

The Advent Review and Sabbath Herald

"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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THY WILL BE DONE.

BY CORA GLUNT.
(Princeton, Ind.)

WHEN nature's sky is clouded o'er,
And dimly shines the glowing sun,
Be this our prayer forevermore,
"Thy will, O blessed Lord, be done."

When hope's fair face we cannot see,
And vain it seems the race to run,
May we repeat, with bended knee,
"Thy will, O blessed Lord, be done."

When in this life great sorrows sweep,
And friends grow cold and seek to shun,
We still exclaim, although we weep,
"Thy will, O blessed Lord, be done."

And when the Jordan's swelling wave
Would seek our souls to overrun,
Within our hearts, this plea engrave,
"Thy will, O blessed Lord, be done."

O trembling, fainting ones, come, pray
To him who has the victory won;
With God's dear Son we e'er shall say,
"Thy will, O blessed Lord, be done."

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.

CONFORMITY TO THE WORLD.

BY MRS. E. G. WHITE.

"BE ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communication hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." In the grand truths given in the Old and New Testament Scriptures, we hear the voice of God speaking in unmistakable language to the children of men: "Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Christians, whatever may be their field of labor, whatever part of the Lord's vineyard is assigned them, cannot be in conformity to the world. The world's ways are not God's ways. There must be no obliteration of the line of demarcation given us by Jesus Christ, to separate between Christians and the world, thus bringing down the truth to a common level, and dishonoring the God who has at an infinite sacrifice, sent his Son into the world. There must be no betrayal of holy trust on the part of any who profess to be children of God.

There is no safety for the child of God unless he daily receives a new and fresh experience in looking unto Jesus. By beholding him day by day, he will reflect his image, and thus represent his divine attributes. His only safety lies in daily placing himself under the guidance of God's word, in daily bringing his course of action to the test inquiry, "Is this the way of the Lord?" A divine life will represent Jesus Christ, and will be antagonistic to the customs, practises, and standards of the world.

We need, as Christians, to keep Jesus ever before us, looking unto him, the "author and finisher of our faith." Every soul who is seeking to become a joint heir with Jesus Christ must consider that his special work during this testing period is to study the character of Christ, and conform to that character. He cannot do this in his own strength; but through the abundant grace given of God, daily improvement will be made. Satan, on the one side, is striving to press you into his service; Christ, on the other, is seeking to win and draw you to himself. You cannot become victor over Satan's devices without fierce conflicts with inclination. Satan, striving for the mastery, is determined to conquer. Every faculty is to be strictly guarded and held loyal to God. This is the way of the Lord, to bring self under severe discipline, constantly keeping the eye fixed on Jesus. Through his grace, the striving one comes out of the conflict with temptation with clearer views, rejoicing in a new and elevated strength and power, because he makes the Lord "first, and last, and best in everything." The religious life is simply abiding in Christ.

While many profess to be sons and daughters of God, in practise they ignore the example of the works and words of Christ. "It is my privilege," they plainly say by their actions, "to act myself. I should be perfectly miserable if I could not act myself." This is the religious current with the world; but it does not bear the heavenly indorsement. It is a deception, a delusion. Persons may, under certain influences of the moment, be full of ecstasies; for chords are touched whose vibrations are pleasing to the natural taste. But these persons will have to learn that this is not the religion of Jesus Christ. When the circumstances change which so elated them, the depression and want of stimulus is felt, as the drunkard feels the want of the stimulus of the intoxicating cup. To flash out brightly now and then under the praise of the world is not the religion of Jesus Christ. Science, so-called, human reason and poetry, cannot pass as revelation, although it is Satan's plan that these things shall become first in human

minds. Those souls that have not realized that the follower of Christ must subordinate every power that has been bestowed upon him to the will of God, will be drawn into the net which Satan has so carefully woven for their inexperienced feet. They cannot see that it is required of them to bring every thought into captivity to Christ. This restraint is to them a galling yoke. The voice of God, speaking to them through his word, revealing what it means to be a child of God, an heir of heaven, to walk in the path cast up for the righteous, is first neglected, then despised, then assailed. Other voices than God's arrest their attention and engage their thoughts. They are found, in the place of conformity to the revealed will of God, opposed in heart and practise to his requirements. Unless these souls are willing to become as clay in the hands of the potter, to be molded into such vessels as God can use, they will always show a deformity of character, will always bear the marks of a vessel unto dishonor, because they refuse to be made vessels unto honor. They will never receive the finishing touch of immortality. Such characters would, in their deficiency, mar heaven.

As the professed people of God have been growing more and more into conformity with the world through various agencies which Satan has set in operation, it behooves Christ's faithful ministers to sound the alarm throughout all our churches. Their duty in this respect is expressed in this same epistle to the Corinthians, where the Lord places before us the true standard of the minister of Christ. He is to be a worker together with God. "Now then," says Paul, "we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Having called the people to Christ, he is to be a shepherd of the flock, an example of good behavior. The work of the minister is not to be brought down to a low, earthly standard, shaped according to man's natural, unconverted heart. He is not to carry with him into the work his own spirit and deficiencies of character, but in all things he is to fulfil the word, representing before the people Jesus Christ as their pattern, unfolding before them the truth in its purity, and conforming his life to its holy principles.

God requires the training of the mental faculties. They need to be so cultivated that we can, if necessary, set the truth before the highest earthly powers to the glory of God. The converting power of God upon heart and character is also needed every day. Self-discipline must be carried on by every one who claims to be a child of God; for it is in this way that the mind and will are brought into subjection to the mind and will of God. Decided discipline in the cause of the Lord will accomplish more than eloquence and the most brilliant talents. An ordinary mind, well trained, will accomplish more and higher work than the most educated mind and the greatest talents, without self-control.

A mere profession of the truth is of no value. The soul that would become a partaker of the divine nature must grasp firmly the principles of truth, and personally appropriate and absorb the rich nourishment to be derived therefrom. In

purpose and will, the human agent must co-operate with God. Self is to be corrected of all its defects. The vine that is trailing upon the ground, and clinging to the stumps and rubbish within its reach, must have its tendrils cut away from these earthly supports, and find its true support in entwining about God.

Much is said in the epistles of being sound in the faith. This should teach us the necessity of caution. We must not weave into our experience our own inclinations and strong traits of character. This will misrepresent the precious, elevating, ennobling principles of truth, and lead others astray. Soundness in the faith means more than many discern. It means to correct every error that exists in our thoughts and actions, lest we corrupt the word of God.

There are needed for this time well-balanced minds, healthy, wholesome Christians. Many of those who profess Christ have a sickly experience. They cannot bear anything unfavorable. They lose heart if they think they are in any way slighted or hurt, if their brethren have not been as tender with them as they think they should be. The Great Physician would, by his infinite skill, restore them to sound moral health; but the patient refuses to take the prescription he offers. These persons may apply the word of God to their case for a short time, but they do not become doers of that word. They soon come under influences which suit their natural tastes and counteract all they have gained.

Separated and consecrated to Jesus Christ, the soul finds joy and peace. Christ does not leave us in our weakness and inefficiency, but, gathering us in the arms of his mercy, binds us to his great heart of infinite love. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "I will not leave you comfortless: I will come to you." "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Here is Christ's work; will you, the human agent, co-operate with him? "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

POINTS ON THE SABBATH QUESTION.

BY H. F. COURTER.
(Oakland, Cal.)

1. THE theory that God requires us to keep only any one day in seven is false.

In order to excuse themselves for keeping the first day of the week instead of the seventh, many persons advocate that the law of God requires rest only on *one day out of every seven*, so that it makes no difference which day is kept, so long as one day in every seven is observed. Let one of these persons cross the Pacific going westward, and he should then keep Saturday for the first day; and should he go around again in the same direction, he should keep Friday, if he has rightly interpreted the law; so that this theory of keeping one day in every seven would soon bring in great confusion; but "God is not the author of confusion." 1 Cor. 14:33.

2. The theory that God requires us to keep a seventh part of time only, without respect to the day, is also false.

Some persons, to excuse themselves for keeping Sunday, say: "The commandment requires us to keep the seventh part of time, so that we, who commence Monday, and work six days, and then rest on Sunday, and so continue, are obeying the commandment for the Sabbath." Let us examine this theory a little. Suppose a New Yorker starts on Monday morning for San Francisco, which he will probably reach on Friday evening. The five days of travel have each been about twenty-four and one-half hours long; so

that, in order to keep the seventh part of time, he would have to keep two and a half hours of Saturday. Or let the man in San Francisco go east to China, and still keep the seventh part of time, he would then have to commence his Sunday-keeping on Saturday afternoon at about five o'clock, in order to obey the commandment and keep a seventh part of time. In fact, he would need an absolutely correct timepiece; and every time he moved east or west, he would have to change the time of commencing the Sabbath. It is easy to see that no person could carry this theory out. Even if it were possible, it would bring only confusion.

3. God's plan, as revealed in his word, and believed and practised by Seventh-day Adventists.

The Bible does not teach, nor do Seventh-day Adventists believe, that we are required to keep the seventh part of time only, or one day in every seven; but rather, we are to keep holy the seventh day of the week, as given to the world by the sun in its course around the earth. Six days are given us in which we are to do our work; and if by traveling we lengthen or shorten the time given us to labor, that is our loss or gain; but we must not trample upon God's holy time, when he sends it to us by his great light-bearer. It is true that if we always remain in one part of the country, by following God's commandment we shall keep a seventh part of time, and also one day in every seven; but this is always the seventh day, God's Sabbath, the "Lord's day" of the Bible. God is no respecter of persons; he did not make one rest day for the Jew, and a different day for the Gentile; but, "The Sabbath was made for man." Mark 2:27. God's plan is the only one that can be carried out without confusion.

"LIKE ONE OF THESE."

BY ELDER G. B. STARR.
(Ipswich, Queensland, Australia.)

"CONSIDER the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That Solomon in all his glory was not arrayed like one of these." Matt. 6:28, 29. This is indeed an "illuminated text," illuminated by Him who made the lily, and who made it to teach its own sweet lesson of the care of God for the individual. Solomon in all his glory was not arrayed like *one* of these. Christ's care is bestowed upon the one lily to bring it to perfection, and the perfection of a whole bed of lilies depends upon the perfection of each one; and while with the naked eye we see perfection in the one flower, the microscope will reveal the infinite perfection of God's working in the hidden parts of that flower. So we may rejoice that God knows us by name and person, and that he is working to bring us individually to perfection, and that the perfection of the great body of the redeemed will be because of the perfection of each individual saved.

It is the *one* lost sheep Jesus came to save. "It is not the will of your Father which is in heaven, that *one* of these little ones should perish." "Likewise joy shall be in heaven over *one* sinner that repented." "But the very hairs of your head are all numbered." As God performs his works in nature silently, and unseen to human eye, so, silently and all unseen, does he work in man to change the heart and springs of life, and bring to perfection the living stone, fitted for its own place in his royal temple—a temple for his own habitation.

"Like one of these." In all the vast multitudes of the human family, living and dead, no two faces, no two forms, appear exactly alike. Here is seen the working of infinite power. God has wrought this most stupendous miracle right before our eyes, the preservation of individuality, so marked as to be readily recognized, and for the purpose of recognition. Upon so small a space as the human face, unnumbered millions of

faces have been penciled by the divine Artist, each perfect in its individuality. No less striking is the miracle of the human voice. Each individual has his distinct personality also in his voice; no other is just the same. Its tones are easily recognized by friends, and even by his sheep, cattle, and all the dumb creatures with which he is surrounded.

Wonderful personality! seen in face and feature, and as plainly in temperament and mind; heard also in voice and step. Shall we recognize all this, and then be unable to see that as God works in the physical world, so he does in the spiritual? There was never but one Moses, one Samuel, one David, one Isaiah, one Peter, one John, one Mary, one Paul. So you are yourself, and no other. You are not lost in the great mass of humanity; God knows you by name. Your name is graven upon his hands, and you may say, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." And you may believe and rejoice in the love that God has toward you. "As the Father hath loved me, so have I loved you: continue ye in my love." "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." The joy comes in believing this. Jesus manifests himself to those who believe the love that he has for them personally. "Each human being differs from all other persons. There is an essential difference in all lives." "And are we not thus shut out from our fellow creatures in the seclusion of our individuality, that we be shut in the more closely with God?"

Face and feature, voice and step, are all expressions of character; and character is the result of all that has combined to make up life, of all home and school education, of all we have received from others through personal contact or reading, of all we have done or failed to do. Each effort, each neglect, each success, each failure, has worked with exact precision in forming us as we now are. How important, then, that from earliest youth we should commit all our ways unto the Lord, that he may direct our path through life, that our surroundings and experiences may be ordered of God, and that his purposes may be accomplished in us. And how supremely important that we early and constantly study the pattern Life, that of the "Man Christ Jesus," and learn to love the society of patriarchs and prophets, the sweet singers of Israel, and the Johns and Pauls, the Marys and Elizabeths, of Holy Writ.

IN WHAT SENSE IS THE SABBATH A SIGN OF SANCTIFICATION?

BY ELDER D. T. BOURDEAU.
(La Grange, Wis.)

TWICE in Holy Writ does the Lord teach emphatically that the Sabbath is a sign of sanctification. The following are the passages in which the Lord teaches this precious truth: "Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13. "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

Observe that it is to those who know and keep the Sabbath to whom the Sabbath is a sign that the Lord sanctifies them. The Sabbath *kept* is the sign of that. To the extent that we keep the Sabbath (in reality, not in form only), to the same extent are we sanctified, and thus the Sabbath becomes a measure of our sanctification.

The Sabbath unfolds to our minds the fact that God is the author of our existence, and that

ll we have we owe to him ; and this fact involves the obligation to love God supremely. If we do this, we shall keep all the law that points at the way of holiness, and of which sin is the transgression. Ex. 19:5, 6; 20:6; Deut. 4:12, 13, 33; 1 John 3:4; 5:2, 3, etc. The Sabbath is the key to the law of God. It opens all our moral duties. It is emphatically the receipt of love and gratitude, and if we keep it according to the Bible, not simply by resting from our ordinary work on Saturday, we shall keep all the commandments of the decalogue.

To keep the Sabbath properly, we must give the Lord our best affections, and serve him faithfully through the six working days. If we do not do this, it will be impossible for us naturally to keep the Sabbath when it comes. It will then be impossible for us easily to lay aside our own ordinary work, and to engage in the work of the Lord. The Lord's work will drag heavily upon us. We shall not really delight in Bible Sabbath-keeping, having crowded the Lord out of our thoughts, and deprived him of our best affections, while attending to our own work ; laboring not to the glory of God and with reference to the furtherance of his cause, but to our own glory and to gain selfish objects.

It is therefore evident that we cannot, of ourselves, without that power that made the world, and by which we are created in Christ Jesus unto good works, which God has before ordained that we might walk in them, keep the Sabbath as God would have us. Eph. 2:10. How truthfully does the God of truth teach that the Sabbath—an institution that underlies and is so thoroughly interwoven in all our moral duties—is a sign of our sanctification ! Not that the Sabbath is a type which prefigured, or shadowed forth, the Saviour and his work in redeeming our world and those who should finally inherit it. The Sabbath was made before man sinned, and consequently before man needed types and shadows of the Saviour and his work.

