

# The Advent HOLY BIBLE **REVIEW** **AND SABBATH** **HERALD**

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

VOL. 68, No. 39.

BATTLE CREEK, MICH., TUESDAY, OCTOBER 6, 1891.

WHOLE No. 1935.

**The Review and Herald,**  
ISSUED WEEKLY BY THE  
 Seventh-day Adventist Publishing Association,  
 Battle Creek, Michigan.

TWO DOLLARS A YEAR, IN ADVANCE.  
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to—

**REVIEW & HERALD, Battle Creek, Mich.**

## TREASURES IN HEAVEN.

BY ELDER L. D. SANTEE.  
(Princeville, Ill.)

"But lay up for yourselves treasures in heaven. . . . For where your treasure is, there will your heart be also." Matt. 6:20, 21.

There's a joy comes into my spirit  
 As I read in the sacred word  
 That our treasures may be in heaven  
 Ere the coming of the Lord;  
 That not till the judgment trumpet  
 Shall sound in the by and by  
 Need we wait, to send our treasures  
 To the gardens of the sky!

There's a glorious compensation  
 For each burden we have borne,  
 For each act of self-denial,  
 For the feet all journey worn;  
 For the love that maketh lovely,  
 And the faith that maketh strong  
 Send their glorious record upward  
 To the land of light and song.

In lifting the heads of the weary,  
 And letting our light to shine,  
 In cheering the lives of the dreary,  
 We are following the Divine.  
 Each sacrifice for the Saviour,  
 Each cup of water given,  
 In the name of a disciple,  
 Is a treasure sent to heaven.

O, I long for that heavenly country,  
 That shining, far-off shore  
 Where the friends who have lived and loved us,  
 Shall meet to part no more;  
 And the thought that thrills my spirit,  
 And lights with joy my brow,  
 Is the thought that I'm sending daily  
 My treasures to heaven *now*.

## Our Contributors.

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

## MISSIONARY WORK.

BY MRS. E. G. WHITE.  
(Concluded.)

EVERY work is to be brought in review before God. Every intrusted talent is to be estimated, to see what improvements have been made upon it. God knows what you have done in blessing others, and what you have not done. The True Witness says, "I know thy works." He sees who are the willing, faithful workers, and who are the slothful servants.

I appeal to every man and woman who shall read these words, to remember that a reckoning is to be made by the One whom God hath appointed to judge the world. Every one must then give account of the talents intrusted to him. "None of us liveth to himself." Christ said, "And I, if I be lifted up from the earth, will draw all

men unto me." Jesus, "for the joy that was set before him, endured the cross, despising the shame," sacrificing his life that all who should believe on him might not perish, but have everlasting life. By this great act the love of God was revealed, and as many as believe on Christ are saved.

(Here are the mighty agencies for moving the world. The cross of Calvary brings under tribute every power of those who believe on Christ, that they may be instrumentalities for the saving of souls. Human effort is to be united with the divine; it must derive its efficacy from heaven. We are to be laborers together with God. The Lord is represented as opening the hearts of men and women to receive the word, and the Holy Spirit makes the word effective.) Those who receive the truth have that faith which leads to decided action, which works by love, and purifies the soul. Thus the truth is a sanctifier. Its transforming power is seen on the character. When it has been admitted into the inner sanctuary of the soul, it does not operate superficially, leaving the heart unchanged; it does not awaken the emotions merely, to the neglect of the judgment and will; but it goes down to the very depths of the nature, and brings the whole being into harmonious action.

Now the work of him who is truly converted, begins in earnest. He must work as Christ worked. He must not live any longer to himself, but wholly for the Lord. The world has lost him; for his life is hid with Christ in God. That means that self no longer has the supremacy. The light shining from the cross of Calvary holds him in its bright rays, and the Spirit has taken of the things of Christ, and revealed them to him in such an attractive light as to have a transforming effect on his habits and practices, showing that he is a new creature in Christ Jesus. Every dollar he recognizes as of value, not to gratify his taste or lust, not for him to hide in the earth, but to do good with, to help win souls to the truth, to build up the kingdom of Christ. His enjoyment is the same as that of Christ,—in seeing souls saved. Why are we doing so little for the salvation of men, when there is so much to do? Why are we doing so little to draw men and women and children to Christ?

In union there is strength; in disunion there is only weakness. We should work most diligently to answer the prayer of Christ that his disciples might be one, as he is one with the Father. If we are united to Christ, the formation of a church will be a benefit to all its members; for by entering into this church union, we pledge ourselves to help one another. The Holy Spirit does not lead us into this to be a mutual admiration society, but to put forth all the powers of our being to help one another, in sympathy, in love, to be more like Jesus.

The wrongs existing in the society of the world should never, never find sanction among Christians. There should be no sympathy with the rich in their oppression of the poor, no encouragement given the poor in their jealousy and envy of the rich. There should be no sanctioning of the strong and influential in trampling upon the weak and helpless. "All ye are brethren." Exact and impartial is the Lord God of heaven. More than this, God demands that you open your hand wide to the needy, and have the

tenderest compassion for those who are afflicted, or who are suffering from want. If you turn carelessly from their cry, the Lord will just as surely turn away from your prayer, and he will not hear you in your distress.

If you have the spirit of Christ, you will love as brethren; you will honor the humble disciple in his poor home, because God loves him as much as he loves you, and it may be more. He recognizes no caste. He places his own signet upon men, not by their rank, not by their wealth, not by intellectual greatness, but by their oneness with Christ. It is purity of heart, singleness of purpose, that constitutes the true value of human beings. The attention that is shown to the wealthy, and the neglect of the poor, will be remembered by the Lord, and he will place you where you will pass through experiences similar to those of the afflicted ones who suffered while you passed by on the other side.

All who are living in daily communion with Christ, will place his estimate upon men. They will reverence the good and pure, although these are poor in this world's goods. James says, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my foot-stool: are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Here is a plain "Thus saith the Lord." Who will be a doer of the word, and not a forgetful hearer? Here is plainly stated the course that the Lord has marked out for Christians to pursue. In social and religious life they should be governed by a resolute purpose to help and bless the needy poor. Avarice, selfishness, and covetousness are idolatry, and are dishonoring to God. "Let your conversation be without covetousness. Tenderness, compassion, and benevolence are enjoined upon Christians.

"Honor the Lord with thy substance, and with the first-fruits of all thine increase." "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."—Christian liberality. "But to do good and to communicate, forget not: for with such sacrifices God is well pleased." "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they

do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Here the obligation is laid upon every one who has been trusted with our Lord's goods, to communicate the same to the worthy poor, and to give to God's cause as its needs demand. As God has bounteously given us, we should give back to him his own as he makes a place for it to be invested. Thus we honor God with the substance he has placed in our hands. Thus we shall not be living to ourselves.

God's claims underlie all other claims. He lays his hand upon all that he, from his fullness and beneficence, has intrusted to man, and says: "I am the rightful owner of the universe, and these goods are mine. Use them to advance my cause, to build up my kingdom, and my blessing shall rest upon you."

Those who would have the character of Christ must practice his teachings. They must study the Pattern. Then they will reveal a Christ-like character in their association with one another, and their united influence will be exerted in helping to transform the character of others. They will drink in the sympathy of Jesus, and exercise the same forbearance, supporting, encouraging, and animating one another in the work, each being a vital member of the organized body, allied to Jesus, growing up into Christ, the living head, unto the full stature of men and women. Then they will shine as lights in the world, being of one judgment, moved by the same Spirit. They will be a distinct power in the world. The mighty cleaver of truth has detached us from the world, and placed us apart, a separate people. "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light." Dwelling in the light of the Sun of Righteousness, we shall shine as lights in the world.

How important that, as we are chosen out of the world, ~~to be~~ separate from it, we should educate ~~and train~~ all our powers in obedience to God's supreme will, that no selfishness may exist among us, that all our work may be done as if done for Christ, not for wages or for applause; that we should not use our intrusted talents of influence and means to please ourselves, but that in all we do, we should manifest the self-denying spirit of Christ. We are not to profess to be Christ's, and then live a lie in our self-care and self-indulgence. We are to come out from the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." "Set your affection on things above, not on things on the earth."

#### JUSTIFICATION BY WORKS.

BY ELDER J. F. BALLENGER.

(Covert, Mich.)

(Continued.)

As my own experience was similar to that of the apostle Paul's, as he gives it in Romans 7, I wish to refer to it as a further illustration of our position. When the fourth commandment was presented to me, I saw that I was violating the law, which is sin, the wages of which is death, or to put it in the words of the apostle, "The commandment came, sin revived, and I died, . . . sin taking occasion by the commandment, . . . slew me." Paul does not mean that he was unconscious of his condition, or that he was without feeling, by being dead or slain. No; he never felt more keenly the force of truth than he then did. Neither did he lack faith in the word of God. Nor did I. I knew that the law was holy, just, and good, and that the Lord would do all on his part to make me free, if I would but yield. But my faith only condemned me to death. I saw

that I was but a dead man, or that nothing but death spiritual, temporal, and eternal awaited me, unless I yielded to my convictions. And for some time I could only say with Paul, "O wretched man that I am! who shall deliver me from the body of this death?"

I knew that the Father would forgive, and that Christ would save me if I would obey. But my faith only brought condemnation, and as long as I continued in disobedience, just so long my soul was as destitute of the life of God as a dead body without the breath. James 2:26. Could I be counted just while in this condition?—No, indeed. Then on what did my justification depend? Was it not upon my act of obedience? Just as soon as I yielded, and said, "I will obey" (not I will believe; for I did believe), then the blood was applied, and the change came. And O, the change! human language is too weak to describe the change. The apostle describes it in Rom. 8:1: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." All depends on how we walk, and it is left wholly to our own choice.

There are, then, two kinds of faith,—a dead faith and a living faith, and the one is just as real as the other. One disobeys the word and is condemned, and the other obeys the word and is justified. The one works in us the motions or actions of sin and death, the other the motions of life and peace. But the working is left wholly to the will of the individual, we have it in our power to use the members of our body as servants of unrighteousness, or as servants of righteousness unto holiness. Rom. 6:19. We must first use our outward members as instruments of righteousness, before God can work in us "to will and to do of his good pleasure." Phil. 2:12, 13. Just as long as we use our bodily organs to serve self and Satan, we bar from our hearts the presence of God's Spirit. Therefore the Saviour is represented as standing at the door of our hearts, knocking for admittance, and we may resist until he takes his departure, and leaves us to our own destruction.

Then it is our works that determine the character of our faith, whether it is dead or alive. If we have that faith that works by love (Gal. 5:6), it is a faith that keeps the commandments of God, "For this is the love of God, that we keep his commandments." 1 John 5:3. Then we can challenge those whose faith opposes works, and say, "Show me thy faith without thy works, and I will show thee my faith by my works." James 2:18.

To impress more fully upon the minds of our readers the fact that the individual by his obedience or disobedience has it in his own power to bring upon him the conditions of justification or condemnation, righteousness or unrighteousness, life or death, we will now introduce a few out of the many texts that we find in the Scriptures. In Gen. 4:7, the Lord said to Cain, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Here we see that Cain's acceptance depended upon his doing well. Abel's faith led him to do well, by which he obtained witness that he was righteous. Had he not done what God told him to, he would not have been accepted any more than Cain. Both of these sons had an equal chance; both were left to choose for themselves; and to give expression to their choice, they had to do something. The doing evil on the part of Cain, brought on him the brand of condemnation, and Abel's doing well brought the blessing of acceptance. Therefore is it not evident that their doing well was the condition upon which their justification depended?

Let no one get the idea that we are trying to detract anything from the importance of faith. We give it all the prominence that the sacred writers give it, and say with Paul, Without faith it is impossible to please God. But it must be a faith that seeks him with diligence, and the seeking him is only another expression of obedi-

ence, and must take place before the reward can be given. (See Heb. 11:6.)

(To be continued.)

#### SIGNIFICANT WORDS.

BY M. WOOD.

(Worcester, Mass.)

"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." Matt. 7:21. These words, spoken by him who spoke as man never spoke, are not only highly significant in themselves, but are also of the utmost importance to the professed follower of the meek and lowly Jesus, who looks upon men according to what they are, and not according to what they say. It will profit us nothing to profess piety, if we practice iniquity. John 13:17. Not every one that saith unto me Lord, Lord, with their lips, but deny me in their hearts and lives, shall enter into the kingdom of heaven.

Compliments may do very well for men, but will never do for Christ; for his religion is in power and not a mere form of words. 1 Cor. 4:20. If Christianity is not a good thing, why do we profess it? and if it is a good thing, let us practice it. Let us either obey God or cease to call him Lord. Notwithstanding Jesus Christ is really and truly Lord (see John 13:13), he will not be put off with a mere acknowledgment of it with the lips, without obedience in our lives. Christ speaks of the false-hearted professors in language which could not well be misunderstood: "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:7, 8. He is the Lord of glory, and expects us to have regard to his glory, as well as our own. He who goes no farther in religion than "Lord, Lord," will stop short of the kingdom of heaven. Men may be well acquainted with the forms of religion, who are entire strangers to the power of the religion of Jesus Christ.

If we do the will of Christ, we do the will of his Father which is in heaven. For the will of the Father is the will of the Son: and his Father is our Father, if we are born of him. John 1:12, 13. And if we do his will on earth, we shall reign with him in heaven. But in vain do we talk about Christ and faith in him, unless we obey his commands. John 15:14. A living faith is a working one. Gal. 5:6. A holy heart will produce a holy life. Jer. 7:23. We are such debtors to God, we can never pay him all we owe, and surely we ought to do the little we can. He requires a willing obedience. Isa. 1:19. The servants of God are all known by their obedience to the will of God. There are many who know God's will, but do their own will, and who, while they have a head full of religion, have a heart full of the world. 1 John 2:15.

The Lord will never appoint us anything to do that he will not give us strength to perform; but he does reasonably expect that we should do all we can. Phil. 4:13. He is our Creator, Preserver, and Redeemer, and surely we ought to obey him. Acts 5:29; Mal. 1:6. Our obedience must proceed from faith; for this is the main principle of the Christian life. 2 Cor. 5:7. It must flow from the principle of love; "for this is the love of God, that we keep his commandments." 1 John 5:3. Having a due regard to all his commandments (Ps. 119:6), exercise piety toward God and charity toward men.

—While you live right nothing goes wrong; a soul at peace with God cannot be greatly disturbed by the world, for it hath its pleasures in God, and its blessings from God.—*Jackson.*

## 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.

### THINGS THAT NEVER DIE.

The pure, the bright, the beautiful,  
That stirred our hearts in youth,  
The impulse of a wordless prayer,  
The dream of love and truth,  
The longing after something lost,  
The spirit's yearning cry,  
The striving after better hopes—  
These things shall never die.

The timid hand stretched forth to aid  
The brother in his need,  
The kindly word in grief's dark hour,  
That proves a friend indeed,  
The plea for mercy, softly breathed,  
When justice threatens nigh;  
The sorrows of a contrite heart—  
These things shall never die.

Let nothing pass, for every hand  
Must find some work to do;  
Lose not a chance to waken love,  
Be firm, and just, and true;  
So shall a light that cannot fade  
Beam on thee from on high,  
And angels' voices say to thee,  
"These things can never die."

—Sel.

### THE TRUE LEGACY. 3

THERE sometimes goes out of this life a character so finished, so complete, that one looks with envy at the children who inherit as a legacy the memory of such a parent. We hear a great deal of the moral education of children; the greatest moral educator in the home is the character of the parents. If children know only truth, honor, the law of kindness in the home, it gives them their standards; it makes the foot-rule by which men and women are measured; it represents the only world in which they could live. It is commonly said that the child who hears only the purest English at home, would speak only the purest English if he never opened a grammar. Is it not equally true that if a child found in the home the same exactness in morals and ethics that is demanded in language, he would be as strongly protected against contamination in the one case as in the other? But how many parents hold themselves as rigidly to the grammar of morals as they do to the grammar of language?

Death is sometimes spoken of as a robber. It cannot be, if it leaves to us an ideal that has stood the test of life. When the silence we call death comes to one who has lived a rounded life, whose purpose has been to give impulse to higher, nobler living to all within reach of his influence, there is left a legacy more valuable than crowns.

When children in the full knowledge of manhood and womanhood can say "my father," "my mother," knowing that it will bring to the listener's mind an ideal man or woman; that the vision will rouse, if only for the moment, a desire for a higher purpose in life, no kingdom conferred by inheritance can offer the joy that knowledge brings. If only for this, is not the effort for character worth the struggle to gain it?

The strongest incentive to character-building is the example of those whom we love. Every boy, while his knowledge is confined to his home, sees a hero in his father; every girl believes her father the finest type of man; "mother" represents to the children the perfect woman. Can money, or place, or power, gained by the sacrifice of truth or honor, ever compensate a child for the loss of perfect trust in the character of a parent?

When death comes to a life crowned with honor and the influence that, like incense, comes as a tribute to an honorable life, love is grieved, but the promise to such is too rich, too inspiring, for death to leave more than a shadow. But when death enters, and the children sit with the knowledge that the influence of that life has been for evil, then the bitterness of death is known and felt, even if the knowledge of that broken life is known only to the children; to say "my father"

or "my mother," and blush in one's soul at the thought of what these words represent, robs life of its possibilities of joy or happiness. "Blessed are the dead which die in the Lord, . . . and their works do follow them." The children follow in the paths made and kept luminous because father and mother have walked in them.—*Christian Union.*

### A LESSON IN LONGEVITY. 4

The *Medical Age* draws a lesson in longevity, from the life of George Bancroft, in which it admits that there is no system of living which will insure longevity, yet, withal, there are certain considerations tending that way, which, if carefully lived up to, offer probably the best chance of reaching close to, if not quite, the one-hundred-year period. The following pertinent advice is given: (1.) Live as much as possible out-of-doors, never letting a day pass without spending at least three or four hours in the open air; (2.) Keep all powers of mind and body occupied in congenial work. The muscles should be developed and the mind kept active; (3.) Avoid excesses of all kinds, whether of food, drink, or whatever nature they may be. Be moderate in all things; (4.) Never despair. Be cheerful at all times. Never give way to anger. Never let the trials of one day pass over into the next; (5.) The period from fifty to seventy-five years should not be passed in idleness, or abandonment of all work. Here is where a great many men fail; they resign all care or interest in the worldly affairs, and rest of mind and body begins. They throw up their business, and retire to private life, which in too many cases proves to be a suicidal policy; (6.) During the next period, the period from seventy-five to 100 years, while the powers of life are at their lowest ebb, one cannot be too careful about "catching cold." Bronchitis is a most prolific cause of death in the aged. During this last period, rest should be in abundance.—*Sel.*

### DECEIVING CHILDREN.

A SMALL boy in Chicago asked his parents to take him to ride, "It is too cold and unpleasant," they said. "Some warmer day we will have a ride." The little fellow urged them pleadingly to go, but to no purpose; "the weather was quite unfavorable." The boy threw himself upon the lounge, in his disappointment, and was soon fast asleep. The rumbling of the carriage on the paved drive-way, or something else, aroused him from his slumbers, and he sprang up and ran to the window just in time to see his father and mother disappearing in the distance. Turning to a servant in the house, with the air of one who felt that he had been outraged, he cried out, "There go two of the biggest liars in Chicago." Confidence in his parents was destroyed, probably for life. No amount of love or indulgence thereafter could atone for that wicked deception. One act has sacrificed the best thing in that family—filial love. There is no surer way of destroying the peace of a family than this, and yet it is not an infrequent method of dealing with children. The wickedest sort of lying in this world is that which parents practice on their children.—*Sel.*

### BOYS!

TREAT mother as politely as if she were a strange lady.

