

# The Advent REVIEW AND HERALD And Sabbath

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

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## The Review and Herald,

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### FILL MY VESSEL WITH OIL.

BY FANNIE BOLTON.

(Aوندale, N. S. W., Australia.)

Fill my vessel with oil, Lord,  
With the oil of thy love and grace,  
Lest in the time of trial, Lord,  
There's no strength to seek thy face;  
Now while there's time to buy, Lord,  
While mercy still is nigh, Lord,  
Fill my vessel with oil.

Fill my vessel with oil, Lord,  
Lest I sleep, and my light burns dim,  
And I wake to hear the call, Lord,  
"The bridegroom comes, meet him!"  
And because of my failing light, Lord,  
I am shut out into the night, Lord,  
O fill my vessel with oil.

O fill my vessel with oil, Lord,  
And clothe me in raiment white,  
And give me the gold of the trial, Lord,  
Of Calvary's bitter night,—  
The gold of thy love and grace, Lord,  
That, looking up into thy face, Lord,  
My lamp may e'er be bright.

Fill my vessel with oil, Lord,—  
Vain is my lamp without,—  
That souls in need and toil, Lord,  
May not falter and fail with doubt,  
May not fall in snares of the way, Lord,  
For want of my vessel's ray, Lord,  
O fill my vessel with oil.

Fill my vessel with oil, Lord,  
That in thy love's bright ray,  
The feet in the enemy's toils, Lord,  
May be loosed for the king's highway;  
That when it's too late to buy, Lord,  
They may enter into thy joy, Lord,  
Where the lamps will never go out.

O fill my vessel with oil, Lord;  
For measureless is thy store.  
O Merchant, bleeding and toil-scarred,  
Stop at my humble door.  
Though almost too late to buy, Lord,  
Though soundeth the last loud cry, Lord,  
Yet fill my vessel with oil.

## 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.

### HAVE YOU OIL IN YOUR VESSELS WITH YOUR LAMPS?

BY MRS. E. G. WHITE.

"THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in

their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps."

Though five of these virgins are represented as wise and five as foolish, all had lamps. They had all been convicted that they must prepare for the coming of the bridegroom, and all had gained a knowledge of the truth. There was no apparent difference between the wise and the foolish until the cry was made, "Behold, the bridegroom cometh; go ye out to meet him;" but the true state of things was then developed. The wise had taken precautions to carry oil with them in their vessels, so that their lamps that were beginning to burn dimly might be replenished with oil; but the foolish had not provided for this emergency, and now they made an earnest, distressed petition to those who were wise. "And the foolish said unto the wise, Give us of your oil; for our lamps are gone out." They had neglected to prepare themselves to meet the bridegroom, and now turned to those who had provided themselves with oil. "But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves."

In reading this parable one cannot but pity the foolish virgins, and ask the question, Why is it that the wise did not divide their supply of oil? But as we make the spiritual application of the parable, we can see the reason. It is not possible for those who have faith and grace to divide their supply with those who have not. It is not possible for those who have made a thorough heart work, to impart the benefit of this to those who have done but surface work. The parable is designed to point out the peril of doing a surface work. Many profess to be Christians; and for a time their half-heartedness is not discerned. The difference between them and those who are truly pious is not made apparent. This parable should awaken solemn reflections. Considering it we should ask ourselves, Are we doers of the words of Christ? Are we building on the rock? Are we, in our probationary time, making our calling and election sure? We should not soothe our consciences in expectation of heaven, when we are not bearing the distinguishing characteristics of the Christian life. Paul says, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

All the ten virgins appeared to be ready for the coming of the bridegroom, and yet the test brought out the fact that five were unready. Those who have true piety esteem and revere the law of God. Through the grace of Christ they exemplify the principles of the law in their lives, and will not willfully break any of the commandments of God. They realize that "to obey is better than sacrifice, and to hearken than the fat of rams." They yield to Christ, who leads men to repentance of sin, who pardons the penitent soul, and clothes him with his own righteousness. The converted soul has a hatred

of sin; he does not indulge in self-complacency, self-love, self-sufficiency, nor pass on day after day, claiming to be a Christian, and yet bringing dishonor upon Christ by misrepresenting him in character. Those who make this mistake, and pass on filled with self-righteousness, have not in reality made the first step heavenward. The first step toward heaven is conviction of sin, the second is repentance and obedience. True piety never exalts self.

The foolish virgins do not represent those who are hypocritical. They had a regard for truth, they advocated the truth, they were intending to go forth to meet the bridegroom. They are attached to those who believe the truth, and go with them, having lamps, which represent a knowledge of the truth. When there was a revival in the church, their feelings were stirred; but they failed to have oil in their vessels, because they did not bring the principles of godliness into their daily life and character. They did not fall upon the rock Christ Jesus, and permit their old nature to be broken up. This class is represented also by the stony-ground hearers. Christ said: "Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside; and the fowls came and devoured them up; some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth." Jesus explains these stony-ground hearers, and says, "But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended."

Many receive the truth readily, but they fail to assimilate truth, and its influence is not abiding. They are like the foolish virgins, who had no oil in their vessels with their lamps. Oil is a symbol of the Holy Spirit, which is brought into the soul through faith in Jesus Christ. Those who earnestly search the Scriptures with much prayer, who rely upon God with firm faith, who obey his commandments, will be among those who are represented as wise virgins. The teachings of the word of God are not yea and nay, but yea and amen. The requirement of the gospel is far-reaching. Says the apostle, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Practical piety will not be attained by giving the grand truths of the Bible a place in the outer courts of the heart. The religion of the Bible must be brought into the large and the little affairs of life. It must furnish the powerful motives and principles that will regulate the Christian's character and course of action.

Human nature is depraved, and is justly condemned by a holy God. But provision is made for the repenting sinner, so that by faith in the atonement of the only begotten Son of God, he may receive forgiveness of sin, find justification, receive adoption into the heavenly family, and become an inheritor of the kingdom

of God. Transformation of character is wrought through the operation of the Holy Spirit, which works upon the human agent, implanting in him, according to his desire and consent to have it done, a new nature. The image of God is restored to the soul, and day by day he is strengthened and renewed by grace, and is enabled more and more perfectly to reflect the character of Christ in righteousness and true holiness.

The oil so much needed by those who are represented as foolish virgins, is not something to be put on the outside. They need to bring the truth into the sanctuary of the soul, that it may cleanse, refine, and sanctify. It is not theory that they need; it is the sacred teachings of the Bible, which are not uncertain, disconnected doctrines, but are living truths, that involve eternal interests that center in Christ. In him is the complete system of divine truth. The salvation of the soul, through faith in Christ, is the ground and pillar of the truth. Those who exercise true faith in Christ make it manifest by holiness of character, by obedience to the law of God. They realize that the truth as it is in Jesus reaches heaven, and compasses eternity. They understand that the Christian's character should represent the character of Christ, and be full of grace and truth. To them is imparted the oil of grace, which sustains a never-failing light. The Holy Spirit in the heart of the believer, makes him complete in Christ. It is not a decided evidence that a man or a woman is a Christian because he manifests deep emotion when under exciting circumstances. He who is Christlike has a deep, determined, persevering element in his soul, and yet has a sense of his own weakness, and is not deceived and misled by the Devil, and made to trust in himself. He has a knowledge of the word of God, and knows that he is safe only as he places his hand in the hand of Jesus Christ, and keeps firm hold upon him.

Character is revealed by a crisis. When the earnest voice proclaimed at midnight, "Behold, the bridegroom cometh; go ye out to meet him," the sleeping virgins roused from their slumbers, and it was seen who had made preparation for the event. Both parties were taken unawares, but one was prepared for the emergency, and the other was found without preparation. Character is revealed by circumstances. Emergencies bring out the true metal of character. Some sudden and unlooked-for calamity, bereavement, or crisis, some unexpected sickness or anguish, something that brings the soul face to face with death, will bring out the true inwardness of the character. It will be made manifest whether or not there is any real faith in the promises of the word of God. It will be made manifest whether or not the soul is sustained by grace, whether there is oil in the vessel with the lamp.

Testing times come to all. How do we conduct ourselves under the test and proving of God? Do our lamps go out? or do we still keep them burning? Are we prepared for every emergency by our connection with Him who is full of grace and truth? The five wise virgins could not impart their character to the five foolish virgins. Character must be formed by us as individuals. It cannot be transferred to another, even if the possessor were willing to make the sacrifice. There is much we can do for each other while mercy still lingers. We can represent the character of Christ. We can give faithful warnings to the erring. We can reprove, rebuke, with all long-suffering and doctrine, bringing the doctrines of Holy Writ home to the heart. We can give heartfelt sympathy. We can pray with and for one another. By living a circumspect life, by maintaining a holy conversation, we may give an example of what a Christian should be; but no person can give to another his own mold of character. Let us duly consider the fact that we are to be saved, not as companies, but as individuals. We shall be judged according to the

character we have formed. It is perilous to neglect to prepare the soul for eternity, and to put off making our peace with God until upon a dying bed. It is by the daily transactions of life, by the spirit we manifest, that we determine our eternal destiny. He who is faithful in that which is least, is faithful also in much. If we have made Christ our pattern, if we have walked and worked as he has given us an example in his own life, we shall be able to meet the solemn surprises that will come upon us in our experience, and say from our heart, "Not my will, but thine, be done."

It is in probationary time, the time in which we are living, that we should calmly contemplate the terms of salvation, and live according to the conditions laid down in the word of God. We should educate and train ourselves, hour by hour and day by day, by careful discipline, to perform every duty. We should become acquainted with God and with Jesus Christ whom he has sent. In every trial it is our privilege to draw upon him who has said, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." "The Lord says he is more willing to give us the Holy Spirit than parents are to give bread to their children. Then let us have the oil of grace in our vessels with our lamps, that we may not be found among those who are represented as foolish virgins, who were not prepared to go forth to meet the bridegroom."

#### "BELIEVE HIS PROPHETS, SO SHALL YE PROSPER."

BY F. E. BELDEN.  
(Chicago, Ill.)

A FEW days ago I read for the first time that part of Testimony No. 33 which speaks of an "unwarranted distinction" which some have made between reproof given as the result of revelation by vision or dream, and reproof given as the result of having received information by word or letter from individuals, as when certain members "of the house of Chloe" wrote Paul concerning the condition of the Corinthian church, on the authority of which his first epistle was written to that church.

Being one of those who have made that "unwarranted distinction" ever since the Minneapolis General Conference, without careful consideration of the question in all its bearings, and my influence having extended beyond reach by letter, I take this opportunity of acknowledging my error, basing my action on the following reasons:—

1. The Scriptures, all of which I believe to be inspired of God, originated under both of the foregoing conditions—direct and indirect revelation, or rather, by divine direction through the agency of both angels and men, the Spirit of God moving the prophets to give needed reproof and instruction regardless of the means by which the necessity for it was brought to their attention.

2. The Lord has not permitted the words of any of his prophets to "fall to the ground" by allowing them to reprove on the strength of a false report. God being a "discerner of the thoughts and intents of the heart," tale-bearers have often received the rebuke which they thought to inflict upon others. His prophets have ever been moved to speak according to the facts,—the motives,—usually hidden to the ones at fault, else no revelation would be necessary. The true Christian, having the Master's cause at heart, will do all in his power to avert a threatening danger, by humbly pointing out what he considers to be wrong. A Pharisaical professor, having his own or some other personal interest in view, will do all in his power to maintain his position, often mistaking his *prejudice* for *principle*, and blindly hewing right and left; for principle must of course be de-

fended! Nothing is more natural than that such a person should, when reproved, declare that he is right, nevertheless. But although the ones at fault may not change their course, the church is enlightened, warned, and false principles—prejudices—kept out, even at the loss of those who have been considered leading members. Hence prophecy is a purifier of the church. This I have always believed as far as revelation by vision and dreams is concerned. But if all scripture otherwise given is fallible, who knows where to stop cutting out? Every person would retain only that which suited his ideas,—derived from human sources, yet set up as the tribunal before which the word of God is made to pass for inspection. All creeds originated thus, modeled after the principle of the papacy, and every individual judging by his opinion as infallible, thereby makes of himself a pope. Hence an *open* Bible is ours, and the *whole* Bible, regardless of whether written pursuant to visions, dreams, or other means by which "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." To say that this passage ought to read, "All Scripture given of God,"—meaning that some of the Bible did not come from him,—would be to charge the Creator with giving us a guide-book of truth and error mixed, which would be the greatest injustice imaginable, since we are to be judged by *his word only*.

3. The history of the manifestation of the Spirit of prophecy among Seventh-day Adventists during the last forty years, reveals no exception to the foregoing Scriptural example, but finds the Testimonies of to-day, as surely as the visions of some years ago, pointing ever to Christ and his holy word, like the infallible needle to the magnetic pole. The atmosphere of earth is not always so clear that the heavenly constellations may be discerned, but through forty years of foggy weather, occasional celestial glimpses and the passing of prophetic promontories have demonstrated the needle true to the pole. "The heart is deceitful above all things, and desperately wicked" and cannot be trusted. When the prophetic needle is proved to be unreliable, let it be discarded, and man's ideas followed as often as the heavens are curtained with theological and political error. Till then a look at the compass pronounces every seaman bewildered who is at variance with it.

I have observed that whoever *partially* rejects the Testimonies discards what he needs most, and that every person who *wholly* rejects them, eventually doubts the Scriptures also, and loses his spiritual life and his hold on God, though he may still hold on to the church. "By their fruits ye shall know them." I have also noticed that every person who heeds the Testimonies by coming back to the Bible principles from which he has wandered, reveals their Christlike influence in his daily life.

We do not know our own hearts half so well as we know the hearts of others, simply because we do not study ours half so much as we study others. The Bible and the Testimonies light up the hidden labyrinths like a torch in the catacombs, revealing all sorts of creatures and inscriptions, prominent among which in most human sepulchers is sensitive pride, indomitable will, and Pharisaical reasoning. Some of us have been too busy doing the Lord's work to stop and consider what he had to say about it; and I doubt not that the great majority of the lost will be earth's busy ones—workers for self and false religions. But into every sincere though blinded mind God will flash his light, though, like Paul, we for a time ignorantly persecute the Master.

The fact is, I accidentally picked up a copy of Testimony No. 33 in the Chicago Mission (though having one unread in my own library), and noticing a leaf turned down at page 210, read a little under the heading referred to, and

finding it both new and self-convicting, continued to read as one might listen to others talking about himself until convinced that they are correct in their statements. But when I realized that it was the Lord's voice speaking to me, as I did realize before finishing pages 182 to 226, I saw how serious evils may come from neglect of truth,—as serious as from rejection of truth,—unless by some means we are awakened to our need before too late. I am still reading.

PERSECUTION A TEST OF FAITH.

BY J. DOAN.

OUR Saviour said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven." Matt. 5: 11, 12. Paul bears testimony on this point as follows: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3: 12. Again, "Whosoever therefore will be a friend of the world is the enemy of God." In the light of the above, how can a Christian expect to escape persecution? How can he consistently desire to escape it, when it contains the blessing of God as declared in Matthew 5: 11, 12. To do so is to desire to escape the blessing of God and to become his enemy. If we were of the world, the world would love his own, and therefore would not persecute us; but because we are not of the world, the world hates us. The philosophy of this scripture is apparent when we consider that from the fall of Adam to the present time, the world has been in the embrace of two great systems of religion, the true and the false, the aims and objects of which are diametrically opposite.