The idea is this : Those who hallow the Sabbath show, by so doing, that it is the Lord who made them that sanctifies them ; for they can keep the Sabbath only through the help of the One who created them ; and their keeping the Sabbath is infallible proof that the Lord who created them is restoring them to man's original state of moral rectitude. To Adam keeping the Sabbath before his fall, and before his faculties were perverted by sin, the Sabbath was a sign between God and him, that God had made him holy, and that he was still holy ; for he kept the Sabbath perfectly. To those who have sinned, and who, by Christ's grace and creative power, progress in Sabbath-keeping, the Sabbath, or keeping the Sabbath, is a sign that they are progressing in sanctification.

Observe the tense that the Lord uses. He does not say that the Sabbath is a sign that he has sanctified them, but that he *sanctifies*, or is *sanctifying*, them. And so it may be next Sabbath, and so on, until we reflect the image of our Creator perfectly. To be thus gradually going up the hill of holiness and progressing in Sabbath-keeping, until perfect holiness and perfect Sabbath-keeping shall meet in our lives and characters, is a thought most cheering. When this point is reached, we can truly be said to be sealed. The Holy Spirit, the great agent the Lord uses in sealing, in applying the Sabbath and kindred truths, and in so engraving them in our hearts that we shall truly love them and perfectly conform to them, will then be enjoyed by us without measure, in its unbounded fulness, and we shall be forever placed beyond the danger of falling.

The same idea of progressive advancement and of final completeness in the work of divine grace wrought for the remnant of gospel Israel, is seen in the Scriptural fact that those who shall be finally termed "sealed," who shall be sealed in the perfect sense of that expression, will have previously been God's "servants." Rev. 7:

1-4. Now this does not simply mean that the remnant church will be made up of those who served the Lord before they received the Sabbath ; for a large proportion of the remnant people of God will have been sinners in the world before receiving the Sabbath. While professing to be Sabbath-keepers, they will have kept the Sabbath imperfectly, and will have progressed in Sabbath-keeping, receiving more and more of the refreshing and invigorating showers of the latter rain, while appropriating to themselves, by faith, Christ's imputed and infinitely meritorious righteousness, and while (by the exercise of the same faith) conforming more and more thoroughly to the principles and righteous requirements of the law of eternal rectitude.

May we all be found progressing in this good way so clearly pointed out for the remnant of Israel to walk in.

FREEDOM IN CHRIST.

BY W. M. GREEN.

(Fargo, N. Dak.)

WHEN trust in Christ we fully gain,
Then perfect peace and joy remain;
When Christ, the Lord, is formed within,
Then are our souls made free from sin.

If we our Saviour's face would see,
We must from all our guilt be free;
To cleanse us thus the Saviour came;
Forever blessed be his name!

Lay every weight and care aside;
Yea, always in his love abide;
Then shall we dwell with him above,
And share his peace and joy and love.

Then let us labor by his grace,
And ne'er forget to seek his face,
But ask him oft in fervent prayer
That we may all his blessings share.

TITHING—A BLESSING IN IT.

BY ELDER CLARENCE SANTEE.

(Hutchinson, Minn.)

THE Christian life is pleasant when we know that Christ is in it and see him there ; and when we see Christ in any duty, it ceases to seem a duty, and becomes an indispensable privilege. For instance, if I only see a command to rest from my labor on the seventh day, and dedicate it to God as a duty, it becomes a burden ; but when I see in it Christ, the Creator, the Maker, the one who upholds "all things by the word of his power," the one who creates anew (John 1:3, 10; Isa. 54:5; Eze. 20:12, 20), then it brings to me every blessing that can come to me in him.

When Absalom was living, he reared up for his name a pillar in the king's dale, which was known as "Absalom's Place." So of the Sabbath ; it is a pillar in every household, saying, This is the Lord's place. There can be no burden there ; instead, it is a pledge that our Lord holds out to us by which we bind him and every spiritual blessing in him to our own dwelling.

Now in regard to the tithe : it is not my object to dwell upon the evidences so often referred to regarding the Lord's ownership and our stewardship ; but I ask attention to a few texts that reveal these relations and the special privileges to be found in them. In Lev. 27:30-32 the Lord makes known the part, both of the flock and of the increase of the field, that is his, "holy unto the Lord." In verse 32 the tithe is said to be the tenth. What did the Lord do with it?—It was given to those who were set apart to minister before him. Num. 18:21-24. It was not an ordinance instituted after the exodus, to extend to the crucifixion of Christ. Abraham paid tithes long before this (Gen. 14:18-20), as also did Jacob. Chapter 28:22. The people were taught that they were dealing with the Lord and not with man. The tithe is the Lord's. The fact that he told them to give it to the priest, was a secondary matter. They

were dealing with him ; it mattered not whether the recipients were always worthy or not so far as they were concerned. God would take care of that. "The tithes . . . I have given to the Levites."

The tithe continued the same on this side of the cross. 1 Cor. 9:13, 14. We have seen how in ancient times those who ministered in holy things were cared for by the Lord. In this scripture we read, "Even so [that is, in like manner] hath the Lord ordained that they which preach the gospel should live of the gospel." It is, then, still dealing with God. This is made quite plain in Heb. 7:8. "Here men that die receive tithes ; but there he receiveth them, of whom it is witnessed that he liveth." This is spoken of Melchisedec ; but as Melchisedec was a type of Christ, we may apply it to our relation to him. Christ witnesses of himself that he liveth. Rev. 1:18. There he received tithes in the person of Melchisedec. And if he now "receiveth" (present tense) tithes, some one must be paying them, and such must realize that it is between themselves and Christ. The question would follow, How can Christ, who is now in heaven, receive tithes?—It must be in the same way that he received them of old, in the person of his representatives, those who preach the gospel. See also Matt. 25:40. Neither does God lay upon us the duty of deciding if the ones to whom the tithe is paid are always worthy. The Lord has "ordained" it so, and he will care for his own. How very wrong it would be, if some friend should put into my hands a sum of money to be handed to a certain individual named, if I, for fear that the person would not use it properly or was not worthy of it, should keep it in my own pocket, or give it to some other person in whom I had confidence. No ; I should be faithful to the trust imposed in me.

THE LATTER RAIN.

In "Gospel Workers," page 269, I read : "This tithing system, I saw, would develop character, and manifest the true state of the heart." If this is so, then when God's children accept of this blessing as it is, the heart will be honest and right with God. What can then withhold the latter rain? We certainly have not been found right in this matter. The Lord says, "Ye have robbed me, even this whole nation." Mal. 3:8-9. There are, no doubt, many noble exceptions ; but it would seem that the larger portion have come short of God's mind in tithing. "This whole nation" must refer to those who accept of Christ and are seeking him. Verses 1, 2, 5, first part. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Verse 10.

The special blessing that is promised to God's children just before the close of probation is the latter rain, which we are told will prepare God's saints to stand in the hour of darkness and temptation that is before them. The heavens are to "drop down" and the skies "pour down" righteousness. Isa. 45:8. "It is time to seek the Lord, till he come and rain righteousness upon you." Hosea 10:12. "I will pour out of my Spirit upon all flesh." Acts 2:17. If God should pour out the latter rain upon us while it could be truthfully said that we are withholding that which belongs to God, would the result be a blessing to us? In Lev. 27:28 God says the devoted thing, whatever it may be, is "holy to the Lord;" then it must be as the tithe, which is "holy to the Lord."

An example has been left upon record for us, of two who brought and reported to the Lord a part of the price in the time of the former rain, which was poured out "moderately." The result was death. Acts 5:1-11. The glory which caused the disciples to rejoice was to them

a "consuming fire." Can we expect less when the Lord shall pour a double portion of his Spirit upon his children? Are we ready for the baptism of the glory of the Lord? or is there a work yet to be done in the heart, before the Lord can safely open the windows of heaven for us? "This tithing system, I saw, would . . . manifest the true state of the heart."

JUDAS AN EXAMPLE.

Judas carried the Lord's money, but he was unfaithful to his trust. The Spirit of Christ says, "He was a thief, and had the bag, and bare what was put therein." John 12:6. Why was he called "a thief"?—Because he was stealing from the bag. The Revised Version reads thus: "He . . . took away what was put therein." Was this course justifiable in Judas? He had a home (Acts 1:20), a family, wife, and children. Ps. 109:9 (Peter applies this scripture to Judas). He was deeply in debt, and paying large interest, and must keep it up or lose all that he had. Ps. 109:11. An extortioner, as referred to in the psalm, is one who exacts more than is lawful; the term is usually applied to one who exacts unlawful interest. He probably feared that without this, his children would be left penniless. Verse 10. The Lord's money was with him; should he take out some, perhaps with the hope of replacing it soon? Was he justified in *taking away* what was put therein? God says, "He was a thief." How often the Lord's money has been so handy when debts were pressing! Brethren, sisters, if we have "taken away" what was put therein, shall we not obtain forgiveness by restoring before it shall be forever too late? Let us be honest with the Lord.

CHRIST A PARTNER IN THE TITHE.

The tithe is a part of our increase, and we are giving to Christ as a guest that portion. It is done to him. So long as Christ will allow us the privilege of giving this to him, so long he binds himself to share with us in our temporal wants. The Sabbath brings to us a pledge that we shall share every spiritual blessing with him. The tithe is a pledge, so long as God accepts it, that he will share every temporal blessing or adversity with us. He saps with us, and we with him. Soon the day will come when "the whole stay of bread, and the whole stay of water" will be taken away. Then blessed indeed will he be who has linked to his hearth, by cords of his own weaving, the One who can multiply the bread, and cause the water to be "sure"!

SABBATH-KEEPING.

BY T. E. BOWEN.
(Newburg, W. Va.)

THE Lord gave Israel particular instruction as to how they should observe his holy rest day. Through it he purposed to bring to them special blessings. To a great degree God's purposes were thwarted on account of the slackness of Israel in doing just as God had told them to do, observing the day with all their heart, because of their love for their Creator.

"And the Lord spake unto Moses saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. . . . It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:12-17.

It is not whether we *profess* to be Sabbath-keepers, and have formed the habit of refraining from labor on the seventh day, but whether we are truly keeping the Sabbath as God looks at

it. Is it to us, individually, a sign that God's sanctifying power is at work upon our hearts?

Sabbath-keeping goes to the domain of the heart. Unless the soul is renewed in the image of its Creator; unless Jesus' love appears more precious, and his presence more desirable; unless the world appears less attractive, that Sabbath day has not accomplished for us that which it might have done.

We are acquainted with instances where professed Sabbath-keepers, after the Sabbath meetings are over, go to adjoining towns, sometimes by rail, for the purpose of visiting relatives. Again, how often conversation takes a turn upon worldly enterprises, which we would consider emphatically wrong to engage in on the Sabbath, and yet there seems to be no hesitancy in freely talking about them. The Lord says, "Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." "Those who discuss business matters or lay plans on the Sabbath, are regarded by God as though engaged in the actual transaction of business."—"Patriarchs and Prophets," page 307.

It is important that we do not become lax and careless in our observance of God's holy rest day. Great blessings are in store for those who properly keep it; let us be careful that we are not cheated out of the rich blessings the Lord designs to bestow, by allowing ourselves to become careless and slack in our manner of observing it.

The experiences of ancient Israel furnish us important lessons upon this point. After relating the dealings of God with the open and defiant breaker of the Sabbath, who challenged God by going out to gather wood on the Sabbath, we find the following in "Patriarchs and Prophets," pages 409, 410: "During the entire forty years in the wilderness, the people were every week reminded of the sacred obligation of the Sabbath by the miracle of the manna. Yet even this did not lead them to obedience. Though they did not venture upon so open and bold transgression as had received such signal punishment, yet there was great laxness in the observance of the fourth commandment. God declares through his prophet, 'My Sabbaths they greatly polluted.' And this is enumerated among the reasons for the exclusion of the first generation from the promised land. Yet their children did not learn the lesson. Such was their neglect of the Sabbath during the forty years' wandering, that though God did not prevent them from entering Canaan, he declared that they should be scattered among the heathen after the settlement in the land of promise."

Shall we learn the lesson? Shall slackness and indifference concerning the Sabbath commandment, debar us from the glorious heavenly Canaan just before us?

HOW CAN ONE BECOME A CHRISTIAN?

BY CHARLES P. WHITFORD.
(Burlington, Vt.)

(The question is from one who is not a Christian.)

1. What is the meaning of the word "Christian"?—A disciple of Jesus Christ; one whose profession and life conform to the teaching and example of Christ.—*Standard Dictionary*. To be a Christian is to live the life that Christ lived, to do as he did, to act in his stead. Jesus did not spend his life in trying not to do wrong. He was too full of the earnest love and longing to do his Father's will. John 6:38.

2. Where is God's will most emphatically expressed? Ps. 40:7-9.

3. Did Christ say he kept the commandments? John 15:10.

4. Then when we look into the law of God, what do we behold?—The life that Christ lived.

5. Then when we live as Christ lived, will we live contrary to those commandments, or in harmony with them? 1 John 2:3-6; 1 Peter 2:21.

6. Can the natural man do this? Rom. 8:7; Jer. 13:23.

7. What is sin?—"Sin is the transgression of the law." 1 John 3:4.

8. Who was the first transgressor of the law?—"The devil sinneth from the beginning." Verse 8.

9. Whose example are we following when we transgress the law? Eph. 2:2; 6:10-12.

10. Did the Lord make man with a disposition to transgress the law? To claim that he did would be a reflection upon his wisdom and goodness. God is good. There is no unrighteousness in him. Ps. 92:15; Gen. 1:31.

11. How many are born into this world with a disposition like that which was given to man when he was created? Rom. 3:9-12, 19, 23.

12. What change must take place to insure our salvation? John 3:3.

13. Before the new birth, whose children are we?—The devil's children. Matt. 13:38, 39.

14. We have learned that God made us "very good." By what means was our disposition so changed that we became very bad?—Eve believed a lie. Gen. 3:1-6.

15. In believing Satan, what was Eve led to do? Rom. 6:16.

16. Whose servant did she then become. Id.

17. Now that she was the servant of Satan, whose work did she do?—Satan's work.

18. What made her a servant of Satan?—Faith in his word.

19. Could Eve do the work of Satan, while she had faith in God?—Certainly not.

20. So long as Satan had no power over Eve, and she had faith in God, whom did she serve?

21. Does faith produce action? Gal. 5:6; John 6:28, 29; Heb. 10:38.

22. Why does God desire us to exercise faith in him?—Because "without faith it is impossible to please him." Heb. 11:6.

23. Then if we ever become Christians, so that we can live and act as did Christ, what is necessary on our part?—That we should believe. John 1:11, 12; Gal. 3:26.

24. Who is entitled to the praise of the change which has been wrought in us? 1 John 3:1.

25. What place in this world especially marks the spot as a manifestation of God's love?—Calvary.

26. Did he love a few special favorites? John 3:16.

27. From what did he come to save his people? Matt. 1:21. Have you not been trying to get rid of your sins? What success have you had? Why not let Jesus save you from your sins?

28. What question was asked by the jailor of Paul? Acts 16:25-30.

29. What was the answer? Verse 31; John 20:31; Luke 16:16.

30. If we really believe, how will our faith manifest itself? Gal. 5:6.

31. What will genuine faith lead us to do? 1 John 1:9.

32. When our sins have been confessed and forgiven, do we feel and act and live the same old life of sin that we did before? 2 Cor. 5:17. A person may not be able to tell the exact time or place, or trace all the chain of circumstances, in the process of conversion, but this does not prove him to be unconverted.

