

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

Elihu Smith
 box 686

"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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FAITH.

I WILL not doubt, though all my ships at sea
 Come drifting home with broken masts and sails;
 I will believe the Hand which never fails,
 From seeming evil, worketh good for me;
 And, though I weep because those sails are tattered,
 Still will I cry, while my best hopes lie shattered,
 "I trust in Thee."

I will not doubt, though all my prayers return
 Unanswered from the still, white realm above;
 I will believe it is an all-wise love
 Which has refused these things for which I yearn;
 And though at times I cannot keep from grieving,
 Yet the pure ardor of my fixed believing
 Undimmed shall burn.

I will not doubt, though sorrows fall like rain,
 And troubles swarm like bees about a hive;
 I will believe the highs for which I strive
 Are only reached by anguish and by pain;
 And though I groan and writhe beneath my crosses,
 I yet shall see through my severest losses
 The greater gain.

— 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.

"COME; FOR ALL THINGS ARE NOW READY."

BY MRS. E. G. WHITE.

A MAN who had been invited to the feast with Christ in the house of one of the chief Pharisees, and who heard Christ declare what was the duty of those who had God's bounties, had exclaimed in self-satisfied complacency, "Blessed is he that shall eat bread in the kingdom of God." He had designed to draw away the minds of those at the feast from the subject of their practical duty; but instead of this he furnished an occasion for the utterance of a parable that had still deeper significance, and that more plainly opened before the company the character and value of their present privileges.

Jesus said: "A certain man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." Christ had sent out an invitation to a feast that he had provided at great cost. He had sent the Holy Spirit to move

upon the minds of prophets and holy men of old to invite his chosen people to the rich feast of the gospel. The man who had sought to turn the attention from the practical duties that Christ presented, thought to carry the minds past the present life to the remote time of the resurrection of the just; but the Lord Jesus unveiled the deceptive utterance, and by means of the parable of the supper he showed that they had a part to act in that very time if they should ever have a part in the blessedness which should come in the future. They were despising the present invitation to the gospel feast. Christ had been invited as a guest to the house of the Pharisee, and he did not excuse himself. He respectfully responded to the invitation, knowing it would furnish him an opportunity to enlighten the minds of the people. The man who had sought to divert the attention of the company, spoke with great assurance, as though he thought he would certainly eat bread in the kingdom of God. But Jesus warned him and all present against the danger of rejecting the present invitation to the gospel feast. Those who refuse the invitation will never taste of the marriage supper.

He gave them the result of refusing the first invitation. He said, "So that servant came, and showed his Lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." The servant had shown him that those to whom he had sent his invitation had rejected his message. The manner of excuses they offered, showed the selfish nature of their refusals. The Lord's messengers in every age have given the gospel invitation. The Lord had brought Israel as a favored nation out of Egypt, he had manifested great love and compassion, and had freed them from a life of servitude to become a holy and happy people. Of them it could have been said, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy." The Lord had first sent his invitation to his chosen people, but they had slighted and rejected his messenger. How vain, how needless, were the excuses they offered; but are the excuses that men give in this age any more sensible than those offered in the time of Christ?

Some who are invited exclaim, "I beg thee have me excused. If I should come, my neighbors would jest at and ridicule me, and I cannot bear their scorn. I have lived among them a long time, and I do not want to displease my neighbors. If they would all come, I would be very thankful to accept this invitation; but because they refuse the message of God, I beg thee have me excused." Others are desirous of paying for their lands and of building up their temporal interests, and the powers of mind and soul and body are absorbed in their earthly affairs. They are deceived in the same manner as was Eve, who was allured to do the very

thing that the Lord told her not to do. Satan suggested to her that the Lord was keeping her from great and high enjoyments by unnecessary prohibitions; but the higher good could only be received by a course of disobedience to God by which she would lose the blessedness of the favor of God, and forfeit her beautiful Eden home. When the Lord speaks, will men act as did Adam and Eve, and follow their example of disobedience? Which voice shall we heed, the voice of God, or the suggestions of the great destroyer? When God commands, it is for our present and eternal good to obey. When he presents our dangers, it is safe to reverence every injunction. Voices will sound in every direction, bidding us to turn from the plain commandments of God. The pleasure-loving, the unbelieving, the disobedient, the traitorous, will present pleasing, fictitious promises of permanent exaltation that they will claim as sure to us if we will follow the course that God has forbidden. With flattering lips they will present peace and safety when destruction is at hand. Deceived themselves, they will view things of eternal interest in a false light, and will cry peace to those who choose their own way and follow their own imaginations in daring to transgress God's holy requirements. The invitation to the gospel supper will have no harm for them, though the message is, "Come; for all things are now ready."

Shall we venture to turn from God's word? Every excuse that is offered is a falsehood of Satan, a seduction by which he would draw the human mind from God. But the Lord, who holds our eternal destiny in hand, will not always be mocked. The loving and compassionate Jesus declares that there is a greater sin than that for which Sodom was overthrown. It is the sin of those who, after hearing the gospel invitation to come to the marriage supper of the Lamb, turn away, and refuse to respond to the heavenly invitation. The invitation to the gospel feast is often rejected with apologies; but those who do this show themselves to be the very actors whom the Lord saw, and presented in his message while at the house of the Pharisee.

O what senseless excuses are made for refusing to accept the conditions upon which salvation is promised! The excuses are varied that men offer to God for refusing his invitation, but they have no weight with God. The Lord has provided the feast at infinite expense, at a cost beyond all human computation. Who can comprehend the fact that God humbled himself to bear the transgressions of a fallen world? We despise Esau for selling his birthright for a mess of pottage; what about your own case? Has not your reason been convinced that you should accept the gospel invitation? Has not the Holy Spirit done its office work upon your heart and convinced you of sin, and you have thought you would repent and be ready when the messengers came to bid you to the wedding? The invitation has come to you, but when the final message reached your ears, and you heard the voice saying, "Come; for all things are now ready," were you ready to respond? When Esau sold his birthright, he thought he could easily win it back; but he found no place for

repentance. Take heed lest you too long slight the heavenly invitation.

The servant who first presented the invitation, represents those who proclaimed to the Jews the advent of the Son of God, and who pointed to Christ as the Lamb of God who had come to take away the sins of the world. The priests, rulers, and religious teachers, who should have been the first to receive Jesus, ignored the message and hated the messenger. They not only refused to go to the feast themselves, but as far as possible hindered all others by misrepresenting and misinterpreting the word of God, while teaching for doctrine the commandments of men. They had slain the prophets, and at last thought they were doing God service by taking the life of his Son.

The rejection of light leaves men in darkness, so that they know not at what they stumble. The invitation which the Jews refused, was sent to the poor, the maimed, the halt, and the blind. The terrible denunciation was pronounced that none of those who had refused the invitation should taste of the marriage supper. They had listened to the suggestions of Satan, and had made excuses, and under his leadership they would be left in the darkness of unbelief. They entrenched themselves as did Pharaoh in stubborn resistance against the Lord Jesus and his disciples; they chose Barabbas instead of Christ.

The precious message has come to us in these last days. Warnings and entreaties have sounded. The invitation has been given, "Come; for all things are now ready." While it is called to-day, harden not your hearts. Shall men and women whom God has blessed with great light, permit themselves to be led astray by the flattering lies of the enemy of their souls? Shall they seek for distinction, for worldly honor and prosperity, when it involves disobedience to the commands of God? Will they yield their eternal interests and sell their birthright for a mess of pottage? Shall we not arouse, and shake off the dangerous lethargy of the world, which is lulling us to sleep in the cradle of carnal security? Will you who are intimidated with the jeers of those who trample upon God's commandments yield to the temptation to be cowards, and to forfeit the favor of God rather than to endure the reproaches of your neighbors who laugh at your singular faith? God's Spirit will not always strive with man. Those that slight the invitation, scorn the last message of mercy that God sends for their salvation, and they cannot taste of the blessed supper. Jesus, the compassionate Saviour, has sent to our world the general invitation, "Come; for all things are now ready." Will you imitate the Jews, who refused the invitation? To us the invitation is given, and the Lord would have you fear and tremble at his word, that he may kindle in your heart hope and faith and holy trust. He commands you to seek first the kingdom of God and his righteousness, and promises that all necessary things shall be added unto you. He unfolds before you the glories of paradise, and the question is, Will you accept his invitation?