Prior to the disobedience of Adam, the true religion was the natural and therefore the right religion of the world; but by the disobedience of Adam, he surrendered to Satan his dominion, and with it the right and title to this world as the realm of the true religion. Christians are now strangers and foreigners in this world, with no inheritance therein; and, viewed from a worldly standpoint, are insurrectionists, stirring up rebellion against the prince of the world by preaching and by persuading his subjects to renounce allegiance to him and swear allegiance to a foreign prince. What else but persecution can be expected from the enraged ruler of this world as he sees his subjects turning traitor to him, and enlisting under the banner of King Immanuel? If we are friends of the world, we are enemies of God, and, *vice versa*, if an enemy of the world, a friend of God. We cannot serve two masters, for either we will hate the one and love the other, or else we will hold to the one and despise the other. We cannot drink the cup of the Lord and the cup of devils. There is absolutely no neutral ground for the individual. We are either led by the Spirit of truth or by the spirit of error; we are either a servant of Christ or of Satan, and if a servant of Christ, persecution is our lot, and that, too, with increasing severity as time draws to a close.

By the word of God we are enabled to tell to which of these systems of religion every individual is an adherent. It matters not what profession or what ecclesiastical position an individual may occupy; if he aids or participates in the persecution of a follower of Christ, he is an enemy of God. So let us prepare for persecution by inviting Christ to abide in us continually. If we enter the tide of persecution with Christ as our helper, we shall come out of every trial as gold purged of dross, and will not be offended when persecution arises. So, then, instead of persecution being a calamity, it is a test of true faith. It is Christ witnessing that we are his children. We may not all be imprisoned or whipped or scourged, in person,

but when that union exists among all the followers of Christ that exists between Christ and each one of his children, it will be impossible for one to suffer without all suffering with him; for Christ says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

LUKE 5: 8.

BY MRS. S. L. STOUT.  
(Mackinaw, Ill.)

AND shall I say, Depart?  
For I am full of sin;  
My poor, deluded heart  
Seems cold and dead within;  
Naught but thy cleansing power  
Can ever make it clean.

Thy Spirit knocks and knocks,  
And shall I say, Depart?  
O whither shall I turn  
To still my beating heart?  
No peace, no rest, I find,  
The world seems cold and dark.

Blest Lord, thou wilt not leave  
A soul that longs for thee,  
E'en though our lips should bid  
Thy presence thus to flee;  
Thy holiness and love  
Perceive my inmost plea.

No more I say, Depart;  
The door I open wide;  
Thy promise fills my heart:  
"With him I will abide,  
Whose spirit is contrite;"  
He shall dwell near my side.

BABYLON.

BY ELDER R. M. KILGORE.  
(Graysville, Tenn.)

THIS word is used by the Spirit of God, in the book of Revelation, because of its significance. Its meaning is best known by the circumstances which coined the word "Babel," in the confusion of tongues (Gen. 11: 9, margin), and the subsequent scattered, mixed condition of the nations of the earth. Prior to this they were all united, "of one language, and of one speech." Verse 1.

In Revelation 17, John saw a woman on whose "forehead was a name written, *Mystery, Babylon the great, the Mother of harlots and abominations of the earth*;" in other chapters he describes her as "that great city," and "that mighty city." Verse 18; 18: 2, 3, 10, 21. That this prophecy is fulfilled in the Roman Catholic Church and the apostate Protestant churches which have descended from her, as so many daughters from a common mother, cannot be denied. The history and present attitude of these bodies in turning their backs, as they have done, upon their rightful Lord and Saviour, by forming and sustaining illicit relations with earthly powers, in their general clamor for the right arm of the law to make effective their doctrines and institutions, and in the confusion of discordant voices contending for conflicting doctrines, are most fitly represented by the "abominations and filthiness of her fornication" which fills the cup she holds in her hand. Who cannot see that "the inhabitants of the earth have been made drunk with the wine of her fornication," and that "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird"? Rev. 18: 2, 3.

But is it not un-Christian for us to make this application of the prophecy? Have we authority for it? The following extracts will set forth the claims and admissions of these bodies themselves. At the beginning of the Reformation, while the battle was being fought between kings and popes, the name of Babylon was claimed by the popes themselves. The kings "saw these self-styled organs of truth resort to all the petty artifices of policy, deceit, dissimulation, and even perjury. Then it was that the

bandage that education had drawn over the eyes of secular princes fell off. . . . It was then that the impetuous Louis XII. struck a medal with this legend, *Perdam Babylonis nomen*.—I will extirpate the name of Babylon."—*D'Aubigne, "History of the Reformation," p. 17.* Cardinal Gibbons says: "Babylon, from which Peter addresses this first epistle (chapter 5: 13), is understood by learned annotators, Protestant and Catholic, to refer to Rome,—the word 'Babylon' being symbolical of the corruption then prevailing in the city of the Cæsars."—*"Faith of our Fathers," p. 131.*

The "Very Rev." Joseph Faa Di Bruno says: "I must premise that among the first Christians pagan Rome was often designated under the name of 'Babylon,' and naturally so, especially among the converted Jews, who saw the great similarity between the two capitals on account of their vastness, pagan immorality, superstition, and common antagonism to the people of God. For this reason no one mistook what Saint John in the Apocalypse designated under the figure of Babylon."—*"Catholic Belief," p. 323.*

That she is the "mother" and the "city" referred to, and that it is claimed that salvation is found only within her walls, the following will show: "There is no salvation for any one, who, having by God's grace come to the knowledge of the truth, obstinately refuses to join the true church of God. There was no safety out of the ark of Noah during the deluge, and no one can be saved who is in *no sense within* the true church, prefigured by the ark. According to Saint Cyprian: 'No one can have God for his Father who has not the church for his mother.' . . . 'One must be within the ark to be safe from the deluge; one must be within the walls of the city to be safe from the enemy. *The church is that ark, that city.*'"—*"Catholic Belief," pp. 232-240.*

We certainly need no more from the "mother," now let us hear from the "daughters" themselves, and those who are still protesting against the errors and corruptions of both.

William Kinkade, in his "Bible Doctrine," p. 294, says: "I also think Christ has a true church on earth, but its members are scattered among the various denominations, and are all more or less under the influence of Mystery Babylon and her daughters."

The *Tennessee Baptist* says: "This woman (popery) is called the *mother* of harlots and abominations. Who are the daughters? The Lutheran, the Presbyterian, and the Episcopalian churches are all branches of the Roman Catholic. Are not these demonstrated 'harlots and abominations' in the above passage? I so decide. I could not, with the stake before me, decide otherwise—Presbyterians and Episcopalians compose a part of Babylon. They hold the distinctive principles of papacy in common with papists."

The Presbyterians themselves say this is so, and it must be true. In one of the leading Presbyterian papers of this country, the *New York Evangelist*, of Feb. 9, 1888, one of their leading divines, writing in favor of the reunion of Christendom, argued for it against certain ones, thus: "You would exclude the Roman Catholic Church, the mother of us all, the church of scholars and saints, such as Augustine, and Aquinas, and Bernard, and Fénelon; the church of all races, ranks, and classes, which already gives signs of becoming American as well as Roman. . . . You would exclude also the Protestant Episcopal Church, the beautiful daughter of a beautiful mother."

It is within the fold of this great Babylon that many of the people of God are to be found. But now the time has come for the cry to be raised, and the call is heard in every part of the land: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 4.



## Special Attention.

### HUXLEY'S EPITAPH.

THE inscription that has been placed upon the tombstone of the celebrated philosopher by his own request is a pathetic and forcible illustration of the blindness of unbelief. Huxley's scientific pursuit led him away from God's word into the mazes of unbelief. He was an agnostic and gloried in the fact. Guided by human reason, he saw great obstacles to faith, before which faith fled, and no place was found for it. Human speculation, setting faith aside, is free to build for itself many bright castles in which the builder delights, but which under the light of the Scriptures vanish in air, or at the close of brief mortal life tumble into ruin. Here is the epitaph:—

"And if there be no meeting past the grave,  
If all is darkness, silence, yet 'tis rest.  
Be not afraid, ye waiting hearts that weep,  
For God so giveth his beloved sleep,  
And if an endless sleep he wills, so best."

Faith sweeps away the mighty and dismal *if*, and turns the negation to a hope that is like an anchor to the soul. There is a meeting past the grave. The most splendid human genius has no future. Over its grave hope and faith are blinded by grief, and speak only with an "if."

T.

### SALOON-KEEPERS AND SUNDAY LAWS.

THE sentiment advanced by General Grant that the best way to get rid of a bad-law is to enforce it, has been adopted by the people in many places as a method of getting rid of Sunday laws. In Superior, Wis., we have the anomalous spectacle of saloon keepers uniting to enforce Sunday closing. In New York, Brooklyn, Chicago, and throughout Indiana largely, in fact, in nearly every place where Sunday laws against liquor selling or ordinary Sunday business have been enforced, those interested have sought to render them as oppressive as possible, hoping thus to create a sentiment that would cause the repeal of the obnoxious measures. It is not, therefore, because the saloon men, the ball-players, the race-track men, and such classes have become impressed with the sinfulness of their calling, when carried on upon Sunday, that they are so vigorous in suppressing it. They expect to hear a protest from the people *en masse* against such an invasion of their rights.

In this connection we wish to call the attention of those, who, in the commencement of this crusade, classed Seventh-day Adventists with saloon-keepers, and all, who, as it was supposed, would oppose Sunday laws, to the real state of affairs. Those undesirable associates are on their side of the question. It is contrary to their real principle, quite true; but there they stand shoulder to shoulder with these so-called reformers, and are their most effectual coadjutors.

T.

### DISMEMBERMENT OF TURKEY.

In view of the impending disintegration of the Turkish dominions the following from the *Chicago Times Herald* shows that men of the world perceive the ominous significance of the approaching crisis:—

"Dismemberment of Turkey!" It is not strange that Europe, as well as the sultan, is startled at the possibilities which this ominous word portends. Whether or not Lord Salisbury actually used the undiplomatic, blunt terms attributed to him, it is a word

which has been uttered, and which has gone out into all the earth.

"That an end is actually at hand to the empire which has done nothing but impose fanatic bigotry, blight, and ruin on what should be the fairest and most prosperous countries in the world, may be too good to believe. It can at least reasonably be hoped."

"But after the deluge, what? This it is which suggests the most startling part of the impending crisis. At any rate the present situation is no longer tolerable. The awakened moral sense of Christendom will not rest until some radical change in the interests of humanity shall take place. The condition not only of the people of Armenia but of the other non-Mohammedan subjects of the porte cannot much longer be permitted. The systematic inhumanities to which they are exposed are so abominable, so fiendish, it would be the comprehensive crime of Christendom to allow it to go on."

"But who shall strike the fatal blow? Can the British government, will it dare, do it alone? What will Russia consent to do? what will France do? what will Austria do? what will Germany do? Can these great powers, each with their own traditions, policies, dreams, and ambitions, agree in the awful debacle of the doomed empire? If dismembered how shall its parts and the several 'spheres of influence' be apportioned? And would the fierce scramble for the fragments plunge Europe itself into a common battle-field, for which all those enormous competitive war systems have these twenty-five years been in constant agony of preparation?"

"Or, is it possible that civilization in the more enlightened and Christian nations, has so far advanced that something corresponding to a general European parliament may make it possible to solve the great problem by peaceful and reasonable adjudication?"

T.

### PASSING EVENTS AND COMMENTS.

France in a Ferment.—There is everything to show that France and Germany are far from being on friendly relations with each other. The late celebration by the Germans of their victories excite anew the slumbering animosities of the French, whose pride, though humbled, is not quenched. The French newspapers, it is said, abound with talk of war. The proposed International Exposition for 1900 is opposed by some because of their eagerness for war. The papers are raking up the sufferings of the people under German invasion and pillage.

The fact is, ugly and hard to utter though it be, the world is spoiling for a fight. The restless elements of society are plethoric with swarms of men who would rush into armies, notwithstanding the deadly guns they would have to meet. In the Old World men are trained to war; but playing war has become tasteless, and these vast armies are chafing for a chance to try their guns on a real enemy. The chance is coming sooner or later.

Socialism in Europe.—Socialism in its varied forms was never more busy in the Old World than at present. Socialists represent that large class of society that is forever restive under the rule of aristocracy. They are often the victims of oppression, always malcontents with existing authority, and clamoring for something they have not. In Russia they are known as Nihilists, in Germany and England as Socialists, and in France as Anarchists. In spite of the determination of the new czar to ignore their presence and to go about at will, it is found that plots against his life are laid broad and deep. Nihilism is alive with a new vigor full of venom toward the rulers of Russia.

Anarchy has recently made a futile attempt on the life of Baron Rothschild, in Paris. An agent of the class entered the banking-house of the great capitalist, having a bomb in his hand, which he succeeded in lighting just as he was interrupted by a private detective. But for the officer's vigilance, no knowing what destruction might have ensued; but the missile failed to explode.

William of Germany has become deeply stirred over the actions of the Socialists in questioning his speeches and policy. A paper, *The Vorwaerts*, which criticised the emperor personally has been suppressed, and its editor placed on trial for high treason. These drastic measures excite deeper animosities on the part of the discontented classes, and widen the breach between the high and the low, the rich and the poor.

T.

## 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.

### WHAT TO GET FOR DINNER.

THIS is a more living question to most people than the one we have already considered,—How to get dinner. There is a wide range of particulars that might be discussed under this head, but the chief thing is to obtain correct principles from which to work; and even upon these there is a wide diversity of opinions, ranging from those of stoical reformers (?), who look with contempt upon the feeble demands of their stunted and brow-beaten appetites, to those of the gormand and epicure, whose god is their stomach. In this strife of opinion the arguments are chiefly found on the side of abstinence, those of the other side being content to endure the overpowering logic that is heaped upon them, and to answer those arguments with a single announcement that they intend to enjoy themselves whatever the consequences may be.

For our part we are persuaded that appetite ought not to be ignored or maltreated. At the same time it should not rule, but be subject to reason and to conscience, and should be cultivated, educated, according to right principles, so as to call for those objects that are good. Tastes (literal) as well as literary desires may be cultivated. The appetite may be taught to receive that which is good with pleasure, as the mind may be taught to discriminate between the good and the evil.

Eating dinner is not to a hungry man a duty but a privilege, except in cases where the meal is so inexcusably wretched as to make it a task rather than a pleasure to partake of it. It should therefore be a pleasure to prepare that which will impart pleasure to every member of the family. It should be a pleasure to make the dinner a pleasing and not a disappointing one. It should be a study not to pander to perverted appetites, but to please and encourage a correct taste. It is said that there is much religion in a good loaf of bread. True; and the same is equally true of every article of diet. Good food conduces to good religion, good cheer, good dispositions; bad food vitiates the whole life.

In considering the *menu* of the dinner we shall not attempt anything elaborate. As in the outset, so still, we adhere to the idea of a kitchen of moderate resources. We will divide the meal into three courses,—soups, solid foods, desserts. Every hot dish should come onto the table just when it is wanted, and fresh from the stove. If soup, vegetables, cereals, etc., be all served at once, then the question is, Which one shall be eaten while it is palatable? and which shall be left to spoil by becoming cold? Dishes may all be prepared before the family sits down, but those not intended for immediate use should be left near the fire until needed. The proper way to serve soup is in deep plates or shallow bowls, and it should be eaten with large spoons. Culture says it should be eaten from the side and not from the point of the spoon—a good enough rule for those who have no mustaches. The common custom of filling soup with bread or crackers is not to be commended, though

dry bread or crackers may be eaten and chewed with the soup.

