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"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 TIME DRAWS NEAR.

"The time draws near!"

The wayside mowers gathering in the hay,
Surprised, an unfamiliar voice to hear,
Looked up. A man with restless eyes, and gray,
Long beard, was standing just within the fence,
"The time draws near!" he cried. "Depart from
hence."

"What time?" said they.

"What time?"—The end of time—God's judgment
day."

"The time draws near!"

I've warned you to repent; if you delay,
You are my witnesses, my skirts are clear."

The prophet shook his head, and went his way
Along the road, and, as he went, he cried,
"Come quickly, Lord! Amen!" On every side,
From wood and glen,
The echoes made reply: "Amen! amen!"

—Selected.

Our Contributors.

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

SATAN'S MALIGNITY AGAINST CHRIST AND HIS PEOPLE.

BY MRS. E. G. WHITE.

(Concluded.)

FROM the moment that Christ entered the world, the whole confederacy of Satanic agencies was set at work to deceive and overthrow him as Adam had been deceived and overthrown. Could he win the victory over Christ, the world that God had created would become his empire.

When Christ was born in Bethlehem, the angels of God appeared to the shepherds, who were watching their flocks by night, and gave divine credentials of the authority of the newborn babe. Satan knew that One had come to the earth with a divine commission to dispute his authority. He heard the angel declare: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men."

The heavenly heralds aroused all the wrath of the synagogue of Satan. He followed the steps of those who had charge of the infant Jesus. He heard the prophecy of Simeon in the temple courts, who had long been waiting for the consolation of Israel. The Holy Ghost was upon him, and he came by the Spirit into the temple.

Taking the infant Saviour in his arms, he blessed God, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." Satan was filled with frenzy as he saw that the aged Simeon recognized the divinity of Christ.

The Commander of heaven was assailed by the tempter. He had no clear, unobstructed passage through the world. He was not left free and without hindrance to win to his kingdom the souls of men by his gracious mercy and loving-kindness. From the time that he was a helpless babe in Bethlehem, when the agencies of hell sought to destroy him in his infancy through the jealousy of Herod, until he came to Calvary's cross, he was continually assailed by the evil one. In the councils of Satan it was determined that he must be overcome. No human being had come into the world and escaped the power of the deceiver. The whole forces of the confederacy of evil were set upon his track to engage in warfare against him, and if possible to prevail over him. The fiercest and most inveterate enmity was put between the seed of the woman and the serpent. The serpent himself made Christ the mark of every weapon of hell. Satan knew that he must either conquer or himself be conquered. Success or failure involved too much for him to leave the work with any one of his agents of evil. The prince of evil himself must personally conduct the warfare, since all other enterprises were inferior to this. He came in determined opposition against Christ from the very beginning of his work. "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him. . . . And Jesus increased in wisdom and stature, and in favor with God and man."

Satan saw the image of God in the character and person of Jesus Christ. He knew that if Christ carried out his plan, his Satanic authority would be at an end. Therefore, the life of Christ was a perpetual warfare against Satanic agencies. Satan rallied the whole energies of apostasy against the Son of God. The conflict increased in fierceness and malignity, as again and again the prey was taken out of his hands. Satan assailed Christ through every conceivable form of temptation. Christ had come to die for the world, and Satan finally offered to him the kingdoms of the world, surrendering them to him without his striking a blow to obtain them. But the condition upon which this offer was made was one with which Christ could not comply.

"And the Devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the Devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine." He presented the world to Christ as a most dazzling, enchanting spectacle. But Christ saw that which Satan tried to veil from his eyes, and that which he flattered himself he had done.

Christ had not exchanged his divinity for humanity; but he had clothed his divinity in humanity, and he gave Satan the evidence for which he had asked,—showed him that he was the Son of God. Divinity flashed through humanity, and the evil one could not resist the authority of the divine voice, as Jesus said, "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Failing to lead Christ into sin, the prince of darkness gathered together his human agencies in the religious world, and instilled into men the enmity which he felt against the champion of truth. He led them to reject Christ, to expel the Prince of truth from his territory. For a time success seemed to attend his efforts. Christ "came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Just previous to his crucifixion, the Saviour said, "The prince of this world cometh, and hath nothing in me." Though it was the hour of the power of darkness, yet in anticipation of his triumph, Christ could say, "The prince of this world is judged." "Now is the judgment of this world; now shall the prince of this world be cast out." Viewing the work of redemption as completed, he could, even in death, speak of the great final deliverance, and represent things that were future as if present. The only begotten Son of the infinite God could successfully carry through the great plan which made man's salvation sure.

The condition of the world at the time of Christ is well described by the prophet Isaiah. He says that the people were found "transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breast-plate, and a helmet of salvation upon his head."

The condition of the world previous to the first appearing of Christ is a picture of the condition of the world just previous to his second advent. The same iniquity will exist; Satan manifests the same delusive power upon the minds of men. He is setting his trained agents to work, and moving them to intense activity. He is securing his army of human agents to engage in the last conflict against the Prince of life, to overthrow the law of God, which is the foundation of his throne. Satan will work with miraculous presentations to confirm men in the belief that he is what he claims to be,—the prince of this world,—and that victory is his. He will turn his forces against those who are loyal to God; but though he may cause pain, distress, and human agony, he cannot defile the

soul. He may cause affliction to the people of God as he did to Christ, but he cannot cause one of Christ's little ones to perish. The people of God in these last days must expect to enter into the thick of the conflict; for the prophetic word says: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

TRUE CONVERSION.

BY E. MCINTOSH.
(Arlington, Wis.)

At this present age of the world we hear a great deal said about conversion; and yet those things which are most essential in this work are almost entirely left out of sight. With many, even professed Christians and those walking in the way of the Lord, the question often arises, when difficulties, temptations, and trials come to them, Have I ever been converted, or not? Why is this?—It is because they have not a sufficient knowledge of conversion, or what this change is, and how it takes place in the heart. The standard by which conversion is tested, is the law of God. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Ps. 19:7. Why is it that the law of God is used in converting the soul? It is for this reason, that the character of God is revealed unto us by his law in such a way that we can better comprehend it, for his law is his character, "and they that worship him must worship him in spirit and in truth." John 4:24. It is necessary that we partake of that same spirit of which God is himself, in order to worship him, and hence the answer given in John 3:5, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God."

The question now comes to us, What is this new birth, or conversion, that must take place?—It is a change in our desires, to turn away our hearts from the things of this world, and have a desire to do the will of God, whatever his will may be; and his law is his will. "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8. Christ delighted to do his Father's will, because his Father's law was in his heart. As long as our will and desire is to partake of the things pertaining to this world, we are still carnal, and will not be subject to the law of God, and in that case we are in open opposition to him, and enemies of God. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

It is the carnal mind in us that must be changed to the spiritual mind, and in this we see the change. "If any man be in Christ, he is a new creature." And in what way is he a new creature?—It is by his old desires being changed into new desires; and when we see a person who has changed his ways, we say he is altogether a different person. This is because his actions are different, not because he is not the same individual. Thus in a converted person, a transformation has taken place in his mind, or heart, and he is a new creature. The question again arises when we are tempted by Satan, If I am converted, why do these temptations come upon me so often? Is it not because I am not converted?—No! "For we have not a High-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15. Christ had the very temptations to contend with that we have, and was tempted on all points like as we are. Then why should we begin to doubt our conversion, when they come to us? Ought we not rather to rejoice, knowing that this is only Satan trying to lead us astray because we are the children of God?

Paul had these very same things to contend with every day, and had to deny self continually because of these temptations, for he said, "I die daily." And again, he said, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. Paul was not living his own life, but Christ was the one that was living in him, and he had to die daily, for these temptations came upon him continually. Thus it will be with all those who are living a Christian life; Satan tempts them because they are Christians, and these trials should not cause them to be discouraged, but rather to rejoice.

PROPHETIC WORDS FROM WESLEY.

BY ELDER G. D. BALLOU.
(Baltimore, Md.)

IN Wesley's sermon on "The Law Established through Faith" occur the following strong words: "Consider this well: That to preach Christ is to preach all things that Christ hath spoken; all his promises, all his threatenings and commands, all that is written in his book; and then you will know how to preach Christ without making void the law.

"But does not the greatest blessing attend those discourses wherein we peculiarly preach the merits and sufferings of Christ? Probably when we preach to a congregation of mourners or of believers, these will be attended with the greatest blessing, because such discourses are peculiarly suited to their state. At least these will usually convey the most comfort. But this is not always the greatest blessing. I may sometimes receive a far greater by a discourse that cuts me to the heart and humbles me to the dust. Neither should I receive that comfort if I were to preach or to hear no discourses but on the sufferings of Christ. These by constant repetition would lose their force, and grow more and more flat and dead, till at length they would become a dull sound of words, without any spirit or life or virtue; so that thus to 'preach Christ' must in process of time make void the gospel as well as the law."

It strikes me with great force that the principle laid down here by Wesley has been violated constantly of late by the church which he established as well as by others. The preaching has mostly been a constant appeal to sentiment and emotion, little or nothing being said of the law; and the very conditions have come to pass that Wesley said would come—both law and gospel are made void. Reader, is not this too true?

SYMBOLICAL HORNS.

BY T. R. WILLIAMSON.
(Tallmadge, O.)
(Concluded.)

THE nations of the world, even to bloody old pagan Rome, have all claimed and do claim to be conservators and protectors of the interests of religion. Rome admitted freely that the Jewish and the Christian faith, different as they were from the faiths of the rest of mankind, had yet a right to a place among other religions.

Jehovah and Jesus might appear as names upon the list of gods, and claim an equal place with the names of Jupiter, Saturn, Isis, Baal, and all the other gods of all other countries. The Romans thought this wonderfully liberal upon their part, but when Jews and Christians refused to acknowledge the true and living God as only one of the deities that stocked the Roman Pantheon; when they claimed that there was but one God, and that the rest were no gods and were not worthy of worship, then the Roman law laid dreadful hold of God's wor-

shippers, and Romans thought it right that it should be so.

And it is safe to say that at no time in this earth's history has there been a nation that would not readily admit the worship of Jehovah if only the gods of that nation might also be honored and worshiped by the worshipers of Jehovah. It is so here in the United States. "You may be a Mohammedan and keep Friday, you may be a worshiper of Confucius or of Buddha; or you may even be a Seventh-day Adventist and keep Saturday," so say the American people, "if you will only worship our way, too, by keeping Sunday. We do not interfere with your religion. O, no; we protect all alike, but we must have you observe ours, too, and surely that is fair. Are we not in this way all equal?"

So the nations claim to be peaceable, and friendly to religion. But you ask, How about those horns that conquered all that opposed the ram's progress, and the notable horn of the goat, and the four notable horns that succeeded the first notable horn? and how about the dreadful work done by these horns that pushed so hard? The nations would answer: "These are simply our weapons of defense, and we use them in self-protection, that is all." Each nation, no matter how bloody may be its history, feels justified in its career of terror if it may but put forth the plea of self-defense.

It is thought to be perfectly consistent with a religious profession to boast of national triumphs over national enemies; and every nation, whether small or large, has its histories, traditions, or legends, that celebrate the national faith and the national prowess, and all the fighting is of course in self-defense. Not even cruel Persia, nor ferocious Macedon, nor dreadful Rome, ever entered upon a career of conquest and slaughter without a pretext of the necessity of defending the national interests. The conquest was deemed necessary to the life and welfare of the nation, from some point of view. And so all these beasts are represented by symbols in perfect keeping with their professions of peaceableness toward others, and when the breaking up of the Roman empire is reached in the prophecy, the ten kingdoms appear in the same category with the rest. It is not necessary to represent each by a different beast; they are simply a herd of the same kind of horned cattle, gentle in appearance at least, toward religious professions, so that their religion be given the preference, fighting only in self-defense, so they say. Even here in this so-called Christian nation, the strongest profession of religion is held to be perfectly compatible with a pride in the scenes of blood through which American armies have passed, and professing Christians deem it right to give their children military training, that they may fight as soldiers for the nation.

But how about the horns of Daniel 7? That is the chapter of terrible beasts—how does this view apply to the horns of that chapter? I think the intention there is to show, by the aspect of the beasts generally, how God and his people view the nations of earth, and to carry the representation down the stream of time far enough to reach the period when this matter of peaceful professions and of protection for religion will be especially prominent; when, in short, the nations of Europe will be in profession a herd of peaceful domestic cattle, while yet the oppressive weight of their army and naval equipments will make the pushing nature of the horns plainly evident, and their laws limiting the freedom of worship and the liberty of conscience will show plainly that they are, after all, only horns in the head of the dreadful beast of Daniel 7 and the dragon of Revelation. The horn with eyes of a man, that spoke great things, has professed the most peaceable character of all; for is not the pope the head of the church, the temple of the Prince of peace? He claims to be at least,

What professions of peace and of protection does England not make to her citizens and to the islands and countries that she rules or wishes to rule? And France does the same. Germany, too, does likewise, while the pushing horn is seen in all the possessions of these countries.

The people of the nations would have us believe that the world is becoming more peaceable, that the time is soon coming when no one will fight. Why, the nations already, to some extent, settle their difficulties by arbitration, and this method of closing disputes will continue, say they, until the nations learn war no more. This is what many think and say, but if we open the last book of the Bible, and there resume the reading of the prophetic history begun in Daniel, we see that at the end of the career of the four world-empires and their succeeding horns, the terrible beast is there still; and the last mention of the nations under the symbol of beasts, gives the ten horns, the lesser cattle, as ruled by the seven-headed monster, and as actuated by his spirit of hate and spite and demonic enmity against the people of God.

PEACE AND SAFETY.

BY ELDER GEORGE B. WHEELER.
(*Everett, Mass.*)

THE president and the secretary of the Christian Endeavor Society have been out on the fall campaign of Christian Endeavor work, assisting at conventions that have been held over the country. A recent Boston daily says that the enthusiasm and general inspiration of the Boston convention, and the plans advanced there, are being followed out diligently all over the country. Prominent among these is the Good Citizenship movement. At the Pennsylvania convention, it is said that "there was a wonderful Good Citizenship demonstration that stirred the convention and the city to a remarkable degree." In this vicinity the movement is prominent, as shown in sermons, reform meetings, and articles in the papers, and "National Reform" views are characteristic of them.

Another feature of the movement is that the leaders in it evidently realize the power that is coming into their hands, because a great movement of this kind for the purpose of controlling politics, backed up by all the churches, must necessarily place a vast power in the hands of the religious leaders who control it; and the pastor of every church which goes into politics as they propose to do, must necessarily be a potent influence in the politics of the town. They naturally feel elated, and of course they expect that when they, the righteous people, control the country, as they expect to soon, everything will then go on smoothly and righteously, not realizing that in turning away from the spiritual power of God to the carnal weapons of civil government, the Spirit of God will leave them; and then, as said in the report to the House of Representatives, on Sunday mails, "Every religious sect, however meek in its origin, began the work of persecution as soon as it had acquired political power." They declare that the future is bright, that the golden era is just ahead, and that it is coming through this great movement. The fact is, this whole Christian Citizenship movement, to those who believe in it, considering its extent and power, would lead to just this belief,—peace, prosperity, and safety are ahead, because "righteous" men are rising up to take control of affairs themselves. Is not 1 Thess. 5:2, 3 especially applicable to this time? "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape;" more especially as we take into consideration the Turkish question, in its present aspect, as seen

in the light of prophecy, and the rapid formation of the image to the beast, as seen in this Christian Citizenship movement, with Sunday enforcement as its most prominent characteristic.

"YE DID IT UNTO ME."

BY H. C. GILES.
(*South Lancaster, Mass.*)

It was the judgment hour. In awe I heard
Declared to great and small the final word.
All nations stood before heaven's righteous bar;
The Judge of all the earth himself was there.

'T was not as men among at earthly bar,
Where justice in the street standeth afar.
The books of heaven were op'd,—all hearts were read.
'T was not, "Lord, Lord," prevailed; 't was deeds instead.

As shepherds gather in their sheep with care,
And cast without the goats that gather there,
The Judge did mark between the vile and good;
Upon the left and right, apart, they stood.

To those upon the right the King declared,
'There is a kingdom bright for you prepared.
Ye blessed of your God my joy shall share;
For you at my right hand is bliss fore'er.

'For faithful have ye been, my servants blest;
Ye have your work well done, enjoy your rest.
The world and things therein were all denied,—
Ye followed me; and self was crucified.

