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HOLY BIBLE
IS THE FIELD
OF THE WORLD

The Advent and Sabbath REVIEW & 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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THE MINISTRY OF ANGELS.

AND is there care in heaven? And is there love
In heavenly spirits to these creatures base,
That may compassion of their evils move?
There is;—else much more wretched were the
case
Of men than beasts; but O the exceeding grace
Of Highest God! that loves his creatures so,
And all his workes with mercy doth embrace,
That blessed angels he sends to and fro,
To serve to wicked man, to serve his wicked foe!

How oft do they their silver bowers leave,
To come to succour us that succour want!
How oft do they with golden pinions cleave
The flitting skyes, like flying pursuivant,
Against fowle feedes to ayd us militant!
They for us fight, they watch, and dewly ward,
And their bright squadrons round about us plant;
And all for love, and nothing for reward;
O, why should heavenly God to men have such
regard!

—Edmund Spenser.

Our Contributors.

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

THE OBEDIENT APPROVED OF GOD.

BY MRS. E. G. WHITE.

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Let the solemn question come home to every one who is a member of our churches, How am I standing before God as a professed follower of Christ? Is my light shining forth to the world in clear, steady rays? Have we as a people who have taken vows of dedication to God, preserved our union with the Source of all light? Are not the symptoms of declension and decay painfully visible among the Christian churches of to-day? Spiritual death has come upon many who should be examples of zeal, purity, and consecration. Their practices speak more loudly than their professions, and witness to the fact that some power has cut the cable that anchored them to the eternal Rock, and they are drifting without chart or compass.

The True Witness desires to remedy the perilous condition in which his professed people are placed, and he says: "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy

candlestick out of his place, except thou repent." Christ will cease to take the names of those who fail to turn to him and do their first works, and will no longer make intercession for them before the Father. He says, "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Yet the case of those who are rebuked is not a hopeless one; it is not beyond the power of the great Mediator. He says: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Though the professed followers of Christ are in a deplorable condition, they are not yet in so desperate a strait as were the foolish virgins whose lamps were going out, and there was no time in which to replenish their vessels with oil. When the bridegroom came, those that were ready went in with him to the wedding; but when the foolish virgins came, the door was shut, and they were too late to obtain an entrance. But the counsel of the True Witness does not represent those who are lukewarm as in a hopeless case. There is yet a chance to remedy their state, and the Laodicean message is full of encouragement; for the backslidden church may yet buy the gold of faith and love, may yet have the white robe of the righteousness of Christ, that the shame of their nakedness need not appear. Purity of heart, purity of motive, may yet characterize those who are half-hearted and who are striving to serve God and Mammon. They may yet wash their robes of character and make them white in the blood of the Lamb.

To-day the question is to come home to every heart, Do you believe in the Son of God? The question is not, Do you admit that Jesus is the Redeemer of the world? and that you should repeat to your soul and to others, "Believe, believe, all you have to do is to believe;" but, Do you have practical faith in the Son of God, so that you bring him into your life and character until you are one with him? Many accept of the theory of Christ, but they make it manifest by their works that they do not know him as the Saviour who died for the sins of men, who bore the penalty of their transgression, in order that they might be brought back to their loyalty to God, and through the merits of a crucified and risen Saviour, might find acceptance with God in their obedience to his law. Christ died to make it possible for you to cease to sin, and sin is the transgression of the law.

Jesus counsels you to have your eyes anointed with spiritual eye-salve, in order that you may discern the fact that you are wretched, and miserable, and poor, and blind, and naked, that you may exercise repentance toward God and faith toward our Lord Jesus Christ. The plan of salvation is not half discerned. It is made altogether too cheap a thing, and men do not take in the fact of how great an act of condescension it is on the

part of Omnipotence to stoop to unite the divine with the human, to impart the Holy Spirit to the repenting transgressor of his holy law. God became man, clothing his divinity with humanity, and thus humanity has been elevated in the scale of moral value with God. But how great was the condescension of the Father and the Son to consent to the working out of the plan of salvation to save the transgressors of Heaven's exalted law!

How great is the spiritual blindness of men who declare that this great condescension on the part of God in giving his only begotten Son, was to abolish the law of God, and to make its precepts of no effect. Calvary is the unanswerable argument for the immutability of the law of God; for could one of its precepts have been altered to meet man in his fallen condition, the Son of God need not have suffered death for a guilty race. The professed Christian world is indeed in need of eye-salve, that they may see. Like David they should pray, "Open thou mine eyes, that I may behold wondrous things out of thy law."

Wherever there has been a departure from God, there must be a returning to him, and a doing of the first works. Jesus says, "As many as I love, I rebuke and chasten; be zealous therefore, and repent." In order to repent, it is necessary to examine the life and character by the great standard of righteousness, that the peculiar sins which have dishonored God and have been an offense to him, may be discovered. That which has quenched the first love must be forsaken, whether it has been pride, sensuality, or the turning of the grace of God into lasciviousness. Those who make a profession of being Christians, that is, Christlike, and who yet live a life of sin, cast dishonor upon the truth of God. Many of this class trample upon the law of God, and teach others that its precepts are not binding, and yet they presume to take the name of Jesus upon their lips, and talk of being saved by his grace. Such teaching tends to enfeeble the moral tone of the church, and true godliness is banished while a miserable, heartless, outward form of godliness remains. Such come under the rebuke of Christ when he says, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Paul asks, "Shall we continue in sin, that grace may abound?" and answers, "God forbid." Again he asks, "Do we then make void the law through faith?" and answers, "God forbid; yea, we establish the law." God's will is expressed in his holy law, and Jesus says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The law of God is the standard by which character is to be measured, and he whose life is in harmony with that law is worthy to be trusted, but of what value is the

testimony of a man whose life and teaching contradict the law of Jehovah? He then measures himself by his own finite standard, and may claim for himself as much as does the pope of Rome; but in the light of the detector of sin, his character may be wholly wanting. He may claim great spiritual riches, and think that he is in need of nothing, and may boast of the grace of Christ, but at the same time may have turned that precious grace into lasciviousness. This spurious character of religion is on the increase, and many whose hearts are carnal prate of the grace of Christ, while at the same time they openly blaspheme the name of the God of heaven by casting contempt upon the law of God, which rebukes their inconsistent course and detects their unchristlike character.

It is not the grace of Christ that makes void the law of God. Christ declared, "I have kept my father's commandments, and abide in his love." To those who are making void the commandments of God, the True Witness says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." Christ's white robe of righteousness will never cover any soul that is found in sin unrepented of and unforsaken. "Sin is the transgression of the law." Therefore those who are trampling upon the law of God, and teaching others to disregard its precepts, will not be clothed with the righteousness of Christ. Jesus came not to save people in their sins, but from their sins. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned [transgressed the law], we make him a liar, and his word is not in us. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." We need an advocate with the Father, because it is the Father's law which we have broken, and we need to repent of our transgression, and return to our allegiance to God. "Whoso committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil," not the royal law that points out what is sin. "In this the children of God are manifest, and the children of the Devil; whosoever doeth not righteousness is not of God." "He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous. For whatsoever is born of God overcometh the world [overcomers do not unite with the world in transgression of the law of God]; and this is the victory that overcometh the world, even our faith."

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." These are the words of our Substitute and Surety, the divine Head of the Church, himself

the mightiest of conquerors. He points his disciples to his own life, to the tests he bore, to his self-denials and struggles and sufferings, and marks out the path of obedience for their feet through ridicule, contempt, scorn, mockery, rejection, and shameful death. Suffering and humiliation he bore in order to prove obedient to the law of God, to magnify the law and make it honorable; and he lays down the conditions that must be met by those who would inherit eternal life. Victory can come alone through faith and obedience, through following in his footsteps. The work of overcoming is not confined to the martyrs. We, too, are to engage in the conflict in these days of subtle temptation to worldliness, to self-confidence, pride, covetousness, and immorality; and to the overcomers will be given a crown of life and glory.

AN IMPORTANT QUESTION.

BY L. H. CHURCH.
(Fresno, Cal.)

"WHAT shall I do then with Jesus which is called Christ?" Matt. 27:22. Pilate was in possession of the richest treasure of infinite grace, and he was anxious to make a profitable disposition of it. There was no question but what it had value; it had many times before been sold. It was Jesus, believed by him to be "the king of the Jews;" believed by Herod to be "John the Baptist risen from the dead;" by the people to be "the Son of David;" by "some, Elias; and others, Jeremias, or one of the prophets;" by Nicodemus "a teacher come from God;" by Philip to be "him, of whom Moses in the law, and the prophets, did write;" by John the Baptist to be the "Lamb of God, which taketh away the sin of the world;" by Gabriel to be "the Son of the Highest;" and declared by Peter to be "the Son of the living God." He was a pearl of great price that many had given their all to possess, yet by others despised and rejected. He had a name more excellent than angels, and a position highly exalted.

But by these various estimations it will be readily seen that he had no fixed value. To Solomon he was the chiefest among ten thousand; while to "the Jews a stumbling-block, and unto the Greeks foolishness." "In him dwelleth all the fullness of the Godhead bodily." Whatever we exchange him for becomes our god. He is sold with all the blessings contained in him, and what we receive in exchange for him we prefer to him—worship in his stead. We take our choice, accept the one, and reject the other. Pilate would have been glad to have saved Christ, but he was anxious for—yes, coveting ("which is idolatry")—the good-will of the Jewish people, and at that shrine, if he must, he would sacrifice him. Others had sold him, and why should not he? Judas had just sold him for thirty pieces of silver; the Jews were in the act of trading him for a thief and a murderer; Esau had traded him for a mess of pottage; Lot's wife had given him for a look at a burning city; Israel had once offered to trade him for onions and garlies; and at another time for a drink of water and a mess of quails; Balaam had given him for the blessing of Balak; Saul had traded him for the cattle of the Amalekites; Korah had tried to purchase a public office and leadership with him; and Achan had given him for a golden wedge and a Babylonish garment. One man in the parable had exchanged him for a piece of land, another had given him for five yoke of oxen, and a third had traded him for a wife, while the young man preferred his great possessions to him. Neither was it an unusual thing for men to trade him for honor and the good-will of men. Moses had once made such a negotiation; King Saul had made the same kind of a bargain; and Peter had just traded him for popularity in the judgment hall. Indeed, there are no lusts or evil inclinations that

he has not been exchanged for. Solomon gave him for his wives, and David traded him for Uriah's wife. Pilate had it in his hands to do in a literal sense what others had done in a spiritual. He had been warned against it by his wife's dream, his conscience condemned him, and he would gladly have saved him; but, like others, he was under temptation.

Herod the Great had purchased the good-will of the Jews by rebuilding their temple, and Pilate realized the necessity of doing something that would merit their approbation. The opportunity had now presented itself, and selfishness claimed the opportunity as its own. Gladly would he have released Barabbas, a murderer and mover of sedition, and thus sacrificed the laws and government of Rome, if the same end could have been reached. A command had been rolling down through all the ages, and echoing from Sinai's heights, saying, "Thou shalt have no other gods before me." Would he obey it? or would he, like so many others, bow at another shrine? The question before him was, What shall I do, then, with Jesus? Shall I accept him? or shall I reject him? Shall I keep him? or shall I sell him?

Ah, kind reader, does not this same question come home to each of us in the hour of every temptation? What are we doing with Jesus? What valuation are we putting upon him? Where in the scale of beings have we registered him? At what altar are we sacrificing him? Are we, like Pilate, putting the question to his enemies, and thus trying to shirk the responsibility in the matter? Are we disposing of him, and then washing our hands and trying to throw the blame on some one else?—trying to obtain the coveted prize, and keep Jesus also? Let us beware. Baalam tried that, and lost his life; Saul tried it, and lost his crown; Pilate tried it, and crucified his Saviour.

KNOWING GOD.

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

THE prophet Hosea wrote: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee." Chapter 4:6.

Our Redeemer possesses the fullness of knowledge of his Father. He is the Head of the Church, and came to impart to his followers the essential knowledge of the Father for our salvation. Christ will not be satisfied until he presents to him an intelligent and perfect Church, reflecting and revealing this knowledge of God in its character. This desire of the Lord is beautifully set forth by Paul, in writing to the saints at Colossæ in the following language: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness."

Here it is forcibly and clearly shown that without increasing in the knowledge of God it is impossible to "walk worthy of the Lord unto all pleasing." By searching we cannot find out God. It is by holding our hearts open to the impressions of the Holy Spirit, sent to enlighten and instruct us, that we learn of the deep things of God. It is Satan's studied object to keep the soul in ignorance of Christ; for he hates him. "Satan and his angels are wide-awake and intensely active, working with energy and perseverance through human instrumentalities to bring about his purpose of obliterating the knowledge of God." As to how he succeeds in this Satanic purpose depends individually upon our-

selves. His time is short. He is full of wisdom in sin, and is pressing its darkness about the followers of Jesus, seeking to dishearten, confuse, and destroy them. Unless daily growing in the grace and knowledge of God, we shall place darkness for light and be found walking in sparks of our own kindling.

In Rom. 12:2 we read: "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." This constant renewing of the mind—a daily feeding upon Christ—is necessary that we may know God's perfect will concerning us. If we seek it, he has promised to reveal it unto us. Then the blessed assurance is offered of *knowing* his precious will concerning us individually. For our own selves we are to *know* duty; "*know* that we have passed from death unto life" (1 John 3:14); *know* "the spirit of truth" (chapter 4:6); *know* that Jesus has come and taken possession of the soul-temple and imparted understanding unto us (chapter 5:20); *know* that we love God; for by these things we are to know and assure our hearts that we know God. "He that loveth not, knoweth not God; for God is love." Chapter 4:8.

How grateful the disciple should be that in Christ there are no uncertainties. He presents a complete, free, and certain salvation. He brings to view a deep, comprehensive, and sublime knowledge of a loving Father; and unless we thus represent him before an unbelieving world, we bring dishonor to him. Jesus has shown his great love in giving himself in so certain a manner that none need "perish for lack of knowledge." His invitation is to all, however sinful, to come and learn of him, and experience for themselves that peace and rest found only in trusting his glorious power to save. May the prayer of the Spirit in Eph. 3:16-19 be fulfilled in us: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Are we not living beneath our privileges in failing to abound in this love and knowledge? Do we comprehend as much as we might the greatness and majesty of the eternal God of the universe? Let us now so acquaint ourselves with him, that when Jesus descends as King of kings and Lord of lords, clothed with power and majesty to execute judgment, we shall not be ashamed before him, but hail him with joy and gladness, and receive a crown of life which fadeth not away.

THE LARGEST DENOMINATION.

THE following story is told by an exchange of a minister of the Episcopal Church traveling in the South, who met a citizen who claimed that he was also an Episcopalian:—

"To what parish do you belong?"

"Don't know nuthin' 'bout any parish," was his answer.

"But who confirmed you?" said I.

"Nobody," he said.

"But did n't you tell me you were an Episcopalian?" I asked, in astonishment.

"O, yes," said the old man. "I'll tell ye how it is. Last spring I went down to New Orleans vistin', and while I was there, I went ter church, and it happened to be an Episcopalian one, and among other things I heard 'em say, that they'd left undone them things they'd oughter done, and done them things they had n't oughter done; and I said to myself, 'That's jest my fix, too;' and since then I've always considered myself an Episcopalian."

"Well," said I, as I shook the old man's hand, "if your ideas of an Episcopalian are correct, we are the largest denomination in the world."—*Selected.*

O, WHY SHOULD THE SPIRIT OF MORTAL BE PROUD?

THE following poem was a particular favorite one with Abraham Lincoln. We publish it by request.

O, why should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
He passeth from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around, and together be laid;
As the young and the old, the low and the high,
Shall crumble to dust and together shall lie.

The infant a mother attended and loved,
The mother that infant's affection who proved,
The father that mother and infant who blest,—
Each, all, are away to that dwelling of rest.

The maid on whose brow, on whose cheek, in
whose eye,
Shone beauty and pleasure,—her triumphs are by;
And alike from the minds of the living erased
Are the memories of mortals who loved her and
praised.

The head of the king, that the scepter hath borne;
The brow of the priest, that the miter hath worn;
The eye of the sage, and the heart of the brave,—
Are hidden and lost in the depths of the grave.