The angels hastened Lot out of Sodom; but the same warnings that came to Lot are now sounding to a world that is heedless and impenitent. To each of us the message is given: "Haste! escape for thy life!" Better opportunities will never come. No earthly interest is worth a moment's consideration where eternal interests are involved.

Christ sends his messages of love, and directs the attention of men to the nobler world which they have lost from their vision. He seeks to uplift the mind of him who is absorbed in worldly enterprises, and bids him to look within the gates ajar, from which the glory of God is streaming to earth. With eternity in view, he asks the soul, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" The Lord Jesus made the world

and its inhabitants; but he would lift the mind from the slavery which the love of the world enforces. Christ has pledged his own life for the redemption of his people, and he would have them consider their higher, eternal claims. The duties of this life must be placed in harmonious relation to their eternal interests, or else the affections will be absorbed in earthly things, and the mind will be utterly incapacitated for the great things of the heavenly world. The perceptions will be obscured by the little worrying, perplexing things of this life; the thoughts will be engrossed by the things of earth; and the moral, mental, and physical capabilities which God claims for his service, will be dwarfed and weakened by serving self and the world. Christ assigns to the world its place, and subjects men to the will and mind of God. He would separate them from the vanities of life, and have them co-operate with God in blessing the needy, in lifting up those who are bowed down, and in inheriting the blessing which God has promised to those who are laborers together with him.

BUT WE DO NOT KNOW IT.

BY ELDER E. W. WEBSTER.
(Cowa, Trinidad, W. I.)

"MY people are destroyed for lack of knowledge." Hosea 4:6. We come short of realizing this just in proportion to our lack of knowledge. We are destroyed, but we do not know it. We are destroyed for lack of knowledge, but do not know it. God has done all he could do, that we might not be destroyed. We learn a little of what he has done, and faintly grasp the idea that it is much, but do not know how much. We vaguely comprehend that we know but little, but do not know enough to know how little. We dimly see that there is more for us to know, but how little we know of it, or how to know it! What a deplorable condition! And as we catch glimpses of God's goodness and love to us, how painfully we are reminded of this lack of knowledge!

"Consider how great things he hath done for you." But because we do not consider, we do not know. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" "All things!" "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours." All things that ever we shall have are as truly ours now as ever they will be, but we do not know them. How little we know of them, even! He "hath blessed us with all spiritual blessings." But we do not know that. We try to comprehend it, but stagger at the greatness of its meaning. We do not know it. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." These comprehend all that was given us in the gift of Christ,—all the riches and glories of the universe; and all this was given to all men, for God is no respecter of persons. He "giveth to all men liberally." Why is it that some know nothing at all of it, and others but little more? Why is it that some know so much more than others? Just as much belongs to the one who knows nothing or but little, as to the one who knows more. It all belongs to all. Then why do not all have it all?

"The things of God knoweth no man, but the Spirit of God." The world's wisdom and learning do not enable a man to know the things of God, for the "natural man receiveth not the things of the Spirit of God; . . . neither can he know them, because they are spiritually discerned." Although they are all his as the gift of God, he does not have them, for he does not know them. How is it, then, that any person

has any of all these good things God has so freely given to all?—"God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. . . . Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." Then we know what things God has given us and the things he has given, only in proportion as we have his Spirit. But knowing that all things are ours, and that we can enjoy them just in accordance with the amount of his Spirit we have; and knowing that he is more willing to give his Spirit than we are to ask for it, shall not we begin to ask in good earnest for this which alone will enable us to see and enjoy more of the things that belong to us, but that we know so little of? He gives his Spirit, that we may know them. Then what further excuse have we for not knowing and enjoying more of what we have? Let us have more of it.

BLIND SHEPHERDS.

BY ELDER J. F. BALLENGER.
(Homer, Mich.)

RECENTLY a minister who was asked the question, "What do you think of the position of S. D. Adventists, that the United States is going to persecute for conscience' sake?" replied, "O-h, w-e-l-l; a person may work himself up into an imaginary state or condition of things, till, to him, it seems a reality; so I think it is with the Adventists; they imagine a good many things that can never come to pass in this enlightened age of the world."

"But," said the inquirer, "is it not true that some of them are being fined and imprisoned on account of their religion?"

"Y-e-s," he replied, "I suppose that some of them have been imprisoned for Sunday work, but I think they are bringing this thing upon themselves. They have a great deal to say through the pulpit and the press about Sunday being an institution of the papacy, and about the intolerance of Sunday laws, and by so doing they are arousing public sentiment against them. If they would go quietly about their business and keep their day, and let others alone in the observance of Sunday, they would not be molested."

Such, reader, is the reasoning of many who call themselves ministers of Christ, and by such reasoning thousands are being lulled into carnal security right in the face of the most flagrant violation of our inalienable rights. We imagine that if our friend and all who think as he does, were to take their places in the chain-gang with some of the brethren who suffer for daring to obey the dictates of conscience rather than an unjust law, they would think it something more than mere *imagination*.

If Christ and the apostles had gone quietly about their business, and said nothing against the traditions of the Jews or the gods of the Romans, perhaps they never would have been molested. And if the reformers had gone quietly about their business, and said nothing against the unscriptural dogmas of Rome, they would not have aroused public sentiment against them, or been molested. But truth has always been aggressive, and could never compromise with error. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58:1, 2. This has been the voice of the true reformer ever since the command was given, and will be till the end of time.

The minister above referred to confessed that there was no scripture for keeping Sunday, but thought best to keep quiet rather than stir up division in the church. Can a man justly call himself a Christian minister, who dares not oppose what he knows to be wrong, for fear of stirring up opposition and making a division in the church?

Such shepherds are graphically described in Isa. 56:10, 11. It matters not how high a man may have climbed upon the ladder of science or education, if he has no more spiritual discernment of the fulfilling of the prophetic word in the signs of the times than the man above referred to, he is spiritually void of understanding.

Could those leaders who choose to walk in darkness, and are withholding the light from their people, awake to the dangerous course they are taking, and consider the awful threatenings of the Lord toward all such, it would seem that some of them at least would turn from such a course, and with Christian manliness take their stand for God and the right, and thus be instrumental in leading some to the final victory "over the beast, and over his image, and over his mark, and over the number of his name," and to share in the triumphant song of Moses and the Lamb.

ABOVE THE FOG.

BY MRS. A. W. HEALD.
(Windham, N. H.)

It was once my delightful privilege to spend some time with friends amid the grand scenery of the sea-board counties of Maine. The broad horizon was bounded by mountains on every side save the east, where, on a clear day, the ocean was barely visible, and the beautiful and varied scenery was a source of unbounded enjoyment.

In the early morning the extensive valleys were often covered with a billowy ocean of dense, feathery fog, concealing every object below us from sight, and producing an entrancing effect; for we seemed suspended in mid-air. As dawn advanced, tall tree-tops were seen, first as tiny twigs, which, as the fog receded, became more and more distinct. Farm-houses on distant hills gradually emerged, appearing in the mist like airy castles set in the clouds, or built upon some enchanted island floating in space.

Words fail to describe this beautiful shifting panorama of nature; it must be seen to be understood, yet one thought impressed me forcibly,—we on this high hillside are *above* the mists; from our clear outlook we are able to observe these wonderful transformations, but not so with the dwellers in the valley; for both nature and humanity are befogged, and human eyes cannot penetrate the shadowy veil which obscures the vision. Likewise we, as inhabitants of this lower sphere, are groping in the valley, half blinded by mists of error, ignorance, and unbelief. God's great truths lie above and around us, revealed in nature and in the Word, yet they are but dimly discerned, and hidden from us are the divine plans for the shaping of our individual lives. Yet the bright beams of the Sun of Righteousness are dispersing the gloom which has so long obscured the truths of God; and looking up with the clear eye of faith, "ye shall know the truth," and be set free from error and tradition and false teaching.

How many are in doubt in regard to the state of dear departed ones, yearning for a word from them, speculating as to whether "they know," fancying that they visit the scenes of earth and communicate with those they loved. How vain are all these human theories, when compared with the plain word of God, "The dead know not anything;" "till the heavens be no more, they shall not awake, nor be raised out of their sleep." Yet they will live again; "for the hour is coming, in the which *all* that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." This is no new word of truth, but old as the everlasting hills, yet obscured by false teachings and neglect of individual study.