'Although by men reproached, nor counted great,
In heaven you have laid up a rich estate.
The cross you counted joy for me to bear.
You now with me for aye life's crown shall wear."

For those upon the left, what awful day!
Too late, the harvest past, unsaved are they.
'T was said to all, "Depart, unfaithful thou;
My grace rejected was,—unworthy now."

I listened for the cause of this sad word.
In solemn accents thus the reason heard:
'I once an hungered was, you gave no meat;
My thirst ne'er quenched, although 'mid summer's heat.

"Once I, a stranger, passed along your way;
Without a place was I my head to lay.
'T was winter's chill. Yet I no shelter had;—
Your spacious dwelling ne'er with me was shared.

"I, too, was sick; yet you relieved me not.
My body, nude; still you no succor brought.
In prison dark and drear I once did lie;
No crime I'd done. Thou ne'er didst heed my sigh.

"Though whom ye slighted thus the least may be,
My brother still. Ye did the same to me.
Your treasure ye have heaped up here below;—
According to your works I now bestow."

POLITICS THE THEME.

BY ELDER J. P. HENDERSON.
(*Kankakee, Ill.*)

THE Illinois State convention of the Christian Endeavor Society was held in Bloomington, Oct. 3-7. As reported in the Bloomington press, the predominating sentiment of the convention was "Christian Citizenship" and a political instead of spiritual conquest. Senator O. F. Berry, of Carthage, Ill., addressed the convention as one of the principal speakers. Among other things he said:—

"The right of suffrage is the gift of gifts to us. I greatly fear it is not fully appreciated by us, to be discharged as a most sacred obligation, both to our fellow-men and equally so to God. Let us remember that Christian Citizenship is a badge, when truly worn by the American citizen, of higher distinction and greater honor than princely diadems or knightly spurs."

Such words before a political convention would not be so much out of place; but when intended to inspire a "religious" assembly to political action, they hold up the sword of Caesar instead of the banner of the gospel. He further said:—

"Many people say you can't mix religion and politics. The truth is we do not mix them sufficiently. The time must come, and the sooner the better for the country, when the Christians of our land will be united upon moral questions as well in the election booth as

in the prayer-meeting. The feeling that a man cannot be a Christian, and at the same time take an active part in political matters, is false, unpatriotic, and dangerous. Especially should every Christian Endeavorer discharge his or her political duty with fidelity."

Such statements addressed to 10,000 Christian Endeavorers by an officer of high authority cannot but inspire political enthusiasm, the result of which will be to carry every wish of the church into the legislative hall, and soon have the enforcement of disciplines and creeds executed by law. Again he said:—

"The Christian church of to-day should be a church with courage to deal with all questions, and deal with them as Jesus dealt with them."

But Jesus never appealed to Caesar. He was never heard inspiring his members to rally to the polls. "My kingdom is not of this world." "Do violence to no man." "Go ye into all the world, and preach [i. e., teach] the gospel to every creature." How different the spirit manifested in these would-be Christian conventions! The law and the ballot-box have become the topics of consideration instead of the truth and the gospel.

Another speaker, the Rev. M. F. Troxell, of Springfield, in his response to the address of welcome, said:—

"Our pleasure and gratification are increased also by the fact that we find the fullest sympathy and appreciation in our mutual meeting as representatives of the State and the Church. We come bearing in one hand the cross of Christ, in the other the flag of our national union."

The situation needs no comment from us to prove that the intent and outcome of these movements will be the union of Church and State. The officials on one hand are courting the favor of church support, while ministers are everywhere buckling on the political harness, and members are uniting in their zeal to manipulate the reins of government.

The animus of the whole movement is expressed, however, in the resolutions that followed, nearly the entire list bearing on the legal movement and especially on the sabbath (Sunday) legislation. The following speak for themselves:—

"Resolved, That the Christian Endeavor of Illinois, in State convention assembled at Bloomington, heartily commend the governor and legislature of Texas for their action preventing the proposed Corbett-Fitzsimmons prize-fight. Their victory over the brutal classes of Texas and the whole country is the victory of law and order everywhere, and reveals the power of resolute moral purposes.

"Resolved, That a copy of this resolution properly vouched be forwarded to Governor Culberson.

"Resolved, That every Endeavorer, feeling the individual responsibility which, whether he admits it or not, nevertheless does rest upon every citizen of our country, should study the question of Christian Citizenship sufficiently to feel the importance of taking an earnest and active part in all our primaries with the purpose of nominating men of strong sterling character for places of trust and power.

"Resolved, That we condemn any and every foe of the sabbath day, in business, public, or private life, and that we will use all our powers and influences for a better observance of the Lord's day.

"President H. H. Spooner offered the following resolution, which was unanimously adopted:—

"Whereas, The endeavors of the Barbers' Union are being exerted toward the better observance of the Christian sabbath,—

"Be it resolved, That we, the Illinois Christian Endeavor Union, in convention assembled, thoroughly sympathize with their efforts for the maintenance of a half sabbath.

"Be it further resolved, That we pledge ourselves personally to co-operate with them in their observance, especially by personally refraining from patronizing barber-shops on the sabbath day.

"Resolved, That a copy of these resolutions be forwarded to the union of Chicago.

"This brought Rev. E. O. Sharpe, pastor of the Christian church at Saybrook, to his feet with the following amendment:—

"Resolved, That the Illinois Christian Endeavor convention, while heartily favoring all Christian measures for the promotion of the proper observance of the Lord's day, severely condemns the infringement by law on the religious rights of those who conscientiously observe the seventh day as their day of rest.

"The amendment was voted down, and the original resolution carried."

It can be seen that the true Sabbath has but little show in this matter, and sympathy for those who observe it is fast disappearing. But it is gratifying to know that some men still hold a desire to see the rights of conscience exercised as expressed in the amendment of Rev. E. O. Sharpe. We have not long to wait before the crisis will be reached, and the image of Revelation 13 will stand forth in full proportion.

"ABIDING IN CHRIST."

BY J. C. HARRIS.
(Battle Creek, Mich.)

"AND now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John 2:28. There can be no question but this scripture has direct application to the people who are waiting for the coming of the Lord. And there must have been seen a necessity for such an exhortation, or it would not have been given. Are we abiding in Christ? Let us briefly study the Bible and the Testimonies upon this all-important subject; for everything depends upon it. The Saviour himself says, in John 15:4: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

It means much more to *abide* in a place, as a house, than merely to go there on a visit occasionally. And it means much to abide, or live, in Christ, and Christ in us. We read in Gal. 5:24: "And they that are Christ's have crucified the flesh with the affections ["passions," margin] and lusts." (See also R. V.) If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another." Verses 25, 26. "This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh." Verse 16.

On page 22 of "Special Testimony to Ministers," I read: "Those who are one with Christ, have the mind of Christ, and work the works of Christ. They are ever improving, ever drawing nearer to God, ever uplifting the soul to Jesus. By beholding the world's Redeemer, they become changed into his image. A new spiritual life is created; a new motive-power supplied. When one is fully emptied of self, when every false god is cast out of the soul, the vacuum is supplied by the inflowing of the Spirit of Christ. Such a one has the faith which works by love and purifies the soul from every moral and spiritual defilement. The Holy Spirit, the Comforter, can work upon the heart, influencing, directing, so that he enjoys spiritual things. He is 'after the Spirit,' and he minds the things of the Spirit. He has no confidence in self; Christ is all in all. Truth is constantly being unfolded by the Holy Spirit; he receives with meekness the ingrafted word, and he gives the Lord all the glory, saying, 'God has revealed them to us by his Spirit.' 'Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given to us of God.'"

"The Spirit that reveals, also works in him the fruits of righteousness. *Christ is in him* 'a well of water, springing up into everlasting life.' He is a branch of the True Vine, and bears rich clusters of fruit to the glory of God. What is the character of the fruit borne?—The

fruit of the Spirit is love.' Mark the words,—'love,' not hatred; it is 'joy,' not discontent and mourning; 'peace,' not irritation, anxiety, and manufactured trials; it is 'long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.'" These are the ones that "keep the commandments of God, and the faith of Jesus." Rev. 14:12. It is such that Paul speaks of in Rom. 8:1: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." O how important that each one stop and ask himself the question, Am I abiding in Christ? "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Brethren and sisters, we are entering upon most trying, testing times, and we shall not be able to stand unless we abide in Christ. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

A DIALOGUE.

BY C. P. WHITFORD.
(Rutland, Vt.)

John.—"Charles, where did you attend church last night?"

Charles.—"I went to hear the Seventh-day Adventists."

J.—"Why, who are the Seventh-day Adventists? I never heard of that people before."

C.—"They are a class of people who sincerely believe that this world's history is soon to close up by the second personal appearing of Christ. They also observe the seventh day of the week, or Saturday, for the Sabbath, instead of Sunday, or the first day."

J.—"Well, they must be a very peculiar people."

C.—"Yes; they believe the Lord."

J.—"Do you mean to say that Christian people of other denominations do not believe the Lord?"

C.—"No, I would not say that, for many do believe the Lord, and are honestly and faithfully serving God according to their best knowledge of his requirements, and God accepts their service—not as an evidence that they are walking in all the light and truth, but because they love God and believe his word."

J.—"Well, then, what did you mean by saying that the Seventh-day Adventists believed the Lord? Did not your answer to my question imply that good Christian people of other denominations do not believe the Lord?"

C.—"Perhaps it did, but I did not mean all that; for there are some exceptions. There are a few in every denomination that are 'walking in the light' (1 John 1:7) as fast as it shines upon their pathway. Such believe the Lord, even though their practice may be in direct conflict with true principles."

J.—"Well, I am anxious to know more about these Seventh-day Adventists. What do they believe, anyhow?"

C.—"I shall have to tell you as I did before—they believe the Lord, and they also practice what they believe."

J.—"In what ways do their practices differ from those of Christians of other denominations?"

C.—"I will gladly explain as well as I can: When the Bible says, 'The seventh day is the Sabbath of the Lord,' and the Christians of other denominations say, 'No; the first day is the Sabbath of the Lord,' Seventh-day Adventists do not hesitate to accept the words of God. You see, they believe the Lord. And so, believing the Lord has spoken the truth, they teach and practice God's precepts instead of the interpretations set forth by men. And it is because of their teaching and practicing that which the Lord says is the truth, that they are

readily distinguished as a 'peculiar people.' They believe in denying ungodliness by practicing godliness. They are 'looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us [you and me] from all iniquity, and purify unto himself a *peculiar people*, zealous of good works.' Titus 2:11-14."

J.—"Do you believe, Charles, that the Seventh-day Adventists are the true people of God?"

C.—"In answer to that question, I will read from the Bible, as I have it here. Please turn with me to John 3:34, and read: 'He whom God hath sent speaketh the words of God.' Now do you not see that when these people say, 'The seventh day is the Sabbath,' they are speaking the very same words which the Creator of the heavens and the earth spoke, as recorded in Ex. 20:10, and therefore it is clearly proved by the Lord's own words that he sent them, and that consequently it may be a fact that they are his people, and called to proclaim a downtrodden truth to the world at this time? A rose, after being downtrodden, is still a rose; and the same may be said of truth; its being downtrodden does not rob it of its nature."

C.—"What do you think is the reason that Christians of other denominations do not accept gladly of the true Sabbath, after having had their attention called to the fact that there is no Scriptural authority for their practice in keeping Sunday?"

C.—"Well, I will read a scripture here in John 8:47, and then leave the question with you. I read as follows: 'He that is of God heareth God's words; ye therefore hear them not, because ye are not of God.'"

GOD'S BLESSING, OR THE WORLD'S? WHICH?

BY MRS. M. E. DURKEE.
(Battle Creek, Mich.)

How different is God's blessing from that which the world gives! Those who are in harmony with the spirit of the world, receive its approbation; those who flatter and fawn to worldly companions will have their smiles and good opinion. Sometime in your sensible moments you may cross the whims of these worldly people, and may choose to speak out against their practices; and lo! the scene changes. If you do not receive curses, it is something very much like it; for in their eyes you are not "Caesar's friend." The blessing of the world often leaves a sting of sadness and remorse. The heart hungers for approbation, and is unsatisfied when the world does not give praise. God's blessing is not so; in its fullness the heart is content, after having done one's duty to the best of his ability, the flattery of the world is not desired.

Praise is grateful to the natural heart, and is encouraging to the young Christian; but the mature Christian needs not the praise of men for having done well. "Beloved, if our heart condemn us not, then have we confidence toward God." That is enough. Why? King David's answer is, "My judgment is from above, from him who judgeth righteously."

Man's judgment is often faulty; he needs much experience and much of God's wisdom before he can be depended upon; but here is God's promise, and it is sure: "The meek will be guide in judgment; and the meek will he teach his way. . . . The secret of the Lord is with them that fear him, and he will show them his covenant." Let us seek meekness; we need it now, and shall need it more and more as we near the end; meekness under injury, meekness when wrongfully accused, this will secure the blessing "that maketh rich, and addeth no sorrow with it."

Special Mention.

THE WALLER CASE.

MENTION was made in the REVIEW of Sept. 10, of the case of ex-Consul Waller, of Madagascar, arrested by the French and condemned to twenty years' imprisonment on a charge of corresponding with the enemy. It was generally thought in this country that Mr. Waller was unjustly treated, and that Mr. Eustis, the United States minister to France, was culpably indifferent to the case. Statements, however, have recently been published in the New York Herald and other papers, to show that Mr. Eustis has acted to the extent of his power to see that justice was done to Mr. Waller. Mrs. Waller herself, now on a visit to this country in behalf of her husband, states that every courtesy was shown to herself and children by Mr. Eustis, when they were in France, and that he endeavored by every possible means to secure for her an interview with her husband, though without success. She exonerates Mr. Eustis from all unfavorable criticism in the matter. And now the Chicago Times-Herald of Oct. 22, says that the authorities at Washington are well satisfied that Mr. Waller was acting as spy, and was therefore justly condemned. Hence, unless some new developments take place, this government will not consider that it has any grounds to interfere, and Mr. Waller will be left to serve out his full sentence. U. S.

BREAKING DOWN THE BARRIERS.

AMELIE RIVES CHANLER, a literary lady, has sued for and obtained a divorce from her husband. Naturally society was all agog to catch the particulars of the scandal which it was sure would follow. But no scandal comes. The lady coolly announces that the public will doubtless be disappointed, since there are no charges of misconduct or wrong-doing on either side, and there is not the slightest impeachment of character implied in the claims for legal separation. They, or at least she, just wants to quit, and be single, and the court says they may.

We allude to the case only because it illustrates the tendency of our times and the alarming looseness of the marriage bonds. One remarked recently that marriage is simply purchasing goods on approval.

The weakening of the marriage bonds is the undoing of the stability and purity of society. Every time one of those ties is severed, a blow is struck at the vital point of our social and moral life. When women and men are permitted to hold matrimony subject to their caprice, then farewell to everything that renders life pure and home sacred. T.

SUNRISE PRAYERS.

Is the Church Going Back to Sun-worship?

THE following account of a unique service on the ocean beach at Atlantic City, N. J., is at least very significant and suggestive. Can it be that professed Christians are deliberately going back to the old heathen sun-worship? Why gather before the sun rises, and then as soon as it appears above the horizon, reverently bow the head and worship? What does it mean? Another significant feature is that it was by the Christian Endeavorers, who are fast taking the lead in all these modern departures from the gos-

pel. The account is from the *Daily City Item* of Allentown, N. J., and reads:—

"ATLANTIC CITY, Oct. 12, 1895.—The second day's convention of the Christian Endeavor societies of New Jersey was opened with one of the most remarkable religious services ever held in the State. Before sunrise there were over five hundred Endeavorers on the beach, and as the sun appeared on the horizon, they bowed their heads reverently, and prayed for the blessing of God on the work of the convention. Joseph H. Wright, of Trenton, led the unique service."

But on second thought, the question arises, Why should they not worship the sun? They have dedicated themselves to a crusade to uphold the day devoted from prehistoric times to the worship and honor of that deity, and with the day why should they not take the worship also? The foregoing incident shows that at least the spirit of it is in their hearts.

U. S.

PASSING EVENTS AND COMMENTS.

The Monroe Doctrine to be Tested.—From the present status of the Venezuelan affair the papers seem to think it probable that the questions as to how much the Monroe doctrine, which opposes European aggrandizement on American soil, really means to the United States, and how far Great Britain is disposed to recognize it, will soon be decided. While it is not made public that any direct answer has been given by the latter to Secretary Olney's dispatch, in which it was stated that the United States would object to British encroachment in Venezuela, broad hints have been given that England does not desire any interference in the matter. Venezuela, too, has been informed that there will be no dallying in the matter and no further dispute. Certain lines defined by the Cuyuni and Amacura rivers are to be insisted upon, and beyond those the country claimed to the Orinoco will be left to arbitration if desired.