The peasant, whose lot was to sow and to reap;
The herdsman, who climbed with his goats up the
steep;

The beggar, who wandered in search of his
bread,—
Have faded away like the grass that we tread.

So the multitude goes, like the flower or weed,
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

For we are the same our fathers have been;
We see the same sights our fathers have seen;
We drink the same stream, we see the same sun,
And run the same course our fathers have run.

The thoughts we are thinking our fathers did
think;

From the death we are shrinking our fathers did
shrink;

To the life we are clinging our fathers did cling,
But it speeds from us all like the bird on the wing.

They loved,—but the story we cannot unfold;
They scorned,—but the heart of the haughty is
cold;

They grieved,—but no wail from their slumbers
will come;

They joyed,—but the tongue of their gladness is
dumb.

They died,—ah! they died;—we, things that are
now,

That walk on the turf that lies over their brow,
And make in their dwelling a transient abode,
Meet the things that they met on their pilgrim-
age road.

Yea, hope and despondency, pleasure and pain,
Are mingled together in sunshine and rain;
And the smile and the tear, and the song and the
dirge,

Still follow each other like surge upon surge.

'Tis the wink of an eye; 'tis the draught of a
breath

From the blossom of health to the paleness of
death,

From the gilded saloon to the bier and the shroud;
O, why should the spirit of mortal be proud?

—William Knox.

BARK OR PULL — WHICH?

BY J. M. COLE.

(Norfolk Island.)

It is sad to see persons devote precious time to grumbling, complaining, and fault-finding instead of doing useful work for the Master. We read once of a boy who had a dog hitched to a small load. The dog stopped pulling to bark at a man who was passing. The boy said to the stranger, "Do n't mind the dog, sir; he is only barking for an excuse to rest; it is easier to bark than to pull the load."

We all must do something; we cannot utterly stagnate. We can pull, or we can bark, but when we are barking, we are not pulling. It is ever so much easier to bark than to pull. Barking costs no care; it costs neither brain nor muscle, thought nor prayer; it requires no sleepless nights, no watchfulness, no anxiety, but it throws all the responsibility upon others.

The man who works may make mistakes; he who pulls may pull the wrong way, and be obliged to acknowledge and correct his wrong. But the man who keeps up a perpetual bow-wow at those who are pulling, will have a fearful record to meet by and by. "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." "Do all things without murmurings and disputings."

A very small dog can do as much barking as a big one; he can bark himself into notice, while the big dog is quietly pulling. It is much easier to find fault with what others do than it is to take hold and do better. It is easier to pick flaws than to give a helping hand or to put the shoulder to the wheel.

A world full of work lies before us. "Lift up your eyes, and look on the fields; for they are white already to harvest." "The harvest truly is plenteous, but the laborers are few." If you cannot help, do not hinder. Try to do better than others if you can, but do not waste your life in grumbling and complaining. If others do poorly, try to do well; and if, after trying, you find your own efforts a failure, do not stop to bark, but harness in with some one who does know how to work. Time is short, souls are perishing. "Whatsoever thy hand findeth to do, do it with thy might."

MEDITATIONS.

BY P. GIDDINGS.

(Sanitarium.)

WE are what we are, whether other people know it or not.

The treatment we receive is generally but the echo returned from the voice of our own conduct.

Where is the logic or Christianity in men saying, "Our Father," and disowning each other as "brothers"?

We are all sculptors, and from hard circumstances, we may, under divine apprenticeship, chisel out beautiful images.

It is not how much we *know*; it is how much we *do*. It is not only how *much* we do, but *how well* we do it, that tells.

There is a going down which is a coming up. That seed which refuses to be buried under soil, but insists on being placed above it, may spring up quickly, but for want of depth of earth it will wither and die.

It will be found out, when life's column is "footed up," that a greater total is credited to those who do little deeds of kindness day by day, than to those who did some great thing one day and waited years to do another.

It takes more than eyes to see. Try it on a dark night. Worldly wisdom simply can no more understand spiritual truths than eyes alone can discern an object in a dark night. We need light as well as eyes to see.

It is a solemn thing to die, but it is more solemn to live. The solemnity of death is due to the intuitive consciousness that it means our life summed up and finished, and not to death in itself considered. Death is simply the period to our life. Death is only closing the accounts, just shutting the book. The solemnity is not in closing the accounts, but in the accounts closed; not in shutting the book, but in the book shut. To live is more solemn and circumspect than to die. Ah, would we could know it, and act as if we did!

The Home.

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

CHOOSE A SAFE PATH

BY MARCUS L. CARPENTER.
(Fremont, Mich.)

O'ER the rugged rocks of an Alpine height,
In the bracing air of the morning cold,
He is going forth in his giant might,
With a bounding pulse and a spirit bold.

In the wildest gorge, on the highest rock,
He's as much at home as the chamois fleet;
And he fears no ill from the wild wind's shock
As he dashes on with unerring feet.

From a dizzy point on a beetling wall,
He is thrilled with joy at the awful view;
But he stops aghast, as he hears a call,
"Father, choose a safe path! I am following you."

At a glance he sees in the steep, rough path,
An adventurous child in ecstatic joy;
Then he rushes back at the threatened scath
And grasps the hand of his only boy.

And his heart is stirred with the solemn thought
Of the copy he sets for his child, who could dare
To follow his steps with such dangers fraught;
And he leads him along with the utmost care.

There's a lesson here we should study well;
Oftentimes the strong may with safety run
In a doubtful course, where temptations fell
Would make dangerous ground for some weaker one.

Then with anxious care, and with humble heart,
Always choose a course that is safe and true,
Seeking help from God to act well your part,
For some weaker one may be following you.

HOW TO LIVE WELL ON A DIME A DAY.

BY ELDER W. H. WAKEHAM.
(Sanitarium Training School.)

How to provide for the dietetic needs of the family at the minimum cost is a problem that has perplexed many frugal housewives. Too often the mere question of dollars and cents has had more than its due weight in the consideration. The attempt to live on food inferior in quality or of insufficient quantity, is mistaken economy. Whoever selects cheap food without regard to its wholesomeness, or the health of those who are to be nourished by it,—who values gold and silver above the health of the body,—may fitly be characterized "penny wise and pound foolish." One should endeavor to live *well*, and not be satisfied with a mere existence. In order to live well, from a dietetic point of view, one must take into consideration, in the selection of food, the following points:—

1. *The nutritive value of the food.* The cereals,—wheat, oats, corn, rye, barley, rice, etc., in their various forms of preparation; the legumes, beans, peas, and lentils; and most nuts, such as almonds, walnuts, hickory-nuts, etc.,—all contain a large per cent of nutritive material. The vegetables and fruits are not so rich in the nutrient elements, but serve a very useful place in the bill of fare.

2. *The digestibility of the food.* The fact that a certain article of food ranks high in nutritive value is no proof that it should enter largely into the *menu* of one who would live well and economically. Pork, for instance, contains 61 per cent of nutritive material; cheese, 68 per cent; and sugar, 95 per cent. Yet all of these being not only hard to digest, but interfering with the digestion of other foods, must, with the exception of a limited quantity of the last-named article, be omitted from our bill of fare. Of the vegetable foods, fresh, ripe fruits, grains simply prepared, unfermented breads, are the most easily digested. Sterilized milk, and raw or soft boiled eggs are also readily digested by most people.

3. *The proper proportion of the various food elements.* These may be divided into two classes: the carbonaceous, embracing starch, sugar, and fat, which are used to build up adipose tissue, and in heat and force production; and the nitrogenous, embracing the albumen of the egg, the gluten of the wheat, the casein of milk, and the vegetable casein of beans, peas, and lentils, which build up nerve and muscle tissue, and stimulate the vital fires in the body. By scientific investigation it has been determined that for the best nourishment of the system, one needs one part of the nitrogenous to six parts of the carbonaceous. The amount of food required may differ greatly at different times and under varying conditions; but the relative proportion of the elements should remain the same, except in the case of young children, where nature seems to require a larger proportion of the nitrogenous elements.

4. *The palatableness of the food.* While perverted appetites and morbid tastes are not a safe guide in the selection of food, yet it must be remembered that when food is not relished, it is not apt to be well digested. Care should be taken to have the food, as far as possible, attractive to the eye and agreeable to the taste.

5. *Adaptability of the food to the times and seasons, and to the varying conditions of the individual.* Food well suited to one season of the year might not be good at another season. The same is true with reference to the different conditions of the person in health or disease. Food suitable to the adult might be harmful for the child. As a rule, simply prepared fruits and nuts, grains and unfermented breads, with the addition of milk, are all that is required for children. To this may be added, for adults, the legumes, vegetables, and eggs. For the sick or the aged a simple, unstimulating, easily-digested diet should be insisted upon. In most acute diseases a fluid diet is preferable. Gruels, fruit juices, egg-nog, kumiss, etc., are some of the most useful articles for the sick. In the summer eat plenty of fresh, ripe fruit, where obtainable, and see to it that all milk and water used are thoroughly sterilized. Be careful about the use of stale foods, as during warm weather they ferment quickly, and are then wholly unfit for use. It is poor economy to eat an article simply to keep it from spoiling. Another point in economical living is to procure perishable fruits in their season, and can a sufficient quantity for use during the year. By watching the markets they may be procured by the quantity at low rates, thus lessening greatly the sum total of the year's expenditures. Of course the art of scientific cookery cuts a large figure in living well and cheaply; but we cannot dwell on that feature here.

We append herewith a chart, which, if carefully studied, together with the foregoing will enable one to live well on a bill of fare the first cost of which is less than a dime a day:—

ONE MONTH'S PROVISION FOR FIVE PERSONS.				
Lbs.	Food.	Total nutritive value in lbs.	Nitrogenous material in ounces.	First cost of article.
50	Flour (white)	44	90	\$.75
50	" (graham)	44	92	.75
12½	Indian meal	10	19.2	.15
5	Oatmeal	4	12	.20
5	Rolled Rye	4	8.8	.25
5	Grits	4	12	.25
5	Rice	4	5	.40
5	Beans	4	22	.20
5	Peas	4	20	.20
80	Apples	10	5.1	1.50
20	Peaches (canned)	2.5	2.2	.75
10	Strawberries "	1	1.7	.80
20	Grapes "	3.6	2	.40
30	Tomatoes "	2.1	7.6	.30
3	Raisins	2	1.1	.30
5	Prunes	3.5	1.8	.75
2	Dates	1.4	2.8	.15
60	Potatoes (Irish)	15	21	1.00
30	" (sweet)	9	4.8	.75
30	Turnips	2.7	7.2	.40
2	Onions	.3	.5	.10
180	Milk	25.2	118	3.60
20	Sugar	19		1.00
		219.3	456.8	\$14.95

It should be remembered that for the best nour-

ishment of the body an ordinary working adult will require, on an average, about twenty-one ounces of nutrient material a day, three ounces of which should be nitrogenous matter. The articles given in the table may be varied greatly without increasing the first cost. In fact, farmers or gardeners who raise their own fruits and vegetables can supply these articles at much less than the cost given above. The prices given are those that have been current in Battle Creek during the past year, and can be duplicated in almost any locality in the northern States. This demonstrates that not only a vegetarian diet, but one in harmony with the principles of health reform in all points can be obtained at as low a cost as the ordinary mixed diet.

A HASTY DECISION.

MRS. BENTON was baking. When she had put the last pie into the oven, she stepped to the door and called, "Johnny!"

A bright-eyed, rosy-cheeked little boy came bounding up the steps, and stood before her.

"What do you want, mama?" he asked.

"I want you to run to the grocery right quick, and get some eggs. Wait a moment, and I'll give you some money."

She stepped into the sitting-room, went over to the mantle, and put out her hand to take the change she thought was there. To her surprise it was gone, and she stood for a moment with a puzzled look on her face.

"I surely put a quarter there this morning," she thought. Then the puzzled look gave place to one of mingled annoyance and pain. She was positive she had laid that money on the corner of the mantel after her husband had left the house that morning. The front door had been closed and locked all the time, and nobody but herself and the little boy had been in the room. Had Johnny taken it? The thought startled her. "But he *must* have taken it," she told herself; "for I know I put it right here after Mr. Benton went away, and there was no one else to take it. O, to think my boy would be dishonest—after all my teaching!"

Without taking time to consider the possibility of being mistaken, she turned upon the child, who had followed her into the room, and demanded:—

"Johnny, did you see that money I laid here this morning? tell me the truth!"

"Why, no, mama; I didn't see it," answered the boy at once.

"Are you going to tell me a falsehood, besides taking what does not belong to you?" asked the mother angrily. "I shall punish you for that. You needn't deny it, Johnny; mama knows you took it, and it grieves her very much that you would take anything that does not belong to you, and then tell a falsehood about it. It's too much; mama is ashamed of you!"

Poor little Johnny burst into tears.

"Mama," he sobbed, "I didn't take your money,—true as anything, I didn't. I—"

"Do n't say another word!" interrupted the mother, too angry to be reasonable, "I tell you, I know you did take it, because nobody has been in here but you; and I know I laid it there after your papa went away this morning. I shall punish you well. Sit down there till I come back, and I'll see if I can't make you tell the truth, anyway." And pushing him into the nearest chair, she left the room.

She came back presently with a switch in her hand and a determined look on her face. To her surprise, the little boy rose from his chair as she entered the room, and came toward her.

"Mama," he said, raising his tear-stained face to meet the angry look she cast upon him,—"mama, I've been praying to God, and I know he'll help me out of this."

"How do you know he will?" the mother asked, somewhat startled. "Who told you he would?"

"My Sabbath-school teacher said so. She said if we ever got into trouble to just ask God to help us, and he would. And so I asked him to help me out of this trouble, and I believe he will." And the brown eyes filled with tears again.

If this were anything but a true story, I should make it read that the mother gladly stayed the punishment of her child until his guilt was proved beyond the shadow of a doubt. But, strangely enough, this real mother was more angry than before, and made the punishment more severe because of his "hypocrisy" as she called it.

When Mr. Benton came home to dinner that day, he was told the whole story, his wife expressing much sorrow that her boy had not only taken the money, and then tried to conceal it with a falsehood, but had acted the hypocrite besides.

When she had finished, Mr. Benton said sadly:—

"Well, I am very sorry this has happened, I am sure. You are mistaken about having put the money there before I left. Jennie, I took that money myself."

I will leave you to imagine the mother's feelings. But I am glad to tell you that she took the lesson to heart. In relating the incident to a friend afterward, she said, with quivering lips and tear-filled eyes,—

"Poor little fellow! It did not help him out of his trouble to pray that time, but I assure you it will in the future."—*Sunday-School Times.*

SOUPS—FRUIT SOUPS.

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

USUALLY soups do not take so large a place in the bill of fare as they should. Taken hot at the beginning of a meal, they stimulate the flow of the digestive juices, and to some extent satisfy hunger before the stomach is overloaded.

When we speak of soup, we do not refer to some water in which a bone, or possibly a bit of flesh has been cooked; but to a food prepared from grains, legumes, vegetables, or fruits. Such soups are economical from more than one standpoint. This material costs less pound for pound and contains much more nutrition.

It would be impossible in this brief article to give recipes for any number of soups; but perhaps a few general suggestions will be helpful. The grains, vegetables, or legumes should first be thoroughly cooked in the usual manner, but in as little water as possible. Pass them through a colander fine enough to remove hulls or any coarse portions which would render the soup otherwise than fine and smooth. Milk forms an excellent base for these soups, being itself a food containing important elements of nutrition.

Stock possessing quite a "meaty" taste and certainly much nutrition is made by simmering a cup of closely sifted wheat bran in a quart of water. When strained, there may be added to it the previously cooked material, flavoring to suit the eater. We would suggest celery, onion, or other savory herbs.

In order to secure sufficient mastication of soups, some hard bread, such as crisps, zwieback, or crackers should be eaten with them. No fats should be added, unless it be sweet cream, and all condiments left out except it may be a trifle of salt.