The Sabbath truth is also emerging from the gloom of the Dark Ages. Only a few years ago

the conscientious believer worshiped on Sunday, without a thought that in so doing he rendered homage to a power which has thought to change God's holy law, and has been permitted for a time to oppose and exalt himself "above all that is called God." Now many a humble follower of Jesus rejoices in the commandments of God and the faith of Jesus, and keeps the Sabbath of the Lord. How should we praise the great Author of all wisdom that in his providence the time has come when "knowledge shall be increased," and how faithfully should we cherish and reflect every divine ray. True, as yet, we know only in part,— "we see through a glass, darkly;" "but when that which is perfect is come, then that which is in part shall be done away." In hope, brethren and sisters, we await the dawn of that perfect morning, while—

"Heart to heart we bide the shadows,
Till the mists have cleared away."

TO PROVE THEE.

BY FANNIE BOLTON.
(Avondale, N. S. W., Australia.)

"I WILL allure her, and bring her into the wilderness, and speak comfortably unto her." Hosea 2:14.

Led through the wilderness desolate place,
What does it mean that I'm thus set apart?
Lord, give me answer from out of thy grace,—
"To prove thee, and know what was in thine heart."

Left in a place where the water faileth,
And no manna falls by thine heavenly art,
Lord, give me answer for this that prevaileth,—
"To prove thee, and know what was in thine heart."

Severed from home and from friends so sincere,
Severed from lovers, I'm sighing apart.
Lord, is it good that thou bringest me here
To prove me, and know what is in mine heart?

Shut from the delicate work so lovely,
And given a task that is void of art,
No harp to sweep! Couldst thou not prove me
And humble me, without breaking my heart?

Couldst thou not prove without breaking my shrine,
And turning my idols all out from the throne?
You've wounded, and how can I own thee mine
Out in this wilderness place all alone?

There's Calvary's cross in the distance pleading;
Why doth it pierce like a sharp-pointed dart?
Why doth the Meek One hang there now bleeding?
Have these sins of mine so broken his heart?

"I've wooed thee into the desert, not lost thee,
Only to find thee, not leave thee apart;
Look what my love for thy love has cost me.
Daughter, beloved one, give me thine heart."

O take it, my Lord! O take it and keep it,
Hold it as thine till the shadows shall part;
I have sowed bad seed, but I need not reap it;
The wilderness blooms,—thou hast ravished my heart.

PUNCTUALITY.

BY ELDER GEORGE B. THOMPSON.
(Grahamstown, South Africa.)

MUCH valuable time is lost through tardiness. It is the thief of our own and other people's time. Time is money, and much depends on promptitude. Blucher's arriving on time won Waterloo. There is no virtue we should cultivate with greater diligence than that of being on time. We should make it a matter not only of courtesy but of conscience. To be known as the *late* Mr. So-and-So is not flattering. In business those who are proverbially unpunctual do not succeed. Thousands have failed in life from this cause alone. Being unconscientious about keeping appointments, they became equally careless about other things; their business went down, and they became bankrupt. The employee who is habitually tardy, and arrives a few minutes after the time to begin work, will soon be looking for a job. Hamilton, Washington's secretary, once pleaded a slow watch as an excuse for being late. Washington, who was himself rigidly punctual, replied, "Then, sir, either you must get a new watch, or I must get a new secretary." Watches receive a large share of the blame of being late. Many seem to possess a

watch like a certain Captain Cuttle, who said that if he "could only remember to set his watch ahead half an hour in the forenoon, and back a quarter of an hour in the afternoon, it would keep time with anybody's watch." They seem to forget to set it ahead.

Everything in nature is on time. The seasons come and go regularly, and not one of the planets is a moment late in its trackless orbit. Man seems to be about the only thing in creation that fails to keep appointments accurately, so the evil must originate in his fallen nature. Sad to say, with many the virtue of punctuality seems to be well-nigh extinct. They seem to have lost five minutes out of their life, and have never been able to find them. To be late is a fixed habit. They make an engagement, and get there *about* on time, five, ten, fifteen minutes late. A dozen or more persons have been kept waiting, robbed of their time,—the stuff from which life is made,—because one individual is late. He might have been on time by making a little effort, but he dallied along. "A few minutes is nothing; why hurry?" The door was shut when the foolish virgins arrived; they were a little late.

Another man is chairman of a committee, perhaps. He believes in being on time. He starts to meet his committee with just time enough to get there. On the way he meets a good brother whom he has not seen for a long time. He stops a few minutes to ask how all his family are; then hastens, fairly runs, to get there. He arrives in time, and the committee waits for five minutes while he wipes the perspiration from his brow, and arranges things so he can begin business. But he was on time!

In the church the patience of the saints is taxed. The Sabbath-school superintendent is late, unavoidably delayed of course, and the exercises must be rushed through a little faster so as to be over in the appointed time. The church elder arrives a little late at the Wednesday evening prayer-meeting. The patience of the elect is somewhat tried, and much of the good results of the meeting are lost. The Lord and the angels were there on time, but they, with the few members of fallen humanity assembled, had to wait while the elder did an extra chore or two which might as well have been postponed as not. On Sabbath two hundred persons wait for five minutes past the time for the minister to come. Sixteen hours and forty minutes in the aggregate are lost; but all this, with the impatience caused by the unnecessary delay, is smothered by the power of the discourse delivered concerning the improvement of the few remaining hours of probationary time.

But the sin of not being punctual is not all on the garments of the leaders. I wish it were. How often, while the opening song is being sung, or the prayer is being offered, a portion of the congregation will come in, or reverently wait in the vestry while the divine blessing is being invoked. The recitations in the Sabbath-school are disturbed by the addition of a few of the members of the classes who are late. That all this is wrong goes without saying. If the opening song is not part of the service, it ought by all means to be omitted; but if it is a portion of the service, every individual should be there, with his hymn-book, ready to turn to the song when the leader says, "Let us sing." This certainly would please the heavenly host, and bring many blessings into the meetings.

In the family, too, unpunctuality casts many a shadow. Beginning in the morning, all are slow; "yet a little sleep, a little slumber," is so nice. So, sluggard-like, the family gets up late. Breakfast must be on time, so the morning worship must be shortened. A very short psalm is read, and a prayer, which is not altogether a prayer, is offered. Breakfast is swallowed in a hurry, everything is soured for the day, the family is rendered unhappy, and the Lord must be displeased.

The successful men of the world have been prompt men. Nelson was always on hand a little before the time. Napoleon studied his watch as well as the maps of the battle field, and won his victories, not by consummate strategy alone, but by promptness in maneuvering his army. John Quincy Adams was an economist of time, and had a reputation for punctuality. When a member of the House of Representatives at Washington in his old age, a member remarked that it was time to call the House to order, to which another replied, "No, Mr. Adams is not yet in his seat." It was found on examination that the clock was actually three minutes fast, and before the time elapsed, Mr. Adams was in his seat. It is too bad that such a record as this should be so remarkable that it lives in history. It ought to be everybody's record. Especially is this the case in the work of the Lord. He is always prompt. He never fails to keep his appointments on the minute. "At the time appointed the end shall be." Let us "be there ere the moment passes."

NO OTHER RIGHTEOUSNESS.

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

AMONG all the created intelligences of the universe there is no other righteousness but the righteousness which is of God by faith. The un-fallen inhabitants of other worlds and the angels of God know no other righteousness than that of "faith which worketh by love." It is their faith, trust, confidence, call it what we will, in their Creator, which leads them to "do his commandments, hearkening unto the voice of his word," and out of this faith, or rather in the very essence of it, springs forth that all-pervading love which answers spontaneously to creative love and goodness with every power of its being.

Adam and Eve had this faith in all its fullness before the fall. Faith and love in all their completeness wrought in them a fullness of righteousness which they might have retained with all other of God's creatures, had they not distrusted him. Only two commands are recorded as given to man in Eden. One was the Sabbath (Gen. 2:3), the other was the prohibition not to touch or eat of the forbidden tree. Gen. 2:17. The one was given as a constant reminder all through the week of the creative power of the Lord God: "Remember the Sabbath day."