We need not forget the late Nicaragua fiasco over which such a bluster was made; and it is not at all improbable that the present cloud will end in the same way. Still it will not be strange if there is considerable chin music excited by the circumstance. We are glad talk is not war, and we hope it will not lead to it.

Dr. Parkhurst's Text.—It is as follows: "The burning passion of my soul is to see this city of New York converted from unrighteousness to righteousness." We have no criticisms for such an aspiration, nor any purpose to impugn the motives of the one who avows it. But when he, as a prominent and useful minister of the gospel, lays aside the dignity and holiness of his calling, and with sleeves rolled up plunges into the grime and nastiness of a political campaign, we believe that he is far more likely to smirch his own hands than he is to purify or convert the political nest.

Can Satan cast out sin? Can politics purify politics? Can human methods or devices or power purify the heart and the soul of a city of gigantic size and wickedness?—Nevermore. Human device cannot convert a single soul, much less a municipal government that has stunk with corruption for a generation. Dr. Parkhurst, in his enthusiasm, exhibits the all-prevailing spirit of the times. The church is forsaking the pure streams of Lebanon for the murky waters of the valley. Ministers of the gospel are relinquishing their hold of the gospel, in order to grasp carnal weapons with which to combat carnal forces.

"Filled with Violence."—Such is the inspired description of the days of Noah, and such, according to our Saviour's words, will be the character of the last days. We have to add, such is the character of these days. To enumerate the evidences of this would simply require a reproduction of a great portion of the current newspapers. But there are many very striking illustrations of it, especially in the great cities. A few nights since, in the heart of Chicago, three highwaymen posted themselves at the entrance of an alley, and robbed every man who came along, until their victims numbered sixteen or more. Two evenings later, on the corner of two of the leading business streets, six robbers held up eight members of a club who were the last to leave their hall. They were mercilessly robbed.

The feeling of insecurity caused the insanity of a prominent gentleman of that city, who armed himself with gun and revolvers, drove his family from home, and held the police at bay all day, while he fired bullets in all directions, imagining that burglars were after him.

The chief of police has ordered his men to question people who are found on the streets after midnight. It is reported that many are procuring arms for defense. Over three hundred arrests were made in Chicago last week within twenty-four hours.

"Hades Question Decided."—At least it is decided satisfactorily to Dr. B. B. Tyler, a New York Baptist minister, who discussed that question before a weekly meeting of Baptist ministers. His subject was "The State of the Righteous Dead." His theory in few words is to the effect that up till the time of Christ, hades was an intermediate place in which the dead, without regard to character, were confined. It was divided into tartarus for the wicked, and paradise for the good. Christ went to hades when he died. He brought away the keys, and took paradise to heaven. Not only so, but he released all the righteous who had been so long accumulating in hades, and took them with him. We are left to infer that the wicked are still in tartarus, a place of comfortable torment.

The account of the meeting says that none of the pastors present ventured any comments or remarks on the strange position.

There are several questions which might have been raised. For instance: How does this theory comport with the direct Scriptural statement, that "the dead know not anything," and many similar declarations; or with the truth of the resurrection when Christ comes? Again: What becomes of the Judgment if the case of each individual is decided at death, and the separation is then made?

It is a pity that so much truth must be slaughtered to nourish the Moloch of man's natural immortality.

The Armenian Protest.—A copy of the petition which the Armenians in Constantinople were trying to present on the occasion of the late riots, has been received in this country, and the following portions are taken from the New York World of Oct. 22:—

"We wish to call once more the attention of the civilized world to our condition, and to declare that we have determined no longer to bear with the present intolerable situation.

"We protest against the systematic persecution our people have been subjected to, especially the last year—persecution inaugurated by the Porte as a policy with

the sole purpose of exterminating the Armenians in their own lands.

"We protest against the state of siege our country has been subjected to the last few years — a source of arbitrary rule and a principal cause of the impoverishment of our people.

"We protest against the numerous political arrests, against the inhuman and abominable tortures inflicted upon prisoners, against the savage barbarities of the Kurds, as well as against the unjust extortions of officers and tax-gatherers.

"We protest against the massacre of Sassoun, in which thousands of our sisters and brothers were butchered in cold blood because they dared ask guaranty for protection.

"We protest against the daily assaults of Kurds and Turkish soldiers.

"We demand legal rights as an absolute guaranty for the safety of life and property and for protection of honor.

"We demand liberty of conscience, speech, press, meetings, and absolute equality of all before the law.

"We demand that every arrest have its prompt justification before the court; that we be permitted to carry arms, since it is impossible to disarm the Kurds.

"We demand that the number of administrative divisions be reduced in the six Armenian provinces, — Erzeroum, Bitlis, Van Sevas, Mamooet-ul Aziz, and Diarbekir.

"We demand the appointment by the powers of a European governor-general for these provinces.

"We demand that the army shall not interfere with the preservation of public order.

"We demand reduction of taxes, abolition of compulsory labor, both for the government and the Kurdish chiefs; abolition of leasing to private corporations, the farming system of tithes, as well as of illegal taxes levied by Kurds, etc.

"We demand a uniform system of taxation. An end must be put to the custom of driving Armenians out of their lands and distributing them among the Kurds.

"We demand that the nomad Kurds be subject to law and taxation like the rest of the community. The Hamidieh cavalry must be disorganized, and the Kurds must serve in the army like other Ottoman subjects.

"We demand general amnesty without exception to all Armenian prisoners, exiles, and fugitives."

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.

"I DO NOT HAVE TIME."

SUCH is the ever handy excuse for the non-performance of duty. A friend says, "You have not been to see me yet." "No;" is the reply, "I don't have time." An absent loved one writes, "You have not answered my letter, and I have waited and watched so long and patiently;" and there it is again, "I can't get time." The leader of the meetings says, "I have n't seen you out to prayer-meeting lately." "No; I want to come, but I don't have time." A neighbor asks, "Have you been to see that poor, sick woman on the next street?" — "No; I don't have time." Johnnie says, "Mama, won't you make me a ball?" And the discouraging answer is, "My boy, I haven't got time." Husband says, "Mary, why do not we have some of those nice fruit puddings, such as we used to have?" And again it is, "John, you know I don't have time."

We do not wish to carry the idea that the wife and mother have a monopoly of this untimely excuse, for it is on the lips of all classes. The little girl does not get her lesson for want of time; the little boy cannot perform his few tasks because he has no time; and so it is the world over.

Moody once said that every excuse is a lie. It would be bad to call the human family a pack of liars; but if Moody is right, it comes pretty near it. How is it? Do we tell the truth when we say we have no time in which to do what we ought to do? — No. Everybody has all the time, strength, and other means for doing everything he ought to do. This is true, because duty does not call us to do more than we can do. Our moral obligation is always limited by the same lines that circumscribe our capabilities; therefore, no person *ought* to do what he has no time to do.

Why, then, would it not be better to learn to give the true reason for our failures to do what others expect of us? To do this will require a careful study of the use we make of our time. In some cases the truth will be that there were duties that claimed all our time, more important than the neglected wants. Duties come in order, one at a time, never in platoons or even in double-file, surely never in a heap. Several duties may be in sight at the same time, they may all be crowding their claims; but always there is *one* that stands foremost. When that is done, another steps into its place. When night comes, some things may still be clamoring for attention; but if we have carefully used our time and strength, have wisely discriminated as to what was next in importance, all the things that are left are not yet duties. They may be such to-morrow, or may never be such.

But too often a truthful acknowledgment of our failures would involve a confession of wasted time. The excuse, "I didn't have time," would very frequently be, if truthfully stated, "I haven't returned your call because I have frittered away so much time in doing nothing." Or, "I might have written to you frequently had I improved the opportunities to do so."

"I have not called on the sick, because I have plenty to keep me at home. I 'putter' around with this and that half of my time, and so did not do what I ought to have done." Or, "John, I cannot get you what you want, because I am busy reading a story or trimming a hat."

Such excuses would shame most people; therefore, they say, "O, I haven't time." Tell the truth; and if it is unpleasant, change the facts before you change the story. T.

PROPER COMBINATION OF FOODS.

SOME people fondly suppose that having heroically abandoned some articles of food that have gained a bad repute, and having shown about as much more heroism in adopting some other articles that are declared to be wholesome, they have now done all that is incumbent upon them toward regaining lost health; or have sufficiently fortified themselves against any digestive ills which flesh is heir to. It is to them a most inexplicable mystery, therefore, when dyspepsia and various disorders attributable to a vicious diet torture and taunt them for their trouble.

The fact is that he who is able only to classify foods into two classes, good and bad, has but the first principles of necessary knowledge; and in this case, as well as others, a little knowledge is liable to be a dangerous thing. We must not only be able to distinguish between that which is to be accepted and that which is to be discarded, but we must also be able intelligently to choose and arrange the acceptable articles.

For people to imagine that having left off the use of meats, tea, coffee, and other hurtful articles, there is nothing else to do but to get fat and flourishing on whatever comes to hand, is a serious error that has led to much suffering. Those who have sufficient care for themselves to take the first step, should also have sufficient intelligence and interest to study with care the principles of nutrition, so as to be able to supply the place made vacant by a proper diet. Upon this point we select the following timely thoughts from "Science in the Kitchen:" —

"While it is important that our foods should contain some of all the various food elements, experiments upon both animals and human beings show it is necessary that these elements, especially the nitrogenous and carbonaceous, be used in certain definite proportions, as the system is only able to appropriate a certain amount of each; and all excess, especially of nitrogenous elements, is not only useless, but even injurious, since to rid the system of the surplus imposes an additional task upon the digestive

and excretory organs. The relative proportion of these elements necessary to constitute a food which perfectly meets the requirements of the system, is six of carbonaceous to one of nitrogenous. Scientists have devoted much careful study and experimentation to the determination of the quantities of each of the food elements required for the daily nourishment of individuals under the varying conditions of life, and it has come to be commonly accepted that of the nitrogenous material, which should constitute one sixth of the nutrients taken, about *three ounces* is all that can be made use of in twenty four hours, by a healthy adult of average weight, doing a moderate amount of work. Many articles of food are, however, deficient in one or the other of these elements, and need to be supplemented by other articles containing the deficient element in superabundance, since to employ a dietary in which any one of the nutritive elements is lacking, although in bulk it may be all the digestive organs can manage, is really starvation, and will in time occasion serious results. It is thus apparent that much care should be exercised in the selection and combination of food materials." T.

PHYSICAL AND MORAL DEFECTS.

BY MRS. J. B. D.

It is quite safe to conclude that in this age of degeneracy there are none who are entirely free from the bodily effects of the fall. Those who appear the strongest and most perfect are undoubtedly yet far below the Creator's ideal of perfected physical humanity. When the Saviour said, "Be ye therefore perfect," he set up a standard toward which all were to aim, not alone in a spiritual sense, though doubtless the spiritual aspect of the case includes all the others; for just as far as mental or physical defects may be remedied, it becomes a moral obligation to rectify them as speedily as possible; while in the case of those which cannot be eradicated by human power, they of course cease to be moral defects. For instance, if one is weak or disqualified from lack of proper care in eating, or from wrong habits of life in any other respect, he cannot be morally clear until every step has been taken to establish right conditions. But if on the other hand the physical defect be the loss of a limb or of one of the senses, or any incurable disease or impediment, it is not a moral defect.

Who does not know that among pupils one will easily far surpass another in the ease and rapidity with which he will master his lessons? What would we think of a teacher who would insist that because two pupils were of the same age and size, they must therefore attain the same rank, and accomplish their tasks in precisely the same limit of time? That which is thus true of these two mentally, is just as true in regard to the comparative physical speed of others, and perhaps in neither case is the defect a moral one. Quite often the faithful plodder in either case will become the more useful and substantial person of the two.

There is a class of slow women who are more dissatisfied with themselves than others are with them. These have a very high standard. It is very difficult for them to let the plainest piece of work pass their hands until it is done in the finest possible manner, while they see so much good which might be accomplished if they only had the ability, that they feel constantly to reproach themselves. I well remember one of this class, whose tidy, hospitable home had been the haven of many not so provident as herself. I heard this dear soul say that she had prayed her little girl might die while a child, if she were to be as slow as her mother, for she could not think of her carrying such a cross through life. I think this class need comfort and not censure. I have sometimes been able to cheer them by in-

ducing them to look at the *results* of their labor, as compared with that of many others; for with their careful management and better judgment they usually accomplish much more good than many spry ones do.

While all should strive to build up as symmetrical a character as possible, it seems to me that the gist of the matter is for each one to consider his time, strength, and all other attributes as belonging to God, and study how he may best employ and economize time and strength, and adapt them to the duties of his own particular circumstances.

NIGHTFALL.

BY RACHEL PINCO.
(Dorchester, Mass.)

Softly the sunset gilds the western sky,
The day is dying;
Softly the robin whistles to his mate's low cry,
The breeze is sighing;
Darkly the shadows deepen in the tree-tops near,
The dew is falling;
Father, O bend to earth thy listening ear,
Thy child is calling!

Softly the sound upon the night air swells
Of vesper singing;
Sweetly there comes the chime of evening bells,
A curfew ringing.
Lowly above the nest, that lightly swings,
The old birds hover,
So may Thy love be my retreat; thy wings
My lone head cover!

Brightly the clouds are gilded with the light
So slowly spending;
So may thy glory gild the coming night,
When day is ending.
Calmly thy creatures sink in peaceful rest,
All danger scorning;
So may I find my shelter on thy breast
Until the morning!

THE CELLAR.

BY DAVID PAULSON, M. D.
(Sanitarium.)

WE have reached the time of year when the winter supply of vegetables, fuel, etc., is to be stored away in the cellar, and so it is proper for us to turn our attention in that direction.

Many cellars become virtually hotbeds of disease during the winter, and there are many reasons for this. Often some stray and decaying vegetables, or bits of moldy woodwork, can be found in a secluded corner as a relic saved over from last winter. It often happens that they are allowed to remain to be covered up with a fresh supply of this year's things.

It is well to bear in mind that when the cellar is under the house, the air in it eventually finds its way, in most cases, up into the dwelling rooms to contaminate the atmosphere above, and is the cause of much sickness during the winter months, the source of which seems so mysterious to many people.

There is not necessarily any harm in the fact that the various vegetables are stored away in the cellar, but in the majority of cases only a few weeks elapse before some of them begin to decay and then give off odors which are not only disagreeable, but may be dangerous, and serve to contaminate other foods that have the ability to take up these poisonous gases.

Before articles for the winter's use are stored away in the cellar, its walls should be thoroughly cleansed and whitewashed, and the floors, if possible, cemented, so as to keep out the foul air from the surrounding soil, which would otherwise accumulate. Many cellars are entirely devoid of any means of ventilation, it being generally considered nonessential. This is not so, however, for the reasons already stated. A pipe from the cellar can generally be connected with some chimney in the house, so that the foul air can pass to the outside without making any unnecessary opening to the cellar, which would admit frost.

It would be much better for the health of the family if many things which are stored in the cellar were stored away in some outdoor cellar built for that purpose.

Such things may seem very unimportant, but it is careful attention to such details that insures health and happiness in the home.

CARE OF THE BODY.

THE body should be educated to bear changes of temperature by cold sponging, cool and cold plunges, sprays, and other tonic baths; also vigorous rubbing exposed in cold air, and vigorous out-of-door exercise, deep breathing, and working out in the open air. The amount of clothing worn should correspond with the temperature and exercise, and an extra outside garment should always be put on whenever exercise stops.

The health of our farmers, and all others who follow manual labor for a livelihood, would be much better were a complete change made in garments every evening, and something loose and clean put on in which to enjoy the evening leisure. It would not take much time, and would be but a trifling expense, as the material need not be costly. If it were only the custom to use money and a little time in the interest of health and cleanliness, as it is to waste money for tobacco and in the saloon, how many more pleasant and happy homes there would be in the land, and how the standard of health and morals would rise.

How restful it would seem if fathers and sons and brothers came home at night to find their clean evening wardrobe laid out for them, and after washing away the grime of farm and shop, they could come out into the family sitting-room sweet and clean! I am sure they would not so readily think of leaving their pleasant home for some bad-smelling saloon or bar-room down town. The cleanliness and comfort of home would tend to draw their minds upward toward whatsoever things are peaceful, truthful, and lovely. The age of forty would cease to be a terror because of the advent of stiff joints, rheumatism, and other evidences of oncoming age.

