a church was organized. The Lord greatly blessed in the meetings there.

We are glad to report progress in the work in Iowa. Eleven tents are running, one of which is among the Swedes. Some degree of success is attending all these efforts.

I have just taken a trip through the southern part of the State, visiting about fifteen churches and companies. The Lord has especially blessed in the meetings held. At one of these places a man who attended a meeting stated at the next meeting that he and his family were going to keep the Sabbath.

E. G. OLSEN.

COLORADO.

OURAY COUNTY.—We began meetings in a small railroad town, June 10. From the first, the interest to hear was good, and at no time did it abate. Our meetings have continued five weeks, and at this writing we can safely say that there are about a dozen rejoicing in the Saviour. Among these is a woman about eighty years old. Her two sons, one of whom is deputy sheriff of Ouray county, are now rejoicing in the light of present truth. It gives us great courage in the Lord to see souls rejoice in the truth, as some do at this place.

We have just begun a series of meetings at Ouray with a fair attendance. It is a mining town, and what few Protestants there are here seem to be totally ignorant of religion. Pray for us.

L. T. TRUBEY,
S. R. MILLER.

July 31.

WISCONSIN.

THE cause of God is certainly onward in Wisconsin. Since camp-meeting, nearly eighty-five persons have united with different churches. Many of these were admitted upon baptism. Besides these, thirty have embraced the truth since we entered upon the work after camp-meeting. Through Bible-readings held by one of our sisters in the country, eight new converts kept last Sabbath.

We have five tents in the field, and four of these have a good interest, and some are deciding for the truth. Our mission workers are also of good courage; for they find many who are anxious to learn the truth. May God bless all our workers, and make them all instruments in leading souls to the truth, through which they may be sanctified and saved. To God be all praise for his blessings.

O. A. JOHNSON.

MINNESOTA.

I HAVE been in this State a little over two months. I find sweet peace in answering calls to labor. So I have ever found it, but especially does it seem so now, when faith clears my view and strengthens for the conflict.

My first experience in the work here was at Minneapolis, at the time of the spring camp-meeting. We there enjoyed the presence of God's Spirit. I then visited Verndale, where we had an excellent meeting. Four yielded to the call of mercy, three of whom were baptized and united with the Hewitt church, as they lived near that place. The camp-meeting at Jamestown, N. Dak., was my next place of labor. Here the Lord came near, and souls were freed by his power.

I next visited the church at Zumbro Falls and organized a tract and missionary society, made arrangements for the purchase of church books, and gave advice as best I could during the short time I was there.

By the advice of the Conference committee, I spent three Sabbaths at Lake City, July 11 to Aug. 1. Though the outside attendance was small, the meeting was a source of strength to the church. While harmony prevails among the members, there is an outside prejudice because of troubles that existed some years ago. The enemy does not quickly forget the past; he is a vigilant foe, and will bring everything possible against the cause of God. Those who remain at this place are gaining ground, and the prospects are brighter. Elder H. L. Hastings conducted a series of meetings in a grove near here for nearly two weeks. These meetings attracted much attention during the first part of our meetings.

The friends here have erected a neat house of worship which was dedicated the second Sunday of our meetings, at 3 P. M. Elder Hoffman was present to assist in the service. We had a fair attendance at this meeting, the Lord gave freedom in speaking, and a good impression was made. I hope to see the prejudice here give way.

Aug. 3-6 I spent with the church at Owatonna. The Lord was present by his Spirit. Some who were quite in the dark and feared there was no help, found relief by looking to Christ by faith. A few made a start for the first time. The times demand that we unreservedly surrender to our Saviour.

My permanent address is Box 989, Minneapolis, Minn.

VICTOR THOMPSON.

MARYLAND AND DELAWARE.

CHURCH HILL AND MIDDLETON.—The Church Hill church has passed through some remarkable experiences since my last report. Our house being somewhat small to hold meetings in during warm weather, we concluded to pitch our Conference tent on the church lot and hold meetings in it until the meeting-house should be completed. We also put up our family tent near the large tent. We had not been upon the grounds many days when I received a letter decorated with stain to represent blood and a few marks representing cross-bones. The letter admonished myself and family, under threats, to leave Church Hill with goods and chattels the very next day, and never to return. We remained, however, and gave but little attention to this missive.

A few days ago, and just before the meeting-house was finished, a mob came to our grounds and began the work of carrying out the threats made from time to time. It was about 12:30 A. M. when we were awakened by a great noise, and upon coming out of the family tent, the mob scattered and ran. Upon investigation we found that about twelve ropes, including one guy rope, had been cut, causing the tent to bear against a blackboard which was standing on the rostrum, and this falling made the noise which stopped them from proceeding further. They also broke some of our windows.

We learn since then that a quantity of tar had been secured with which to adorn me, but their plans were frustrated by the All-wise Providence. We endeavored to secure the names of the perpetrators, but failed, since many, while not leagued with these midnight marauders, all but countenance any scheme which would uproot the truth. Of course Satan is at the bottom of the whole matter, but it is a pity that professing Christians will yield themselves to his service.

These things have fallen out to the glory of God and the furtherance of the gospel. The company has grown stronger in the truth, and some who have not yielded to God's word as yet, have been impressed by the loyalty of the brethren. The meeting-house was dedicated July 22, Elder H. E. Robinson preaching the dedicatory sermon.

A few days after the dedication, we came to Middleton, Del. The very good treatment received since coming here (July 26), is in marked contrast with that received in other places. While our work is known to some extent here,

our tent has been crowded every night since the opening lecture by Elder Robinson on the subject of temperance. Some effective work had been done with a few here, by Church Hill relatives who are members of our church. Books and tracts were sent here, and now that a more thorough effort is being made by the living preacher, we believe many souls here will rejoice in the knowledge of present truth. A few nights ago the proprietor of a large canning establishment offered us the free use of the building, in which to hold our meetings. We praise the Lord for grace and blessing.