To some, the idea of fruit soups may seem as strange as it is new; but once tried, there will be no more significant smiling about them. Here is a recipe: In a quart of warm water put four level tablespoonfuls of sago or maniocca, and cook slowly (in a double boiler is best) until transparent; then add one dozen well-cooked prunes, one cup of stewed raisins, one-half cup cooked

cranberries, currants, cherries, or plums, or, if preferred, a half cup of the juice from any one of these fruits. The addition of the juice of one lemon and sugar to suit the taste, will complete a soup, which, if served hot at the beginning of the meal, will not be forgotten.

In many European countries these latter soups are much used, and should be more frequently found on American tables. The thoughtful cook will find many ways of varying the kind and quality of all soups, and will be surprised at the good use that may be made of the bits of left-over foods so difficult to be economically disposed of in any other way. Economical, healthful, palatable, nutritious, inexpensive, and easily prepared, are terms properly applied to good soups. May we have more soup?

[From a very pleasant recollection of our experience with fruit soups in Europe, we gladly unite our testimony as to their delicious qualities. All the above adjectives and several others belong to them.—Ed.]

A MOTHER'S RESPONSIBILITY.

BY MRS. LAURETTA KRESS, M. D.
(*Sanitarium.*)

I ONCE attended a large meeting in a pavilion, and I noticed a lady sitting not far from me with a little child by her side, probably four years of age. The little one became a trifle restless,—for the seats were hard, with only one board across the back,—and accidentally fell backward to the ground.

The mother became angry in a moment, picked up the poor, frightened child, shook her severely, and set her down with force enough to have made the matter very impressive upon the child's mind. The question came to my mind, How would that mother have liked to be placed in similar circumstances, with similar treatment?

Now, dear mothers, think you that such a lesson will ever be forgotten by that child? No! no! and in after years, the child is apt to reflect a similar image.

We do not half realize our responsibility as mothers to our children. The child learns by seeing and hearing others. And the mother stands in a position to lead her children heavenward, or to lead them to destruction.

We often hear it said, when a child has done wrong and gone astray, that it had the best of training; but how can this be? Is n't it natural for people to imitate others? Is not the mother the first teacher? and does she not have the very best opportunity of putting good into that child's mind, before it could possibly learn evil? Where is the wrong, then, in the training of the child that goes astray? It must be, nearly always, in the earliest teaching.

In what ways do children reflect the mother's image?—In every act she performs; in each word she speaks; in careless habits not corrected; in cross words spoken to them; in rude manners and selfishness. They also imitate kind words, cheerful words, tenderness, unselfishness, true courtesy, pleasant manners.

Sometimes these tender plants so yearn for better lives that they draw nourishment from a kind heavenly Father, when the child's faith is directed to him by a dear teacher or a kind little friend. This, then, brings the greater responsibility, for the mother should be first to teach the child. Teaching children begins in the mother's arms and needs much consecration. "The mother's work is such that it requires continual advancement in her own life, in order that she may lead her children to higher and still higher attainments."

These things being true, dear mothers, let us work while it is day; let us seek God for wisdom, for the promise has been given that he will give to those that ask.

The Mission Field.

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

AFRICA.

THE third angel's message is world-wide. The Lord says it will go to every nation, kindred, tongue, and people. The magnitude of this truth we have only of late begun fully to realize. And while our work in every way has made marked progress, we find ourselves in the beginning, as it were, of the work which is to be done before the end of all things, and a large portion of the earth, with its millions of inhabitants, yet unwarned.

At this time we wish to inquire, What is our duty to Africa? Here is the second largest continental division of the globe, with an estimated population of some 200,000,000, the greater portion of whom know nothing of the gospel. Its benighted regions are "full of the habitations of cruelty;" but the people of Africa are our brethren. God "hath made of one blood all nations" (Acts 17:26), and has fashioned all hearts alike. Ps. 33:14,15. The place where a man is born counts nothing with the Lord. A man born in Central Africa is just as precious in his sight as though born in America. God looks at the heart, and has no prejudice against him because of the color of his skin. Our God is no respecter of persons; neither are we, if we have the Spirit of the Master.

Jesus "lighteth every man that cometh into the world" (John 1:9); he is the "desire of all nations" (Hag. 2:7), whether black or white; and the Lord will in some way send them the gospel to satisfy that "desire," which he has created. The Spirit of God through his servant has said: "The missionary work in Australia and New Zealand is yet in its infancy; but the same work must be accomplished in Australia, New Zealand, and in Africa, India, China, and the islands of the sea, as has been accomplished in the home field."—*General Conference Bulletin, p. 294.*

Ponder well this remarkable testimony from the Lord. The "home field" no doubt refers to the United States. There the truth is going everywhere; not only are the large cities being entered, but the small villages and hamlets, and witnesses are being raised up everywhere to stand for the truth. Will it be the same in Africa? God says it will, and from all its numerous tribes some will be gathered to stand around the throne. Then, brethren and sisters, is it not time to wake up? There is a work that if many who are sitting in their comfortable homes around our large churches will take hold of, the deadly stupor which enshrouds them will be broken. If we do not, mark it, God will find those who will, and they will wear the crowns we might have worn.

A beginning has been made, it is true, on the West Coast and in Mashonaland, and we thank the Lord for the beginning. But this is only a drop as it were in the boundless ocean. There is room for hundreds more. We admit that the prospect of living among barbarians is not so inviting as living in the centers of civilization. There will be trials and difficulties unnumbered; but are we to consult our own ease? Christ pleased not himself.

There are some declarations of Scripture, which, if we mistake not, refer to the work which will be accomplished in the Dark Continent. The entire prophecy of Zephaniah refers unmistakably to the last days. In chapter 3:13 the "remnant" is mentioned. Just at this time, when the indignation of the Lord is to sweep the earth like the besom of destruction (verse 8), the Lord says, "From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering." Verse 10. Standing where this language was penned, "beyond the rivers of Ethiopia," would be over in the darksome regions of Africa, and

include, would it not, Interior Africa? Yet from this dark spot the Lord declares that a people will bring him offerings. Let us all be glad, and say, Amen.

Again we read: "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." Ps. 68:31. May not "Ethiopia" here refer to all the African races? Webster so defines it, and Cornell's Physical Geography says, "This race [Ethiopian] occupies nearly the whole of Africa." (See also Jer. 13:23.) Thank the Lord that these Ethiopian races will soon stretch out their hands to God. Are they not now doing it? Are they not asking us, their brothers and keepers, for the gospel?—Yes; and their cry will be heard, and the gospel will be carried to them.

Looking at the work from a human standpoint, it appears impossible; but all things are possible with God, and those who go forth clothed with the gospel, which is the power of God unto salvation, can do the work, and will be rewarded finally by seeing souls in the kingdom who will rise up and call them blessed.

"Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35. Who will go forth to reap? Only those who reap receive wages. If it is not our duty to go, perhaps, it is our duty to contribute some of the mammon of unrighteousness to send somebody else.

When we look at the vastness of the work, and remember that time is short, almost finished, we know that the work must move faster in the future than in the past. This will be done by God's people seeking for more of that power which awaits their demand. O that God's people would seek him for more of that heavenly anointing which alone can fit them for the work which remains to be accomplished. When they do, the work will be cut short in righteousness.

GEO. B. THOMPSON.

CLIPPINGS FROM THE "MISSIONARY REVIEW."

THE work of Mr. Warszawiak among the Jews of New York City continues to deepen and spread. He believes with all his might that his countrymen are every whit as susceptible to gospel influence as any other class, and the results of his labors appear abundantly to justify his conclusion. He preaches to crowds, and he visits from house to house. Every day he devotes three hours for private conference. This time is largely taken advantage of, many hundreds coming to see him. A home called the "Home for Persecuted Christian Jews and Inquirers," located at 65 Avenue D, has been of the greatest help to the work. In one year 3000 meals were provided, while 625 beds were occupied. Mr. Warszawiak is assisted by ex-Rabbi Leopold Kohn, Mr. Simon Goodhart, Mr. and Mrs. Cruickshank, and Miss Mabel Alwater.

A missionary thus speaks of a congregation at a church service in Japan: "Japanese audiences are models of politeness. No one yawns, snaps his watch, shuffles his feet, or goes out, even though the speaker is talking in an unknown tongue. Every eye is upon the speaker. When he begins to speak, he is greeted by a polite obeisance from every one in the audience; and when he concludes, another low bow from every one in the room says silently, 'I thank you.' After the address another song, a prayer, and benediction, and then what? A grabbing of hats and canes and overcoats, and a 'break' for the door?—Ah! no; the Japanese have not learned thus to close their worship. All drop into their seats again; for a full minute they sit with covered eyes and bowed heads, and then slowly and reverently pass out of the church or break up into little groups."

Under the influence of the American missionaries the Roman Catholics in Peking have issued an elegant edition of the four gospels in Wenli, the book language of China, and have added to it a commentary.

The very general notion that the Chinese are a stolid, unemotional race, and hence we should not expect to find a joyous, fervid type of piety among them, is a mistake, writes Rev. N. W. Brewster, in *Gospel in All Lands*. When the Chinaman becomes filled with the Spirit, he has as much joy, and manifests it in much the same way as other people.

The Bishop of Lahore calls his the Mohammedan diocese of India, and in his opinion, though the Mohammedan problem is formidable, it is far from hopeless. Of the eighteen native clergymen in the diocese, no fewer than eight are converts from Mohammedanism. As many converts are gathered from among Mohammedans as from the Hindus and Sikhs. In addition, as he judges, it is in India that the conflict with Mohammedanism must take place. The church seeks there "no favor," but it has—what cannot be had in Persia and other lands—"a fair field."

Nearly three years ago a missionary in connection with the Swedish Mission Union made the perilous journey across the Thian Shan Mountains into Chinese Turkestan, accompanied by an assistant Armenian preacher, and was so pleased with the country and its people that he advised his society to allow the Armenian to remain. The Swedish Union has now resolved to extend the sphere of its operations, and two European missionaries have left Sweden, one of whom will live in Kashgar and the other in Yarkand. This is the beginning of missionary enterprise in this portion of the Chinese empire.

A journal published in Yokohama states that the Japanese religious press calls for more women evangelists, or Bible-women, and it is plain that the responsibility of the enlightenment of the women of Japan rests, to a great extent, upon the native Christian women of this empire. To meet such a want two women connected with the American Board established in Kobe first a training class and later a school. Already forty have graduated after six months of study for three successive years, and as long a period of practical work. Other similar schools have been opened by other missions.

Let the heralds of the cross, before they have thoroughly mastered the language of the people to whom they are sent, beware, lest in their ignorance they preach deadly heresy. Rev. W. E. Bromilow has this to confess concerning himself in the early days of his work in New Guinea: "I remember that through the peculiar affirmatives and negatives I misunderstood a native who was helping me in the preparation of an address, and I said with all earnestness, 'Geabo ua ona 'ai 'aila. Ona 'ai 'aila i to umalina sinabwana.' 'Do not speak the truth. To speak the truth is very bad.' For months we used the expression, 'Gosedada i to 'umalina,' in the Lord's prayer for 'Him the evil one,' when it really means 'our friend the evil one.' I had often heard this word 'gosedada' and from interpreters and others learned that it was used like our pronouns 'he' and 'him.' I tried it often, and it was always 'gosedada.' But one day I caught the word 'gosiagu' and found out that it meant 'my friend,' whereupon I asked for 'our friend' and other forms, and I then ascertained that I had been calling the evil one 'our friend,' because this term is in constant use in the place of the name of any one."

Special Attention.

EUROPEAN DISARMAMENT.

It sometimes happens to individuals, that, having adopted an unwise course, they are compelled to follow it until they can hardly tell which course is the most destructive, to keep on as they are going or to stop altogether. This is as true of nations as it is of individuals, and the nations of Europe, in regard to the question of disarmament, stand in this position. They have gone on arming until they can go no farther; they are almost crushed by taxation to support their immense armies, and now they do not know what to do.

The Roman empire, in the days of its greatest prosperity, maintained on land and sea an army of 450,000. (See "Gibbons's Decline and Fall," Vol. I., p. 21.) The author above quoted declares on the same page as quoted and in a note at the bottom of the page, that this army had been equalled by the army of Louis XIV., but that France was still suffering from the strain of that extraordinary effort. Since that time, beginning with the French Revolution and ending with the battle of Waterloo, the armies of all the European nations were greatly augmented, and during this period, the army of France under Napoleon was increased until at the time of the invasion of Russia the French army had reached the then enormous figure of more than a million of men. This great army was almost entirely wasted in the disastrous Moscow campaign. After the battle of Waterloo the nations of Europe, exhausted from their protracted struggles, did not attempt to raise such enormous numbers of troops as they had maintained before. Even Louis Napoleon with his desire to imitate his uncle, Napoleon I., did not think of such armies as have lately sprung into existence in Europe.

The war declared against Germany by Napoleon III. was the indirect cause of the present enormous armies of Europe.

The defeat of France by Germany would not necessarily make these two nations such bitter enemies that they would immediately begin preparations for another terrible struggle. Had Germany been a generous victor, she might have won the friendship of France, who at that time was inclined to throw the blame for the quickly incited war upon Louis Napoleon, where it no doubt properly belonged. But Germany was not content with defeating France, or even with taking from her a full money indemnity for the expenses of the war. She went farther, and seized a large portion of French territory. This was a greater affront than the high-spirited people of France would endure. Time has fully demonstrated that this seizure of Alsace-Lorraine was the greatest blunder in statesmanship that Bismarck ever made. A generous foe may easily become a friend; but when a nation is not only defeated but despoiled, and its national pride subjected to an extreme and unnecessary humiliation, a desire for revenge is engendered, which makes a stable peace very doubtful.

As soon as peace was established, the increased armament of France suggested her determination for another and more satisfactory settlement of the question. Alarmed at the wonderful recuperative energy manifested by France, and her growing military power, Germany also increased her army, and finally she secured for allies both Austria and Italy. This latter action was no doubt

intended as a defense against an assault from France, which country was regarded as the menace of the peace of Europe; but an alliance of such great proportions was considered a greater menace, both by France and Russia. The Franco-Russian alliance is therefore entirely due to the Triple Alliance of Germany, Austria, and Italy. And now we have five nations of Europe arrayed in hostile attitudes, each one having a larger army than Napoleon I. ever commanded, and equipped with such weapons of destruction as he never dreamed of; and France, defeated and despoiled in 1871, carries her burden the easiest of them all. France and Russia together can now place in the field a million *more* men and seventeen hundred *more* cannon than the Triple Alliance.

All these immense armies are prepared and sustained for *war*. To talk as many European statesmen do about these great armies being kept in the interests of peace, is the veriest nonsense. Siberian blood-hounds are not kept for household pets, nor are armies maintained for peaceful purposes. The *talk* of disarmament and the actual preparation for war go on together, and some day Europe will witness such scenes of carnage as have not been seen since the days of the first Napoleon. Disarmament will not come until some bloody results of all these years of preparation have been attained, and the map of Europe be arranged as the fortunes of war shall determine.

M. E. K.

SHALL HE PAY HIS FINE?

A GENTLEMAN in Indiana writes us that he does not accept the statement made a few numbers since in the REVIEW, that the imprisonment of our bodies is of but minor consequence; and backs up his opinion of the importance of personal freedom by authorizing the Religious Liberty Association to pay up brother Capps's fine and costs, and draw on him for the amount. We trust that all will realize that we were speaking comparatively of the importance of maintaining principles, rather than contemptuously of personal liberty. To voluntarily pay a fine would be to surrender, in a great measure, the principle; there are hundreds of his own brethren, who would feel it a privilege to do that, if it were right; but it is for this reason that brother Capps remains in jail. We cannot consistently become a party to an outrageous usurpation of power over men's consciences, by voluntarily submitting, and thus recognizing the right of the authorities to inflict punishment upon a man for peaceably following his own convictions; and his unjust imprisonment is a mighty protest against religious bigotry. This and other kind offers from disinterested friends will be placed before brother Capps, and it will be for him to accept if he chooses. Should he do so, it will be with the understanding that since others outside our ranks desire to share the burden of injustice and join the protest against it, it is their privilege to do so. We do not court persecution. We simply demand our rights; and we are thankful for the many assurances of sympathy that come to us from our fellow-citizens. The deep injustice inflicted upon this citizen of free America appeals to all lovers of liberty and equality.