Be as kind and helpful to your sisters as to other boys' sisters.

Don't grumble or refuse to do some errand which must be done, and which otherwise takes the time of some one who has more to do.

Have your mother and sisters for your best friends.

Find some amusement for the evening that all the family can join in, large and small.

Be a gentleman at home.

Cultivate a cheerful temper.

If you do anything wrong, take your mother into your confidence.

Never lie about anything you have done.—*Sel.*

### TOO BUSY TO PRAY. 6

JESUS appears to have devoted himself especially to prayer at times when his life was unusually full of work and excitement. His was a very busy life; there were nearly always "many coming and going" about him. Sometimes, however, there was such a congestion of thronging objects that he had scarcely time to eat. But even then he found time to pray. Indeed, these appear to have been with him seasons of more prolonged prayer than usual. Thus we read: "So much the more went there a fame abroad of him; and great multitudes came together to hear, and to be healed by him of their infirmities. And he withdrew himself into the wilderness, and prayed."

Many in our day know what this congestion of occupations is—they are swept off their feet by their engagements, and can scarcely find time to eat. We make this a reason for not praying; Jesus made it a reason for praying. Is there any doubt which is the better course? Many of the wisest have in this respect done as Jesus did. When Luther had a specially busy and exciting day, he allowed himself longer time than usual for prayer beforehand. A wise man once said that he was too busy to be in a hurry; he meant that if he allowed himself to become hurried, he could not do all that he had to do. There is nothing like prayer for producing this calm self-possession. When the dust of business so fills your room that it threatens to choke you, sprinkle it with the water of prayer, and then you can cleanse it with comfort and expedition.—*Rev. James Stalker.*

### "THE HONEST TRUTH."

SOME persons pride themselves on being blunt, or, as they call it, "honest;" but very blunt people do little good to others, and get little love to themselves. The Scriptures recommend gentleness and kindness. There is nothing in all this world of ours half so mean as a vindictive and malignant disposition. Yet many Christians gratify this spirit, and deceive themselves with the idea that they are rebuking sin. Christians should take heed of getting fond of the work of "rebuking." Such "spiritual constables" do a great deal of mischief without intending it. They are in the Church what a very witty and sarcastic person is in society, or what a tell-tale is in school, and approximate very closely to that class which the apostle terms "busybodies in other men's matters." Such Christians come, in time, to be regarded as nuisances in society, constantly to be avoided, and the little good they may do is thrown away. Our manner must be tender and winning. The nail of reproof, says an old writer, must be well oiled in kindness before it is driven home.—*Sel.*

### CONTRAST.

No sin looks so sinful as the sin of a saint, no blot so black as a blot on beauty; you never notice the blight on a nettle, you do that on a rose; you never notice a flaw in a flag-stone, you do that on a stone of glory, out of which a statue is to spring; you never notice a spider when she dangles from the rafters of a barn, you do when "she taketh hold with her hands in kings' palaces." So it comes to pass that a Christian in the world is a man under a microscope; fierce is the light that beats upon him, and all his faults are magnified.—*Sel.*

—Life's pathway is uphill. He who is making true progress is having a hard time of it. Every step costs effort. If a man finds his way an easy one, he may be pretty sure that he is going down hill; and that is no direction for any man. Let no man complain, therefore, but rather take heart in the fact that his progress is toilsome; for it could not be progress if it were not toilsome.—*S. S. Times.*



## The Mission Field.

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

CONDUCTED BY W. A. SPICER AND P. T. MAGAN.

### THE SWISS AT HOME.

Few nations have longer maintained their distinctive traits than the Swiss. For 2,000 years the boundary of their country has remained about the same; and although completely surrounded, and frequently overrun by other nations, they have maintained a national character peculiar to themselves. The free, loving spirit of the mountaineer is the chief trait of the people.

As in most countries of Europe, woman is more of a burden-bearer than man. A man walking the streets with his wife would not for the world carry a parcel, especially if somewhat large and conspicuous, much less would he carry the baby, or wheel the baby carriage. Women usually work with the men in the field; it is not uncommon to see a man holding the plow drawn by a cow, while an ox is driven by the woman. Usually, women do all the marketing, carrying on the head, from the country to the city, large baskets full of fruits and vegetables. They are so well skilled at balancing that they keep the basket on the head in perfect equipoise without touching it with the hand. As they walk, the body is erect, the hands swing freely at the side, and the gait is graceful and vigorous. About every mile along the road is a rest, consisting of a plank fastened about four feet above the ground to receive the basket from the head.

Most of the cartage in the cities is done with hand-wagons. In some cantons, it is permitted to use dogs for this purpose; but in other cantons, merciful laws were made to protect the dog from such inhuman treatment, leaving to women the drudgery of drawing the milk-cart and vegetable wagon. In the cities, even in Bern, the capital, women may be seen working with men at sawing and splitting wood on the street.

For common labor, wages are much lower, but for higher classes of work, they are about the same as in America. Expenses for living, in general, are equal to those in Michigan. The style of dress is usually quite plain, and, generally, clothes are worn large enough to leave the body free from undue restrictions. In some cantons, the ladies have a peculiar style of dress, which reminds one of pictures of olden times.

As a rule, the common people live on plain diet, the chief articles being milk, bread, potatoes, coffee, cheese, chocolate, and the various fruits in season. They have not learned how to keep fruit fresh by canning, but their stock of fruit-jars consists of a large collection of wine bottles. As the pride and joy of the American house-wife is her collection of jars filled with choice fruits, so the pride of the Swiss family is the multitude of wine bottles.

A very large majority of the people live in rented houses. With scarcely an exception, the buildings are made of rough stone, plastered smooth on the outside, and whitewashed or painted. In the cities, the streets are usually crooked, the houses are built in solid rows, and from two to eight families live in one house. We have observed a house occupying the same space as the average dwelling in American cities, which had seven families, with fifty-four children. On one occasion, while viewing a city for the first time, from the mountain side, we were asked to guess at the population. Measuring it with the eye, and estimating it by American cities of similar extent, we placed the number at 6,000; but the population was actually 24,000. This shows how much more compactly people live here.

The most common thing in Switzerland is the saloon; in fact, it is hard to get out of sight of one or more. Even when traveling up the mountains, and having left far behind the last abode of man, perhaps at the highest point that you are able to make, a flying flag calls attention to

a hut or cave where liquor is sold. Although many of the Swiss are too poor to have some of the most essential necessities of life, none are too poor to afford their wine and beer.

Most conspicuous to the American is the amount of recreation that all classes of people take. Sunday morning, the women and children attend church, while many of the men gather at the city target, and practice sharp-shooting. In the afternoon all classes literally swarm out to the city and country resorts, the focal point of which is usually a commodious beer-garden. Here whole families, not excluding the baby, who must sip his beer with the rest, groups of young men and maidens, and old men and women, living on borrowed time, gather round tables in shady nooks, and pass the time worshipping at the enemy's shrine under the guise of beer and tobacco. Some carry their festivities even into the small hours of the night, making merry on their return, with songs, shouts, and yodles.

Of late, considerable has been done in the interests of temperance, and a number of societies have been founded, mostly among the French population. Although the people are universally addicted to the use of wine and beer, thousands see the evil effects of intemperance, and respect the total abstainer.

Perhaps no nation of Europe has a stronger attachment for the home than the Swiss; hence, when abroad, they are peculiarly subject to the sickness that the doctors cannot cure. As a people, they are warm-hearted, quick to draw a conclusion, and quick to act. By the nations around, they are respected for their energy, industry, and honesty. The wealthy do much through the various charitable institutions for the poor. Society is comparatively free from castes; rich and poor being united in one common brotherhood. As a nation, there is probably not a happier people on earth.

Among the Swiss have been men of world-wide fame in literature, theology, and science. Of these may be mentioned above all, Louis Agassiz, the great naturalist, who made America his home during the latter portion of his life, and who contributed so much, by his extensive explorations, to the knowledge of the natural history of North America.

Basel, Switzerland.

### SUNDAY LEGISLATION IN DENMARK.

DENMARK is not behind other western nations with an effort to promote reverence for the "venerable day of the sun." In 1876 a law was passed, which placed many restrictions upon the transaction of business on Sunday. These restrictions have now been extended, and the application of the law has been clearly defined.

The law does not apply to restaurants or confectioners, or to manufactures in which uninterrupted work is necessary. It is provided, however, that in such cases the employees shall have every other Sunday free. Barber shops, furthermore, may be kept open until noon.

Any violation of the law is punishable by a fine of from ten to 200 kroner (\$2.75 to \$55).

Here is another step in the paternal process of government, another link in the cable of religious legislation.

P. T. M.

### THE HAMBURG SHIP-MISSION.

THIS ship-mission has continued to progress during the last quarter, ending June 30. Thousands of emigrants—Poles, Bohemians, Hungarians, Scandinavians, Finns, Germans, etc.—bound for North and South America, have been supplied with reading-matter; and besides this, quite a number of ships have been supplied. Several sailors are interested, and one has even made several collections for our mission, and has invited others to come to our meetings, and to buy our books. Brother C. Rasmussen has distributed 3,265 journals, of which 1,002 were German, 1,164 Scandinavian, 305 English, and 783 English and Scandinavian health papers.

Brother Reifschneider has distributed 1,020 German periodicals. Of tracts, 9,477 pages have been distributed. On donations, Brother Rasmussen has received \$27.80, and Brother Reifschneider, \$6.27; on sales, the former has received \$131.85; the latter, \$22.44, making the total receipts \$188.36. Brother Rasmussen has visited 170 ships, of which forty-seven were bound for the United States, six for Brazil, one for India, and one for Africa. Through the kindness of an English minister, our workers have been supplied with Finnish, Polish, Bohemian, and other publications, but we hope soon to have our own. We shall be glad when we can have more publications, especially in the English and Scandinavian languages.

Hamburg, Germany.

L. R. C.

### STATISTICAL.

THE statistics of the Covenant Church, submitted to the last synod, contain the following items:—

Congregations, 127; ministers, 123; elders, 503; communicants, 11,272; number attending Sabbath-school, 13,011; baptisms, 363; net increase, 31; contributions to foreign missions, \$26,151; home, \$6,559; southern, \$3,962; Chinese, \$2,037; theological seminary, \$12,657; Indians, \$4,521; sustentation, \$2,596; church erection, \$13,624; salaries, \$76,777; National Reform, \$4,520; miscellaneous, \$63,603; total, 216,407. An average of over \$19 a member is creditable to the liberality of the brethren of this church.

These are the statistics of the small denomination known as the Covenant Church. Their donations are liberal, especially to foreign missions, and to the National Reform movement. It seems that it ought to be an incentive to us, that we be not behind, but rather pressing forward, and giving much more *per capita* toward foreign missions, and the holding up of the standard of religious liberty before the world. We claim to be the remnant church. Now let our works prove our faith.

Walla Walla, Wash.

S. H. CARNAHAN.

—A missionary is a man who has a mission; and if a man has no mission, and is neither sent nor called, he runs without tidings, and often runs in vain and labors in vain. It is well for every man to consider for himself just what he can do. He should do something which needs to be done; and he should learn to do something which others cannot do, or which he can do better than most others. He should make his life not only useful, but needful to the world. There are a multitude of men standing idle and seeking occupation, willing to do everything, but not knowing how to do anything. There are rough stones which may sometime be built in with others into a wall, but they are not fitted to any particular place, and are astonished to find there is no place awaiting them. Let every man fit himself to do some useful, needful thing, and do it thoroughly and well. If he speak, let him have a message which the world needs to hear; if he work, let him produce something which the world needs to have. Let him find out what he can do and do it, and be not a listless idler. The man who has no business in the world has little excuse for occupying space in it.—*Sel.*

—An extraordinary plan for liquidating a church debt has been adopted in Melbourne, Australia. The debt in full is divided among the members of the committee. Then each one insures his life for the amount that falls to his share. The policies are transferred to the church, and the annual payments on them are made out of the collections. Then as the members of the committee depart this life, the sums insured on their lives, fall into the church treasury, and later, when the only survivor dies, the last installment of the church debt is paid.

What next? This beats church fairs, raffles, and kindred iniquities. In fact, it almost seems like making a "covenant with death," and an "agreement with hell."

## Special Attention.

### THE SECOND ADVENT.

THE Daily Democrat, Springfield, Mo., of Aug. 9, 1891, publishes an article under this heading, from which we present the following paragraphs. They are interesting as showing how the minds of the people are being agitated on this important subject:—

It must be conceded by all observers and readers that there is a greater interest at the present time in this subject than for many years. The question of the Second Coming of Christ, which would seem to be one that the church and its clergy and writers should first endeavor to elucidate and settle satisfactorily to popular inquiry, has been taken up outside their domain, and whether they relish the prospect or not, they will be compelled to give it a place in their pulpit work and in the columns of their publications.

But if the preachers and church papers maintain an unaccountable quiet with regard to the Second Advent, the secular press of this country and England does not. On the contrary, the interest is on the increase, and in a study of the Bible for light, the layman reasons along lines that the Church overlooks, stripping the Bible of the mysterious and supernatural and drawing conclusions as to its meaning by the application of rules that render their deductions comprehensible to the practical mind.

Then, again, all Europe seems to be an armed camp, and the proofs that a terrible and decisive war is close at hand, are not wanting. If it be "Armageddon," then it will be as Bismarck said, "The next war will be the last of the world's history. With our improved munitions of war, it will be the most terrible one of all history, and the victim will bleed white."

Verily, we live in stirring times. The interest taken by the secular press in not only the Second Advent, but in religious matters generally—a gradual development of the past few years—possesses marked significance. There are no subjects that now more thoroughly entertain audiences, either in the pulpit or the press.

### "MEXICO'S GREAT CALAMITY."

If it were only a failure of crops with which our neighboring republic of Mexico had to deal, the abundant harvest of the United States would quickly relieve that country. But Mexico suffers with something a great deal worse than a poor crop, although it needed the latter to show the terrible effect of the constitutional evil the Mexican republic is afflicted with. Her peculiar disease, which more than any other cause is responsible for the slow development of her institutions, and for the lack of stability which has characterized her political life, is a practical alien ownership of the soil, to which is added the exemption of all lands from the burden of taxation. When Mexico was taken possession of by the Spanish invaders, the native inhabitants knew no such thing as individual ownership in land. The soil was held in common, temporary title to its possession being based on the fact that it was being tilled. No one could hold land without working it, either himself or with the aid of hired help. Land-ownership was then much in the same condition as the ownership of mineral mines is in Mexico up to this day. After the conquest was made, the conquerors parcelled the land and its inhabitants out among themselves and the few Indian chiefs who had aided them in enslaving their country and their people. They forever exempted these lands from direct taxation. Against this system of land-holding—which divided the people of Mexico into an aristocratic minority numbering about 10,000 families, owning all the land and a vast majority of disfranchised tillers of the soil—the first Mexican revolution, led by the intrepid Hidalgo, was directed. It failed when the clergy sided with the landed aristocracy, but the latter very soon after resumed the struggle for Mexican independence and by their success saddled the old land system upon the new government. The owners of Mexican lands reside in large numbers away from the estates, which, on account of their immense size and great variety of crops, yield enormous incomes without taxing the owner's enterprise. The raising of food crops has been neglected because they can-

not stand the heavy cost of transportation, and only a few neighborhoods pretend to raise grains for other than home consumption. The tenant farmers, who are practically no more than serfs, have to pay for their holdings in labor, and therefore cannot raise anything for export, if they raise food crops at all, for which the abundance of natural food to be found in most sections furnishes but little encouragement. It is easy to see how, under these circumstances, the real population is entirely at the mercy of nature, and compelled to live from hand to mouth. There are no means for the distribution of food products to speak of. The owners of the lands have always been able to make all they wanted out of them and did not care how the people living upon them fared. They have, as a rule, accumulated large fortunes, which make a failure of crops a small matter for them, even if they have no mines to fall back upon. This will make the suffering of the people all the more terrible and may prompt them to make a new attempt to obtain permanent relief. They are not quite so ignorant as they have been, and they have, to a considerable extent, the sympathy of the ruling party, which would like to see the sovereignty of the land-holder overthrown in order to be able to impose taxes on lands and abolish the heavy burdens now placed upon the consumption of the people. This year's bad crops may result in a crisis in Mexican affairs which should open a new chapter in the history of this so richly endowed and yet so unhappy country.—*Chicago News.*

### IMPORTANT YEARS.

WE are nearing the close of the nineteenth century. "Thoughtful men are convinced that the closing years of the nineteenth century constitute a momentous crisis in the history of the nation" and of the world. A great preacher recently took for his theme, "The fragments of the century;" and now no more than one decade remains. For many years, men of different views have united in their estimate of the awful importance of these few years. If we are permitted to watch the hour-glass of the century till the few sands drop into the lower bulb, we shall witness great things. The century that has produced so many wonders, under the daily increasing pressure put upon these last years, must have more and more, and perhaps greater wonders in reserve. The great preacher said in substance, "There are Christians enough, there is time enough, there is money enough to carry the gospel to every person on earth before the century closes." He might have added, it is possible, but *it will not and cannot be done unless a great change occurs.* Are we gaining? "Are church-members more faithful? Is the family altar more prayerfully maintained? Does the number faithfully attending the church services increase? Is there less infidelity, or Sabbath-breaking, or dishonesty, or intemperance?" Thank God, there is a bright side to this dark picture. In many places there is an increasing feeling of personal responsibility, and this is true of many Sunday-school workers. We have the best part of the field to cultivate; we have the most impressible and hopeful class to teach; we have the most fruitful and precious seed to sow; and we have an ever-living and ever-loving Saviour to offer, and the ever-present and all-powerful Holy Spirit to guide and bless us.

In this day of skepticism and worldliness, God has given us his infallible and eternal word to teach. What dignity and authority is conferred upon us! What high privilege is ours! What confidence it gives to the teacher and missionary to know that he has said, "Heaven and earth shall pass away, but my words shall not pass away." It is written, "He that hath my word, let him speak my word faithfully," and "Plainness is the beauty of teaching. What good doth a golden key that opens not?" Let us teach plainly. "Teaching

them to observe all things whatsoever I have commanded you." "His word the substance of our teaching. His Spirit our helper, and Himself our guide." If our Lord tarry, ten years remain for work, ere the sun of this century sinks below the horizon. *What possibilities are enfolded in these ten years!* Wonders have not ceased. Protestant churches are being erected in Jerusalem. Converted Mohammedans are preaching the gospel in India, and 200 churches and 270 schools are reported on the west coast of Africa. The McAll mission has 134 stations, in Paris and France; and in nine German universities a movement has started for mission work among the Jews, and 130 students have enrolled their names among those who are to be trained for this purpose. Ten years of Sunday-school work! Will the men of sixty, who have ten years to live, give these years to Christ and his service? Will the men of forty, in the greatness of their strength, give these years and their strength to him? Will the young men, stepping forward to begin their Christian life, push the work, in his name? No matter for past failures.