S. B. HORTON.

Aug. 1.

GEORGIA.

HALL COUNTY.—Our tent is pitched in the country in a beautiful grove, ten miles from the city of Gainesville. We have now been here fifteen days and have held eighteen meetings. The attendance has been quite good considering that there is a determined effort to keep the members of the churches from coming to hear the truth. Opposition meetings have been held from house to house in the neighborhood, and false reports have been circulated to keep the people away. One minister urged from the pulpit a rigid enforcement of the law against Sunday desecration. A strange feature of his effort was that he used the story of Daniel cast into the lions' den to illustrate the importance of prosecuting the violators of Sunday law. Thus that Scripture which God designed to teach a most impressive lesson of religious liberty, is perverted to uphold religious persecution. Yet this same man claims to be a champion of religious liberty! Sunday he acknowledged to be the first day of the week; but, without claiming any authority for a change, he said it was a violation of the law of God as well as of the State even to travel on that day.

We have had one Sabbath meeting here; the Lord drew especially near, and hearts were made tender by his Spirit. We trust that some of these dear souls will walk in the light of truth.

Brother Creasey and family, lately from Wisconsin, are with us, and render valuable assistance in singing and visiting.

July 29.

R. S. OWEN,
E. C. KECK.

CLEVELAND, OHIO, MISSION.

It was decided at our camp-meeting last year that Mrs. Saxby and myself should take charge of the work here. We did so the last of September. In October, we moved to our new mission home, which is in the rear of our church, at 249, Cedar Ave. Our mission family has varied in numbers from five to eight. We were favored with a State institute the first week of November, which gave a new impetus to our missionary work. Since the institute, our first-day offerings are about six times as great as before. Six times as much of our small literature has been placed before the people as has ever been placed before in the same length of time. About 1500 families have been visited and provided with tracts. We have already seen some tangible fruit as the result.

During the week of prayer, the Lord came very near. Our annual offering was much larger than ever before, amounting to \$214.13. We have striven to counteract some unfortunate influences and methods that have molded the work here. Seventeen have received letters to unite with churches in the different States to which they have moved months or even years before. Twelve have been dropped. Our present membership is 122. Ten have recently begun the observance of the Sabbath, one of whom is a finely educated school-teacher. Brother H. A. Cook, who has been laboring the last few months among the Germans, reports six new converts.

Some features of our work at present are more encouraging than at any previous time. Notwithstanding the hard times, the tithe has been much larger the past two quarters than at any time in the past. There has been no falling off in the Sabbath-school offerings. The way has recently opened for us fully and permanently to seat our house of worship at a small cost; and with some other changes, we now have a very neat and comfortable place of worship, for which we all feel grateful.

My health has been, for me, quite good. There has been a growing desire to consecrate all to the Lord and his service as never before. I praise God for his precious, unfolding truth, and for the privilege of having a humble part in his closing work. My courage in the Lord was never better.

Aug. 5.

WILLARD H. SAXBY.

THE TEACHERS' INSTITUTE.

THE third institute of Seventh-day Adventist teachers was called by invitation from the Educational Secretary, and was held at Battle Creek, beginning July 22, and closing Monday evening, Aug. 6.

The forenoon meetings were devoted to general Bible study and kindred topics, conducted chiefly by Professor W. W. Prescott and Elder A. T. Jones. The afternoon meetings were devoted to general educational topics, conducted by various instructors, followed by considerations and discussions in the institute and committees appointed by the Educational Secretary. The first of these topics was that of Bible teaching, which occupied the attention of the institute during several meetings. A committee appointed for the purpose of arranging courses of Bible study to be suggested for four years beyond the preparatory courses, reported as follows:—

For First Year's Work.—Ephesians, chapters 1-3: The Eternal Purpose of God in Creating the Family in Heaven and in Earth. Genesis, chapters 1-3: The Gospel in Creation; The Word of God; The Fall of Satan; The Fall of Man; The Atonement and the Philosophy of the Plan of Salvation; Lives of Patriarchs; Israel from Egypt to Canaan.

Second Year.—Matthew, Mark, Luke, and John: The Life of Christ.

Third Year's Work shall consist of work in the epistles, the teacher being at liberty to select such as in his judgment shall be best adapted to the needs of the class.

Fourth Year's Work shall consist of work in which ever of the prophetic books of the Old Testament the teacher may select.

Fifth Year.—The class will be required to arrange the Bible in its proper place, taking the different parts and putting them in their proper chronological order.

It is the mind of the committee that the reference books and other works be used in connection with the study of the sacred text. A short essay should be required twice each month.

The next educational topic brought before the institute was presented by Professor Howe, in a paper entitled, "The need of Professional Training for our Teachers." As a result of the discussions on this subject, a committee was appointed to suggest a course of professional reading. This committee reported later as follows: (1) "Christian Education," by Mrs. E. G. White; (2) Page's "Theory and Practice of Teaching," Werner's edition; (3) Compayre's "History of Education;" (4) Parker's "Talks on Pedagogics." It is expected that an advanced course will be suggested for the next year.

As another result of the discussion of this subject, a committee was appointed to consider the practicability of publishing an educational journal for our schools and denomination. The committee recommended that an educational journal, in magazine form, of not less than thirty-two pages be published monthly; that the Educational Secretary be requested to act as editor; that the heads of all our schools should constitute an advisory board.

It was voted that the committee present their report to the General Conference Committee for action.

The third educational topic proposed in the invitations to the institute was the subject of courses of study. Professor Haughey introduced the discussion by reading a paper entitled, "Educational Adaptability." Growing out of the discussion there was an action of the institute appointing a committee to arrange a course of non-resident and post-graduate study. This committee afterward reported a plan which was adopted by the institute, the details of which are yet to be arranged.