The inherent weakness of the Sunday cause drives its reckless advocates to desperate measures. We have no reason to suppose that the men who stand back of this crusade against freedom will sicken of their gruesome work. As the

sight and smell of blood infuriated the old inquisitors, so will the cry of oppression seem to these misguided men to be the token of their triumph. But other men, with more perfect perception and perhaps more honest hearts, will see where truth and justice lie, and some will choose the thorny path of obedience to God.

G. C. T.

SUNDAY IN THE UNITED STATES ARMY.

THE case of Private Soldier Cedarquist, who refused to go on target-practice on Sunday, the punishment inflicted upon him by his superior officer, and the subsequent action of the War Department in releasing him and ordering a trial by court-martial of the officer who ordered his punishment, have before been noted in these columns. There is one point, however, that is worthy of mention in connection with this affair that probably is not generally known.

The War Department at the first determined to sustain the action of the officer! We learn this interesting fact from the *Christian Nation* of Aug. 15. It appears that when the case first came before the public, the editor of the above-mentioned paper addressed a letter to the War Department, protesting against the punishment of the soldier for his disobedience of orders. To this letter a reply was received from the Assistant Secretary of War, justifying the officer, and making the following statement:—

"It is not the opinion of this department that Private Chas. O. Cedarquist ought to receive a pardon. His punishment is very proper, and, as mitigated, is exceedingly mild. It is thought that upon reflection you will see that it is simply impossible that any soldier should be made the judge of the necessity of an order given him. And inasmuch as there is no question about the disobedience of Private Cedarquist, his punishment followed as a matter of course.

"Your general sentiments are very proper and are concurred in; but it is thought that to pardon Private Cedarquist would be subversive of discipline, without which an army is worse than useless.

"You will observe that the question of the advisability of target-practice on Sunday is not the one which presents itself. Permit me to say, further, that the department is taking the proper action in this matter aside from the status of Private Cedarquist."

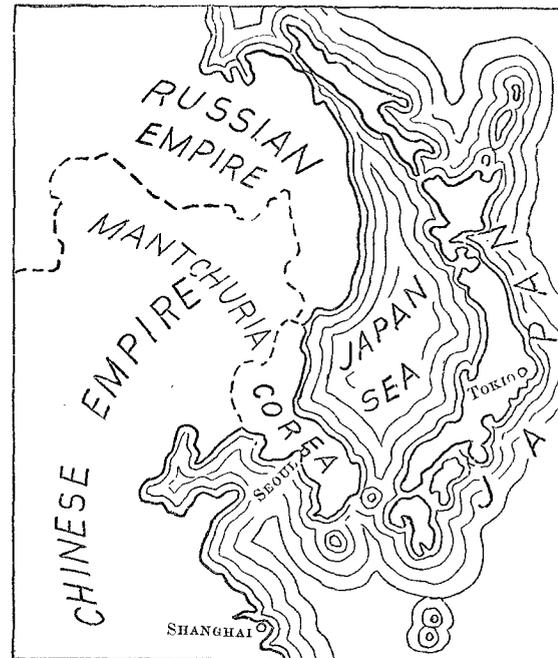
The above was the position of the War Department until the great hue and cry of the religious press led the President to interfere, reverse the opinion of the War Department, release the soldier, and order the trial of the officer. The whole affair is suggestive of the grip which the religious element has upon the government.

We have no words of condemnation for Private Cedarquist. His rights of conscience are as dear to him as ours are to us. At the same time, we shall hold that he is out of his place in the army. Moral questions, particularly if conducted on Christian lines, cannot come into the army, if any real service is expected of it. A man whose Christian conscience will not allow him to shoot at a mark on Sunday, but who has no compunction in regard to shooting at men on Monday, has a conscience too complicated for a soldier. It is very suggestive of the Russian robber who murdered and robbed a man, but refrained from taking some meat the victim was carrying home, because it was during the time when the church forbade meat-eating! The court-martial which was ordered by the President to try Major Worth has acquitted that officer of all blame, holding that the circumstances fully justified his action. Now let Cedarquist be discharged from the army, and take some peaceful employment, where he will not be compelled to shoot at a target or a man on Sunday.

M. E. K.

THE EASTERN EMBROGLIO.

CHINA and Japan are close neighbors, as will be seen by the outline map published herewith. Japan is an island empire, having an area of 147,655 square miles. It is smaller by 10,000 than California, and somewhat less than Illinois, Indiana, and Michigan combined. The population is 40,000,000. The Chinese empire covers almost 1,337,000 square miles, and contains nearly 400,000,000 people. Thus it will be seen that the odds in size are about ten to one in favor of China. And when we consider the corporeal size of individuals in each territory, the same discrepancy appears, though probably in not so great proportion. The Japanese are not a stalwart race; but what they lack in size and numbers they seem so far to more than make up in vigor and alacrity.



It will be noticed that Corea is a peninsula occupying a position between the two countries. It is a dependent country, and the present struggle is over the question as to who shall exercise the controlling influence. This has nominally been in the hands of China; but Japan insists that it shall be equally shared; or in plainer terms, shall be surrendered into her hands. It will also be seen that the Russian Asiatic dominions join Corea on the north. Consequently Russia is by no means a disinterested spectator of the trouble. British interests in that vicinity are very important, and so also are those of other western nations though to a lesser degree.

Thus far the fortunes of war seem to favor the Japanese, though news is meager and uncertain. These nations having been regarded as the Ishmaelites of the human race, the more "select" nations are inclined to look upon their war with indifference as to the bloodshed and misery they may inflict upon each other. The sole anxiety of so-called Christian governments seems to be centered in their own individual interests.

The Japanese and Chinese may kill and destroy among themselves for the entertainment of the rest of the world; but when the end comes, and the strength or wrath of one or both are exhausted, then the great powers will be ready to come forward and dictate just how the trouble shall be settled. It is not to be supposed that England or Russia would allow any settlement that affected their interests adversely. How much more humane it would be for these and other great countries to separate the fighters and dictate terms of peace now, rather than at the end of a barbarous and destructive war.

G. C. T.

The Review and Herald.

BATTLE CREEK, MICH., AUGUST 28, 1894.

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Letter 8.—Germany—The Rhine Valley—Basel
—The Central European Conference at
Colombier, Switzerland.

LEAVING Hamburg on the evening of July 11, we reached Cologne the next morning, and had a little time to visit the renowned cathedral of that place, before proceeding to Bonn, and thence by boat up the Rhine to Mayence. In passing through Germany it was very suggestive to see women and children carrying on all the visible agricultural operations, the able-bodied men being all pressed into military duty to provide against contingencies of which the nations of Europe stand so much in fear.

The distance of about ninety miles, between Bonn and Mayence, constitutes the most interesting portion of the Rhine valley. On the high, bold bluffs on either side of the river, some of them almost overhanging the stream itself, appear at numerous points the ruins of the old medieval castles, picturesque in their situation and in their decay. Nature has done as much for our own Hudson River; but the hands of man and the records of history give the Rhine its renown. From the time the barbarians of the North began to make their incursions across its clay-colored waters into the Roman empire, it has been a historical stream. Illustrious kings and emperors have had their seats upon its banks, and the tide of empire for ages has surged back and forth across its waters.

To-day along this stream the ancient and the modern eras touch elbows—the ancient represented by the crumbling castles that crown the heights, fit symbols of the dead past with its worn-out ways, discarded customs, and outgrown methods; the modern by the tall chimneys and humming wheels of recently-erected manufactories that skirt the river; the steam cars that run like lightning up and down the valley on either side by the water's edge, and the steamboats, which, like floating furnaces, ply their way upward against the rapid current, propelled by forces of which the dwellers in the old castles on the heights never dreamed.

The crude medieval systems had their day and passed away; for it was not the purpose of God that the mind of man should forever stagnate in those channels. In the path of the Reformation thought has awakened; new discoveries in the arts and sciences have appeared; and new inventions have been devised, which have given to the civilized nations of the earth their present greatness. Life has triumphed over death. But when the modern has served its purpose, one item of which certainly is to provide rapid means of traveling, and swift communication of thought between distant points, that the way may be prepared for the speedy spread of the last message of truth in its closing phase, to all the nations of the earth, this, too, will be superseded by something not only as much better than all that man has now achieved as this is better than that which is represented by the

crumbling castles on the Rhine, but so much better that there is no room for comparison.

Another feature cannot but strike the beholder with wonder, and that is the vast amount of labor which has been put forth all along the banks of this river. "Rhenish wine" is known the world over; and this name we suppose is used to designate wine which comes from the Rhine valley. Some claim that none of the wine that is exported from Europe to other countries, under the name of wine, is made from the juice of the grapes which Europe grows, but is a concocted article composed in part or wholly of other substances. One would think, however, to look upon the vineyards of the Rhine, even if in no more than that portion named above, that there would be grapes enough produced to supply all the world with Rhenish wine of undiluted quality. Mile after mile, league after league, of sloping vineyards from water's edge to mountain top, greet the eye on every side. But the wonderful part of it is, the pains that men have taken to secure a place upon which their vines might grow. Much of the bank is too abrupt to hold the soil without artificial support, and here terraces have been built up with a vast amount of labor—terraces of solid masonry, rising one above another, tier on tier, and miles on miles, until one is weary of trying to estimate the labor, but can easily settle down to the conclusion that more work has been expended to prepare grounds for the vineyards along the banks of the Rhine, than it took to build the pyramids.

Another night's ride brought us to Basel, Switzerland, in the morning of July 13. This city enjoys its share of prominence in the great movements of the past, especially as a seat of learning at the time of the Reformation, a publishing center, and the place where different reformers at different times resided and labored. But this place has in addition a special interest to the readers of the REVIEW, as the point where our publishing work in Europe was first introduced. It was a privilege to visit the large office of publication there and note the facilities provided for the issue of the printed page from that strategic center. Most of the workmen had already left for the camp-meeting in Switzerland, but the presses and the facilities of the different departments could still speak for themselves.

Among the objects not to be passed by during the four hours' stay at Basel was of course a visit to the graves of Elders J. N. Andrews and J. H. Waggoner, who sleep side by side in the beautiful Basel cemetery. The lot is pleasantly located not far from the entrance on a prominent passage way, and is well cared for. A plain but appropriate polished shaft of black granite, on which, in letters cut deep into the stone and nicely gilded, appear the names of these pioneers and earnest laborers in the cause of the third angel's message, marks the hallowed spot. To one who through long years was familiarly associated with them in the work, and who had as little thought as they, that their final resting-place would be together in this land so distant from the scenes of their early labors, the sight was calculated to emphasize the fact of how little we know of the changes of the future. But wherever may be the resting-place of those who in the midst of faithful labor are called to lay the armor down, it will not take long to gather them to the "great white cloud" upon which the Son of man will soon appear to take his people to himself.

From Basel to Neuchâtel the railroad passes through the Jura range of mountains, involving some remarkable feats of engineering skill and taking in some of the grandest scenery anywhere to be found. To those who have passed over the Union Pacific Railroad it will be sufficient to say that if we put several "Echo Cañons" together, it would give some idea of the scenery along this route.

The camp-meeting at Colombier, some three miles from Neuchâtel, was reached a little after 6 p. m., the same day. The meeting was located on the banks of the beautiful Lake Neuchâtel, across which, to the south, the high Alps in their garments of everlasting white formed an imposing spectacle; and from one point of view Mt. Blanc lifts its snowy crest, far in the distance, in lofty grandeur. On the northern side of the lake, in plain-view of the camp, lies the city of Neuchâtel, on the sloping banks which rise at an angle of about thirty degrees from the lake and extend back for miles on the same incline; while nearer by three villages cluster together their handsome buildings with white plastered walls and red tile roofs; and these, the isolated farm-houses, green vineyards, golden patches of waving grain, scattered fruit-trees, and dense forests crowning the farther heights, completed the charming picture. Such was the view from the camp-ground on its own side. Switzerland has been called "the land of beauty." It is more; for with its beauty it everywhere mingles the sublime.

The camp was laid out with two lines of tents coming together at right angles. In the apex of the two lines stood the French meeting tent, while at the end of one line stood the German meeting tent, and at the end of the other a large tent for families to occupy, making the arrangement harmonious and symmetrical. The tents were neatly erected and well cared for, favorably impressing the many visitors who came to the ground to view what in these countries was an unknown sight until Seventh-day Adventists appeared, and which is still somewhat novel,—a religious gathering in cotton dwellings, out in the grove.

The brethren manifested an increasing interest in the work, and the attendance from without was quite fair. Union of sentiment and feeling prevailed in the Conference. The treasurer's report showed a gain in the receipts of the Conference, over last year, of over 5500 francs, or more than \$1000. This, in times like these, is a most encouraging showing. This Conference now has some \$6000 in its treasury, and is thus well prepared, financially, to extend its operations.

There were thirty-two tents pitched, and one hundred and forty-six persons encamped on the ground. Others had rooms in the vicinity, so that the attendance of our people was something over two hundred; and the congregations often numbered three hundred or more. It was a pleasure to meet with brother H. P. Holser and family, who came from America to this field to labor some five years ago, and others whom we have formerly known, with many others with whom we had not previously become personally acquainted.

Among the themes treated upon, health and temperance received a share of attention. But perhaps the most practical question now demanding consideration at the hands of the brethren and sisters in this Conference is the issue that is approaching on the Sabbath question,

both as relates to our publishing work and the attendance of Sabbath-keeping children in the public schools. Heretofore the laws of the country have been such that no serious difficulty has arisen in these respects. Work in the office of publication which did not make disturbance by its noise, has not been interfered with; and in the schools enough allowance for non-attendance was made each month to cover the Sabbaths in the month, allowing the children to remain out of school those days; and a half-day holiday each Wednesday was allowed to offset the half-day's attendance required on Saturday; and so the children could remain at home on the Sabbath without question. But the authorities, impelled by a power of which they perhaps are not conscious, are making the laws less liberal and the conditions more stringent, so that these privileges are not now granted, and it does not now appear how the new laws can be yielded to by Sabbath-keepers without a sacrifice of principle and a violation of conscience. Matters could of course be easily arranged without detriment to the laws of the land or the interests of society, in such a way that Sabbath-keepers would not be inconvenienced in their obedience to the laws of the Bible and of God, and not come in conflict with the laws of the land; but the great usurper, whose prime object is to turn away the obedience of man from God to himself, will not be content to let his claims rest until they are brought into such a form that man cannot comply with God's requirements without conflicting with his own; and when lawmakers are sufficiently bigoted or sufficiently blind to be tools in his hands, the laws of the land can be readily brought into that form that obedience to them involves disobedience to the requirements of God. This seems now to be the inevitable outcome of the course events are taking in the proposed Sunday laws of Switzerland. But, if the time has come for the crisis, the issue will be met. This question was quite fully discussed during the Conference, and the unanimous feeling of those present seemed to be that any concessions to enactments which are now pending, and are almost sure to carry, could not be reconciled to the duties we owe to God; and that his claims upon us stand first and supreme, though obedience to them may bring upon us the severest penalties that man can inflict.

The influence of the meeting was to confirm the brethren in right principles, to be true to conscience; and they go to their homes in good courage, and fixed in their purpose to be loyal to God until he shall vindicate his truth and deliver his people in his own good time and way.

THE INFINITE SAVIOUR.

THE first and second chapters of Hebrews are among the most impressive passages of the Scriptures. That which characterizes those two chapters above others is the wonderful view they present of the infinite breadth of the grace of Christ. In the very first sentence the apostle strikes the key-note of adoration and exaltation to Christ. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

Christ is the Maker and upholder of all; the heir of all; the express image of the Father's person, and the brightness of his glory.

Those to whom the epistle was directed had a deep veneration for angels; but Christ was infinitely greater than they. Unto none of the angels had the Father at any time said, "Thou art my Son;" but of Christ it was said, "Let all the angels of God worship him;" and "of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." To Christ the Father says, "Thy throne, O God, is forever and ever." And, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest." Thus the sacred writer seeks to excite and aid our comprehension of the greatness and glory of the Son of God. From the lips of the Father Almighty he quotes the loftiest ascriptions of majesty and glory. Let the mind, assisted by faith, form its utmost conception of grandeur and power; and Christ fills it all, he far exceeds it. Can we estimate or picture the qualities of the infinite God? Christ is all in all; for in him dwells the fullness of the Godhead bodily.