"Men may rise on stepping-stones  
Of their dead selves to higher things."

All things are possible with God, and all things are possible to the believer. This is a day of decision. "The Holy Spirit gives awfulness to these services. We are in his tremendous presence, under his omniscient eye, in the grasp of his infinite power, in the gracious sphere of his healing love." Let us here decide if the Lord tarry and we live, the coming year shall witness that our gathering in this convention was of him and for him. And if, during this year, Jesus shall come, blessed will that servant be who is found waiting, and watching, and working for his Lord. Brethren, "Let us rise and go to our work; to-morrow we shall rise and go to our reward."—*B. F. Jacobs, Report to Sunday-school Convention.*

—The *Christian Union*, in speaking of the closing discourse of Mr. Moody at the Northfield Conference, has these wise and discriminating words to say concerning the difference between sensational Second Adventism and that patient waiting for Christ which the New Testament so constantly urges upon us:—

The Second Adventism which cries, "Lo here" and "Lo there," and which insists that the kingdom of God comes with observation, and against which Christ warned his followers, is not that represented in the sober faith and serious expectancy of such preachers as Spurgeon and Moody, or such scholars and exegetes as Alford and Meyer. A faith which inspires such enthusiasm and fidelity on the one hand, and is based on so patient and painstaking a study of the Scriptures on the other, cannot be airily dismissed as the sensuous visions of the Millerites, as a fanaticism undeserving serious consideration. If it is an illusive hope, its illusiveness should be exposed. If, on the contrary, it is a well-grounded hope, if the Church has set its face too much toward the past, and too little toward the future, if it has ceased to watch, if it says cavalierly, "Where is the promise of His coming, for . . . all things continue as they were from the beginning of the creation?" if it has substituted a pathetic love for a defeated and dead Lord in place of an enthusiastic faith in a Lord who is living and victorious, the ministry has a duty of re-awakening, first its own hope, and then the hope, and so the watchful expectancy of the now drowsy and indifferent, if not despairing Church.

—It is stated upon good authority that in Jerusalem over forty different languages are spoken. The various "Christian" sects are full of bitterness and hate toward each other, and are kept in peace only by Turkish force. The Church of the Holy Sepulcher is divided off into several sections, and these are parcelled out among the Copts, Greeks, etc.

—The largest university in the world is that of the Great Mosque of El Azar, in Cairo, Egypt. It is attended by 10,000 Moslem students, not only from Egypt and Turkey, but from Algeria and Morocco, the Soudan, Darfoor and Zanzibar, Arabia, Persia, Turkestan, India and Malaya. Nothing is taught except the Koran and the literature relating to it.

# The Review and Herald.

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

BATTLE CREEK, MICH., Oct. 6, 1891.

URIAH SMITH, EDITOR.  
L. A. SMITH, ASSISTANT EDITOR.

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GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,  
L. R. CONRADI, W. A. COLCORD.

## DEDICATION OF UNION COLLEGE.

LEAVING Battle Creek, Tuesday, Sept. 22, at eleven A. M., we reached Lincoln, Nebr., the 23d at noon. Brethren Olsen and Prescott were kindly waiting at the depot, and stepping aboard the electric car marked "Capitol and Union College," we were soon at College View, where the College buildings and quite a settlement of our people are located. The terminus of the car line is in front of brother Nicola's store, and brother W. C. Sisley, whose pleasant and comfortable home stands a few steps north, opened his hospitable doors for a home for us during our stay.

Of the college building and dormitories, it will not be necessary to speak particularly, after what has already appeared in the REVIEW concerning them. The location surpasses in natural advantages any other in the vicinity of Lincoln. The ground is high, sloping away in all directions, that in front gradually taking the shape of a shallow ravine, called in this country "a draw" and descending to a depth of some forty or fifty feet from the level of the college basement. The buildings stand on a line north and south, facing the west, as illustrated in the diagram on this page.

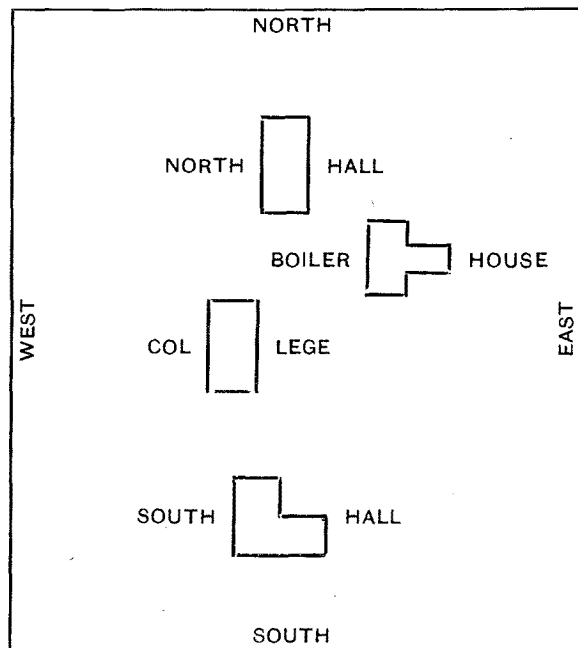
The North Hall is the dormitory for the Germans and Scandinavians, and is the largest of the three main buildings. Its front is on a line with the rear of the College; and the South Hall, or ladies' dormitory, is set back one half this distance, thus leaving the College in the center, in advance of the other buildings, and bringing them all into the most advantageous perspective, as viewed from the direction of the city, which lies to the northwest. In the rear between the North Hall and the College stands the building which will contain the boilers and engine, ice room, cold storage, laundry, bakery, and electric light plant. From this building a tunnel, high enough for one to pass through easily, runs to all the other buildings, furnishing a passage way for steam and water pipes, and rendering them readily accessible in case of needed repairs, without disturbing any of the surroundings. The utmost care has been bestowed upon the plumbing, heating, ventilation, and all sanitary considerations, to make all the rooms convenient, comfortable, light, airy, and cheerful; and it would be difficult to see where any improvement could be made in these respects.

The North Hall and boiler building are not yet completed; but other departments were so far advanced, as to make it possible to open the school in the English division, Sept. 30, 1891. When all is fully completed that is now under way, it will have cost about \$138,000; and nearly \$100,000 has been raised from the real estate donated by the citizens of Lincoln toward the enterprise. All bills so far have been promptly paid; there is no existing contract unfulfilled; and the enterprise to this point is free from embarrassment. This is a showing that any educational institution, in the stage of advancement which this has reached, might well be proud to make—a showing which very many have not been able to make. It reflects great credit upon those who have had charge of the enterprise, and under whose management the work has gone forward.

Thursday, Sept. 24, was the day appointed on which to set apart the buildings to the noble purpose for which they are to be used. As the hour of 3 P. M. approached, our own people, resident at College View and many who had come in from

other parts of the State, and other States, with a good representation of the citizens of Lincoln, came pressing in till the large chapel was filled to its utmost capacity. Other citizens from the city would have been present had it not so happened that the Republican State Convention was held in the city the same day; and the Methodist Conference was also in session. Ladies from the city very thoughtfully and kindly furnished flowers for the rostrum, by which it was handsomely decorated. Representatives of all the other institutions of learning in the city were invited to be present and take part in the exercises; and most of them willingly responded; but some were prevented by other engagements. The following was the program of exercises:—

1. Music—Marche Militaire (*Schubert*);
2. Reading of Scripture (Prov. 4:13-18; Job 28:12-28), by Prof. Wm. P. Aylsworth, Cotner University (Christian);
3. Prayer, by Chancellor C. F. Creighton, Wesleyan University (Methodist);
4. Music—Flower Song (*Lange*);
5. Presentation of College Keys to Board of Managers, by Wm. C. Sisley, Architect;
6. Response by A. R. Henry, President of Board of Managers;
7. Address on Christian Education, by President W. W. Prescott, Union College;
8. Music—Serenade (*Haydn*);
9. Brief addresses by Chancellor Jas. H. Canfield, State University, and other invited guests;
10. Dedicatory Prayer by U. Smith, Battle Creek College;
11. Music—Andante and Allegro (*Mozart*);
12. Benediction by Rev. John Hewitt, Episcopal School for Boys.



LOCATION OF BUILDINGS AT COLLEGE VIEW.

This program was carried out as arranged, with only two exceptions: Chancellor Creighton being detained by duties at the Methodist Conference, Elder O. A. Olsen in appropriate and fitting terms offered the opening prayer; and Mr. Hewitt, being for some reason absent, the benediction was pronounced by Elder W. B. White, President of the Nebraska Conference. The four pieces of music were finely rendered by the String Quartette of the Conservatory of Music of Lincoln.

Brother Sisley in turning over the keys to the Board of Managers, gave a brief history of the origin and progress of the enterprise to the present time. He referred to the action of the General Conference in the fall of 1889, to establish a college somewhere between the Mississippi and the Rocky Mountains, for the benefit of the States lying in that portion of our country. A locating committee was appointed, which, having examined various localities, at a meeting in Knoxville, Iowa, Jan. 28, 1890, decided that Lincoln, Nebr., was the preferable point, in view of its location, and the generous efforts of the people to bring it to that place. The location having been decided upon, ground was first broken April 10, 1890, and May 10 the first stone was laid. He took occasion to express his thanks to the citizens of Lincoln, especially the business firms with which they have had occasion to deal, for the kindly feeling and the courtesies they have manifested toward

the enterprise. And especially was gratitude due to God for his care and blessing, no serious accident having occurred in the progress of the work thus far. He expressed his pleasure in being able to lay off the responsibilities of the work under circumstances so favorable.

Brother Henry, in responding in behalf of the Board, accepted the work as in every way satisfactory and gratifying to them. He could heartily indorse, and desired to add to, the words already spoken in acknowledgment of the friendly attitude of the people of Lincoln toward the enterprise, and the satisfactory manner in which they had been able to deal with them. He said it had been the design as far as possible to deal with Lincoln people both in the matter of labor and material, and that about ninety-five per cent. of the means invested had been spent in that city. He spoke in the highest terms of the constant care, and the painstaking and untiring labors of the architect, assisted by other faithful laborers, in the erection of the convenient, thoroughly constructed, and substantial buildings they had before them; and in behalf of those whom he represented, he cordially accepted the work which was tendered them.

The address of Prof. Prescott was upon the broad subject of "Christian Education," a most appropriate theme for the occasion. To impart such an education, the highest and only true education which men can receive here below, Union College has been founded; and to this work it is dedicated. Christ as the creator and the redeemer of the world, under God, is the one upon whom all depends, and his work should be the great study of mankind. All lines of education should tend to, and center in, him. To know him aright is everlasting life; and that which is of true value in this world, is that which tends to close up the gap which transgression has made between the sinner and God. So Christian education may be defined as the knowledge of God as revealed in Jesus Christ. It is to learn how, through Christ, to recognize and acknowledge God in everything and everything in God; to know him as a God near at hand and not afar off.

It would not be practicable in this report to attempt even a synopsis of the able address. The theme was considered with reference to three lines of study on which a Christian education should be sought: 1. The study of God's word, which is a revelation of his eternal purpose in Christ; 2. The study of his works, which are a revelation of his power manifested through Christ; 3. The study of history, which is a revelation of his providence in his dealings through Christ with men and nations.

In elaborating the subject on these lines, many impressive and telling truths were brought out. The word of God in its purity and sacredness was magnified against the looseness and skepticism of modern ideas in regard to the Bible; the works of God were set forth as a visible evidence of his eternal power and godhead; and the fulfillments of his word, as manifest in the events of history all along the stream of time, show how he is working out his purposes to a definite and glorious conclusion. The address was well received and held the audience in the closest attention during the forty-five minutes of its delivery.

Chancellor Canfield, of the State university, followed with brief remarks in a very happy vein. He illustrated the situation, by supposing a family to be living by the side of a vacant lot, upon which by and by there appears evidence that a new-comer is about to locate. They watch the excavation and erection of the building, tender all sorts of advice, and, however busy they may be, scan every piece of furniture that goes in, wonder if it is not a little out of date, if the woman isn't a trifle older than her husband, if her hair is not a shade too auburn to denote the best style of temper, if the children will be the proper kind to slide down with their boys on their cellar door, etc., etc. At length the new-comer turns the key and moves in, and the time comes for the resident family to call upon him; and then,



forgetting all their comments, their criticisms, and surmises, they go in, and, extending the hand of friendship and the voice of greeting, say, "God bless you, my neighbor, come and welcome, and be our friend."

Then turning to the Board, and making the application, he said that he, as a representative of the State university, as grand, expansive and progressive an institution of its kind as can be found in any State, could welcome Union College to their locality, and bid it Godspeed in its mission. They could work side by side, and co-operate in every good and noble purpose.

After the exercises, many availed themselves of the privilege of looking through the buildings. Favorable comments respecting the architectural appearance of the buildings, and especially concerning the convenience and perfection of the internal arrangements and furnishings, were heard on every hand. The weather was pleasant, and the occasion seemed to be a satisfactory one to all present. A thorn locust hedge of many years' growth, being trimmed out, makes quite a good showing of trees, for that country, across the front and south sides of the twenty-acre campus; and when others are put in, and the grading is completed, and flower beds arranged, the grounds can be made very fine.

From the College tower a magnificent view is obtained in every direction. To the northwest, about four and a half miles away, lies the city of Lincoln, the many electric lights of which sparkling along the horizon in the evening, afford a novel and pleasing sight. On all other sides a wide expanse of rolling prairie, diversified with grove and field, is spread out before the eye. The College buildings are conspicuous objects for many miles from all directions.

The Board of Managers consists of the following persons: A. R. Henry, President; W. C. Sisley, Secretary; W. B. White, J. P. Gardiner, J. H. Morrison, A. J. Breed, W. W. Prescott.

The following names are enrolled as the Faculty: W. W. Prescott, President; J. A. Loughhead, Principal; C. C. Lewis, Higher English and Hebrew; E. L. Stewart, Mathematics; J. A. Hobbs, Biblical History and Literature; C. Walter Irwin, Greek and Latin Languages; Geo. A. Droll, Natural Sciences; Joel C. Rogers, General History; Ida E. Rankin, Preceptress; Mrs. Cora M. Loughhead, Assistant in English Language; Mrs. Lydia M. Droll, Assistant in Latin; Mrs. Angelia Hobbs, Assistant in Mathematics; Effie M. Rankin, Superintendent of Domestic Department; Alma J. Warren, Physical Culture; Lars Nelson, Steward.

Thus another important enterprise is well begun. And while its promoters have reasoned thus far to thank God, and take courage, it should be remembered continually that much yet remains to be done. There is at the present moment an urgent need of no small amount of means to make the College and its surroundings what it should be. The institution needs a library, apparatus, bell, clock, and electric light plant. A church, with a seating capacity of some fifteen hundred, should be built immediately. And it cannot be expected that the patronage of the school will at present pay its running expenses. So the question now is, will all who should do so, now avail themselves of the facilities provided for their benefit, by attending Union College? and will all its friends take hold to work in its behalf constantly and vigorously, as if the real work had just begun, which is indeed the case?

Do any ask if it will pay? What is that which pays? or which will pay in the end? Is it treasure hoarded for selfish ends, to be consumed at last? or is it treasure laid up on high? Union College a success, means good accomplished among men, and souls saved in the kingdom of God; and hence Union College supported, means treasure laid up in heaven. Consider what our other institutions have already done; and this is in a condition now where, if sustained, its work will soon

begin to show. With a body of God-fearing men and women in charge of the instruction, and a company of earnest students fitting themselves within its walls for more efficient work for the Master, Union College will become a power in the cause, and aid in bringing many souls at last unto glory. So may it be.

#### FEELING.

Go out into the air on a cold day, with one hand warmly covered, but the other left exposed to the chilling air. Leave them thus for a few moments, then return and place them both in a basin of tepid water. To the hand that was protected the water seems cool; to the other, it seems warm. This illustrates how reliable feeling is as a means of determining the actual truth.

It is not the office of feeling to serve as an exact index of a person's spiritual status,—to tell him when he is in a position acceptable to God, and to point out to him every duty. Feeling is at best but the deciduous blossom on the foliage of Christian experience, and not the supporting stalk. It is too closely connected with the weaker elements of human nature; its source is too uncertain. The Christian pathway lies not always upon the Delectable Mountains, overlooking the promised land. It descends into the Valley of Humiliation; nor turns it aside to avoid every vale of obscuring darkness and shadow. It is the same pathway at all times, but gives rise in its different parts to widely-varied sensations, in the heart of the Christian traveler. Feeling is at times a help, at other times a hindrance; but never a guide and a support.

Feeling is not evidence; but faith is evidence—the "evidence of things not seen." It is faith that sustains the pilgrim when feeling has turned from joy to grief, when the light has given place to darkness. Faith was made for the hour of trial, for the time when feeling would speak falsely to the tempted and jeopardized soul. And how dark may that time be, how severe the trial which it may bring upon us? Note, for answer, these words relative to the time of trouble, from "Great Controversy," Vol. IV: "When waves of despair, which no language can express, sweep over the suppliant, how few cling with unyielding faith to the promises of God."

Can a Christian soul be plunged into the darkness of inexpressible despair?—Yes; even when God has not in reality forsaken it. Feeling will not then give to the soul any comforting assurances, but faith will still hold it against the storm blasts of perdition. That time is before the people of God. Let faith be cultivated and strengthened with that time in view.

L. A. S.

#### THE UNSTABLE EARTH.

THE inhabitants of several Western and Southern States were last week surprised and startled by an unaccustomed sensation. The solid ground beneath them suddenly moved, the buildings upon its surface shook and trembled, and they realized that they were in the presence of one of those terrestrial convulsions which have played so frequent and disastrous a part in the history of our globe. Fortunately, the disturbance was too slight to cause any great damage in the territory which it visited.

It is very natural, however, in considering such an occurrence, to reflect upon the possibility that the disturbing tremors might have come in a severer form than they did. The limitless, mighty forces lurking beneath the earth's crust might, for all that is known to the contrary, have caused a much more violent shaking in the towns and cities of the Mississippi Valley, there being no known limit to their power, nor any possibility of knowing how much of it will be felt at the awful moment when they manifest their presence to the outer regions of earth. And then what would have been the result? The mind can only vaguely picture the

scene of ruin and death that would almost in a moment have marked the habitations of man throughout that vast region. It is enough to reflect that such a disaster, while not an alarming probability, is at least a possible occurrence.