The next general subject brought before the institute for consideration was the topic of school discipline, conducted by Professor Loughhead. The questions suggested to be answered, were as follows: First, Under what conditions is public discipline justifiable? Second, How can good discipline be maintained without frequent public action? They were answered substantially as follows: Public discipline is justifiable when the student has shown himself incorrigible, and it becomes necessary to separate him from the school. As to the second question, it was thought that good discipline can generally be maintained without frequent public action.

The next subject considered was that of Labor and Study, under the following topics: Out-of-door Work, Indoor Work, Domestic Work, Manual Training, and Gymnasium. These were discussed in a general conference of all the teachers present. The heads of the various schools were then appointed as a committee, with Professor Haughey as chairman, to suggest plans for combining mental and physical work. It was decided to recommend for young women instruction in practical cooking and sewing; for the seventh grade and lower, instruction in some form of Sloyd; for older students, especially young men, some instruction in the use of tools. It was recommended that each school should, as far as possible, provide some useful manual labor for students. Our prospective teachers, as a part of their professional training, are advised to take an approved course in Sloyd work, with a view to teaching it in elementary grades.

The relation between the health work and the educational work was considered in three meetings, conducted by Dr. J. H. Kellogg, and illustrated by various apparatus. Practical instruction was given concerning the habits of the student in their relation to health, under the general heads of diet, sleep, exercise, dress, etc. Much interest was developed in this subject, and recommendations of a very practical character were adopted, which, if carried out, will place the health work upon a better basis in our schools.

Science teaching was introduced by a paper read by Professor Kelley, after which the institute participated in a general discussion, led by the Educational Secretary.

The institute voted that a committee be appointed to suggest plans by which science teaching in our schools may be directed more fully by the Bible. This committee subsequently made a report which was adopted by the Institute.

The place of music in our courses of study was considered in an essay presented by Professor Barnes, devoting considerable space to a description of the methods in use in Battle Creek College for teaching vocal music in large chorus classes.

The general subject of, How can our educational institutions be made of the most value to the work of the denomination? occupied more or less of the attention of the institute in all its sessions. The idea was frequently advanced and enforced that our schools should take the lead in instruction on the development of all phases of our denominational work. Perhaps the most direct result of this idea was the appointment of a committee on plans for general instruction along these lines.

This committee afterward brought in the following report, which was adopted by the institute:—

We recommend, That a special effort should be made in all our schools to keep in mind the general development of our work within the denomination, and connect it with outside developments by direct instruction as a part of the morning exercises; and also by some use of the mid-week meeting for instruction in the principles of health, religious liberty, and other lines of our general work; also,—

We recommend, That some of this work be done by students in connection with the meetings of the literary societies.

In this connection an informal recommendation was made that in all our schools a special effort be made to circulate the volume entitled "Christian Education."

One of the latest topics presented to the institute was that of history teaching. Professor Magan led in a description of the courses and methods of teaching history in Battle Creek College, substantially as set forth in the History Department of its present calendar. This was followed by a talk given by Professor Clark, describing the plans used in Union College.

The value of the work of the institute was more and more appreciated as it drew to a close. The advantages which arise from an interchange of thought and the improvement of the teaching work were fully realized. Almost the final act of the institute was the adoption of the following motion:—

Resolved, That a permanent committee be appointed to consider the possibility of holding a summer normal institute for our teachers next year, to arrange concerning the time, place, expense, and courses of instruction; and further,—

Resolved, That the Educational Secretary and heads of the various schools act as this committee.

The institute closed, as it had opened, with earnest prayer for the wisdom and guidance of God in the educational work for the coming year.

F. W. HOWE, *Institute Secretary.*

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 8.—Giving no Offense and Glorifying God.

Luke 17:1-19.

(Sabbath, Aug. 25.)

In the lesson before us we have a warning against causing any to stumble; an illustration of the fact that we have nothing by which we place God under any obligation to us; and the account of the healing of ten lepers, only one of whom thanked God.

1. What did Jesus say will certainly come?
2. What about the one by whom they come?
3. What would be better for such a one?
4. Of what are we to take heed?
5. What is to be done in case a brother sins?
6. What if a brother trespasses against us repeatedly?
7. What did the apostles see was necessary in order thus to forgive?
8. What did Jesus say about the power of faith as a grain of mustard seed?
9. If one has a servant, what will be expected of him?
10. When the servant waits upon his master, what only does he do?
11. What might be said of us if we had done all that is commanded us?
12. What only can we do?
13. As Jesus was going to Jerusalem, through what did he pass?
14. Who met him in a certain village?
15. What did they cry out?
16. What did Jesus say to them?
17. What took place as they went?
18. What did one of them do when he saw that he was healed?
19. Who was this one?
20. What did Jesus say about it?

NOTES.

1. Offenses. The Revised Version has "occasions of stumbling." The Greek word is *skandala*—scandals. The idea is not of things by which one may be personally affronted, but of sin of any kind—things whereby one stumbles.

2. "Take heed to yourselves." (Compare Gal. 6:1.) "If a man be overtaken in a fault, ye which are spiritual, restore such a one in a spirit of meekness; considering thyself, lest thou also be tempted." The Revised Version omits the words "against thee." "If thy brother sin, rebuke him; and if he repent, forgive him." This removes the personal element, which should not appear in any case. Our duty to restore a brother is as great if the offense be against somebody else as though it were against us, and we are to have no more feeling over the matter because our personal rights have been interfered with, than though the offense was against a stranger.

3. In the fourth verse we have offenses against the individual referred to. If a brother trespass against us seven times in a day, and seven times turns and says, "I repent," we are to forgive him. We cannot suppose that this limits the number of times we are to forgive; for he who would keep count of the number of times that he was trespassed against, and the number of times that he had forgiven, so as to be sure not to overstep the number, would thereby show that there was no real spirit of forgiveness in him. The idea is that there is to be nothing but a spirit of forgiveness all the time. "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you." Eph. 4:32. How does God forgive?—"All things are of God, who hath reconciled us to himself by Jesus Christ. . . . As though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:18-20. Notice that if the brother shall say, "I repent," we are to forgive him. We are not to inquire into his motives nor his sincerity.