Every plan of the week, the very formation of a calendar, and the correct reckoning of time, in a measure, depended on man's keeping creative power constantly in mind. This command was a safeguard to faith in the Creator, the other was a test of that faith. Did man believe what God had said concerning the forbidden tree? The past facts of creation were all clear to him through faith in the word of God, which had taught him how all things were made. And who shall say that Adam had not even seen the creative power as God formed the animals and brought them to him to name? Gen. 2:19, 20. But the future was before the sinless pair. Did they believe God for future things? This test only was upon them, and it was the test of their faith. God had said, "In the day that thou eatest thereof thou shalt surely die." Gen. 2:17; 3:3. Alas, there came a day when God was distrusted. Satan said, "Ye shall not surely die. . . . Ye shall be as gods." The logic of the serpent's words and actions as he ate, and Satan began to talk through him, was the convincing power that carried the woman captive. That which could make a serpent talk would surely make them like God; and this logic transferred her faith from God to Satan. Now faith in Satan is not faith at all, but only unbelief in God.

By partaking of the forbidden tree they lost the righteousness which is of God by faith, and

became partakers of the unrighteousness which is of Satan through unbelief. A single thought of unbelief acted out through the will, destroyed in them the righteousness of faith, and placed it outside of the scope of their being. In Rom. 1:16, 17 we learn that in the gospel this righteousness is again revealed to man. By unbelief he hopelessly lost it, but God in infinite mercy has revealed it again "from faith to faith." This righteousness may be again imputed to man. Rom. 4:23, 24. "But now the righteousness of God apart from the law [literal Greek] is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ" (chapter 3:21), the same Creator whose word Adam failed to believe.

This righteousness of God, which in the beginning existed apart from, or without, the written law, is manifested to fallen men, and they may see it in the life of Jesus Christ, and by faith in him become partakers with him in that righteousness. Everything in the written law and in the prophets is in harmony with, and testifies to, this righteousness, which we may have by believing. It took only one thought and act of unbelief to bring the unrighteousness, and in God's infinite mercy it takes only one thought and act of faith to bring back the righteousness. When we truly pray the Lord's prayer, believe in him, and forgive others, then he forgives us; and, once forgiven, we are again righteous through faith in his promises. But this righteousness must progress "from faith to faith." We are accounted as innocent and as good as Adam, but acts of righteousness must follow, and our righteousness must grow and increase with our increase in faith and knowledge and our progress in the work of overcoming our tendencies to sin, through imparted divine power.

Adam's faith before the fall rested on creative power; so under the gospel is faith founded in creative power, for redemption is only creative power working to restore. Adam's faith rested in God's power to create and uphold. Our faith rests in his power to recreate and uphold. This faith is called the "faith of Jesus," because he is the author of it, in that he created the power to exercise it, and because he perfectly manifested it in his earthly mission. So complete was his faith in his Father, that he said, "I can of mine own self do nothing; as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." John 5:30. "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak." Chapter 12:49, 50.

That was a perfect faith. It was a faith that *knew*, and, knowing, wrought perfect obedience. "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." Chapter 14:10. The Father dwelt in Jesus, the Son of man, by faith. "As the Father gave me commandment, even so I do." Verse 31. So complete was Jesus' faith in his Father, that not one word or act did he undertake to perform without his Father's direction. This was Adam's relation to God before he fell. The same principle of faith was the governing power in each case. So strong was Jesus' faith in his Father that he could say, "I lay down my life, that I might take it again. . . . I have power to lay it down, and I have power to take it again. This commandment [commission, literal Greek] have I received of my Father." Chapter 10:18.

When Jesus was dying on the cross, he breathed out his life with the words, "Father, into thy hands I commend my spirit." Luke 23:46. This was the faith of Jesus. This was a perfect faith, and wrought perfect right-

eousness. When we accept him by faith, and have his life wrought into our lives, so that we are "saved by his life" (Rom. 5:10) by having the "life also of Jesus . . . manifest in our mortal flesh" (2 Cor. 4:11), then, indeed, do we have the righteousness which is of God by faith in its joyous fullness, and we become heirs of that salvation which will restore man to that physical condition which will enable him once more to exercise this righteousness of faith to all eternity.

God is more willing to bestow this righteousness than he was ready to send condemnation. So we may have "a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. 6:17, 18. As it was only one act of unbelief that brought unrighteousness unto condemnation, so it is by one act of faith that we may receive the free gift of righteousness unto justification. But this act of faith is efficacious only through the merits of Jesus. Whenever the heart accepts of him, we have the righteousness that Adam had and that Jesus exemplified, and this righteousness will by growth in grace bear fruit unto eternal life, and bring man into full communion and fellowship with the whole family in heaven. Then will this old, sin-cursed earth be renewed, and filled with the righteousness of faith "as the waters cover the sea."

INFANT BAPTISM.

BY ELDER R. S. WEBBER.
(St. John, N. B.)

[No Sabbath-keepers need any argument against the doctrine of infant baptism on their own account, but inasmuch as all are more or less liable to come in contact with those who do hold that doctrine, it is well to refresh the mind occasionally with the testimony of the Scriptures on the subject. In the quotations in the following communication, the reader will find some good confessions as to the absence of all Scripture testimony for Sunday-keeping. The amusing part of it is that this fact is appealed to in behalf of infant baptism; thus, Sunday-keeping is right, but there is no scripture for it; therefore, infant baptism is right, though there is no scripture for that. This illustrates the adage that when one lie is told, another must be told to support it. Let both be relegated back to the pile of old heathen rubbish from which they sprang.—v. s.]

I have before me a book written by Leonard Woods, D.D., called, "Lectures on Infant Baptism." There is no command in the Bible for what is called "infant baptism." Those who stand the strongest for that doctrine are compelled to admit this fact, though it is fatal to their position. On page 11 of this work the writer says: "It is plain that there is no express precept respecting infant baptism in our sacred writings." He also goes on to show that if we refuse to baptize infants because there is no express command thus to baptize, we should also refuse to keep the Christian Sabbath, so called, for the same reason. He positively declares that the institution of infant baptism and that of the Christian Sabbath are from the same stock. The following are his words:—

"In several respects you will perceive a striking analogy between the institution of infant baptism and that of the Christian Sabbath. . . . How was the Christian Church brought to give up the seventh day, and to observe the first as a sabbath? Was an express divine command formally announced in regard to the Lord's day? Did God come forth in his majesty, as he did on Sinai, and say in the hearing of the apostles and the early Christians, The first day is the Sabbath; keep that day holy to the Lord? And was such a command as this put on record by the inspired writers, and transmitted from one generation to another, as the fourth commandment in the decalogue

was? Nothing like this has taken place, nor have we thought it at all necessary. How, then, have we been brought to give up the seventh day as the Sabbath and to keep the first in its place? We find no command of Christ or his apostles; and we find no express declaration of Scripture that the apostles and first Christians uniformly kept the first day as a sabbath."

Then, after saying that he thought there were some things in Acts that indicated that the apostles kept Sunday, and that there were historical evidences that the early Christians kept it, he says:—

"The more seriously I have reflected on this subject, the more fully have I become satisfied that the previous existence of similar observances must have produced such an effect on the minds of the first Jewish Christians, as perfectly to prepare them to receive the Christian Sabbath and infant baptism, without any new enactment or any explicit declaration whatever in their favor."

After placing the Christian Sabbath and infant baptism upon the same basis, having no explicit declaration in the Bible whatever in favor of either, he goes on to tell his position:—

"My position is that although there is no passage in the Acts of the Apostles or in the epistles, which expressly declares that the apostles baptized children, or which directly affirms that they understood their commission to baptize as extending to children, there are passages which would seem to imply this, and which have a more natural and consistent sense on the supposition that infant baptism was the apostolic practice, than on the contrary supposition. I shall first refer to the passages which speak of the baptism of households, or families. It is said of Lydia (Acts 16:14, 15) that the Lord opened her heart to attend to the instructions of Paul, and that 'she was baptized, and her household.'"—Page 30.