It is no doubt fitting that the careless heart of man should be at times reminded of the unstable character of all things earthly, as well as of his own insignificance in the play of the mighty forces which surround him; and to this end the earthquake is peculiarly adapted. There is, in its severer forms, a sensation attending it which no other disturbance of nature can give. In the convulsions of sea and air, the solid earth is a final place of refuge. The storm-imperiled mariner, tossed upon ocean waves, thinks of the security of *terra firma*; upon the wind-swept prairies of the West, the farmer thinks of his cyclone cellar as a safe retreat from the fury of the elements above him; but when the earth itself is moved, when the very foundation of all gives way and becomes like the unstable surface of the sea, the startled mind seeks in vain for any refuge, and contemplates with strange feelings of terror its helplessness before the impending peril. It is well that men should be admonished, if so they will be, of the approach of that dread prophetic day, when the great earth-quake shall shake into the dust the cities of the nations, and the horrors of New York's Park Place will be repeated by every lofty structure in the land. Then will be revealed the only sure foundation,—the word of God,—which alone will stand unshaken through the upheaval and dissolution of terrestrial things.

L. A. S.

#### FIRST-DAY OFFERINGS AND THE FOREIGN MISSIONARY WORK.

(Continued.)

22. BUT after every two years the second tithe was kept at home for the poor "*within thy gates*" (their own gates at home), after giving the Levites a portion. Deut. 26 : 12-15; 14 : 28, 29.

NOTE.—"Whatever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15 : 4.

23. This arrangement in the law, for the support of those ministering at the altar, was designed to teach the support of the ministry in the gospel dispensation. 1 Cor. 9 : 8-14.

24. The apostle Paul was among the foremost to establish systematic giving in all the churches for the support of the gospel ministry and for the poor; yet he did not receive his support from this system, for he labored with his hands for his own support, though he did receive donations which might have gone into these funds, but did not properly belong to them. 1 Cor. 9 : 15, 12, 18, 19; Acts. 20 : 33-35; 18 : 3; Phil. 4 : 15-18; 2 Cor. 11 : 8-10.

NOTE.—If the donations the apostle received came from the treasury, or from the money belonging to it, then he received from a fund, and could not say that he robbed other churches. His donations must have come from outside the regular system, coming from no *treasury*, but from the church direct.

25. The conclusion from the above is:—

(1.) The Lord has two regular systems of giving, both in the law and in the gospel. In the law, it was by tithes and regular offerings, while there were also other voluntary offerings,—one by the tithe (Matt. 23 : 23; Luke 11 : 42; Hebrews 7); the other by the first-day offerings (1 Cor. 16 : 1-3) and also voluntary offerings. Luke 19 : 1-9; 21 : 1-4. The same principle existing in the gospel was taught and indorsed by the Saviour.

(2.) The first-day offerings are properly used for the foreign missionary work, as it was intimately connected with it in the days of the apostle, although when they were first raised, there was no system adopted by which this work was to be done.

(3.) It is evident that in the beginning, the early

disciples had no definite idea of the foreign work, or of any plan, or system, of sending the gospel to the heathen. They sold their property because they were impressed by the Spirit of God to do so, and they felt they would not need it, for according to their ideas, the kingdom was about to be established. But as the fund accumulated, they used it for the poor.

(4.) Each minister, whether he takes his support from the regular system or not, should instruct the converts in these systems of giving.

(5.) If he fails to do this, he makes a mistake in his duty.

"When the ministers neglect to teach the people their obligations to God in tithes and offerings, they neglect one important part of their work which the Master has left them to do, and 'unfaithful servant' is written against their names in heaven."—*Testimony* 32, p. 12.

(6.) Although each minister who does this is entitled to his support from the gospel, yet it is his privilege to live independent of this, and to receive donations not strictly belonging to either of these methods.

(7.) If he receives his support from this system established by the gospel, he should report donations received.

NOTE.—Some have objected to Matt. 23:23 and Luke 11:42, as applying to none but the Jews. But by comparing Mark 16:15 with Matt. 28:20, it will be seen that the expression, "the gospel" is the same as "whatsoever I have commanded you." As nothing can be taken from a man's testament or will, after his death, neither can any change be made in Christ's will, testament, or covenant, after his death (Gal. 3:15), for it is sealed by his precious blood. Heb. 9:15-17. We therefore conclude with the apostle, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. 2:1-3. The command concerning the tithe is also found in the New Testament. Christ also taught the importance of offerings as plainly as that of the tithe. Matt. 8:1-4. To be afflicted with leprosy was considered the result of sin and an especial mark of God's displeasure. The offerings brought when one was healed contained a trespass or sin-offering, and a wave or thank-offering, and a special consecration of himself and all of his faculties to God. (See Lev. 14:1-32.)

26. It is also evident that a second tithe existed in the Mosaic economy, and each two successive years it was taken to Jerusalem at their annual feasts when "none were to appear before the Lord empty," and used by all the poor, including the Levites, at those feasts. Each third year was called "a year of tithing" when it was retained at home for the poor, after a portion was given to the Levites. The second tithe and offering were independent of the first tithe and certain specified offerings which went directly and exclusively to the priests. (Compare Num. 18:8-24; Neh. 10:35-39 with Deut. 15:19, 20.) The second tithe, after a portion was given to the priests, was appropriated for the poor who assembled at Jerusalem during the two years, and the third year at home. This was besides other regular yearly provisions, for the poor at home. Deut. 23:24; Lev. 19:9, 10; 23:22; Deut. 24:19-21; Ruth 2:15-17. Also every seven years (Ex. 23:10, 11; Lev. 25:4-6) the laborer was to be promptly paid. Deut. 24:14, 15. They were to receive no usury from him. Lev. 25:35-37.

27. While we do not have these annual feasts the Jews had, and the ceremonies connected therewith, neither are we all husbandmen as they usually were; yet the principle of making offerings to God is the

same, and is recognized and taught by Christ in the gospels. Luke 5:12-14; Matt. 8:1-4; Mark 12:41-44; Matt. 17:24-27; Mark 14:3-9.

S. N. H.

(Concluded next week.)

#### "READINGS ON FOREIGN MISSIONS AND FIRST-DAY OFFERINGS."

A COPY of a pamphlet with the above title has just been placed in my hands. The subject-matter is of great importance, and we hope that the book will be carefully studied by every individual who can have access to it. Our intention has been to have it circulated so that there will be one book in every family of Sabbath-keepers. We are sending it out gratuitously. As we have before stated, we feel deeply interested in the subject of foreign missions. God's providence has gone before us everywhere in a most remarkable manner, opening the way for the spreading of the truth among all the different nations and tongues of the earth. If we to-day were prepared to step in and fill all these openings, what a wonderful work would we see! We cannot describe it; neither can we comprehend it.

In sending this book out, the intention is that every first-day morning, probably while you are attending family worship, you should take one of the readings contained in the book and study it, observing carefully the "Suggestions to Those Who Use These Readings." If you will do this, we know it will bring a blessing to your own soul, and that it will enlarge your heart and make you sense the responsibilities resting upon you more, as those to whom God has given great light and precious truth; and it will also draw out your souls for those who are yet ignorant of God's truth, and are unprepared to meet their Saviour in joy. As you begin to see and realize these things, and to labor in harmony with the suggestions given, you will find that the peace of God will fill your soul, and the light of heaven will shine in your countenance.

We earnestly desire that these readings may be the source of great blessing and benefit to our people everywhere. As you enjoy these blessings, we know, too, that you will open not only your heart, but also your hands, and give according as the Lord has prospered you; for when the Spirit of the Lord enlightens our minds and instructs us, we shall see and understand our duty better, and we shall not rest satisfied until we have done all that it is in our power to do. May the blessing of the Lord rest upon the foreign missionary work in a special manner, and may God raise up faithful laborers, and impress upon the hearts of his people the importance of acting their part well, that they may receive at last, the "Well done, thou good and faithful servant." O. A. OLSEN.

#### THE BIBLE IN THE PUBLIC SCHOOLS.

THE *Christian at Work* of Sept. 24, 1891, contained the following interesting item on the above subject:—

"Attorney-general Jones of the State of Washington, has just completed an exhaustive opinion on the constitutionality of Bible reading in the public schools. The opinion was called out by a note of inquiry from the State Superintendent. Attorney-general Jones finds that the Bible cannot be read in the public schools without violating certain provisions of the State Constitution, and says from an examination of the provisions on the subject of religion found in the United States Constitution and in the constitutions of several States, that the people of this country declare with unanimity against the union of religion with government, and that the first Congress declared that Congress should make no law respecting the establishment of religion, or prohibiting a free establishment thereof. He quotes Justice Lyon, who declares that the reading of the Bible in the schools is sectarian instruction, and that pupils of ordinary intelligence are instructed thereby in sectarian doctrines. In conclusion, after reference to numerous authorities, he

says that Bible reading is strictly a religious exercise within the meaning of the section, providing that no public money or property shall be appropriated for religious worship or instruction."

## Religious Liberty.

### HE WAS MAD.

THE readers of the REVIEW will remember the mention that was made a short time ago in regard to the prosecution of brother Longnecker in Illinois, for Sunday labor. Brother Longnecker, who had conscientiously kept the day before as the Sabbath, was quietly at work in the field on Sunday. A Mr. Tidrow claimed that he was thereby disturbed, and had brother L. arrested, the unfairness of the trial being given in these columns at the time.

The Illinois camp-meeting was held at Decatur, but a few miles from the place where the arrest was made, which is also the seat of the court to which the case was appealed. Brother A. F. Ballenger was at the camp-meeting to represent the interests of the Religious Liberty work, and took pains to look the case up. He visited the State's attorney who had charge of the prosecution, and was referred to his assistant, who had prosecuted the case. The attorney admitted that brother Longnecker had observed the seventh day for some months before he was arrested, and that there was an exemption clause in the Illinois Sunday law, favoring seventh-day observers. His argument was that brother L. had not as yet joined a Seventh-day Adventist church, and that he was still a member of the United Brethren Church, the same as Mr. Tidrow, his prosecutor. When his attention was called to the fact that a man need not be a member of any church in order to be exempted, he said he would dismiss the case, if Mr. Tidrow was willing.

Brother Ballenger was then interviewed by a reporter of one of the leading Decatur papers, and secured a full publication of the whole proceedings of the case. When Mr. Tidrow was seen, he was anxious to get the case dismissed. He said that he was "mad" when he had him arrested. But since the trial, brother L. had been so kind to him, and had shown such Christian courtesy, greeting him always just as though nothing had happened, and when his wife was taken sick, the wife of brother L. spared no pains in caring for her, and he said, "I don't want to prosecute him." Accordingly, he signed the following communication:—

Decatur, Ill., Sept. 11, 1891.

To Isaac R. Mills, State's Attorney, Macon County.

"DEAR SIR: The case against David Longnecker, instituted by myself as prosecuting witness, was begun under a misapprehension on my part. I am very sorry that the case is now pending. I do not believe now that Mr. Longnecker is guilty of any misdemeanor or crime whatever. He is conscientious in what he does. I do not want to appear against him." JACOB TIDROW.

The case was dismissed. The excuse made by the prosecuting attorney shows how readily lawyers will catch up every little technicality to assist in the prosecution of such cases, when they have them in charge. They do not inquire for justice, but seek to see how far they can interpret the law in favor of the religious bigots who get "mad" at some one who chooses to differ with them in points of faith and practice.

The fact that Mr. Tidrow says he was "mad" when he began the prosecution, is a little volume all in itself. And if the spirit that is back of all these Sunday-law movements was as fully confessed, it would be clearly seen that it is all the spirit of the dragon that is "wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

We are glad that our Association is looking after all such cases, and bringing to light these confessions from our prosecutors. And we trust that



others, when called to a similar trial with brother Longnecker, may, like him, seek to follow the Master's gentleness and kindness toward those who would do them harm. Who knows how many may thus be led to see the beauty of the truth, and to recognize its claims upon them? May the Lord help us properly to represent our Master at all times.

A. O. T.

#### ONLY 1,356 PETITIONS TO CLOSE THE WORLD'S FAIR ON SUNDAY.

Just a few days previous to the hearing of Colonel Shepard and party, before the Federal Commission of the Columbian Exposition, Dr. Crafts wrote a letter to the editor of the *Chicago Evening News*, in which he states that he had counted the petitions that had been sent to the Commission up to July 16, and to use his words, "there were not 10,000, as was fairly to be expected, but only 1,356." He goes on to state the number sent in by each denomination, and then adds that "commercial bodies are represented by only two petitions, and labor organizations are not in the list, and no temperance organization is represented except the C. T. U., and only eight Sunday-school Conventions have sent in petitions, out of more than eighty that have met since the agitation began. Only five colleges have petitioned. Worst of all, not more than one-half of the Sabbath Associations of our country have even sent in petitions of their own." He says further that envelopes full of petitions had been sent out by the Columbian Sunday Association to 50,000 ministers, but these went mostly into the waste-basket, and the reason he gives for this fact is a reflection on the intelligence of these pastors. Mr. Crafts finds consolation in the fact that the sort of the opposition in the matter of circulating petitions, was yet more of a fizzle than that of the advocates of Sunday-closing. He concludes this part of his letter with the remark that "something must be done to improve the quantity, and quality, too, of the petitions."

We have been led to believe by the statements of the officers of the Columbian Sunday Association in Chicago, that petitions were coming in by the thousand; that laboring men were demanding the closing of the Fair, and that they were almost a unit in their co-operations with the movers of the Sunday-closing agitation. We have also been repeatedly told that the commercial men as a rule favored Sunday-closing; but now comes the statement of Dr. Crafts that only two petitions had been sent in by this class, and that labor organizations were not in the list of petitioners; and yet all the men who are now employed by the Exposition company and probably all who will be during the Fair, as well as other men in whatever capacity, who will perform labor in consequence of the Fair's being open on Sunday, are members of labor organizations, some of which held meetings weekly, some semi-monthly, and others monthly.

Is it not a little remarkable that not one of these organizations has sent in a petition to be released from this "worse than African slavery"? although they are the most interested parties (leaving out the religious phase of the question). It is quite evident from the above statements of Dr. Crafts, that the Commercial and Labor organizations either do not appreciate the efforts being made for their "emancipation," or are not conscious of the fact that they have the right of petition; and as they are for the most part very intelligent men, we cannot for a moment entertain this last proposition.

ALLEN MOON.

—Brother A. F. Ballenger has just been in attendance at the local camp-meeting in Wisconsin. He reports a good interest in that State in Religious Liberty work. After his talks upon the lines of work that the association is carrying forward, a call for members was made, and those who joined, together with those who were already members, comprised seven-tenths of the congregation. We hope that our brethren everywhere will take a like interest in this good branch of our work.

## 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.

### CIVIL AND RELIGIOUS LIBERTY.

BY ELDER R. F. COTTRELL,  
(Ridgeway, N. Y.)

AFTER long ages of oppression dire,  
In which usurpers ruled with iron rod,  
Consigning good men to devouring fire,  
Claiming to execute the will of God:  
There came a time, on fair Columbia's shore,  
When it was seen that all men were born free:  
And that the tyrant's rule might be no more,  
The flag was raised for equal liberty.

Our noble Constitution thus was framed,  
By human wisdom lighted from on high;  
Of past experience they were ashamed,  
When men for conscience' sake were doomed to die.

Thus an asylum here was opened free  
For those oppressed in every other land,  
That all might come and share the liberty  
Vouchsafed by God, through instrument so grand.

A hundred years have proved to all the world  
Our Constitution peerless, true, and right;  
And shall it ever from its throne be hurled?  
And be extinguished this effulgent light?  
Shall blinded bigots, with mistaken zeal,  
Now undermine this monument so grand?  
And cause dissenters vividly to feel  
The power of papacy in this fair land?

• Yet there are those who, as in days of old,  
Assume to set God's kingdom up on earth,  
And drive the sheep into their man-built fold,  
And reign as gods o'er men of every birth,  
But their millennium will surely fail;  
Their reign of terror to an end be brought:  
They'll find themselves and all their schemes are frail,  
And suddenly their hope shall come to naught.

Though long the right has suffered from the wrong,  
The time will come when truth shall gain the day—  
The sigh of those oppressed be changed to song,—  
The oppressor vanquished once for all and aye.  
Let all the right of conscience now defend,  
And firmly stand for God, and truth, and right  
And when these wily schemes shall have an end,  
You shall be crowned as victors in the fight.

### KANSAS.

TISDALE.—Aug. 27 brother Fortner went home to begin meetings at Shawnee. Brother and sister Morrow were with me the 28th and 29th. Sept. 6, I closed the meetings in the tent. The Lord has wonderfully blessed in the work here. Fifteen have signed the covenant, and two or three others are keeping the Sabbath, while quite a number of others are interested. I expect to follow up the interest here after the camp-meeting at Topeka. My hope and courage in God are good. I praise his holy name.  
R. H. BRACK.  
Sept. 14.

### MISSOURI.

PALMYRA.—I came to this place Sept. 7, and began meetings in the old school Baptists' house of worship, the evening of the 9th. I have given, up to date, twelve discourses; the average attendance has been 100. I am now presenting the Sabbath question. The interest is good, and one has decided to obey. There are nine churches here besides the one we occupy. The opposition to our work is quite strong; but we believe the Lord is overruling it to his glory and the good of souls. I am of good courage.  
C. H. CHAFFEE.  
Sept. 22.

### WISCONSIN AND IOWA.

AMONG THE CHURCHES.—According to appointment, I held meetings with some of our Scandinavian churches in Wisconsin and Iowa. All the meetings were well attended, and we realized much of the blessing of God. We hope that a good impression was made on many. At all these places there was great need of work to be done, and we were sorry that our time was so limited. Never before have we seen such need of faithful work to be done for our people. Surely the fields are white for the harvest. May the time soon come

when we can see our youth having a burden for souls, and giving themselves to the work. At some of the places we visited, we held one or two meetings in English, as the case demanded. As our Scandinavian school is postponed till Nov. 25, we hope to visit among our churches again, and labor as the way may open.  
E. G. OLSEN.

### WISCONSIN.

GRAND MARSH.—We closed our tent-meeting at Fish Lake with quite good results, after which we pitched our tent at Grand Marsh, Adams Co., Aug. 9, and have continued meetings there until the present time. The attendance has been good for a country place, and almost from the first considerable interest has been manifested. About fourteen have begun the observance of the Sabbath, and others are yet undecided, of whom we have hopes. We take down our tent the first of next week, so as to attend the State meeting at Reedsburgh. It is hoped that some one may return to follow up the work this fall and winter, so that the work will be firmly established in this vicinity. We ascribe all the honor and glory to the Lord.

P. H. CADY,  
B. J. CADY.

### IOWA.

ADEL AND REDFIELD.—Our meetings closed here last Sunday night. We have had a better hearing than we anticipated, and leave a good interest to be developed in connection with the meeting at Redfield, where our tent is now pitched. The efforts of sisters Fitch, Sylvester, and Adams have been greatly appreciated, having added much to the interest. This is an old field, and the infirmities of age and death seriously threatened the little company who have tried so long to hold up the light. Indeed, the rider of the "pale horse" has overtaken two of their number since our meetings began, and others are threatened. In the fond hope of strengthening the things which remain, we asked for the prayers of the readers of the REVIEW, that God would bless his own word to the conversion of souls.

Now, praise should be mingled with prayer, for the truth is beginning to triumph. Quite a number are almost persuaded, and a dozen have promised to obey, besides four children who will be added to the Sabbath-school. Praise the Lord for the power which attends his word! Donations were received to the amount of \$37.90.