Christ said to Nicodemus: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh; and whither it goeth: so is every one that is born of the Spirit." John 3:8. Like the wind, which is invisible, yet whose effects are plainly seen and felt, is the Spirit of God in its work upon the human heart. That regenerating power, which no human eye can see, begets a new life in the soul; it creates a new being in the image of God. While the work of the Spirit is imperceptible, its effects are manifest. Eph. 2:1-10.

The Home.

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

A WORKING MAN'S EVENING HYMN.

O "SON of the carpenter," daylight is gone;
My workshop is closed, my thoughts are now free;
The noise of earth's traffic is hushed in the streets,
And my heart and my voice I lift unto thee.

Sing of the glory from which thou didst come
To live in a cottage and work for thy bread;
Sing of the glory which thou didst conceal
In a carpenter's son, 'neath a carpenter's shed.

How lowly thy life! how simple thy toil!
No temple or palace emblazons thine art;
Thy kinsfolk cared not for thy birth or thy deeds;
Thy mother alone kept these things in her heart.

O "Son of the carpenter," now on thy throne,
Reveal unto me thy wonderful plan
For building an earthly yet heavenly life—
For growing in favor with God and with man!

I, too, am a toiler, unheeded, unknown;
I, too, have a spirit that longs to be free;
I teach me to work and patiently wait,
While knowing my kinship with God and with thee!

—George H. Fullerton, in *Our Dumb Animals*.

FEEDING THE SICK.

We cannot speak on this important topic from the standpoint of the physician, but ordinary common sense has something to say which all could consider. We have smiled often for a good many years at the idea of the old man who went to the cupboard for pie, and, finding none, exclaimed, "Is there no pie, mother? What would we do if some one should be taken sick?" though we laugh at the ludicrous speech, the idea is still a more or less prevalent one. The first thought of when a friend is sick, after thinking of a doctor, is, What can we get you to eat? The thought is born partly of an affectionate sympathy for the patient, and partly from the supposition that the strength must be sustained as far as possible, and that eating is the only thing that will do it.

The fact should not be forgotten that the evil of sickness is not in the disease which manifests itself, but in those bad conditions which produce the disease. Therefore, proper treatment always aims at removing the causes rather than quenching the disease. Under such circumstances the system is struggling to rectify the ill conditions; and, instead of doing anything to embarrass the system in its task, we should do only that which will assist it. That the work of digesting and disposing of food is an embarrassment we learn from the fact that eating raises the temperature in cases of fever. It is a tax upon the waning strength rather than an aid to it. Food, under those conditions, cannot be properly used, and so becomes a clog and an objection in the bowels as well as in the stomach.

In cases of fever, especially during its incipient stages, but little or no food is demanded by the appetite; and this natural disinclination to eat may be safely followed. In the meantime the extra material laid up in the various tissues is being consumed by the system and by the disease, so that days may be allowed to pass during which the patient has no food, and he be the better for not having had it.

But it is not the object of this article to advocate abstinence from food during illness. Let common sense, with good advice, prevail. But where food is to be given to sick people, don't begin by teasing them to know what they want. If they express a preference, consider it. Generally the thought of food wearis a patient, and frequently takes away the little appetite he may have. Again, let the nurse exercise his best sense, and prepare the food with as little assistance from the patient as possible. Let the food come as a pleasant surprise. And be very careful in arranging the tray; let the napkins be

clean, the dishes dainty, and everything be very inviting. Don't pile the food up before the patient. Nothing is more disgusting to a sick one than to have food for thrashers placed before him. Let the patient have the satisfaction of cleaning up the dish. It will do him good to think that he can accomplish so much.

In regard to what to get for sick people, at least three things must be considered: it should be that which the patient will relish, it should be easy of digestion, and it should be nutritious. Which of these requirements is most important it is difficult to decide; all are essential. Unacceptable food will be rejected, or if eaten by will power, will do little good. Food hard or long of digestion will give trouble, and prove detrimental; while starchy food of little nutritive value is a waste of time and energy. To meet these requirements, food must be prepared with extra care, and set forth with neatness. It must be plainly prepared, without exciting or irritating condiments. Jellies, preserves, pickles, fried dishes, etc., should not be given to weak people. The food should be rich in the elements of nourishment, having as a basis the grains which were designed especially for the use of man. The juices of ripe fruits, not too acid, not highly sweetened, make an excellent accompaniment for such food.

T.

THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS BY

J. H. KELLOGG, M. D.

(Reported by David Paulson, M. D.)

Question.—Is it better not to use medicine when one is sick?

Answer.—There are many different kinds of medicine. Some of them cure one disease by introducing another. There are some remedies—perhaps you might call them medicines—which are helpful because they aid nature in effecting a cure. I draw a very decided line between such remedies and other classes of drugs.

Some time ago a man who makes it his business to sell drugs came to the Sanitarium. While making up our bill, he said: "I kind of even up my stock here, because the drugs that other people buy, you don't buy, and the drugs that you buy, other people don't buy." That is not strictly correct; still, we do not use the class of drugs for which there is the greatest call by those who depend upon drugs. I will not say but that the doctor who has not massage, trained nurses, etc., at his command, is often compelled to do differently in the way of using drugs than he would do with these aids. One physician said to me, "It is folly for a person to suppose he can violate all the laws of health, and then antidote his wrong-doing by swallowing some bitter medicine." Said I, "Doctor, do you propose to carry that idea out in practise?" "O, no," said he; "that's quite another thing. If a man comes to me, and I find his tongue coated and his bowels out of order, and he says, 'I want something to touch up my liver,' I give him something. If I should tell him that he would better fast a little, drink some hot water, and stop smoking, he would dismiss me, and patronize my neighbor across the way; so I must give him his 'little pills,' and something for his liver and stomach, and suggest to him that if he wouldn't smoke quite so much, and would be more careful about his diet, it would be better for him."

The fact is, people demand something to take. If a man has a pain or distressed feeling in his head, he wants something to make him feel better right away; he does not want to wait for the results of rational treatment. The difference between these two methods of relief—medicine and treatment—is this: if a person simply attempts to stop the pain, even if he succeeds, he is not cured; the cause of the pain is there as before. Pain exists just as much after a dose

of chloroform as it did before; the person is simply oblivious to it,—he does not feel it,—and why?—Because his nerves are paralyzed. Now the difference between relieving the pain in this way and in the rational way, is that in the one case the pain is present, only benumbed, and in the other case the pain is actually removed by the restoration of the diseased part to its normal condition. In the former case we treat the pain, and the only result is to relieve the pain, and that temporarily; in the latter case we treat the patient, the pain is removed, and the patient cured.

As a matter of fact, it is nature that cures, whether a man takes medicines or does not take them. But the difference between the two methods is that the man who tries to get well by taking frequent doses of medicine has a harder time than do those who do not take medicine. If he takes a certain drug to numb his nerves so he will not feel pain, he may get rid of his pain for the time being; whereas, if the congestion, the cause of the pain, is removed by nature's efforts, the pain stops of itself because the disease is cured. Here, for instance, is a man who smokes to steady his nerves; when he gets up in the morning, he cannot attend to his business, cannot even run up a column of figures, till he has smoked. I have seen a man who could n't sign his own name until he had smoked a cigar, and another who couldn't write until he had had a glass of whisky. So the man smokes his cigar, and the woman takes her tea or coffee, as a numbing dose, because they feel nervous and hungry, and then they feel better; the nerves are quieted. This is because the nerves of digestion are poisoned. They were simply clamoring for something to eat, and the man has paralyzed them instead of feeding them. I have heard a great many men declare that if they took a chew of tobacco when hungry, they didn't feel hungry any more. Now why is this?—Because the tobacco has quieted the nerves, but in doing so it has paralyzed the nerves of digestion. The same is true of every drug; and it is not only one part of the body, but the whole, that is affected by the drug. When a man takes a dose of opium and paralyzes the nerves of pain, he at the same time numbs the nerves of digestion and circulation, so that he has less chance of getting well than he had before.

There is a difference, then, between curing a disease and curing the patient. Baron Liebig says we relieve one trouble by producing another. If a man has congestion and pain in his stomach, we may give him fomentations; the blood is drawn to the surface, the congestion is relieved, and the man is freed from pain. But that is different from giving a man a dose of opium and covering the pain up, because, in that case, the morbid condition is there just the same. One of the worst things in the world at the present time is the medicine habit, to which people are so generally addicted. If a man is sick, he thinks that if he can only find a doctor who is "smart enough," he will give him something that will cure him. That is a mistake. People think that if they can find a mineral spring whose waters smell bad enough, or a medicine that tastes bad enough, it will cure them; whereas, the cure does not consist in the action of the waters of a mineral spring or in the taking of any drug, but in what nature will do for them.

Q.—What causes boils? Is it injurious to stop them by an application of iodin or turpentine, when they first appear?

A.—No; kill the boil if you possibly can. A boil is simply an eruption of germs. It is a common idea that people have boils because the blood is impure; and that is true, but when the boil breaks, it is not the impure matter from the blood that comes out; it is the best part of the blood, a part of the white blood corpuscles that have laid down their lives in defending you against the attacks of germs. Boils are the result of inoculation by germs. If these get under

the skin, and set up their work of suppuration, the pus will accumulate, and being pent up, will form a hard bunch. After a while this bunch will get soft, and when it is opened, the pus will escape. That pus contains the best elements of the blood, the white blood corpuscles, which have gathered there to destroy the germs, and have, as I said, finally laid down their lives in defense of the body.

One way to stop a boil is to apply hot poultices in quick succession. The heat thus applied will so stimulate the activity of the tissues as to destroy the germs, and thus cure the boil; or if it does not destroy the boil, it will bring more corpuscles to that particular part of the body, and so the pus will accumulate rapidly, causing it to "ripen," as it is sometimes called, quickly, and the core that pops out will be a little mass of flesh around which the germs have formed until the boil is killed by being cut off from the rest of the tissues. An application of iodin will kill a boil, and this it does because it is a disinfectant; it kills the germs. Turpentine is another disinfectant and kills germs. The best way to kill the germs in a boil is to inject into it two or three drops of carbolic acid. But this would have to be done by a physician, because an inexperienced person might put the carbolic acid into a vein, and that would do harm.

Q.—In your opinion will a person who is not very strong contract rheumatism by living in a house where the cellar is damp?

A.—Yes, if a house has a damp cellar, it is an unhealthy house. Such houses are likely to have mold on the walls. A lady once asked me to look at the mold on the walls of her house; and she was fairly frightened when I told her that her house had the leprosy. She said that the mold on the walls was sometimes green, sometimes yellow, and sometimes blue, and that as often as she wiped it off, it would come back again. In proof of my statement that the house had the leprosy, I referred the lady to the books of Moses, who describes that very condition of the walls of a house as the leprosy; and I told her that he directed that such houses should have the plaster torn off and carried away, and that if the house did not then get well, it was to be finally torn down. But I informed her that in the light of modern science it was only necessary to fumigate her house thoroughly, and ventilate and cleanse her cellar, and keep it in that condition. I have been in cellars in which one could actually find his way about in the dark by the sense of smell, if he was at all familiar with the place; for instance, he could tell that over here was the potato heap; and here, hung up to the sleepers, was a codfish; and in another corner was the soap-grease barrel, full of soft soap, etc. It scarcely need be said that such a cellar is full of poisonous gases, which continually arise into the house, creating an atmosphere of death.

Q.—How many hours a day is it best to devote to study?

A.—All the time, except that devoted to necessary exercise. One need not study the same thing all the time, but I do not think that study is harmful. The idea that people break down from study is mere moonshine. If you find a young lady who has been "broken down by hard study" while attending school, you will find that probably her waist was tied up so that she could not possibly take a full breath; that she has been living upon unwholesome food, or that containing insufficient nourishment, of which she has been trying to make brains, muscles, and nerves; reading the latest novel in the evenings; and once or twice a week going out to some social entertainment, where she ate ice-cream at midnight. It is such things as these that have broken down her health, and not her school work. I do not believe our students are injured by their studies; I think it is the bad hygiene at home that works the harm. One should have a change, however, studying one thing part of the

time and something else part of the time. In studying literature, for instance, one will at length find his brain getting tired, but he may rest it by studying mathematics, which will draw the blood into another part of the brain, and thus afford relief.

Q.—Will sulphur cleanse the blood?

A.—No; but it will cleanse the alimentary canal. Five grains after breakfast is an excellent antiseptic, and it will also prevent the growth of germs in the stomach. The real benefit of sulphur consists in its power of cutting off the supplies of poison in the alimentary canal, so that it is prevented from entering the blood. Nature cleanses the blood through the action of the kidneys and the liver.

Special Mention.

OPINION OF JUDGE SAGE.

JUDGE SAGE, of Cincinnati, at a recent session of the United States District Court in that city, gave the following clear-cut and sensible deliverance in regard to the proper means by which to spread the gospel among men. The case was a prosecution for a violation of the laws against gambling, and among the witnesses for the State were two clergymen. The judge said:

Jesus Christ lived in this world at a time when there were about as many bad laws and as few good laws as at any time in the world's history. It does not appear that he ever asked for the repeal of any existing law, or for the enactment of any new law. Certainly, if he made any proposition clear and distinct, it was that his kingdom is not of this world. I have sometimes thought that in these modern times some of his followers, some even of his ministers, have practically committed themselves to the proposition that it will be impossible to evangelize this world without an act of the legislature. I do not believe it. I believe exactly what was said by the Saviour of the world himself, that the devil is the prince of this world. I believe that Christianity is the exhibition in this world of the power of the love of God Almighty through Jesus Christ his Son; and it is my opinion that whenever one of his ministers appeals from the Bible to a statute-book, or from the Almighty to the governor of a State or the mayor of a city or the judge of a court, he makes a mistake and lowers his standard. I don't think the Almighty takes much stock in that sort of thing. History teaches us that the most wonderful, nay, miraculous progress of Christianity was achieved in the first centuries after Christ, when the power and the wealth and the learning of the world were opposed to it, and the strong arm of its governments was applied to persecute its disciples even to torture and to death. On the other hand, the time when Christianity fell into an almost fatal embrace was when later it accepted an alliance with the state, and undertook to advance and strengthen itself by human legislation and human power.—*Literary Digest*, July, 1896.

THE DEMOCRATIC PLATFORM.

The Democratic platform has now been given to the people for examination. It is not a lengthy document; still, it is remarkable both for what it says and for what it fails to say. Tariff reform, which was made the general issue in several previous campaigns, is only hinted at. The platform from this point simply asserts that no change to a high tariff is needed, and cites the adverse decision of the Supreme Court on the income tax as one of the reasons for the present deficit. The principles of the platform may thus be briefly summarized: It is opposed to centralization of government, and asserts the authority of the States; declares the financial question to be paramount; demands the free coinage of both gold and silver at the old ratio of sixteen to one; and denounces the single gold standard as un-American, and in the interests of the moneyed classes. It demands that the power to issue money be taken away from the banks, and that the United States government issue all the money of the country, both specie and paper.