Truly there is yet much to be learned even by civilized man about his surroundings, and how best to relate himself to them so as to obtain from them the greatest amount of good. Man has not yet fulfilled the original command to rule the earth and subdue it.—*Good Health.*

THE SPARE ROOM.

WHEN winter comes, we have before us the horror of the icy bed and fireless room. Who has not shivered there, and "wished for the day"? We have known the head of a family to lead the minister, an old man, with thin blood and aches in his bones, away from the roaring fireplace of the sitting-room to an apartment of arctic temperature, and to sheets akin to ice. There was a fireplace, while chips and wood lay in heaps down stairs. The host said, "You will soon be in bed, so it isn't worth while to kindle a fire." The wretched victim of this inhumanity was in ague, and suffered untold horrors before sunrise.

Health once impaired is not easily restored. It is a sacred duty to shun guest-chambers where Boreas holds high carnival, and rheumatism, neuralgia, and lumbago, like Siberian wolves, rend the tendons and gnaw the bones. Suffer a word of exhortation. When people who at home sleep in an air warm all day, the change to a room where a feeble blaze on a cold hearthstone is struggling for life, it is a shivering contrast. The fire should be kindled an hour before bedtime. The cover ought to be thrown open to give the sheets a touch of the higher temperature. There should be extra blankets within reach on the foot of the bed. Bedclothing, if not watched, will get damp. Putting a

guest between chilling and moist sheets is a crime against health, man, and God. Rather, let him go to a cabin, where he may lie before a log fire, and turn as he needs heat.—*Richmond Christian Advocate.*

DON'T BOIL THE CLOCK.

BY N. E. L.

THE method of cleaning clocks by boiling, mentioned lately in the REVIEW, is not a good one. The delicate steel springs, which nearly all clocks contain, are not improved in temper by the process, and they are also rendered more liable to rust, probably by the boiling away of the oil coating with which they are finished. After awhile clocks thus treated will be rendered useless by the breaking of the mainspring or hairspring. Kerosene is not a good lubricant.

To clean clocks satisfactorily, procure five cents' worth of pure sperm oil of the jewelers, also purchase half a pint of benzine; place the works of the clock over a deep dish, and slowly pour the benzine over every part, following it up with a feather or soft brush; work out all the dust and old oil; when this is done, and the benzine has evaporated, oil every working part with the head of a pin or a darning-needle. If carefully done, the clock will run for a year, unless the case containing it is a very poor one. About one drop of oil is all that is necessary for one oiling. Five cents' worth will last eight or ten years. Benzine is very inflammable; do not use it near a fire.

WHAT WE SHOULD DO FOR ONE ANOTHER.

BY M. WOOD.
(Worcester, Mass.)

Love one another. John 15:17.
Comfort one another. 1 Thess. 4:18.
Speak often one to another. Mal. 3:16.
Exhort one another. Heb. 10:25.
Receive one another. Rom. 15:7.
Serve one another. Gal. 5:13.
Consider one another. Heb. 10:24.
Submit to one another. Eph. 5:21.
Confess to one another. James 5:16.
Have compassion one of another. 1 Peter 3:8.
Pray one for another. James 5:16.
Don't betray another. Prov. 25:9.
Esteem another. Phil. 2:3.
Don't judge another. James 4:12.
Don't lie to another. Col. 3:9.
Don't oppress another. Lev. 25:14.
Be faithful in that which is another's. Luke 16:12.
Don't boast of another. 2 Cor. 10:15.

To Keep Cabbages.—When a lad upon the farm, we used to dig a trench about twenty inches deep and a foot wide, and stand in it a row of cabbages, stumps and all, with heads even with the top of the ground, then lay a board over the trench, and cover with six inches of soil. The cabbages soon froze and remained so through the winter, and would come out in the spring perfectly fresh.

—If you find the Bible a dull book, ask those who seem to be interested in it the secret of their interest. A young lady once took up a book to read, but found it dull and uninteresting. Some months afterward, she was introduced to the author, and in course of time became her friend. She then found that she was interested in the book, and her opinion of it changed. The change, however, was not in the book, but in herself. She had come to know and love the writer. So if you will open your heart to Christ and let him take possession of your life, you will find his writings to be deeply interesting, and his revelation of the Father's love to be a never-ending delight.—*Selected.*

The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 29, 1895.

URIAH SMITH,
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IT IS TIME TO SEEK THE LORD.

WITH what intense interest Heaven has regarded the welfare of those who, amid the perils of the last days, will remain loyal to God, is shown by the manifold exhortations and warnings left on record for their benefit. It is frequently said that "eternal vigilance is the price of liberty." We may parody that proverb without injuring its force, by saying that perpetual vigilance is the price of godliness. The current of human tendencies is away from God. It requires constant effort to maintain an even position. A man rowing up-stream cannot afford to rest for a moment. What he gains by resting must be expended in recovering his position, and the time lost cannot be regained. It is so in Christian experience, and doubly so now in these last days, when the current is more rapid than ever before.

But it is not enough for us to maintain our ground, we must draw much nearer to God than we now are. We must not only maintain our present standing, we must "overcome" all that separates us from God. And as the influences with which we are surrounded become more averse to holiness of heart and consecration of life, in the same proportion must the Spirit of righteousness strive in us for the mastery.

The world is holding out alluring temptations to young and old. The church is losing its hold on divine strength, and forming an alliance with human power. Unbelief of every shade is in the air, its deluded victims are loud and bold. The god of pleasure and the goddess of fashion hold high carnival, and count almost the entire world their willing votaries. The word of God is scouted, and philosophy, so-called, proudly takes the seat from which the fear of God has been rudely cast down. But amid all this rush of tide and current in the opposite direction, God calls upon his people to rise and put on the beautiful garments of salvation. By simple faith and confidence in the word and its power, they are to cast down every high thing that exalteth itself against God, and bring into captivity every thought to the obedience of Christ.

It may be that this statement of our case will not strike any reader as being anything new. We have known how matters stand for a long time. But that fact does not diminish our responsibility in the case. The question of what we as individuals, as churches, and as a denomination are doing about it, still remains a most vital one. Thousands of people to-day, with their eyes wide open, in the full blaze of gospel light, are surely drifting to destruction. It is high time to arouse. Now the word comes to us, "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." He who is not thus seeking God, though he may possess all knowledge, is playing with eternal destiny and trifling with the mercy of God.

G. C. T.

THE POWER OF DECEPTION.

THE crowning miracle wrought by Christ when here upon this earth, was the raising of Lazarus from the dead. If the tomb in which Lazarus was buried was that which is now pointed out to the traveler as such, the deep cave was reached by a circuitous flight of stone steps, which makes the ingress and egress quite difficult. From this place the voice of Jesus brought up Lazarus bodily in a condition such that he could not use his own sight nor limbs in coming forth; for the record is (John 11:44) that he came forth bound hand and foot, and his face was bound about with a napkin. Jesus said, "Loose him, and let him go." And when they loosed him, he was alive.

This moved the people as nothing else had done, and multitudes were enrolling themselves as the followers of Christ. The chief priests and Pharisees were correspondingly enraged. They were determined to resist and destroy Christ. Death gave way before the voice of Jesus, but their unbelief would not yield. They acknowledged that he did many miracles; for no one could deny that. And a cardinal point of their faith was that miracles would be the grand credentials of the Messiah when he should appear. But the claims of Jesus as the Messiah they were determined to reject, as he did not come in a way to suit their vanity and pride. In great trepidation of spirit, they exclaimed, "What do we?" What a question to ask in the face of the wonderful miracles which had been wrought before them, and which they did not pretend to deny.

Their jealousy crops out in the next plea they put forth: "If we let him thus alone, all men will believe on him." They were losing their influence with the people, and thus were brought to the crisis that they must crush him then or never. But they tried to hide behind a plea of patriotism; for they added, "And the Romans shall come and take away our place and nation." Then follows in the account (John 11:49-52) the remarkable saying of Caiaphas, the high-priest. He rose up and exclaimed, "Ye know nothing at all;" that is, Ye do not half perceive the perils we are in. Very unusual and discourteous language to be used in the Sanhedrim, and showing the uncontrollable fury to which he was excited! This is further shown by the murderous proposition which followed in these words: "Nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not." He says nothing about the guilt of the person to be slain. He coolly proposes that an innocent man be put to death that the nation might be saved. From his point of view and with his intention, this was the most revolting idea of the heathen Moloch sacrifice, into the spirit of which he had thus relapsed. But God so overruled his language that he should really express the great central truth of Christianity itself.

John then takes up this idea, and expounds and expands it in the two following verses: "And this spake he not of himself; but being high-priest that year, he prophesied that Jesus should die for that nation." He thought that he was suggesting a shrewd stroke of policy; to give up an innocent man to die to save the country from destruction by the Romans. But God overruled it that he should utter a prophecy that Christ should die for the people as the great sacrifice in the scheme of redemption.

And then John expands the thought to its fullness, far beyond the limited conception of Caiaphas, when he said, in the next verse: "And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."

The chief priests and rulers undoubtedly reasoned that the mass of the people would follow Jesus, call him the Messiah, and proclaim him king; and that would cause revolution, and would bring the Romans upon them, who would destroy them as a nation, and to prevent this they must destroy Jesus. Their deception lay in this, that to avoid this consummation they were led to do the very thing which would most speedily bring it about. For in the rejection and crucifixion of Christ, they filled up the cup of their iniquity, and so were rejected of Heaven, and the Romans did in a few years come and take away their place and nation.

There is something of a parallel to this in our own time. There is a class of people developing now who are very patriotic from their point of view. They are afraid the nation is going to perish; that the church, society, and the government itself will be overthrown, unless the Sunday can be preserved; and so the Sunday must be maintained, even if it be by the baptism of blood that saved the nation in the civil war. This they themselves boldly affirm. So there is no position too radical to take, no means too violent to be resorted to, to maintain this institution. But especially are their opposition and enmity aroused against those who, from the Bible, show the nature of the Sunday institution, and disprove its claims; and against such persecution is already beginning to show itself. Do they protest?—No; they virtually say that it is expedient for them that all such malignant enemies of the institution should be stamped out or banished from the country, and that the Sunday institution and the nation perish not. But as in the time of Christ, the very means they are resorting to to save the nation, by upholding the Sunday in the way they propose to uphold it, are the very means that will cause its overthrow. They are laboring under the same deception and almost to the same degree, that controlled the Pharisees in the time of Christ.

So much for the parallel involved in this matter. There is also an antithesis that deserves notice. Christ deserved to be accepted and his life preserved and his example imitated by the people; but the leaders of the people said that he must be destroyed to save the nation. But these modern rulers and chief priests have taken up an institution that deserves not to be guarded and perpetuated, but to be destroyed, and say that this must be maintained, or the nation will perish. Destroy Christ, or the nation perishes; maintain Sunday, or the nation perishes; these are the two arms of the antithesis, both involving ruinous error and fatal deception. Giving up Christ to destruction back there in order to save the nation, destroyed that nation. Attempting to save Sunday down here by a union of Church and State will destroy this nation.

U. S.

FUSION AND TAMMANY.

THESE words represent the two principal factions in New York politics, though there are others. The strife of the past year has thrown the politics of that State into a mass of confusion, which has neither head nor tail. But with

that we have not one thing to do. We believe in reform, but we recognize but one reforming power in earth, which is the grace of Christ exerted through the holy gospel. Primaries, platforms, or ballot-boxes never will do for this world what every Christian desires to see accomplished.

But we want to place in comparison the Fusion and Tammany planks relating to Sunday reform. Here is the former:—

"We insist that every citizen is entitled by the fact of his citizenship to enjoy the largest measure of personal freedom consistent with the welfare of the community and not in conflict with the moral and religious convictions of his fellow-citizens. While we believe that the sanctity of Sunday should be maintained in the interests of religion, of public morals, and of health, through rest from all unnecessary labor on that day, we also believe due regard should be had to the sentiments and customs of that large portion of the community who desire on that day to enjoy some orderly and harmless recreation."

And here is what Tammany says:—

"The Democratic party now is, as it has ever been, strictly in favor of a respectful observance of Sunday, especially by abstaining on that day from all save necessary employment, and yet mindful of the right of every citizen to the enjoyment of worship, comfort, and recreation, according to his own conscience and wishes, as far as compatible with a due regard to the beliefs and desires of others."

We are forcibly impressed by both these declarations of principles, because of the deep folly they exhibit, and because they show how rapidly political sentiment is crystallizing on the question of Sunday observance. The Fusion party represents the Republicans, State Democrats, and Chamber of Commerce, and is indorsed by Parkhurst. Tammany represents the city Democrats. All these powerful elements are pledged to support Sunday observance by law. This sentiment is sweeping over our country with tremendous power and rapidity. By leaps and bounds the sign of papal authority is climbing to the seat of universal power in this country, where it is to figure as the great Diana of the last days.

The absurdity of the position assumed in the Fusion platform and almost equaled in the other, is so apparent that we hardly need refer to it. Every citizen should have the privilege of personal freedom to the extent that does not conflict with the religious convictions of his fellow-citizens! Be astonished, O Earth! That is the freedom guaranteed by the Inquisition. I may follow my conscientious convictions until they run against the convictions of some one else, and then I must stop! Is that the liberty which the great political parties, dogged on by the Good Citizenship, Christian Endeavor, National Reform, Sabbath Association, movements and the churches in general, propose to give to the American people?—It is. It could not be more clearly expressed than it is in that most wicked platform. Sunday is to "be maintained in the interests of religion and public morals." In the interests of the church, more like. Public freedom is to be restricted by the "religious convictions" of these churches. There is no disguise in that language; it is the roar of the dragon, and it speaks as having authority. Such sentiments speak the doom of liberty and equality. God's word has foretold it, a popular and powerful church has decreed it; political demagogues say it shall be so; and we can but wait the issue. We leave the conflict

with those who institute it, and with the God of truth and liberty against whom it is waged. We know the conflict will be deep and sore; we know, too, what the end will be. G. C. T.

THE MEDICAL MISSIONARY COLLEGE.

[ABSTRACT of an address delivered at the inauguration exercises, Sept. 30, 1895.]

As our friends have been made acquainted with the object of this gathering and are fully informed as to the purpose we have before us, we deem it not necessary to make any special introductory remarks. I am indeed glad and feel thankful in my heart for this occasion, that in the providence of God the work has so advanced, the cause of truth has so grown, and the interest has so developed, as to make it possible now to open a Medical Missionary College.

When I look back to the early beginning of our denominational experience and think of the circumstances that surrounded it, the fewness of its friends, and the many difficulties that were met from the very starting-point, and then follow it through its development month by month and year by year to the present, I am led to exclaim with the prophet, "Not by might, nor by power, but by my Spirit, saith the Lord." The Spirit of God has been in this work; the blessing of the Lord has attended it from its very infancy. Step by step and from time to time one institution after another has arisen. The first was that of the publishing work, which began under adverse circumstances, but which, through the blessing of God, has become a great power for good. Then came our educational and health work,—our health work is in itself a line of our educational work. That, too, began small, but it was founded on the principles of eternal truth,—principles that God has given to his people, and which are now acknowledged throughout the world to be right and just. Being thus founded, they have prospered, and the blessing of the Lord has attended the progress of the work in a most marvelous manner.

The educational work has grown remarkably. In 1874 the Battle Creek College was established. Since that time, many other schools in this country and in other parts of the world have been established. Now we have come to the time when we are to open up a medical college for the purpose of adding facilities and opportunities for the training and development of medical missionaries.

The term "medical missionary" is only another term for a missionary *indeed*,—a missionary in the full sense of the term,—a missionary who will be prepared to do the broadest and most complete work for the Lord and for humanity. We find it necessary, as our work progresses, to establish colleges and missions and church schools upon such a basis as will give our children and youth facilities for instruction, not only in the sciences, but will furnish them all the privileges of the gospel at the same time.

Now we have good schools and grand facilities for educational work provided by the State; but these schools, while they offer excellent facilities for scientific development, do not have combined with them that degree of religious influence and that careful looking after and training of the mind for God, that are so necessary to make men and women what they ought to be, and to prepare them for the most complete work by which they will honor God and bless humanity.