Our tent is now located in a pleasant park in Redfield, a place of about 400 inhabitants. We still hope to have a closer union with the risen Christ. Pray for us.  
A. ALLEN JOHN,  
Sept. 15.  
H. M. J. RICHARDS.

### PENNSYLVANIA.

SUNBURY, NORTHUMBERLAND Co.—We continued our series of meetings on Race St. until Sunday evening, Aug. 16, at which time we concluded them by delivering a lecture on Bible temperance to a crowded tent of eager listeners. As we closed that effort, we felt to praise God for the good-sized company of Sabbath-keepers with which he had blessed our feeble efforts. The company is composed of many who will be a help in advancing the truth. Monday, Aug. 17, we moved our tent to the lower part of town, but did not commence our series of meetings there until Aug. 28, on account of the discussion between Elder J. W. McNamara of the Disciples, and Elder J. W. Raymond of our faith, which took place as the result of repeated challenges from the Disciples. The discussion continued nine evenings, each party making two half-hour speeches every evening. The "Millennium," "Nature of man," "Kingdom," and "Sabbath" were involved in the debate, certain evenings being allotted to the respective themes. The arguments used by Elder McNamara in defense of the millennium and nature of man, were the same old thread-bare arguments; viz., the world's conversion before Christ comes, and that man has an immortal soul by nature. On the Sabbath question he took the antinomian view, that is, that the law was done away at the cross and that the new covenant (which includes "the revised edition of the ten commandments," the Lord's day" (Sunday) included), did not take effect until the day of Pentecost, fifty days after the crucifixion.

The above argument, combined with an abundance

of sarcasm, unchristian, and ungentlemanly epithets, was what constituted the speeches of this opponent of God's truth. The good results of meeting such opposition of the truth in the spirit of Christ, instead of indulging in the spirit his opponent manifested, was made evident, as Elder Raymond in his clear, logical, and Christ-like manner, refuted every objection, to the entire satisfaction of nearly all who listened with unprejudiced minds, to the arguments presented.

Elder Raymond showed how, according to his opponent's own argument, there was no law for fifty days, that is, from the cross to the day of Pentecost. He further showed how that the communion, and all other ordinances of the gospel were instituted before the new covenant was ratified by the blood of Christ, but that not one word was mentioned about the Lord's day being instituted before the new covenant was ratified; hence it can never be a part of the new covenant, for Paul says in Gal. 3:15, "Brethren, I speak after the manner of men; Though it be a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto."

Although the discussion was not largely attended, yet we feel a victory was gained for the truth. Aug. 20, before Elder Raymond took his departure, he buried eight souls in baptism in the Susquehanna River. Among this number were some of those who embraced the truth on Race St.

Our meetings at the present location have continued without intermission since Aug. 28, with a small attendance during the week, but usually large Sunday nights. In view of the present settled condition of the work here, etc., we concluded that one could meet the demands of the work here until the close of the tent season, so brother H. G. Thurston and wife who have been connected with me during these efforts, left for their home in Jamestown, N. Y., Tuesday, Sept. 16. Sept. 19, I buried three souls in baptism, and I also baptized two others on the evening of the 20th. We have organized a Sabbath-school, and will soon secure a permanent place for our meetings to be held here in the future.

Sept. 21.

K. C. RUSSELL.

## OHIO.

PEMBERTON.—At the close of our most excellent camp-meeting, it was thought advisable for me to find a location for the tent company which was to operate in Shelby County. As soon as this responsibility was placed on me, my mind seemed to be directed to Pemberton, six miles from where Elder J. S. Iles and I held a very interesting tent-meeting three years ago. When I arrived at Pemberton, the first thing I did was to seek a retired place where I could hold sweet communion with God and ask his guidance. Then I began looking for a location, and in a short time all arrangements were favorably made. This was to me good evidence that that was the place for brethren A. C. Shannon and Lovel Iles to work. They have been there two weeks, and I have visited them twice.

They are now presenting the Sabbath question, with a full tent of attentive listeners. One man said to me, that those "boy preachers have stirred this people for miles around, and we are sure we never heard such sermons before."

The prophecies removed infidelity from one man's mind, and he is now rejoicing in the light. Praise the Lord for his love, knowledge, mercy, and goodness to the children of men. The brethren are of good courage, and full of hope that many souls will obey. To God be all the praise. He has been a present help in every time of need.

Sept. 20.

E. J. VAN HORN.

## MINNESOTA.

DISTRICT No. 3.—I have just returned from a trip through a part of this District, and will send a few items of interest. I found the brethren, generally of good courage. The Lord is very good, and is blessing the efforts put forth to advance the cause. Crops are very bountiful, and we trust that all will remember the claims of the Master, and come up to all their privileges in helping spread the knowledge of present truth.

The little companies at Tracy and Currie are making some progress; at the former place they have regular Sabbath services and weekly prayer-meetings; and at the latter, Sabbath services only, can be held.

Amid all the opposition and bitter prejudice met

at Worthington, the cause has prospered. Recently, the mother of the man who was instrumental in bringing about the discussion between brother Hill, of this State, and Elder Van Kirk, of Iowa, and later secured the publication of the articles from the pen of the latter, exposing (?) Sister White and the visions, which were answered by brother Colcord,—has herself had a vision in which she says that the Lord revealed to her the condition of her son, who recently died. This was very remarkable, from the fact that arrangements had been made for Elder Van Kirk to visit Worthington, and give a course of lectures in which the work of Seventh-day Adventists was to be especially antagonized; but since this young man's death, nothing more has been said about the lectures. When urged by her people to tell the vision, the lady refuses, saying, "You wouldn't believe it if I should tell it."

From this place I went to Mountain Lake, where brother H. F. Graf has been engaged in tent work since the spring camp-meeting. Eight have been baptized, and a few others are about ready to take this step. There is a large and growing interest to hear. At first there was much prejudice, but by the blessing of God, the faithful, persevering efforts of brother Graf are being rewarded. He has been especially blessed in ministering to the sick and afflicted. The simple remedies used in some cases have wrought almost miraculous cures, and by this means he has been able to reach the hearts of the people.

There are about 400 families of Russian Germans living about here, and the indications are that this field is also white for the harvest. I visited one lone sister who seemed much cheered and encouraged. I have sent in twenty-nine orders for *Good Health* since July, mostly from our brethren. I feel thankful to God for the help and blessing he is bestowing upon me each day. To his name be all the praise.

F. B. JOHNSON.

Sept. 21.

## LABORS AT LARGE.

WASHINGTON, D. C., HARBOR SPRINGS, MICH., AUSTELL, GA.—I severed my connection with the work in Washington, July 6. Meetings were begun in the tent pitched in Northwest Washington, as stated in a previous report, May 8, and they were still in progress when I left Washington, being conducted by Elder H. E. Robinson and brother S. B. Horton. During this series of meetings, before July 6, several had taken their stand on the side of God's truth, among them a young man who for some time had been one of Senator Ingall's stenographers. Although the congregations were not as a rule very large, there seemed to be more than ever before, a wide-spread agitation throughout the city on the subject of the Sabbath and kindred truths. Several very friendly reports of the tent-meetings appeared in leading daily papers of Washington, the *Star* and *Post*. General Green Clay Smith, who was at one time territorial governor of Montana, and has also been a member of the National House of Representatives, but is now the pastor of the Metropolitan Baptist church in Washington, preached a sermon on the Sabbath question, June 28. Several members of his church had become Seventh-day Adventists, and we were interested to know what spirit he would manifest, and what positions a man of his ability and experience would take on this much agitated question. Although not altogether uncourteous, his arguments were as contradictory and absurd as any that it is possible to make. Truly, the great memorial of God "standeth sure" against every attempt of human wisdom to overthrow or destroy it.

The review brought out a good congregation which seemed much interested. Sabbath, July 4, we received six members into the church, baptizing five. From May 8 to July 6, \$11.58 worth of pamphlets and tracts were sold at the tent, and \$63.82 in contributions for tent expenses were donated. Just before I left Washington, the church made me a personal gift of \$84.50. I shall ever remember the generous kindness of our good people in Washington during all the time of my labor among them. The church there now numbers 117 members, about fifty having been added during the year; four were dropped, and four have died. The tithe during the second quarter of 1891 was over \$1,200.

My experience in the work at Washington has been a very interesting one. I realize as never before how everything in national life is tending toward the great consummation. I have been

startled, when sitting in the galleries of the House or Senate, to hear principles advocated, so much at variance with those of the great founders of the Republic. Nearly all the Congressmen who make a profession of common morality are National Reformers in principle. The chaplain of the U. S. Senate, Mr. Butler, is a Vice-President of the National Reform Association, and I have heard him pray a regular National Reform prayer in the hearing of the Senators, for which service to liberty he is handsomely paid out of the public money, to which all dissenters are forced to contribute.

The Catholic church is very strong in Washington, in both numbers and wealth. Their university is a great institution. If a man desires a position in one of the Government departments, a Catholic priest can do more for him than the average Congressman. The Catholic Bureau demands the public money for their Indian schools, and a U. S. Senator confesses that they are unable to resist the pressure. Only three or four among both Senators and Representatives openly opposed this wicked misapplication of the public funds. Several Protestant churches are, in this matter, imitating as far as possible the "mother church." Spiritualism is also remarkably strong and active in the nation's capital.

Although Sunday observance is very rigidly enforced in Washington, the W. C. T. U. and other organizations are preparing to make a desperate effort to get a district Sunday law passed at the next Congress, and they may well hope to succeed, for the District Commissioners and President Harrison have declared themselves in favor of a Sunday law for the District.

After leaving Washington, I spent a few days in Iowa and Missouri, and then attended the institute at Harbor Springs, Mich. The Lord gave wonderful light and blessing at this institute as all who were present will gladly testify. After this institute I again visited my old home in Mt. Pleasant, Ia., for about three weeks, holding several meetings with the church there, and two meetings with the church in Clarinda, Ia. May the Lord bless our dear old Iowa friends with his light and power.

I am now at the institute at Austell. The instructors are Elders W. H. Wakeham, A. T. Jones, and E. J. Waggoner. Brother C. L. Taylor was present a few days at the beginning of the meeting, and gave some very valuable instruction in Sabbath-school work. Nearly all the workers in this district are present, and the meetings thus far have been characterized by an increasing light,—the blessed gospel light. "Surely the Lord is in this place." Thanks be to God that in the closing struggle he is not leaving his people to their own weakness, but giving them freely his own power and glory. Rev. 18:1. J. S. WASHBURN.

## VIRGINIA CONFERENCE AND CAMP-MEETING.

THE Virginia Conference of Seventh-day Adventists was held in connection with the camp-meeting, at Winchester, Aug. 17-25. It was a grand success in many ways, and judging from the reports, and from the results of the meeting, it was the best ever held in this State; notwithstanding that on the last Sunday evening we had to dismiss when about half way through the sermon on account of a storm. The large tents were blown down, and things looked rather gloomy; yet not a word of complaint was heard. Early the next morning all were astir, and when the hour for meeting came, the tent was up and in order. It was my privilege to bury ten souls in baptism. During this service the Spirit of the Lord came very near, and this was true of the entire meeting. The brethren and sisters were much strengthened and encouraged, and returned to their homes rejoicing. I must mention one feature of the meeting which was one cause of its success, and that was the course pursued by our young sisters, which became a subject of remark by many who attended the meeting, saying they wished their minister would train their girls in the same way. I have attended fourteen camp-meetings in all, but this was the best one. I wish to express my thanks to whomsoever thanks may be due for the efficient help sent us at this meeting.

We are still carrying forward the work in this place. Some are deciding to obey, and others are deeply interested. We are of good courage in the work, and hope to see a good company here before we leave. F. M. ROBERTS.

## THE ILLINOIS CAMP-MEETING.

This meeting was held in Oakland Park, Decatur, Ill., from Sept. 8-16, and was preceded by a work-meeting, which began Sept. 1. The location of the camp was all that could be desired, being a beautiful grassy grove of oak and hickory trees, near an artificial lake. As it was situated just outside the city limits, at the end of the electric street-car line, it was easy of access for those wishing to attend the meetings. It was composed of seventy-one tents, besides the 80 x 120-foot pavilion. About 325 of our people were encamped on the ground. The meeting, as a whole, was pronounced by those present as the best camp-meeting they had ever attended in the State. Aside from our State workers, Elders Waggoner and Corliss were with us, and rendered very efficient aid in dispensing the word of life to the people. The instructions in canvassing, and the annual auditing of accounts, were attended to during the workers' meeting, so that almost the entire time of the camp-meeting proper was devoted to the spiritual wants of those in attendance. The Lord blessed his people abundantly as we drew near to him. Shouts of praise and rejoicing went up to heaven for victories gained, pardon for sin, and deliverance from physical infirmities. On the 15th, twenty-five were baptized by brother Huffman. Quite a number of these were persons who had obtained the Lord's forgiveness during the meeting.

In this meeting we had a good opportunity to test the practicability of a camp-meeting devoted almost entirely to instruction in seeking the Lord. The various associations of the State held only two sessions each, holding not more than half an hour at each session. And yet, all needful business was dispatched so harmoniously that it hardly seemed when the meetings ended, that we had engaged in any business meetings. The brethren took hold cheerfully to raise a camp-meeting fund, to defray the expenses of some former meetings, and provisions were made to hold two camp-meetings next season.

I can say for myself, that I greatly enjoyed this privilege of meeting with our people in Illinois. It vividly called to mind the past early days of the cause in the State, when in the providence of God, it was my privilege to labor here for souls. My first visit to the State was the last of June, 1853, when Elder Cornell and myself, with a horse and carriage, came on the steamer from Grand Haven to Chicago, and proceeded from there with our private conveyance to Alden, Mc Henry Co., where there were three families of Sabbath-keepers, the only ones in the State at that time. Chicago was then a city of about 16,000 inhabitants. It had three railroads; the Michigan Central, the Michigan Southern, and a road that went as far west as Elgin, Ill. The Chicago and Rock Island was in process of construction that year, but was not in full operation until the next year. We had an interesting series of meetings at the house of brother Chapman of Alden, being assured in our hearts that the work of the Lord would yet be advanced in this State.

From January to October, 1857, I was permitted to labor in Whiteside and Jo Davis counties, as well as in some parts of Southern Wisconsin. We were cheered to see souls accept the truth as the result of our labor. Then, in the summers of 1861 and 1862, in company with Elders Sanborn and T. M. Steward, I held tent-meetings in these States again, and our hearts were made to rejoice in seeing souls led by the Lord to see his truth. Not long after that, the Illinois and Wisconsin Conference was organized, since which time there has been progress in the work. In the address delivered at the opening meeting of this Conference, we set forth the figures of growth in the various departments of the cause in Illinois down to the present time. I need not give it here, as the whole address will soon be in tract form, and can be obtained by any of our people by sending ten cents to 28 College Place, Chicago, Ill.

The report of the Conference this year as compared with last, showed, July 1, twenty-two churches, with a membership of 802, and isolated Sabbath-keepers, 125, making a total of 927 Sabbath-keepers. Their tithe this year, up to July 1, was \$10,248.05. Last year the tithe was about \$8,500. The Sabbath-school Association, in 1890, reported forty-two schools, with a membership of 860, who contributed for the support of foreign missions, \$493.39. This year they reported thirty-nine schools, with a membership of 1,063, and contributions to foreign

missions, \$542.91. Thus we see that the increase of tithes over last year was \$1,748.05, and in Sabbath-school contributions to foreign missions \$49.52.

The force of canvassers was reported as increased from twenty-five last year, to fifty this year. The increase in book sales was from \$29,000 last year to \$35,000 this year. These canvassers bid fair to show increased efficiency in their work.

Thus another of our annual gatherings has passed, and our people are again in their respective homes. May the good Spirit that pervaded the camp, be claimed by faith, by all, in their homes; for it is the privilege of each to be filled with a fullness of the blessing of God. J. N. LOUGHBOROUGH.

## THE MAINE CAMP-MEETING.

This meeting was held as appointed at Auburn, Sept. 1-8. Auburn is a city of over 11,000 inhabitants. Lewiston, with a population of over 21,000, lies just across the Androscoggin River. These cities are connected by street-car lines, so that they are practically one city.

The camp was located on a beautiful ground where Elders Webber and Osborn had been holding tent-meetings for several weeks, with a good interest. The outside interest continued to increase and deepen throughout the camp-meeting. Many from the city attended the services during the day, and catching the spirit of the meeting, entered upon the work of seeking God with those encamped upon the ground. When we reached the place, we found the district canvassing agent, Elder E. E. Miles, on the ground, and learned that the workers' meeting had been especially good, and that several new recruits had been enlisted in the canvassing work. We were impressed from the very first that God would come especially near to his people at this time, and all seemed to be led to pray for, and to believe that we should receive a great blessing, and we were not disappointed. The Spirit of God was especially felt in all the meetings, unfolding to all new revelations of the love of God, and inspiring all with new desires to draw near to God, and to become better acquainted with him who loved us, and gave himself for us.

On Sabbath morning, while Elder Robinson was speaking on the love of God, the hearts of many were moved, and when a call was made for backsliders and sinners to make a complete surrender to God, about fifty voluntarily responded, and the work continued in the same spirit during the afternoon. Many gained victories, and the light of God shone into their hearts. On Sunday morning the tract and missionary work and tithing were considered in the light of their presenting an opportunity to manifest our love for Christ and for souls for whom Jesus gave his life. It was suggested that in accepting the whole gospel in the last days, preparatory to the outpouring of the Holy Spirit in the latter rain, there would be a coming up on tithes and offerings, from the motive of love, and then would come the blessing that there should not be room enough to receive it, as promised in Mal. 3:10.

In the social meetings that followed, confessions were made of failures to come up on this part of the gospel, and among those who had been paying tithes and making offerings, some confessed that the motives which prompted them had not been right; but all with one consent expressed their desires to be led by the Spirit of God to accept all the truth in the spirit of love, that God might be honored by permitting his power to be manifested among his people. As it was Sunday, it was thought proper to have a practical lesson in making first-day offerings, which resulted in the collection of thirty dollars. Following this, prayers were requested for the sick, who were healed in answer to the prayers of faith, according to the promise of God.

As those who came in from the city saw that the power of God was manifested with his people, they began to inquire why we observed the seventh day. In response to this inquiry, Elder Fifield spoke in the afternoon, to a large and attentive congregation, on the Sabbath question. In the evening the subject of Religious Liberty was presented, and it was well received. Prof. Caviness labored in the interests of the youth, and he presented the need of their obtaining an education, so as to be better fitted to do effective work in the Master's cause. Several students from Maine will attend the Academy at South Lancaster the coming year.

The early morning meeting Monday was one that will be long remembered by those in attendance. The Lord came very near, backsliders made a full

surrender to God, and all hearts were greatly blessed. The business meetings all passed off harmoniously, and a spirit of courage was manifested on the part of all. The Conference and the Tract Society are both in a good condition financially. Elder Goodrich was elected President of the Conference; B. F. Davis, President of the Tract Society, and J. W. Hazelton, State Agent. The Health and Temperance Association was united with the Tract Society, and the Sabbath-school work was carefully considered.