In the first part of the second chapter man is introduced in his original station. Never was a race of beings crowned with such honors as were placed upon our race. Mankind was designed for companionship with God; was made in his likeness; and endowed with faculties and qualities similar to those of the Deity. For a little while he was made lower than the angels until he should have passed his probation; then he was to be given a place of honor and glory as a Son, not as a servant.

Man is contrasted with angels. The world (the prospective habited earth) was not subjected to angels, but to men. Of man it is written, "Thou madest him a little while inferior to [margin] the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet." "He left nothing ["that is" are supplied words] not put under him."

But that state did not long continue; and the apostle says, "We see not yet [still] all things put under him." He soon lost that happy dominion and forfeited his place as a son of God. We next see Jesus Christ, the exalted One, standing side by side with fallen man. He, too, was for a little while made lower than the angels. How much lower? Just as much lower as man had stood in his innocence; yea, more; just as much lower as man had fallen by his sin! An infinite degree had separated the angels from the Son. Another infinite degree intervened between angels and man in his innocence, and now an awful gulf yawned between man in his innocence and man in his guilty and lost condition. Christ at a single step left the highest degree of exaltation for the lowest path of humility and dependence.

The latter part of chapter two tells us of the complete humiliation of our Saviour. He made himself one with the lost. They were subject to death. He "humbled himself and became obedient unto death," the shameful death of a malefactor, the cursed death of a felon. He became poor as the poorest, without money, home, friends, or a pillow for his head. He entered upon the struggle with sin and a tempting Devil, having in his veins the blood of a long line of ancestors, some of whom were notorious for their deep-dyed

sins against God. "Verily he took not on him the nature of angels; but he took on him the seed of Abraham;" "was made like his brethren;" and "was in all points tempted like as we are."

What condescension! If we would measure his power to save, let us look up from the depth of human helplessness, and see him at the right hand of the Majesty in the heavens. Would we realize his infinite sympathy, his immeasurable love? Look from that dazzling height of glory and majesty down to the lowest place of human feebleness and suffering, and see him there. Who will measure the distance? Yet Christ in his grace and love fills it all.

Nor was our Saviour satisfied with reaching in his sympathy what we are apt to call the upper and the better classes. He condescended to enter the humblest sphere of life, and grappled with its most difficult phases under circumstances that we are wont to regard as the most unfavorable.

When we look for the motive of such a sacrifice, we find it our own necessities and His great love for us. He seeks thereby to rescue us from the power and defilement of sin, and to restore in us the righteousness of God. Thus shall we be fitted for that exalted place for which we were originally designed. Jesus says in prayer to the Father: "For their sakes I sanctify myself, that they also might be sanctified through the truth." Jesus was "made perfect through sufferings." He thus became a perfect Saviour. With perfect obedience, a spotless righteousness, and the baptism of the deepest suffering and agony, he possesses infinite grace to bestow upon helpless sinners. He who knew no sin stood in the sinner's place, fought the battles of temptation in every form, and having conquered for us, finally paid the penalty of sin. From the fullness of his power he imparts strength; from his experience he imparts sympathy and counsel; by his death he cancels our debt; by his righteousness he covers all our sins; by his indwelling presence supplies all our need; and we are complete in him. In his unspeakable love he calls us "friends" and "brethren" and invites us to share the glorious inheritance of the infinite Father as equal children. O that all men might come to the knowledge of such a Saviour.

G. C. T.

THE KNOWLEDGE OF THE SAVIOUR.

WHEN John the Baptist was sent to preach the baptism of repentance, he went with the expectation that at some time he would see coming to his baptism One whose shoes he would not be worthy to stoop to unloose. He did not know who this person was, but God had made known to him that when he should come to his baptism, a miraculous manifestation of the Spirit of God would take place,—that he would see the Spirit in the form of a dove descending and abiding upon him. Finally, while John pursued his calling, Jesus appeared and requested baptism. John, knowing of his perfect life, at first hesitated, and said, "I have need to be baptized of thee, and comest thou to me?" But, upon the request of Jesus, John baptized him, and before his wondering sight the word of God that had been given to him was fulfilled. There were the opening heavens, the dove-like form, and the voice which said, "This is my beloved Son, in whom I am well pleased." Referring to this experience, John declared, "And I saw, and bare record that this is the Son of God." He felt

assured that he was the Son of God, because of his personal knowledge of the fulfillment of the promise of God in regard to him.

The object of God in sending his Son into the world is that the world may be saved. The life of Christ, as recorded by the evangelists, is written for the same purpose. It was written "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." We are then to find in the record the same thing that John the Baptist found in the miracle at the baptism,—that Jesus is the Son of God. If John had hesitated after having seen the fulfillment of the promise of God to him; if he had doubted that what he saw was the fulfillment of the promise, although Jesus was the Son of God, John would not have recognized him, and he would not have been able to say, "I saw, and bare record that this is the Son of God."

We should therefore find in the words of Christ, and in the words which his Spirit has given to others to say, that assurance which will make Jesus the Son of God to us. And if he is thus the Son of God to us, he will be to us all that in his own words he says that he will be.

He will be our Saviour. Without him we are unable to do what we ourselves know to be right. There is a struggle within us; the law of self, of sin, and of death, wars against the law of our mind, to bring us into captivity to the law of sin. The struggle is uneven; for to the sinful nature which we possess there are added the strong temptations of Satan. Whoever undertakes to cope, single-handed, with these two enemies, self and Satan, will certainly be defeated. But in this conflict, which cannot be avoided, which is inevitable, we may have, not simply an ally, a helper, but more than that, a Saviour. The thought of a Saviour was so great, so glorious, that angels descended to earth, and to the wondering shepherds declared, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." And then, when the announcement had been made, a multitude of angels exclaimed, "Glory to God in the highest, and on earth peace, good will toward men."

Notice the words, "Unto *you* is born." He was born for *us*. The prediction of the ancient prophet was that he should be "God with us." That is the meaning of the name "Immanuel." Then have we not a Saviour in the conflict with sin? When we believe in him, we have him for our Saviour. Many religions propose to save men by giving them good rules by which to live. There were those who thought the Congress of Religions would demonstrate that all of the great religions were about alike, inasmuch as they all teach the same ethical truths. Such persons do not understand the difference between other systems of religion and the religion of Jesus. Other religions say, Obey these perfect rules of life that I give you, but they give no power to the darkened mind, and the enslaved and corrupted nature to obey. Jesus says, Believe in *me*; I am the way, the truth, and the life, and I am with you, and will freely impart to you all the divine power that I possess, that you may conquer as I have conquered. He gained this power to help us by coming into our place, subject to our temptations; and, conquering them all, he offers us freely the victory which he won in our behalf. Not only has he the power to help us, but having been precisely in our place, he is able to sympathize with us, and to know, by personal experience, our weaknesses,

our temptations, and our need of help. "For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

Our great need of a Saviour is what led Jesus to give himself for us. Then we should remember that our weakness is the cause of Christ's desire to supply us with the fullness of his strength. We receive this strength by believing his promises. In no other way can the union between Christ and us be secured. In no other way can it be maintained when we know him and his power to save. Thus says the apostle, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Jesus took our nature, and became one with us, so in that oneness he might give us his divine nature; and, in answer to our faith, we receive the divine power to overcome, and then, through Christ, we not only gain a victory, but receive additional strength for future conflicts. Thus the divine life grows within us, and we see and can testify that the work that is wrought for us is the work of the Son of God. We cannot see the open heavens, nor the form of the Spirit that moves our hearts, and gives us power to overcome, but we know that there is a divine power that moves us in the way of truth and holiness, and that we are gaining victories over the evils of our natures. As expressed by the beloved disciple, "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

M. E. K.

COMMANDING TO ABSTAIN FROM MEATS. 1 TIM. 4:1-5.

MANY conscientious people are troubled over the first five verses of the fourth chapter of first Timothy, fearing, if they should advocate a vegetarian diet to the exclusion of flesh-meat, that they would be "commanding to abstain from meats, which God hath created to be received with thanksgiving." God's word is always in harmony with itself, and the more closely any scripture is examined, the clearer the truth will shine, if correct principles are employed by the Bible student. The truth as it is in Jesus is capable of constant expansion, of new development, and, like its divine Author, will become more precious and beautiful. It will constantly reveal a deeper significance. For "no scripture is of any private interpretation." For it came not "by the will of man; but holy men of God spake as they were moved by the Holy Ghost." Christ is the center of all truth. To arrive at truth, none should conclude it means different from what it says. God knew what language to use to express his thoughts upon any and every subject.

The language of the first verse of the fourth chapter of first Timothy implies the importance there is to the subject. "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." This would certainly include the last generation of people living upon this earth. The departing from the faith would be departing from the Bible. "Giving heed to seducing spirits, and doctrines of

devils," would include Spiritualism in the nineteenth century. "Speaking lies in hypocrisy; and having their conscience seared with a hot iron," is a description of the character of those who depart from the plain teachings of the Scriptures, and give heed to lying doctrines of devils. The third verse describes some of the doctrines which they teach. "Forbidding to marry" cannot exclusively refer to individuals that deny any such thing as a marriage institution, but to those who deny the Scriptural authority upon this point, by teaching in opposition to the marriage institution as recognized by God. The marriage institution originated in the garden of Eden, and God performed the first marriage ceremony. The happiness of man consists in giving heed to the marriage institution as divinely established.

First, "They are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder;" showing that divorce was never designed of God, and that man should not put away his wife except it be for fornication; and should he do so, and marry another, he would be committing adultery. (See Matt. 19:3-9.)

Secondly, It is shown that polygamy was in no way connected with the original design of God in the marriage institution. To teach contrary to this would be to depart from the faith, and to give heed to doctrines originated by Satan. There can no more be two wives to one husband at the same time, than two churches of one Christ. Eph. 5:23-33. It is well known that upon this point Spiritualists and some others have taught that the marriage institution was only a legal affair, to be entered upon and continued as long as the parties themselves may agree; but at any time that they should conclude they were not adapted to each other, then they could separate and take other partners. This is virtually abolishing the marriage institution; but this doctrine is taught both in the writings and by the public speakers of those holding the doctrine of Spiritualism.

Now we understand that the same principle is applied to the teachings concerning meats, "which God hath created to be received with thanksgiving of them which believe and know the truth." It will be teaching the necessity of other kinds of food which would take the place of the "meat" referred to, rather than the positively forbidding the use of any. The word "commanding" is supplied. The question, therefore, turns first upon the character of the "meats which God hath created to be received with thanksgiving of them which believe and know the truth," or the teaching of the Bible. This point is made clear: "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29.

We understand that the apostle, by the use of the term "meats" here in 1 Tim. 4:3, as in Gen. 1:29, does not refer to the flesh of animals at all, but to the herbs and fruits which God appointed for food in the beginning; and those who are "commanding" to abstain from these, are those who contend that these are not sufficient, but that animal food is a necessary part of a proper diet for man. Animals were not created to be eaten; but after sixteen hundred years, God permitted Noah to eat animal food. To teach, therefore, that it is impossible to subsist upon the food that God created, would be to pervert the truth upon the point of diet, the same as teaching

contrary to the marriage institution as established by God. In 1 Tim. 4:4 is the statement that "every creature of God is good ["whatever is created by God is good," Syriac Version], and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer." The expression "every creature" is limited by the third verse, which speaks of that "which God hath created to be received with thanksgiving of them which believe and know the truth;" and it is also limited by the expression "sanctified [or set apart] by the word of God," and that which was originally set apart was grains and fruits. And notwithstanding man was permitted to eat animal food after Noah came out of the ark, and from that time there has been no positive command that man should not eat of it, to teach that man cannot subsist upon the original bill of fare which God first gave to man, but must eat animal food, would be taking unwarranted liberties with the text itself, and doing the same with the food question as with the marriage question.

If the expression, "every creature of God is good," applies to animals to an unlimited extent, then it would embrace not only animals which are eaten, but animals, the partaking of which, would be immediate destruction to life. Such are not good for food in any sense of the word, and animals were never created for that purpose at all; but for certain reasons clean animals were given to man after they were created. So thorns and thistles and poisonous plants were not created, but they grew as the result of the curse that came upon the earth in consequence of sin, and represent sin and temptation to sin. This scripture has been applied to the rules of the Catholic Church, in forbidding their priests to marry and to eat flesh-meat. We cannot see how it can be limited to those priests, although it might include them; but it will embrace all the teachings of the character we have above described. The sixth verse is a plain statement that if the brethren are put in remembrance of these things, such a person will be a good minister of the Lord Jesus Christ, nourished up in the words of faith and all good doctrine whereunto Timothy had attained. But the apostle exhorted him to refuse profane and old wives' fables. That would be teaching contrary to the plain revelation of God's word. S. N. H.

ANSWERS TO CORRESPONDENTS.

405.—THE JUDICIAL OATH.

What is the meaning of Matt. 5:34-37? It is said by some that according to this, it is wrong to use the judicial oath. If this be so, how do you prove it?

C. P. B.

It might be claimed that the burden of proof lay with the one who claimed that the language of Christ did not apply to all oaths. If so, we have the proof in the words, "Let your conversation be," etc., showing that conversation is here referred to. Other passages show that oaths and vows were employed by good men as a seal to their testimony or purposes. Even the Lord himself uses the oath to confirm human faith. An oath is a solemn thing, and should not be used lightly as many people do who use it profanely and idly.

406.—HOUSES OF WORSHIP.

Is it right to let our houses of worship for purposes we would not feel free to attend?

H. J. S.

It seems clear that we should not permit our houses to be used for purposes that are immoral or unchristian. Nor should we countenance or

assist that which is inimical to God's cause. The plea is sometimes made that the rental would assist the cause; but that is so unworthy a plea that we do not feel called upon to refute it. The Lord does not ask us to build houses or buy tents for his enemies.

407.—THE LORD'S REPENTING.

Please harmonize Gen. 6:6; 1 Sam. 15:11, 29; 2 Sam. 24:16; Mal. 3:6.

M. P. S.

In some of these texts it is stated that the Lord repents, and in others that he does not. Repentance may come from two causes; First, Our own mistakes; second, The failure of other people. In the first instance repentance involves a change of plan, purpose, and of mind. In the second it does not necessarily involve either. If a capitalist establishes a business and selects a man into whose hands the business is placed, and this man proves to be untrustworthy, the employer puts him out. He is sorry that he trusted that man; but his purposes remain the same. But does not God know whom to trust? He does; but it is a notable fact that in his infinite wisdom and mercy God's foreknowledge does not prevent his giving every man a chance to develop what he may know is in him. When a man or a generation is proved to be utterly and hopelessly lost, the Lord repents concerning the individuals, changes his relation toward them, chooses some one else, and thus carries on his eternal purposes. God does not change his mind or his plans, though on account of our unfaithfulness his relations to us may change. And we believe that the application of this principle will explain all questions in regard to God's repenting. (See "Patriarchs and Prophets," page 630.)

408.—COMMENCEMENT OF THE SABBATH.

Why does the Adventist commence to observe the Sabbath at sunset on Friday?

M. E.

Because that is God's method of reckoning the day. The artificial device of beginning the day at midnight is of human origin. For Scriptural evidence see Gen. 1:5, 8, 13, etc; Mark 1:21, 32; Lev. 23:32. These and many other passages show that the evening and the morning compose the day; that the evening is at sunset at which time the day begins; and the day was observed from sunset to sunset. To this all commentators and historians agree.

409.—"WHATSOEVER THY SOUL LUSTETH AFTER."

Please explain Deut. 14:23-26, especially the words, "And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth; and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household."

We believe the principal difficulties with this text, and it troubles very many, to be those which modern intemperance in eating and drinking has attached to it. We are apt to consider it only in the light of sensual indulgence.

The feast was a religious feast, a time of gladness and rejoicing to be sure, but it was to be eaten "before the Lord." We cannot suppose, therefore, that it was a time of drunken abandonment and carousal. Even though the "strong drink" meant fermented wine, it certainly did not mean the fortified alcoholic drinks of to-day, much less the deadly concoctions of the distiller's art. Wines are still drunk in the eastern world without producing intoxication; and it is quite probable that at that time the abuses of intemperance had not become so great as to constitute the use of simple fermented liquors a social evil and a sin against God. And in regard to the food we do not need to conclude that the permission here given included the foods which the Lord had in other places specifically forbidden. G. C. T.