4. "And the apostles said unto the Lord, Increase our faith;" literally, "add to us faith." Whether the apostles really asked for an increase of faith, or that they might have faith, makes no difference; for the Saviour's answer shows that if one has faith at all, it is sufficient. Faith cannot exist with doubt. If one has faith as a grain of mustard seed, he has no doubt whatever; and therefore he can do all things that may be done by faith. Such forgiveness as is here enjoined cannot be done without faith; for we are to forgive as God forgives, and that can be done only with his Spirit, which is ours only by faith.

5. Eph. 6:5-9 shows the proper relation between masters and servants, as also in Matt. 20:25-28. No one is to exhibit a lordly disposition toward any other. All are brethren, and there is no respect of persons with God. Therefore Luke 17:7-9 cannot be construed as teaching that employers need not be grateful for services rendered by employees. Jesus took the ordinary condition of things as an illustration. The lesson that we are to learn is not to expect that whatever we do we are adding anything to the Lord, so that he is under obligation to us. Let no one think that in a few short years he can earn an eternal reward. "The gift of God is eternal life."

The following references to the writings of Mrs. E. G. White will be found helpful in the preparation of the lesson: verse 2, Test., No. 33, p. 11. Verses 12-19, Test., Vol. III., p. 179.

Special Notices.

RAILROAD FARES TO THE NEW ENGLAND CAMP-MEETING.

THE Boston and Maine railroad will sell excursion tickets for the round trip at the following places: Amherst, Hancock, Hillsboro, Nashua, and Wilton, N. H.; Ayer, Boston, Danvers, Haverhill, Holyoke, Lynn, Melrose, Newburyport, Northampton, Oakdale, Reading, South Amherst, South Lancaster, Springfield, and Worcester, Mass. The New York, New Haven & Hartford road will sell round-trip tickets at New Bedford and South Framingham, Mass., and at Greenwood, Kenyon, Kingston, Niantic, Providence, Slocumville, and Westerly, R. I.; and from Simsbury, Conn., to Northampton, Mass., where a connection is made with the Boston and Maine.

Prices of round-trip tickets, and full directions for reaching the camp-ground, will appear in the *Union Record*. If you do not have it, send to Mrs. E. T. Palmer, South Lancaster, Mass., for a copy.

The arrangements are now all completed. We expect to have the largest and best meeting we have ever enjoyed in New England. Come, brethren and sisters, bring your children and neighbors, and enjoy the feast.

R. C. PORTER.

MAINE CAMP-MEETING.

THIS meeting will be held at Bath, Me., Sept. 6-17. The grounds, which join those occupied last year, are much better and more beautiful. We expect the railroads will grant the usual rates of one fare for round trip. Conveniences in the way of dining-hall, tents, straw, provisions, etc., will be provided.

Doubtless many are making careful and prayerful preparation to attend, and we have reason to believe we shall have an excellent meeting. We have the assurance of the presence of the Lord. Ministerial help from abroad will be with us from the first of the meeting. The Lord is strengthening his church for the conflict, and the day of triumph draws near. Let us seek God with the whole heart, that we may be prepared to receive the blessings he desires to give at this meeting.

MAINE CONF. COM.

News of the Week.

FOR WEEK ENDING AUGUST 11, 1894.

DOMESTIC.

—The Pullman works at Chicago are now running again.

—There is an increase in the government gold reserve.

—The terrible drouth is only partially broken by light showers.

—The United States has recognized the independence of the republic of Hawaii.

—It is reported that the House has accepted the tariff amendments proposed by the Senate.

—Senator Hill's bill, making anarchy a crime in the United States, passed the Senate, Aug. 6.

—An injunction has been asked for to prevent Sunday base-ball in Chicago as a public nuisance.

—The strike on the Union Pacific is over, and the regular troops have been withdrawn from the road.

—Governor Tillman, of South Carolina, by proclamation, has again placed the liquor business in the hands of State agents.

—Pearls have lately been found in Hardin county, Iowa, and a systematic search is being made for them in the streams.

—All the Illinois militia which has been engaged in suppressing riots in Chicago and elsewhere in the State, has been ordered home.

—The claim of the French exhibitors at the World's Fair of \$70,000 for losses from burned exhibits, will be paid by the federal government.

—A gang of counterfeiters was lately arrested at Bethel, Conn. They had been operating for years, and their work was very skillfully executed.

—All Michigan mourns for her honored war governor, Austin Blair, whose obsequies were celebrated with impressive ceremonies at Jackson, Mich., Aug. 8.

—Corn is rising in value, and now sells for more than wheat in the Chicago market. It is now sixty cents a bushel. Wheat and oats have also risen in price.

—There were 140 fires in Chicago during the five days ending Sunday, Aug. 5, and the insurance companies report that they will be obliged to pay thereon \$5,000,000.

—The crew of a Norwegian ship, wrecked on Santa Rosa Island, Fla., was saved by the captain of the life-saving station, assisted by his three daughters and one man.

—Fire in the amphitheater of the West Side, Chicago, base-ball ground, Sunday, Aug. 5, created a panic, and many persons were hurt while trying to scale the barbed-wire fences surrounding the grounds.

—The Vatican is getting anxious about the Columbian relics loaned to the Chicago Fair, which have not been returned. These relics are in the care of the War Department, and just now the government has no war vessel to spare, in which to return them.

—A committee that has been examining into the condition of the crops in Nebraska, reports to the governor that "thousands of families will either starve, emigrate, or be fed by charity unless the people of the State as a whole provide for them." The committee recommends that a special session of the State legislature be convened to take immediate steps for the relief of the destitute.

—Many people of Milwaukee are resisting the efforts of the health department and the city authorities to remove small-pox patients to the pest-house. Aug. 9 a hard fight took place between them and the police. Six policemen were badly injured, and many of their assailants were clubbed into subjection. Twelve persons were arrested. Their names indicate that they are Poles or Bohemians.