The closing meeting held Tuesday morning was a praise service, and 121 testimonies were borne during the hour. Many stated that it was the best camp-meeting they had ever attended, and others said it seemed like the meetings in 1844. The camp-meetings in Virginia and Vermont were of about the same spiritual character, and the brethren went forth to their work with equally good courage. Our hearts have been greatly refreshed at these meetings, and we rejoice that God's people are claiming his promises by faith, and true to his promise, God is coming near to his people. To his name be all the praise. R. C. PORTER.

## THE IOWA CAMP-MEETING.

This meeting was held at Ruthven, Sept. 16-22. It is difficult to report a meeting where the leadings of the Holy Spirit were so manifest, as at the one under consideration. The attendance, though not large, included representatives from most of the neighboring churches, and an unusual number of young people were present. The location was a beautiful one, near the town, and the hospitality and unselfish devotion of the director of the district, with the co-operation of other faithful friends, had the effect to draw and hold the people until impressions were made upon them by the preached word, as spoken by those whose hearts were burdened for the salvation of souls. And to this end, all efforts were directed. On the Sabbath, a large number made a start for the kingdom, some for the first time, and others renewing their covenants with God. It was a precious season.

On Monday, seventeen dear souls were baptized in the waters of Elbow Lake, among whom were a gray-haired sire and a little girl of five summers. Words cannot picture the scene as the little girl was carried in the arms of the administrator, and in the innocency of childhood, buried in the likeness of the Saviour's death. It was an event of a life-time. The meeting was a pronounced success, spiritually and financially. Some who thought they could not remain over Sunday remained to share the special blessings of the last day. The best thing to keep the people till the close of a meeting is the power of God.

Elders Morrison, Johnson, Hart, Streman, Nicola, and the writer, besides brethren Jacobs and Miller, and sisters Plummer and Holly, labored in the meetings. The tract and missionary, Sabbath-school, and health and temperance work received particular attention. The membership of the latter was increased by about thirty.

The work is onward in this Conference, and the early triumph of the truth seems to be the event for which God's people are laboring and praying.

Sept. 22.

A. ALLEN JOHN.

## THE NEBRASKA CAMP-MEETING.

This meeting was held at Loup City, Sherman Co., Neb., according to appointment, Sept. 11-20, holding over two Sabbaths. For some time it has been thought best to hold a meeting in that section of the State as soon as possible; for there were many there who had recently accepted the truth, and had never had the privilege of attending a camp-meeting. So it was decided to hold one there this season.

The season was a very busy one indeed, most of the farmers being engaged in threshing. Nineteen tents, besides the assembly tent, were pitched on the grounds. The first few days of the meeting, there were but few present; indeed, the laborers outnumbered the people. As the week advanced, however, more came in, most all coming in with their teams, many of them from forty to 100 miles; and coming over the sand-hills as they did, we thought that they showed a good spirit of sacrifice and energy in getting to the meeting. Perhaps there were fifty camped on the ground later in the meeting. Most of these had recently embraced the truth. There were some who had



been isolated from our people for a number of years, not having seen a Sabbath-keeper or heard a sermon.

We never attended a meeting where there was a better interest manifested in the word spoken. Indeed, the people seemed to hunger for the truth, and as the great themes of salvation were laid before them, and they could see the matchless love of God in giving his Son to die that we might live, and could realize the nearness of the end, and the magnitude of the work that is to be done, every heart was moved. God signally blessed this little camp-meeting, and we feel that it was a great encouragement to those who attended it. We wish we could have seen more of the brethren and sisters of that part of the State present. Instruction in the health and temperance and Sabbath-school work, was given by brethren Hyatt and Hennig. Brethren White and Nettleton did most of the preaching. There was a good outside interest manifested, and every evening the tent was filled with attentive listeners. We had many invitations from the people in town, to visit them, and these we tried to accept as far as possible. The expenses of the meeting were fully met by the brethren present, and some subscribed to Union College. On Sunday, the last day of the meeting, thirteen were baptized by brother Gardner. These were mostly adults who had recently embraced the truth, and they felt that God blessed them in taking the step. All went to their homes full of courage to press on in the work until the crown of life shall be won. W. B. WHITE.

#### MAINE CONFERENCE PROCEEDINGS.

THE first meeting of the twenty-fifth annual session of the Maine State Conference of Seventh-day Adventists was held on the camp-ground in the city of Auburn, Aug. 30, 1891, at 5 P. M., with the President, Elder J. B. Goodrich, in the chair. Prayer was offered by Elder R. S. Webber. The reading of the minutes of the last annual session was postponed to a future meeting when there would be a larger attendance.

The Chair was authorized to appoint the usual committees, for which he selected the following persons: On Nominations, I. C. Choate, Amos Rowe, Timothy Bryant; on Resolutions, R. S. Webber, P. B. Osborne, L. L. Howard, Jr.; on Credentials and Licenses, E. C. Taylor, J. W. Keniston, J. W. Hazleton; on Auditing, Wm. Morton, Timothy Bryant, J. W. Keniston, Alexander Easles, Geo. B. Umberhind, A. T. Hilton.

Eleven churches were represented by delegates. Adjourned to call of Chair.

SECOND MEETING, SEPT. 1, AT 2:30 P. M.—The Committee on Resolutions offered the following report:—

Whereas, The tithing system is taught in the Scriptures, and adopted by us as a people; and,—

Whereas, We have failed, faithfully to pay our tithes; therefore,—

1. Resolved, That we will be more faithful and prompt to render unto God that which belongs to him.

Whereas, The General Conference has recommended the system of first-day offerings as taught in 1 Cor. 16:2, as a plan to raise funds for the missionary work; therefore,—

2. Resolved, That we adopt and carry out this plan by giving an offering every first day as God has prospered us.

Whereas, In this State a plan has been adopted to divide the State into three districts; and,—

Whereas, Ministers have been allotted to these districts; therefore,—

3. Resolved, That we will continue to carry out this plan for the following year.

It was voted to accept the report, considering each resolution separately. The second resolution was accepted; the first and third were postponed to a future meeting.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 2, AT 1 P. M.—The first and third resolutions, which were left over from the previous meeting, were taken up again, discussed, and accepted. Other credentials were presented, so that, in all, fifteen churches were represented.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 2, AT 5 P. M.—The Committee on Nominations presented the following report: For President, J. B. Goodrich; Secretary and Treasurer, B. F. Davis; Executive Committee, J. B. Goodrich, R. S. Webber, E. C. Taylor; Camp-meeting Committee, E. C. Taylor, Geo. W. Whitney, J. E. Allen. The Committee on Credentials and Licenses presented the following report: For Credentials, J. B. Goodrich, R. S. Webber, P. B. Osborne, S. J. Hersum; for License, B. F. Davis, Geo. W. Howard, Henry C. Giles. These reports were accepted, considering each name separately. The Committee on Resolutions offered the following further report:—

Whereas, The educational interests in General Conference Dist. No. 1, demand an increase of facilities for the accommodation of students; therefore,—

4. Resolved, That we will co-operate in the following plan, in order that the matter of carrying on an educational institution in the district may be wisely considered:—

a. That a committee be chosen from the different Conferences in the district, each Conference electing one member, with one additional member for each 400 members, this apportionment being based on the membership as reported at the last General Conference, and this committee being authorized to act.

b. That this committee meet for consultation at the time of the ministerial institute for Dist. No. 1.

c. That such plans as may be agreed upon by this committee shall be approved, and that each Conference in the district bear its share of the expense in the execution of such plans, in proportion to its membership.

d. That the Conference in which it shall be decided to permanently locate the school, shall pay double the amount, in proportion to its membership, of the amount expended on the recommendation of this committee.

e. That the school be under the management of a representative board of trustees, apportioned from the different Conferences in the district, as may be directed by the committee above suggested.

f. That the General Conference be requested to co-operate with the board of trustees in placing and maintaining the school on a successful basis.

Whereas, According to the recommendation of the General Conference, arrangements are being made for holding a ministerial institute for General Conference Dist. No. 1, to begin Oct. 13, and to continue four weeks; therefore,—

5. Resolved, That it is the sense of this Conference that our ministers and Bible workers should avail themselves of the advantages of the same.

These resolutions were accepted. The Bradford church being disbanded, it was voted that the name of this church be dropped from the record of the Conference.

Adjourned to call of Chair.

FIFTH MEETING, SEPT. 7, AT 9 A. M.—The Committee on Nominations reported the names of Elders R. S. Webber and P. S. Osborne to act in the interests of Maine, on the school committee for Dist. No. 1. The report was accepted.

It was voted that the elders of the several churches be appointed to act as collectors of the camp-meeting funds from the members of their respective churches.

Adjourned *sine die*. J. B. GOODRICH, Pres.  
CHAS. W. KENISTON, Sec. pro tem.

#### MISSOURI CONFERENCE PROCEEDINGS.

THE first meeting of the sixteenth annual session of Missouri Conference was held in connection with the camp-meeting at Holden, Aug. 18, at 9:30 A. M., Elder R. S. Donnell in the chair. It was found on calling the roll that twenty-four delegates were seated, representing thirteen churches. Prayer was offered by W. W. Stebins, after which new delegates were called for, and on application, four new churches were added to the Conference, with forty-five new members, and two delegates seated, with a request that the President represent the other two churches. We then listened to the address of the President, in which he congratulated us on the goodness of God toward us; that he had spared the lives of every member of the Conference, until the present time, and that we had great cause to praise his name for the manifold blessings he was constantly bestowing upon us. A brief summary of the work of the Conference, during the past year, was given, and it was asked that a careful perusal be made of the same; also the needs of the Conference in the future were stated. He said that more labor was needed in St. Louis and Kansas City, and asked that we endeavor to have the Pacific Press establish a branch office at Kansas City, and that our tract and missionary depository be located there. On motion, the visiting brethren were invited to participate with us in our deliberations.

The President was empowered to appoint the usual committees, which he named as follows: On Nominations, Wm. Evans, J. B. Beckner, C. Santee; on Credentials and Licenses, N. W. Allee, J. J. Nichols, J. F. Klostermyer; on Resolutions, C. H. Chaffee, J. M. Gallemore, R. A. Underwood; on Church Credentials, T. A. Hoover, C. Santee, J. S. Davis. Adjourned to call of Chair.

SECOND MEETING, AUG. 20, AT 5 P. M.—Eleven new delegates were seated. The Committee on Church Credentials reported that J. H. Oker, Lizzie Oker, Rosa Leech, represent the Economy church, and that Ella Neal represent the Lowry City church. The Committee on Nominations reported: For President, R. S. Donnell; Secretary, J. J. Nichols; Treasurer, Wm. Evans; Executive Committee, R. S. Donnell, N. W. Allee, J. F. Klostermyer, H. L. Hoover, W. B. Tovey. The Committee on Credentials and Licenses reported: For Credentials, R. S. Donnell, C. H. Chaffee, J. H. Rogers, N. W. Allee, for License, H. K. Willis, Jas. Klostermyer, George M. Ellis, A. E. Flowers; for Ordination and Credentials, Clarence Santee, J. B. Beckner. The Committee on Resolutions made a partial report, as follows:—

Whereas, We are enjoined in the word of God, in all things to give thanks; therefore,—

1. Resolved, That we as a Conference express our gratitude to God, who works in and through his people, for the marked prosperity that has attended the cause of truth, and for the many tokens of his mercy toward us as a people during the past year.

2. Resolved, That we recognize, in the prosperity everywhere

attending the spread of the message, the many openings to preach the truth, and the willingness to hear, and the increased power attending the word, one of the plainest evidences that God's salvation is near to be revealed; and that we see the necessity of more zeal and earnestness in the work of the Lord; that we may be found complete in Christ, clothed with his righteousness in order to stand uncondemned before God.

These resolutions were adopted without remarks. The Treasurer reported as follows:—

| RECEIPTS.                 |            |
|---------------------------|------------|
| In treasury July 1, 1890, | \$ 847 44  |
| Rec'd during year,        | 4,134 07   |
| Total,                    | \$4,981 51 |
| EXPENDITURES.             |            |
| Gen. Conf. Tithes,        | \$ 422 05  |
| Paid to laborers,         | 3,346 57   |
| St. Louis Mission,        | 524 23     |
| To balance in Treasury,   | 688 66     |
| Total,                    | \$4,981 51 |

Remarks were made by Brother Underwood, showing the necessity of paying an honest tithe. Adjourned to call of Chair.

THIRD MEETING, AUG. 24, AT 10 A. M.—The Committee on Credentials and Licenses made a further report: For Ministerial License, L. W. Felter and H. L. Hoover; for Colporteur's License, P. E. Ferrin and T. J. Sellards.

Adjourned *sine die*. R. S. DONNELL, Pres.  
J. J. NICHOLS, Sec.

#### INDIANA CONFERENCE PROCEEDINGS.

THE nineteenth annual session of the Indiana Conference of Seventh-day Adventists was held in connection with the camp-meeting at Noblesville. The business of the session occupied the time of three meetings. The laborers occupied the time of one meeting with their reports of the work in the field. Elders J. N. Loughborough and A. T. Jones, and others, assisted by their counsel, in all the deliberations. The usual committees were appointed as follows: On Nominations, J. W. Moore, Wm. R. Carpenter, J. W. Johnston; to Formulate Business, R. B. Craig, I. S. Lloyd, D. H. Oberholtzer; on Credentials and Licenses, J. M. Rees, J. N. Loughborough, Wm. Covert; on Auditing, J. H. Charles, C. S. Edwards, Philip Miller, Martin Dunn, Thomas Johnston, Enoch Swartz.

The churches at Morocco, Dana, and Fredericksburg were admitted to the Conference, and, by request, the name of the Kewanna church was changed to Grass Creek. The Treasurer's report for the year ending June 30, 1891, showed receipts of \$7,226.25, a gain over the previous year of over \$800. The report of the Secretary showed that the membership of the Conference for 1890, was 50 churches, 1,179 members, 8 ministers, 6 licentiates; for 1891, 52 churches, 1,252 members, 6 ministers, 6 licentiates.

The following is the report of the Committee appointed to Formulate Business, which was accepted:—

Whereas, Arrangements are being made for a ministerial institute in Dist. No. 3, to commence Nov. 15, and to continue four weeks; therefore,—

1. We Recommend, That our Conference Committee arrange for all the Conference laborers to attend during the entire course of study thus provided.

Whereas, The Medical and Surgical Sanitarium at Battle Creek, Mich., is doing an important part in the work of God; and,—

Whereas, The Sanitarium has large and increasing opportunities for doing charity treatment, and there are often those among the membership of the Indiana Conference who need, and are deserving of such treatment; therefore,—

2. We Recommend, The appointment, by the Conference Committee, of a standing committee of three, to solicit and receive a sufficient amount of means for the endowment of one or more free beds in the Sanitarium Hospital.

Whereas, The apportionment of this Conference to the support of Foreign Missions is not being met, therefore we again call the attention of the Conference to Resolution 3, passed at the last session of this Conference.

The Resolution referred to, reads as follows:—

Resolved, That we re-affirm our interest in the spread of the message to other nations, and pledge ourselves anew to be more faithful in making first-day offerings.

The Committee on Credentials and Licenses made the following report which was accepted: For Credentials, F. D. Starr, J. M. Rees, D. H. Oberholtzer, Victor Thompson, Wm. Covert, A. W. Bartlett, Dr. Wm. Hill; for License, Luzerne Thompson, J. M. Ellis, Levi F. Elliott; for Ordination and Credentials, W. A. Young, H. M. Stewart. The Committee on Nominations reported the following, which was accepted: For President, F. D. Starr; Secretary, W. A. Young; Treasurer, Dr. Wm. Hill; Executive Committee, F. D. Starr, J. M. Rees, D. H. Oberholtzer, V. Thompson, R. B. Craig.

All the meetings were characterized by the most perfect harmony throughout. The thanks of the Conference were voted to Mr. Brown for the free use of the splendid grounds on which the meetings were held, also to the Noblesville papers for the daily reports of the meeting.

Adjourned *sine die*. F. D. STARR, Pres.  
W. A. YOUNG, Sec.

VIRGINIA TRACT SOCIETY PROCEEDINGS.

The eighth annual session of the Virginia Tract and Missionary Society was held in connection with the camp-meeting at Winchester, Aug. 18-24.

**FIRST MEETING, AUG. 19, AT 5 P. M.**—President F. M. Roberts in the chair. Elder Miles offered prayer. The report of the last meeting was accepted as read. The Chair was authorized to appoint the usual committees. It was moved and seconded that we invite our visiting brethren to participate in our meetings.—Carried. The following persons were appointed as committees: On Resolutions, C. D. Zirkle, Amy A. Neff, G. A. Stillwell; on Nominations, R. T. Fultz, W. H. Zirkle, C. J. Copenhaver.

Some interesting remarks were made on practical missionary work, and many instances were related of persons who are now rejoicing in the truth, as the result of reading some of our publications sent them by our missionaries.

As our constitution is not in harmony with the International Constitution, a committee of three; R. C. Porter, C. D. Zirkle, and A. C. Neff, was appointed to revise it.

Adjourned to call of Chair.

**SECOND MEETING, AUG. 20, AT 5 P. M.**—The Committee on Resolutions presented the following partial report:—

Whereas, Success and the blessing of God have attended those of our canvassers who have labored faithfully, and seeing that there are others who ought to be engaged in this work; therefore,—

1. Resolved, That we encourage our brethren to take hold of this branch of the work.

2. Resolved, That we encourage all of those who are working in the cause, to secure as many good names as they can, to use in the missionary work, and that these names be forwarded to the State Secretary, with items of information in reference to the condition of the individuals, and the reading that would be the most appreciated.

Elders Stillwell, Miles, Porter, and others spoke encouragingly to the resolutions. Workers are much needed, and we should encourage old and young to engage in this branch of the cause. Parents should encourage their children to enter the work. The second resolution was discussed freely. It covers an important branch of the cause, and opens up a wide field for missionary work. The resolutions were adopted.

Adjourned to call of Chair.

**THIRD MEETING, AUG. 24, AT 5 P. M.**—The Committee on Resolutions further reported as follows:—

3. Resolved, That it is the sense of this Society that our canvassers adopt one of the following plans in ordering their books: (a.) Cash; (b.) C. O. D.; (c.) note, with acceptable security (payable in sixty days) if the agent is not responsible; (d.) the three-box system.

4. Resolved, That we recommend the continuation of the plan of first-day offerings for the support of our foreign missionary work.

5. Resolved, That our brethren hold their missionary meetings on the Sabbath, if they are so situated that they cannot hold them at any other time during the week.

The first resolution called out many remarks. Elder B. C. Porter spoke encouragingly to the resolution, and they find that the three-box system works well in their Conference. This resolution gives a variety of ways for ordering books, and gives the canvassers every opportunity to get their books.

The Committee on the Revision of the Constitution reported as follows:—

We Recommend, The substitution of the following in place of the article on membership: All persons in regular standing in the Seventh-day Adventist Church, or who may be recommended by an accredited minister or officer of same, who may contribute to the funds of the Society, shall be a member.

This resolution called out much discussion. The resolutions were each considered and adopted.

Adjourned to call of Chair.