The following recipes for soup will be found delicious and nourishing. For them we are indebted to "Science in the Kitchen:"—

*"Bean and Tomato Soup."*—Take one pint of boiled or a little less of mashed beans, one pint of stewed tomatoes, and rub together through a colander. Add salt, a cup of thin cream, one-half cup of nicely steamed rice, and sufficient boiling water to make a soup of the proper consistency. Reheat and serve."

*"Canned Corn Soup."*—Open a can of green corn, turn it into a granite-ware dish, and thoroughly mash with a potato-masher until each kernel is broken, then rub through a colander to remove the skins. Add sufficient rich milk to make the soup of the desired consistency, about one-half pint for each pint can of corn will be needed. Season with salt, reheat, and serve. If preferred, a larger quantity of milk and some cream may be used, and the soup, when reheated, thickened with a little cornstarch or flour. It may be turned through the colander a second time or not, as preferred."

*"Cream Pea Soup."*—Soak three fourths of a pint of dried Scotch peas over night in a quart of water. In the morning put to cook in boiling water, cover closely, and let them simmer gently for four or five hours, or until the peas are very tender and well disintegrated; then rub through a colander to remove the skins. If the peas are very dry, add a little water or milk occasionally, to moisten them and facilitate the sifting. Just before the peas are done, prepare potatoes enough to make a pint and a half, after being cut in thin slices. Cook the potatoes until tender in a small amount of water, and rub them through a colander. Add the potatoes thus prepared to the sifted peas, and milk enough to make three and one-half pints in all. Return to the fire, and add a small head of celery cut in finger lengths, and let the whole simmer together ten or fifteen minutes, until flavored. Remove the celery with a fork, add salt and a cup of thin cream. This should make about two quarts of soup. If preferred, the peas may be cooked without soaking. It will, however, require a little longer time."

*"Vegetable Soup."*—Prepare and slice a pint of vegetable oysters and a pint and a half of potatoes. Put the oysters to cook first, in sufficient water to cook both. When nearly done, add the potatoes, and cook all till tender. Rub through a colander, or if preferred, remove the pieces of oysters, and rub the potato only through the colander, together with the water in which the oysters were cooked, as that will contain all the flavor. Return to the fire, and add salt, a pint of strained, stewed tomatoes, and when boiling, the sliced oysters if desired, a cup of thin cream and a cup of milk, both previously heated; serve at once."

#### THE USE OF FRUIT.

THERE are plenty of people living who can remember the time when fresh fruits were not reckoned as food. Apples and cider were eaten and drunk as a means of passing away an evening, but they were forced into a stomach already filled with a hearty supper. Fruit might be eaten between meals, but it was not to be reckoned on at the table, for it could not take the place of bread, meat, beans, and potatoes.

But this was not according to the original plan, as we learn by reading Gen. 1:29: "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Grains and fruits, then, are, according to the divine plan, the best food.

The idea that fruit cannot take the place of solid foods is doubtless quite correct. They never were designed to do so, especially in the more rigorous climates; but as an accompaniment to the more concentrated and heavy food elements of the cereals, the addition of fruits is natural and in every way appropriate. The juices furnish moisture; the flavors lend relish; the acids assist digestion; the appearance of the fruit gives attractiveness to the table; and their comparatively light nutritive qualities offset the heavier ones of the grains, which should be eaten with fruits.

Fruits are becoming year by year cheaper and more plentiful. The simple process of canning brings fresh fruits within the reach of most families, enabling us to take advantage of a cheap market. Dried fruits are accessible to a larger number, and are wholesome and palatable.

It is true that fruit may be eaten to excess. Its use, as any other blessing, may be abused, but we are convinced that in very many cases the use of fruit may be increased, and the use of meat, butter, milk, and cream diminished to great advantage to the health and finances of our families.

Some will object to this that they cannot afford it. You are wrong. Sell a cow, for instance, for \$20. Purchase ten dozen half-gallon jars for \$10, and the other \$10 will fill them with fruit. And sixty gallons of fruit will be of half as much value as the cow, and cost nothing for keeping. "But I have no cow," says another. Very well, if you buy your milk, so much the more you can better afford to invest \$40 in fruit, and save your milk bills. When once the jars are procured, they are more profitable than a cow, for it does not cost half as much to fill them annually, as it does to fill the cow daily.

#### WHY GO TO SCHOOL?

BY C. L. TAYLOR.

(Mt. Vernon, O.)

THAT it would be well to attend school, very few deny. Nearly all who have children would be pleased to have them obtain an education. It is not, however, according to the view of many, absolutely necessary that they or their children should have the benefit of school discipline. Have not they been able to get through the world without school advantages? Why may not all?

Human nature is easily satisfied with a low standard. If one has been able to "get through the world" without any special trouble; if he has had enough to eat, and drink, and wear; if, besides this, he has "saved up a little for a rainy day," he proudly looks back upon his course, and holds it up as a model for future generations. But what one has been or done is not the question to be considered; but what ought he to have been? what ought he to have done? "We shall be judged according to what we ought to have been, but were not; what we might have done, but did not accomplish."—*Special Testimony.* We might have been a great power for good, broad-minded, intellectual, and active in spiritual things; as it was, we were known as industrious and saving, but were otherwise unknown.

"Looking at the matter, therefore, from a Christian standpoint, we are constrained to conclude that the course of life which does not tend to develop all the latent resources which God has put within us for blessing mankind, falls very far short of the true standard. It does not meet the mind of God.

To the end that we may learn the art of self-development; that we may get under control all the powers of mind and body, and bring them into service, our denominational schools have been instituted by the Lord. In them are found that instruction which give mental control, mental strength, mental largeness, mental purity. Leaving out the thought that these blessings must be had by the public laborer, in justice to all it must be said that they are absolutely essential to a private Christian experience.

I imagine that some one will say that no one can be compelled to remain in ignorance; that if he desires knowledge, he will obtain it. Has not God put knowledge within the reach of all? It is true that the Lord has placed every blessing within easy touch of all. "The grace of God that bringeth salvation hath appeared to all men." But it is equally true that "all should feel that they are their brother's keeper; that they are in a great degree responsible for the souls of those around them." In the judgment it will be seen that many are lost who might have

been saved, had they not been hindered or neglected. And especially is this true of our children. "Parents must govern their children, correct their passions, and subdue them, or God will surely destroy the children, . . . and the parents will not be blameless." (See Eze. 33:1-9.) Just to the extent that I neglect to help my child to Christ, do I hold him back. The enlightenment withheld from him is ignorance forced upon him. He may want an education; but wanting does not supply the fact. The education he wants is no better than the ignorance with which he is cursed. He is doomed to perish if not acquainted with, and in possession of, that which saves. Let no one therefore say that schooling is good, but not necessary.

Why go to school?—Because we are mentally disabled.

Why go to school?—Because the school will teach us the secret of mind control.

Why go to school?—Because we need what is there provided in order to live a Christian life.

Why go to school?—Because the work of God demands it; before we can labor most successfully for souls, we must be trained.

Why go to school?—Because our children must be enlightened in order to keep them from going into the world; for when they are ignorant of truth's sweetness and saving power, they are the sport of temptation and the easy prey of worldly pleasures.

Why go to school?—Because God demands the fullest possible development of every physical, mental, and moral power.

Ah, there is much in the question. How will you answer it, parents? And you who have no children, but who have means which might be used to help your young Christian brother or sister, how will you answer? May the Lord help all to give a practical answer in harmony with his will.

#### TO MOTHERS.

TEACH the children to put articles away after using; begin with the baby. I know a wee maiden of three whose mama has been so particular about impressing her with habits of tidiness and precision, that if she sees a corner of a rug turned awry, she toddles to it at once and straightens it out. A thousand steps might be saved, gray hairs and wrinkles warded off, and weary nerves would not become so weary, if mothers would only learn not to slave around after the children, and do for them the thousand and one things that they might as easily be taught to do for themselves.

When Minnie comes home from school, she might as easily go to the hall-rack or her own room, and hang her hat and jacket away properly, as to toss them pell-mell on the sofa or chair. She might just as easily remove her rubbers in the hall or in her own room, as to kick them off here, there, or some other place, and have all of the family assisting, the next time she needs them, in "the rubber search."

When Minnie dresses for school, church, the street, or expedition of any kind, she might just as easily hang her clothes up on the hooks provided, as to let them lie on the floor, yet in nine cases out of ten they are left just as she steps out of them, until mother, sister, or maid comes in and hangs them away.

And it is all in the way you begin. Teach the tiny one to put away its blocks, its doll, its toys, and you have inculcated one of the great principles of life and eternity—order.—*Ladies' Journal.*

—"A young man who was being examined preparatory to uniting with the church was asked, 'Under whose preaching were you converted?' 'Under nobody's preaching,' was his reply; 'I was converted under my mother's practicing.'"

# The Review and Herald.

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## WHAT MORE?

THERE is one question which we would like to ask every thoughtful student of the Scriptures, every one who is disposed candidly to consider the aspect of our times, and to give to passing events the significance and weight to which they are entitled.

The Bible holds up, as the great point to which the attention of the world should be directed, the time when human history shall end, and the Lord appear to usher in a new dispensation. As would be appropriate in such a case, the same book sets forth a great variety of signs, in various channels, to show when that event is about to take place, and what features the times will present when that great day is to be reached.

Now the question which we would seriously propose, is this: What sign that has been pointed out remains to be fulfilled? and what single feature is lacking from what the Bible has painted before us, as features which would mark and characterize the last days of this world's history in its present condition? We do not ask, What additional events are we to look for in any particular line, but what event or movement which is set down as a token that the last day is near, has not yet made its initial bow on the historical horizon? or what feature is lacking, concerning which any one could say, That feature must yet appear before it can be said that we have reached the last days?

This is a very weighty question, and if the answer must be that there is no new kind of sign to appear, and no new feature to be developed, though there may be some further advances, as there surely are, to be made in some of these different lines, it is a solemn fact, and takes away the last excuse from any one for not seeing that we are in the last days.

He who is keeping pace with the current literature of the day is aware how one feature after another rapidly comes into prominence in the daily record of news from time to time. A notable instance of this kind appears in the Chicago *Times-Herald* of Sept. 10. The prophet Isaiah says that the time will come when judgment will be turned away backward, and justice will stand afar off, and truth will fall in the street, and equity will not be able to enter; when he that departeth from evil will make himself a prey; and that the Lord will then put on his garments of vengeance, and repay recompense and fury to his enemies. Isa. 59: 14-18.

Study this scripture carefully, and take in what it means. This is to be a feature of the last days; for it is to be when the Lord is about to arise in his wrath, and bring to an end the present stage of the controversy with sin.

The statement from the Chicago paper was this: that when Judge Payne recently gave a charge to the grand jury, he plainly intimated that it was the custom of people to seek to secure a place on the grand jury, in order to gain some special end they had in view, either "to shield some friend," or "to punish some

enemy," or as a means of "drawing money from people charged with crime."

In view of such a statement it cannot be questioned that the judge had seen enough to know whereof he affirmed; and what a picture does it present! Surely, such a state of things answers to the very letter to the words just quoted from the prophet. Under such circumstances, what just judgment could be secured? what justice could be expected? what truth could be looked for? and what equity, or fairness and equality as between man and man, could be hoped for?

Men ought to be able to look to the courts of justice for such rights; and upon the securing of these boons the very existence of society itself depends. Yet men deliberately seek this channel of influence, in which the people are supposed to have all confidence, not to see that justice is done and the right maintained, but just the opposite—to pervert justice for selfish and mercenary ends. When such bare-faced corruption is found in such positions as this, it need not surprise us to find it in all other places, till it can be said of the social fabric, in the language of the prophet, that "from the sole of the foot, even unto the head, there is no soundness in it."

Result: it cannot long endure. The cup of the world's iniquity is about full. The Lord will soon come; and his arm will bring salvation to the few who are prepared to receive it.

U. S.

## "WHAT IS HIS NAME?"

WHEN the Lord told Moses to go to the children of Israel and lead them out of Egypt, Moses inquired: "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM; . . . this is my name forever."

The name of the Lord expresses both existence and character. "I am" expresses existence. I am *that*, or *that which*, I am, expresses character. And to believe in God is to believe in both his existence *and* his character.

It is not enough to believe only in the existence of God. To believe only that he *is*, and not to believe that he is *what he is*, is not to believe in him at all. For even to believe in his existence and then to believe him to be of a character different from that which he really is, — this is only to believe in a different God from that which he really is. And to believe in a different God from what he is, is really to believe in another God; but in reality there is no other God than he; all others are only imaginary. Therefore, even to believe that he is, and then believe him to be different in character from that which he really is — this, in reality, is not to believe in him at all. It is to believe in another than he, it is only to have another God, and so is idolatry.

Accordingly it is written: "He that cometh to God must believe that he is"—and *more*. He "must believe that he is, *and* that he is a rewarder of them that diligently seek him." Heb. 11: 6. In other words, he that cometh to God must believe that he is, and that he is what he is; he must believe both in his existence and in his character. This, and this alone is to believe in God. This and this alone is what it is to believe in his name.

What, then, is his character? what is his name? what is he? In one word the answer is this: "GOD IS LOVE."

In another place his name is given in a more extended form, so that we may more fully understand what it really is. When Moses asked the Lord to show him his way, the Lord said: "I will do this thing also that thou hast spoken. . . . I will make all my goodness pass before thee, and I will proclaim *the name of the Lord* before thee." "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God." This is "Jehovah, Jehovah God;" "Jah;" and corresponds to "I am," expressing existence. And now comes that which expresses his character: "Merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." This is his name; and this is what he is.

"Merciful, is full of mercy. Mercy is the disposition to treat people better than they deserve. It is not to treat persons thus from some outward constraint; but it is his disposition, it is his very inmost nature, to do it. It being his nature to do it, he cannot do otherwise. To do otherwise, he would have to be other than he is. And to be other than he is, he would cease to be God; but he cannot cease to be God. Therefore, he can never be other than what he is. Consequently he never can do otherwise than to treat people better than they deserve; for he is merciful,—he is full of the disposition,—to treat people better than they deserve. It is his very nature to do so. Praise his name!

Gracious. Grace is favor. Gracious is favorable; extending favor. This is what he is. This is his nature. This is why it is so often written, "Grace be to you, and peace, from God our Father, and the Lord Jesus Christ." And because he is gracious, therefore, "Unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4: 7. The measure of the gift of Christ is but the measure of "the fullness of the Godhead bodily." Col. 2: 9. So that in this gift of grace there is given *himself* in his fullness. For "of his fullness have all we received, and grace for grace." John 1: 16. This grace, even himself, is given that all men might be saved, for "the grace of God bringeth salvation." Titus 2: 11. He is gracious. He is the Saviour. Thanks to his name.

Long-suffering: "God is long-suffering to us-ward, not willing that any should perish; but that all should come to repentance." And "the long-suffering of our Lord is salvation." 2 Peter 3: 15. The long-suffering of the Lord is salvation, and he *is* long-suffering,—this is his nature, this is himself,—consequently he is salvation. Therefore, "Behold, God is my salvation; I will trust, and not be afraid; for the LORD JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation." Isa. 12: 2, 3. For he is "the fountain of living waters." Jer. 2: 13. Bless his name!

Abundant in goodness and truth, keeping mercy—treatment better than they deserve—for thousands; not simply for thousands of persons, but for thousands of *generations* of people. For, "Know therefore that the Lord thy God,



he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." Deut. 7: 9. Where the English version in Ex. 34: 7 reads, "Keeping mercy for thousands," the German version reads "thousand generations." This is the true thought of the passage. This is his nature. He is the faithful God, and he takes pleasure in them that hope in his mercy—they that hope in his disposition to treat them better than they deserve; in them that believe in his name, which is merciful, even to a thousand generations. Exalt his name.