—The crop report of Aug. 1, for Michigan, indicates an excellent crop of wheat. Oats are estimated to yield twenty-eight bushels an acre in the southern counties of the State, twenty-seven bushels in the central, and twenty-three bushels in the northern counties.

—The latest ingenious trick of the counterfeiter is to take the milling off from twenty-dollar gold pieces, and then remill them. One dollar is thus taken from each piece, and the coin is only reduced such a trifle in diameter that but few detect the difference.

—J. S. Coxey has issued an appeal to Congress to feed the 500 men whom he has led to the capital and left to starve. The "soldiers" of the army are now begging the commissioners of the District of Columbia to assist them to get home. The commissioners promise them help.

—A strike of men employed in a large packing house in Omaha, Nebr., has led to the usual results. A mob, composed of strikers, attempted to terrorize other workmen and prevented them from taking their places. The police were powerless, and the State troops were called out Aug. 9.

—There is prospect of a disputed election in Alabama. Kolb, the Populist candidate, denies that he is defeated, declares that great frauds have been perpetrated, and calls for mass-meetings to be held to protest against the claimed result of the election.

—Aug. 9 an express-train on the Rock Island railway crashed through a high trestle six miles south of Lincoln, Nebr. Twenty-four persons were killed, many of whom were burned, as the train caught fire in a few minutes after the accident. It is believed that the accident was due to train wreckers.

FOREIGN.

—Revolutionists in Bolivia were defeated by the government troops, Aug. 3.

—China has begun the purchase of arms and torpedo boats of foreign manufacture.

—An accredited minister will shortly be dispatched from the sultan of Turkey to the pope.

—A regular South American rebellion and revolution is in progress in Peru. Chili sympathizes with the rebels.

—The opinion is expressed that Japan will not make Corea the battle-ground, but will try to capture Peking.

—Indians of Labrador are said to be in danger of extinction from starvation, owing to the scarcity of game.

—Ships flying the Spanish flag, that are believed to be Japanese cruisers, are leaving England for Chinese waters.

—The crops throughout Germany have suffered a good deal of damage from severe rain and thunderstorms.

—The new constitution under which Hawaii is now governed forbids appropriation to sectarian educational institutions.

—It is reported that China has made several fresh concessions to Russia with regard to the Pamirs, as an inducement for Russian assistance in the Korean conflict.

—The Chinese government is beheading all deserters from the army. Before beheading them, their cues are cut off, which is to the Chinese nearly as bad as death itself.

—An eminent French explorer has been murdered in China, and France has demanded of China that she give up the man's remains and his papers, and make an apology and reparation.

—A new king has been born into the world in Baron Harden Hickey, the former French journalist, who has purchased the Island of Trinidad. He has crowned himself with the title of James I., and has inaugurated a military dictatorship.

—A mob of from 2000 to 5000 French Catholics wrecked the Salvation Army barracks and the Baptist and Anglican mission churches in Quebec, Aug. 7. The police did not interfere. Inflammatory articles in a French Catholic paper were the cause.

—Li Hung Chang, the famous viceroy of China and the hero of the Taiping rebellion, is now under the displeasure of the emperor of China because of the success of the Japanese in the war. His yellow jacket, a high mark of honor, and which shows that he belongs to the imperial household, has been taken from him, and he will be obliged to administer the affairs of the empire in red until fortune favors the Chinese arms.

—The opponents of the civil marriage bill, which lately became a law in Hungary, are doing all they can to thwart its being carried out. They have petitioned the pope for help, and he has given them a form of prayer to the Virgin Mary and to St. Stephen, the patron saint of Hungary. This prayer which is a plea that

Hungary may be saved from the enemies of the church, is used in all the Catholic churches, and copies are distributed among the people.

RELIGIOUS.

—A Catholic priest has been doing mission work in "Coxey's army."

—A papal encyclical to the Brazilian bishop urges education and enlightenment of the people.

—The Catholic Church at Burlington, Vt., claims to have a link of the chain that once bound St. Peter.

—Sunday railway traffic and mail delivery in Finland are forbidden by a recent act of the Finnish Parliament.

—Mr. Moody's Conference at Northfield, Mass., is drawing to that place large numbers of people. Other noted evangelists are assisting in the services.

—An "evangelical car" is now running on the Michigan Central railway. The car is the property of an evangelist, and the road hauls the car free.

—The Archbishop of York recently called a synod of his clergy, which was the first gathering of the kind for three centuries. Six hundred clergymen were present.

—The Methodist college at Singapore has won the queen's scholarship, worth \$1000 a year, for four years, besides the prestige and influence which it gives to the school.

—A congress of religions was in session at Long Branch, N. Y., last week. The object of the congress appears to be to compare Confucianism and Buddhism with Christianity.

—The pope is reported as about to call an assembly of cardinals and eastern patriarchs for the purpose of discussing the question of reuniting the Roman Catholic and the Eastern Church.

—Three thousand members of the Holy Rosary Catholic Church at Baltimore, Md., have decided to regard the commands of Cardinal Gibbons and to establish an independent Catholic Church.

—The National Reformers of New York made an attempt, during the late revision of the New York constitution, to introduce a recognition of Jesus Christ into the New York constitution, but their effort was a failure.

—The Methodist Episcopal mission in Corea was established in 1885. The latest report shows, besides the missionaries sent there, nine native workers under the Woman's Foreign Missionary Society, four native unordained preachers, sixty-eight members, 173 probationers, sixty adults, and twenty children baptized during the past year; one theological school, with two teachers and twelve students; two high-schools, with eight teachers and ninety-five pupils; one day-school, with ten pupils; five Sunday-schools, with 133 children; five churches and chapels, valued at \$6800; five parsonages, or homes, valued at \$13,900; and schools and hospitals valued at \$31,084.

NOTICE!

WANTED.—To rent a farm, with team and tools furnished. References will be required and given. W. L. Brisbin, Findlay, Ohio.