**FOURTH MEETING, AT 6:30 A. M.**—The Committee on Nominations reported as follows: For President, F. M. Roberts; Vice-President, C. D. Zirkle; Secretary and Treasurer, Amy A. Neff; State Agent, C. D. Zirkle; Directors, Dist. No. 1, R. T. Fultz; No. 2, A. C. Neff; No. 6, W. A. Lewis. Circumstances prevented the appointment of an auditing committee. Some interesting closing remarks were made by the President.

FINANCIAL STATEMENT.

|                              |            |
|------------------------------|------------|
| Resources,                   | \$1,971 99 |
| Liabilities,                 | 1,579 28   |
| Balance in favor of Society, | \$392 71   |

Adjourned *sine die*. F. M. ROBERTS, Pres.  
AMY A. NEFF, Sec.

INDIANA HEALTH AND TEMPERANCE ASSOCIATION PROCEEDINGS.

The eleventh annual session of the Indiana Health and Temperance Association convened in connection with the camp-meeting at Noblesville, Aug. 23, 1891. President Victor Thompson in the chair. The Secretary read a portion of the Constitution of the International Health and Temperance Association, adopted at the last session of the General Conference, as follows:—

ARTICLE III.

SECTION 2. The Executive Board shall appoint a Vice-President and Corresponding Secretary in each State, and in such foreign countries as they may deem expedient.

Sec. 3. All the officers provided for in Sec. 2 of this article shall work under the direction of the Executive Board.

ARTICLE IV.

SECTION 1. Any person of good moral character may become a full member of this Association by signing the Tectotal Pledge.

SEC. 4. The Corresponding Secretary shall have in charge the general correspondence of the Association, and shall co-operate with the corresponding secretaries of the various States and countries in advancing the general interests of the work.

On motion of Elder Wm. Covert, the changes made as above were adopted.

Adjourned *sine die*. VICTOR THOMPSON, Pres.  
M. E. McMEANS, Sec.

PENNSYLVANIA TRACT SOCIETY.

Report for Quarter Ending June 30, 1891.

|                                   |         |
|-----------------------------------|---------|
| No. of members                    | 358     |
| “ reports returned                | 206     |
| “ members added                   | 4       |
| “ “ dismissed                     | 2       |
| “ letters written                 | 169     |
| “ “ received                      | 96      |
| “ missionary visits               | 1,444   |
| “ Bible readings held             | 907     |
| “ persons attending readings      | 314     |
| “ subscriptions obtained (yearly) | 44      |
| “ periodicals distributed         | 3,639   |
| “ pp. reading-matter sold         | 156,545 |
| “ “ “ loaned                      | 28,440  |
| “ “ “ given away                  | 37,487  |

Cash received on fourth Sabbath donations, \$118.89; first-day offerings, \$109.03. W. M. LEE, Sec.

WISCONSIN TRACT SOCIETY.

Report for Quarter Ending June 30, 1891.

|                                 |        |
|---------------------------------|--------|
| No. of members                  | 1,087  |
| “ reports returned              | 244    |
| “ members added                 | 5      |
| “ “ dismissed                   | 9      |
| “ letters written               | 183    |
| “ “ received                    | 53     |
| “ missionary visits             | 1,116  |
| “ Bible readings held           | 141    |
| “ persons attending readings    | 544    |
| “ subs. to periodicals (yearly) | 59     |
| “ “ (less than a year)          | 3      |
| “ periodicals distributed       | 3,625  |
| “ pp. books and tracts sold     | 28,816 |
| “ “ “ loaned                    | 34,116 |
| “ “ “ given away                | 21,271 |

Cash received from societies on account, \$653.05; on first-day offerings, \$214.12.

S. D. HARTWELL, Sec.

IOWA TRACT SOCIETY.

Report for Quarter Ending June 30, 1891.

|                                    |        |
|------------------------------------|--------|
| No. of members                     | 1,181  |
| “ reports returned                 | 377    |
| “ members added                    | 15     |
| “ “ dismissed                      | 10     |
| “ letters written                  | 341    |
| “ “ received                       | 176    |
| “ missionary visits                | 626    |
| “ Bible readings held              | 218    |
| “ persons attending readings       | 1,160  |
| “ subscriptions obtained           | 157    |
| “ periodicals distributed          | 8,502  |
| “ pp. books and tracts distributed | 83,538 |

Cash received on membership and donations, \$85.26; accounts and sales, \$2,699.41; home enterprises, \$1,419.71; foreign missions, \$226; first-day offerings, \$291.22; Union College, \$476.95; loans and deposits, \$2,401.42. Total, \$7,659.97.

L. T. NICOLA, Sec.

GERMAN TRACT SOCIETY.\*

Report for Quarter Ending June 30, 1891.

|                                    |        |
|------------------------------------|--------|
| No. of members                     | 247    |
| “ “ added                          | 19     |
| “ reports returned                 | 106    |
| “ missionary visits                | 1,540  |
| “ Bible readings held              | 280    |
| “ letters written                  | 265    |
| “ “ received                       | 91     |
| “ Herold in clubs                  | 385    |
| “ subscriptions obtained           | 48     |
| “ pp. of printed matter given away | 60,786 |
| “ “ “ sold                         | 29,299 |
| “ periodicals distributed          | 7,856  |
| “ “ “ sold                         | 2,473  |

Cash received \$136. B. SEVERIN, Sec.

\*Includes the German and Russian mission fields.

Special Notices.

THE SANITARIUM MEDICAL MISSIONARY SCHOOL.

Two sessions of this school have now been held, and the third session will open Nov. 1, 1891. Good results have already appeared from the work done by the students of this school; but the number of persons who have taken a thorough course of training is still so small that it has been impossible to enter upon any very extensive plan of organized work. The half dozen workers now in the field report, however, most glorious results in direct good accomplished, prejudice removed, favorable impressions created, and the promulgation of the principles of health and temperance reform. The little that has been done has created a demand for more work and more workers.

It is not necessary to wait longer for a demonstration of the utility of a class of workers who are called “medical missionaries,” although the inference must not be drawn from the term “medical” missionaries that nothing but medical work is done. Medical missionaries are persons who are qualified to engage in some line of medical work, either as nurses, teachers, or physicians, and at the same time have been qualified by instruction and personal experience to engage in religious or evangelical work in connection with medical work. Such missionaries may be said to be the only true missionaries, that is, the only ones who are thoroughly prepared to fulfill the great missionary commission, which has been the life and inspiration of all missionary effort during the centuries of the Christian dispensation, “to preach the kingdom of God and to heal the sick.”

It must be apparent to every one whose eyes are open to the progress being made in every department of our work, that there has been within the last two or three years, a very great increase of interest in medical missionary work, and in the preparation of persons to engage intelligently in this line of missionary effort. At a recent joint meeting of the General Conference Committee and the Sanitarium Board, at which were present twelve young men and women who had dedicated themselves to this line of work, Elder Olsen, President of the General Conference, remarked that he was rejoiced to see so many young people devoting themselves to this branch of the work, and only wished there were “ten times as many.” When it is remembered that several years of earnest study and careful training are required to prepare medical missionaries for efficient work, the importance of giving this matter immediate attention will be readily appreciated. For years earnest appeals have been made for young men and women to enter upon a course of medical study with this work in view. Very few have responded to these appeals, probably for want of a knowledge of the work and a consequent lack of appreciation of it. There are doubtless among us, a considerable number of young men and women whose tastes and natural abilities qualify them for this line of study and work, but whose attention has not yet been called to it sufficiently to lead them to enter upon it. There is no line of Christian or philanthropic effort which affords a larger scope for the highest abilities, or a better opportunity for the use of the highest or most varied educational acquirements or accomplishments, than does medical work. If one has ability to teach, medical missionary work affords the most ample opportunities for imparting instruction of the most important and useful character. If one has ability as a public speaker, the openings and inducements which lie before a well-qualified person who can lecture upon health subjects, are unsurpassed. From every part of our own country, in fact, from every civilized nation of the globe, there comes a Macedonian cry which increases in strength and volume with every year,—“Come and help us.”

Sufficient information upon health topics has, within the last twenty years, gotten abroad through the public prints, to give thousands an intimation that there is a better way, and tens of thousands in every civilized land are anxiously looking and longing for the coming of some one to point out that better way, to show them the way out from darkness and ignorance respecting the care of their bodies, and how to relieve themselves, in part, at least, of the terrible load of suffering and disease which sin, vice, ignorance, neglect, wrong habits, and heredity operating through a hundred generations, have heaped upon the poor remnant of humanity that still survives in this sin-cursed world. Is there any nobler, any better, any truer mission than to go as an angel of mercy, with healing on his wings, to the relief of these struggling, suffering, expectant human beings, who, writhing and groaning under the incubus of disease, misled by ignorance, are themselves the agents of their own suffering, yet longing for deliverance and earnestly seeking for a door of escape?

Are there not young men and women of education, of ability, whose souls are possessed of a noble purpose to labor for the uplifting of their fellows, whose hearts yearn for a mission in which they can feel that they are accomplishing an important work which but for their individual efforts would remain undone? Such are the persons to whom we appeal to take an interest in, and devote themselves to, this work. The next number of

the *Medical Missionary* will contain an outline of the course of study which will be pursued by those who enter upon this work in the Sanitarium Medical Missionary School. Any further information desired, can be obtained by addressing the undersigned, or Elder W. H. Wakeham, at Battle Creek, Mich.

J. H. KELLOGG.

#### TO MICHIGAN CHURCH TREASURERS.

We would request our Michigan church treasurers to send the amounts paid on the Petoskey Mission as soon after the quarterly meeting as possible. Do not wait for future collections, but send what you have on hand, to *REVIEW AND HERALD*; also state how much yet remains pledged, but not paid. The Conference loaned this to push the work; and to give our brethren time to raise the means. Now the Conference needs the money to pay their laborers for their last year's work, and we hope the donations will be forwarded soon.

I. H. EVANS, Pres. Mich. Conf.

## The Sabbath-School.

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

### LESSONS FROM THE GOSPEL OF MARK.

#### LESSON XVI.—THE POOR RICH MAN.

MARK 10:1-31.

Parallels: Matthew 19; Luke 18:18-30.

(Sabbath, Oct. 17.)

#### QUESTION OF DIVORCE.

1. Where did our Lord go from Capernaum? Mark 10:1. (See note 1.)
2. What conversation took place between Jesus and the Pharisees? Verses 2-4; Matt. 19:3.
3. How close and sacred did Jesus show the marriage relation to be? Mark 10:5-9.
4. For what cause only did he say divorce could be granted? Verses 10-12; Matt. 19:9.

#### CHILDLIKE CONFIDENCE.

5. What characteristic of our Lord is shown in the next incident recorded? Mark 10:13-16.
6. What practical lesson did he draw from the trust of the little ones? Verse 15.

#### IDOLATRY OF RICHES.

7. As Jesus started on his journey, what question was asked him by a young ruler? Verse 17; Matt. 19:16.
8. In replying, who alone did Jesus say is good? Mark 10:18.
9. Did Jesus by this mean to imply that he himself was not good? John 8:46; 1 Pet. 2:22; 2 Cor. 5:21.
10. What was the lesson designed to be taught? (See note 2.)
11. What did Jesus tell the young man to do? Matt. 19:17; Mark 10:19.
12. How did the ruler reply? Verse 20.
13. How did Jesus regard the young man? Verse 21, first clause.
14. How did he show the young man that he was a transgressor of the law? Verses 21, 22.
15. How was the young man a transgressor? (See note 3.)
16. How only can one do God's will? John 6:28, 29.
17. What did the young man do? Mark 10:22.

#### DANGER AND USE OF RICHES.

18. What lesson did Jesus draw from this incident? Verses 23-25.
19. What question did the disciples ask? Verse 26.
20. What did Jesus reply? Verse 27. (See note 4.)
21. What did Jesus say should be the reward of those who forsake all for his sake? Verses 28-30.
22. For what purpose alone does God give riches? 1 Tim. 6:17-19.

#### NOTES.

1. Between the events of this lesson and our last comes in what is recorded in chapters 10 to 18:14 in Luke and chapters 7 to 10 in John.
2. God only is absolute good; if, therefore, Jesus was good of himself, he was of God and divine. The young man's address was doubtless only designed to be respectful; Jesus used it to convey a lesson which would be of eternal worth if studied.

3. The young man had kept the law, doubtless, as did Paul. He had observed it outwardly, not realizing that the principles of love on which it was based demanded his all. His wealth was his god, his morality was his pride, and he knew it not. He was really a transgressor of the first commandment, and therefore of the whole law; for it is one law. The law demands all-absorbing love, and love gives all.

4. The words of Jesus show the great danger and powerful snare of riches. Of course, it is only by the power of God that any can be saved, but it would require more of God's power to enable the rich man to relinquish his idol, or break the cords that bind him to the world in so many ways. The proverb concerning the camel and the eye of a needle was a common proverb among the Orientals to denote an impossibility. For "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6:9. To those whose heart is set on riches, there is no way to escape its snares. The only hope of the rich is to yield all to God. They are then no longer rich in this world's goods, but poor for Christ's sake.

## News of the Week.

FOR WEEK ENDING OCT. 3.

### DOMESTIC.

—At Washington, Monday, a marble statue of Pope Leo XIII was unveiled.

—Many persons are reported as having been killed at the opening of the new land in Oklahoma.

—A severe shock of earthquake was felt Saturday night, Sept. 26, in seven States of the Mississippi Valley.

—Monday a heavy wind storm swept over the southern part of Beltrami County, Minn., doing much damage to standing timber.

—Prairie fires west of the Missouri, in North Dakota, are alleged to have laid waste an area 300 miles long and 200 miles wide.

—A faint comet, supposed to be Swift's periodic comet, was discovered Sunday night by Professor Barnard at the Lick Observatory, California.

—The fifth annual corn palace at Sioux City, Ia., was thrown open to the public Thursday. Rain prevented formal opening ceremonies.

—Tuesday, the biggest oil well ever struck in the United States was opened near Pittsburgh, Pa. Its product is estimated at 10,000 barrels a day.

—Prairie fires near Fort Yates, N. D., swept over an area 100 miles wide by 300 miles long, destroying farm buildings and herds of cattle and horses worth \$500,000.

—Masked men gained entrance to the Cheyenne (Wyo.) jail by strategy, Sunday night, and liberated two convicted murderers. One was recaptured late Monday.

—R. G. Dun & Co. report that during the quarter ending Sept. 30, there were 2,754 failures in the United States, as against 2,196 for the corresponding quarter in 1890.

—Deputy Sheriff B. H. Melton, of Gadsden, Ala., was overpowered by five convicts Monday, who hanged him, but he was cut down by officers before life was extinct.

—Early Wednesday morning special American Express train No. 31 was robbed by two masked men between Little Falls and Utica. A package containing \$5,000 was overlooked.

—The steam-ship "Teutonic" of the White Star Line, reduced the eastward record Tuesday by making the trip from New York to Queenstown in five days, twenty-one hours, and twenty-two minutes.

—William Allen, aged eighty-six years, who spent a small fortune and fifty years of his life in efforts to ameliorate the condition of workingmen, was sent to the county poor-house at Columbus, Ohio, Wednesday.

—Ten thousand railroad coal miners in the Pittsburgh district struck for increased wages Thursday. Journey-men job printers of Pittsburgh and Allegheny City struck for seven and one half cents increase and shorter hours.

—Monday the private coach Grassmere, containing John W. Mackay, and party, reached New York, four days, twelve hours, and twenty-eight minutes from San Francisco, the fastest time across the continent ever made.

—The N. & G. Taylor Co., of Philadelphia are now manufacturing tin plate from tin taken from American mines by American labor. They formerly imported their tin plates from Wales. They guarantee the quality of these American goods, by engaging to pay double price for every poor plate that may be returned; and they can furnish the plate for a lower price than they were able to do before the McKinley bill went into effect.

### FOREIGN.

—Influenza is epidemic at Melbourne.

—An insurrection in British Burmah has begun. Several minor conflicts have already occurred.

—General Boulanger committed suicide Wednesday, by shooting himself through the head at the tomb of Mme. de Bonnemain, at Brussels.

—Frosts destroyed the barley crop, the chief food product in the interior of Russia. Cattle are dying of the plague, and famine threatens the inhabitants.

—Advices from China report that the riots in the interior and at the North continue. Pirates have attacked villages, and in one instance drove out the inhabitants and burned the houses.

—It was reported, Thursday, that an attempt was made to assassinate Emperor Francis Joseph of Austria, by means of two bombs charged with nitro-glycerine, placed on a bridge near Rosenthal, Austria.

—Advices from Russia say that in many provinces the peasants have no other food than chopped straw, bran, the bark of trees, and weeds. Many villages have been destroyed by fire, and thousands of cattle have died of the plague.

—An uprising against President Barillas is reported from Guatemala. Fighting in the capital continued three days, during which time citizens and soldiers were slain. It is alleged that Barillas has stifled the revolt, and has declared himself dictator.

—A despatch to the London *Times* from Singapore says, "Shanghai advices to Sept. 12, prove that the Ichang riot was an organized outbreak on the part of the Hunan soldiers. The central government was powerless to quell the riot, except by sending troops from a distance and risking a civil war. As gunboats cannot ascend to Ichang, a merchant steamer will take the British marines. Placards issued to students in Nankin accuse Christians of gross crimes. People at the treaty ports say that nothing but the landing of a well-armed force of foreigners will quell the trouble." A despatch to the *Times* from Foo Chow, says that a secretly organized scheme to capture the arsenal, has been discovered by foreigners employed there. Foreign residents consider the presence of a gunboat imperative.

### RELIGIOUS.

—The pope has just expended \$100,000 in restoring the Basilica of the Vatican. Evidently his "poverty" has not yet become very distressing.

—By a vote of 100 to 39 the Wisconsin Methodist Conference, in session recently at Oshkosh, declared in favor of the admission of women as lay delegates.

—General Booth, of the Salvation Army, is actively engaged in a scheme for the colonization of lands in South Africa with the poor of London. He has already raised a large sum of money for the enterprise.

—Colonel Olcott, the Theosophist, is quoted as recently saying that his Theosophical Society has collected in Madras a library of about 8,000 manuscripts, many of which are old and valuable, and that they have in Ceylon alone fifty-eight established schools.

—The trial of Dr. Briggs before the New York Presbytery will begin Monday morning, Oct. 5, in the old Scotch Church in Fourteenth Street. From recent speeches and writings of Dr. Briggs, the Presbytery have brought against him a very broad charge of heresy.

—The German Catholic convention which met in Buffalo, Sept. 23-24, indorsed very heartily the idea of an International Catholic Congress for the purpose of urging the restoration of the temporal power of the pope as an independent sovereign, and advocated the holding of the congress in America in connection with the World's Fair.

—The great exhibition of the "holy coat" at Treves is not, it seems, an unmixed success. Professor Wanschied, of Leipsic, a member of one of the most noted Catholic families of the city, has announced his conversion to Protestantism, because, as he said, he could not accept the authenticity of the garment, and his conscience would not allow him to support a church that would permit such an exhibition. The Church of Rome ought to be aware that the exhibition of her "relics" is rather a dangerous thing in this enlightened age of the world.

## Appointments.

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

I WILL meet with the brethren in quarterly meeting at Rockford, Ill., Oct. 17, 18; at Aledo, Oct. 24, 25.