"Forgiving iniquity and transgression and sin;" not merely that he *will* forgive, if we do penance enough; not that he can be *persuaded* to forgive. No; but that he *is* forgiving iniquity and transgression and sin. This is his very nature; so that effort is not required on his part, in order to extend forgiveness. Forgiveness is in him. It is of him. It is his very self to extend it to every soul. He cannot do anything else; because he cannot be other than he is, and this is what he is. This is his name. If men will not accept it when it is so freely and so constantly extended, they must perish in their sins of course; because he cannot compel any to accept it, but he extends it. He extends it to every soul; and he extends it always. For this is what he is; and he is the same yesterday and to-day and forever. From everlasting to everlasting he is God. And he is God to every soul. From everlasting to everlasting he is what he is, and he cannot be anything else. "I am that I am. This is my name forever, and this is my memorial throughout all generations." O, he is "forgiving iniquity and transgression and sin." This is his name. Glory to his name!

"And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." This is his name. This is himself. Therefore, "Stand up and bless the Lord your God forever and ever; and blessed be thy glorious name, which is exalted above all blessing and praise." "O magnify the Lord with me, and let us exalt his name together."

A. T. J.

#### IN THE REGIONS BEYOND.

##### Visit to Honolulu — Political Situation Reviewed.

IN harmony with the action of the Foreign Mission Board, recommending that I visit some distant fields where our work has been established, I sailed from San Francisco on the "Australia," June 15, for Australia, intending to spend about two weeks at Honolulu. After a pleasant voyage of six days we reached our destination, and received a warm welcome from the workers who have been recently appointed to that field (Elder E. H. Gates and family and brother and sister H. H. Brand), and from all the brethren and sisters who reside there.

The eyes of the world have been turned to the Hawaiian Islands on account of the recent change in the government there, but I think comparatively few have an intelligent understanding of the true history of the past two years. I found the real condition of things so different from any idea which I had of it before, that a

brief review of the situation may be of general interest.

I will first give a brief résumé of the situation from a historical point of view: The first missionaries (Congregational) to the Hawaiian Islands arrived from Boston, March 31, 1820, and found a united kingdom, governed by a native ruler, and upward of one hundred and fifty thousand native inhabitants to welcome them.

The Hawaiians were a people without a religion, but one which had, of its own accord, cast off the yoke of pagan rule. From that time until the present the Congregational missionaries have been the leaders in the affairs of these islands. They and their descendants have civilized and, in a way, Christianized the people, have built cities of the American type, have developed the resources of the islands, established commerce, and grown rich in so doing. The missionaries and their descendants are the wealthy men of the country, there being a goodly number of millionaires there. Americans became the advisers of the kings and queens, and while the forms of monarchy were retained, the government was constitutional, religious and political freedom were assured, and all nationalities seemed to be happy; but in the last two years a change has come. To give an unprejudiced view of this part of the history, seems to be the hardest task. There is a wide divergence in public opinion, as I have found it. The missionaries and their descendants, who had come to be the advisers of the late queen, Liliuokalani, are charged by some with having purposely advised the queen into a course which would necessarily lead to a revolution, in order that they might get possession of the government. However that may be, it is true that these missionaries and their descendants now have possession of the government, the first president of the new republic—a republic so limited that it seems to be thus far practically an oligarchy—being a son of one of the missionaries. I will quote a few words from a publication recently started in Honolulu, which seems to be devoted either to an honest exposure of some rotten methods or to the gratification of a great personal spite, and perhaps partly to both: "I suppose that it will be admitted that the son of a missionary preacher is the chief executive of the Hawaiian republic; that yet another son of yet another missionary is the chief justice of the Hawaiian republic; that still another son of still another missionary preacher is in charge of the finances of the Hawaiian republic, the secretary of the treasury; that 70 per cent of the one hundred and fifty officials of the Hawaiian republic are sons, grandsons, nephews, friends, and hangers-on of the missionary fraternity in Hawaii! Such is the fact in any event."

It is hard for one on a short visit to the country to say whether the revolution of 1893 was, like that of 1776 in America, justified by the oppression of a monarchy or not, but at all events it has come. The late queen is serving a sentence of five years for a participation, real or supposed, in an effort to overthrow the present government; others who took part in this revolt, which occurred last January, are under sentence and in prison for terms as high as thirty-five years, and the present government is sustained by a standing army which makes itself quite prominent throughout the capital city.

I will quote again from another publication which warmly supports the new government:

"His (Kalakaua's) sister Liliuokalani succeeded to the throne, which she occupied till January, 1893, when she was deposed by a popular uprising, the cause of which was an attempt to promulgate a new constitution in place of that which she had sworn to obey and maintain. The constitution which she proposed to promulgate disfranchised many foreigners, and materially changed the organic laws of the kingdom. This attempt to abrogate the constitution, without resorting to the course provided by law to do it, resulted in a popular uprising, which proclaimed her deposition and the formation of a provisional government. The new government declared itself in favor of annexation to the United States, and sent a commission to Washington, authorized to make a treaty of annexation with that republic.

"This purpose of seeking annexation with the United States having been frustrated by the determined opposition of President Cleveland, it was decided to establish a republican form of government. For this purpose a national convention of delegates, chosen by the voters on each of the islands of the group was convened, which met in Honolulu in May, 1894, and adopted a constitution which was proclaimed on July 4, 1894, to be the fundamental law of the islands.

"The new constitution provides for a republican form of government, with a president and a cabinet, a senate and a house of representatives, each consisting of fifteen members, chosen by the people, to be called the legislature of the republic of Hawaii. The representatives are elected every two years by popular vote, all voters being required to register and take the oath of allegiance to the republic. Senators are also chosen by the people—one third every two years, making the term of office of senators six years. The first election under the new constitution took place in October, 1894, and the new legislature convenes in the spring of 1895. [It is now in session.] Thus the new government has been established in a lawful and customary way, and has been acknowledged to be such by the leading governments of the world. This great change has been effected without the loss of a single life or the shedding of a drop of blood. History cannot point to a more meritorious, righteous, or timely change of government from worse to better, than the Hawaiian revolution of 1893."

I could continue this historical statement at great length, if it were best, as I have had a long interview with the oldest missionary upon the island and also with a native, who is one of our own brethren, a publisher of a native paper who was in the cabinet of the last king (Kalakaua) and an intimate friend of the ex-queen, but what I have said is perhaps sufficient for my purpose. What I wish to make clear is that there has been an overthrow of the native government, brought about by the white people who are either missionaries or the descendants or the friends of the missionaries. Whether this movement was just or not, it has caused a feeling of alienation between the natives and the white people. There are now between thirty thousand and forty thousand natives left upon the islands, and only six hundred or seven hundred have taken the oath of allegiance, and the most of these (so I am told by this native publisher) are in some way connected with the white people, so that it is for their interest to support the new government.

W. W. P.

## THE ARKANSAS CAMP-MEETING.

THIS camp-meeting was held at Springdale, Ark., at which place we arrived Tuesday night, Aug. 20, and found the meeting in session. The camp was located in a very beautiful grove of large trees, in the edge of the village. Indeed, it was as fine a location for a camp-meeting as we ever saw. To us who were not accustomed to the heat prevalent in the South at this season of year, it was quite a relief to get into the mountain regions of western Arkansas, and to have free access to the cool, soft water and delicious fruits so abundant at Springdale.

There were about two hundred of our people in attendance at the meeting, gathered mostly from the northwestern part of the State. This was our first visit to this Conference, and hence our first opportunity to meet with this people. We appreciated the privilege of making their acquaintance, and also of learning more of their general situation, and the circumstances and difficulties surrounding their work. The weather was very favorable, and the meetings were successful, and, as has been usual on most occasions the present season, the brethren considered this meeting the best they ever attended.

From everything that we could learn, Arkansas is a good field for labor. Still, the work has moved rather slowly. Conferences, sometimes, as well as individuals, are liable to belittle their ability and power. If more faith were exercised, and people moved out in the fear of God, they would accomplish much more than they think they can. Our churches, instead of having a burden for the work and an interest in its progress in home and distant fields, many times entertain a spirit of self-pity, and feel that much more ministerial help should be allowed them than they receive; and in this way they hinder the advancement of the work in their midst, and render no assistance in carrying the truth to those in ignorance. Such a feeling on the part of the church is not conducive to its advancement, and where it is entertained, the church will be weak and in a dependent condition. Whereas, if the church would arise in her strength, and avail herself of the help at hand, and would by faith appropriate the blessings and promises of God, she would represent the true Light, and present a refreshing growth and prosperity. We have never seen the need of giving practical instruction to our churches as at the present time.

There is a tendency to place too much dependence upon the minister, thus departing from the characteristics which have followed this work from the beginning. Experience has shown that the greatest prosperity has come to our churches when they most actively engaged in the work of the Lord in their own midst, and contributed the most for the work beyond their own borders. At the present time we need to utilize every ability at our command. Our churches need to awake to their God-given responsibility, and instead of demanding more time from the ministers and missionaries, they should go to work themselves, and extend the truth of God near and far, according to their circumstances.

This very work would bring new life into the church, and a fresh experience to every individual. Then instead of robbing God, as many have done and are doing, they would experience the blessings promised in Mal. 3:10: "Bring ye all the tithes into the storehouse, that there

may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Many in our churches are dying to-day for these very blessings which are so easily within their reach,—blessings that cannot come by preaching, but blessings which only come when the members of our churches act upon the word of God for themselves. What a pity it is that at such a time as this, many are idling, standing in the "market-places," finding nothing to do, when the work to be done is so important, and there are such numberless opportunities for doing the work. Wherever we meet our people, both in the new as well as in the older Conferences, we find a dearth of laborers. May God bless our churches and ministers, and may the spirit and power of the third angel's message take hold of us as never before.

As we placed these matters before the people at this meeting, many humble confessions were made, and the desire was expressed to move out and carry the truth to the large places, and take hold of the work with greater activity and earnestness. If these good resolutions are carried out, we see no good reason why the coming year may not witness greater advancement in the work in Arkansas than ever before. But we earnestly desire that not only in Arkansas but in every Conference, our people may fully awake to the importance of our time and the responsibility of the work devolving upon us. Let us go forth with courage, and do our part in extending the light of God's truth, and soon the message shall have done its work, and the earth will be lighted with its glory.

The business meetings passed off most harmoniously, and we believe that the meeting will prove to be a great blessing to the Conference. Early Monday morning, the 26th inst., we took our leave of the brethren, and started on our way to Oklahoma City, to attend the Oklahoma camp-meeting. We reached the meeting the following night, and are now in the midst of another excellent camp-meeting, which we will report later.

O. A. O.

Oklahoma City, O. T., Aug. 29.

## GROWTH.

It is the nature of all life, under suitable conditions and with nutriment seasonably administered, to expand and come to perfection. Unless it does this, there is some repressive or deadly influence at work to prevent it. The divine life in the soul of a Christian, is subject to the same conditions as the physical life. That spiritual life may be marred, choked, and starved. We are to grow in grace (2 Peter 3:18); to grow in knowledge of the Lord (*Id.*); to grow in faith (2 Thess. 1:3); to grow up into a holy temple in the Lord (Eph. 2:21), till we reach the measure of the stature of the fullness of Christ. Eph. 4:13. There being so many channels and directions in which to grow, what a pitiful spectacle does that Christian present who shows no growth on any of these lines!

We have come to the season of the year in which the results of the season's growth more clearly appear. What growth have we, as professed Christians, to show? What enlargement? What new fruits? An expanding spiritual life will not be content with old channels and past acquirements.

U. S.

## In the Question Chair.

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

## 535.—THE COVENANT IN THE ARK.

It is claimed that 1 Kings 8:21 does not prove that the covenant which God made with Israel was put into the ark, and was therefore the ten commandments, but that the covenant made with Israel was put in the "same place" as the ark, and that the word "wherein" might be taken as referring, not to the ark, but to the place where the ark was. But does not 2 Chron. 6:11 state plainly that the covenant was in the ark?

H. W. O.

*Answer.*—2 Chron. 6:11 is a parallel record with that in 1 Kings 8:21. Kings speaks of the place which Solomon had provided, and in which the ark was situated, and there was placed there also the covenant made with Israel. The passage in 2 Chronicles states the same thing: (1) Reference is made to the house which Solomon had built for the name of the Lord; (2) "In it," says Solomon, that is, in that house, "I have put the ark;" (3) "Wherein," or literally, "which there" (Hebrew *asher shem*) "is the covenant of the Lord, which he made with the children of Israel." The wording is exactly the same as that in 1 Kings 8, and it seems would bear the same construction. Thus, in Kings, we read: "And I have set there a place for the ark, wherein [that is, in that same place] is the covenant," etc. In Chronicles we have the same facts: I "have built the house for the name of the Lord God of Israel; and in it [that is, in the house] have I put the ark, which there [that is, in the same house] is the covenant," etc. This criticism is simply to show that it is not necessary to put upon these passages the construction which some do. But this argument is not at all essential to the subject, as there is a common figure of speech (metonymy) which relieves the question of all difficulty. The ten commandments occupy a position peculiarly their own, as a code of laws which God calls "his covenant," and which may be distinguished from other covenants by calling them a covenant "commanded." That is, they are principles which all God's creatures are under obligation to obey, and which he commands them to obey, independently of every other consideration. Now, it does not change their nature or their position in the divine economy, because God takes them as the basis, or condition, of especial arrangements, or covenants, which he sees fit to make with men. This does not make them any part of these covenants; for they are independent by themselves; but it does bring them into such a close connection with those covenants that the names may be used interchangeably, by the figure above referred to. Thus, because the ark contained the law, which was the basis of the covenant, it was called the "ark of the covenant," and because the two tables of stone contained those commandments, which were the conditions on which the first covenant was suspended, they were called the "tables of the covenant." And so, to those who would prefer that explanation, the same figure might be applied in the passages in Kings and Chronicles, and it be said that the covenant was in the ark, because there was in the ark that which constituted the basis, or condition, of the covenant. Nevertheless it was a fact that the book of the law, which contained the text of the agreement between God and Israel, was placed in a coffer by the side of the ark, and hence would be in any place where the ark was, according to the original arrangement. Deut. 31:26. And it is another fact that the ten commandments are not in any sense a covenant "made." A covenant "made," is a proposition, or an agreement, which it is optional with either party to accept or reject, while the covenant is in process of formation; but there is no such option connected with the ten commandments, as applying to any of the members of the human family. U. S.



## Progress of the Cause.

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

### PUTTING OFF THE ARMOR.

[WRITTEN by Rebecca K. Masters, a short time previous to, and in anticipation of, her own decease. She was a member of the church of Quakers, or Friends. The sentiments may encourage some of the readers of the REVIEW, who are engaged in the Christian warfare. J. O. BEARD.]

Why weep ye for the falling  
Of the transient twilight gloom?  
I am weary of the journey,  
And have come in sight of home.

I can see a white procession  
Sweep melodiously along,  
And I would not have your mourning  
Drown the sweetness of their song.

The battle strife is ended;  
I have scaled the hindering wall,  
And am putting off the armor  
Of the soldier—that is all.

Would you hide me from my pleasure?  
Would you hold me from my rest?  
From my serving and my waiting  
I am called to be a guest.

Of its heavy, hurtful burdens  
Now my spirit is released;  
I am done with fasts and scourges,  
And am bidden to a feast.

### TURKEY.

In my last report, extracts from letters were given to show the opening of the work of the message in Brusa, the ancient capital of the Turkish empire. Still more news comes from this center which we think will be of interest to the readers of the REVIEW.