FOR SALE.—My home near Sanitarium and College. House of six rooms, barn, hen-house, etc. Good well and cistern. Everything in good condition. Address U. E. Whiteis, REVIEW AND HERALD, Battle Creek, Mich.

WANTED.—To secure the loan of \$500 on a few years' time, and at a reasonable rate of interest, to help a worker in the cause. Security ample. For particulars address Geo. E. Henton, 727 E. Taylor St., Portland, Oregon.

FOR SALE.—Nine acres or less, to suit purchaser; excellent orchard. Also a lot 161 ft. x 220 ft., containing a fine variety of fruits and buildings; located in center of this village. Seventh-day Adventist college here, other good inducements. Address Box 3, College Place, Walla Walla, Wash.

PAPERS WANTED.

Late Clean Copies: All Post-paid.

Seventh-day Adventist literature. S. T. Page, Bartow, Polk Co., Fla.

Reviews, Sentinels, and Signs. Jesse E. Warner, Dowling, Barry Co., Mich.

Seventh-day Adventist publications. J. C. Clemens, corner Maria and Shay Sts., Knoxville, Tenn.

Seventh-day Adventist papers in English, German, and French. J. C. Simon, Bison, Rush Co., Kans.

DISCONTINUE PAPERS.

Mrs. James F. Woods has all the papers she needs.

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.

West Virginia, Parkersburg,	Aug.	16-27
Vermont, Morrisville,	"	23 to Sept. 3
New England, Tyngsborough,	"	30 " " 10
Mass.,	"	" " " 10
Maine, Bath,	Sept.	6-17
New York, Potsdam,	Aug.	16-26
" " Delevan,	Sept.	13-23

DISTRICT NUMBER TWO.

Georgia, Gainesville,	Aug.	15-21
Tennessee River, Nashville,	"	31 to Sept. 10
Tenn.,	"	" " " 10
Florida, Tampa,	Nov.	8-18

DISTRICT NUMBER THREE.

Ohio, Newark,	Aug.	10-20
*Illinois, Plano,	"	22-28
" (southern), Fairfield,	Sept.	7-17
*Michigan (State), Lansing,	"	19 to Oct. 1
*Michigan (northern), Frankfort,	Aug.	20-27

DISTRICT NUMBER FOUR.

*Nebraska, Lincoln (Peck's Grove),	Aug.	16-27
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DISTRICT NUMBER FIVE.

Texas, Keene,	Aug.	9-20
Arkansas, Fayetteville,	"	16-27
" (southern), Nashville,	Oct.	19-29
Oklahoma T., Oklahoma City,	Aug.	23 to Sept. 3
Colorado, Denver,	"	30 " " 10
" Delta,	Oct.	3-8
Kansas, Emporia,	Sept.	6-17
Missouri, Warrensburg (Pertle Springs),	"	19 to Oct. 1

DISTRICT NUMBER SIX.

California (northern), Eureka,	Aug.	16-26
" (southern), Los Angeles,	Oct.	4-14
Nevada, Wadsworth,	Sept.	13-23

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

SERVICES are held in Kalamazoo, Mich., each Sabbath afternoon in the Unitarian church, S. Park St.; Sabbath-school at 2 P. M., and preaching at 3:15 P. M.

THE next annual session of the New England Sabbath-school Association will be held at Tyngsborough, Mass., in connection with the camp-meeting, Aug. 30 to Sept. 10. S. A. FARNSWORTH, Pres.

THE annual meetings of the Maine Conference and Tract Society will be held in connection with the camp-meeting at Bath, Me., Sept. 6-17. The names of delegates chosen should be sent to the Conference secretary, E. H. Morton, North Deering, Me. J. E. JAYNE, Pres.

THE next annual sessions of the Michigan Conference of Seventh-day Adventists, the Michigan Tract Society, the Michigan Sabbath-school Association, and the annual meeting for the election of officers for the Michigan Conference Association of Seventh-day Adventists, will be held at Lansing during the camp-meeting, from Sept. 19 to Oct. 1. I. H. EVANS, Pres.

CHANGE OF ADDRESS.

THE address of W. W. Prescott is now 50 Manchester St., Battle Creek, Mich., instead of care of College as formerly. On account of the recent change of administration, all correspondence pertaining to the College should be addressed to Professor George W. Caviness, care of college.

Obituary Notices.

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

HAWKINS.—Died at Eaton Rapids, Mich., June 3, 1894, of consumption, Marietta Hawkins, aged 37 years, 9 months, and 18 days. Fifteen years ago she embraced the truths of the third angel's message. She loved the Lord and his dear people, and did what she could in advancing the cause of truth and in doing good to others. For one year she was kept in confinement, wasting

away; yet her trust in the Lord was constant. She leaves a husband and many friends to mourn. Discourse by the writer, from Ps. 17:15.

A. C. BOURDEAU.

STROUSE.—Died from railroad accident, July 19, 1894, brother D. D. and sister Sylvia Strouse, of Ithaca, Mich. The accident occurred at St. Louis, on the D. L. & N. railway, near the depot. They had been visiting at St. Louis, and had their youngest boy, who is about fourteen years old, with them. To avoid all danger, they waited till they supposed the train had passed, and then started for home between eight and nine o'clock in the evening. As they came to the crossing, several box-cars stood in the way, so that they could not see the engine until they were on the track. The engine struck the buggy with great force. Brother Strouse was badly mangled, and sister Strouse had her neck broken. The boy escaped any serious injury. Brother Strouse was born in Wood county, Ohio, Dec. 7, 1847, and sister Strouse was born May 21, 1856. Both had been married before, each having four children when they were married, some eight years ago. They were members of the Ithaca church. The funeral was held Sabbath afternoon, July 21. They leave five sons and three daughters and a large circle of relatives to mourn. May the Lord comfort the bereaved children. The house was filled with sympathizing friends and brethren and sisters, who listened very attentively to words of comfort from the Scriptures. Text, 1 Thess. 4:18. T. M. STEWARD.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Aug. 12, 1894.