It opposes the issuance of interest-bearing bonds, and the government's trafficking with banking syndicates to maintain gold monometalism. It also denounces the arbitrary interference of the United States government in local affairs "as a new and highly dangerous form of oppression." Nothing is said about our relations to other countries, except the assertion that the present policy of government enslaves this nation to Great Britain, and the sympathy of the party is extended to the Cubans. There are a few other minor points, which hardly deserve mention.

Take it as a whole, it is not a remarkable platform, yet there are things in it which will evidently stir the people. The statement of the danger of federal interference in state affairs is well put. That is a danger which constantly besets this nation. The rights of the general government are clearly laid down in the Constitution. All rights not so clearly declared belong to the States or the people. But under the special plea of uniformity or necessity, there is a constant clamor for the extension of the authority of the United States into the separate States. The States are really independent, except for a few things which are especially mentioned in the Constitution. Centralization of power, whether in church or state, leads to despotism, and despotism invariably ends in rebellion and revolution.

The financial question is one of so many sides, and to some extent so complicated, that we do not care to discuss it more than to state the question fairly. The Republican platform declares for the existing, or single gold standard, until international agreement for the double standard can be secured. By this action the Republican party acknowledges that the double standard is best, but it holds that it cannot be maintained by this country alone. The Democratic platform holds that the United States can do it alone, and the party believes that other nations will follow the initiative of the United States. But no one can clearly prove that if this is done, or if it is not done, there will be any marked improvement of the business conditions of the country. Theories are not proof, though they may commend themselves to men's minds, as they view them from different standpoints. Upon the question of the bond issue, the platform has struck a responsive chord in the hearts of the common people, who cannot see why a syndicate of bankers should make sixteen million dollars out of the people as the price of loaning the government a large sum of money at good rates of interest. The Republican party also condemns this bond issue, but claims that it was a necessity at the time because of the low tariff, which failed to provide sufficient money for the government expenses. The Democratic party says that it is caused by the efforts to keep up the unnecessary gold standard.

Perhaps I should mention further the income tax. The platform demands legislation that will provide such a tax, and hints that some future court will declare it legal. Of the income tax, it may be said in its favor that it makes the expenses of the government fall largely upon those who are able to pay,—the rich; but at the same time it must be considered as a species of class legislation. If a law can be justly made which discriminates in favor of the poor, a law may also be enacted in favor of the rich. Such a law also touches proud Americans in a tender spot, since to find who are amenable to the tax, men's

private business must be exposed to the government inspectors, who will be able to use the knowledge thus gained in a private as well as a public capacity. Upon these as the principal issues, the party will go before the people, and ask for their votes.

There is a very general changing of sides, and the readjustment of positions in parties, as private interest or policy may demand; and no matter which side may win at the polls, there is no certainty of any better times. As a people looking for the coming of the King who shall reign in righteousness, we shall do well to avoid the excitement of the campaign, and keep our hearts in the love of the truth and the patient waiting for the coming of Christ.

M. E. KELLOGG.

WILL THEY UNITE?

The late appeal of the pope to the Eastern Church for reunion has brought forth a very vigorous reply from the prelates of that church, in which they reject all the overtures of the pope and of the Latin Church for union. They accuse the pope and his church of going away from the true church, and of setting up standards of their own. The Eastern Church certainly has the best of the argument upon this point. There were several centuries when the bishops of Rome possessed no more authority than did the bishops of the other metropolitan cities of the Roman empire. The division of the Roman empire, and some other causes, opened the way for the bishop of Rome to become the head of the churches in the West, and as the West for some centuries has been the growing part of the world, it has gained a great following. But the East is beginning to feel a new life, and the Eastern Church is apparently much stronger than it has been before for centuries, and it is as bitterly opposed as ever against a union with, which would mean a surrender to, its historic enemy, the Latin Church, and its self-assertive head and representative the pope.

Of more interest to us, however, is the action of the Church of England in regard to reunion. There is no doubt that there is a small faction of that church which would enjoy a reunion with Rome. Like many other small factions, it makes so great an outcry that its size and importance is much overestimated. A few crickets in a field will make more noise than a whole herd of cattle; but the cattle will not vacate the field on account of the crickets. So the English Church feels in regard to the faction that desires to unite with Rome. Probably no one is better prepared to speak for that church upon this point than the archbishop of York. He has lately made the following declaration before the synod of his diocese upon this subject. This statement is so important that it cannot fail to interest the readers of the REVIEW. If he has any authority to speak for his church, and no one can dispute that he has, the gulf between the English Church and Rome is still very wide:

In speaking to you of the church, its office, its work, and its needs, you will not be surprised if, before I close, I make response to a letter—another letter—from the head of the Roman Church, published a few days ago, and addressed, apparently, to the whole of Christendom. No one can fail to recognize in it the loving spirit and unfailing courage which are characteristic of the eminent prelate from whom it comes; but, none the less, it is impossible for English churchmen not to see how it minglest truths universally accepted with claims which must be disallowed.

We, too, believe most truly in the unity of the church. We, too, may share the earnest longing of the pope that this underlying unity may, in God's good time, be made manifest in a more visible union. If such a blessed end could be obtained without the sacrifice of truth or the acceptance of error, the words of the Master himself would leave us without excuse if such a desire did not find a place in our hearts and in our prayers; but when this union is represented to us as a union not only with our blessed Lord and with one another, but as a union with Peter, and, still more, with the successors of Peter, or, in plain terms, an unquenched submission to the Roman pontiff, we are bound to reject a claim so entirely unsupported by the teaching of Holy Scripture or by the voice of the universal church.

Until we are, per impossible, convinced that St. Peter himself held this position of supreme authority; still more, that such a position and such authority were transmitted to those who followed him in his office, whatever that office may have been,—until it has been proved to us that the bishops of Rome do hold, and have held, this position and authority by the direct appointment of our blessed Lord himself, it is impossible that on any terms we can acknowledge such a claim or yield ourselves to this obedience. There can be but one answer to such a demand.

Nor is our difficulty less as regards the unity of the faith. If the faith be that which, once for all, was delivered to the saints, the faith contained in the Holy Scriptures and in the creeds of the undivided church, we are already at one alike with the Church of Rome and the churches of the East. But if by the faith is meant the acceptance of doctrine which have accumulated during successive centuries, or the decisions of councils in no way ecumenical, or the utterances of individual popes by no means infallible; if this faith is to include such worship of the ever-blessed mother of our Lord as is bound in devotional manuals sanctioned and recommended by the authorities of the Roman Church; if it is to include the doctrine of indulgences, whatever that may practically mean, or that Romish doctrine of purgatory which our church condemns as the perverted substitute for the true idea of the intermediate state,—then, indeed, in loyalty to our Master, we must decline to take this yoke upon us, or to yield our assent to what our church has rightfully characterized as fond things vainly invented, and repugnant to the word of God.

The pope will not be surprised, and still less can he be offended if, on matters of such vital importance, we speak with the same courage and faithfulness that he himself has shown. It is difficult, indeed, for us to understand how intelligent and godly men can accept such doctrines and uphold such usages. But large allowance must be made for those who have inherited such beliefs through a long course of centuries, and have been familiar with them from their earliest years.

We may humbly trust that better things are yet in store for a church which has occupied so prominent a position in the history of Christendom, and has done so much to extend the knowledge of Christ to the distant ends of the earth. The appeal to history, with its ever-growing influence upon the intelligence of mankind; the study of the Holy Scriptures, so strongly encouraged by the present pope; the increasing interest in theology on the part of the layman as well as the priest; the general spread of knowledge, and the extension of religious education—all these are full of hope and promise for the welfare of the church of Christ in all its branches, and for the gradual gathering together of the children of God.

In such a hope we may gladly unite our prayers with those of the pope and his people for the final reunion of Christendom. We may well believe that these prayers will not be in vain. In ways which we little expect, and under conditions which we and he alike might believe to be impossible, there may come to us, in the providence of God, the fulfilment of our common desire and prayer. The words of our Lord have not lost their truth or their power. "The things which are impossible with men are possible with God." For such consummation we may devoutly and earnestly pray.

It may not be amiss for us to consider for a moment how matters now stand. It is the merest newspaper gossip to say that any overtures have been made on the part of the Church of England to the See of Rome. Whatever overtures have been made have come from Rome itself, in the form of such encyclical letters as that which was published a few days ago—letters prompted by a motive with which all may sympathize, and written in a spirit which all must admire, but burdened with conditions impossible of acceptance by those who are blessed with spiritual freedom, and have been brought out of error into the clear light and knowledge of the truth.

There is something almost pathetic in the thought of the aged and venerable prelate's issuing from time to time these persuasive appeals to East and to West, to be met only by renewed rejection or by significant silence.

Nor is it more true that there has been any application to the pope from the side of the Church of England, with a view to obtain the recognition of our own position in the church of Christ. The inquiry now

being held respecting our Anglican orders owes its first impulse to the writings of Roman Catholics themselves. On our own part there is not, and never has been, a shadow of doubt; nor should we be one whit the better, or one whit the worse, as regards our holy orders, whatever the opinion of the Church of Rome might be. It is true that it might greatly affect the prospect of Christian reunion, but it is this, and this alone, which gives to the question its interest and importance.

THE DECEASED WIFE'S SISTER.

The tenacity with which lawmakers cling to laws which have no foundation in reason may be seen in the English law that a man cannot marry the sister of his deceased wife. This has been the law for England and her colonies for many years. The influence of the Church of England has been all-powerful in this direction. Again and again has the House of Commons, which represents the people, passed a bill known as "The Deceased Wife's Sister's Bill;" but as often as it has been brought before the House of Lords, it has been voted down, the "lords spiritual" being always against it. There is no Scripture to sustain such a law, but the same spiritual lords of state churches who do not hesitate to trample underfoot plain commandments of God, like the fourth commandment, feel themselves fully authorized to enact new laws, which they would fain put upon a religious basis.

But the people have gained their point. The lords have been obliged to yield their will to the will of the people, and henceforth when an Englishman desires to marry the sister of his deceased wife, he can do so without coming to this country. It ought to be patent to every person that the sister of a man's wife would be very likely to be the best wife he could get. The same family relations entered into by his previous marriage would be retained and strengthened. If there were children by the first marriage, who could take the place of a mother so well as the sister of their mother?

But bigotry knows no reason; it overturns God's laws as far as human effort can go, and makes new laws contrary to the laws of God, with the greatest composure. It is said that this subject has been before the British Parliament ever since 1849. Common sense has at last triumphed. The world moves, even in England. There are similar laws, even here in America,—relics of past ages and beliefs. Why is it a crime by the laws of our land to labor on one day, and a praiseworthy act to labor on another day? One who can tell this would be able to show why it would be a crime for a man to marry his deceased wife's sister.

M. E. KELLOGG.

BACKBONE WANTED.

These are the words with which the editor of *Our Dumb Animals* introduces the following anecdote:—

When that most eminent educator, Dr. Wayland, became president of Brown University, he began expelling at such a rate that the trustees were alarmed.

To their remonstrance he replied: "My resignation is at your disposal, gentlemen, at any moment; but if I remain here, I am going to have good order in Brown University, if I expel every student."

That is the kind of backbone wanted to-day in many of our irreligious institutions of learning.

Of another leading college, the same writer, Mr. Angell, speaks as follows:—

We were recently asked to recommend a friend to receive from one of our leading colleges the degree of D. D. (doctor of divinity); and we answered that we had made so many attacks on college rowdyism in that institution that our recommendation might do our friend more harm than good. We could cheerfully recommend for many of its students another kind of D. D.,—doctor of deviltry.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 28, 1896.

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HOW TO TREAT OUR FELLOW MEN.

THE last five commandments of the decalogue are designed to govern our conduct toward our fellow men, on the common ground of the brotherhood of mankind, in the following order: (1) Sins of action, as murder, adultery, and theft; (2) Sins of word, as bearing false witness against our neighbor, to his injury; (3) Sins of the heart, as allowing covetousness, which will be found to lie at the root of all the other sins condemned by the second table, to prompt us in some way to benefit ourselves at the expense of our neighbor.

And these injunctions complete the brief ten words which God uttered for the government of mankind. These fill out this summary of moral obligation, this epitome of our duty to God and man. Under every head, the highest sin forbidden includes every sin of a lesser degree of the same nature; and the negative form in which they are asserted clearly inculcates every corresponding positive duty. The commandments not to kill or steal,—not to injure a man's life, nor to rob him of his property,—carry with them the corresponding positive duties, to do all in one's power to shield from injury of any kind both him and his. And thus, as Paul says, "Love is the fulfilling of the law;" and we can see the force of the Saviour's words when he sums up the whole decalogue in these two great commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and, "Thou shalt love thy neighbor as thyself."

The decalogue has been briefly referred to, in this and a few previous papers, to show that it is worthy of our hearty adoption and supreme regard, and to indicate its effect upon our own characters as individuals, should we live it out. But there is another standpoint from which it is to be viewed; and that is, its effect upon society in general, and what would be accomplished by it if all men everywhere would obey its precepts. It would take no little time of pretty lively thought fully to comprehend the situation under these circumstances; but justice to the law itself demands that this field be carefully and candidly explored. If all men conscientiously obeyed all the precepts of the decalogue, there would be in the world no heathenism nor idolatry. Life, property, and virtue would everywhere be safe. Families would be happy, and society be prosperous. No false reports would stir up strife in neighborhoods. Bolts and shutters at our homes and places of business would not be needed. Prison cells and bars would disappear from the land; and intemperance, unchastity, and poverty would be unknown.

Such would be the effect if everybody would obey from the heart the ten brief precepts to which reference is here made; and would not any community where these principles were carried out, and this condition of things existed, be the most desirable place in which to live? Would not every hamlet in the land be a model of law and order, of quiet, peace, and prosperity?

Now whence came a document which would have such a marvelous transforming effect? Those who dilate so wisely on the "Mistakes of Moses," attribute it, of course, to him. But we could have a little more patience with their foolish prattle, if they could show us anything of their own devising which would come within visible distance of this wonderful law, as a means to rescue society from its iniquities, and renovate a sin-paralyzed world.

To him who seeks true success in this life, the application is plain. On the principle that whatever we would have others be, we must be ourselves, and whatever path we would have them walk in, therein we must ourselves lead, does any other course appear than that one should walk in these principles himself, and by that means as well as with pen and tongue, endeavor to draw as many others as possible to the same course of life? He who adopts true principles as the guide of his own conduct cannot fail himself; and by his efforts and example he will be a help to others.

U. S.

THE LAW AND THE GOSPEL.

THE relation of the law and the gospel is a subject that has been very much discussed, and very much misunderstood. By some they are regarded as being so incompatible as not to be able to exist together. These think the gospel to be an antidote for the law, neutralizing it by its action and releasing all who receive it from any obligation to the law. It must be admitted by all that both proceed from the same Source. The Author of the law laid the plan of the gospel; and how a perfect being could produce in one age a set of principles to be destroyed by another set of principles introduced at another time, has never been made clear. Indeed, such a thing could not be.

We believe the relation between the law and the gospel to be much closer than is generally supposed, even by those who acknowledge the divine authenticity and office of each. Not only are they intended to work the same purpose in bringing men to a knowledge of God, but they are inseparable and to a great extent identical. The most important object in existence, next to God, is the will of God. This will is expressed in the laws he has established. The most important consideration in connection with the will of God is to have it regarded and obeyed by his creatures. The gospel consists of those provisions made by infinite goodness, by which men are assisted in their efforts and desires to be conformed to the will of God.