"Again I take my pen to write you about the great mercies of our Heavenly Father toward me. Aug. 11, two brethren at Brusa announced the time and place of our meeting. [The meetings had been private before.] It was Sunday. From thirty to forty persons responded. Our room was full. For more than an hour, I spoke to them about the end of the world. They listened very quietly, though they were not, as I afterward learned, of a good class. Among them were an Armenian teacher and a neighbor who is a drunkard. After my discourse, these began to speak in opposition and raised a commotion. In order to appease his envy, the neighbor went out and brought from the police a centurion and several soldiers to arrest me. They dismissed the people and took me with my Bible and passport to the police court.

"Though the neighbor severely complained against me, he was driven out from the court by the chief *commissaire*. After an examination of an hour, the *commissaire* presented my case to the pasha, who would reply in a few days. Until then, I was left free to preach in the houses, only I was forbidden to hold meetings in my room. As the people were stirred, they would come to me, and I could not refuse; so I received them the other days also. Again I was forbidden. Aug. 14, when I called at the court to get my Bible and passport, the *commissaire* sent me to the chief captain, who informed me of the decision of the pasha in my case. I must be sent back to Constantinople as prisoner in the care of a soldier. That day I was sent to the prison, but a friend took me out, he being a guaranty for me. Next day, early in the morning, I called at the court, where two other prisoners also were prepared to be sent with me. These were not criminals, but unfortunate persons.

"So we were sent to the station, where we took the train for Nicomedia, arriving in two hours; here we were placed on a steamer. After forty-eight hours' quarantine at Pootzla, Sabbath afternoon we came to the Door, at Constantinople. On the way, I earnestly prayed God to

do his will through me, and strengthen me to endure the coming trials. But thank God for his great mercy! In a few minutes, I was called before the minister of the police, a member of Parliament,—the man before whom I had preached before. As soon as he saw me, he remembered me, and after a few simple questions, he left me free.

"I took my satchels and came home just at the time of the meeting. We were all rejoiced and thanked the Lord. This is my third experience of this kind; but I am sorry to leave the work at Brusa. Now we have five Sabbath-keepers there; the people are much stirred and interested. Perhaps brother A. will go there for a few weeks."

As stated, this is the third experience that brother B. has had of this kind; three times he has begun in a new field, and had scarcely commenced a good work till he was delivered to the authorities and sent back to Constantinople. But in each case, some have taken hold of the truth, and continue firm, and increasing in numbers, to the present. Also in each case, brother B. has been set free, sometimes in the most remarkable manner. By this means, the truth is brought to the attention of many officials that would not be likely to hear of the truth in any other way. The part which the enemy is acting is intended on his part to hinder the truth; but the Lord is using his efforts to preach the truth in the most difficult places of all.

When we consider the fact that brother B. is an Armenian, and is traveling about much at the very time when the Turkish government is so sensitive about the Armenians, and is doing all it can to prevent their traveling about for fear that they will thereby stir up the people, it is indeed remarkable that brother B. has been set free each time. Surely the Lord's hand is in it. This illustrates how his work goes when from the human standpoint everything is as much against it as it is possible to be.

But the difficulties in Turkey are not confined to the laborers; our lay brethren have had to suffer much. Under such circumstances, it is not possible for them to carry the work financially as they might otherwise; hence it will be necessary to render some aid. A Bible school is soon to be held, and it is hoped to send out more workers. We believe that many of our brethren will esteem it a privilege to help the brethren in Turkey sustain the workers whom they may send out, at least for a time, till their numbers shall have increased. When the first day of the week arrives, and you lay aside for the foreign missions, remember Turkey, and put in a little extra for this field.

Basel, Aug. 22.

H. P. HOLSER.

### NEW MEXICO.

RATON.—With my family I arrived here June 26 from Iowa, and began meetings in the tent the 30th, with a fair attendance. The ministers had learned some time before our arrival of the intended tent-meetings, and had taken pains to admonish the people to stay away.

We had, however, a moderate attendance throughout the entire meetings, whenever the weather would permit. This has been an unusually rainy season in this Territory, and has interfered a number of times with our meetings. However, notwithstanding strong prejudice and the unfavorable circumstances with which we found ourselves confronted, the Lord has blessed the labors. As a result, eight publicly identified themselves in favor of the truth, six of whom were baptized in a lake near by. Three others told us they were keeping the Sabbath. Several others expressed themselves as fully convinced, and mean to keep it, but at present were deterred from doing so for fear of losing their positions.

Elder Lucas was with me a portion of the time, and his assistance was much appreciated.

We closed the meetings, Aug. 27. The Methodist minister, learning of our intention to leave, began to speak on the Sabbath question. We decided, therefore, to remain over and hear him, and if necessary, reply to him. But when he found we had not gone, he changed his mind, and postponed the Sabbath question indefinitely. We received in donations, \$11.55; by sales of publications, \$20.55. Our courage in the Lord is good.

MATTHEW LARSON.

Sept. 4.

### ARGENTINA.

A COUNTRY blessed with a splendid variety of climate and rich in natural products, although called a republic, "of the people and for the people," in various provinces, or States, it is really a military despotism, free voting being suppressed by the rifles of State troops. But the people have not tamely submitted; here in Santa Fé province are thousands of liberty-loving Swiss, some having sons who are Argentines by birth, and these, victorious over the native provincial troops, were only kept down by the national troops sent from Buenos Ayres. But still heavy taxation is being increased, and instead of "being patient unto the coming of the Lord," they are organizing and desiring to cast off the yoke. Then, again, from outside the war cry draws near, waking up the nations. Chili, eager to possess more land, is claiming large portions of territory at present under the Argentine government. There are many Chilians in the disputed territory, which is sparsely populated. The Chilean army is well armed, and the commander-in-chief is a German, and many foreigners are officers in her army and navy. Both sides are preparing, and we are thankful that the winds are being held, that the truth may go to all here. Now is the time to work, for our salvation is nearer than when we believed. Some twenty-five years ago the Indian roamed here, where railways now run, and rich English people now have their *estancias*, or farms. Circumstances are different here than in North America, but the same Lord protects us. His arm is not shortened, that he cannot save.

About three hundred miles north of Buenos Ayres, up the River Parana, is the city of the same name. It was formerly the capital of the United Provinces, until Buenos Ayres was made the national capital. It is situated on the high banks of the Entre Rios shore, and has a pleasing appearance. To ascend from the pier, a zigzag carline is employed, besides a carriage road. The central streets are paved, but on the outskirts, as in most Argentine towns, dust or mud prevails.

The Roman Church has her buildings and churches, occupying large spaces of the plazas (squares), and as a consequence lotteries are frequent, and vices and ignorance prevail. A system of water-works supplies good water. The engineer is a Scotchman, and the railway, which runs to the south of the province, is of an English company. Various changes have taken place, owing to the strong river current which undermines the banks and forms a sand bank where the port formerly was. There are some Germans, French, and Italians, besides natives. The Methodist Church has had a mission here for several years, and as a result, a few have rejoiced in the light of the gospel of Christ.

National schools are here as in every town. Education is free, and compulsory on all children born in the country within two leagues of school. A native legal man bought a Bible for its appearance, six years ago, and did not open it until a short time ago when ill, and then the Spirit of God so worked on him that he took it to the Catholic bishop for explanation, who walked out of the room on its being opened. He, with his wife and family, is now a member of the Methodist church. The Salvation Army also has preaching services here.

Just opposite Parana is Santa Fé, the capital of that province. It is lighted by electric lights, and has two railway stations, one of an English company, connected with Buenos Ayres and Rosario, and one of a French company, with connections to Rosario, the colonies, Tucuman, and the extreme north of Santa Fé and Parana. Also steamers from Buenos Ayres to Paraguay twice a week touch at Parana.

Colastine is the port of Santa Fé, where ocean steamers load grain, hides, wool, etc. At San Cristobal, in the north, wells are often brackish, while still farther north it is often difficult to get good water, and the woods are a shelter for bandits. Close by, a Gaucho leveled a pistol at me, but a silent prayer to Israel's God gave me peace, and after asking me where I was going, "pass on" was the word given, and with a thankful heart I rejoiced that one who had put his trust in Him was "delivered from the snare of the fowler." There are two families here in the truth, and thus it is going forward to the uttermost parts of the earth.

The Indians here in the north of the republic are docile. They live by hunting, and almost every other skin they take is exchanged for a drink of rum. When drunk, they cry, though not for shame. The tame Indians assist in the harvesting of the peanut crop. They are thieves, but are not feared as murderers. Many outrages and murders are said to be done by them, which are probably done by Gauchos, with whom the local authorities are often in partnership. The Indians are being pushed back farther each year.

Among the millions of all tongues that will stand before the Lamb will be some of these Indians, for "his word shall not pass away." Who will call them in? L. BROOKING.

#### MANITOBA.

WINNIPEG.—Jan. 21 the writer came to Winnipeg to assist Elder Falconer with the work. Since the above date, I have made short visits to Selkirk, Tyndall, Gladstone, and Mc Gregor, besides attending our general meeting at Austin, in June; but most of the time has been spent here in Winnipeg.

As we have to work up a congregation as well as an interest in this country, it was thought best for the writer to take up tract and Bible work, while Elder Falconer conducted a series of meetings in a hall. About the middle of April the series of meetings were closed, and a church was organized; but it was thought best to continue the tract and Bible work, and also to continue our Sabbath services in a hall.

The Lord has blessed in this work. Since returning from our general meeting in June, seven have begun to keep the Sabbath, and about a score of others have acknowledged that it should be kept, who have not yet seen the importance of stepping out and keeping it.

There are quite a number of good, substantial people investigating the truths held by our people. Among them are several business men. While the apparent results have not been as great as we might wish, we know that this is the seed-sowing time, and we can read the promise, "So shall thy word be; . . . it shall not return unto thee void" (Isa. 55:11), with confidence, knowing that the Lord will give the increase. Most of my work here has been turned over to our Bible workers, who have recently been sent to us by the General Conference. They will doubtless be able to lead quite a number of those already interested into a knowledge of the present truth.

It has been decided that I shall work in the city of Portage la Prairie the coming winter, beginning the work with tract and Bible work, and then starting a series of public meetings whenever the interest demands it.

My health is good, and my courage never was

better. Brethren, remember the work in Manitoba at the throne of grace.

Sept. 4.

J. C. FOSTER.

#### THE CASE OF BRETHREN KECK AND MC CUTCHEEN.

ON Sunday, Nov. 19, 1893, brother E. C. Keck and I were working on some seats inside our church at Gainesville, Ga., when we were arrested by the police of that place. When asked what they wanted us for, they said, "For Sabbath-breaking." We gave bond for appearance before the mayor's court next morning. In the meantime we examined the city code and found there was no city ordinance against "Sabbath-breaking." There was no city statute whatever on the subject of Sunday or Sabbath work. On appearance at court for trial, the charge of "disorderly conduct and disturbing the peace" was read to us. The mayor being reminded that we had given bond the day before for appearance at his court to answer to the charge of Sabbath-breaking, and that now we were arraigned on another charge, and being requested to state upon which charge, and for which offense we were to be tried, simply remarked that it all amounted to the same. In our defense we still insisted on this, and contended that if held on the first charge, there was no city statute against it, and demanded its production if any (which was not done); and if on the second, we had committed no act that came, in a single instance, within the meaning of "disorderly conduct" or "disturbing the peace," according to the definition given these by the code itself. These ordinances were defined in plain, unambiguous language by the code, so that their meaning could not be mistaken. The witnesses summoned for the city swore that in what we had done, there was nothing "disorderly" or "disturbing" in the act itself, but simply in the fact of its being done on the day that it was; so that it was not the character of the act, but the day upon which it was done. Some of these witnesses lived nearly half a mile away, and were "disturbed" in their minds when they heard of the Sunday work, notwithstanding we were inside our own church, with the doors closed on our own premises, making no noisy demonstrations, and the nearest neighbors, immediately across the street from the church, swore they were not disturbed. But for all this, the mayor arbitrarily fined us \$50 and costs each, or ninety days in the chain gang, and we were thrust into jail half a day, until through an attorney we got the papers fixed up for an appeal of the case, when we were let out.

We then appealed the case to the superior (circuit) court, asking that the mayor's judgment be set aside on the ground of his having no jurisdiction in the case. There was a State Sunday law, and the case, whatever there was to it, properly belonged to the State, and not to the city at all. Nor was the State long in taking hold of it. The grand jury soon convened, and this same mayor was on it as foreman. Accordingly, a bill was found against us, notwithstanding this foreman of the jury had, as mayor, already fined us excessively for the same offense. After an unsuccessful attempt to convict us in the county court, the judge of that court dismissed the case from his court. Thus the State's case was disposed of.

But the city's case, which we had appealed to the superior court, was still pending against us. The best lawyers of the place, including the ex-judge of the superior court, said it could not fail to be set aside when brought to the test; that it was only a question of getting it before the judge of that court, and he would have to reverse the mayor's decision; he could not do otherwise; there was nothing else left for him to do; the law was too plain, etc., etc. It was seen to be a clear case of petty persecution, and some of these lawyers tried to get the mayor to dismiss it from his court in the first place, tell-

ing him that all he could properly do, would be to bind us over to the State for its action. This he refused to do, however, notwithstanding he had no jurisdiction over the case, and had himself, the very Sunday we were arrested, a man at work at his tannery a short distance away, which was no uncommon thing with him.

It is nearly two years ago that this appeal was taken, and the case has been pending in court ever since. And although everybody was so confident of a reversal of the mayor's decision when the case should be reached, they were destined to be taken by surprise. A new judge afterward came to the bench, who is a Baptist minister. In his very first charge to the jury he enjoined upon them particularly to look after "Sabbath-breakers" (meaning Sunday-breakers of course); and publicly warned and threatened Seventh-day Adventists, calling them by name, from the bench. And now on reaching our case he has held, in a decision rendered Aug. 17, that we were properly convicted in the mayor's court, and are held subject to the judgment then rendered against us.

The effect of this decision will be ninety days each for us in the chain gang unless carried on to the supreme court; for we cannot conscientiously pay the fines, having done nothing to pay a fine for. If carried up to the supreme court, it is thought by others that this decision will be reversed, and I cannot myself see how it can fail to be set aside; for it has absolutely no law for its basis. Our lawyer writes that he thinks he can get the city to remit the fines, and if not, he is ready to take it on to the supreme court, if we wish it. If the fines are not remitted, it is my sincere wish that it be carried to the higher court. We have twenty days after the rendering of the decision in which to file the bill of exceptions for appeal. I have instructed our attorney to appeal at once in case the city does not remit the fines. I shall expect to hear from him soon as to what has been done. In the meantime I shall await with much interest the outcome. Whatever is God's will in the matter, I know he will give grace for it.

W. A. McCUTCHEEN.

#### NORTH CAROLINA.

PENELOPE.—Our meeting still continues at this place with good interest. On Sunday at the three services from one hundred and sixty to three hundred have generally attended. The interest is growing in all directions, and calls are coming in asking us to come over and preach for them. We hope to see a small church raised up here. Brother Purdham has just returned from a four weeks' trip to Virginia.

D. T. SHIREMAN.

#### WISCONSIN.

AUG. 7 I started to visit the Kickapoo church. On my way I passed through Viroqua, where we held a tent-meeting last year. The people there are very much stirred over the Sabbath question. A so-called Sabbath Association had been organized. Their prospectus says: "The Wisconsin Sabbath Association combines all lovers of the Lord's day, and is managed by a committee of representative men of fourteen denominations,—Protestant, Catholic, German, Scandinavian, etc. One dollar makes one an annual member. Every member receives five Lord's day papers one year." One of the reasons given why Sunday should be kept, was this: "Business men need it. In these days, the continual strain on our business men, especially in our cities, is intense. The nerves must be given a weekly day to rest and regain their tension, or they are likely to give out, and softening of the brain, prostration, insanity, or sudden death result."