J. N. LOUGHBOROUGH.

THE tract and missionary meeting for Dist. No. Maine, will be held at South Woodstock, Oct. 11.

HENRY DAVIS, Director.



MEETINGS FOR 1891.

- DISTRICT NUMBER ONE. N. E. CONF. at So. Lancaster, Mass., Oct. 2-11. Ministerial institute for Dist. No. 1, 13-Nov. 15. DISTRICT NUMBER TWO. Southern council and institute, Austell, Ga., Sept. 11-Oct. 12. DISTRICT NUMBER FOUR. Wisconsin State meeting, Reedsburgh, Oct. 6-13. DISTRICT NUMBER FIVE. Kansas camp-meeting, (genl.) Topeka, Oct. 1-13. DISTRICT NUMBER SIX. Southern California meeting, Oct. 15-26. GEN. CONF. COM.

In company with Elder L. A. Wing, I expect to attend the quarterly meeting of the church at Bear Lake, Pa., Sabbath and Sunday, Oct. 10, 11. The brethren at Blockville are requested to be present, and any others residing within a reasonable distance.

L. C. CHADWICK.

- HASTINGS, Mich., Oct. 10. Carlton Center, " 15. Byron Center, " 17. Grand Rapids, " 18. H. M. KENYON.

PROVIDENCE permitting, I will meet with our Scandinavian friends in Iowa, as follows:—

- Elkhorn, Oct. 7-14. Exira, " 15-21. Bowman's Grove, " 22-25. Kelley, " 26, 27. Parkersburgh, " 28, 29. Village Creek, " 30 to Nov. 1. Algona, Nov. 3-5. Ruthven, " 6-9. Alta, " 10-12.

I hope to see many of our friends at these meetings.

E. G. OLSEN.

GENERAL meetings will be held in South Dakota, as follows:—

- Swan Lake, Oct. 20-26. Milltown, " 27 to Nov. 1. Millbank, Nov. 3-8.

We are anxious to see all our brethren who live near these places, attend these meetings, since special instruction will be given in the Sabbath-school work and in other lines of work. Our State meeting will be held at Swan Lake, in connection with our general meeting, on the above-named date. All our workers are expected to be at this meeting, and an urgent invitation is extended to all who live in this part of the State. We would, however, ask those who come, to bring a supply of bedding, such as ticks, blankets, and quilts, and then our brethren at this church will provide house room and food for all who come. Brethren, come and pray that these meetings may be a blessing to us all. Meetings will begin in the evening of the date first named, and close in the evening of the last date.

O. A. JOHNSON.

BUSINESS NOTICES.

Under this head, short business notices will be inserted at one cent for each notice of four lines or less. Over four lines, twenty-five cents a line. Persons unknown to the managers of the Review must give good references as to their standing and responsibility. Ten words constitute a line.

FOR SALE.—My home in South Lancaster, Mass., consisting of two story house and L., arranged for two roomy tenements, with barn connected. Good water. Good location, near Academy and church. Buildings nearly new. Will be sold with single lot, 75 x 138 feet, or with four lots same size, all connected. For particulars address E. P. Farnsworth, South Lancaster, Mass. A. T. ROBINSON.

LABOR BUREAU.

WANTED.—A woman to work in a family for clothes and board. Please address Mrs. E. A. Deforest, Bennington, Shawassee Co., Mich.

ADDRESS.

My address until further notice will be No. 24 Howland St., Battle Creek, Mich. O. J. MASON.

ADDRESSES WANTED.

If any canvassers finding Germans whom they think might be benefited by reading our German papers and other literature, will send their names and addresses to Mrs. K. C. Hoenes, 26 Manchester St., Battle Creek, Mich., suitable reading matter will be sent them. Any points in regard to corresponding with them would be greatly appreciated. By order of Battle Creek Missionary Society. MRS. A. B. TAIT, Sec.

ANY one knowing the post-office address of sister Mary Ellis, will confer a great favor by sending it to me. W. S. Lowry, church clerk, Springville, Henry Co., Tenn.

PAPERS WANTED.

J. L. WILLIAMS, 1505 E. St., Lincoln, Nebr., would like good, clean papers to use in depot tract rack. The postage would be prepaid.

Obituary Notices.

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

RHODES.—Brother Rhodes died at his residence in Lincoln, Nebr., April 25, after a long illness, beginning with la grippe and resulting, finally, in neuralgia of the heart. Brother Rhodes was sixty-three years old at the time of his death. In Michigan, thirty-five years ago, he accepted "present truth" under the preaching of Elder Joseph Bates. Four years ago he moved to Nebraska, where he died in the hope of having a part in the first resurrection. He leaves a wife and daughter to mourn their loss. The funeral services were conducted by the writer. JAMES SKINNER.

MC ALEXANDER.—Died, Sept. 16, 1891, in Farmington, Wash., of scarlet fever, Ida May, daughter of Pardee B., and Mary E. McAlexander, aged 5 years, 2 months, and 16 days. Her suffering was very great. Also Myrtle, Ida May's sister, was stricken down with the same disease, three days after, and died Sept. 12, aged 2 years and 7 months. Father, mother, grandparents, and other near relatives are left to mourn their loss; but they are comforted by the blessed hope of meeting them in the soon-coming kingdom of our Lord Jesus Christ. Words of comfort from Jer. 31: 16, by brother Wm. McCoy. S. MC ALEXANDER.

CRIFE.—Died of consumption, at the home of her parents, near North Liberty, Ind., Sept. 19, 1891, Ellen R. Crife, aged 27 years, 1 month, and 22 days. She leaves father, mother, five brothers, three sisters, and a large circle of relatives and friends to mourn their loss. But we mourn not as others who have no hope. Sister Crife died in the triumph of a living faith in Christ. At various times as she neared the end, she expressed her rejoicing in the near coming of the Saviour, and asked her relatives and friends to be prepared to meet her in the arked made new. She chose for her funeral text, 2 Tim. 4: 6-8, from which words of comfort were spoken by the writer. W. HILL.

STOUT.—Died at her home near Mackinaw, Ill., Aug. 27, 1891, of catarrhal consumption, Imo L. Stout, aged sixteen years. She bravely and uncomplainingly suffered for seven months, and died in full assurance of the Christian's faith. We feel thankful that for a few brief years, we were permitted to enjoy the companionship of a child of such promise, and in our deep affliction, we sorrow not without hope; for "if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him." Being separated from those of like faith, her former teacher, Elder Warner of the Christian church, conducted the funeral services. S. L. STOUT.

KNOWLTON.—Died at her home in Royal Township, Antelope Co., Nebr., Sept. 13, 1891, aged 59 years, 9 months, and 12 days, Mrs. Elvira Jeannette Knowlton, wife of Jeremy Knowlton. Our dear mother had dropsy and heart disease, but had partially recovered when her entire left side became paralyzed. From that time on, a little more than five weeks, she suffered extremely at times, till her life suddenly closed with another stroke. She was a lover and earnest advocate of present truth for about fourteen years, having joined the Milford, Ia., church of Seventh-day Adventists at its organization. Since coming to Nebraska, seven years ago, she had rarely met with one of "like precious faith," except some of her children, yet she remained firm and true to the cause she loved. Shortly before her death, she expressed her love and trust in the Saviour, and desired to rest. Though we shall miss her, we believe she sleeps in Jesus, and will rise when the Life-giver comes. Funeral services were conducted by Elder Baker (United Brethren). L. L. WALLACE.

STEVENS.—Died at Carthage, Mo., Sept. 1, 1891, Bro. Evan Stevens. He was born in Highland County, Ohio, Nov. 10, 1808, and would soon have completed his eighty-third year. The religious experiences of his life were with the society of Friends until seven years ago, when he embraced present truth by reading. Soon after, Bro. Stevens united with the Carthage church, of which he was an earnest member until his death. He attended our camp-meeting at Holden, and said to me at its close, "I am so glad I came, I never enjoyed a meeting so well before." How little we thought that in one week, we should receive a telegram to attend his funeral. Shortly after his return, he contracted a cold, which terminated so fatally. As the hour of death drew near, he could not feel reconciled until prayer was made to God for him, when he peacefully composed himself, and without the moving of a muscle, ceased to breathe. He leaves a wife and two daughters to mourn the loss of a good husband and father. Brief remarks were made from Rev. 14: 13; Jer. 22: 10. CLARENCE SANTEE.

ROGERS.—Died at his home in Willing, Allegany Co., N. Y., Sept. 9, 1891, Mrs. Lucy Rogers, aged 80 years, 10 months, and 21 days. Death came very suddenly to our mother. She, in company with other members of her family, had started to attend a funeral in the neighborhood, when suddenly a severe stroke of paralysis bereft her of every indication of life except breathing, and but for the timely assistance of her son, she would have fallen from the carriage. She was taken home immediately, where she peacefully died the next day. She was a member of the S. D. Adventist church in Wellsville, N. Y., where it was her delight to attend services whenever her health and circumstances would permit. Although death came so unexpectedly, we believe she was ready. She was a faithful Christian mother, always kind and ready to do everything in her power to contribute to the comfort or happiness of others. But she rests, and we all miss her everywhere. She was the mother of twelve children, eight of whom are still living. The funeral services were held at her home, the sermon being preached by Elder Kenyon, from Ps. 17: 15. Then we laid her to rest by the side of our dear father until the morning of the resurrection when we hope to meet them both, nevermore to be parted. AMELIA FARNUM.

(Signs of the Times, please copy.)

WOODWARD.—Died near Hope Villa, La., Aug. 31, 1891, sister Anna L. Woodward, wife of Brother Albert Woodward, aged 24 years, 11 months, and 25 days. Sister W. was baptized in March, 1890, and became a member of the Seventh-day Adventist church of Hope Villa, La., which connection she faithfully held till broken by the hand of death. She was among the first to accept the truth at this place, and when its friends were but feeble and few, she stood nobly with the few and lived to see a church of thirty members established, also a thriving Sabbath-school, of which she was the first secretary, which office she faithfully filled for a long time. She had a bright experience to the last, and fell asleep in the blessed hope of a part in the first resurrection. She leaves a little infant, which can never know the care and love of its own dear mother. She also leaves an affectionate husband to walk life's path alone, but the same truth which she so dearly loved, gives him hope and courage. Brothers, sisters, and other friends and relatives also mourn the loss of one whose example is worthy of imitation. She will be sadly missed in the church and Sabbath-school, as well as in the family. The funeral services were attended by a large congregation of friends and neighbors. To many the occasion seemed more solemn, as they remembered that just one year ago at that hour, in the same house and by the same minister, her marriage was solemnized. But how soon were these sacred ties broken. Words of comfort were spoken by the writer, from Job 19: 25. B. F. PURDHAM.

Travelers' Guide.

MICHIGAN CENTRAL "The Niagara Falls Route."

Corrected June 28, 1891.

Table with columns for EAST and WEST stations, times, and express services. Includes stations like Chicago, Kalamazoo, Battle Creek, and Detroit.

Daily, except Sunday. Daily except Saturday. Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6:16 p. m., arriving at Jackson at 7:55 p. m., daily except Sunday. Accommodation train for Niles and all intermediate points, leaves Battle Creek at 7:33 a. m., arriving at Niles at 10:03 a. m., daily except Sunday. Trains on Battle Creek Division depart at 8:03 a. m. and 4:35 p. m., and arrive at 12:40 p. m. and 7:09 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 May 10, 1891

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing times for various routes and stations.

Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Meals served in O. & G. T. Dining Cars on all through trains. W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

CHEAP EXCURSION RATES TO CHICAGO EXPOSITION.

The Chicago & Grand Trunk Railway Co. announce very low excursion rates to Chicago and return for the Exposition. The round trip rate from Battle Creek, including one admission to the Exposition is only \$4.50. Tickets will be sold on Tuesdays, Sept. 22, 29, Oct. 6, 13, and 20, good going on date of sale, and good to return until and including Monday next following date of sale.

# The Review and Herald.

BATTLE CREEK, MICH., OCT. 6, 1891.

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## REMAINING MEETINGS FOR 1891.

See appointments on page 623.

See article "The Sanitarium Medical Missionary School," on another page.

We had thought to finish brother Haskell's article on "First-day Offerings" in this number, but find that we are unable to do so, and hence defer the conclusion till next week.

Read the advertisement from brother Robinson in another column. He desires to dispose of his place, that he may be free to labor in the South African Mission Field, according to the invitation of the Foreign Mission Board.

On our visit to Lincoln, as described in another column, we spoke twice to the College View church, on Sabbath, Sept. 26. Many of the brethren and sisters there had never heard on the Eastern Question, and that subject was presented in the afternoon. After the discourse, a number remarked that our people generally ought to understand that subject better than they do, to appreciate the full significance of the events now taking place in the East.

Foreign dispatches have brought painful reports the past week from the interior of Russia, which is experiencing all the horrors of famine. The worst distress is felt in Kazan, Samara, and

Niji-Novogorood, where deaths are so numerous that many victims are buried without religious rites. In the light of present facts, Mr. Ingersoll will have to modify his assertion that famines were never connected with any super-mundane source, since they had disappeared with the advent of modern methods of travel.

We learn by a note from Prof. Prescott, since our return from Lincoln, that the number of students enrolled at Union College on the morning of the opening, Sept. 30, was seventy-four. It was increased the next day to eighty-five; and quite a large number of others are known to be preparing to come before the winter term. This, being in the English department only, is quite a favorable showing. It is anticipated that when the Scandinavian department is ready, the attendance there will be fully as large as in the English; and the expectation that there will be in all some three hundred students enrolled the first year, bids fair to be realized.

AN article in the *Contemporary Review*, signed by the ex-premier Crispi, of Italy, contends that the reason why Italy joined the alliance with Austria and Germany, thus forming the famous "triple alliance," was on account of the machinations of the French and the Vatican for the restoration of the temporal power. This scheming, Italy naturally resented, and looking for the most available means of defense, entered into the alliance with the two great powers named. A writer in the *Nuova Antologia* (Rome), Aug. 16, reviews this article and argues that no such move on the part of Italy was necessary with respect to the temporal power for many reasons, among which we note the following:—

"All discerning men must perceive that the restoration of the temporal power of the pope, even with the aid of France, has become impossible. Great human events like the great transformations of nature, are accomplished very slowly; but once accomplished, they are irrevocable."

A little further on it adds:—

"The acts of Sept. 20, 1870, in the eyes of thinkers, were simply outward signs, that the temporal power was dead beyond the power of resurrection."

## CORRECTION.

IN brother Ballenger's article on "Justification by Works," in the REVIEW of Sept. 29, p. 595, middle column, 9th line from top, this expression is found: "But this life can never be given unless we yield ourselves the obedient servants of sin." This was an unfortunate departure from the author's copy. It should have read, as he wrote it, "But this life can never be given while we yield ourselves the obedient servants of sin."

Also in the Treasurer's report of the Michigan Conference, p. 604, the item, "Available balance in the treasury," should read \$1,216.18, instead of \$13,216.18.

## WE ARE NOT A CHRISTIAN NATION.

THE *Christian at Work* utters the following semi-truthful words relative to the idea that the United States is a Christian nation:—

"A contemporary says, 'We call ourselves a Christian Nation.' Well, we oughtn't to; for we are not a Christian nation, but we are a Christian people. And this, if it will but be believed, is a distinction that carries a difference."

If the above-mentioned journal had said, We are not a Christian nation, but some of us—a very few of us, comparatively—are Christians, it would have come very near the actual truth. All along through the centuries of the "Christian era" the nations have been assuming that they were Christian, as if in their time Christians had come to be in the majority, in civilized lands, and were able to take charge of affairs and run governments on a Christian basis. But the Author of prophecy saw fit to designate the nations of the earth under the symbols of ferocious beasts, and among them is the two-horned beast representing our own nation. The truth is, Christians have always been a very small minority in this world, appropriately designated by the term "little flock." They have never had the running of things in any government, and need never expect to have it. If they get from

governments a protection of their rights, it is more than Christians have been able to get in the past.

L. A. S.

## RUSSIA UNDERSTOOD.

THAT the European powers well understand Russia's inflexible purpose to possess Constantinople plainly appears from their public utterances from time to time. Thus the *Pesther Lloyd*, an Austrian paper, Sept. 13, says:—

"If England should blunder in the Dardanelles Question, she can compensate herself in Egypt; but where is our compensation? Can it be indifferent to us that by the absence of any diplomatic protest, Turkey's right is established to change the European stipulations exclusively to the advantage of Russia? Can we look on with complacency while Russia, who has found herself barred from expanding by way of Bulgaria, advances by a shorter and more convenient road toward her goal—that is, to the possession of Constantinople? It must be confessed that the indifference Europe is now displaying is anything but advantageous to our interests. It is in conflict with our whole Eastern policy, as proclaimed in 1878. Passive acquiescence is, indeed, the worst means of averting dangers which do not grow smaller by being ignored."

## THE RELIGIOUS PRESS ON THE KING CASE.

THE *Independent*, referring to an article in the *Arena* (which we will publish next week) relative to the now well-known King case, in which the writer asserted that "the religious press is so dominated by bigotry and ancient prejudice that it is blind alike to the Golden Rule and the inexorable demands of justice," says, "The *Arena* has no right to make that statement," because "the general view of leading religious papers in the North at least" is emphatically against such proceedings. The truth is that the leading religious journals of the country, with very few exceptions, have ignored the case altogether, just as they have other instances of similar nature in Tennessee, Arkansas, and Georgia, because they are determined not to believe that there is such a thing as religious oppression in these United States, in the last two decades of the nineteenth century, and that what Adventists have been predicting for more than forty years in this line is actually coming to pass.

The *Independent* as noticed in these columns some weeks since, stands squarely and emphatically against the law under which Mr. King was condemned; but, so far as we have been able to observe, it stands alone. The only other reference to the case by the religious press that has come to our notice is this from the *Michigan Christian Advocate*, referring to that part of Judge Hammond's decision which says that "malice, religious or otherwise, may dictate a prosecution, but . . . this fact never shields the law breaker," etc. "We respectfully advise our Adventist friends in Michigan, especially those who are unusually noisy on Sunday, to paste the above statement in some conspicuous place where they can see it often." With the exception of this malicious chuckle from this Methodist organ at the prospective discomfiture of "the Advents," and the commendable utterance of the *Independent*, the religious press seem to have been eloquently silent on the subject.

L. A. S.

## WANTED—TWENTY MEDICAL STUDENTS.

A FINE class of medical students, numbering some sixteen in all, have just left the Sanitarium to continue their studies in the Medical Department of the University of Michigan at Ann Arbor. All of these young men and women have dedicated themselves to medical missionary work under the control of the General Conference Committee and the Sanitarium Board. A new preparatory course, extending through one year, will be organized at the Sanitarium, within the next few weeks. Ten well-educated young men of good address, good ability, and a Christian experience, and as many young women possessing the same qualifications, are wanted to enter the new class. The Sanitarium Board are prepared to advance whatever means are necessary to defray the entire expenses of those who devote themselves to this work, providing there is a clear indication that the Lord has called them to the work. The course of study will begin soon. Those who are interested in this matter, should address, for further particulars, the undersigned.

J. H. KELLOGG.