This being so, it is evident that the gospel must embrace all the will of God as its fundamental consideration. The Saviour came into the world proclaiming, "I delight to do thy will, O my God: yea, thy law is within my heart." And every effort of his life was to carry out that will, and establish it in the hearts and lives of men.

With wonderful love and wisdom and patience God has sought to teach his will to mankind, and to induce as many as possible to accept it. But the tendency of the human mind has been in a contrary direction. As a race, we have been fools and slow of heart to receive what God has sent us. But with patient and persistent compassion God has never abandoned his purpose of saving all whom a God of infinite grace and mercy could save.

The ten commandments, which in the most

concise form set forth the great principles of the divine will, are for the most part given in negative form. "Thou shalt not," is the most rudimentary form of instruction. Parents begin with their children by telling them what they must not do. By wise management this same power that at first restrains from wrong, becomes a power impelling the child to do well. It is love all the time. It is the work of love to awaken and incite love. Back of every restraint that love imposes, there is an impulse of loving devotion; and the ultimate and grand object of the restraint is to arouse the impulse. Unless this object be gained, the real end, obedience, is lost. He who goes no farther in obeying God than simply to heed the "thou shalt not," gains no more than the merest rudiments of morality. Obedience in the highest sense consists not in refraining from an evil act, but in the performance of a good one. Over against every vice is a corresponding virtue. To refrain from the vice is the smallest part of morality, the full measure of which requires nothing less than the full practise of the virtue. In fact, the only way in which we can avoid the vice is to practise the virtue.

Consequently the actual force of the ten commandments is a positive rather than a negative one, and this fact is stated by our Saviour when he said that on the two commandments, "Thou shalt love the Lord thy God with all thy heart," and, "Thou shalt love thy neighbor as thyself," hung all the law. It might not at first glance appear absolutely necessary that, in order to refrain from injury to our neighbor, we must love him; but such is the case.

Take one of the commandments, for instance the eighth. Stealing is to deprive another of that which belongs to him, without rendering an equivalent, and embraces various forms of dishonesty. To deprive our neighbor of one of his rights, either of property, reputation, or any other right, is to steal from him. The only way to avoid depriving him of his rights is to give to him his rights. His rights are equal to our rights. Therefore, in order to obey the eighth commandment, it is necessary for us to love our neighbor as ourselves. The same method of exegesis will apply to each of the commandments. He that hates his brother, violates the sixth commandment; he is a murderer. Not only so, indifference is murder also. He who could deliver his neighbor from a calamity and fails to do so, is morally responsible for the calamity. Love is a positive principle. It is not passive; it does not content itself with having nothing against its object; it always has something for it. Indifference would permit the whole world to perish. Indifference asks, "Am I my brother's keeper?" Indifference, we repeat, is murder. Hence nothing short of love to our neighbor will enable us to keep the sixth commandment. In those commandments, and beneath them as their eternal foundation, is the great principle of love. Love is also the essential element of the gospel.

But all men are not lovable. Some will not reciprocate love and goodness. Some men are unkind and untrue; yet they are our neighbors, and we should love them. The commandments do not say, Thou shalt not steal from the good, Thou shalt not kill thy friends; but they do say, "Thou shalt love thy neighbor as thyself," and that means all classes. But to love our enemies; to be patient and meek with those who misuse us; to be forgiving and compassionate

and those who would injure us, is more than true. Such a spirit is only from above. It is the spirit of Christ. It is the sum and substance of the gospel. It is also the end, or object, of the law. No one can obey the law of God without the spirit of Christ; for the spirit of Christ is perfect obedience to the law of God, and the spirit of Christ is the genius of the gospel.

What, then, is the relation which the law and gospel sustain to each other? Is it not evident that they both proceed from the same source? that they have the same object? and they embrace precisely the same principles? When we speak of the gospel distinctively, we may have in mind special reference to the plan of divine grace; but the purpose of that gospel is to assist men to conform to the will of God; or, in other words, to become spiritually perfectly obedient to the law of God. It directs to every man the perfect will of God, all the help he needs to obey that will. The will of God itself embraces nothing less than all; for God never placed a requirement upon any children without providing all the help necessary to enable them to observe that requirement; so that the gospel of divine grace is a necessary part of the law of God, and the law of God forms the basis of the gospel system.

Why, then, spend our time in drawing vain distinctions between two things which are the very counterpart of each other, which exist for each other, and neither of which could be complete without the other? Vain are all attempts to contrast the two, and worse than vain are all efforts to array them in antagonism.

G. C. T.

HOW OTHERS SEE THEM.

OPPOSITION to the objects and aims of the National Reform Association, with its auxiliary societies, is not confined to Seventh-day Adventists. Quite frequently secular papers, perceiving the inherent iniquity involved in the movement, speak out in no uncertain tones. This is encouraging. An article by J. H. Sands, in the Minneapolis *Times* of April 6, 1896, is a good specimen of the healthy sentiments that are frequently heard throughout the country. The following extract from the article will commend itself to the good judgment of every reader:—

The National Reform Association and the W. C. T. U. societies that are a menace to the freedom and peace of this country. There are no organizations in the United States that require the vigilance and watchfulness that they do. I am not finding fault with their temperance work, but with their intermeddling with Congress for the purpose of making religious laws. Thousands of petitions were sent to the present session of Congress for the making of a national Sunday law for the District of Columbia. There are Sunday laws, believe, in every State except one. And Sunday laws are wholly religious, evolving from those religious fanatics who have no more right to say what day I shall keep than they would have to say what church I should go to. Now that we have progressed, and know more about the founders of these laws did, we say, Keep Sunday off. I will give \$100 in gold to any of these religious fanatics who will show me any passage in the Bible where we are commanded to keep Sunday as a day of rest—in the New Testament or the Old.

These societies have been trying hard for the past few years to get God into the Constitution. What does that mean? Has God ever asked Congress to recognize him in the Constitution? . . . Look at the fallacy of this question. If God is put at the head of our government king and priest, who but those who put him there will dictate to his subjects what he would have them to do? . . . Then as we are religiously divided, the next question would be, What kind of God shall we have in the Constitution? A Catholic, a Protestant, or a freethinker? Or in other words, Who will step in and run the government for God? Here is where there would be a clash.

National Reformers attempt to justify their efforts by an appeal to the Jewish theocracy of the past dispensation. But what they propose is no more like that than black is like white. That was a true theocracy, God himself communicating with his people through agents of his own appointing. And the whole arrangement was by God's immediate direction. Is it anything of this kind that is proposed now? Do these men purpose to wait, and hold themselves and their movement in abeyance till God shall, in the open way in which he communicated with the worthies of old, sanction the arrangement they are trying to establish? If so, we can safely withdraw all opposition, and complacently wait for that time, which will never come. But this is not their program at all. They propose to take the whole thing into their own hands, appointing their own agents, giving their own interpretation of the laws, and using God's name only to give divine sanction to their human usurpation. But there never has been a theocracy, and never will be on this earth, in which the administration of the laws of God, as such, will be committed to agents elected by men.

U. S.

PEACE.

WHEN Christ came to earth, he brought to mankind the message of peace. Outside of Christ there is no peace; for the word of God has said there is no peace to the wicked; and experience and observation teach us that it is so. The pleasures and gratifications of sin may gloss over the surface, and sear the sensitiveness of conscience; but beneath the surface the heart of the ungodly is like the troubled sea, which cannot rest, but continually casts up mire and dirt. Of them as a class it is said, "The way of peace have they not known."

Peace is freedom from commotion or disturbance of any kind. We speak of the peaceful waters of a river, in contrast with those of the turbulent ocean, whose billows never rest. That heart is at peace whose life flows on from day to day in a calm and equal current, free from anxiety, free from regrets for the past or apprehension for the future. Peace is a state of calm, quiet restfulness. It is a condition of the heart rather than of the outward life. The life of the Christian may bear a rough exterior; circumstances may seem unkind, fortune may seem to frown, afflictions may grieve, and tempests of trial and adversity may toss the Christian hither and thither; and yet the promise is, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

There is nothing that this poor, sin-cursed earth and its inhabitants need more than the grace and blessings of peace. The tired mother, in her ceaseless round of care and anxiety, hedged about with perplexity, and trembling with weakness, needs the peace of God. The anxious father, who toils for daily bread, and often meets with disappointment and loss as he bears the burdens of the day and looks anxiously toward the future, needs the peace of God. Youth and children in their daily tasks, climbing the hill of knowledge and experience, beset with temptation and danger on every side,—how much they need the peace of God! And so in every place in life, in every station, high or low, in every business or calling, we need the peace of God, which softens the hardness of life, and gives buoyancy and comfort to the soul.

Not only did our Saviour bring the glad

tidings of peace on earth, but he placed before his disciples in all time the sweet privilege and duty of becoming identified with himself as peacemakers. "Blessed are the peacemakers: for they shall be called the children of God." He is the God of peace. His children are to be makers of peace. The first thing to do in making peace is to remove all that destroys peace. Is there contention and strife? the peacemaker must proceed to remove these. This prepares the way for the Spirit of Christ to come in where before the spirit of evil held sway. Christ is, as we have seen, the only author of peace; it is therefore our work to remove that which hinders the access of Christ to the heart, and open the way that he may come in. Contention and strife are not the only disturbers of peace; care and want, fears and regrets, loss and disappointment, often fill the hearts and lives of men and women with bitterness, destroying their peace until they know not whither to turn for comfort. The hardships and burdens of life oppress many souls, and to such the sweet invitation comes, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," or peace.

The world around us needs to learn that the presence of Christ in the soul is the antidote and the only remedy for the noisome and poisonous rancor of sin. Perhaps we need to learn that lesson ourselves. We cannot make peace till we have found it. We cannot find peace outside of Christ. Peace will not come to us until the door of the heart is open, and Christ enters. Then can we go forth on the same mission which brought our Saviour to earth, proclaiming to all around us the gospel of "peace on earth, goodwill toward men." Righteousness springs up in the heart that is filled with peace. The heart of peace is a garden in which grow all manner of pleasant graces. The apostle James says, "The fruit of righteousness is sown in peace of them that make peace." To the storm-tossed waters of Galilee came the word, "Peace, be still." The word that calmed the tempest, brought peace and trust to the hearts of the disciples that were more deeply agitated than the waters around them. And in those hearts of peace Jesus at once planted the seeds of eternal truth.

Let us follow the example of Christ. Let us bring to our fellow men the benisons of peace. Let us calm the troubled heart, that righteousness may spring forth.

G. C. T.

THE INCESSANT CLAMOR.

REFERENCE was made in last week's REVIEW to the large membership of over two and three quarter millions already enlisted in the Christian Endeavor movement. Through that channel the petition for the so-called Christian amendment to the Constitution of the United States, which the National Reform party has so long clamored for, is still to be urged. The following is the form of petition that was circulated for signatures in the late Christian Endeavor Convention in Washington, D. C.:—

To THE HOUSE OF REPRESENTATIVES OF THE UNITED STATES:

We, the undersigned citizens of the United States, petition your honorable body to adopt the following Joint Resolution which is now before you, proposing an amendment to the Constitution of the United States:—

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, two thirds of each house concurring therein, That the following amended form of the Preamble of the Constitution of the United States be proposed for ratification by conventions in the several States, which, when ratified by conventions in three fourths of the States, shall be valid as a part of the said Constitution; namely:—

PREAMBLE.

We, the people of the United States, acknowledging Almighty God as the source of all power and authority in civil government, our Lord Jesus Christ as the Ruler of nations, and his revealed will as of supreme authority in civil affairs, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and to our posterity, do ordain and establish this Constitution of the United States of America.

Brother Moon writes that recommendation was publicly made that each local society of Christian Endeavorers organize a "Good Citizenship League," and petition Congress for a Sunday law; and especially to labor to secure the cessation of the Sunday mails. According to the old proverb that "stones are hollowed out by the constant dropping of water," it would be strange indeed if Congress is not brought at length to act in accordance with these incessant demands, and adopt the amendment proposed. We are glad that the people are fast being educated, so that when the question comes before the country, many will be prepared to act understandingly in reference to it.

U. S.

In the Question Chair.

[DESIGNED for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here, may be answered by mail.]

677.—NUMBERING ISRAEL.

WHAT is the explanation of the difference between the two sums given as the number of warriors in Israel and Judah in 2 Sam. 24:9 and 1 Chron. 21:5. The first says that the number of Israel was eight hundred thousand, and of Judah, five hundred thousand, while the latter says that Israel numbered eleven hundred thousand, and Judah four hundred and seventy thousand.

F. A. W.

Answer.—The numbering of Israel was committed to Joab, who, of course, did not do the work himself, but employed enumerators to go through the land and take an account of the people. The reports would not, of course, come in all at once; and the record in Kings seems to refer to the time when an imperfect, or estimated report was given to David in round numbers, setting the number of Israel too low and the number of Judah too high. But the writer in Chronicles evidently gives the number more definitely, after the "interior counties were heard from," and the reports were *all* in. It was then found that Israel numbered eleven hundred thousand, and Judah four hundred and seventy thousand. This in no wise affects the credibility of the record. The Bible is not responsible for the sums which the enumerators from time to time returned, but only for the fact that these reports were made to David.

678.—TWO YEARS OLDER THAN HIS FATHER.

In 2 Chron. 21:20 we learn that Jehoram was forty years old at the time of his death, and Ahaziah, his son, who then succeeded to the throne, was forty-two years old. This makes the son two years older than his father. How is this accounted for?

W. A. W.

Ans.—2 Kings 8:26 gives the true reading. "Two and twenty years old was Ahaziah when he began to reign." The record in second Chronicles is simply a mistake of some transcriber. Numbers in the Hebrew were often expressed by single letters, and of these **ב** (*caph*) signified twenty, and **ד** (*mem*), forty; and a little carelessness in transcribing, would produce such forms that it would be easy to mistake one for the other; and if the scribe wrote in the old Hebrew, known as the Samaritan, the mistake would be easier still, as the difference between the letters expressing the two numbers, is still less.

U. S.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

MISSIONARY'S FAREWELL.

BY MRS. M. E. DURKEE.

(Battle Creek, Mich.)

[DEDICATED to one who recently left Battle Creek, to go out on the "Pitcairn."]

Farewell, native land! how I love thee!

Around thee sweet memories entwine;
But friends, home, and fair skies above me,

For Jesus I gladly resign.

O'er thee fond affection will hover,

Sweet thoughts my sad bosom will swell,
And love all thy weaknesses cover,

As I bid thee a lingering farewell.

But many sad voices are calling,

They are calling me quickly to come;
Their woes and their wants are appalling,

As they wander in darkness and gloom.

I must tell them the glad, sweet story

That will help them to banish their pain,—

Of Jesus soon coming in glory,

And a home which they also may gain.

Remember, dear friends, as you're kneeling

Alone with your Saviour in prayer,

That the night of death is fast stealing

O'er the earth, with its weight of despair.

We may need your prayers and your purses,

And your tenderly spoken "good night,"

But the sick and the poor need nurses

And teachers to lead to the light.

MINNESOTA.