I remained over two Sabbaths with the Kickapoo

poo church. Two were baptized. From there I went to Valley and remained over one Sabbath. This company needs help very much. It is expected to hold a protracted meeting there soon. R. J. WHITE.

MISSOURI.

MEMPHIS AND LANCASTER.—We began meetings at the former place the last day of May. The attention was good, and from the start we saw omens of success. The Lord blessed the seed sown in weakness, and by the third Sabbath some were ready to step out and obey. It was decided to hold a general meeting here the last Sabbath and Sunday in July, by which time about eighteen had signed the covenant. Elder Hyatt was present at this meeting, and as the interest was still good, he promised to remain and assist us a few days, and under the blessing of God enough more were added to the number so that when the meeting closed, Aug. 5, we left a company of twenty-five keeping the commandments of God and rejoicing in the blessed hope of the Saviour's soon coming. Among this number is an old brother who has preached in the Baptist Church for nearly forty years, but he has seen for some time that Babylon is fallen, and when he heard the call, he and his wife came out of her. The truth gained a glorious victory in Memphis, and for all the goodness of the Lord we praise his name.

The evening of Aug. 9 we began meetings in Lancaster. On the whole the attendance was good, but the congregations changed almost every evening, and we never could discover the slightest degree of interest; so we closed the first of September, stored the tent away for the winter, and now go home to prepare for camp-meeting.

L. W. FELTER,  
W. T. MILLMAN.

COLORADO.

JULY 16 I left my home in Glenwood Springs to join brother John C. Doer, at Meeker, about sixty miles distant, from which place we, together with pony and cart, well loaded with books, papers, and tracts, started through the mountains on a missionary tour. We held three meetings in Meeker, the county-seat of Rio Blanco county, and the home of brother Doer. From there we went to Axial Basin, Routt Co., where we spoke three times, and visited almost every family in the Basin, selling books, giving away tracts, and taking subscriptions for the *Sentinel*, we being the first to bring the glorious news of our soon-coming King to the people in that place. The whole community turned out to hear us; though it was in the midst of haying, work was by some entirely suspended during our stay. We then started down White River, holding one meeting at Paul Park, visiting every house, and interviewing almost every one we met. Being supplied with *Sentinels* and *Signs*, we presented every one with a copy.

Sixty-five miles down the river we arrived at the old battle-field, where eight years ago was fought the battle between the State troops and the Ute Indians, wherein several white men lost their lives. The country here seems sparsely settled, yet we resolved to stop and hold a few meetings. In this neighborhood is a large log house used for school purposes, where our meetings were held, and to our surprise the house was filled every night. It was amusing to see the people gathering for church, some in large freight wagons, others dashing up to the school-house on bucking broncos,—all bent on the same object, that is, to hear what those men had to say, we being the first gospel ministers that had ever visited the place. Here were found young men and young women who had never heard or seen a preacher.

After holding meetings for one week, we felt

that we must move on; consequently we started across a desert of wave rolling sand under a tropical sun, neither grass nor water to gladden us, with only one cabin in forty-five miles, when we arrived at Green River, on the border of Mormondom. Fifteen miles farther on we came to Vernal, the county-seat, where we held two meetings in the Mormon church; but it was at the time of the quarterly Conference of that people, and the house being much occupied by them, we did not attempt to hold more meetings, but disposed of what reading-matter we could. We started back, visiting those with whom we had held meetings, and found them interested and some investigating. The whole distance traveled by horse and cart was 350 miles. This distance on a good road would be a light task; but when it is made up of climbing mountains, fording rivers, and crossing deserts, sleeping at night in the brush or beside a haystack, drinking alkaline water, the task becomes more difficult. But the Lord has been with us all the way. Praise his holy name! F. A. BARLOW.

NORTH CAROLINA AND VIRGINIA.

I HAVE recently taken a trip to my native State, Virginia, and had the privilege of attending their camp-meeting at Mt. Jackson. It was an excellent meeting, and I was thankful that I could once more meet the friends of that State, as the last camp-meeting I had attended there was nine years ago. I was glad to see so many new faces rejoicing in the blessed truth, and to see the good work advancing in that field. One sad feature, however, was that many whose faces I had formerly seen, and whose voices I had heard so often, were absent from this meeting, and we shall see them no more in this life; but we hope to meet them in the life to come. I was glad to meet Elders Porter, Babcock, and McCutchen, who labored so earnestly and faithfully in the meetings, and also the laborers of the Virginia Conference. The common expression was that this was the best camp-meeting ever held in Virginia. Personally, I can say that I left this meeting greatly strengthened and encouraged in the blessed truth.

I visited the home of my childhood days near Stanleyton, Page Co., and enjoyed my brief stay among relatives and friends. I held a few meetings with the Stanley church, and was glad to see so many out to hear. Surely the truth has accomplished a good work in this neighborhood, and I hope many others may yet come out on the Lord's side. As I gave the parting hand to the friends there, it was with the thought that perhaps the next meeting many of us would enjoy together would be in the kingdom of God.

On my return to North Carolina I held a few meetings in Greensboro. Only a few were out, but we enjoyed the blessings of the Lord. I visited quite a number at their homes, and hope to see yet others cast their lot on the side of truth.

I am now at the tent near Hickory, with Elder Shireman and brother Lyndon, and the Lord is blessing the work at this place. A few new ones have recently taken a stand for the truth, making in all about fourteen, and we still have hope for others. I am of good courage in the blessed Saviour, and the truth never seemed dearer nor clearer to me than it does at this time. Pray for us in the North Carolina tent work and for the work all over the field.

Sept. 10. B. F. PURDHAM.

MAINE CAMP-MEETING.

A MOST excellent camp-meeting closed Sept. 1 at Augusta, Me. The attendance of brethren and sisters from the whole State was good. There was also an unusual hearing given by the people from without. I do not remember another occasion where people were so friendly

and so anxious to hear the preaching as those who came in from the neighborhood of the camp. Some would be on the grounds at the early morning service, and remain during the day to enjoy every service. Two or more took a public stand for the truth, and many others became very anxious to hear more fully about the third angel's message.

This demand was such that Elder Huffman located at the place, that he might continue the work. A lawyer in attendance from the city remarked that our camp-meeting had proved to the people that the Christian religion is a reality. With tearful emotion he expressed thanks to God because its truthfulness had really been manifested in their midst. He further stated that the very existence of Christianity had become a matter of doubt with the citizens of that part; but in these meetings they had seen it in very deed. Heaven's sweetness was poured out in some of the services to such a degree that every heart seemed to be mellow and tender with the divine illumination.

Two First-day Adventist brethren who were more than eighty years of age, and who had experienced the power and spirit of the first message in 1843, said in their testimonies that they had been longing for forty years to be in a Holy Ghost meeting, and now they had found it.

Elders R. C. Porter, H. C. Basney, the ministers of the Maine Conference, and the writer all engaged in the preaching services. The Sabbath offering of the camp amounted to \$20.32; Sabbath-school offerings to missions for the year were \$332.27; the first day offerings the last Sunday in the camp were \$57.41. A move was made to raise \$3000 for the State tract society. Of this, \$2138.80 was pledged on Sunday morning. This was certainly good for so small a number as were camped on the ground. Surely the other friends in the State will provide the remainder.

Nineteen persons were baptized in the Kennebec River, which flows near the camp. Elder J. E. Jayne, who has filled the office of president of the Maine Conference for several years, has lately been transferred to the presidency of the Atlantic Conference. Elder H. C. Basney, of Michigan, was elected at this meeting to the presidency of the Maine Conference. The work starts off with good courage and hope for another year.

WILLIAM COVERT.

TEXAS CAMP-MEETING AND CONFERENCE PROCEEDINGS.

THE eighteenth annual session of the Texas Conference was held in connection with the camp-meeting, at Keene, Aug. 8-18. The Conference session began Aug. 9. Twelve churches were represented by forty-two delegates; though some of the delegates did not arrive until late in the meeting.

The president in his opening address briefly stated the condition and the progress of the cause throughout the Conference. He also spoke of the great responsibility resting upon us as a people in carrying this last warning message to the people of this great State. The president was authorized to appoint the usual committees.

The following persons were elected as officers of the Conference: For President, H. W. Decker; Secretary, L. Good; Treasurer, T. T. Stevenson. Two new churches were received into the Conference. Resolutions were adopted as follows: (1) To encourage young men to prepare themselves by a thorough consecration to God and his work and by such other preparation as may be necessary effectually to carry the message to the people; (2) To encourage those who have talents that might be used to advance the cause of God in towns and cities, to locate there, and support themselves by canvassing or by working at some remunerative trade and at



the same time have a gathering influence for Christ, by giving Bible readings, starting Sabbath- or Sunday-schools, or taking hold of the work in any way that the Lord may indicate by his providence; (3) That much caution be exercised by persons introducing points of our faith in a *public* way, who are not able to establish the people in the truth; and we counsel that no such efforts be made; (4) Urging all to be prompt and diligent in the payment of their tithes; (5) That this Conference at its present session elect a board of five trustees, and that said trustees be empowered, after careful investigation, to form a legal corporation to be known as the Texas Conference Association of Seventh-day Adventists; (6) That we urge ministers, leaders of churches, and heads of families to use all diligence to bring about a reform in the matter of first-day offerings, and that the boxes provided for that purpose be used faithfully; (7) To raise a fund to endow a bed for the benefit of the sick poor at the Battle Creek Sanitarium.

Ministerial credentials were given to the following persons: W. S. Greer, H. W. Decker, J. M. Huguley, J. A. Holbrook, E. A. Merrell, C. B. Hughes, W. N. Hyatt. Licenses were granted to H. B. French, T. W. Field, J. G. Lamson, Abel Gregory, August Kunz, Noble Sommerville.

The camp-meeting was one of the best ever held in this State. The attendance on the part of our people was good, some of the brethren coming two hundred miles or more in their wagons that they might enjoy the blessings of the meeting. There was a good interest manifested by those not of our faith. After the meeting had begun, it became necessary to pitch another meeting tent, in order to accommodate the large congregations. Perfect peace and harmony prevailed throughout the meeting, all seeming to have a mind to seek the Lord.

God showered his richest blessings upon his people, and the result was that many dear souls decided to live a new life and set their faces toward the heavenly city; while others who had been on the background took courage and renewed their covenant with God.

H. W. DECKER, *Pres.*

FELIX CONWAY, *Sec.*

#### ARKANSAS CONFERENCE PROCEEDINGS.

THE eighth annual session of the Arkansas Conference was held at Springdale, Aug. 16-25. Five meetings were held. Elder J. B. Beckner, the president, in the chair. Elders O. A. Olsen, J. N. Loughborough, L. T. Nicola, C. McReynolds, and Prof. C. B. Hughes were present to represent the general interests of the work, and were invited to participate in the deliberations. The president's address showed that six laborers had worked during the year, two tents were in the field, one new church was added, and two companies remain unorganized.

The Conference represents nineteen churches, with a membership of 482. The treasurer's report showed \$1300 received in tithes and offerings.

Resolutions were adopted concerning the following points: (1) Approving the plan of first-day offerings, and urging upon all the necessity of contributing as the Lord has prospered them; (2) showing we are under the same obligation to give the Lord tithes and offerings, as to keep his Sabbath day holy.

Officers elected: J. B. Beckner, President; J. E. Martin, Secretary; William Martin, Treasurer. Conference Committee, J. B. Beckner, E. B. Hopkins, J. L. Bennett, G. W. Rich, and G. Phillips. Credentials were granted to J. B. Beckner and J. A. Sommerville. Licenses, E. B. Hopkins, I. T. Hollingsworth, Jonas Divilbiss, and T. I. Roffe. Missionary Credentials, G. Phillips and H. Clay Griffin.

J. B. BECKNER, *Pres.*

J. E. MARTIN, *Sec.*

#### VIRGINIA CONFERENCE PROCEEDINGS.

THE thirteenth annual session of the Virginia Conference convened at Mount Jackson, Va., Aug. 8-19, in connection with the State camp-meeting. Elder W. A. McCutchen presided at the six meetings held. He gave, in brief, in his annual address, the progress of the work during the past year. Two churches have been erected and dedicated; one church of twenty-nine members was organized, and two tent efforts were made this season.

Three resolutions were passed by the Conference; namely, an expression of gratitude to God for the prosperity of the work; the importance of education; plans for work for the coming year in view of the financial situation.

Ministerial Credentials were conferred upon W. A. McCutchen, A. C. Neff, and G. A. Stillwell; Ministerial Licenses, W. E. White, C. A. Watkins, J. P. Neff, and T. H. Painter. Officers were elected for the ensuing year as follows: W. A. McCutchen, President; J. P. Neff, Secretary; James Gargett, Treasurer; W. A. McCutchen, A. C. Neff, James Gargett, Executive Committee.

About \$800 was raised by pledges. Although the Conference is burdened with a heavy debt, the prospects for the future are better than they have been for several years.

W. A. McCUTCHEN, *Pres.*

J. P. NEFF, *Sec.*

#### "A GLEAM ACROSS THE WAVE."

FROM the Australian *Gleaner* of July, 1895, we gather the following extracts from a letter received by them from brother McCoy, of Pitcairn Island:—

"I am glad that I can report encouragingly in reference to the work here. The prospering hand of the Lord is with us, and we have been blessed both temporally and spiritually. There has been an abundance of rain this year. Millions of oranges are ripening on the trees, and thousands are wasting on the ground. Lemons and limes are in abundance, and pineapples and bananas are quite plentiful for this time of year.

"To-morrow (Sabbath) we are to have a talk in the church on how the present truth came to this island, and the help we may be to others less favored than ourselves, if we will but give ourselves to God to use us as he sees fit. We are having meetings every night in the week. Our foreign mission band met last evening. We shall be glad to have help in this line from all who are interested in the islands and in foreign mission work. The Sabbath-school and the day school are both progressing nicely. Some of the scholars are far enough advanced in their studies to conduct a night school for those who cannot attend during the day. This is a great help to sister Andre.

"We are working very hard on our new school buildings. There are only twelve of us to do the work besides the students. We are trying hard to beat the Australian school in building, although it is such hard work building houses here when all the lumber must be sawed by hand, and the planing done in the same way. The work began by felling and sawing trees in October, and in December we considered that we had lumber enough to build three houses 60 ft. x 24 ft. On Jan. 10 the foundation stone of the Boys' Home was laid by sister Andre; she also drove the first nail in the building. The foundation of the Girls' Home will be laid in a few weeks.

"The men begin work at 6 A. M., and work until 2 P. M., when they go off to do their own farming, etc. At 2 P. M. the school closes; then lunch follows. At 3 P. M. the bell rings for the students to come to work as long as it is light. There is no public work done on prepa-

ration days, but Sundays are like other days. The site selected is surrounded by an orange grove, and is shaded by a great banyan-tree. We think that our school is very pleasantly located, and we hope that not only our own young people may through it receive a preparation for the work, but that many from the neighboring islands may come here to be fitted to carry the message to their home fields.