We fail to see that this text proves there was even a single infant in the household of Lydia. We see no proof that she was ever married, or that she ever had any children. It seems quite clear that those that made up the household of Lydia which was baptized by Paul were men who were probably employed by her in her business of selling purple. (See verse 40.) The next proof offered to prove that Paul baptized infants is the case of the jailer. He "was baptized, he and all his, straightway." Acts 16:33. I fail to see any reference to an infant here. This baptism took place outside of the prison. Verse 30. Paul and Silas spoke the word of the Lord to the keeper of the prison, "and to all that were in his house." Certainly Paul and Silas would not speak the word to infants, but they did speak the word of the Lord "to all that were in his house;" therefore, there were no infants in the jailer's house. After the baptism the jailer brought Paul and Silas into his house, and "set meat before them, and rejoiced, believing in God with all his house." Verse 34. Infants cannot believe in God, therefore there was not a baby in the jailer's house. The next text that is presented as very strong proof for infant sprinkling is 1 Cor. 1:16: "I baptized also the household of Stephanas," said Paul. Well, what of it? It cannot be shown that there was a baby in the household of Stephanas. "No," says the infant sprinkler, "neither can it be shown that there was not an infant there." Hold on; not too fast. In 1 Cor. 16:15 Paul speaks of the house of Stephanas, and says: "It is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints." Now it is not reasonable to suppose that Stephanas had infants in his household that had addicted themselves to the ministry of the saints; therefore, we declare that there were no infants there.

There is not a single instance in the New Testament where the disciples of Christ met together on Sunday, the first day of the week, to commemorate the resurrection of Christ, neither is there a single instance of infant baptism recorded by any of the New Testament writers. It is admitted that there is no command in the Scriptures for either custom. Why, then, is the Bible so silent touching these customs if they are of any importance at all? These two institutions are based upon the commandments of

men, which have "a show of wisdom in will-worship." Col. 2:22, 23. Sometimes Acts 2:38, 39 is referred to as proof of infant baptism, but "children" never refers to infants where duty is enjoined. Eph. 6:1. These are children that are children by faith, whom our Lord has called. Acts 3:25, 26; Gal. 3:7, 26.

In Isa. 52:15 we find another text supposed to sustain the custom of sprinkling. But this text does not even mention water. It does not tell us whether it is the head or the heart that God will sprinkle, when he shall sprinkle all nations. It does not inform us with what he will sprinkle all nations. If it is their heads that he will sprinkle, it might be a sprinkling of dust (Job 2:12; Rev. 18:19); but if it refers to the present dispensation, it doubtless refers to the sprinkling of the heart by the blood of Jesus from an evil conscience, as it is God that does the sprinkling. Heb. 10:22; 1 Peter 1:2; Heb. 9:13, 14. It is God only that can sprinkle our hearts from an evil conscience by the pure blood of our blessed Lord and Saviour, Jesus Christ. There is not a hint in Isa. 52:15 that ministers and priests should sprinkle water upon the head of an infant or of anybody else, and call it baptism, neither does any other text in the Bible teach any such thing.

There is not a single instance recorded by any historian for the first two centuries of the baptism of an unconscious infant. It is not until the third century that we find any account of infants being baptized. Dean Stanley, in the *Nineteenth Century* for October, 1879, page 39, says: "In the apostolic age, and in the three centuries which followed, it is evident that as a general rule those who came to baptism came in full age; we find a few cases of the baptism of children; in the third century we find one case of the baptism of infants." The dean of Westminster here makes a distinction between children and infants. And in the third century he first finds infant baptism, and we are not told that this was sprinkling.

In the East, baptism was first given to adults, then to youths, then to children of six or seven, and lastly to infants. Neander, Vol. I., page 311, Boston edition, affirms that "baptism at first was administered only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution." Salmasius and Suicerus, two men of remarkable learning, said: "For the first two ages, no one received baptism who was not first instructed in the faith and doctrine of Christ, so as to be able to answer for himself that he believed, because of those words, 'He that believeth and is baptized.'" "

Tertullian, who lived and wrote in the last part of the second century and the first part of the third, said: "Those who desire to dip themselves holily in the water must prepare themselves for it by fastings, by watchings, by prayers, and by sincere repentance." Justin Martyr, who lived and wrote about the middle of the second century, says: "As many as are persuaded and believe that the things which we teach and declare are true, and promise that they are determined to live accordingly, are taught to pray to God and beseech him with fasting to grant them remission for their past sins, while we also pray and fast with them. We then lead them to a place where there is water," etc.—"*Patrologia Græca*," Vol. VI., page 240, *Migne, Parisis*.

Immersion is the only mode of baptism taught in the Scriptures. Baptism is the only memorial God has given of the resurrection of our Lord. As Jesus after his death was buried and rose again the third day, so we are to die to sin by believing on him, and be buried with him in baptism in the watery grave, and rise again to walk in newness of life. Rom. 6:1-13; Col.

2:12. This duty is expressly enjoined upon all believers, both men and women, by our Lord and his apostles (Matt. 28:19; Acts 2:38; 8:12, 13), while the institution of infant baptism and the institution of the so-called Christian Sabbath (twin sisters), have no foundation in the holy Scriptures. They are plants that our Heavenly Father has not planted, and must be rooted up.

BIBLE SANCTIFICATION.

BY INEZ STOOPS.

(Norman, O. T.)

MUCH has been said about sanctification, and the general idea has been that sometime, in the far future, perhaps just before the coming of Christ, we shall have attained to that desirable state of being. This results, perhaps, from the failure to give the subject proper thought and study. When God, in days of old, had a special work to perform for the children of Israel, he required a preparation on their part. "Sanctify yourselves; for to-morrow the Lord will do wonders among you." Josh. 3:5. "And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes." Ex. 19:10.

God himself, after giving directions to Moses in regard to the use of clean articles of food, said, "For I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy." Lev. 11:44. This seemed to be a condition attained for themselves by strict attention to matters of personal cleanliness, and in the preparation and use of animals for food, as well as the preparation of mind and heart.

Paul, in his letter to the Corinthians, addresses them, "Unto the church of God which is at Corinth, to them which are sanctified in Christ Jesus, called to be saints." 1 Cor. 1:2. Then the people of God are sanctified and called to be saints. But how is this state to be brought about? Jude, the servant of Christ, writes, "To them that are sanctified by God, the Father." Jude 1. Then the work is done in us, by the Father, and through what agency? "We are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10:10. "For by one offering he hath perfected forever them that are sanctified." Verse 14.

Is not this something we can comprehend, lay claim to, grasp, and keep forever? Those who profess to be the people of God, followers of Jesus, doers of his will, and proclaiming his last message to mankind, do they not, *must* they not, have this preparation, this sanctification? "If a man therefore purge himself from these [iniquities], he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." 2 Tim. 2:21. So this condition is to be attained *before* we are "meet for the Master's use." First, through the offering of the blood and body of Jesus Christ, and then the purification of these temporal bodies, which are the temple of the Holy Ghost, we are made "vessels of honor" and prepared unto every good work."

—It is by close, testing trials that God brings his people near to himself; for in trial and temptation he discovers to them their weakness, and teaches them to lean upon him as their only help and safeguard. When this result is attained, his object is accomplished, and his tried servants are prepared to be used in every emergency, to fill important positions of trust, and to accomplish the grand purposes for which their powers were given them. God takes men upon trial, and he proves them upon the right hand and upon the left, until they are educated, trained, and disciplined for his use."—*Mrs. E. G. White*.

CHRISTIAN CITIZENSHIP.

BY ELDER J. P. HENDERSON.

(Kankakee, Ill.)

THE growth of the National Reform movement in the last ten years has been prodigious. From its organization in 1863, until its alliance with the W. C. T. U. in 1885, it failed to gain general favor; and, like other "reform" movements, had to win its way before the masses by degrees. Ten years ago, however, it began to change its title, being absorbed into larger bodies, with each change assuming greater dimensions, until now the proposed Christian Citizenship League bids fair to absorb the whole.

No movement in this direction has heretofore been inaugurated, but has been partisan or sectarian in some of its features; but this last seems so broad and politic in its nature that the W. C. T. U., the Christian Endeavor, the Epworth League, all orthodox bodies, and every "good citizen," can freely unite. And as it is a promise of office to worthy politicians, it opens the door for all men who desire "honorable" positions.