EAST.	*Night Express.	†Detroit Accom.	‡Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Atlantic Express.	
STATIONS.							
Chicago.....	pm 9.30		am 6.50	am 10.30	pm 8.30	pm 11.30	
Michigan City.....	11.35		8.50	pm 12.17	pm 1.19	pm 1.19	
Niles.....	am 12.45		10.15	1.15	6.25	2.45	
Kalamazoo.....	2.15	am 7.20	11.55	2.30	7.40	4.35	
Battle Creek.....	3.00	8.10	pm 12.50	3.05	8.18	5.22	
Jackson.....	4.30	10.00	2.55	4.20	9.35	6.50	
Ann Arbor.....	5.40	11.05	4.05	5.10	10.25	7.47	
Detroit.....	7.10	pm 12.20	6.50	6.10	11.25	9.26	
Buffalo.....				am 12.25	pm 6.45	pm 5.20	
Rochester.....				8.17	9.55	pm 9.00	
Syracuse.....				5.15	pm 12.15	10.45	
New York.....				pm 1.45	8.45	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 2.00			pm 7.15
New York.....		pm 1.00		4.30	pm 6.00		9.15
Syracuse.....		8.25		11.25	am 2.10		am 7.20
Rochester.....		10.25		am 1.17	4.10		9.55
Buffalo.....		11.20		2.20	5.30		pm 8.30
Detroit.....	pm 8.45	am 6.05	am 7.20	8.30	pm 12.55	pm 4.35	11.10
Ann Arbor.....	10.25	7.05	8.45	9.25	1.53	5.57	am 12.15
Jackson.....	11.40	8.10	10.45	10.50	2.55	7.35	1.25
Battle Creek.....	am 1.15	9.20	pm 12.15	11.45	4.18	9.13	2.55
Kalamazoo.....	2.10	9.58	pm 1.00	pm 12.22	4.52	10.00	3.35
Niles.....	4.00	11.18	3.00	1.40	6.14		5.00
Michigan City.....	5.09	pm 12.10	4.25	2.45	7.13		6.00
Chicago.....	7.10	2.00	6.55	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.

Trains on Battle Creek Division depart at 8.10 a. m. and 4.20 p. m., and arrive at 12.40 p. m. and 7.15 p. m., daily except Sunday.

O. W. RUGGLES,

General Pass. & Ticket Agent, Chicago.

GEO. J. SADLER,

Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK

R. R.

Time Table, in Effect June 3, 1894.

GOING EAST.						STATIONS.	GOING WEST.					
Read Down.							Read up.					
10 Mail Ex.	8 Erie Lm.	4 L'd Ex.	4 Ad. Ex.	42 Mix'd Tr'n.	2 P't. H Pass.		11 Mail Ex.	1 Day Ex.	3 R'd. L'd	23 B. C. Pass.	7 Erie L'd	9 P'w. Ex.
a.m.	a.m.	p.m.	p.m.	p.m.		p.m.	p.m.	p.m.		p.m.	a.m.	
8.40	11.25	3.10	10.85	5.00		D. Chicago A.	7.28	4.50	9.10	10.30	8.00	
11.10	1.20	5.05	10.30	6.00		Valparaiso.	6.05	2.45	7.10	8.30	6.45	
p.m.						South Bend.	8.10	1.20	5.44	7.10	4.40	
12.40	2.35	6.30	12.00	10.05		Cassopolis.	9.15	12.40	5.13	6.30	8.25	
1.25	3.07	7.12	1.15	12.40		Schoolcraft.	1.20	12.02				
2.21		7.55	1.48	3.42	a.m.	Vicksburg.	1.10	11.53		p.m.	2.37	
2.33				4.30	a.m.	Battie Creek.	12.25	11.15	8.55	9.35	5.18	
3.40	4.30	8.36	2.40	6.20	7.00	Charlotte.	11.14	10.29	3.07	8.40	4.33	
4.33	5.11	9.26	2.25		7.47	Lansing.	10.40	10.02	2.40	8.00	4.03	
5.10	5.40	9.55	4.00		8.20	Durant.	9.35	9.05	1.55	6.55	3.20	
6.30	6.30	10.45	5.03		9.30	Flint.	8.36	8.35	1.28	6.47	2.59	
7.30	7.35	11.17	5.40		10.05	Lapeer.	7.45	8.02	1.00	6.10	2.25	
8.15	7.03	11.50	6.15		10.43	Emley City.	7.28			4.48		
8.42		a.m.	6.35		11.05	P't. H'n Tunnel.	6.25	6.50	11.55	3.50	1.20	
8.42	8.45	1.00	7.30		12.05	Detroit.	a.m.	a.m.	10.40	11.05	8.45	
9.25	9.25	p.m.				Toronto.	a.m.	a.m.			p.m.	
	a.m.	a.m.	p.m.			Montreal.	a.m.	a.m.			p.m.	
	8.40	8.30	5.25			Boston.	a.m.	a.m.			p.m.	
	p.m.	p.m.	a.m.			Susp'n Bridge.	a.m.	a.m.			p.m.	
	8.05	7.50	7.25			Buffalo.	a.m.	a.m.			p.m.	
	8.12	8.12	7.15			New York.	a.m.	a.m.			p.m.	
	a.m.	a.m.	p.m.			Boston.	a.m.	a.m.			p.m.	
	3.05	7.55	4.25				8.20	6.10			p.m.	
	a.m.	a.m.	p.m.								p.m.	
	4.15	8.30	5.40								p.m.	
	p.m.	p.m.	a.m.								p.m.	
	4.52	9.25	8.05								p.m.	
	a.m.	a.m.	p.m.								p.m.	
	8.12	10.20									p.m.	

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 14, 1894.

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Another language has been added to the list in which our publications are being issued. The late mail from New Zealand brought us copies of a temperance tract by Mrs. E. G. White, in the Maori tongue.