"The captain of the 'Hyacinth' has brought our life-boat, the present from the queen. It took it a long time to come, as it was laid up for twelve months in Honolulu. It is a splendid boat, and well fitted for our purposes. . . . We do not have enough papers and books to supply the demand on the ships. There is a ship here at present, and the crew is asking us for our books and papers. They have received literature from us before. Several of the crew gave good testimonies in our social meeting to-day, and the first lieutenant spoke some time on what he had gained by coming here last year and how, since reading our papers and books, the light from the Bible had shown more clearly than ever before. He said that he would obey the word of God."

#### HELP APPRECIATED.

A LEADING physician of Battle Creek (Congregationalist), sends us the following note:—

"I wish to thank you for your great kindness in forwarding me the *Signs of the Times* and the *Sentinel*. Let me assure you that I have read both carefully, thoroughly, thoughtfully, and not without receiving much good therefrom.

"I am liberal enough to say that many of your positions are impregnable. The Scriptures you adduce to sustain the views peculiar to your church, are forceful and difficult to grapple with. It is difficult, however, to disabuse people's minds of the theological twaddle which has been dominant in the church for centuries. The teachings of councils, and not the word of God, have been the standard by which a man's orthodoxy and fitness for heaven have been judged. The dogmas of ecclesiastical conclaves have checked the progress of truth, given birth to modern skepticism and the religious apathy which exists. Christ's kingdom has been robbed of its glory and strength by self-appointed teachers who have thought more of their priestly views than of the truth, which alone saves. What passes for orthodoxy is made up largely of the remnants of popery, but the day of the priest is fast passing away. You are, my brother, through your press, doing your part toward emancipating the human mind from such baneful influences.

"I am indignant to think Christian America has marred its fair name by persecuting those of your church who merely claimed the right to worship God according to the light they have received. *It is a shame!* History is only repeating itself. The church founded on 'catechisms' and 'confessions of faith,' etc., is no friend to religious liberty; but God reigns. His truth will ultimately prevail. In your warfare for liberty you have my prayers and heartiest co-operation. I have attended your Sabbath services twice since coming here, and greatly enjoyed them.

"If you see fit to send me the papers any longer, forward them to my inclosed address. Hoping to hear of your victory over State and Church, I remain,

"Yours faithfully, ———"

ELDER H. R. JOHNSON writes that since the death of his father, he has settled the estate, and is again at liberty to give his time to the work. He is now at Minneapolis, Minn., engaged in labor for the Scandinavians. From that point he will go to other places in the State to labor for the same people. His address is Box 989, Minneapolis, Minn.

# News of the Week.

FOR WEEK ENDING SEPTEMBER 14, 1895.

## NEWS NOTES.

A young woman clad in bloomers was bowling along on her bicycle in Chicago, when a gentleman of some age made a remark which she overheard, and resented by dismounting and shaking her doubled fists in his face. The man coolly smiled at her unwomanliness, when she assaulted him in real pugilistic style. The man did not strike back, but took his punishment until a policeman came along and stopped the fracas. The lady (?) claimed that she was president of a bicycling club, and proposed to defend her rights against all comers. What a comment on the tendencies of the moral tone of this progressive age!

Since the appearance of the "new woman," the question has been sprung as to whether after all the personage in the moon may not be a woman instead of a man. There being no proof to the contrary, the advocates of woman's rights will surely insist that the legendary "woman in the moon" is a woman, and that the long harbored deception is but another trick to deprive womanhood of her rightful honors. But the difficulty has been met by some people with a large bump of imagination, who declare that the moon clearly exhibits two faces in silhouette, one a man (Mr. Gladstone), one a woman (an actress). In that case neither party has any ground for complaint, for neither man nor woman likes to be alone with no one to quarrel with.

Investigation by the Civic Federation, an organization for municipal reform in Chicago, has unearthed a gigantic system of theft from the city by various dealers and firms at the stock-yards. Water-mains have been tapped by blind pipes, through which it is reported that water to the value of \$480,000 is annually stolen from the city supply. No criminal prosecutions have as yet been instituted, though the charge of Judge Payne to the grand jury looks that way, and the papers are calling for the strict administration of the law. This would mean long terms of imprisonment to those who might be found guilty; and the men under suspicion are those of wealth and prominence. It remains to be seen whether such men can be held amenable to criminal law as are the poor who steal a loaf of bread to satisfy hunger.

A new and effective plea may now be entered in favor of the wearing of that much-condemned article, the ladies' corset. An infuriate husband in Clinton, Ill., undertook to murder his wife, and what would have been a fatal bullet was turned aside by the corset steel. He then turned the muzzle of his pistol the other way, and having no corset on, he probably succeeded in putting an end to his own life. Steel vests for women would save hundreds of lives if they were universally worn. Wife-murder is becoming a horribly common crime. It is an ordinary thing for a jilted wretch to shoot the girl that cannot sacrifice herself to his demand for her person. The fear of death no doubt furnishes a motive for many marriages. And innocence is often slain because it refuses the unholy compact. We cannot blame some people for wearing a defensive armor.

The international yacht race between the British built "Valkyrie" and the American "Defender" just outside of New York harbor, has been the great event of the week. It has attracted more wide attention than any sporting event that ever occurred, immense sums of money being wagered on the result. After the second heat the owners of the "Valkyrie" declined to participate further, as the course was too crowded to admit fair play. Thus a lump of gall was dropped into the pot of pleasure. The "cup" will therefore remain in America. An international railway contest has been carried on at the same time. Two English railways running from London to Aberdeen raced their trains, and the fastest time was 540 miles in 512 minutes. The New York Central taking it up, ran a trial train from New York to Buffalo, 436½ miles in 407 minutes, the train being more than twice as heavy as the English train.

## ITEMS.

—Emperor Francis Joseph, of Austria, visited Emperor William III., of Germany, at Stettin, Sept. 9, and was extended all the honors of state. The day was a gala-day for the people and troops.

—A dispatch from Hong-Kong states that the leader of the Ku-Cheng riots has been arrested. The total number of arrests, thus far made, of those concerned in the riots, is 130. Twenty-three of the number have been convicted, but up to this time no sentence has been passed upon any of them.

—The differences between Brazil and France regarding the boundary lines will probably be peacefully settled. The king of Sweden has been chosen arbitrator.

—To ascend Mont Blanc costs at least \$50 a person, for, by the law of the Commune of Chamouni, each stranger is obliged to have two guides and a porter.

—The cholera continues at Honolulu, having been brought there as is believed by the steamer "Belgic" from China. Forty-one cases and thirty-five deaths have been reported.

—A Madrid dispatch says that General Campos has announced that he would not accept proposals of any kind from the Cubans, except unconditionally, after they had surrendered their arms.

—Two search lights of 10,000 candle-power each are being constructed for the illumination of Niagara Falls at night. The Michigan Central Railway adopted this method of advertising, in order to get passengers to the Falls.

—In consequence of the activity of the Nihilists it has been found necessary to guard the czar's every step as completely as the movements of his father, Alexander III., were guarded by the police at the most perilous period of his reign.

—A new ship canal connecting Lake Superior with the lower lakes at Sault Ste. Marie, built on the Canadian side, was opened to traffic on the 9th inst. On the first day forty-two vessels were locked through the canal in eight hours.

—Ex-queen Liliuokalani, of Honolulu, who was under sentence of five years' imprisonment for participation in rebellion against the existing government, has been pardoned, and is at liberty. Amnesty has been also extended to most of the other political offenders.

—A damage suit has been instituted in Omaha by the Water Company against the Street Railway Company for injury to their main water-pipes by vagrant electricity, which, escaping from the motorwires, acts upon the water-pipes with ruinous effect. The amount of damage is placed at \$250,000.

—Twenty-six German officers have received three years' leave of absence to go to Chili to organize its army. At the same time several Chilean officers are sent to Germany to enter the army. Chili's ambition to perfect her army shows that she is not satisfied with her present attainments, and desires still further conquest of territory.

—Buz Luck has been sentenced by the United States Court at Fort Scott, Ark., to be hanged on Oct. 9 for the murder of Deputy Marshal Lorie, in Creek Nation, last December. He is the one hundred and fifty-first murderer sentenced to death by Judge Parker. That is certainly quite a record, and does not speak much for the morals of this generation.

—People in Buenos Ayres express utter lack of confidence in the ability of their minister at Santiago to handle the Chilean limit dispute. The press is indignant at the secrecy maintained by the officials. There is a proposal on foot to get up a geographical commission composed of Chileans and natives in the hope that it may bring about an immediate settlement.

—The triumphant tour around the world as an advertisement of the remarkable liberties of the American people, languishes in Chicago being held for debt by an attachment. It has about as much liberty as there is in this country. It's a fine thing to boast of, but when there is no money in it, its friends are few and far away.

—The great Catholic University at Washington is to open its doors to women. Hitherto its work has been solely to educate priests; now it is announced that women who apply for admission to its classes will not be turned away. This is a remarkable step for a church that never changes. Just what the motive is, is not clear, and what the result may be is even more uncertain.

—Three very remarkable murder trials are now in progress in this country: In New York Mrs. Flenning is on trial for poisoning her mother to obtain money; in Indiana a "Rev." Hinshaw is being tried for shooting his wife, because he preferred another woman; and in San Francisco young Durrant is on trial for the dreadful murder of two young girls in Emanuel church. Among the many murders of the current week we note that a Georgia minister deliberately shot and killed his son-in-law, who was acting as peacemaker in a quarrel in which the minister was engaged.

—The city of Seattle, Wash., lies between salt water and a beautiful fresh-water lake twenty miles long and from three to five miles wide. The distance between tidewater and the lake is four miles. Work has begun on a ship canal to connect the two, the county having subscribed \$500,000 and Eastern capitalists \$7,000,000 for the enterprise. The length of the canal will be about four miles, its width at the bottom, eighty feet, and depth at low water, twenty-six feet. There is room in the lake for the navies of the world, and the completion of the canal will make it the most remarkable inland harbor in existence. The teredo, which infests the hulls of ships, drops off in fresh water.

—A late dispatch from London, Sept. 10, says that news has been received from Armenia that one entire district is surrounded by Turkish troops sent by the government under the plea of arresting Armenian revolutionists. Five villages are reported to have been completely sacked, and the population, aggregating 5000 people, were foully treated. Four monasteries were robbed, and the altars and images destroyed.

—Again there seem to be prospects of Indian troubles. The Sioux Indians at Rosebud Agency, under the leadership of Hollow Horn Bear, a powerful and influential chief, have warned Indian Agent Wright and the employees to vacate the agency within twenty-one days. Crow Dog, who, years ago, slew Spotted Tail, has been lodged in the agency jail for the part he has taken in the difficulty. Fort Niobrara is the nearest military post, but the troops are absent on their regular summer field exercises. The trouble originates in a reduction of the price that has been paid the Indians for hauling freight.

## Special Notices.

### WISCONSIN, NOTICE!

I WILL be at Norwalk, Monday morning, Sept. 23, prepared to take a load to the camp-meeting to be held at Star, beginning Sept. 24. J. A. CURTIS.

### GENERAL MEETINGS FOR MINNESOTA.

As it was impracticable to hold a camp-meeting in the northwestern part of the State this fall, and as there have been earnest requests from brethren in that section for general meetings instead, we appoint as follows: Eunice, Nov. 5-10; Warren, Nov. 12-17; Artichoke, Nov. 19-24. We shall expect as general attendance as the circumstances will admit. We trust that these will be seasons of special interest and profit to the brethren in that part of the State. Services will be held in English and Scandinavian languages.

N. W. ALLEE.

### TENNESSEE RIVER CAMP-MEETING.

THIS annual convocation for the faithful of Kentucky and Tennessee will be held at Nashville, Tenn., Oct. 1-7, on Woodland and Fifth streets. At the depot take any car in. At the transfer take either Woodland or Fatherland street-car to Fifth St.

Those desiring tents should order, giving size, etc., of W. D. Dortch. Those desiring board should order of J. D. Kivett, 46 S. Fifth St., Nashville, Tenn. Prices same as last year. Come, brethren, bringing your neighbors and friends. CHARLES L. BOYD.

### DISTRICT CONFERENCE OF GENERAL CONFERENCE DISTRICT NO. 3.

AFTER consulting with all the presidents and committees of the different Conferences of this district, we have decided to hold this meeting, Oct. 22-29 at Indianapolis, Ind. Indiana has kindly promised to furnish free board and room to all delegates. Elder O. A. Olsen will be in attendance, and maybe some others besides those belonging to the district.

Each Conference should arrange at once for the proper persons to be present, and notify Elder J. W. Watthow many delegates will be sent from their Conference, so that provisions can be made for the same. A number of important questions will come up for discussion and decision pertaining to the interests of the work in the district, some of which will be arranged beforehand, and the committees notified of the same. By the help of the Lord, we trust we shall have a profitable and an interesting time. J. H. MORRISON.

### TO FRIENDS OF THE ORPHANS.

As the General Conference Committee has provided for a general Sabbath-school collection to be taken twice a year,—in April and October,—I this early call your attention to the fact that such collection will be taken upon the first Sabbath in October next. The funds will be appropriated for the maintenance of the Haskell Home.

We are sorry to say that the funds contributed thus far have not been adequate to carry on the institution as it is desired; that is, there are many children not in the Home that ought to be cared for; and we are unable to receive others for lack of means.

This appeal is made to those who have enough and to spare, who could give, some liberally and others less generously, but all could contribute something to this very worthy institution.

We have at the present time fifty children in our care. We have buildings sufficient for fifty more. In

fact, the additional fifty could be cared for at a much less expense proportionately than those the institution is now providing for, as it would require no more fuel and light, no more teachers, no more officers, no further expense on the farm, but certainly a few more caretakers, to provide for the additional number. The farm in connection with the Orphans' Home, when first purchased, was planted with fruit sufficient to provide for the Home. We are now beginning to realize from this; and the boys, many of them, are now old enough to contribute materially to the cultivation of the farm, so that we hope to receive something in this direction in the future.

But it is thought to be enough simply to make known the fact that we have an orphanage,—only one in all our ranks. The children that we have in the Home are from all parts of the United States. It is not a Michigan institution, but one belonging to our people. It would seem that we could well afford to have many such institutions among us, but certainly it would be unwise to attempt this if we cannot liberally support the one already established. I am sure if our friends could see and read the touching appeals that come to us from all parts of the land, begging us to receive tender little children who have been left homeless and friendless by deceased parents, or by father and mother forsaking them, their hearts would melt with sympathy. And thus we have large numbers of very worthy cases presenting themselves, which should be received into the institution.

Quite a number of us have given quite a large share of our time and labor to care for these children without expectation or desire of receiving any compensation whatever, and yet those who have given all their time to the work of the institution must receive a compensation.

I hardly think it is necessary to appeal to the truly generous and faithful Christian men and women of our own denomination. It is certainly expected that we as a people should care for our destitute children; and it may be interesting to know that we have placed about seventy-five children in private homes, where they are being well cared for. The most of these have never been received into the institution, but have gone direct from their former homes to the adopted ones.

We hope that all the local State papers will advertise this collection freely and timely, and that superintendents of Sabbath-schools and elders of the churches will make all proper appeals to their schools and churches in behalf of this worthy enterprise. Do not forget it, but give notice early, that all may be prepared to make a liberal contribution. You need not be in a great hurry to send in the collections, but wait until all have contributed; and if you do not succeed on the day appointed in getting responses from all members of the school and church, then make the appeal at another time; and when the donations are all in, they may be sent to me as secretary and acting treasurer.

The contribution received last April was much less than the one received six months before. We trust that we shall not be compelled to speak thus of the one to be given this coming October. Let the friends of the orphans everywhere give liberally to this worthy enterprise. Let this collection be the freest and most liberal of all.

L. McCoy.

Sanitarium, Battle Creek, Mich.