Progress of the Cause.

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

IN THE SOUTH.

JULY 28 and 29, I visited the church at Knoxville, Tenn., where I found brother and sister Sturdevant and sister Agee busy at work among the people of that city, the latter devoting her time to the colored race. Our workers here are all very much encouraged, since people of both classes are embracing the truth; and they have more than they can do to supply the calls for Bible readings. The meetings held with this company were profitable occasions. All were encouraged. Six persons were added to the church, and eight were baptized, three of whom received re-baptism, and one other took her stand for the Lord. We were pleased when a call was made for a meeting, on Monday, to see so large a number present. We are gratified with the good work being accomplished at Knoxville. At Morristown I held one meeting, where there are a few believers as a result of the efforts put forth there in the past.

At Asheville, N. C., I was glad to meet again with Elders Butler and Shireman, who had been laboring with the tent for more than two months. The interest was still good, and the tent was well filled while brother J. A. Brunson gave his reasons for his change from the Baptist to the Seventh-day Adventist faith. We were much pleased to meet this brother and to see him so heartily in sympathy with the third angel's message. He and his wife have fully identified themselves with us on every point of our faith. During the general meeting, he labored with us, and when it was understood that he was to preach, he was greeted by a full tent. It is arranged for him to labor with brother Butler in his next tent effort.

There were but few of our brethren in attendance from without the city, but the meetings were timely, and all seemed to be much benefited. Brother J. O. Johnston, from South Carolina, was present and preached a few times. Brother Butler, though considerably worn, seems to be of good courage in the Lord. Several have embraced the truth as the result of the efforts here, and it is hoped that a church may be established at this place. At the close of the meeting Elder Butler entered upon a review of Rev. Mc Reynolds, who had preached the previous Sunday on "Sunday or the Lord's day, Which?" He had taken the usual antinomian position, and left the people without any Sabbath.

Aug. 8 and 9 I met with the believers at Spartanburg, S. C. Here it was a pleasure to meet with brother Webster and wife, who were on the ground making ready for the organization of a church, which was accomplished, as it seemed necessary in order to have a home for those who had embraced the truth there, and also for those who were working in the cause in different parts of the State. Seventeen were associated together in church fellowship. Elder Webster was elected elder of the church and M. H. Gardner deacon.

We trust that this action has formed a nucleus to which others may be added in the future. R. M. KILGORE.

NEW YORK CAMP-MEETING AND CONFERENCE.

At the southern side of the city of Auburn, a city containing about 28,000 inhabitants, was located the State camp-meeting of the Empire State. It begun July 26 and closed the morning of Aug. 6. The ground was without shade, which the hot weather so loudly called for. On one side was one of the principal streets of the

city on which is located a good electric street railway which carries hundreds of people to and from the city to Owasco Lake every day. This made it convenient for those from the city to attend the meeting.

There were thirty tents used on the grounds, and some of our people lodged in rooms, so that about 200 attended the meeting. When we know there are about 1200 Seventh-day Adventists in the Conference, this seems a small number for a State camp-meeting. But there will be two other local camp-meetings held in the State, which, with the hard times, no doubt is the reason why so few were here. The outside attendance was good, and an excellent interest sprang up among the people as the meeting progressed. These were anxious for the meeting to continue.

Brother F. L. Mead was at the meeting and gave instruction in the canvassing work. Elder R. C. Porter in his sermons described the great plan of salvation through Christ. Other sermons given by Elders S. H. Lane, A. E. Place, D. A. Ball, and the writer were largely upon the main points of our faith, and contained much practical instruction. This seemed best because of the large attendance from the city and vicinity. On the last Sabbath of the meeting a special revival service was held, when fifty or more came forward to seek the Lord. Good results grew out of this effort. Twenty-three willing candidates were baptized in the clear waters of Owasco Creek, just a little way down at the back of the camp.

The business of the Conference, tract society, and the Sabbath-school associations was all done with due and careful consideration, and the best of harmony prevailed. Two fully-organized churches were admitted to the Conference. Several new meeting-houses have been built during the past year, and others are in process of erection. The Conference and tract society are free from debt.

Elder S. H. Lane was again elected president of the Conference and tract and missionary society, and Elder A. E. Place president of the Sabbath-school association. The educational question was considered, and the Conference voted to raise her quota of the fund to make necessary improvements in the South Lancaster Academy. There is an increase in the tithes and offerings in the Conference. On the camp-ground the last Sunday of the meeting, first-day offerings were taken to the amount of \$56.

The general good order that prevails at all our camp-meetings was also noticeable here, and it was an astonishment to the people. We had assurances from time to time of the presence of the Spirit of God, and many were led to realize that this was not merely the work of man. In the closing meeting, Monday morning, brother Samuel Thurston was set apart to the gospel ministry by ordination. On the whole we believe this meeting resulted well for the cause.

Aug. 16.

I. D. VAN HORN.

INDIANA.

THE Indiana State camp-meeting, held at North Indianapolis, from Aug. 7-14, was the largest gathering of our people that ever assembled in that State. The 125 tents of the camp were filled, and nearly 200 of those who could not secure tents lodged in rooms near the camp-ground. The census gave 960 assembled as campers. The report of church work showed a total of 57 churches in the Conference, with a membership of 1556, being an increase of 209 over last year. The Sabbath-school report showed an increase during the year of 21 schools, and an increase of 468 members, giving a present total of 80 schools, with a membership of 1977. The contributions of these schools for foreign missions reached the sum of \$690.16, being an increase over the previous year of \$85.33. The Sabbath-school contribution made at the camp-meeting was \$50.37, and the first-day offering, \$69.25.

The tithe of the churches in Indiana for the year was \$9,537.45, being \$360.54 less than the tithe of the previous year. The first-day offering for missions was \$438.02, being \$86.32 less than the previous year. The Christmas offering for missions was \$819.63. The canvassing agent reported an average of fifteen canvassers in the field, who had sold \$7,905.50 worth of books. The Conference granted credentials to ten ministers, and licenses to ten others. Seven persons received missionary licenses. The spiritual interest of the camp was looked after very thoroughly from the first, and there were many interesting cases of conversion in the camp. At the time brother Jones and I left for Ohio, thirty-three persons had received the ordinance of baptism.

The officers of the Conference elected for the coming year were, President, J. W. Watt; Secretary, W. A. Young; Treasurer, Dr. Wm. Hill; Executive Committee, J. W. Watt, D. H. Oberholtzer, H. M. Steward, F. D. Starr, J. W. Johnson. This camp-meeting and Conference was a season of refreshing to the Lord's people. May the reports of labor put forth by our lay members stimulate many others to engage in the work of spreading the tracts and papers far and near and everywhere.

J. N. LOUGHBOROUGH.

COLORADO.

ALAMOSA.—We have just closed a series of meetings in a tent at Alamosa. The Lord certainly gave largely of his Holy Spirit, in the work there. The whole community for miles around is stirred, as a result of the effort put forth to help the people in the way of truth. A church of thirty members has been organized, and others are keeping the Sabbath, whom we expect will soon unite with the church. Twenty willing souls were baptized in the Rio Grande River. Hundreds of people witnessed the solemn scene, and a good impression was made. Many had never before seen baptism administered. They had seen people sprinkled for baptism, but never had seen them buried in the watery grave. We praise God for the good work which he has done at Alamosa. We are now engaged in a series of meetings at Monte Vista. The interest is excellent. We hope to see a good work done here also.

Aug. 17.

G. W. ANGLEBARGER,
V. H. LUCAS.

MISSOURI.

I AM glad to report that God is blessing us here, and that the work is onward. Never did we have greater reason for gratitude than now. I think I never saw Conference officers and laborers who were of better courage or more thankful to God for his blessings than in our State.

My time this summer has been spent principally among the workers. We have six tents in the field, and quite a number of the laborers are men who have had but little experience, hence the need of my visiting them to counsel and advise with them about the work.

Elder C. Santee has a tent in St. Joseph, a city of 60,000 inhabitants. He has a company of six helpers. God has blessed them, and given them about twenty who have accepted the truth thus far. Brethren H. E. Giddings and G. M. Ellis have their tent at Chillicothe, a city of about 10,000 inhabitants. At this place we see evidences of God's work, and twenty are now rejoicing in the truth who a few weeks ago knew nothing about it.

At Springfield, a city of about 20,000 inhabitants, brethren J. H. Coffman and Jacob Wilbur are holding meetings. Some ten or twelve have embraced the truth there, and the prospects are good for several more before the summer work closes. Elder A. P. Heacock and L. W. Terry have their tent at De Soto. This is a town of several thousand population. They expect to

spend the whole tent season there. Some eight or ten have accepted the message, and the prospects are that several more will do so in the near future. Elder Willis and Wm. Cochran have their tent at Palmyra, and H. L. and T. A. Hoover have a tent at Republic. The interest is good at both places. Elder Chaffee is holding meetings in Sullivan county. He is alone, and we hear good reports from him also. Several have embraced the truth.

As we look the field over, we have great reason to be encouraged. Our canvassers are doing quite well, considering the hard times and the drouth which is in many parts of the State. As we look the work over, it makes us realize the necessity of seeking God more earnestly, that we may have more power with which to labor. Never did I see the time when I knew God was so willing to bless those who desire it as now.

Aug. 16.

W. S. HYATT.

WEST VIRGINIA.

HAINES BRANCH.—I came to this place, July 15. None of our faith had ever labored here before. I remained two weeks, preaching and giving Bible readings. There were from 100 to 150 out to every service. Twenty-five persons accepted the truth and have begun the observance of the Sabbath, and I hope for others. Four preachers, two Baptists and two Disciples, are among them.

I then went to another place and held meetings in a Disciple church for two weeks. The Lord gave freedom in presenting his word, and twelve persons received the truth, nearly all of whom are heads of families. To the Lord be all the praise.

C. B. RUE.

WISCONSIN.

WE are still continuing our meetings with quite a steady attendance and an apparently good interest. A few have signified their intention to obey the truth. The people here seem to move very slowly. Prejudice is strong and of long standing, but we are of good courage, and believe that there are many here who are seeking for the truth and will be obedient. Since our last report, brother O. A. Johnson, president of the Conference, has visited us and given valuable counsel and assistance which were much appreciated. Elder I. Sanborn is with us at this writing, to assist and counsel, and will likely remain some time.

A Methodist Episcopal camp-meeting is to open here this present week. This will undoubtedly draw largely on our attendance, but we have decided to make the best we can of the situation, and with a firm trust in our great Helper we expect victory for the truth to the glory of our God. Pray for us.

Aug. 13.

R. J. WHITE,
CHAS. A. SMITH,
F. JOHNSON.

LA CROSSE.—I have now been about four weeks in this city of 40,000 inhabitants, searching for and trying to instruct the scattered French, who generally speak English. They have affiliated with Americans by adopting their ways and customs, by intermarrying, and by becoming American citizens.

Under these and other circumstances, it has been out of the question to make a public effort in French. I have co-operated with the mission workers, brother and sister Kisner and sister Jensen, and willing and faithful church workers, making visits, giving Bible readings, and delivering about twenty discourses, the result of which has been the revival of the church, Sabbath-school, and missionary society, and several additions to the believers. Among these was an aged lady who had been a Roman Catholic for more than sixty years. It was indeed touching to hear her express her gratitude for the Bible,

of which she had been so long deprived, and speak and pray in brokenness, thus expressing her appreciation of present truth. Ere we were aware, we found ourselves with quite an interest on our hands; and truly the Spirit of God is working mightily in this city, which has hitherto been regarded as a hard field. We hear of persons at different places whose minds are greatly stirred by the striking signs of the times, and who are disposed to keep the Sabbath.

I start for a city on Lake Superior about 200 miles distant, purposing to stop at intervening towns where the message has not as yet been proclaimed, and where there are no believers, to seek for openings for labor among the French Brethren, remember me at the throne of grace.

Aug. 14.

D. T. BOURDEAU.

WASHINGTON.

SOUTH PARK.— We pitched a tent in this place and began services, June 15. The community is about equally divided between Catholics and Protestants. A Catholic school is located here. The attendance for a time was good from both classes. Our explanation of the prophecies concerning the papacy stirred up the Catholics, resulting in the stoning of our tent and cutting ropes. We were warned to leave town, but the night following the warning, volunteers came to protect us. An attempt was made one night by evil-disposed persons to cut the center rope, but they were frightened away by the brother who lodged in the tent. Many have wondered that the tent has stood so long, but the Lord has a care for his work. Many are convinced, and some have decided to obey. Our temporal wants have been well supplied. Some books have been sold, and donations have been received to the amount of \$25. The Methodist minister has attended nearly all our services, but has now begun public opposition. At his first meeting he had thirteen hearers. He is to speak on the Sabbath question Sunday night. We remain till next week, and then go to prepare for the Seattle camp-meeting. Our courage is good.

Aug. 9.

J. E. FULTON,
WM. POTTER.

FLORIDA.

TAMPA.— May 11 a series of meetings was begun in this city by the writer, assisted by brother W. L. Bird, and later by brother C. P. Whitford. Our attendance at the first was not what we had hoped, but this was accounted for by the fact that the Salvation Army, with its trumpets and drums, was beginning its work in the city, and the novelty of it had not yet worn off. There are also six regular churches in the city. It soon became apparent, however, that we have a message the others have not, and as a result our congregations began to increase, until our tent was well filled each night with an intelligent congregation. The Lord blessed in the presentation of the word.

The people soon asked their ministers for the scripture that proved the sanctity of the first day of the week. This they were unable to give. One of the ministers made this statement to his congregation: "There is no thus saith the Lord for the keeping of the first day of the week. *It would not be in keeping with Christianity.* I am glad there is none."

All the endeavors to sustain Sunday only gave opportunity to present the truth in its purity; and standing in contrast with error, it shone more beautiful than ever. One of the three papers of the city made a number of bitter attacks upon us, but after simply stating the truth of the matter under question, we left the false ideas to die out for want of notice.

We closed our meetings July 29, and although tired and worn from our long effort, we were made to rejoice by seeing eighteen honest souls walking in the light.

Considering the hard times, our collections were unusually good, amounting to \$135.35. This is another evidence to us that the Lord is going before us, and has a care for his work.

At our last meeting over 300 were present, and the hearty hand-shakes at the close showed us the truth had won us a host of friends. Brother Bird will continue in the Bible work, while I take a rest for a few weeks, when I will return to prepare for the camp-meeting, which will be held in this city. I am of good courage in the Lord.

Aug. 5.

J. W. COLLIE.

OUR SANITARIUM.

I DESIRE in a few words to direct the attention of our people to our Sanitarium and its work. I say "our Sanitarium" because I am addressing Seventh-day Adventists. If any are inclined to think of this institution as though it belonged to the world, or as being some private enterprise, I wish to say to such that it is a part of the great plan of God in helping to enlighten the world with truth for our times; and is directly connected with the work of the third angel's message. Consequently it has its place in the work, the same as our Conferences, colleges, publishing houses, and other organizations and establishments, which help to compose the general cause. Although it has its special work, the same as these other institutions, this special work is a direct part of the cause itself, and its main object is to give to the people the glorious light that has come to us, and to make that light a practical benefit to the world at large.

The work that the Sanitarium is doing in behalf of the cause of present truth is not insignificant, and in many respects it is doing a work which would be difficult for any of our Conferences to accomplish. It reaches people of all nationalities, and its influence has extended to every part of the world. Here at headquarters the true principles of health reform are taught and illustrated, both from a Biblical and a scientific standpoint. Here the rich and the poor are congregated together, and witness a practical illustration; not only of the principles of health and temperance, but of Sabbath-keeping and other important features of the truth. Influential persons from all parts of the world will thus carry away with them the impressions they have received.

Services are held at the commencement and close of the Sabbath in the parlor. A large Sabbath school of over 200 members gathers in the gymnasium on Sabbath afternoon. Here many of the patients come and study with interest the truths of the Bible.