EAGLE BEND.—For about three weeks I have been holding meetings in Sebeka, Shell City, and Wykoff schoolhouses. At all these places the Lord gave freedom in presenting his truth. At Shell City they had never heard the present truth. A goodly number expressed a desire to hear on the Sabbath question. They more than filled the house, and listened with attention. Many of the staunch old Sunday-keeping church-members could not be induced to come to the meetings a second time, but they know more of the Sabbath truth than they did before. The meetings at the Wykoff schoolhouse were a source of much blessing to the brethren and sisters. Seven were added to the church by baptism, and the little company are going on their way rejoicing in the blessed hope.

W. B. HILL.

PENNSYLVANIA.

SINCE our camp-meeting I have visited nine churches in the northern and western part of the State. Some of the churches in Potter county are the oldest churches in the State. By deaths, removals, etc., the churches at West Pike, Sunderlinville, and Raymond have been reduced in numbers. I enjoyed my brief stay with these churches. The outside interest was good, and I felt impressed with the need of making a more thorough effort at these places. I spent one Sabbath at Shingle House, also held quarterly meeting at Cherry Flats. Our meetings were good and encouraging. I visited Eldred, Turtle Point, Duke Center, Bradford, and Erie. At the latter place, Elders Hibbard and Wheeler are conducting a tent effort with a growing interest to hear. They have not reached the points of testing truth as yet to any great extent.

At Bradford quarterly meeting was held, and I baptized five persons. Six united with the church. In all these places I took subscriptions to various church periodicals, taking in all some forty subscriptions. I received donations to the conference in cash to the amount of \$110.63; to the tract and missionary society, in cash or its equivalent, \$213.50. No strong effort was made to raise means at these meetings, but I simply told the brethren that if they wished to

help the cause outside o' their regular tithe and first-day offerings, their donations would be gladly received.

The Pennsylvania Conference this season has four tents in the field, located as follows: One at Erie, with Elders E. J. Hibbard and L. Wheeler in charge; one at Lorenton, with Elders K. C. Russell and W. H. Smith in charge; one at Pittsburg, with Elder M. D. Mattson and Professor J. G. Excell in charge; and one at Turtle Creek, with Elder I. N. Williams, E. Ruse, and F. W. Schwartz in charge. Good reports come from all these places. Elder Morris and his wife, with some assistance in the porteur work, are in Philadelphia. The vassars are moving on with good results in view of the hard times. We expect to hold some eight or ten general meetings during the fall, where we can reach the most of the Sabbath-keepers in the State. The good work is onward, and our brethren are of good courage.

R. A. UNDERWOOD.

UTAH.

AT the close of each quarter, evidences of improvement are seen in the work in Salt Lake City. Recently I baptized seven adults, and others will be baptized soon. Many are interested, but are slow to take a stand for the truth. Our quarterly meeting was well attended, more participating in the ordinances than ever before. During the services, the Midsummer Carnival parade passed in front of our chapel, accompanied by ten bands of music, but none of these things seemed to move the congregation. All kept Sabbath, and enjoyed the services within, while the rumble of drums and the roar of music were heard without.

The camp-meeting just closed was a profitable one for the work in this State. It was much appreciated by all in attendance. The work of Utah take up the work with renewed energy and courage. We desire the prayers of our brethren and sisters everywhere for the prosperity of the work in this new State.

J. M. WILLOUGHBY.

WASHINGTON.

ABERDEEN.—Meetings were conducted at Aberdeen and Hoquiam by Elder W. W. Shaffer and the writer, where we pitched our tent last summer. As a result of the effort two churches were raised up, with a combined membership of forty-six. The cause has prospered in this section ever since we began our work. At the last quarterly meeting held at Aberdeen, July 1880, eighty Sabbath-keepers, including old and young, were present. It was a union meeting of the Aberdeen and Morris churches. In the business meeting it was decided to build a church at Aberdeen. The lot, and funds sufficient to begin operations, were subscribed at that meeting.

In company with Brother George F. Enoch, I am now holding tent-meetings at Elmo, about twenty-five miles above Aberdeen, on the Chehalis River. The attendance is good, and in this early stage of the meetings some are deciding to give their hearts to God. We praise God for his power to save to the uttermost, and for the privilege of working in his great cause.

S. W. NELLS.

ILLINOIS.

PEORIA AND OTTAWA.—As soon as Brother McLay came to take my place with Tent No. 1, I went to Peoria to open up the work there, and secured a hall at a reasonable rental. It was unfurnished, and necessitated some work to get ready for services. Brother Crabtree generously paid the rent, and also paid for the seating. Brother Holdeman also assisted greatly in the work. Just before the meetings began, I was requested to visit Ottawa, where I spent a week.

in the interest of the work. I enjoyed the work with this dear church very much. Last Sabbath the ordinances were celebrated, and four united with the church. They were welcomed gladly; for they are with us on all points. The Lord came very near, and when the meeting closed, the thought of all was, "It has been good for me to be here." On account of the poor health of one of the candidates for baptism, it was thought best to defer it for a short time. I leave them encouraged and with their desires strengthened for a home in the better country. I have now returned to Peoria, and our meetings begin to-night.

L. D. SANTEE.

July 20.

MISSOURI.

ST. LOUIS.—Since the spring work commenced, I have visited the following places: St. Joseph, Kansas City, Tarsney, Bethany, Moberly, Palmyra, Hamilton, and St. Louis. At all these places where I labored any length of time, the Lord did a good work. Eight dear souls have been baptized. Two others covenanted to walk in the light of God's commandments. I also gave attention to the Sabbath-school work. The Lord is indeed working for our children through this important means.

May 27 I witnessed what was probably one of the worst tornadoes that has ever visited our fallen world, the history of which is quite familiar to every reader of the current news of the day. Allow me to say, however, that the illustrations given and accounts written give a very faint idea of the reality. I was at the home of some of our workers, which was located directly in the path of the storm; but God preserved us alive and unharmed. To him be all the glory.

For the last two weeks I have been associated with Elder A. P. Heacock in tent work here in St. Louis. At first the interest was quite small, but it has gradually increased, until now not a few are seeking for the true light, and many are the words of appreciation which we hear for truth received. One has already decided to obey. We have also held several meetings with the church. Last Sabbath the regular quarterly meeting was held. Four dear souls were baptized and united with the church. We are of good courage.

H. K. WILLIS.

THE 17th of January, in answer to the call of our conference president, in company with my wife, I went to the western part of the State, to visit churches and companies. After holding meetings that were blessed of God at Rockville, Windsor, Sedalia, and Warrensburg, we reached Kansas City, February 27, where we labored till May 4. We visited nearly all the church-members at their homes, besides many others. I held regular Sunday-night services, besides the Sabbath services, also preached occasionally in a church in the southern part of the city. Elder Hyatt rendered valuable assistance a few nights in a series of meetings that continued nearly three weeks. Three adults were baptized, and six were received into membership with the church. We then came back to the east part of the State, and visited Warrenton, De Soto, Iron-ton, Sabula, and Des Arc. I might speak of each of these places separately, but space forbids. Suffice it to say that the Sabbath-keepers at each of these places have their faces set Zion-ward, and are making some advancement in the divine life.

In company with Elder H. K. Willis, I now have a nice new tent pitched in St. Louis. We have been preaching here three weeks. At first the outside attendance was quite small, but it has gradually increased till we now have a good and regular audience of as attentive listeners as it has ever been my privilege to address. We have spoken three times on the Sabbath question. Some have already decided to obey, and

others are almost persuaded. The church is being strengthened, and brought nearer to God. Four were baptized and joined the church a week ago last Sabbath. Pray that we may rightly represent the truth in this city. Our address is 2710 Eads Ave.

A. P. HEACOCK.

July 23.

TEXAS.

THARP.—The Lord blessed my work here. One family was keeping the Sabbath when I came, four of its members being adults. Fourteen adults, with their children, are now keeping all of God's commandments. All but two are heads of families. July 17 it was my privilege to bury eight of them with their Lord in baptism. I look for others to follow them in the near future. To the Lord be all the praise.

JULY 21.

J. B. BECKNER.

IOWA.

REDDING.—Our tents are now pitched at Redding, Ringgold county. H. M. J. Richards and C. A. Hansen started the work here about four weeks ago. The place contains about three hundred inhabitants, and the farming community are very busy about their work at this time of the year, so the attendance has been rather small nearly all the time.

The prospects at present are a little better, and some are beginning to inquire if these things are so, and seem to be more inclined to take reading-matter. I have been here with the tent company only about one week, so I have not had time to become acquainted with the people very much. If there are Sabbath-keepers living near us, we should be glad to have them call on us at the tent.

C. A. WASHBURN.

July 21.

NORTH DAKOTA.

Minnewaukan Missionary Acre Club.

ABOUT the last of April I left my home in Minnesota, and came here to teach school. I found a flourishing little Sabbath-school of about thirty members. The day on which I left home, I received a letter from Dr. Kellogg concerning the matter of planting a garden for the Lord, and immediately sent it to the elder of the church at Eunice, Minn., of which I am a member. He has since informed me by letter that they have put in an acre of wheat. As wheat is the only product that turns readily into money, I suggested that they put that in. There has been quite an increase in the Sabbath-school there, for which we feel to praise the Lord.

The superintendent at this place received a similar letter. He called the attention of the school to the matter, and it was decided to organize a club. Parliamentary rules were observed, and an organization was effected by choosing a temporary chairman, a permanent chairman, and a secretary. The meeting then adjourned until the next day, when a committee was appointed to draft some by-laws, and plans for work were discussed. The committee drafted a constitution consisting of a preamble and ten articles, which was adopted by the society at the next meeting. The officers consist of a superintendent, a secretary, and a treasurer.

The society is called the "Minnewaukan Missionary Acre Club," and any who desire may become members of it by observing the laws, which compel no one to give, but leave all free to give as much as they feel disposed to. A free-will offering is the only offering acceptable to the Lord. Twenty-three persons joined the society. One is a man who makes no profession, but notwithstanding this, he gave an acre of wheat. The by-laws prescribe that all donations be made free of all expenses. It was in-

deed gratifying to see the interest manifested, and the willingness with which donations were made. About fifteen acres of wheat have been pledged to the Lord, besides beans, potatoes, etc.

H. W. JOHNSON.

NORWAY CONFERENCE.

THIS conference was held, as appointed, at Frederiksstad, from June 28 to July 5. In the Sabbath-school the last Sabbath of the conference there were two hundred and two in attendance. This is about the number of Sabbath-keepers in attendance at the conference. On that Sabbath the school contributed \$13.40 for the Southern mission in the United States. More than half of those in attendance at this annual meeting were from the Christiania church, some sixty miles distant. The Frederiksstad church has only nineteen members, being a new company.

Our meetings were held in a house about 46 x 32 feet in size, which was purchased for about one thousand dollars, and has been nicely fitted up by the Norway Conference. The house stands on a massive rock. It was dedicated by appropriate exercises on the evening of June 30.

Last year the Norway Conference consisted of nine churches, with a total membership of four hundred and fifty. Three churches were voted into the conference, making an increase of fifty members, and there has been a gain during the year in the nine churches of twenty-one members, making the present standing of the conference twelve churches, and five hundred and twenty-one members, who paid into the conference funds, in tithes and donations, \$3,574.80. During our meetings four persons were baptized, and others took their stand on the Lord's side, who will be baptized at their home church.

On Sabbath, July 4, the following persons were ordained to the work of the gospel ministry: H. Hansen, O. J. Olsen, and L. O. Eneboe. The day services were conducted by Brethren Waggoner, Holser, and the writer. The night services were mostly carried on by the ministers of the conference.

It was a pleasant privilege for me to give twelve talks on the rise of the advent cause and the agencies the Lord has connected with the work. The Lord granted much of his presence in the meeting, and it was an occasion of much rejoicing among his people. Our meetings in the Denmark Conference commenced last evening.

J. N. LOUGHBOOUGH.

Copenhagen, July 8.

THE UTAH CAMP-MEETING.

THIS meeting, which was held at Salt Lake City, was the first camp-meeting ever held by Seventh-day Adventists in Utah. It was looked forward to with much interest by our brethren. Out of the one hundred and twenty-five Sabbath-keepers in the State, one hundred and eleven were enrolled in the camp-meeting Sabbath-school. This was a source of much encouragement to the laborers in this hard field. There were twenty-four family tents. The meetings were held in a forty-foot tent, and there was also a smaller tent for children's meetings.

The same program was followed that is usually carried out at camp-meetings. One hour each day was spent in looking after the business interests of the work. To further perfect the work of the organization, a mission board was elected, consisting of Elders J. M. Willoughby and C. M. Gardner. Anna Hammond was elected secretary and treasurer of the Utah Tract Society and Mission Board. A Scandinavian worker has been recommended by the General Conference to labor in Utah, but had not yet reached the field at the time of the meeting. One Scandinavian brother offers to purchase a tent to put into the field as soon as a laborer can come to use it.

Professor Sutherland and the writer were the

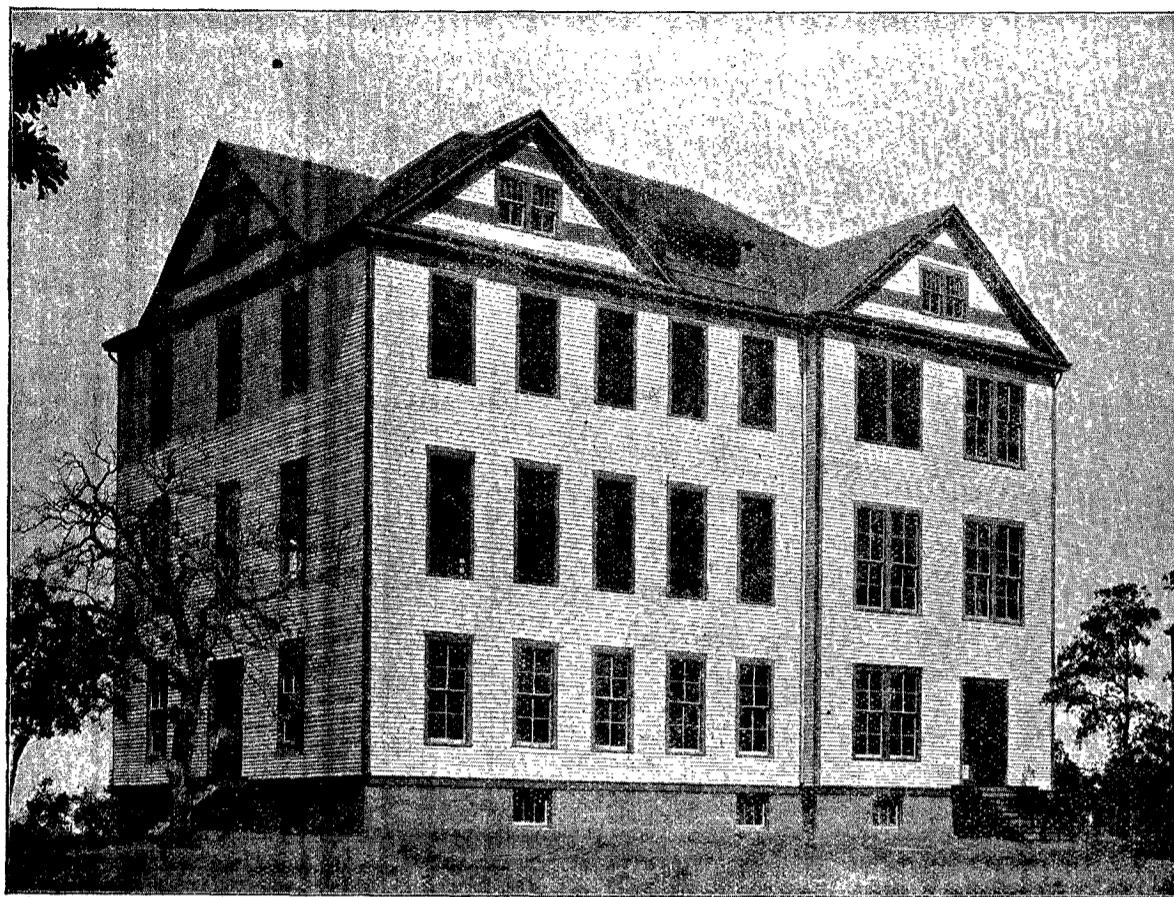
laborers outside the State. The line of subjects presented was calculated to be instructive, and such as would establish those present more firmly in the truth. Utah is a hard field, the people mostly belonging to the Mormon Church. A

and fifty teams about the court-house square. A drive of six miles, most of the way through an oak forest, brought us to Keene. I was not expecting to reach the place so soon, and was taken by surprise when, upon turning a corner,

capable of seating two hundred and fifty students. The third floor contains five recitation-rooms. The basement and attic will probably be used eventually by the industrial department. The home is thirty-two by sixty-four feet, and consists of three stories, a basement and an attic. It has accommodations for rooming and boarding sixty persons, and is well equipped for its purpose. Assembly Hall is forty-four by forty-seven feet. The first floor is devoted entirely to an assembly-room for the various meetings of the church and the academy, while the second floor is divided into three schoolrooms, occupied by the preparatory graded school.