## Appointments.

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

### CAMP-MEETINGS FOR 1895.

Pennsylvania, Reading,	Sept.	27 to Oct. 10
DISTRICT NUMBER TWO.		
Tennessee River,		
Nashville, Tenn.,	Oct.	1-7
DISTRICT NUMBER THREE.		
Michigan, Lansing,	Sept.	11-30
Indiana, Plymouth,	"	30 to Oct. 7
" Lyons,	Oct.	14-21
DISTRICT NUMBER FOUR.		
South Dakota, Big Springs,	Sept.	25-30
Wisconsin, Star,	"	24-29
" Knapp,	"	17-22
Minnesota (southern),		
Mankato,	Oct.	8-14
Iowa, Mt. Etna (local),	Sept.	30 to Oct. 6
DISTRICT NUMBER FIVE.		
Missouri, Warrensburg,	Sept.	25 to Oct. 7
Colorado, Delta,	Oct.	10-17

### NOTICES.

EMPLOYMENT WANTED.—A young man of nineteen, who understands farming and weaving, desires employment. He also has for sale at half price, a Newcomb fly-shuttle loom. Address W. S. Reese, Box 422, St. Clair, Mich.

WANTED.—Three Sabbath-keepers with teams for my 240 acre fruit farm. Immediate possession. Corn, hay, tools, etc., for sale. Healthy location. Railroad town near. Easy terms. References required. Will lease for two years. Mrs. Belle Boram, Monteer, Shannon Co., Mo.

WANTED.—A home among Sabbath-keepers for a young man who wishes to keep the Sabbath; will be glad to work for board and go to school during winter, is nineteen years old, healthy, and good-natured. For further information correspond with Walter C. Campbell, Bristol, Morgan Co., O.

WANTED.—A young man seventeen years of age, the son of Sabbath-keepers in Ohio, desires a position on a farm among our people. He would like to work on the farm and attend school if possible during winters. We hope that some of our brethren who have farms will take an interest in this young man, and endeavor to assist him in securing an education, while at the same time he is working for a livelihood. Address Clyde V. Stoffel, Wellsville, O.

A. O. TAIT.

## Publisher's Department.

### "THE SIGNS OF THE TIMES."

THE *Signs of the Times*, our pioneer missionary paper, has been planning for some time a series of special numbers of that paper that will appear regularly, once each month. These special numbers will contain a symposium upon some special feature of our faith, giving quite a good presentation of it. The first of these symposium numbers will bear date of Sept. 26, and the special subject considered will be the Holy Scriptures, or the Word of God. Such topics as, How the Word may be Understood, the Power of the Word, the Word in Us, etc., will be discussed. This will make that number a most valuable missionary document. We trust that many of our tract societies that are already taking a regular club, will find it desirable to take an extra number of this special issue, and we hope that these special features of the *Signs of the Times* will make this paper so valuable as a whole that all our brethren and sisters will feel a desire to put forth an effort to increase their clubs of the *Signs*, or if they are not already taking clubs, that they will proceed at once to subscribe for one. We have evidences every day to the effect that the papers that our faithful missionaries are sending out accompanied by letters, are accomplishing a great work for the truth, and let us keep this good work moving on.

A. O. TAIT.

### BOOK NOTICE.

WE have received from the author, John H. Dadmun, 1139 S. Second St., Camden, N. J., a work of 468 pages, entitled, "Spiritualism Examined and Refuted, It Being Found Contrary to Scripture, Known Facts, and Common Sense." The author occupies the true position in regard to conditional immortality, and hence holds the only true vantage-ground from which the claims of Spiritualism can be successfully refuted. Years ago Spiritualism exposed enough of its true nature to show that in its teaching and work it is a system of moral rottenness and corruption; but of later years it has been more quiet on that line, and is putting on the air of respectability and of religion. Under this garb it is drawing under its power many persons of high standing and acknowledged leadership among the people, and is, in comparative secrecy and quiet, mightily enlarging its sphere of action, and throwing its fatal spell over great numbers of people. It will soon take its place as a religion, with Protestantism and Catholicism, and thus be prepared to do the work prophesied of it in the last drama of this world's history. Under these circumstances every one who holds the true Bible ground, that destroys the very foundation of this evil "ism," should lift up his voice like a trumpet in exhortation and warning. Popular theology leaves one disarmed and powerless before this awful deception, and in view of its recent rapid growth, and the part it is to play in scenes that are just before us, everything possible should be done to awaken and to arouse the world to the peril they are in from this source.

For these reasons we are glad to see such a work as this. The author shows that Spiritualism is not a humbug, as so many claim, and are thereby thrown off their guard; that it is not a religion, but the sworn enemy of all true religion; that its claims are false and its promises deceptive; that its phenomena are beyond the reach of human power, and that its teachings are destructive to all truth and morality, and utterly blasphemous.

But while this much can be said in favor of the book, it has some features, which, it seems to us, are calculated to mar its usefulness. A lengthy digression to refute the claims of woman's suffrage appears to have too remote connection with the subject of Spiritualism to be relevant to the discussion of the question. Some particular passages of the Scriptures, like the rich man and Lazarus, Phil. 1:23, etc., would be thought by

many susceptible of a better explanation than is given in this book.

But what we take most exception to, is a chapter arguing against the pre-existence of Christ, a view which robs him of his exaltation and glory, and the plan of redemption of its divine magnitude and beauty.

The book contains many extracts gathered by the author during many years of careful watching of the progress of Spiritualism, which are plain and pointed; and, with the exception of the blemishes above noticed, we can recommend the book to the attention of all. Price \$1.50, post-paid, to be had of the author at the address given above.

U. S.

### "POLITICAL SPEECHES AND DEBATES OF ABRAHAM LINCOLN AND STEPHEN A. DOUGLAS."

THIS is the title of a new book just issued by the International Tract Society. Its publication was authorized by the late General Conference, in view of the fact that it treats of important principles which are of living interest at the present day. There are some striking parallels which may be drawn between the period immediately preceding the civil war and our own time. We will call attention to a few:—

In those days Congress passed a law (the Nebraska bill) which was contrary to the spirit of the Constitution, and consequently unconstitutional; for the intent of the law-maker is the law.

In these days Congress has passed a law which is contrary to the express letter as well as to the spirit of the Constitution.

In those days the Supreme Court of the United States delivered a decision known as the "Dred Scott Decision." This decision virtually sustained the unconstitutional law and was itself unconstitutional.

In these days the Supreme Court of the United States has delivered a decision known as the "Brewer Decision." This decision virtually sustained an unconstitutional law and is itself unconstitutional.

At that time brave men were not wanting who declared against the iniquity of those proceedings. They asserted the right of the people to appeal from the Supreme Court Decision, and they were called anarchists for their loyalty. Lincoln was one of them.

In these days brave men are taking the same stand.

In those days the nation sustained those so-called anarchists by the war.

In these days, if the nation does not sustain these so-called anarchists, it will be forced to recede from the position taken in the war,—the most vital experience in its history.

In those days those so-called anarchists were endeavoring to emancipate the bodies of slaves.

In these days these so-called anarchists are laboring to free the souls of men.

Such are some of the interesting parallels that may be drawn. These speeches of Lincoln and Douglas give a fairly full history of those eventful years, and thoroughly discuss the principles involved in a live and interesting manner. No one interested in the subject can fail to find much food for thought in this valuable book. It cannot help but broaden our view of the relations existing between the State and the individual.

The book contains 540 pages. It is printed on laid paper, bound in buckram, and adorned with portraits of the authors and their monuments. The price is only \$1.75, which is little more than half the price of other less complete editions. The book will be sent post-paid.

Address publishing houses or State tract societies as usual.

THE INTERNATIONAL TRACT SOCIETY.

BROTHER J. Q. A. HAUGHEY, of this city, has written a small-sized 32-page tract, with neat cover, entitled, "Christ's Second Coming." He desires to use this tract in behalf of the cause of truth. Although the tract contains but little that has not already been said, it is here put together logically and forcibly. Personally, we think it a good tract, and hope it may accomplish the object for which the author has so earnestly striven in its preparation and publication. Price 3 cents, 2 for 5 cents, or \$5 a 1000. Address the author at 202 Washington St., Battle Creek, Mich.

## Obituary Notices.

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

COOKSON.—Bertha A. Cookson, of Lake Crystal, Minn., died at the home of her parents, of consumption, Aug. 22, 1895, at the age of 21 years, 6 months, and 15 days. She went to sleep reconciled, and without the least struggle, so the bereaved sorrow not as those who have no hope. Services were held in a large church, which was well filled. Text, Job 14:14.

J. J. GRAF.



Trains No. 1, 8, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday.  
All meals will be served on through trains in Chicago and Grand Trunk  
dining cars.  
Valparaiso Accommodation daily except Sunday.  
Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek  
westward 7:05 a. m.  
† Stop only on signal.  
A. B. MCINTYRE,  
Asst. Supt., Battle Creek.  
A. S. PARKER,  
Pass. Agent, Battle Creek.

# The Review and Herald.

FOR WEEK ENDING SEPTEMBER 17, 1895.

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Brother F. E. Belden desires that special attention be called to the article on page 2 of this number, entitled, "Believe His Prophets, so Shall ye Prosper." We are happy to comply with his request.

We would direct especial attention to the notice of the collection to be taken in all our churches and among isolated friends of the cause for the benefit of the Orphans' Home in Battle Creek, the first Sabbath in October. Next week we will say more of it; but this week let all read and consider well what the secretary has to say on the preceding page.

To accommodate quite a large class that desire to pursue one or more studies while employed in other labor, the Battle Creek College has organized a night school to start about Oct. 1. The work will be under the direction of the faculty and board of the College. The work done will be thorough and accepted on any of the College courses. Tuition has been placed as low as possible, and it is hoped that there will be a general interest taken. Any branch will be taught for which a sufficient number of students apply to form a class. For further particulars apply to the president, Prof. G. W. Caviness, at the College, or the secretary, G. C. Tenney, at this Office.

We are receiving notes of inquiry concerning the prevalence of small-pox in Battle Creek, from which it appears that the most exaggerated reports have gone abroad, such as that the city is quarantined, the Sanitarium shut up, etc. We wish to say that such rumors are wholly incorrect. There have been some half-dozen cases in this city, within a few months past; but they were promptly taken in hand by the health officers, and every precaution used to prevent the spread of the disease. Two have died, and the remainder are out of danger. There have been no cases near the Sanitarium. The health officer gives assurance that there is no apprehension of any further outbreak.

We take pleasure in noting the fact that the Battle Creek College never opened under more favorable auspices than this year. The attendance is larger at the beginning than in any previous year. The prevailing spirit is one of earnestness, good cheer, and devotion. Professor Bland writes from the Mt. Vernon, O., school that "the attendance at the opening is much larger than in any previous year. Others are expected. All are of good courage, and a splendid spirit is manifested by all."

A volume of the "Lincoln and Douglas Debates" just issued at this Office and noticed in our Publishers' Department this and last week, has been handed us for examination. It is a neat appearing book of over 550 pages, bound in buckram, and furnished with Table of Contents and a very full Index for ready reference. As intimated in the notice referred to, the peculiar significance of this book is found in the parallel that exists between the issues of those most intense times and the issues now before the American people. The relation of the people to the government, the rights of the citizens to their liberties, and the final outcome of the present tendencies in our political affairs, are here graphically illustrated. The noble principles so ably defended by that prince of statesmen, Abraham Lincoln, are again before the bar of public decision. His powerful logic, his unswerving fidelity to principles of justice and right, are needed to-day. As a people, we need them. Long evenings are now coming on; What shall we read?—Read the Lincoln and Douglas Debate.

## DISTRICT CONFERENCES.

THE question of district Conferences received considerable attention at the last session of the General Conference. These Conferences were considered not only to be advisable, but of great importance to the work. As the questions of their object and delegate representation are being agitated throughout the field, and since the resolutions passed by the General Conference make these matters plain, we will here quote as follows:—

Whereas, The rapid enlargement of the work brings in larger burdens to be borne by those in responsible positions; and,—

Whereas, It is impracticable for the General Conference Committee to deal with the many details of the work in the General Conference districts; therefore,—

Resolved, That the presidents of the Conferences, chairmen of mission boards, and the district superintendent of each district, constitute an executive board for their field, to take under advisement, with power to act, such local matters as shall be named by the General Conference, as follows: (1) The changing of laborers from one Conference to another in the same district Conference, providing such changes do not conflict with appointments made by the General Conference Committee or the Foreign Mission Board; (2) The arranging of all camp-meetings and other general meetings in the district; (3) The originating and conducting of canvassers' and church schools of more than four weeks' duration; (4) The appointment of a treasurer for each district outside of North America, who shall receive all General Conference funds, disbursing the same as the General Conference may direct.

Resolved, That in case there is not a uniformity of action in any question before the board, the matter be referred to the General Conference Committee for instruction.

Resolved, That all moves in connection with the district work that call for larger expenditure of means, be referred to the General Conference Committee for counsel.

Resolved, That this board with as many of the laborers of each Conference as shall be chosen by the State Conference executive committee, meet in council at least once a year, to make a study of the best plans for carrying forward the work; and, that a series of Bible

studies be conducted during this council, the time, place, and length of this council to be decided by the district executive board; and,—

Further, That the president of the General Conference be requested to attend the councils of these districts as far as shall be consistent with his other duties.

At a recent meeting of the General Conference Committee the following additional topics were named as important for consideration at these Conferences: (1) Proper Methods and Management of Church and Conference Work; (2) Our Relation to the Educational Work; (3) The Revival of the True Missionary Spirit; (4) The Best Methods of Increasing Tithes and Offerings; (5) Medical Missionary Work; (6) Sabbath-school Work; (7) Religious Liberty Work; (8) City Mission Work; (9) Proper Arrangement for, and Management of, State and Local Camp-meetings.

It will be seen that these questions are of practical importance, and the aim in their discussion will be to make them as applicable as possible to the local work in each field.

It will be noticed that the district executive board, with as many of the laborers of each Conference as shall be chosen by the Conference executive committees, shall constitute the delegates at these meetings; but as many others as can attend them will be made welcome.

We are certain that these district meetings will be seasons of special interest and blessing to the work in the different districts. The cause is rapidly advancing, and we cannot appreciate too highly the need of keeping abreast with the onward march of the message.

Appointment has already been made for the Conferences in Districts Nos. 3 and 4, and superintendents of the remaining districts will make their appointments at an early date. We shall aim to attend at least a portion of each of these Conferences.

O. A. OLSEN, *President of the General Conference.*

## THE GENERAL CONFERENCE BIBLE SCHOOLS.

THE announcements for these schools have been ready for distribution for several weeks, and many have been sent out to those who have made application. That all may get the correct understanding of the course of study, we wish to say a few words in regard to it.

While the courses in the Bible and the English language cover a period of three years, it is not expected to have all the classes confined to the *first year's work*, during the fall and winter of 1895-96. There will probably be those present who have been in attendance last year or the year before, who will be able to take up the *second year's work*. Ministers and licentiates who have had some experience, may be able to pass over the first year's work in *reviews*, and start in the first year on the *second year's work* in the course of study.

All who desire to enter the *second year's work* will be given an examination at the beginning of the term, and if they pass, may enter the *second year* classes. There will be no classes formed this year in the *third year's work*.

Those who desire further information in regard to classification or text-books, should correspond with the principal of the school which they expect to attend.

For information in regard to rooms, board, or for catalogues, address Elder L. T. Nicola, Battle Creek, or Joseph Sutherland, College View, Neb.

GENERAL CONFERENCE COMMITTEE.