There are connected with this institution men of both financial and spiritual ability, and the burdens which the managers have to carry but few appreciate. Take, for instance, some items from their expense account, which foots up \$100,000 annually. The weekly expenses are nearly \$2000. In the year 1892 there were used 2400 barrels of milk, 18,000 dozens of eggs, 500 barrels of flour, 1000 barrels of apples, 1900 bushels of potatoes, 1500 tons of ice, and other articles too numerous to mention in proportion.

They have at present 350 helpers, 10 regular physicians, and an equal number of graduates just from the universities. The patrons of the institution at present number 350, besides about 50 in the charitable ward. Of the 350 helpers, 237 of them are classified as follows: 25 young men and 22 young ladies in the "special course," one year for missionary nurses, and the remaining 190 are in the various medical missionary and nurses courses, requiring from two to five years' instruction, and some already graduated have gone to places of usefulness. Besides those who are students, there are 113 employed in the laundry, bakery, and other departments of general work. This work of instructing and sending out workers to different parts of the world, to

follow in the footsteps of Him who went about doing good, is by no means an unimportant part of the work that is being done by this noble institution; and there are annually hundreds and thousands of people who come to the institution burdened with the ills of the flesh, and who go away rejoicing in restored health.

The physicians bear heavy burdens and responsibilities, and have to deal with the worst cases and diseases, many of them of long standing. They need the special help of God, and they realize it, too, and are men and women of prayer.

Besides its own specific work the Sanitarium has under its watchcare the orphans and old people, who are sent here by our Conferences to be looked after. We should by all means remember these physicians and workers, as well as the institution at large, in our prayers and sympathies. Let us realize more than we have in the past, the fact that God has in his providence connected this great work with the third angel's message, and give to it our hearty support, confidence, and co-operation.

E. J. VAN HORN.

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 10.—Prevailing Prayer. Luke 18:1-22.

(Sabbath, Sept. 8.)

We have in this lesson four topics, although the last one is not completed in this. The subjects are: The unjust judge; the Pharisee and the publican; receiving little children; and the rich ruler.

1. To what purpose did Jesus speak a parable?
2. Describe the character of the judge.
3. Who came to him for justice?
4. How did he receive her petition?
5. What did he finally say to himself?
6. What was it that induced him to grant her request?
7. What did the Lord say?
8. From this parable, what lesson are we to learn concerning God?
9. How will God act in avenging his people, in comparison with the unjust judge?
10. For whose benefit did Jesus speak the next parable?
11. How did the Pharisee pray?
12. To whom did he really pray?
13. What was the prayer of the publican?
14. What was the result of the two prayers?
15. What will be done to every one that exalts himself?
16. What to him who humbles himself?
17. What were brought to Jesus? For what purpose?
18. How did the disciples like that?
19. How did Jesus receive them?
20. What did he say?
21. Who only can enter the kingdom of heaven?
22. What did a certain ruler ask Jesus?
23. How did he address him?
24. What question did Jesus first ask him in reply?
25. Who alone is good?
26. Did Jesus mean to imply that he himself was not good? (See John 8:46; 1 Peter 2:22; 1 John 3:5.)
27. To what did Jesus then refer the young ruler?
28. What did the young man say for himself?
29. What did Jesus then say to him?
30. How did the young man receive this word? Why?

NOTES.

1. Too many people make a mistake in reading the parable of the unjust judge. They seem to think that it is an illustration of how God deals with men, and an indication that we shall receive notice only by long effort. We should remember that the judge was unjust, and that God is just. There is no comparison, but contrast between the judge and God. God is listening to hear before we ask. 1 Peter 3:12. He has provided a way for us to come to him, and asks us to come boldly. He delights in mercy. Micah 7:18. The reason why we are to be encouraged to continue instant in prayer, and not to faint, is that God is so

kind and ready to give. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8 : 32.

2. The best rendering of the latter part of verse 7 is, "And he is long-suffering with them." The idea is not that God will finally listen to the cries of his people, although he will hold them off for a long time, but that he will do just the opposite of the unjust judge, because he is long-suffering with them. God will not make his people wait long for an answer to their prayers. "I tell you that he will avenge them speedily." But note that this is when his people are so much in earnest that they cry day and night unto him, and not only occasionally.

3. "Why callest thou me good? none is good, save one, that is, God." As shown by the text referred to in the questions, and by many others not referred to, Christ is absolutely good. "There is no unrighteousness in him." What, then, did he mean by what he said to the young man? It is evident that he could not have meant anything else than to impress upon his mind the fact that he himself was God. (See John 1:1-14.) If the young man had but recognized that, he would have had an answer to his question; for "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. If the young man had kept all the commandments, what could he lack? Are there duties that lie outside the range of the ten commandments? "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13. But the result showed that the young man was deceived. He had not kept all the commandments. Indeed, he had not kept any of them. He was covetous; he loved himself better than he did his neighbor. Thus we have the second great principle of the law violated. But to break the second principle means the violation of the first. "For he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." 1 John 4:20, Revised Version.

The following references to the writings of Mrs. E. G. White will be found helpful in the preparation of the lesson: Verse 1, Test., No. 31, p. 231. Verse 7, Test., No. 33, p. 52. Verses 7, 8, Test., Vol. I., p. 183; "Great Controversy," p. 631; "Patriarchs and Prophets," p. 203. Verse 8, Test., No. 31, p. 227; Review, 1890, No. 18; "Patriarchs and Prophets," p. 103. Verses 11-14, Test., Vol. I., p. 331. Verse 12, Test., No. 33, p. 67. Verse 13, Test., No. 33, p. 166; "Steps to Christ," p. 26. Verse 16, "Gospel Workers," p. 405.

Special Notices.

FALL CAMP-MEETINGS IN WISCONSIN.

It is now decided to have two camp-meetings this fall in Wisconsin. The first will be held at Nielsville, Sept. 18-24. The second will probably be held at Viroqua, Oct. 2-8. We are very anxious to see our brethren living near these places attend these camp-meetings, and we hope that they will do all they can to do so. We hope to have a good force of laborers at these meetings. Important truths and matters pertaining to the work will be carefully considered, and plans will be laid for our brethren to work during the fall and winter. Brethren, come praying that God may bless us abundantly. O. A. JOHNSON.

COLORADO, NOTICE!

The twelfth annual camp-meeting of the Colorado State Conference of Seventh-day Adventists will be held at Arlington Park, Denver, Aug. 30 to Sept. 10. A reduction of fare has been secured on all the railway systems leading to and from Denver in Colorado, so the fare will be one and one-fifth rates for the round trip, on the certificate plan. All purchasers of tickets must ask the agent where purchase is made, for a certificate showing full fare has been paid to the camp-meeting. If this is not done, one-fifth fare cannot be obtained on the return trip.

On arriving at Union depot, Denver, take electric car at Fifteenth St., and ask for transfer check to Arlington Park.

Tents should be ordered at once, also furniture. We have reason to expect this will be the largest attended and the best camp-meeting ever held in our Conference. None can afford to remain away. Able help from abroad is expected. J. R. PALMER.

KANSAS STATE CAMP-MEETING.

I wish to say a few words to those who think of coming with teams. Yesterday, Aug. 21, it rained here, for the first time in eight weeks. Pastures are dried up; hay and feed are high, and advancing; no sheltered places can be secured for horses to stand. Owing to these

conditions and the favorable rates granted by the railroads, it will not pay to come with horses.

Those living within a radius of 150 miles will find it to their advantage to come by rail, even if they have to pay extra on baggage. Each ticket is allowed 150 pounds of baggage, and where several of a family come together, they can bring all they need. Those who must come with teams, must be patient with what they find when they get here.

Remember these favorable rates can be secured only by purchasing tickets Sept. 5, 6, and 10. Do not overlook this. Tickets will be good to come any day, but they must be used to return on or before the 18th.

WM. H. MILLS.

CENTRAL NEBRASKA, NOTICE!

It has been decided to hold a local camp-meeting at Loup City, Sherman Co., beginning Monday evening, Oct. 1, and continuing one week. A camp-meeting was held there two years ago, which was a great blessing to the cause in that section of the State. We trust this meeting may be one of great power and light.

Plenty of tents will be pitched on the ground, which may be rented at a reasonable price; hay (but no grain) will be also furnished. Ministerial help will be in attendance from the Nebraska Conference, and Elder J. H. Durland, superintendent of Dist. No. 4, will also be with us.

We expect that this meeting will be one of great encouragement to all who attend, and we hope to see a large representation of the brethren and sisters from that part of the State. Come, brethren and sisters, to this gathering, bring Jesus with you, be prepared to help some one else, and a blessing will be yours.

All should provide themselves with warm clothing and stoves; for the weather is liable to be cool at that season of the year.

As the time of the meeting is so near, all should at once begin making preparations to come. Let no small matter keep you away. W. B. WHITE.

SOUTH DAKOTA CAMP-MEETING.

This meeting which will begin Sept. 26 and continue till Oct. 1, will be held at Swan Lake in a fine grove, affording good protection from wind and sun. The camp will be near the lake.

There will be preaching in both the English and the Scandinavian tongue, and there will also be children's meetings every day. Good help is promised us by the General Conference, and we believe this will be the largest gathering of the kind ever held in Turner county. Very many seem anxious to attend the meeting, as the church at that place has done a large amount of missionary work during the summer, and a general invitation has gone out.

Tents will be pitched on the grounds, which will be rented at as low a rate as possible. As we may expect cold nights at this time of the year, we hope our brethren who come will provide themselves well with clothing. Warm meals will be served at the rate of fifteen cents each, but we hope our brethren will come prepared as far as possible to care for themselves. We hope that none of our brethren who possibly can attend will fail to do so.

As we see almost every other thing in this world failing, and many in our State leaving to search for the necessities of life, let us look to Christ as our only hope, and seek for spiritual food for our souls that we may live by the same. Let us believe the Lord's promises, and come to the meeting to receive the blessing he may have in store for us on that occasion. N. P. NELSON.

News of the Week.

FOR WEEK ENDING AUGUST 25, 1894.

DOMESTIC.

—The people of Nebraska are discussing the problem of irrigation.

—A fire at Hammondsport, N. Y., Aug. 21, made 1200 people homeless.

—The wheat crop in Illinois is immense, being estimated to be 41,315,099 bushels.

—Aug. 21 ice half an inch in thickness formed on Mt. Washington, N. H.

—Governor Altgeldt, of Illinois, has issued a proclamation calling for contributions for the starving people of Pullman.

—Eugene Lawrence, historian and journalist, died at his home in New York City, Aug. 17, aged seventy-one years. He was the author of many books, and was noted as a determined opponent of the Romish Church.

—Thousands of Germans, who belong to the G. A. R., have met the past week at Pittsburg, Pa.

—The daughter of Mr. Pullman is to be married soon to a foreign prince, who is a cousin of the emperor of Austria.

—The President has not yet signed the tariff bill, and the probability is that the bill will go into effect without his signature.

—During the sham battle at Evanston, Ill., Aug. 21, another caisson exploded. Fortunately no one was seriously hurt.

—The New York constitutional convention, by a vote of 97 to 58, refused to submit to the people an amendment providing for woman's suffrage.

—By a gas explosion in a mining shaft, at Franklin, near Seattle, Wash., Aug. 24, sixty-two miners were imprisoned, thirty-seven of whom were killed.

—About 600 families are starving in Pullman. Governor Altgeldt is interesting himself for them, and their distresses are being relieved as fast as possible.

—The governor of Maryland is sending the western members of "Coxey's army" under arrest there, to their homes. The men declare that Coxey deceived them.

—In anticipation of an increase in the wool trade now that wool is free, a company has been organized in New York City called the New York Wool Warehouse Company.

—A farmer in western Nebraska is reported to have killed thirty-five horses rather than allow them to starve. Many farmers report that they can neither sell nor give away their stock.

—General Antonio Ezeta, the Salvadorean refugee, is now on trial before Judge Morrow, of San Francisco. If he is given up to the present government of San Salvador, he will probably be shot.

—The House Committee on naval affairs recommend that some portions of the armor be taken off from several of the United States ships of war, and that it be subjected to the test at the Indian Head proving grounds.

—The steamship "Campania," of the Cunard line, has broken all records as to speed, crossing the Atlantic from Queenstown to New York in 5 days, 9 hours, and 29 minutes; a gain of 3 hours and 10 minutes over any previous record.

—The court-martial, appointed to try Major Worth for ordering Soldier Cedarquist to shoot at a target on Sunday, has acquitted the officer. The officers composing the court-martial held that the orders of Lincoln and Harrison were not a part of the army regulations, and that the emergencies of the time required the practice.

—Another "industrial army" has come to grief. Count Rybakowsky's army, numbering 250, have been encamped near Buffalo, N. Y., for some time. Aug. 24 a company of sheriffs and police rounded them up, and after a severe fight, in which about twenty-five of the army had their heads cut with policemen's clubs, sixty-five of them were arrested. As many more have since been arrested. This will probably break up this army.

FOREIGN.

—A commercial treaty between Spain and Argentina has been made.

—An anarchist plot has been discovered in France to assassinate Premier Dupuy.

—Sir Charles Dilke has introduced a woman's suffrage bill into the British Parliament.

—The king of Corea has declared Corea independent of China, and has joined Japan in the war.

—The Japanese are reported to have been driven out of Ping-Yang and Chung-Ho and to have suffered heavy losses.

—The British government has seized a ship at Glasgow, which there was reason to believe was being built for the Japanese government.

—The city of Rio de Janeiro has again been put under military control. A strict censorship has been established over the press.

—The government of Cape Colony has decided to use the island of St. Helena as a penal settlement for certain classes of criminals.

—The cholera is making progress in Russia, 100 dying in one day in St. Petersburg. Cases of the cholera are also reported from England.

—The Thomson liner "Fremona" sailed from Montreal for London a few days ago with 400 tons of sand as ballast. No grain is offering for shipment.

—In the past four years Canada has given nearly 180,000 acres of good land in bounties to 1742 fathers who stand credited with more than eleven children each.

—All foreigners are forbidden to approach the Chinese arsenal at Shanghai. The emperor of China has issued an edict ordering 100,000 men into active service.

A bloody battle was fought at Seiken, Corea, July 29. The Chinese numbered 6000, and the Japanese 5000. About 2000 were killed. The Japanese were victorious.

There is a revolt among the Kabyles against the sultan of Morocco. A desperate battle between the sultan's troops and the rebels resulted in the defeat of the former.

Sir John Thompson, premier of Canada, called a special meeting of his cabinet, Aug. 19. It is thought that the Bering Sea question has developed some new phases which require immediate attention.

A protocol has been signed uniting Guatemala, Nicaragua, San Salvador, and Honduras into one republic, to be known as the Central American Republic. Costa Rica was also represented at the Conference which discussed the proposed union, but that government has refused to sign the protocol.

France and the Congo Free State have signed a treaty which provides that the French colony's territory shall extend to the Congo and the Nile basin. A treaty has also been signed between France and Liberia, giving France the control of the Cavary River. It is believed that France has gained a decided advantage over England in this treaty.

RELIGIOUS.

The pope is reported to have had a severe attack of syncope lately.

The eightieth session of the Seventh-day Baptist General Conference is in session this week at Brookfield, N. Y.

Judge Barker, of Pennsylvania, has decided that Catholic nuns may act as teachers in the public schools, wearing their regular habit.

It is said that the pope intends to make the authority of Satolli over the Catholic Church in this country independent of the propaganda.

Catholics who refuse to recognize the temporal and spiritual power of the pope, recently met at Cleveland and organized the American Catholic Church.

The Chinese have lately attacked the Presbyterian and Catholic missions near Canton. Some of the Chinese converts were killed. Chinese troops dispersed the rioters.

The Catholic priests of Kansas City, Kans., have recommended the abandonment of the parochial school, and that the pupils, about 1000 in number, attend the public school.

A Catholic priest of Galesburg, Ill., has caught the spirit of the decision of Satolli on the liquor question, and has refused to grant the sacrament to Catholic bartenders who sell whisky on Sunday.

Persecution of the Stundists continues in Russia, especially in the province of Kiev, where they are most numerous. All members of the sect convicted of having attended a prayer-meeting are liable to a fine of fifty rubles (\$21) or a fortnight's imprisonment.