The view to be obtained from the upper floors of the school buildings is delightful, the prospect stretching for many miles in every direction over an undulating landscape of oak woods and patches of prairie. In other respects also the location seems to be desirable. The site is high and dry. The soil is sandy, with a clay subsoil, absorbing quickly the rainfall, and securing comparative immunity from malaria. A drilled well seven hundred and fifty feet deep, in which the water rises four hundred feet, furnishes the school with an abundant supply of pure water, said to be as soft as rain-water.

The soil is especially adapted for fruit-culture, plants and trees making an astonishing growth. Peach-trees set out two years ago last spring, bore fruit this year, and are as large as one's arm, and ten feet high. Grapes set out last year are bearing this year. Other products that do well here are cotton, corn, sweet and Irish potatoes, and garden vegetables, for all of which there is a ready market at Cleburne and other surrounding towns. There is also a good market for fruit and vegetables in the "black prairie"



ACADEMY HALL.

few, however, have embraced the truth. The work does not make the advancement in Utah that it does in other fields, yet it is moving steadily forward. The camp-meeting has been the means of creating more of an interest to hear the truth. Several were present who gave evidence of deep interest. We expect that soon they will obey the Lord.

A State Sabbath-school Association was organized, with Elder C. M. Gardner for president, and Lula Joseph for secretary and treasurer. The meetings grew in interest to the close. The brethren seemed to appreciate what the General Conference has done for them, and to desire to be faithful in the payment of tithes and offerings, that they may become self-sustaining as soon as possible. The wants of the cause in both home and foreign fields were presented. If those who have received the truth in Utah are faithful in living it out before their neighbors, the Lord will add others to their numbers, such as shall be saved.

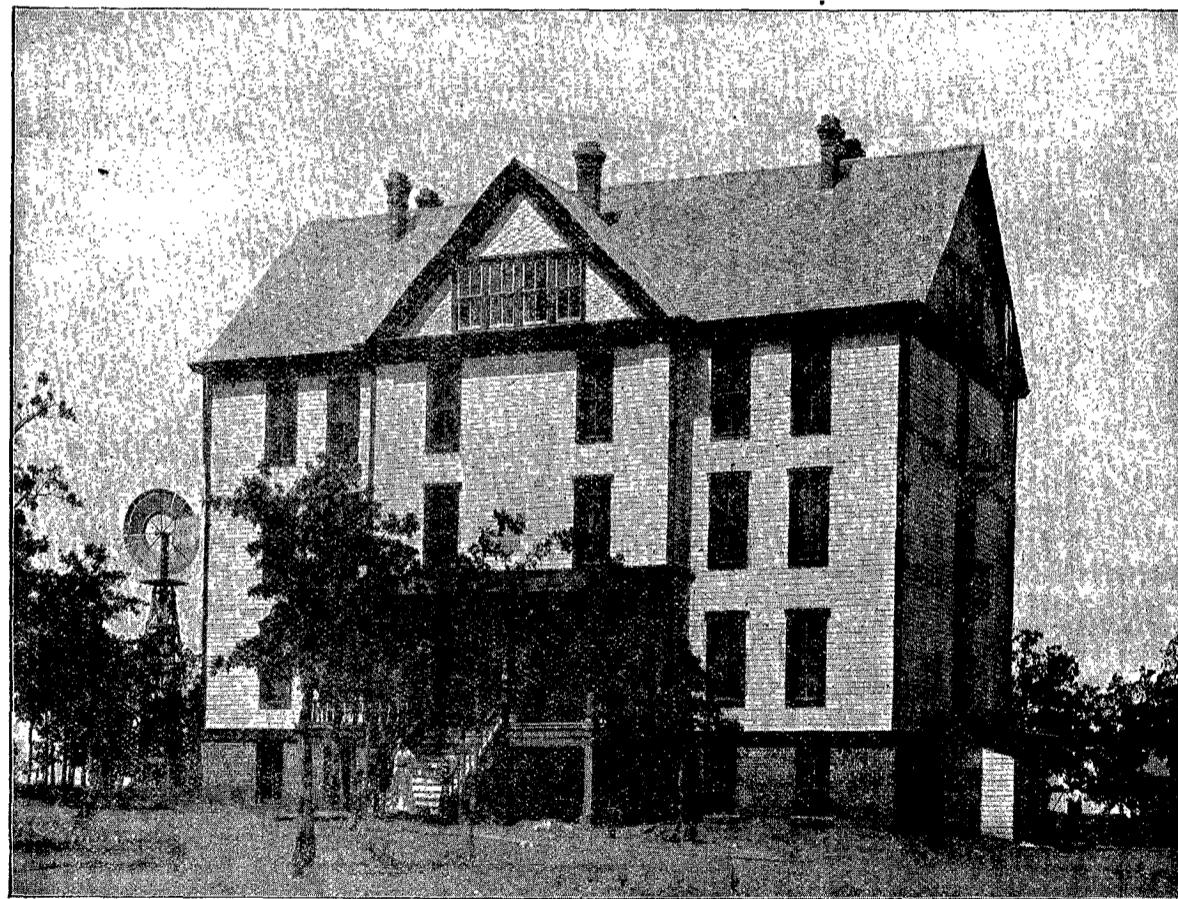
On Sunday eight persons were baptized in a beautiful lake a short distance from the grounds. Some of these had been members of the Mormon Church. There are others who will doubtless be baptized soon. The meeting closed Sunday evening, and as the brethren returned to their homes, it was with a renewed desire to live out the truth and be more faithful in the work of overcoming.

A. J. BREED.

THE KEENE INDUSTRIAL ACADEMY.

AFTER accepting the invitation of the managers of the Keene Industrial Academy to connect with their work as instructor in the Bible, I naturally wanted to know how things look at Keene. There may be others interested in the problem of industrial education which is being wrought out here, who would also like to know; so I will try to describe the situation.

Stepping from the train at Cleburne, I found a clean, live, modern city of four thousand inhabitants. The town is lighted with electricity, furnished with an ice plant, and provided with a good school system. I counted one hundred



THE HOME.

the driver called attention to the school buildings. They were much larger than I expected, and, standing out of the forest upon the highest elevation in all the country, they present quite an imposing appearance.

Perhaps I may as well anticipate information obtained later, and describe these buildings as we approach them. Academy Hall, which is not yet completed, but which has been used for recitations during the past term, is fifty by seventy-eight feet, and has three stories, an attic, and a basement. The first floor contains four large, airy recitation-rooms; the second floor has a library, an office, and hat-rooms, and a chapel

country, where the people devote themselves principally to the cultivation of corn and cotton. I should have said that Keene is located in the "cross timber," an elevated, sandy region, covered with oak woods, extending irregularly from north to south across the State, and dividing the "black prairie" region.

These conditions are favorable to the success of one of the foundation principles of the school; namely, the furnishing of daily employment to the student, whereby he may be able to meet part of his expenses. The school owns one hundred and forty-five acres of land, with seventy acres more under its control, with the privi-

lege of purchasing. Of the one hundred and forty-five acres, fifteen acres are cleared and set out to fruit, and ten acres are devoted to the campus. About a thousand fruit-trees have been set out, three hundred plum and apple, and the rest peach. There are also five thousand blackberry canes and seven hundred grape-vines. These will be in full bearing next year. Thirty-five acres of the land controlled by the school are also under cultivation. The rest of the land is covered with oak timber, which will furnish the young men with remunerative employment for a number of years, as there is a ready sale for wood at a fair profit to the school. When one considers the fact that three years ago the site of the campus was a perfect tangle of trees and bushes and vines, the present condition reflects great credit upon the energy and perseverance of those who have had charge of the work.

The board of management have just issued their annual calendar, in which are announced four courses of study for the coming year,— preparatory and Christian workers' courses of two

Confessions were made, which had a tendency to soften and subdue feelings of alienation, and brought the spirit of love and harmony among the workers.

The laborers from abroad were Elders A. T. Jones and J. W. Westphal. Here, as at the Portland meeting, Elder Westphal invited other laborers on the grounds to speak to the German brethren, he acting as interpreter. This was much appreciated by these brethren. Considerable interest was manifested by them on the subject of education. If thirty Germans can be found to attend the college, a Bible teacher will be furnished for them. There are many Germans scattered throughout the North Pacific and Upper Columbia conferences; and with the help they have, the work is moving forward well. Elder Haffner will now spend his time between the two conferences until more help can be furnished.

There are important interests in these two conferences. In the Upper Columbia Conference the General Conference has established the col-

and humility, the Lord will continue to bless their efforts to advance the work.

A. J. BREED.

MINNESOTA TRACT SOCIETY PROCEEDINGS.

THE twenty-third annual session of this society was held at Merriam Park, St. Paul, June 3-5. Two very interesting meetings were held, in which the various phases of the work were given their share of attention. Many encouraging features and helpful suggestions were spoken of by the president in his annual address. The reports of the secretary and the treasurer were read, and showed a marked improvement in the finances over the previous year. The treasurer's report for the year showed the receipts to be \$17,820.70, and the disbursements for the same time were \$15,653.31. Some comparative figures were given, showing that the local tract societies had made very encouraging advancement in paying off their indebtedness to the State society.

Resolutions were adopted to the effect that at least one competent man be placed in the field to work in the interests of the *Signs of the Times*, to increase its circulation; also that the attention of our librarians and church elders be called to the importance of placing the Review in the home of each family of their company that reads English; also that the second Sabbath in each month be set apart for the consideration of our foreign work and the collection of offerings for the same.

The corresponding secretary read a very interesting report of the year's work, and among other good things she said: "Our experiences the past year have strengthened the conviction before expressed, that educational methods in missionary lines are not only needed but demanded, if we would keep the work where God has placed it, in the 'advance column.' The Spirit's leading is ever upward, and if our work to day stood on the same level as it did a year ago, it would be evidence that we had been untrue to our Leader. We are glad to report progress; and throughout the year, as our faithful missionary workers have pressed forward, we have daily felt to thank God that Christ in the heart fills it not only with his deathless love, but with his deathless energy as well. The year has been one of earnest and persevering effort on the part of many, to make real advancement in this line of work; and God has encouraged our hearts by many tokens of his presence and blessing. . . . The subject of offerings for foreign missions has been one of serious thought and of earnest, prayerful effort. Some valuable lessons have been learned, and there is an increasing interest on this point in nearly all our societies."

The following officers were elected for the ensuing year: For President, N. W. Allee; Vice-president, M. H. Ellis; Secretary and Treasurer, L. B. Losey; Assistant, A. G. Adams; Corresponding Secretary, Mrs. A. E. Ellis; State Agent, C. M. Everest.

N. W. ALLEE, Pres.

L. B. LOSEY, Sec.

THE PROGRESS OF THE TRUTH.

SOME of the workers in Boston and vicinity have been making earnest efforts of late to get the truth and the true principles of religious liberty before the minds of the clergymen and other leaders of religious thought. The Lord has greatly blessed them in this work, and they have had some wonderfully interesting experiences, and have realized truly that the Lord has gone out before them and prepared the way. In nearly every instance they have been received with the utmost consideration, and as the Sunday question and religious liberty are the live questions of the day, the attention is readily attracted



ASSEMBLY HALL.

years each, and academic and ministers' courses of four years each. Those who are interested in a school whose chief object is to train Christian workers upon the industrial plan, are invited to write to the principal, Professor C. B. Hughes, Keene, Tex., for the new calendar, containing a full description of the school and its plans of work and courses of study.

C. C. LEWIS.

THE UPPER COLUMBIA CAMP-MEETING.

THIS meeting was held in the city of Walla Walla, on the same grounds as last year. The attendance was about the same as at the previous meeting. The president, Elder Donnell, in his annual address spoke very encouragingly of the work of the laborers. Seven new churches have been raised up, which were admitted to the conference. Three hundred and fifteen persons have embraced the truth during the last year, increasing the membership of the conference to about fifteen hundred. One thing noticeable is that, with a loss of crops, and the hard times, the conference had enough money to pay all its laborers. This was a source of encouragement.

The meetings were characterized by the deep movings of the Spirit of God, and a spirit of union and love was seen among the brethren.

lege at Walla Walla. Those having charge of the educational work at the college are working to carry out plans that will develop workers in as short a time as possible, and still do good work. Steps were taken at the camp-meeting to have a physician labor in connection with the college. The sum of two thousand dollars was raised in cash and pledges toward erecting a building on the college campus, where more room can be had for class work, and where rooms can be fitted up for laboratory work.

Brother E. M. Morrison, general canvassing agent for the western district, was present, and labored hard to arouse an interest in this important work, but nothing special was done. The conference has spent considerable money on the canvassing work with but little results, so it did not feel free to place a State agent in the field. We hope to see the canvassing work start up in the Upper Columbia Conference as it has in other places. If it does, it will be necessary for all the laborers to become interested in it. For lack of funds, laborers in other fields are offering to take up the canvassing work, and become self-sustaining laborers. We shall not be surprised if this is done by many before the work closes. The laborers returned to their fields of labor, and the brethren to their homes, with good courage. If they continue to walk in love

and held, and the way thus prepared for other truths.

The pastor of the largest Baptist church in a neighboring city, quickly and strongly seized these truths; and as the light of God's truth was flashed in upon his own mind and heart, he felt called of God to give it to his people. Hearing that upon a certain Sunday morning he would speak on the Sabbath, and tell why Sunday laws should not be enforced, I decided to go over and hear him. As I entered the large auditorium, and looked around on that sea of fine, intelligent faces, I wondered in my heart what he would dare to say in addressing such an audience; but as the pastor came forward, and I looked upon his pale, resolute face, and heard him implore the blessing of God not only upon those at that time worshiping, but upon all those who, the day before, kept that day holy unto the Lord, and listened to his earnest pleadings that the light of God's truth might shine into all their hearts, that pastor and people might together sit at the feet of Jesus, and learn of the Author of all truth, I realized that he had been in the "secret place of the Most High," and, like Moses, had not come up hence until he was assured that His presence should go with him.