The same reason that exists for our other schools exists also for a medical school. The Lord has intrusted to his people in this closing time the most important work that was ever intrusted to any people; and now, in a special manner, so to speak, the gospel is to be carried to the ends of the earth, to every nation, kindred, tongue, and people; and men and women are to be prepared to be instrumentalities in the hands of God to do his work, to go at his bidding, and

to carry the light and the truth to those that know it not.

One might ask, "Is not the evangelical work complete, and will not that meet all demands?"—It will, when complete and full, as it was given by the Lord Jesus Christ. Christ, when he sent out his disciples and commissioned them with the gospel, instructed them not only to preach the gospel but also to heal the sick. They were not only to minister to spiritual wants, but also to the needs of suffering humanity. Christ, the greatest of all missionaries, is the perfect example for us. As he comes to our world, and enters upon his mission, we find him, under all the different circumstances of his life, busy at work ministering to the needs of humanity. Large congregations gathered about him, and he spoke to them the words of eternal life; he discoursed on the blessed principles of truth and righteousness, and he spoke as never man spoke before. The sick came to him and were healed; the blind, the deaf, the dumb, and the lame were restored. He visited the bedside of those who were burning with fever, and at his rebuke, disease disappeared, and by his ministrations all were relieved and blessed, and glorified God.

God has given the principles of health reform to this people that we may be educated in right ways of living, and thus glorify God in our bodies and our spirits, which are his,—that we may place ourselves where he can bless us in a fuller measure than he can while we are ignorant, and walking in transgression of his laws. God cannot bless us in sin. He blesses us much in our ignorance, but when law is revealed, when truth and knowledge come, God wants us to move out upon them, to act in harmony with his instructions, to keep his counsel, and in doing that, his blessing will be conferred in larger and richer measure.

Some may say of Christ that he ministered to the sick by his divine power. This is true, and he also offered us an example of just how we should labor. He taught the people the right principles of their relations to God, their Creator. We also are to go out and teach, to labor for suffering humanity, to restore the fallen, and thus imitate him who said, "I came to seek and to save that which was lost." This, then, is the work of the gospel which Christ has given us. In order to be equipped for the gospel work in its fullest and completest sense, it is necessary that we should be educated in correct principles. This makes a demand for a Medical Missionary College for Seventh-day Adventists, and I am truly glad that the time has come when we are able to enter upon this work.

Now as to the needs of the medical missionary work: One need only make himself acquainted with the condition of the people in our cities, and the condition of the people throughout the world, to understand some of these needs; and I acknowledge that as I have had the opportunity of traveling about and of becoming acquainted with missionary work in its different phases and its different lines, I have come to appreciate the medical missionary work as I never could have done otherwise. As the work enters fields and countries that have not had the privileges and the blessings that we have had, we find that the medical missionary has many advantages over the mere evangelist by which to reach the people, to assist the suffering, and to bring light and blessings to those who are needy. Just yesterday I saw a little note from the party that we have sent to Matabeleland; you remember Dr. Carmichael went with that party. They arrived at their destination on Friday, just in time to get ready for the Sabbath. Early on Sunday morning they began work, and the doctor says that as soon as he opened the door and went out, he saw a number of the native people lying upon the ground waiting for his appearance. It was not necessary for him to hunt them up; he need not send out a "drummer," as it were, to gather up a congregation; but as soon as it was known

hat he was there, they gathered about him, of their own accord. The day he wrote (which was, I think, the second or third day after his arrival), he said they were gathering in large numbers. Twenty were standing at the door, and more were coming.

That is the experience that all our missionaries are having. They have gone out and entered upon this line of work, and when people come to them with their suffering, seeking assistance and alleviation from their pain, it gives the physician or the medical missionary the very best opportunity to minister to them also the blessed word of Christ and the consolation that the Lord Jesus has for suffering and needy humanity. Therefore, these things being so, we are urged by the Spirit of God to appreciate these things in their fullness, to press this work forward with urgency, to seek out the best of our young people—men and women—to obtain an education to fit them for this line of missionary work. You need only to investigate; you need only to go out to the lowest places in our own cities, and you can make yourself acquainted with the situation and the needs of the present time. When you do this, you will see the need for just such a work as we are beginning here. Now may the Lord's blessing attend this effort in a most signal manner,—and I have all confidence that it will be so.

In preparing for the work of a medical missionary, we must be thoroughly instructed in the principles of health that God has given this people, and that have continued with us from the very beginning; we must be prepared to do this work in the best possible way. I would say further that it is not necessary to get hold of some scientific facts alone; we must be imbued with the Spirit of Christ; we must develop a true Christian experience and the real spirit of the gospel, so that we may indeed become laborers together with God in the fullest sense of the word. May God bless this undertaking. May it have proper support from all our people, and may hundreds and thousands of young men and women be prepared as rapidly as possible to enter the fields that are already white for the harvest. May God's blessing be with us, and may his prosperity attend this work, is my earnest prayer.

O. A. O.

OUR FIRST BAPTISM IN HOLLAND.

AMONG the different countries belonging at present to the German mission field, Holland is about the freest in many respects, and has much in its favor. If we consider its early history, and read of its noble struggles against the Spanish invasion, its sufferings under the cruel Inquisition, and see under what sacrifices it secured its religious liberty, we would naturally expect that the last message of warning would surely gain here a good and fruitful soil. Yet often good things take a long time, but they make up finally. Holland is chiefly a Protestant country; of its 4,600,000 inhabitants, over 60 per cent belong to the Dutch Reformed Church; then there are over 2 per cent of Israelites, the rest being Roman Catholics. The language is akin to the German, so one can make himself understood. Besides the Dutch, there is also some Flemish spoken here, especially along the border of Belgium. Holland, in its best days, was once the commercial rival of England. While it has lost much, yet on account of its colonies, it is still numbered among the foremost nations. Its possessions, mostly in Asia, have a population of 32,000,000 people.

As to the Sabbath truth, the Seventh-day Baptists have for many years in the past labored in this field and still publish a periodical; but somehow their work does not seem to make much

headway, there probably not being a hundred in the whole kingdom. Among these some heard of our existence through a notice in a Dutch book, wherein the writer mentions a visit to Battle Creek and to our institutions there. They wrote to us, and Elder Haskell and I visited them some seven years ago. But the work never took good root; our canvassing work there failed also, and the only way open to us was to try to get a start by securing a German laborer for this field. We have been assured all these years that something would yet be done in this field, for we have the promise of the Lord that the truth is to go to every nation, and there were many points in favor. Thus brother R. Klingbeil was chosen and began work there two years ago at Rotterdam, the second city in Holland, containing a population of over two hundred thousand, and being on the Maas, an arm of the Rhine, there is naturally much commerce with Germany, and many German boats come here. Brother Klingbeil found plenty of work among them and the Germans living in the city, gradually acquired the language, and gained access to some Dutch families. Last year he left to attend our general meeting, and as the work in Magdeburg urgently demanded help, he stopped there awhile. His stay was necessarily prolonged; then his health failed, and not until a month ago was he able to return. Meanwhile, the seed sown began to ripen; brother Groenewold, from South Africa, who was taking private lessons at Rotterdam, did what he could to water it. Last spring I had several interesting Bible readings at the home of these interested ones, and they kept the next Sabbath. They were indeed glad when brother Klingbeil returned.

When I arrived there Sept. 20, I found a nice little company of believers ready to unite with us. Friday and Sabbath were spent in considering the precious truths for these days, and Sunday forenoon we proceeded to the Maas, and there, in two boats, rowed to a secluded spot, and baptized six willing souls as the first-fruits in Holland. In the afternoon, before the ordinances, two more united with us, five of the eight being brethren; eleven in all partook of the ordinance of humility and the Lord's Supper. We chose officers for the company,—a leader, a secretary, a treasurer, and a librarian. A Sabbath-school had been started some time ago. We were glad to learn that they, also, had already laid their tenth aside for the support of the work of God. It was also a privilege to have the children with us in the Sabbath-school; there seems to be no difficulty in this direction as in Germany and Switzerland.

But all this has not been gained without opposition. As soon as the brethren gave notice to the pastor that they intended to unite with us and thus separate from the Reformed Church, the church council was called together, consisting of some forty elders, deacons, and several pastors, and they were summoned to appear. But instead of having a chance to give their reasons, they were simply urged to recant; as they could not, they were dismissed as incurable. Several also visited them at their homes, but without avail. This naturally gave considerable publicity to the matter, and Seventh-day Adventists are thus becoming known. But we also have opposition from a side one would hardly have expected. Our good Seventh-day Baptist friends published a bitter tract against us. We are only sorry for them, for

there is surely room enough for us both, and there is no danger that either party will cramp the other for the present.

The truth is also spreading by means of our publications. The excellent little book, "Steps to Christ," has been circulated considerably all over Holland by one of the leading book-dealers, and he has now also taken the Dutch hymn-book. Lately we have started one of our brethren canvassing, and brother Klingbeil has helped him, and he seems to succeed reasonably well for a beginner. We are of good courage as we see the prospects brightening for Holland, and we rejoice that not only at Rotterdam but also in several other places there are persons keeping the Sabbath who are of one mind with us. Brighter days are before us in Holland, and while the silent messengers in the form of tracts, books, and papers, are being circulated all over this land, we know that with the work of our brethren, combined with the blessing from on high, the day is not distant when the last message will also spread over this fair land, and from here extend to its distant colonies. But may we as a people be up and doing, and help with our means and prayers, that soon the glad day may come when the truth shall have finished its course among the different nations of the earth.

L. R. C.

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.]

543.—THE LORD REFRESHED.

(1) How was the Lord refreshed by resting on the seventh day after the work of creation? Ex. 31:17. (2) How was the law ordained by angels in the hands of a mediator? Gal. 3:19. (3) If the law was "ordained to life," as stated in Rom. 7:10, why does Paul say in Gal. 3:21, "If there had been a law given which could have given life"? etc. W. A. O.

Answer.—1. Let the Scriptures explain themselves. The Lord was not refreshed in the sense of recovering himself from fatigue and weariness; for we read in Isa. 40:28 that "the Lord, the Creator of the ends of the earth, fainteth not, neither is weary." On the other hand, we read that God "saw everything that he had made, and behold, it was very good." Gen. 1:31. We also read that God delighteth in his people (Isa. 6:24); and that he delighteth in mercy. Micah 7:18. He was refreshed, then, because he was delighted in the work which his hands had wrought, the glorious creation which appeared at his word. A work which caused all the sons of God to shout for joy, would certainly be a high source of pleasure and satisfaction to the Creator himself. It would be a wrong conception of God to regard him as an inert, impassable being, incapable of any impulses and emotions. He represents himself as loving, being satisfied, delighted, disappointed, moved to jealousy, to indignation, and every proper emotion that can sway the human heart; and he must feel all these emotions to an infinitely greater degree than can be felt by human beings. In this light we can see how he could be refreshed by the result of his creative work.

2. To "ordain," means to set in order, arrange, establish. There were multitudes of angels present at Sinai during the formation of the covenant made with Israel at that time. The moral law God himself proclaimed from Sinai; but in the ordering and arrangement of the great remedial system then expanded and

formulated into a definite system of worship, doubtless angels were the chief agents employed.

3. It is certain that the language of Gal. 3:21 cannot apply to any law that existed before man had forfeited his life, and needed to have it restored to him again. Had man always been true to the principles under which he was created, that is, perfect love to God, and perfect love to his fellow-men,—the summary of all the duties of the decalogue,—he would have lived forever. Man in that case had life and would always have had it; but when he had forfeited his life by sin, then something was needed which would give it back to him again. This could not be done by law. Nothing in this line, of whatever form or nature, could touch the case. Nothing but a Redeemer could restore man to his lost estate—a Saviour who would assume man's obligations, satisfy in behalf of man the claims of the law which he had broken, and thus nullify man's sin, and clothe him with his own righteousness. A Saviour was thus graciously provided, but his merits could be appropriated only by faith. It was therefore a further manifestation of grace on the part of God to give to man an object-lesson by which to make his faith, so to speak, more real and tangible. Hence, another law was given, the remedial system, the law of types and shadows, more vividly to show the nature of sin, and point to the true Sacrifice which was to come. This law could not give life; it could only continually point the nation forward to the great Sacrifice which was to come, who only could give life, and lead them to be ready to accept him when he should appear. But the Jews had made the radical mistake of putting the means for the end; that is, they came to believe that this law really did do for them just what, in the purpose of God, the Redeemer, to whom it pointed, was to do, that is, take away their sin, and prepare them for heaven. Paul thoroughly corrected this fundamental error in his epistle to the Galatians, by showing that righteousness can come alone through Christ, not through that system of law upon which they were depending.

544.—CHURCH CENSURE AND SUSPENSION.

Does a vote of censure cut a member off from the privileges of the Lord's house? If so, what is the difference between a vote of censure and a vote of suspension from the church? W. A. Y.

Ans.—A vote of censure is the lightest form of discipline that can be administered by the church to an erring member. It would not be supposed that a member under censure would participate in the ordinances of the Lord's house or even in social meeting, only to speak with reference to the charge laid upon him. His first duty would of course be to show to the church by suitable acknowledgments and a change of conduct, that he had recovered himself from the error of his way, which called for the vote of censure; his connection with the church meanwhile remaining unbroken.

Suspension, on the other hand, while including all this, goes a step further, in that it, for the time being, dissolves the individual's connection with the church; the matter being left in such a shape, however, that a vote to terminate the period of suspension, would restore him at once to his former standing in the church.

The next and most severe step of church discipline would be the full withdrawal of fellowship, unconditionally; in which case the member could come back to the church only as a new member, by application and a vote of admission. And in all cases it would be expected that the person, before restoration to his church standing, would show by suitable acknowledgments, repentance, and reformation, that he had recovered himself from the wrong course of which he had been guilty, and by which he had incurred the censure and discipline of the church. 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.

CHRISTIANITY IN INDIA.

SINCE the words, "Go ye into all the world, and preach the gospel to every creature," were spoken, the gospel of salvation has been carried to the different portions of the earth. The missionary spirit has agitated the Christian denominations, and at different times they have unfurled the banners of truth in the heart of the darkest domains of heathendom with marked success. At a very early period Christianity was carried to India. Tradition, indeed, asserts that the apostle Thomas extended his labors to these regions in the year 52 A. D., leaving behind the Christians who are now called the "Nassasini Mappilas," Hindu Nayasines. These people dwell in and around Cochin, of the Madras presidency. From copperplates still extant, it is certain that churches were established at Cochin prior to the eighth century. Centuries of surrounding darkness have almost erased their principles of Christianity, yet there is enough about them to show that at one time the light of faith in Christ burned brightly. May the day be near when once more the gospel in its purity, as it is in Jesus Christ, will find a place in many of their hearts.

During the first century Christianity found its way from Egypt to India. Indian merchants who went to Alexandria to sell their silks and pearls, found, while there, "the pearl of great price." On their return, they taught their fellow-countrymen the precious truth as it is in Jesus; and so earnest was their plea for Christian teachers, that at the beginning of the second century the bishop of Alexandria sent Pantænus, a very devout man, who, so far as we know according to history, was the first Christian missionary sent to India.

Though many generations have passed since then, the plea for help still comes and will come until responded to by men so earnest that it will be said of them, "These that have turned the world upside down have come hither also." Prior to the Dark Ages, Christianity rapidly grew in India. In some parts it became the dominant religion only to be crushed by that dreadful period. During the Dark Ages little or nothing is known of the fate of Christianity in this land, except that some Catholic missionaries wandered through different portions with their paten, their crucifix, and their rosary. Their efforts met with little permanent success. About the beginning of the sixteenth century, as the first gleams of the Reformation began to lighten the West, the work of the papacy was being planted in India by Roman Catholic missionaries whose converts now number more than a million. Saint (?) Francis Xavier, one of them, was very earnest, and through him large numbers were added to Roman Catholicism. His remarkable success was attributed to the miracles which he performed, which were the worst kind of shams practiced upon a superstitious and ignorant people. The remains of the inquisition, with its instruments of torture, which are still preserved at Goa, tell us that those who were too intelligent to be duped by tricks, experienced the cruel arm of the inquisition. It was not a work of love, else there had been no need of the powerful military expeditions sent out by the king of Portugal. Though history is meager, the contests described in Catholic writings show that force rather than love was often the conquering power.