A private letter from the Indiana camp-meeting has reached us, stating that the meeting is a success both in attendance and the blessing of God. Next week we expect to have full reports. The hard times seem to have increased rather than diminished the attendance.

For some months a pressure of other matter has crowded out from our columns the Home Department. But this week we restore it to its usual place, with the purpose of retaining it and making it helpful to the homes where our paper may go. We shall be glad to hear from our lady readers by way of queries and suggestions with regard to practical matters of home life and economy.

Many friends write to us, whose communications for some reason we cannot consistently insert in the REVIEW, but which we would be glad to acknowledge by letter; but there is no address. Consequently we are chagrined, and they are disappointed. It seems to us that we have seen it mentioned a few times somewhere that correspondents should always give name and address when writing to a paper. However, we have concluded to let ours do as they please.

Quite frequently we notice discussions in the religious papers as to what kind of religion certain men who have been dead some time possessed. Franklin, Lincoln, and others are thus subjects of frequent discussion. It seems to us that when a man lives an ordinary lifetime, and does not make it sufficiently evident to the generation in which he lived that he really had some religion, that he did not have enough to pay the people of later years to dig it up to see of what sort it was.

A private letter just received from the Editor informs us of his arrival in Hamburg after the Swiss camp-meeting. The German meeting at Hamburg had opened very favorably with an attendance so large that it was necessary to rent a vacant lot and pitch a tent for meeting purposes. The proposed building for chapel and school is under way and it will be of great utility to the cause.

It is quite generally understood that China and Japan are at war, and the world stands in month-open expectancy, waiting for news. The newspapers undertake to fill the want with columns of empty speculative statements and contradictions of the same, under monstrous head-lines of their very largest type. But so far, all that this part of the world really knows about the status of affairs could be told in few words. We shall have to wait until some enterprising reporters reach the scene.

The National Reformers are looking forward with rapturous delight to that time when none but Christians will be allowed to hold office in this country; but they need not look into the dim future to see the effect of an application of this principle to governmental affairs; for it is a well-attested fact that ninety-nine one-hundredths of the police force and the municipal officers of New York City, many of whom have been lately convicted and discharged for protecting and promoting vice, are members in full communion with the Holy Apostolic Roman Catholic Church.

We have to ask the forbearance of our contributors, many of whom doubtless fail to understand why their articles do not appear. The notorious waste-basket is not the sole reason; for we are constantly in receipt of more material of an acceptable quality than we can use. Several months' supply of contributions are now on hand, some of them of from twenty to thirty pages in length, and all good. But we cannot get over our preference for short, direct, and concise articles. As editors, we reserve for ourselves the exclusive right to become prosy and tedious. And while the supply of manuscript is greater than the opportunity to use, some good material will necessarily have to go unused. It is very gratifying to have so good a supply to select from, and our object in stating the facts is simply to explain the situation.

The innate silliness of the term "Christian nation," as applied to the countries of Europe and the United States, is well illustrated by the remark lately made by an American newspaper. Referring to the eastern war, this paper remarked that "the Chinese and Japanese butcher each other with as great zeal as though they were two Christian nations!"

What strange ideas are entertained as to what constitutes the United States government! One writer in a religious journal thinks that the presence of the President of the United States and other officers of the government in a Catholic Church, is a recognition by the government of the Catholic religion! This writer seems to think that whatever those men may do who have been chosen to administer the affairs of the nation, they do it as the government. In such a case Mr. Cleveland's frequent fishing excursions are governmental affairs! The United

States government is an expression that describes certain delegated powers of action laid down in the Constitution, and which are administered by chosen men for the people who place them in that position. The men who hold these offices and do this work for the people neither singly nor altogether constitute the government. Their action can only be governmental when they are carrying out the expressed wishes of the people and in harmony with the Constitution. Aside from this, in their private capacity, their actions have no more significance or importance than the actions of other men.

Most people will read with some surprise Elder Corliss's statement of how they are finding gold in western Australia. Some will wish they were there. But brother Starr has found what seems to us a far richer mine in Queensland, where, in one place, there were between thirty and forty persons observing the Sabbath. They were led to abandon a life-long custom of error for the truth, by the persuasion of their own consciences after studying the Bible, and without having seen a minister connected with our cause. Such moral courage and devotion to truth is a rare jewel, worth more than solid rocks of gold. Brother Stanffer writes from Brazil that large companies of Germans in that country have through reading embraced the Sabbath, and are calling for further light.

THE GENERAL CONFERENCE SCHOOL.

In reply to inquiries concerning the General Conference school for the coming year, we are prepared to make the following general statements:—

Arrangements have been made for the school to begin about the first of November. It will be held at Battle Creek, Mich., in one of the College buildings the same as last year. It is probable that the conditions of membership will differ somewhat from those of last year, for the purpose of confining the attendance to those who are already employed as laborers in the cause, or who, without fail, will be thus employed immediately after the close of the school.

It has been suggested that similar lines of instruction be conducted at Union, Walla Walla, and Healdsburg colleges and South Lancaster Academy. The completion of arrangements for this special line of work in connection with these schools, will depend upon the demand that is made for it, and the possibility of meeting the same. Announcements giving full particulars in regard to these matters will appear in our periodicals in due time.

L. T. NICOLA, for Gen. Conf. Com.

"HOME MISSIONARIES" WANTED.

We lack two copies of the *Home Missionary* for January, 1893, and three copies for April (including the extra), 1893, in making up some important files. If any of our brethren have copies of these numbers of the *Home Missionary*, and will send them to the undersigned at Battle Creek, Mich., the favor will be greatly appreciated.

A. O. TATT.

ANOTHER volume, entitled, "The Credibility of the Christian Religion," by Samuel Smith, M. P., has reached us from the publisher, H. L. Hastings, 49 Cornhill St., Boston, Mass. It is a lucid and forcible argument based upon the rationalism of the Bible and miracles. Cloth bound, 96 pages, price 35 cents.