Appointments.

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

CAMP-MEETINGS FOR 1894.

DISTRICT NUMBER ONE.

New England, Tyngsborough, Mass., Aug. 30 to Sept. 10
Maine, Bath, Sept. 6-17
New York, Delevan, " 13-23

DISTRICT NUMBER TWO.

Tennessee River, Nashville, Tenn., Aug. 31 to Sept. 10
Florida, Tampa, Nov. 8-18

DISTRICT NUMBER THREE.

Illinois (southern), Fairfield, Sept. 7-17
*Michigan (State), Lansing, " 19 to Oct. 1

DISTRICT NUMBER FIVE.

Arkansas (southern), Nashville, Oct. 19-29
Colorado, Denver, Aug. 30 to Sept. 10
" Delta, Oct. 3-8
Kansas, Emporia, Sept. 6-17
Missouri, Warrensburg (Pertle Springs), " 19 to Oct. 1

DISTRICT NUMBER SIX.

California (southern), Los Angeles, Oct. 4-14
Nevada, Wadsworth, Sept. 13-23

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

THE next annual session of the Kansas Sabbath-school Association will be held at Emporia, in connection with the State Conference and camp-meeting to convene Sept. 6-17. W. W. STEBBINS, Pres.

THE annual sessions of the Colorado Conference and Tract and Missionary Society will be held in connection with the camp-meeting at Denver, Aug. 30 to Sept. 10. Delegates to the Conference should be elected by the churches and provided with credentials. J. R. PALMER.

WANTED!

A FEW copies of the little book "Solemn Appeal," published many years since at this Office and now out of print, are very much desired. If any who see this notice have a copy of the book which they are willing to dispose of, they will confer a favor by informing the Editorial Department of the REVIEW AND HERALD.

LABOR BUREAU.

WANTED.—To take a farm on shares, or cash rent. W. L. Brisbin, Findlay, Ohio.

WANTED.—A place to work for a Seventh-day Adventist. Am used to work on farm and in the woods. William Goddard, Augusta, Mich.

WANTED.—A place among Seventh-day Adventists as sawyer or engineer in a mill. Also wish to sell small place, one acre with house, near Seventh-day Adventist church. Wm. A. Stofer, Millwood, Kosciusko Co., Ind.

ADDRESS.

THE address of Elder J. M. Cole, is Norfolk Island, South Pacific Ocean, via Sydney, Australia.

PAPERS WANTED.

Late Clean Copies: All Post-paid.

Seventh-day Adventist papers and tracts. Can use German and Swedish publications. Mrs. Mary Boaz, Bolivar, Polk Co., Mo.

Instructor and Little Friend. Mrs. Addie Larkins, Millston, Jackson Co., Wis.

Seventh-day Adventist papers in Danish and Norwegian. Sarah M. Lowell, Gardner, Cass Co., N. Dak.

DISCONTINUE PAPERS.

Jesse E. Warner and Miss M. J. Gourley have all the papers they need.

Obituary Notices.

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

SHERMAN.—Died March 21, 1894, at her home in Sacandaga Park, N. Y., of cancer, Alma E. Sherman. She was a great sufferer. A husband and son are left to mourn. WM. J. SHERMAN.

JONES.—Died at her home at Honcut, Butte Co., Cal., Aug. 8, 1894, from congestion of the lungs, sister Frances Jones, wife of brother James L. Jones. Sister Jones accepted present truth three years ago, and ever since she has been a devoted follower of the Master. A husband and two children mourn her loss, but with the full assurance of meeting her in the first resurrection. EDWIN S. BUTZ.

MULLIKIN.—Died at the Sanitarium, Battle Creek, Mich., Aug. 9, 1894, sister Ethel Mullikin, aged 17 years, 2 months, and 18 days. A consistent Christian life during the past six years was crowned by a departure full of hope and peace. The remains were brought to her parents' home near Newton, Kans., for burial, where an unusually large congregation assembled to sympathize with the sorrowing relatives in their bereavement. Funeral discourse from Job 14:14 and John 5:28, 29. C. A. HALL.

HURD.—Died at his home near Grand Rapids, Mich., brother John Hurd. Brother Hurd was over eighty years old. He never was obliged to use glasses, and he was in good health the Sabbath before he died. His testimony that day was that the past week had been the best of his life. Brother Hurd had enjoyed a long Christian experience. The few past years of his life he learned how to trust God more fully. He was sick only a few days before he fell asleep in Jesus. Brother Hurd was born in England. He was married twice.

His second wife and her children are left to mourn. It is hoped that they may be saved finally in the kingdom of God. Words of comfort were spoken by the writer. W. OSTRANDER.

CLEARWATER.—Levi Clearwater was born in Ohio, Nov. 30, 1810, and died June 20, 1894, at the age of 83 years, 5 months, and 20 days. When a child two years old, he moved with his parents to Putnam county, Ind. At the age of twenty-one years, he was married to Elizabeth Donavon, and remained in Indiana until 1850. From there they moved to Knoxville, Iowa, where they lived about seventeen years; they then moved to Madison county. Eleven children were born to them, three of whom are dead. His aged wife, three sons, and five daughters still survive to mourn. He was a devoted member of the Methodist Episcopal Church until 1859, when he became a member of the Seventh-day Adventist Church and remained in that faith until death. He was taken sick last November, suffering greatly until the end. He bore all very patiently, and was ready when called. * * *

THE INTERMEDIATE STATE.

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Containing Bible arguments in proof that the doctrine of eternal torment is groundless, and showing the condition of both the righteous and the wicked after death. Price, 1 cent.

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Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Aug. 12, 1894.

Table with columns for EAST, WEST, STATIONS, Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., N. Shore Limited, Western Express, Kalam. Accom., and Pacific Express. Lists stations like Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, Boston, etc.

*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8:05 a.m. daily except Sunday. east at 7:27 p.m. Trains on Battle Creek Division depart at 8:10 a.m. and 4:20 p.m., and arrive at 12:40 p.m. and 7:15 p.m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect June 3, 1894.

Table with columns for GOING EAST (Read Down), STATIONS, and GOING WEST (Read up). Lists stations like Chicago, Valparaiso, South Bend, Cassopolis, Schoolcraft, Vicksburg, Battle Creek, Lansing, Charlotte, Durand, Flint, Lapeer, Imlay City, Pt. H'n Tunnel, Detroit, Toronto, Montreal, Boston, Susp'n Bridge, Buffalo, New York, Boston.

Trains No. 1,3,4,6,7,8,9, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars.

V. lparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a.m.; from Battle Creek westward 7:05 a.m.

† Stop only on signal. A. B. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 28, 1894.

CONTENTS OF THIS NUMBER.

[ALL articles, except the department of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in Italics.]

POETRY.—The Ministry of Angels, <i>Edmund Spenser</i> —O. Why Should the Spirit of Mortal Be Proud? <i>William Knox</i> —Choose a Safe Path, <i>Marcus L. Carpenter</i>	545, 547, 548
CONTRIBUTORS.—The Obedient Approved of God, <i>Mrs. E. G. White</i> —An Important Question, <i>L. H. Church</i> —Knowing God, <i>T. E. Bowen</i> —The Largest Denomination, <i>Selected</i> —Bark or Pull, <i>Which? J. M. Cole</i> —Meditations, <i>P. Gudings</i>	545-547
HOME.—How to Live Well on a Dime a Day, <i>Elder W. H. Wakeham</i> —A Hasty Decision, <i>Sunday-School Times</i> —Soups, Fruit Soups, <i>Mrs. D. A. Fitch</i> —A Mother's Responsibility, <i>Mrs. Lauretta Kress, M. D.</i>	548, 549
MISSION FIELD.—Africa, <i>Geo. B. Thompson</i> —Clippings from the <i>Missionary Review</i>	549, 550
SPECIAL MENTION.—European Disarmament, <i>M. E. K.</i> —Shall He Pay His Fine? <i>G. C. T.</i> —Sunday in the United States Army, <i>M. E. K.</i> —The Eastern Embroglio, <i>G. C. T.</i>	550, 551
EDITORIAL.—Editorial Correspondence—The Infinite Saviour, <i>G. C. T.</i> —The Knowledge of the Saviour, <i>M. E. K.</i> —Commanding to Abstain from Meats, <i>1 Tim. 4: 1-5, S. N. H.</i> —Answers to Correspondents, <i>G. C. T.</i>	552-555
PROGRESS.—In the South—New York Camp-meeting and Conference—Reports from Indiana—Colorado—Missouri—West Virginia—Wisconsin—Washington—Florida—Our Sanitarium.....	555-557
SABBATH-SCHOOL.....	557, 558
SPECIAL NOTICES.—Fall Camp-meetings in Wisconsin—Colorado, <i>Notice!</i> —Kansas State Camp-meeting—Central Nebraska, <i>Notice!</i> —South Dakota Camp-meeting.....	558
NEWS.....	558, 559
APPOINTMENTS.....	559
OBITUARIES.—Sherman—Jones—Mullikin—Hurd—Clearwater.....	559
EDITORIAL NOTES.....	560

To give our workers an opportunity to attend the camp-meeting at Lansing, the REVIEW for Oct. 2 will be omitted. We give notice thus early so that those who design to insert notices and appointments at that date may send them one week earlier.

In a hastily written and hastily printed notice of the arrival of J. S. Caro, M. D., of New Zealand, in the last REVIEW, some mistakes slipped through. Brother Caro's initials were incorrectly given; and his lamented son graduated from Cambridge University in the law and classical courses instead of the medical. Dr. Caro purposes visiting Germany on his return trip.

We have received neatly-printed invitations to the dedication services of the new house of worship at College View, Nebr. The exercises are set for Sunday, Sept. 23, at 4 P. M., and will be participated in by Elders W. B. White, J. G. Matteson, C. C. Lewis, H. F. Graf, and brother A. R. Henry. The sermon will be by Elder J. H. Durland, and Elder E. W. Farnsworth will offer the dedicatory prayer.

We are informed by letters from brethren Kilgore and Moon, from Gainesville, Ga., that the trial of Elder McCutchen and E. C. Keck, in the State court, for Sunday labor, was called on Thursday the 23rd inst. Since the institution of prosecution, public sentiment has so changed that there was a demand upon the part of leading citizens that the case be dropped. When it was called, the State declared that it was not ready to proceed. Brother McCutchen called for immediate trial, but the court decided that the case might lie over until next term. The defendants then moved to quash proceedings, as the crime charged was not an offense according to the statutes. The judge sustained the motion, and the indictment was declared worthless. So ends that case. The defendants appeared for themselves, and were treated with great consideration by all. We hope to receive a more full account later.

A private letter from the Editor informs us more definitely of the shape his plans for travel have taken. As the items will be of universal interest to our readers, we take the liberty to give them: Aug. 19 he was to start from Hamburg, visiting in course the following cities and countries: Berlin, Wittenberg, Leipsic, Dresden, Prague, Vienna, Buda-Pesth, Salonica, Athens, Corinth, Smyrna, Beyrout, Jerusalem, Alexandria, Cairo, Naples, Rome, Florence, Venice, Milan, Turin, Paris, London, New York, Battle Creek.

Palestine will be visited in October, Egypt and Italy in November; and if all is well, home will be reached by the holidays. May the good providence of God guard and direct brother Smith on his journey.

With the prospect of such a trip as is outlined above, described and illustrated by the facile pen of Elder Smith, the readers of the REVIEW have before them a perfect feast of good things. Who among us would be willing to be without the paper? There are hundreds of Seventh-day Adventist families who do not have the REVIEW, but who would prize it as highly as we, if they could but have it brought to their attention. We are free to say that one object the publishers had in view in consenting to the absence of the Editor, was to thus so increase the interest of the paper that these families would feel constrained to subscribe for, and thus receive the benefit of it. But the only way they can know anything about it is through those who do take it telling them of the good things it contains, and persuading them to become subscribers.

The articles concerning these far-off lands and scenes will doubtless be continued for months after the journey itself has closed, because once a week is not often enough to describe the sights and impressions of such a journey as fast as they occur.

Reports of the severe and protracted drouth continue to reach us by papers and private letters from different parts of the country. Indeed we feel it severely in Michigan, where we have had but one thorough rain during the summer. In some sections severe loss and suffering have been inflicted, and we have heard of farmers shooting their horses and cattle to save them from starving to death.

We deeply sympathize with those who are called thus to suffer disappointment, loss, and want. To those who are looking for the end of all things, would we speak words of encouragement and faith. The end is drawing near; the earth languisheth. As a worn-out vesture, it is soon to be folded and put away. Even nature itself shows signs of decay, and reels to and fro. We can but continue to do the best we can, sowing in hope, occupying till He comes. But it is a grand thought that our hopes are not anchored here. Our Father is working out the counsels of his own will. He sees our way through, even though we cannot; and heaven will seem all the sweeter for the bitterness we have experienced here.

PHYSIOLOGICAL AND SOCIOLOGICAL GROUNDS.

The *Canadian Baptist* refers to the case of brother Capps, and the following is clipped from its statement of the case:—

"The question of which this case is an extreme illustration, is a very difficult one. Of course, if the State

is proceeding, as he claims, upon religious grounds, if its law is based on religious dogma, he is clearly a victim of religious persecution, and is suffering wrongfully. But, on the other hand, if the State Sunday-law is enacted and enforced on the simple physiological and sociological ground that the best interests of the people, physical, mental, and moral, require that every seventh day shall be a day of rest from labor, it is evident that it would be at least very difficult to make exceptions, without endangering the enforcement of the law."

Here the ridiculous theory of a Sunday law being based upon "physiological" grounds is introduced as a kind of a *quasi* justification of the law and the punishment of our brother. If the law is based on religious grounds, it is wrong; but if on "physiological and sociological" grounds, it is all right! We will suppose it was for physiological grounds. Here is a man in poor health needing constant exercise in the open air in order to retain his slight hold on life. The State takes a deep interest in the physiological condition of this man, and finding him engaged in work on Sunday, it puts him in jail for more than a year for physiological reasons!! It is to be hoped that the State will further show its interest for this man's *health* by loaning him some good book on physiology, showing how necessary it is to take constant exercise in the open air to preserve life!

And then there are the "sociological" grounds. There are the Sunday fishermen, the Sunday hunters, the Sunday loafers, story-tellers, and campaign liars round the hotels; the Sunday-working railroads, corporations, haek and livery men, and even the Sunday-breaking Congress,—they must all be helped *socially*, by seeing this man wrenched from his fireside and thrust into jail, while they go scot free! O, these physiological and sociological grounds, what shameless hypocrisies do they not cover! And a Christian paper, whose name should be a synonym for right, liberty, and truth truckles to an ecclesiastical despotism and finds palliative excuses for it! How long, O Lord, how long?

M. E. K.

GENERAL CONFERENCE BIBLE SCHOOLS.

AFTER further consultation it has been decided to hold at least two General Conference Bible schools the coming year, one at Battle Creek, Mich., and one at College View, Nebr., beginning Wednesday, Oct. 31, and continuing twenty weeks. The same general plans will be followed as last year, but definite announcement as to courses of study, expenses, etc., will be made soon in the REVIEW and also by circulars.

L. T. NICOLA, *Cor. Sec. Gen. Conf.*

THE COMING WEEK OF PRAYER.

A NOTICE for the week of prayer for 1894 may seem premature now; but in view of the fact that our people are spread over so large a territory, it is necessary that it be made thus early. The General Conference Committee at its meeting held last April, selected Dec. 22-30 for the date of this important occasion. This is the time chosen last year, and from what we have learned we conclude that the arrangement was satisfactory, especially to our members in the United States. In some countries it was necessary to vary the time somewhat on account of circumstances. Where it is necessary to vary the time, we would suggest that the course pursued last year in this particular be followed.

Readings will be furnished in the different leading languages as usual, and ample arrangements have been made for their preparation and distribution. They will be sent in good time to all parts of the world. We shall now expect the co-operation of our people everywhere in securing the best possible results to our work through the instrumentality of the week of prayer. We look forward to this event with more than usual interest. May it be the time of a rich blessing.

O. A. OLSEN, *Pres. Gen. Conf.*