I have traveled about twelve thousand miles since coming to India, and as I look back over the route, I am glad to know that truth has been scattered all along the journey, and I am thankful that God in his mercy sent forerunners ahead

to prepare the way. Pioneers of almost every denomination have penetrated far into the darkest regions of India. Like brave warriors they have met danger, and God has blessed their efforts to the salvation of many souls. A view of their work will be sufficient to convince us that as yet we are far in the rear of other denominations; but we are coming to the front, and the precious truths for this important time are developing in us a missionary spirit that will far surpass any this world has ever known. May the day hasten when every one of us shall say, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." WILLIAM LENKER.

Shahjahanjore, India.

TRINIDAD, W. I.

COUVA.—We have now been here three weeks, long enough to be better able to see what the condition of the work is than at the time of our first report. For the past week we have been holding meetings every night, and find that there is considerable interest, although the attendance is not as large as we would like to see, on account of the commands of the Anglican pastor. He has forbidden his people to come near us or to have any of our reading, under penalty of being turned out of the church, out of heaven, and that he will not bury them when they die. However, some are reading and attending the meetings, and one of his singers has accepted the truth. A Wesleyan local preacher has lately begun the observance of the Sabbath, and we earnestly hope he will soon be with us boldly and squarely on all points. Six grown children are already keeping the Sabbath in this family. Another Wesleyan minister is also reading, for whom we have hopes; and there are some scattered Sabbath-keepers who are calling for help, which must soon be given them.

Our object now is to get the company of about thirty Sabbath-keepers in and about Couva into a condition for church organization as soon as possible. They have held onto the truth as they knew it under somewhat trying circumstances while waiting for help to reach them, thus proving their love for the truth and their integrity to God. It is good to see with what eagerness they take the instruction given and apply it to their lives. The Spirit of God works the same here as in America, both upon our own hearts and on the hearts of the people. He comes very near to us in our meetings and devotions to encourage us in the good work. Those who have accepted the truth are a good class of people, and they are working for others, thus being a great help to us.

The social condition of the people is, as a rule, very low. Drunkenness is quite common, though I think not so bad as in many places professing better things. The moral standing is not lower than one would expect in a place where heathenism, Mohammedanism, formalism, and a large amount of superstition prevail. The strict English laws have done much to help matters in many ways; and if as much had been done spiritually as by civil authority, there would now be a much better condition. But the work that has been done by devoted Christian workers of different denominations must not be underestimated. When I see what some of these workers have done, I wonder when Seventh-day Adventists will be as faithful to the work God has given them to do as were these to what he gave them to do. Where are the consecrated families who will sacrifice the comforts of home and friends to come to this and other West Indian islands to give the light of present truth to the poor souls here, at the same time making a comfortable living for themselves? I would like to correspond with a few such.

The staple products of Trinidad are sugar, cocoa, and rum. Rice is also cultivated on uplands, and sweet potatoes and many of the tropical fruits can be raised easily, so that a living can be had for a little work. An industrious farmer can make a living and a few dollars to help along the work here as well as in most other places.

There is a great work to be done in this island, and we ask that the work and workers be remembered in your prayers. We are of good courage and glad that we have a part in the work here. E. W. AND L. A. WEBSTER.

Oct. 1.

NOVA SCOTIA.

SINCE my last report I have labored in Granville and Annapolis. At the former place I have met the most bitter opposition that I have ever seen, three ministers having spoken against our work publicly and much privately. The first was a Baptist minister who taught that the Sabbath was given as a memorial of the deliverance of Israel from Egypt, and continued until the cross, where he declared the whole law was abolished. He stated that the law was like an old halter to lead the people until the cross, where it was nailed to the tree. He said he was aware that many of his Baptist brethren were not quite ready to take that position, but it was what they would have to come to in the end. He labored for an hour and three quarters, as he said, "to break down some of the strong points of Seventh-day Adventism, after which the whole structure would fall." I felt that he was working from the impulse of the moment and under a great deception rather than from determined opposition, so I asked him to go home with me the next day, which he did, and we talked the facts over in a kindly spirit together; but to my sorrow he went away more determined than when he came, although he bought "Helps to Bible Study," and promised to investigate the matter thoroughly. Many of the people seemed glad to get hold of the idea of an abolished-law theory, but the better class were much disappointed, and declared they had no faith in it. The next evening I reviewed his sermon before a very attentive audience, and a good impression was left.

Two weeks later another Baptist minister preached against the truth, teaching that the Sabbath was given in Eden and was changed by Christ at the cross. The third minister, a Methodist, three weeks later, preached against us, more than against the Sabbath question, declaring that the Sabbath was of perpetual obligation, and could not be done away, but that the spirit of it was transferred into the first day of the week when Christ rose from the dead. He then stated that the Scriptures taught that the disciples kept the first day from that time, but never read a text, simply referring to four texts, saying that they proved it (which, if he had read, of course would have proved no such thing). He then read from the "Fathers," declaring that they all proved that the first day was kept from the cross till within a comparatively short time, when two small sects had arisen,—the Seventh-day Baptists and the Seventh-day Adventists, the latter being great disturbers of the peace and good order of the church, and that they should be avoided. He further said he would not be present to hear my review of his sermon, because we would not be convinced. The next evening we reviewed his positions taken on the Sabbath and the "Fathers," leaving alone all he had said against us. A good congregation was present, and much of the Spirit of the Lord seemed to rest upon some of the people, while others were indignant as they saw that their hopes had vanished in support of the first day.

I held services in the church two more evenings, until it became apparent from the noise

outside, pounding the house, and throwing stones, that there was no further use of holding meetings there. I then visited from house to house among the few who seemed to favor the truth, but none seemed to have faith enough to take hold of it under the present circumstances. Threats of fines for working on Sunday and the disfavor of the people have great weight with those in this vicinity. As soon as any one becomes the least interested in us or our work, he is at once ostracized by his neighbors and friends. This seems to be the most effectual way to hinder the work.

I have spent about half of my time in Annapolis during the last four weeks, and two have decided to obey God. We organized a church here Sept. 21, of seven members, and have a Sabbath-school of twelve members. Besides these there are three or four more keeping the Sabbath here and in Granville. We are all of good courage, although the work goes slowly. H. J. FARMAN.

DISTRICT NO. 5.

IN my report of the Missouri camp-meeting I omitted to state that on the last Sabbath brother A. A. Meyer (German) was ordained to the work of the gospel ministry.

The local camp-meeting for the western slope of Colorado was held at Delta, from Oct. 8-14. The tents and rooms occupied by the campers were thirty-one in number. There were 165 people thus gathered for the meeting. The work in that part of Colorado is comparatively new, and it has grown quite rapidly during the last year. There were many in the camp who were attending their first camp-meeting. It is impossible for those on the western slope to get to the general camp-meeting on the eastern side, only at great expense for railroad fare, so this local camp-meeting was the more important. There was no laborer outside of the State present except the writer. Most of the speaking was by Elder Kauble and myself. It was refreshing to see the eagerness with which these people listened to instruction in the Christian life, the early days of the cause, the rise of this cause, and the place the Gifts of the Spirit of God have in the work.

On the 13th ten souls were baptized in the Gunnison River, which runs past the side of the camp. Among these candidates was Wilbur C. Foss, a nephew of sister E. G. White, who took his stand with us on the camp-grounds.

The Sabbath-school contribution for foreign mission work, made Sabbath, the 12th, was \$13.53. The first-day offering made on the 13th was \$53.55. At the close of the Sabbath, brother L. F. Trubey was ordained to the work of the gospel ministry, by prayer and laying on of hands.

With this camp-meeting closes a series of eleven camp-meetings in succession that I have attended since June 25. Notwithstanding the six days of chills and fever I had about the first of August, I will say, to the praise of our kind Heavenly Father, that I close this labor with as good health as I had June 25. I am now (Oct. 15) at Pueblo, Col., waiting for a train to Lincoln, Neb., where I hope to enjoy four days of the District Conference at College View, in District No. 4.

J. N. LOUGHBOROUGH.

TEXAS.

ALVORD AND HUTTO.—In compliance with the request of Elders H. W. Decker and J. A. Holbrook, the latter of whom had been challenged to debate on the immortality, the kingdom, the Sabbath, and the Sunday question, I went to Alvord, Tex., Sept. 2, to render such assistance as I might.

The opponent's grand proof for man's natural immortality was based on a certain unjustifiable

definition which he claimed for the Greek adjective "*pneumatikos*." Throughout the discussion, according to the unanimous verdict of those not of our faith, a complete victory was scored for the truth, even our opponents themselves siding with us. As an immediate result of the debate, we know of at least five or six who are now keeping the Sabbath. Our people were greatly encouraged and strengthened.

After the close of this debate I came to Hutto, Williamson Co., where a desire to learn more of our faith and practice had been expressed by a few earnest souls. In spite of some physical affliction which befell me here, I labored with the manifest help and blessing of God, and so great were these that already on Oct. 11 brother Holbrook, who came all the way from San Antonio for this purpose, could bury ten faithful souls with the Lord in baptism. Another, who would have been glad to join these was prevented, and will be baptized at a later time.

On Sabbath, Oct. 12, a church was organized and officered, and in the evening the ordinances of the Lord's house were solemnly observed. One aged sister said at the close of it all, "This is the best day I have ever spent." And because of the manifest presence of God it was indeed a happy day for all of us. A Sabbath-school of some fifteen members was also organized; likewise a tract society. I now leave for Keene to prepare for my regular work there in connection with the school. A. KUNZ.

Oct. 16.

NEBRASKA.

ASHLAND.—The latter part of June I came to this place with brother L. V. Finster as tent-master and Bible worker, and we pitched our tent and began a series of meetings which continued about nine weeks with a very good interest from the beginning. The opposition ran high, but through it all the message shone brightly. Quite a goodly number of people heartily embraced the truths presented, while many accepted them only in theory; of the latter class we feel sure that some will permit the gospel to become the vitalizing principle in their lives.

Last Sabbath and Sunday were good days for the company, when several precious souls followed their Saviour in baptism. A united, earnest little church of fifteen members was organized with which there are several others about ready to unite. A tract and missionary society was also organized, with a good supply of tracts all paid for. We rented a hall that the members have fitted up very neatly, thus making them a pleasant place for worship. We feel loath to go from them, but as duties demand our attention elsewhere, we leave in his care the little building that God has begun, knowing that he is well able to carry it on to completion, and then bring it home to Zion with eternal joy. W. A. HENNIG.

WYOMING.

SHERIDAN.—We arrived here Oct. 8. The tent which had been shipped from Battle Creek, was waiting at the depot. A fine location on Main street had been selected for pitching it. Poles from the mountains were secured, and the tent was soon up. The tent is about 30ft. x 50ft., round ends, eight-foot wall, and not a wrinkle nor a fold is to be seen in it. There are boards around the bottom circling with the tent. With the wall tacked down, a stove, with pipe extending through a nice framework, a black-covered pulpit, a carpeted rostrum, an organ, seats with backs, two electric lights, and over one hundred attentive listeners, present an inviting scene. Our meetings began Oct. 11 with a good congregation, which has increased each night since. We have presented Christ, his willingness and power to save, and the fall of

man, with God's plan of redemption. The people were interested at once, and remarked, "That touches the hungry spot in a man's soul."

We have now begun to introduce Christ in the prophetic word, and trust it all in the hands of God to carry on his work. The people in this town number about two thousand. They are as orderly as any people we have met in the East. Nothing but thrift and neatness marks the town. The people are intelligent and hospitable, and are hungering after soul food. We expect to see a goodly number raised up here among the mountains of Wyoming, who will hold up the banner of truth until Jesus comes. We ask the prayers of the many brethren whom we have left in our own State, for this new and untried field.

O. S. FERRIN,

H. F. KETRING.

MASSACHUSETTS.

DENNIS PORT.—This is a small old-fashioned seaboard village, of about fifteen hundred inhabitants, and is situated midway between Fairhaven and the extreme point of Cape Cod. The houses are mostly cottages, and are owned by the occupants. There are very many widows on the Cape, whose husbands in the majority of cases were lost at sea. There are many retired sea captains in the village; some who a few years ago were in command of a noble ship, are peddling milk by the pint, clams by the peck, fish by the pound, or living upon what their wives can earn at washing. Years ago there were small fortunes made all along the Cape, in the fishing industry. But of late it has been almost impossible for a man to make a living for himself and family at fishing, as the fish apparently have left these shores. During the prosperous times many costly residences were built; they are now unoccupied, and can be bought for half of their cost.

The only industry now on the Cape is that of raising cranberries, of which thousands of barrels are shipped throughout the country. This industry furnishes employment for thousands of men, women, and children for about six weeks. They receive eight cents a measure, or six quarts; a smart, active person can pick from thirty to forty measures a day. Picking begins the first of September; then a perfect stampede takes place, and the villages become depopulated. The families move into close proximity to the meadows, and there remain until the end of the season.

A few days since, I visited a neighboring village, in order to distribute some reading-matter and make some calls, and nearly every house where I called was locked, and the occupants away. The whole aspect of the village was as though it were visited by some fearful epidemic. But at this time of writing, the scene has changed. The teams come rolling in, packed with their freight of humanity and household utensils, presenting the appearance of some great western caravan. The men are shouting, the boys are hooting, and the girls are singing, "Home, Sweet Home." They all appear happy, free, and easy, and have little or no anxiety for the morrow. In fact, I never met with a people who take life so easy as they do here on the Cape. They indulge quite freely in tobacco, whisky, and other vices. Male and female, old and young, in the church and out of it, are much the same; and the majority prefer to live in ignorance of a better life.

Last summer while the tent was at West Harwich, our congregations were made up of the very cream of society. I have secured a chapel with a seating capacity of about three hundred, of which I have entire control. I began meetings, or opened the chapel for meetings, about a month ago. The congregation was conspicuously absent. Next evening two came. I gave them a reading. The third evening eight were present.

The attendance has gradually increased to thirty-five. Now as the people have returned to their homes, I expect to have a good hearing.

MINARD WOOD.

WISCONSIN.

SINCE closing my last report, I have attended a good quarterly meeting at Lena, at which the organization of the Lena church was completed by the election of an elder. I have also held meetings at four other points, especially in the township of Little River, where brother Plante and I started an interest among the French last May, and where a good work has been accomplished during the past few weeks.

About two weeks since, Mrs. Bourdeau and I felt deeply impressed that we must go to Little River, where I had not been for six weeks. At that time God gave me special liberty in speaking to a crowded house, and I sold a French "Bible Readings." We immediately went to this township, and found a noble French family under conviction, and praying God to send me there as he had sent Peter to Cornelius. They did not know that I was in Wisconsin; were overjoyed to see us, and kept the next Sabbath.

One member of this family was treasurer of a Protestant church. Soon a French and an American preacher of the same church were aroused, and expressed a desire to see me and hold a discussion with me. I did my very best to gratify their desire, and the truth gained precious victories. One of these ministers had said to one now rejoicing in the truth, "The Devil is in that book [a French "Bible Readings"]; burn it up at once. Mr. Bourdeau is a bad man." The reply made was, "If the Devil is in that book, he is in my Bible; for it is largely made up of Bible quotations and references to the Bible. And I have many devils in my house [meaning good books]. If you cannot speak more wisely and more respectfully, leave my house." He made an apology. I procured a subscriber for the French *Signs*. Some clever Catholics are advancing in gospel light.

D. T. BOURDEAU.

THE WORK IN SOUTH CAROLINA.

WE have labored earnestly to see the work advance in this State this season, and something has indeed been accomplished. Early in the spring we had meetings at Brushy Creek, where a church was organized, six were baptized, and one began to observe the Sabbath. Meetings at Piedmont began about the first of May. We had large congregations for some six weeks, till rival meetings were inaugurated. Piedmont is a factory town, all houses and property being owned by the company. This company manifested the bitterest ill-will and enmity against us. It was reported that men were set to watch those who were excused on Saturdays, to find if they were Sabbath-keeping; if so, they were to be immediately ejected.

Many were convinced of the truth, not only in Piedmont but all through the country round about. We left there feeling pained to see so little accomplished. Several promised obedience who were reported, and now there are families there planning to move into the country, that they may obey the truth.

We came to Chick Springs about July 10, secured grounds, and began meetings in the tent, July 17. Here, too, it seemed that all the arts of the enemy were brought to bear against us, to thwart the work. Through the sedulous efforts and warnings of the Baptist minister, none of that church came near us from the very first, and a petition was circulated, asking for our removal. But the Lord overruled it all. Mr. Taylor, the leading man and also a man of wealth and of religious conviction, would not listen to the plea for our ejection, and seemed much to incline to-

ward us. Then the minister began a series of meetings, doubtless to counteract our baleful presence and influence. However, one brother Baptist cleaved to us, with his wife. Many others were as fully convinced of the truth, but had not the stamina to obey. This man was shamefully treated, and is even to this day.