The following are some of the proposed principles, constitution, and by-laws upon which this Christian Citizenship League purposes to manipulate the reins of the government. If the proposed combination succeeds, it promises speedily to bring the fulfillment of Revelation 13 concerning our national affairs. It will be noticed that the treasurer is to be placed under bonds of trust and fidelity, thus intimating the need of laws to compel themselves to be "Christian" citizens. The extracts are from the *Herald and Presbyterian* (Presbyterian), Cincinnati, O., of Oct. 9, 1895:—

"A Christian Citizenship League.

"The following is an accepted statement of the definite aims of the Christian Citizen movement:—

"1. To prevent, by personal effort, the nomination and election of corrupt candidates and the enactment of corrupt laws in city, State, and nation.

"2. To secure fidelity on the part of officers intrusted with the execution of the laws.

"3. To exterminate the saloon as the greatest enemy of Christ and humanity.

"4. To preserve the Sabbath.

"To make the will of God to be done on earth should be the chief aim of every follower of him whose meat it was to do the will of his Father. Loyalty to Jesus Christ demands that we take a firm, united stand against the evils of the day, and in public as well as in private life—by voice, influence, example, and vote—strive in his name, to achieve the above aims.

"SUGGESTED COMMITTEES.

"2. *Committee on Investigation.*

"To look up the record and fitness of men seeking office, to obtain information as to existing evils and the best plans for correcting them.

"3. *Committee on Legislation.*

"To watch for proposed legislation which should be defeated, to labor for the enactment of good laws and the repeal of bad ones. It will readily be seen that with a league in every county, the Christian people of any State can exert a powerful influence for righteous legislation.

"A SUGGESTED CONSTITUTION

Of the Christian Citizenship League of

"ARTICLE I.

"Name.—This organization shall be known as the *Christian Citizenship League* of the (city or county) of ———, auxiliary to the National Christian Citizenship League.

"ARTICLE II.

"Object.—The object shall be to educate the public conscience, and to secure a more generous support for all movements which make for the public welfare.

"ARTICLE IV.

"Officers.—The officers of this league shall consist of a president, vice-presidents, recording secretary, corresponding secretary, and treasurer. The treasurer shall be required to furnish such bond or security for the faithful performance of his duty as shall be satisfactory to the executive committee.

"ARTICLE V.

"The Working Committee.—The working committee shall consist of one representative (or more) from each church or young people's society; at least one from the pastors and one from each other organization in the city (or county) in sympathy with the work of the league. It shall be their duty, under the direction of

the executive committee, to aid in carrying out the plans of the league, and to secure as far as possible the co-operation of all the members of their own organizations to that end."

Special Attention.

WHERE THE PINCH COMES.

IN all the agitation over the question of Sunday observance and the efforts to prevent the desecration of the day, the fact has been conspicuous that observers of the seventh day have been the principal objects of animosity, ill-will, and prosecution. When, in the same community, some men can carry on their usual vocations, various kinds of business can go on as usual, railroad trains can screech and thunder through the streets, all on Sunday as well as on any other day, while if, on that same day, another man quietly sets out plants in his garden or in his field, he is arrested and fined or imprisoned, there must be some special reason for this condition of things.

Why is there such a difference in the treatment of these two classes? There must be something terribly heinous on the part of these quiet workers in their legitimate and honorable callings, to make their quiet labor so much more offensive than the more boisterous, disturbing, business or pleasure of others. What is it?

The most careful investigation reveals at least one very suggestive fact, and that is that those who can, undisturbed, drive a coach-and-four through the letter of the Sunday law, are those who in theory uphold the day, and acknowledge that in practice all should conform thereto; while the other class, that are promptly arrested for the least Sunday work, deny all the claims of Sunday to sacredness, and object on principle to pay any regard to the same, and sustain their position by unanswerable arguments from the word of God.

Is this the secret of this matter?—Apparently there is no other. But how would this explain the situation? It would explain it completely on the ground that men do not care so much for the day itself, as for their *own opinions*. Let a person acknowledge that they are right in their views, and hold to practices that ought to be regarded, though they themselves may fail to regard them, and their course of action is easily tolerated. But let one take the ground, and prove it by incontrovertible arguments, that they are holding wrong views, that they have adopted false theories, and have committed themselves to untenable practices, and must change to be in conformity with the word of God,—then suddenly we find that such people cannot be tolerated. The Sunday guardians thus virtually declare that they who thus discount their teaching and show to the people that they are misleading them and urging upon them false doctrines and religious observances, must be put out of the way. They virtually say, "We cannot yet compel them to acknowledge our doctrines, but we have a law by which we can harass and oppress them if they will not conform to our practice."

It is true that this hypothesis cannot be considered any great compliment to the ministry who manifest the spirit herein referred to. But does it not reveal the secret of the partiality manifested toward seventh-day keepers in the administration of Sunday laws against those who thus keep the seventh day? Is it not here that the pinch comes?

U. S.

PASSING EVENTS AND COMMENTS.

Rumors of War.—The atmosphere in the far East continues to be rather hazy with signs of approaching trouble. By the outbreak in Corea, which resulted in the assassination of the queen, Russia seems to have been the only gainer. The Japanese Representative in Corea has been called home, and placed under arrest. But this does not free Japan from the odium of being the real instigator of the trouble. The result is that Japan will be forced out of the country. She will be compelled to relinquish the Liao-Tung peninsula. A large fleet of Russian war-vessels are to rendezvous at Port Arthur by permission of China. This will be of great advantage to Russia, since the port of Vladivostock, the only Russian port in Eastern Asia, will soon be ice-locked for the winter, and the fleet would be useless.

There remains for Japan the promised indemnity, without guaranty, and the island of Formosa, as its share of the spoils of the war, while Russia is virtually in possession of Corea, has gained a solid footing in Chinese regions, has obtained the favor of China at the expense of England, and is really master of the situation. This state of affairs does not please England or Japan. It is reported that British ships are maneuvering in a way to excite Chinese and Russian suspicion, with the object of provoking war.

Behring Sea Trouble.—According to report this bone of constant contention between Great Britain and the United States will soon be gnawed bare, for at the rate the seals are now being destroyed, there will be in a little time none left to quarrel over. The Paris Commission decided by way of arbitration that this country was to pay Canadian sealers whose vessels had been seized, indemnity to the amount of \$1,000,000. This was considered unreasonable, and the sum of \$400,000 was substituted. But the last Congress refused to recognize even that claim. Sir Julian Pauncefote, British ambassador at Washington, is now trying to patch up another settlement for this purpose. Sir Mackenzie Bowell, Canadian premier, and Sir Hibbert Tupper, minister of justice, have been in Washington to assist in arriving at some satisfactory conclusion. What their conclusion is has not transpired; but it is probable that Congress will have its say before the matter is finally adjusted.

Armed Christian Endeavorers.—George T. Angell, editor of *Our Dumb Animals*, says:—

"Why not? If it is a good thing for *Sunday-schools*, why not for *Christian Endeavorers*? Think of a *million Christian Endeavorers*,—white endeavorers and colored,—armed with rifles, bayonets, swords, cannon, and Gatling guns, and a great *Christian Endeavor Navy* of ironclads, rams, and torpedoes. What a power they could bring to convert the heathen to a knowledge of Christianity! If it is a good thing for the *Sunday-schools*, why not for the *Christian Endeavorers*?"

There is no good reason to suppose that the Christian Endeavorers would object to that way of putting it. They have gone into the political fight with all their soul. They propose to put Christ upon the seat of earthly dominion, and as true "Knights" would undoubtedly undertake to put him there by bayonet if the cause seemed to require it, as readily as they now propose to do it by ballot.

Trouble with England.—The periodical bluster and talk of war with that nation to which the United States is more closely united than any other, is now on. The disputed Venezuela boundary has given occasion for a manifestation of foolish bravado by inconsiderate newspapers that have to say something wild in order to sustain their revenues. But last week the country was considerably shocked when Senator Wm. E. Chandler, of New Hampshire, came out in his own paper with an article in which he declared war with England to be inevitable. It might not come for twenty years, but come it must, and the sooner the better.

Such a thing as war between England and the United States ought to be impossible, and all talk of such a thing from the standpoint of natural sympathy, mutual interests, and Christian civilization is preposterous.