He began by reading the forty-sixth psalm, beginning, "God is our refuge and strength;" also John 18:36, and took for his text, Ezra 8:22. He had no notes to refer to, but held in his hand the tract entitled, "An Appeal to Baptists," reading passage after passage showing how Baptists have always claimed to stand upon the true principles of religious liberty, upholding the entire separation of church and state, maintaining the imperial dignity of the human conscience as answerable to God alone, and claiming that the Bible, and the Bible only, was their rule of faith. Then he said, "Baptists have got a long way from this old book," laying his hand on the Bible, "but as a servant of God, whether popular or unpopular, wherever it may take me, I shall preach the everlasting truth of God." He said he should stand by that old book. He seemed to be perfectly fearless in his clear, plain delineation of truth, and I could only pray that the God of all truth would stand by his servant. He said that no intelligent person at the present time, who had taken pains to investigate, would say that Sunday was the Sabbath; that there was nothing between the two lids of the Bible that would bear out that assertion; but that the seventh day (Saturday) was the only Sabbath there ever was. He advised those present who thought he was mistaken, to go home, take their Bibles, and investigate for themselves.

He then spoke of the origin of Sunday, with its degrading modes of worship, and said that he had got through calling Sunday "the Sabbath," and if he made the mistake, he would correct himself. He said he could call it the first day of the week, or Sunday; for that was all it was; and if there was any sacredness attached to it as the day of the resurrection of our Lord, even then they had no right, under God, to compel any one else to keep that day, and in doing so they were usurping the prerogative of God. He also stated that as he was looking for a Sabbath hymn to sing that morning (Sunday), he found they all should have been sung the day before, in order to sing the truth. As these strong, cutting truths were presented, they were accompanied by the power of the Holy Spirit; for as I looked about for signs of displeasure, I saw only intense, breathless interest.

He went on to speak of the great theocratic movement, and of the Christian Endeavor society; in fact, he mentioned all those societies that, by their combined efforts, would lead us back to a union of church and state. He said: "Friends, that is what we are coming to." He spoke of the convention of the Baptist Young People's Union in Baltimore, and of their pass-

ing resolutions asking for more stringent Sunday laws, while at the same time riding here and there on Sunday, breaking the laws of the land. He told how at the same time an officer of the law entered the house of one poor man who had conscientiously kept the day before (Saturday) holy to the Lord, and was mending shoes quietly in his own home, and before the convention closed, he was lodged in jail. He said, "Consistency is a jewel." He read this incident, as he did many other things, from the tract; but his word was clothed with power.

He said that unless people observed a day voluntarily, out of love to God, it would be far better for them to go about their ordinary vocations than to spend the day in idleness and dissipation. He said that he believed in "good citizenship," with all his heart, but added, "Our citizenship is in heaven." He declared it was the duty of Christians to convert people; that they should never resort to force, never take the words of any man, however good, however great, as they were all liable to make mistakes; and in closing made a powerful appeal to them to rely wholly on the power of God, and test everything by his word. He exhorted them to let the Christ-life so shine in all their words and deeds that their lives might be powerful factors in making the world better, in lifting men toward God. He asked them to sing, in closing, that grand old hymn beginning,—

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word."

We do not know what the outcome of all this will be, but we do know that at this time the Lord gave his servant strength and courage to proclaim his truth with wonderful force and clearness; and we hope all the friends of the truth will remember this brother at the throne of grace, that he and many of his people may be led in the way of all truth.

MRS. G. B. WHEELER.

A COMPLAINT, A CRITICISM, OR A BROTHERLY ADMONITION.

We are in receipt of a letter from a brother in Kansas, which reads as follows:—

Why don't we have reports in the REVIEW as we used to have? When a minister went into a new place, we most always got a report of the meeting, but I am sorry to say we seldom see a report now. Only a few of the ministers report, and we should have a report from every meeting, especially those in new fields. The editor has been calling for reports. Will the call be in vain? — We hope not. We get several reports in the *Kansas Worker* which should be in the REVIEW, and the same is true of the *Oklahoma Gleaner*. Now, brethren, shall the reports stop? This is one reason why so many do not take the REVIEW. They take the State paper and get all the news in it, and it does n't cost as much as the REVIEW, so it satisfies them. Now if I understand it right, the REVIEW is the paper to send your reports to. Send your reports so that we can see what is going on in the other States as well as in Kansas. Brother Beeson held meetings in Willard about three weeks. Nine were baptized, and three others are ready to sign the covenant. So cheer up, brethren, the work is onward. The victory will soon be won; so let us hear the good news of souls accepting the truth. Send a short report to the REVIEW,— just a few lines. It will do us good.

Whether the foregoing letter may be considered a complaint, a criticism, or a brotherly admonition, we leave it to the reader to decide; but we feel that the letter is very much to the point, and that our ministers and other workers in the field should give more attention to reporting for our church paper, the REVIEW AND HERALD. There is no department in this paper that is read with more interest by our people than the Progress; there is no department in the paper that is more profitable to our people, or that will encourage them in the work more than to read of the progress of the cause in the various parts of the field. Hundreds of our workers are in the field at this season of the year in their tent efforts. A short article every week or two, giving the progress of these meetings, would be read with a great deal of interest and profit by our people everywhere. The brethren

in Kansas will enjoy the reports that the brethren send in to the *Kansas Worker*; but the *Kansas Worker* will not help the brethren in Ohio, Pennsylvania, or New York, and they want to know how the work is going in Kansas just as well as in their own fields. Shall we not have many more reports from our workers than heretofore?

A. O. TAIT.

News of the Week.

FOR WEEK ENDING JULY 25, 1896.

NEWS NOTES.

The condition of affairs in South Africa is still far from satisfactory. The rebellion of the natives has reached great proportions, and the consequent destruction of life and property is great. The settlers have congregated in the towns throughout the rebellious districts for safety. The government is acting with energy, but the scarcity of forage, and the great distances through which food for man and beast must be transported, make campaigning a slow and laborious process. It is now known that five hundred settlers have been killed by the native uprising. The scenes described remind one of the uprising of the Sioux in Minnesota. Many of the Africans are well armed, and they also are quite well drilled; but they do not seem to possess the fighting qualities of the American Indians.

One of the signs of the coming of the Lord is said to be "the sea and the waves roaring." The great tidal wave which lately devastated the coast of Japan was a most remarkable fulfilment of this prophecy. The first reports declared that three thousand persons were killed. Gradually the reports of the number killed increased, until now it is ascertained that about thirty thousand people perished. The wave did not start very far from shore. Fishermen fishing a few miles from land did not observe it. The tide rose near the shore, and was hurled in an immense wall of water upon the land, sweeping everything before it. The town of Iwate lost twenty-three thousand people. Over seven thousand houses were destroyed. Great stones which formed portions of Buddhist temples were carried far inland. The number of the injured is very great. A relief fund of one hundred thousand yen has been collected. The emperor and empress gave fourteen thousand yen.

Five Japanese officials have lately passed through the United States to England on a very interesting errand. They represent the government of Japan, and go to England to secure the next instalment of the war indemnity which China is paying to Japan. This money is paid through a London banking house. The whole amount of the main war indemnity amounts to 200,000,000 taels, or about \$150,000,000. Two instalments of this money, amounting to \$75,000,000, have already been paid. There is also to be paid an indemnity of 30,000,000 taels for surrendering the Liau-Tong Peninsula, with its great stronghold of Port Arthur. China will also pay 500,000 taels yearly while Japanese troops remain at Wei-hai-wei. Japan will spend some of this money in buying new ships of war. Russia is determined to rob Japan of all the fruits of her great victory except the cash indemnity. Japan knows this, and she is preparing with feverish haste for a tug of war with Russia.

ITEMS.

— The explorer Stanley is recovering from his sickness.

— Russia borrows 400,000,000 francs of several German banks at 3 per cent.

— Gold still circulates freely,— between New York and England, by steamboat.

— Justice Field, of the United States Supreme Court, is very ill at Paso Robles, Cal.

— The centenary of the death of Robert Burns, the Scotch poet, was celebrated in many places, July 21.

— German army drills have been the cause of many fatal sunstrokes. At one town thirteen fell dead in the ranks.

— The New York State bankers, assembled in convention at Niagara Falls, July 18, passed resolutions in favor of the gold standard and against the free coinage of silver.

— Spain will soon send thirty-four thousand more soldiers to Cuba, the hundred and twenty-five thousand already there not being able to suppress the brigandage; for it must be understood that there is no war (?) on the island!

The Review and Herald.

BATTLE CREEK, MICH., JULY 28, 1896.

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Editorial Notes.

¶ Here is an item which we would commend especially to the attention of ministers: "The distinction between a good preacher and a bad preacher has not changed much since Archbishop Whately declared that 'a good preacher preached because he had something to say, and a bad preacher because he had to say something.'"*Chicago Standard.*

¶ Knowing Christ was the theme in the Tabernacle pulpit, Sabbath, July 25, by Elder J. H. Durland, who has returned from his nine weeks' camp-meeting tour. Text, John 8:32: "The truth shall make you free." But verse 36 says that it is the Son who makes us free; for he is the way, the truth, and the life. The freedom promised is therefore the freedom from sin, which can be gained only through him—by knowing him.

¶ The recent trials of our brethren in Tennessee have resulted in three more convictions, with a fine of \$1 each, and the costs, which are very heavy. These all go to the chain-gang, the county providing balls and chains. When honest, devout, God-fearing men are subjected to the wearing of prison balls and chains simply because they feel it their duty to obey the laws of God, where is the boast of this time and this country over any age of persecution and tyranny that the world has ever seen?

¶ Many talk very boastingly of the conflict of science with the Scriptures, and with an air of triumph recount the instances in which science is supposed to have overthrown the statements of the Bible. But when a claim of science is overthrown by a subsequent discovery of science, then what?—O, nothing! that does n't seem to be of any consequence. It is now asserted that eighty supposed truths of science held by the French Institute in 1808, have been completely disproved, and thrown overboard by more reliable discoveries of science since that time. It is hardly time for science to claim to have overthrown the Scriptures, till it discovers some permanent foundation of its own.

¶ The proverb writer says there are six things especially hated of God, yea, seven that are abomination to him. And after he has told us what they are, we discover that at least five of them, if not six, are offenses of the tongue, especially the tongue of slander and discord. If any one wishes to make himself particularly obnoxious to God, let him turn his tongue loose; let him say unkind things about others; let him tell tales, and repeat reports, or sow discord. But "if any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

¶ The Baccalaureate Sermon preached before the graduating class of Union College, June 15, 1896, by Professor C. C. Lewis, has, by the request of the class, been issued in pamphlet form. The theme is "The Harmonious Co-operation of Reason, Revelation, and Faith, in the Discovery and Application of Moral Truth," from the text: "Prove all things; hold fast that which is good." 1 Thess. 5:21. It is designed to be the means of strengthening faith in the revelation of God given through the gospel of his Son. We have perused this pamphlet with much pleasure, and it will do any one good to read it. It sets forth the true method of investigating divine truth, and the source of strength to enable us to "hold it fast." Price, 15 cents, single copy; \$1.25 for ten copies; \$2 for twenty. Address the author at Keene, Johnson Co., Tex.

¶ Speaking of the latest encyclical from Leo XIII, *Harper's Weekly* of July 25 says: "One learns a lesson from this last encyclical from the Vatican—that Rome has lost nothing of its monumental egoism. The invitation of the Thirteenth Lion to all the lambs to come into union with him, might easily have been made by Leo X or Gregory VII. It is musty with the antiquities of the temporal power of four centuries ago. The dust of the centuries flies out of it, as one turns over its parchment pages. . . . Still there is a difference in the way of putting things nowadays. Even a pope scolds no more. The language of the authoritative magisterium is calm. There is nothing of the elder bluster. The anathemas against Protestants are forgotten, as though veritable antiques. This is a gain for the courtesy of words. Nevermore will a pope speak as universal master."

ANOTHER PROGRESS DEPARTMENT.

No department of our paper is read with greater interest than that which represents the progress of the cause we love. We desire to have our ministers and missionaries report the success of their efforts, and rejoice in the prosperity that attends the work in all parts of the world. But there is another field from which we should be even more anxious to obtain frequent and accurate reports. This field is the one nearest home. How is the cause progressing in my own heart? Is my life being more and more brought under the control of the truth that sanctifies? Is sin departing, and holiness and consecration deepening and widening? These are questions that concern us most deeply. What is your report, brother? While we watch and pray for the extension of light and truth in the earth, is it also penetrating the remotest recesses of our own souls? Here is a progress

department that should not be neglected. The apostle: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

G. O.

DISASTERS BY FIRE.

STATISTICS of losses by fire for the year 1895 show that that year was an appalling one of calamities of this nature. According to *Chronicle*, the number of fires was 38,000, pieces of property destroyed, 53,691; property loss, \$142,110,233; insurance paid, \$84,030. Compared with 1894, the property loss was two millions more, while the insurance was nearly five millions less.

SELF-SACRIFICING INFIDELITY.

THE following facts and statements tend to bring out into the light of day the wonderful disinterested motives that prompt infidels to their attacks upon the Bible. Colonel Ingersoll opens one of his tirades against the Scripture with these words:

Somebody ought to tell the truth about the Bible. Preachers dare not, because they would be driven from their pulpits. Professors in colleges dare not, because they would lose their salaries. Politicians dare not, because they would be defeated. Editors dare not; they would lose their subscribers. Merchants dare not, because they might lose customers. Even clerks dare not, because they might be discharged. And so I thought would do it myself.

Thus he would insinuate that he is not so full as these classes, but must step in to defend the truth at whatever cost, even at the sacrifice of his social standing and all financial prospect. Yet when we consider that he has received as high as eight hundred dollars a night for his lectures, he does not appear quite so disinterested after all. A Methodist minister, W. J. Sheridan, pastor of the Tabernacle Church, Chicago, replies to him on this point as follows:

I never knew before what a brave, self-sacrificing man Ingersoll was. I had heard that he was generous, but I did not know that he was willing to give up that men count dear for the sake of the truth—to sacrifice himself for the good of his fellow men, freely and unaffectedly. And to think that he got only eight hundred dollars a night for it! He spoke two hours and ten minutes, at \$6.15 a minute. What a sacrifice in half of his fellow men! The three hundred Methodist ministers in eastern Michigan average but \$730 a year. I suppose this goes to show that honesty is the best policy. Colonel Ingersoll gets eight hundred dollars a night, and the preachers, seven hundred and thirty nine dollars a year, because he tells the truth about the Bible, and they lie about it!

This sarcasm is richly deserved.

U. S.

SPECIAL!

THE REVIEW of August 11 will be a special number, containing cuts of our principal institutions, and designed especially to show the progress that our work has made. It will be just the number to show to those you may be endeavoring to interest in our work and our church.

Extra copies of the paper will be furnished for one dollar a hundred, sixty cents for fifty copies, thirty-five cents for twenty-five copies, and below twenty-five copies for two cents each. Where brethren want any copies of this paper mailed to individuals, if they will send us names and addresses, with the money, we will be glad to send them out from this Office.

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