We moved five miles to Greer, and began meetings with full attendance and good interest. Some here have decided to obey. We have thus far this season reported sixteen willing souls, although a few are not now obedient, but the rest are strong in spirit, rejoicing much in the truth. Some are now keeping the Sabbath who have not yet been reported.

I feel inclined to ask our brethren to think upon us here. The people are very needy. The amount of liquor and tobacco consumed is incredible. At the recent show at Spartanburg, the dispensary sold out its stock and closed doors. About \$900 worth of liquor was sold on that day. But there is much to redeem the people; one cannot but love and commiserate them. The per cent of illiteracy is very large, both with the white people and the colored. Where are the men who will leave their churches and move here as missionaries with their families? Fathers need educating, and mothers even more, and how much greater the need of the children! I think of sisters who understand healthful cookery and who could act as educators in various lines, who would be a great help to us here, who are doing next to nothing at their homes; and brothers who could come here and canvass with sure success, and help to start and build up the work in this field. Who will take these things to heart?

J. O. JOHNSTON,

I. E. KIMBALL.

MISSOURI CONFERENCE PROCEEDINGS.

THE twentieth annual session of the Missouri Conference was held in connection with the camp-meeting at Pertle Springs, Sept. 25 to Oct. 6. Forty-one churches were represented. Elder Hyatt, the president of the Conference, laid before the delegates the progress of the work in the State the past year. He stated that seven tents had been in the field the past season. Five new churches were admitted into the Conference, three new church buildings were erected and dedicated, and two others are ready for dedication. Reference was made to the needs of the cause in St. Louis, and other interests. The following resolutions were adopted:—

"Whereas, The Lord has greatly blessed the efforts of the laborers of the Missouri Conference the past year; therefore,—

"Resolved, That we, as a Conference, express our gratitude to God for the success that has attended the work since our last annual Conference.

"Whereas, The Lord has suffered to be removed from our midst one of our most faithful and devoted workers, in the person of sister E. S. Tovey; therefore,—

"Resolved, That we express our deep sorrow at the removal of one so faithful, and tender our sympathy to the bereaved ones.

"Resolved, That the Conference hold one or more short-term Bible schools during the present Conference year, at such times and places as the Conference committee may deem most advisable.

"Resolved, That the Conference committee audit the accounts of the Conference laborers at the end of each quarter, and that the Conference treasurer send the laborers their pay, at the rate of the last audit, less 15 per cent.

"Resolved, That we recommend that the ministers and workers of the Conference attend the Lincoln Bible institute, as far as they may feel themselves able to do so.

"Whereas, Our local camp-meetings the present season have been blessed of God to the advancement of the truth in the localities where held; therefore,—

"Resolved, That we recommend that similar meetings be held the coming season where it is thought advisable.

"Resolved, That it is the pleasure of this Conference to endow in the Battle Creek Sanitarium Hospital one bed, to be known as the Missouri Conference endowed bed, raising at once the necessary means by voluntary contributions.

"Resolved, That we recommend that each of our churches select and authorize some persons to visit each family composing the church, and urge upon them the importance of taking the REVIEW AND HERALD; and where there are families not able to take it, we further recommend that the church take some action toward helping them to take it."

The committee on credentials and licenses reported the following: For Ministerial Credentials, W. S. Hyatt, A. P. Heacock, H. K. Willis, C. H. Chaffee, W. S. Cruzan; for Ordination and Credentials, A. A. Myer; for Ministerial Licenses, H. E. Giddings, W. T. Millman, H. L. Hoover, James Klostermeyer, L. W. Felter, J. H. Coffman, T. A. Hoover, W. B. Tovey, Jacob Riffel, L. W. Terry.

The following officers were elected: President, W. S. Hyatt; Secretary, James Cochran; Treasurer, W. B. Tovey; Conference Committee, W. S. Hyatt, H. K. Willis, W. B. Tovey, H. L. Hoover, W. T. Millman.

JAMES COCHRAN, Sec.

KANSAS CONFERENCE PROCEEDINGS.

THE twenty-first annual session of the Kansas Conference was held at Oakland park, Topeka, Sept. 12-22. At the first meeting fifty-nine delegates, representing thirty five churches, were present. The total representation reached eighty four. Ten new churches were admitted into the Conference.

The president's review of the work for the past Conference year was indeed encouraging. Three hundred and forty-nine new members had been added to the churches, and three new companies had been formed that will soon be ready for organization. Three new church houses had been built during the year. The work in the cities was spoken of, especially the missions in Wichita and Kansas City. Much has been accomplished in these places, and the prospect is good for future work there.

Resolutions were adopted on the following points: (1) Expressing thanks to God for his divine presence with us in the work in which we are engaged; (2) Recommending our people to make especial efforts to scatter our pioneer papers, the *Signs* and the *Sentinel*; (3) That general meetings be held in different parts of the Conference the coming winter, in which a portion of the instruction given shall be for the benefit of church elders, and those upon whom such responsibility may be placed after receiving this instruction; (4) Asserting the rights of school-teachers among us to have examinations and not be required to transgress their religious principles. This resolution reads:—

"Whereas, The intent of true American law is that all good citizens shall, irrespective of their religious faith or practice, enjoy equal privileges and immunities; and,—

"Whereas, The present State law, governing the examination of teachers, designates certain Sabbath days as days upon which such examinations shall be held, without making provisions for the examination of those who may conscientiously decline examination on that day, thus leaving county superintendents free to discriminate against those who observe that day as the Sabbath; and,—

"Whereas, In certain instances this has been done, thus working a hardship to good citizens solely on account of religious convictions; therefore,—

"Resolved, That we, the Seventh-day Adventists of Kansas, in Conference assembled, as citizens do hereby respectfully petition the legislature of Kansas so to amend the law controlling teachers' examinations as to prevent any such discriminations and infringements upon the rights of any citizen on account of his religious faith or practice."

The following persons were chosen as the Conference officers for the ensuing year: For President, C. Mc Reynolds; Secretary, G. D. Symms; Treasurer, T. J. Eagle; Conference Committee, C. Mc Reynolds, J. W. Westphal, C. A. Hall, T. J. Eagle, J. D. Rockey. Ten persons were granted credentials, seventeen received ministerial licenses, and fourteen received missionary licenses. Brother S. Mortenson was ordained to the sacred work of the ministry, and received credentials. Fifty-five were baptized at the

camp-meeting. The tithe for the past year was \$12,612.19. Total receipts, nearly \$16,000. There were raised on the grounds for the support of the work in the State, \$1200, and for foreign work about \$300. There was harmony in all the movements of the Conference.

G. D. SYMMS, Sec.

News of the Week.

FOR WEEK ENDING OCTOBER 26, 1895.

NOTES.

It is admitted even in Japan that the Korean queen was murdered through the plotting of Japanese officials at Seoul. But the Japanese authorities at home disavow the plot, and say the guilty parties shall be brought to punishment, whoever they may be. How much sincerity there is in their claims is not known. Anyway, Russia does not seem to be inclined to take any chances in the matter, and will make it a reason for bettering her advantages in that region. Undoubtedly the circumstance will work adversely to Japan's interest, and will probably lead to the occupation of the Korean peninsula by Russia. If so, Russia will have coolly taken to herself this coveted prize over which China and Japan fought.

As showing the power which church people are obtaining in affairs of the government, we cite the case of Rear-Admiral Kirkland in command of the U. S. squadron in European waters. He has been relieved of his command by the President and Secretary Herbert. The only reason that can be obtained for this unusual action, is that he allowed himself to be quoted as speaking derogatorily of missionaries in Turkey. He has been reprimanded for making the statements; and it is well known, says a daily paper, that "a great deal of pressure was brought to bear by friends of the missionaries in this country to induce the authorities to take some action in his case, and the impression is abroad that the relief of the officer is the result. When detached, he will be placed on waiting orders, and will probably so continue for some time to come."

The manner in which Sunday closing of saloons is enforced in New York is indicated in an incident related in the *New York World*. After midnight, on Sunday morning, a saloon-keeper was aroused by a violent knocking. Opening the door, three men were there, who stated that they were watching with a child that was terribly injured in an accident, and needed some brandy to keep him alive. The saloon-keeper unsuspectingly supplied them with a small quantity. Then, as it was cold, and the men claimed that they were worn with watching, they begged a little liquor for their own use. This was kindly furnished, when one of the men declared himself an officer, and took the liquor seller into custody. He was placed under heavy bonds for violating the excise law, and will probably be convicted and heavily fined.

Notwithstanding the evidences of race prejudice which crop out here and there, evidences of a growing friendliness are not wanting in the South. The Exposition now being held in Atlanta seems to have done much to foster a cordial feeling between the white and colored people. Among the speakers of the opening day, Booker T. Washington, president of the Tuskegee Industrial College, a colored man, was prominent. He has since been assigned a place on one of the committees of award in the art department. The opening of the Negroes' building, Oct. 21, was an auspicious occasion for the spirit of good feeling. The exhibits show a remarkable degree of progress on the part of colored people since the emancipation of the slaves. And the part they are able to take in the Exposition will be of great help in establishing their capabilities.

It is said that evidence of a convincing nature has been forwarded to Washington by the French government, showing that ex-Consul Waller's imprisonment is wholly within the law and testimony. According to the evidence, he wrote letters to the Hovas, giving them information of French plans and movements, which was decidedly contraband, and exposes him to severe punishment. One letter was intercepted in which he warned the Hovas of two Frenchmen who were employed as spies. Therefore no demand for Waller's release will be made, though the State department may ask as a courtesy that the term of his imprisonment be shortened, as a favor merely. Mrs. Waller has arrived in Washington, and her testimony in behalf of her husband has not been heard, but it is thought that it will not materially change the matter.

ITEMS.

—John W. Mackay, Jr., son of the millionaire, was killed while riding a vicious horse in France.

—San Jose, Cal., is the largest prune market in the world. In a single week that city has shipped to other markets 4,600,000 pounds.

—Co-operative stores are popular in England, their business being estimated at \$300,000,000 a year, and it is said one sixth of the people patronize them.

—Nine squares of houses were burned in a suburb of New Orleans, Oct. 20, rendering 1000 people homeless. The fire was of incendiary origin, set to obtain insurance on a shanty.

—The insurgents of Cuba number about 30,000, all told, while the Spanish army has 76,000 drilled men. And yet the latter keeps close within the fortifications, and seems to be afraid to move.

—The popularity of the bicycle is evidently well established, for we notice in a recent paper accounts of no less than seven very serious accidents that occurred in New York in one day, resulting in death, insanity, loss of limbs, unconsciousness, or other serious damage.

—The Chicago Board of Trade has the largest branch telegraph office in the world. There are 170 operators on the floor every working day, and 12,000 messages have been handled in a single day during the short working hours of the Board of Trade day.

—A church on Long Island takes advantage of the times by getting up an oyster supper, in which all the cooking is done by men for their wives, the men being dressed in women's clothes. A great amount of fun is reported, and a grand financial success was scored.

—The government Labor Bureau reports that the loss occasioned by 3889 strikes and 75 lockouts that have occurred in the State of New York for the past seven and one-half years, totals \$20,743,379, of which the laborers bore about two thirds in loss of wages and in contributions.

—Louis Sterne, the German American who insulted a State official at a ball in the Old Country, and was sentenced to imprisonment, has arrived in New York. After endeavoring in vain to have the sentence mitigated or changed to a fine, he forfeited his \$20,000 bail. Quite a costly dance.

—A cyclone has caused havoc in Santa Clara province, in Cuba. The wind blew at the rate of ninety miles an hour, uprooting trees, wrecking houses, and laying waste cane fields. The damage is enormous. The people in the interior villages are thoroughly discouraged at so many successive calamities.

—The Rev. George Mills, a Sanctificationist, has been conducting a series of meetings in Edmonson county, Ky. Charles Clemens, a prosperous young farmer, accompanied a daughter of Mills's to church. Mills took her away from her escort. Next day Mills armed himself with a shot-gun, and shot Clemens fatally.

—Mrs. Susan Cook died in Quincy, Ill., Oct. 22, while quietly celebrating her one hundred and sixth birthday. Her advanced age was known and well authenticated. She was in reasonably good health until recently, when she took to smoking cigarettes and strong cigars, and these are supposed to have hastened her demise.

—The Chicago Health Department, Oct. 21, declared both diphtheria and typhoid fever epidemic in that city. The department reported 330 new cases of diphtheria last week, 49.4 per cent of which were fatal. The epidemics are charged to impure water, and the health commissioner has issued a warning against drinking unboiled water.

—Up to Oct. 15 the receipts of sugar beets at the Grand Island, Neb., factory amounted to 4429 tons, while the amount of granulated sugar manufactured amounted to 400,000 pounds. The Norfolk factory has received 5017 tons of beets, and has manufactured 360,000 pounds of granulated sugar. The manufacturing season lasts about three months. The same average kept up would give an output for the season for the two factories of 4,560,000 pounds of manufactured sugar.

—The electric locomotive used in hauling freight trains through the Belt Line tunnel of the Baltimore and Ohio Railroad, has demonstrated that its drawing power far exceeds the expectations of its builders. Forty-four loaded freight cars and the three steam locomotives, not working, which had been used to haul the heavy train on the surface, were coupled to the electric giant at the tunnel entrance, and pulled up the heavy grade of the tunnel, a speed of twelve miles an hour being developed. The total weight of the train was 1900 tons. The pull exerted in starting this unusually heavy load was more than 60,000 pounds, and continued throughout the trip at more than 40,000 pounds. The officials claim that no steam locomotive has ever approached this record.

Publisher's Department.

PROPHETIC CHART.

ARRANGEMENTS have been made by which this Office can supply singly or in quantities the prophetic chart recently published by brother H. M. Lawson. The chart is entitled, "THE GOSPEL IN PROPHECY," and is printed in black ink on white paper, 30 x 46 inches. The chart contains a diagram which illustrates the various prophetic periods, the great image, and other illustrations, with printed explanations to elucidate the designs. The price of the chart by mail is, for cloth backed, \$1.25; for paper, \$1. Discounts to agents and tract societies. Address REVIEW AND HERALD, Battle Creek, Mich.

SALE OF OUR PUBLICATIONS.

Is it unreasonable to suppose that every Seventh-day Adventist is deeply interested in the sale of our books and pamphlets? If not, should not every one who possibly can, engage in the sale of them?

The canvassers have done a noble, world-wide work in the sale of our larger works, and we trust they will still push the work, and although they have sold many books in all parts of the world, the work is not by any means done. The most thorough work has been done in the United States of any large country, and yet it is not an exaggeration of the matter to state that no one State has been fully canvassed for all our subscription books, and many of our larger populous and wealthy States have not been thoroughly canvassed for even one. That there is still plenty of territory for our workers to dispose of our most rapidly selling books, none will deny who are acquainted with the situation. Will not all our old canvassers in the field still continue in the work? And let me ask, Are there not many who have worked and done fairly well in it who are now inactive, who, when at work, were much happier than they have been since they laid it aside? If so, will you not, my fellow-worker, begin again, and in the fear of the Lord and by his grace do better work than ever before?

The publishing houses of late have published some smaller works, such as "His Glorious Appearing" and the "Gospel Primer," which should be in every home wherein the language of the book is spoken. "His Glorious Appearing" is in and of itself a mine of truth. It should be read by every Seventh-day Adventist. When it is introduced to many of our people, they say, "Oh, yes, that is an exposition of Matthew 24; we have that work." It is true it treats of Matthew 24, but it is an exposition which is up to date, and treats the subject in such a manner that it will strengthen one's faith in the "blessed hope." The writer has just finished reading it again, and feels richly paid, although he had a good knowledge of the subject. Every believer should possess a copy which he should read, and loan it and several others to his neighbors whom he cannot induce to purchase.

This little work and the "Gospel Primer" can be and should be sold everywhere. There are many old, middle aged, and young men and women and girls and boys among our people who could sell thousands of these works if they would only try. The long evenings of autumn and winter are now here, in which people read. Some one will furnish them reading-matter? Shall not we do that part? We have what they need, and what many will want when carried to them. These smaller works are nicely illustrated, and are gotten up in such a manner as to sell readily.