The interests of the two countries are intertwined everywhere in the most intimate manner. In language, religion, commerce, philanthropy, progress, missionary enterprise at home and abroad, in education and industry, in hospitality and kinship, the interests of the two countries are identical. They stand side by side in the van of advancement, and the light of their example should be a beacon and guide to every other nation.

How, then, can these nations fight? We don't say they cannot, for the tongue of contention can set on fire the course of nature, and is set on fire of hell; but we do say that the less that is said of the probability of such an unspeakable calamity, the better for our reputation. The idea that this country should form an alliance with the half-civilized and unscrupulous Muscovite empire to fight our mother country, ought to be regarded as the freak of a diseased mind.

A Railing Accusation.—The *Herald and Presbyterian* of Cincinnati, a leading light of the Presbyterian denomination, is usually a careful and candid paper, but it broke out in its issue of Oct. 9 with a railing accusation against Seventh-day Adventism. Christ would not do that against the Devil; but the tone and statements of the article have a very red tinge. The writer evidently felt that he had a subject in hand that justified almost anything that respectable language would permit him to say. We have one criticism to offer on the article, and that is in reference to its musty age. Newspapers should try to produce something fresh. When a thing has been said over a thousand times, it becomes tiresome, especially when it lacks the elements of truth and justice or charity.

If those who are inclined to judge others hastily, would, before stating the case, first stop to obtain their information from the one to be criticised, instead of taking the word of his enemies, there would be more Christianity and less backbiting among professed followers of Christ.

The *Herald and Presbyterian* seems to regard the Seventh-day Adventists as a Mordecai in the gate. If any popular movement for Sunday laws or other religious legal establishment comes up, there are the Adventists with their papers and tents. Well, brother *Herald*, it is because we feel impelled by our love for the cause of righteousness according to the gospel of Christ, and not from animosity toward our fellow-men, that we propagate what we believe to be truth. Christ and his immediate followers were regarded

as innovators, turning the world upside down. We are not worthy to be compared with them, but according to the best light we have, we are trying to do as they did.

Seventh-day Adventists are becoming better known than in former days, when invective and unreasonable reproaches were indiscriminately hurled at them, and we had begun to hope the day for that kind of talk had gone by for all good and well-informed people.

Youthful Ardor Enlisted.—It is one of the remarkable features of these remarkable times that the enthusiasm of youth is being more than ever enlisted in matters related to public welfare in morals, religion, and politics. Not that all young people are inclined to think and reason upon the principles of public economy; for while it is evident on one hand that the affairs of the world, especially as related to practical matters, are passing, to some extent at least, into youthful and inexperienced hands, it is also true that a very large proportion of the violence and crime that daily shock our sensibilities are perpetrated by people young in age though old in sin.

Impetuosity rather than deliberate action is characteristic of this class of people. And when they are heartily enlisted in any enterprise, they give to that cause the full weight of their strength and influence. When this strength and influence are placed at the disposal of the managers of an undertaking, they form an instrument of great effectiveness. Such an instrument is placed in the hands of those who are directing the movement for the amalgamation of religion and politics, which tends directly to the union of Church and State.

In addition to the powerful Christian Endeavor, Epworth League, and other organizations, our attention is now called to the World's Federation of Young People. This society is looking forward to a great demonstration in the year 1900, in connection with the Paris Fair. They propose to celebrate the opening of the new century by a meeting of delegates in Jerusalem. The work of this society is to be devoted to the cause of religion, education, temperance, and peace.

The Lofty Works of Man Shaken.—For the first time Chicago was shaken by an earthquake on the morning of Oct. 31. The disturbance was quite general through the eastern portion of this country, with its focal point probably in the Gulf of Mexico. The agitation of the earth was quite perceptible in this city, and probably extended to the northern limits of the country. In some places in the Mississippi Valley the people were thoroughly alarmed, and slight damages were done. The motion of the great buildings in Chicago was very perceptible, though no damage is reported.

Certain portions of the earth have been regarded as free from any danger of seismic disturbance, especially where there are no evidences of volcanic upheavals. Geologic conditions have been regarded as the controlling elements in the matter of earthquakes. Whatever ground there may be in science for such a supposition, we should not set aside the word of God. As for us, we rarely go rocket-like to the top of these "sky-scrapers" without thinking of Rev. 16:18 and kindred texts. There, speaking of the judgments of the last days, the prophet says: "And there were voices, and thunders, and

lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." Of the same time Isaiah says: "The lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust." Isa. 26:5. Again Isaiah says: "And my people shall abide in a peaceable habitation, and in sure dwellings, and in quiet resting-places. But it shall hail, in the downfall of the forest; and the city shall be utterly laid low." Chapter 32:18, 19, R. V. The slight tremors and more heavy rumblings that are now agitating the earth's crust in regions heretofore unshaken, are but premonitory of that final convulsion in which the cities will be made desolate. To be driven from those cities before that time comes will be the means of deliverance from destruction.

The Political Sabbath.—One of our leading magazines for November has an editorial headed, "The Sabbath Day in Politics," in which the great prominence of the subject is alluded to. It is there said that "Christian ministers may now speak out on this Christian and political question in their pulpits without laying themselves open to the charge of preaching politics." This statement is a self-evident mistake; for if Sunday keeping has become a political question, he who "speaks out" in the pulpit on that subject must necessarily be preaching politics. Electioneering will be missionary work; preaching and stump-speaking will thus be synonymous, and the inquiry room may be used for lobbying. Candidates for office will be questioned as to their position on the Sunday question, and qualification for statesmanship will be forgotten in the great quest for men who will be loyal to the church. It is to such a condition that our politics are rapidly drifting. The article mentioned closes with these words: "We shall hope for the triumph of the Christian Sabbath at this election."

It is a sad state of religion where it must appeal to the modern ballot-box for its success. Is God's arm shortened that it cannot save? And must we now turn from salvation to the abominably corrupt politics of the present day? Where is the self-respect to say nothing of the holy dignity of the professed church of Christ?

T.

DID N'T BELIEVE IT.

Those whom missionaries regard as savages and heathen, are not altogether unable to observe facts and to draw comparisons. An Indian sees a great nation calling itself Christian, going to war and slaying multitudes of men; and when a missionary from such a nation reproves a savage for a raid in which perhaps one man loses his life, he is not slow to detect the inconsistency, as in the following instance:—

"Bishop Whipple, of Minnesota, says that the Dakota Indians once held a war-dance near a mission house. He went to Wabasha, the chief, and said: 'Wabasha, you asked me for a missionary and a teacher. I gave them to you. I visit you, and the first sight is this brutal scalp-dance. I knew the Chippewa whom your young men have murdered. His wife is crying for her husband; his children are asking for their father. Wabasha, the Great Spirit hears his children cry. He is angry. Some day he will ask Wabasha, "Where is your red brother?"' The old chief smiled, drew his pipe from his mouth, and said: 'White man go to war with his own brother in the same country; kill more men than Wabasha can count in all his life. Great Spirit smiles; says, "Good white man! He has my Book. I love him very much. I have a good place for him by and by." The Indian is a wild man. He has no Great Spirit Book. He kills one man, has a scalp dance. Great Spirit is mad, and says, "Bad Indian! I put him in a bad place by and by." Wabasha don't believe it!'—*New York Tribune*

The Review and Herald.

BATTLE CREEK, MICH., NOVEMBER 5, 1895.

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MELCHISEDEC AGAIN.

THE answer to Question 539, in the Question Chair, in the REVIEW of Oct. 15, has called out a communication from a correspondent, E. G. F., who cannot see the correctness of the position there set forth. He asks where in the writings of sister White it is said that Melchisedec was not Christ, and how this can be harmonized with what is stated in "Spirit of Prophecy," Vol. II., page 396, where it is stated that as Christ descended the Mount of Olives, the rulers repeated the question, Who is this? "The disciples, filled with a spirit of inspiration, are heard . . . repeating in eloquent strains the prophecies which answered this question: Adam will tell you it is the seed of the woman that shall bruise the serpent's head. Ask Abraham, he will tell you, It is Melchisedec, King of Salem, King of Peace."