The holidays are but a few weeks before us. Nearly every parent purchases a book or two for his or her child. Many of these books are filled with trashy matter, which does the child only harm. Truly it will be real missionary work to furnish good books for these children. The "Gospel Primer" is just the book for the holiday trade. Reader, will you not engage in the work of selling these books? If you are so situated that you cannot leave home and sell in distant territory, get the permission of your State agent to let you make a thorough canvass of your own neighborhood.

A few evenings since, an intelligent gentleman came to one of my meetings, and stated he had read one of our books, and that he wanted to know more about the new-earth subject. When asked where he had read of the subject, he replied, "In the 'Gospel Primer.'" It says but little about the subject, but enough to awaken his mind to the glorious theme. He stated he had called the attention of several others to the subject.

Not only can thousands of these works be sold by our people, but through them others can be induced to sell "Gospel Primer." In almost every neighborhood there are one or more active young men and women who are reliable, who would be glad to sell this work if their attention were called to it. Will you not solicit the attention of such, that they may become agents?

What will be the result of such work? Some will embrace the truth. You will gain a valuable experience in the good work. It will aid the tract society

in your State. It will also aid the publishing houses, and will bring means into the cause which will flow into less worthy channels if we do not engage in this work.

Reader, do not neglect this important matter. Write to your State agent or tract society secretary, and secure territory and terms to agents. Do not delay in so doing, as it is but a few weeks until the holidays. Let us work now as never before. S. H. LANE.

Early Education is the title of a little monthly sheet published at College View, Neb., and edited by Mrs. Elizabeth A. Lewis. Its burden is the training and nurture of children. It costs but 25 cents for a year, and will be found to be a genuine help in any family where it may be called.

NOTICE!

BROTHER I. H. DEGERING, Ford City, Kan., desires some one to work for him who would at the same time be interested in missionary work among his neighbors. He wants a man for a year, and as much longer as he desires to stay. Says he will pay fair wages to the right kind of man. He and his family are alone in living out the truth in his locality. It seems to be a good opening, and we pray that the Lord may direct that the right person may be found for the place. He prefers a man from about twenty to twenty-five years of age. A. O. TATT.

Obituary Notices.

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

DAWKINS.—Died Sept. 27, 1895, at Brookston, Ind., George Edward, son of William and Anna Dawkins, aged 8 months and 29 days. W. A. YOUNG.

HOYT.—Died at West Union, Ia., Sept. 25, 1895, of typhoid fever, Ai Erwin Hoyt, son of L. B. and Paulina Hoyt, aged twenty-one years. Funeral services were conducted by the writer. R. H. HABENIGHT.

WOOLSEY.—Died near Aurora, Neb., Oct. 10, 1895, Bert Woolsey, aged 17 years and 19 days. He embraced the present truth in April, 1894, and united with the church at Aurora, of which he was a faithful member. Text, Job 14:14. J. H. WHEELER.

CARLETON.—Died at the home of his son in DuQuoin, Ill., Oct. 9, 1895, L. H. Carleton, in the sixty-third year of his age. He leaves a wife and three children. He had a good Christian experience during his last illness. Text, Isa. 38:18, 19. T. J. SWIATT.

MICHIE.—Died at the home of his parents near Navasota, Tex., Oct. 7, 1895, Charles Michie, eldest son of Joe and Lealia Michie, aged between twenty-eight and thirty years. Charles was a beloved son and brother, and loved and respected by all who knew him. E. V. W.

DOYEN.—Died Oct. 3, 1895, at Blanchard, Mich., Robert Doyen, aged forty-eight years. His death was caused by dropsy and heart-disease. Brother Doyen was converted while the tent-meetings were in progress at Blanchard this summer. We laid him away in hope. O. SOULE.

ROSENGREN.—Died near Pleasant Grove, Utah, Aug. 21, 1895, Carl Edwin, son of C. and B. Rosengren, aged nearly fourteen years. Eddie, as he was familiarly known, had not been healthy and strong for several years. The funeral services were conducted by the writer, assisted by the counselor of the bishop. J. M. WILLOUGHBY.

JESSIP.—Died in the State of Washington, Sept. 24, 1895, after a brief illness, my mother, Sarah A. Jessip, aged seventy-five years. Since her marriage she has lived in Ohio, Michigan, Wisconsin, and Iowa. Last July she and father went to Washington for his health. She was the mother of five children, all of whom survive her. MRS. JENNIE SHEEHAN.

BULLOCK.—Died at Pasadena, Cal., Oct. 5, 1895, of consumption, Mary E. Haynes Bullock, aged thirty-five years. Sister Bullock has been a member of the church at Norwalk, Cal., for some time, and she died in the blessed hope of a soon-coming Saviour. Her last days were peaceful and were passed in praise to God. Husband and children are all united in the determination to meet the mother when Jesus comes. RODERICK S. OWEN.

HORR.—Betsey Horr died Sept. 10, 1895, at the home of her daughter, Mrs. Thompson, in Omro, Wis. Her age was ninety-four years. She had been a member of the S. D. Adventist church in Mackford, Wis., for nearly a quarter of a century, and was held in high esteem by all who knew her. Her patience in suffering was remarked by all who saw her, and her end was peaceful. C. M. CUSHMAN.

KIENHOFF.—Died of consumption at Palermo, Kan., Sept. 27, 1895, Mary A. Kienhoff, aged 22 years and 10 months. It was her constant thought to do good to others, and lead them to Christ. She had spent some time in Union College, and last spring attended the Bible school at Kansas City. While attending this school, she took a severe cold, from the effects of which she never recovered. Though she suffered much, the Lord gave her strength to bear it patiently, and be resigned to his will. G. W. LESSENGER.

OWEN.—Died at Raratonga, Cook Islands, South Pacific Ocean, sister D. A. Owen. The deceased was born April 23, 1845, in the State of Ohio, and died July 9, 1895. One year ago last February, she, with her husband and two younger children, left her home and friends in Battle Creek, Mich., and came to Raratonga Island as a missionary. The London Mission Society kindly tendered their large church, in which we held the funeral services, Sabbath, Aug. 10. The minister of the society, Elder Hutchins, assisted in opening the services. A small audience of English-speaking people, including the British consul and wife, listened to a discourse by the writer, from Num. 23:10. The family were all present, except one son who is in Battle Creek. E. HILLIARD.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 2, 1895.

EAST.	*Night Express.	*Detroit Accom.	*Mail & Express.	*N.Y. & Bos. Sp.	*Eastern Express.	*Atl'ntic Express.
STATIONS.						
Boston.....	pm 9.30		am 6.50	am 10.30	pm 3.00	pm 11.30
Chicago City.....	11.35		8.50	pm 12.08	4.50	am 1.19
Niles.....	am 12.45		10.15	1.02	5.55	am 2.45
Kalamazoo.....	2.15	am 7.20	11.52	2.16	7.21	4.55
Battle Creek.....	3.00	8.10	pm 12.50	2.50	8.58	5.22
Jackson.....	4.30	10.00	2.40	4.10	9.30	6.50
Ann Arbor.....	5.40	11.05	2.50	5.00	10.12	7.47
Detroit.....	7.10	pm 12.20	6.30	6.00	11.15	9.20
Buffalo.....			am 12.10	am 6.45		pm 6.30
Rochester.....			3.00	9.55		8.40
Syracuse.....			6.00	pm 12.15		10.45
New York.....			1.45	8.45		am 7.00
Boston.....			3.00	11.35		am 10.50
WEST.	*Night Express.	*N.Y. Bos. & Chi. Sp.	*Mail & Express.	*N. Shore Limited.	*Western Express.	*Kalam. Accom.
STATIONS.						
Boston.....		am 10.30		pm 2.00	pm 3.00	pm 7.15
New York.....		1.00		4.30	6.00	9.15
Syracuse.....		8.30		11.30	am 2.16	am 7.20
Rochester.....		10.37		am 1.20	4.10	am 9.55
Buffalo.....		11.45		2.20	5.30	pm 3.30
Detroit.....	pm 8.45	am 6.30	am 7.20	8.30	pm 1.00	11.06
Ann Arbor.....	10.25	7.30	8.43	9.25	2.00	7.50
Jackson.....	11.40	8.35	10.43	10.30	3.02	am 12.15
Battle Creek.....	am 1.17	9.48	pm 12.15	11.43	4.18	2.25
Kalamazoo.....	2.10	10.27	1.00	pm 12.22	4.57	3.38
Niles.....	4.00	11.48	3.00	1.40	5.27	6.00
Chicago City.....	5.00	pm 12.50	4.25	2.45	7.22	6.00
Chicago.....	7.10	2.40	6.35	4.30	9.05	7.50

*Daily. †Daily except Sunday.
Kalamazoo accommodation train goes west at 9.05 a.m. daily except Sunday, east at 7.27 p.m.
Trains on Battle Creek Division depart at 8.10 a.m. and 4.35 p.m., and arrive at 12.40 p.m. and 6.35 p.m. daily except Sunday.
O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.
GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK

R. R.

Time Table, in Effect Nov. 18, 1894.

GOING EAST. Read Down.	STATIONS.	GOING WEST. Read Up.
10 Mail Ex.		11 Mail Ex.
4 d Ex.		1 Day Ex.
6 Ad. Ex.		8 R'd. Ex.
42 Mk'd Tr'n.		23 B.C. Pass.
2 P't. Pass.		5 P't. Ex.
am 9.00	D. Chicago A.	pm 3.00
11.25	Valparaiso	6.05
pm 1.05	South Bend	8.10
4.55	Cassopolis	10.15
7.12	Schoolcraft	12.10
9.35	Vicksburg	2.15
11.50	Battle Creek	4.15
1.05	Charlotte	6.15
3.25	Lansing	8.15
5.40	Durand	10.15
7.50	Flint	12.15
9.50	Lapeer	2.15
11.50	Imlay City	4.15
1.00	Pt. H'n Tunnel	6.15
3.00	Detroit	8.15
5.00	Toronto	10.15
7.00	Montreal	12.15
9.00	Boston	2.15
11.00	Susp'n Bridge	4.15
1.00	Buffalo	6.15
3.00	New York	8.15
5.00	Boston	10.15

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 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, Asst. Agent, Battle Creek.

The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 29, 1895.

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We appreciate the kindness of the Missouri Conference in remembering the REVIEW, as noted in their Conference proceedings, and we hope their efforts may be crowned with success.

Brethren A. R. Henry and W. C. Sisley have returned from their trip to the West, where they went to look after the interests of the educational and sanitary enterprises that are being developed at several points.

We are pleased to meet Dr. Edgar R. Caro, who, after graduating in medicine in the Michigan University, has taken a year's study in London. He now returns to join the faculty of the Medical Missionary College as professor of descriptive anatomy, instead of proceeding to his native home in New Zealand.

Important council meetings by the members of the General Conference Association, will be held in Battle Creek the coming week. Will the brethren everywhere ask the Lord that his blessing may be upon the deliberations, and that plans may be laid which shall prove successful in carrying forward still more rapidly the glorious work of the message?

"Wars and rumors of war," is one of the undisguisable features of our times. "War Quite Probable" is the bold headline of an article which appears in the *Inter Ocean* of Oct. 26. It relates to affairs in the far East, where Russia and England have conflicting interests. A dispatch from Shanghai, China, announces that Russia has moved a fleet of fifteen warships from Vladivostok, to Chemulpo and Fusan in Corea, and has obtained from China the right to anchor a fleet at Port Arthur, and to build railroads on the Liao-Tung peninsula. This is causing immense excitement in England, as it would give Russia the supreme advantage in Corea and China, and menace and encroach upon English interests in those countries and Japan. Hence the growl of the English lion, and the possibility of a war that may be far-reaching in its dimensions and consequences.

Elder J. A. Brunson, who has been employed at the Sanitarium, giving instruction in missionary work, since the last General Conference, is about to return South to render additional help in that promising field of labor. He will spend the winter in Florida in connection with Elder Geo. I. Butler, and they will make arrangements for a vigorous campaign the coming spring and summer, in some of the Southern States.

At a convention of the Christian Endeavor societies of Ontario, Sept. 26, the president in his address was enthusiastic in making prominent the fact that this movement is "interdenominational" in its character, embracing within its lines all classes of religious professors. This feature was manifest in all the gatherings. And this state of fusion is a necessary preliminary to that general ecclesiastical organization which will finally speak to the government with authority.

Sabbath forenoon, Oct. 26, brother J. A. Brunson, who is soon to leave for the South, gave a discourse in the Tabernacle on Matt. 7: 21: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." With very impressive and convincing arguments and illustrations, he showed that the only true test of Christian character is a willing and full obedience to the will (commandments) of the Father. Pompous claims to piety, high church relationship, and fervent ejaculations of the name of the Lord, will count for nothing if a consecrated and obedient heart is lacking.

A brother inquires if it is consistent for a Seventh-day Adventist to plead hard times, and claim that he is too poor to take the REVIEW, while at the same time taking one or more secular papers. The editors and their co-laborers aim to issue a paper which will be so helpful to every Adventist, so edifying and essential to his faith and desire for knowledge concerning all-important truths that pertain to this time and the progress of the work, that there can be no question in his mind as to the comparative value between this and any other paper, and no hesitancy as to which he would choose if he could have but one. If we do produce such a paper, and the Adventist prefers a merely secular paper instead, there is something wrong about the Adventist. If we do not produce such a paper, there is something wrong about the paper.

In the afternoon, Sabbath, Oct. 26, a very interesting meeting was held in the Tabernacle. It was a gathering to give a farewell greeting in words of sympathy and encouragement to several missionaries who, before this paper reaches its readers, will have gone to their fields of labor in Russia and the West Indies. Brother E. Van Deusen and wife, of Michigan, go to the Lesser Antilles; brother W. W. Eastman and wife, of Texas, go to Jamaica; brother D. D. Wiebe and wife, of Kansas, go to Russia to labor among the Mennonites, to which people he formerly belonged; and brother J. Klein and wife, who have been on a visit to their relatives in Kansas, are returning to their field of labor in Russia. After the opening hymn, prayer was offered by Elder J. N. Loughborough, followed by remarks from Elders L. Nicola, U. Smith, F. M. Wilcox, and each

of the missionaries named, expressing their love of the truth, their consecration to the work, their desire to help those who sit in darkness, and their willingness to leave home and native land, and go to any part of the world where the Lord would have them. The congregation then joined with Elder J. Fargo in special prayer for the missionaries and their families. The closing hymn, "The Missionary's Farewell," feelingly sung by the congregation, closed the service. Immediately following this service, the congregation not being dismissed, seven willing candidates went forward in the ordinance of baptism. And as the bell announced the close of the Sabbath, all felt that it had indeed been a good day.

Brother W. H. Saxby, of Cleveland, O., sends us a copy of a letter he lately received from a Methodist minister in that State, which is a revelation as to the activity which ministers are beginning to take in direct political movements. The letter contained a quantity of slips for a candidate for State representative, with a request that they be circulated among the members of his church, and placed especially with the active registered Republicans of the different societies of his people. It was also requested that there be reported to him (the M. E. minister) the name and location of the church, and the wards most largely represented in the membership. Let all ministers turn their attention in this direction, and what would the churches become but "political primaries"? Think of a ministry ordained to such work as this!

Brother Klein, who has been twice imprisoned in Russia for his faith, said in his remarks in the afternoon meeting in the Tabernacle, elsewhere referred to, that he did not feel, the first time he was thrust into prison, that he could sing in the same strain that Paul and Silas did under similar circumstances (Acts 16: 25), but he felt more like singing, "O that I was back in America!" But he soon found that when the Lord said, "Lo, I am with you alway, even unto the end of the world," it meant in prison as well as anywhere else; and so he was willing to go back to that people again, notwithstanding the dangers to which he would be exposed. Nothing can separate us from Christ, for while he has promised to be with us here "alway, even unto the end of the world," he has promised that then we shall be with him alway, even throughout all eternity.

In the REVIEW of Sept. 3, we alluded to the fact that we had yet seen nothing from any First-day Adventist paper, condemning the persecution to which Seventh-day Adventists have been subjected on account of their faith. Since then a paper has been placed in our hands, the *Herald of Life*, published in Springfield, Mass., which has an article by L. H. Rowe, acknowledging the treatment we have received to be persecution, denouncing it in the strongest terms, and calling upon his people to lift up their voice against it. Although the article passes over that which is with us a very important point, namely, that these things are a demonstration of the correctness of our position in prophecy, yet we are glad to see, on abstract principles, such utterances from this source, in favor of religious freedom, and against oppression from any and every source, because of a difference of faith or practice, which in no way interferes with the rights of others; and we are happy to acknowledge such sentiments whenever and by whomsoever expressed.