To this we answer that the words our correspondent inquires for are found in the REVIEW of Feb. 18, 1890, first page, third column, and read as follows: "It was Christ that spoke through Melchisedec, the priest of the Most High God. *Melchisedec was not Christ*, but he was the voice of God in the world, the representative of the Father. And all through the generations of the past, Christ has spoken; Christ has led his people, and has been the light of the world."

And this is not in conflict with what is said in "Spirit of Prophecy," Vol. II., page 396. There he is spoken of as he had been represented to the world, in prophecy, type, and figure. Because he had taken upon himself our nature, he was called "the seed of the woman;" because he was the antitype of Melchisedec, he was called "Melchisedec." And the disciples might have added, This is our "Isaac," this is our "Moses;" because they were both types of Christ. Or they might have said, This is the "true vine," this is the true "door" into the fold; because by these figures he is set forth in the Scriptures. That is, by the figure of metonymy the name of the type, or object, by which he was represented, could be applied to him.

A word more may be added to show that Melchisedec was not Christ. (1) The last verse of Hebrews 6 shows that they were two distinct persons, thus: "Whither the forerunner is for us entered, even Jesus, made an high-priest forever after the order of Melchisedec." To say that Jesus was made an high-priest forever, after the order of Jesus, or after his own order, would hardly be consistent language to use, and would be no comparison, such as the apostle evidently intends to draw. Christ is here compared with some other being, and that is Melchisedec. (2) In the record in Genesis, Melchisedec is spoken of as a literal, visible, tangible person, on the earth, as much as the king of Sodom, brought to view in connection with him (Gen. 14:17, 18), exercising political, kingly power, and performing the office of a priest. But Christ never reigned thus visibly and literally

on this earth. Our correspondent on this point asks if Christ was not king of a theocracy, and if he was not therefore king on this earth; to which it may be replied that even during the theocracy, Christ himself did not occupy a visible throne here upon the earth, upon which he sat as a personal king, as it appears that Melchisedec did. But further, there was no theocracy, until Israel came out of Egypt in numbers sufficient to constitute a nation and a kingdom. But Melchisedec appeared back in the days of Abraham when a theocracy did not exist. (3) Melchisedec was a priest; but Paul says that Christ could not be a priest on the earth; all his priesthood is performed in heaven. Heb. 8:4. Melchisedec could not therefore have been Christ.

Melchisedec is called "King of Righteousness" and "King of Peace," and it is asked how this could apply to any mortal man. Let it be understood that all, or nearly all, of the ancient localities, cities, and provinces, had names which had meanings. Primarily, a king over these places was simply a king of the place, or city, which went by the name, abstractly considered, without reference to the definition which the word bore. Melchisedec was king of Salem, which is supposed to have been the ancient name of Jerusalem; and it will be noticed that it is only when Paul makes the application to Christ, that he gives the definition of the word, and takes pains to say that it is "by interpretation;" because that definition so well applies to Christ.

In answer to the question in the REVIEW of Oct. 15, the point was made that Melchisedec could not be the Son of God, because he was *made like unto* the Son of God. Our correspondent thinks that argument cannot stand in view of such expressions as we find in Dan. 7:13 and Rev. 14:14, "one like unto the Son of man." But the expressions are not alike. The texts referred to speak of "one like the Son of man;" that is, one in his own nature, like the Son of man, without any external influence or circumstances to make him such. But of Melchisedec it is said that he was "*made like unto* the Son of God;" that is, he was not like him in his own nature and organization, but he was *made like unto* him; namely, in the position in which God had placed him, the circumstances that surrounded him, and the manner in which he is introduced into the record. These circumstances fitted him to be most conspicuously a representative of the Son of God, as priest-king.

Lastly, let it further be borne in mind that the expressions, which are to many so perplexing, are written from the standpoint of the record we have of Melchisedec, which give us no particulars on these points. These expressions are: "without father," "without mother," "having neither beginning of days, nor end of life," "of whom it is witnessed, that he liveth." The record tells us nothing about his pedigree, his birth, or death. So far as the record goes, no beginning nor end of life is given; and it was the custom, therefore, among the Jews, to speak of such as having no genealogy, no mother, no father, no beginning of days, nor end of life. And considering that all these expressions are used simply from the standpoint of the *record*, there is no difficulty. Melchisedec suddenly appears upon the scene of action, an eminent servant of God, combining, in his own person the double office of king and priest. All before

him is blank; all following him is blank. Neither birth nor death appearing in the scene, he becomes a fitting prototype of Christ in his position of priest-king in this dispensation. So we call the priesthood of Christ the priesthood of Melchisedec; although that performed by Melchisedec was, according to Heb. 7:15, only "a similitude" of that enacted by Christ.

U. S.

THE WORK OF THE MASTER.

WHEN Christ was upon earth, he found his greatest joy in helping others, ministering to their physical wants, and imparting to them the spiritual strength and encouragement he drew from the Father. We see him day after day, teaching the ignorant, healing the sick, comforting the sorrowing, and pointing all to the love of the Father. Sometimes his audience numbered thousands, sometimes it was a single man or woman. He never stopped to consult his own convenience. Behold him at the well in Samaria. Tired and hungry he had sat down to rest while the disciples went to the village to buy food. A Samaritan woman came to draw water. No part of that sinful life was hidden from the Saviour's view, but he had come to save the lost and perishing, and without delay he began with exquisite tact to open up the plan of salvation to this lone representative of a hated and despised race. The disciples returning called his attention to the food they had brought. His answer was, "I have meat that ye know not of." And when they wondered if any man had brought him ought to eat, he added, "My meat is to do the will of him that sent me, and to finish his work."

When we come into possession of the Spirit and mind of Christ, this will be the language of our hearts. God calls his people to a life of great activity. As surely as Christ came to this earth on a clearly-defined mission, and finished a definite work, so surely has he made a similar provision for all his followers. "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work." Mark 13:34. An important question for us to ask as individuals is, Lord, what is the work thou hast given me to do? The same work is not given to all, but to every man *his work*. So among all God's people there is not an individual, be it man or woman, young or old, but has some part in working out the great plan of salvation. This should be plainly understood.

The position we occupy in the world is an interesting one. Would there were language adequately to describe it. We are living amid the closing scenes of this world's history. Consider for a moment the prophetic chart, whose symbols may be regarded as mile-posts along the road to the eternal city. How many figures are left if we take away those which have been fulfilled, or are in course of fulfillment at the present day? Only one, and that is the figure of the Son of man coming in the clouds of heaven with power and great glory.

We read in 1 Chron. 12:32 of the heads of the children of Issachar, which "were men that had understanding of the times, to know what Israel ought to do." That is just the kind of people we ought to be. God expects us to know the times, and what our present duty is. Not what it was twenty or thirty years ago, but what it is to-day.

As a people we stand here to-day in fulfillment of prophecy. When asked his mission, John said: "I am the voice of one crying in the wilderness, Prepare ye the way of the Lord, and make his paths straight!" Seventh-day Adventists are the voice of the third angel, crying with a loud voice and saying, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." When God has a message to give, there is always some one to give it. When our Saviour was upon earth, and the time came for the cry to be raised, "Hosanna to the son of David; Blessed is he that cometh in the name of the Lord," the proud Pharisees, the chief priests and rulers, would have no part in it; but God moved upon the hearts of the lowly and ignorant, and the voices of innocent children swelled the glad chorus. The Pharisees asked Jesus to stop them, but he replied, "If these should hold their peace, the very stones would cry out."

Now the time has come for the third angel's message to go with power, and I need not ask, Who are called of God to carry that message? Then let us thank God that it is our privilege to be called by this high and holy calling in Christ Jesus, but let us also remember that grave responsibilities are connected with such a trust as that which is committed to us as a people.

"Vigilance and fidelity have been required of Christ's followers in every age; but now that we are standing upon the very verge of the eternal world, holding the truths we do, having so great light, so important a work, we must double our diligence. Every one is to do to the very utmost of his ability. My brother, you endanger your own salvation if you hold back now. God will call you to account if you fail in the work he has assigned you. Have you a knowledge of the truth? give it to others."—*Testimonies for the Church, No. 32, page 216.*

Urgent calls are coming to us from foreign fields, and we can only meet a few of them for want of men and means. But the work in our own country is of equal importance. The fact is, our workers must be thoroughly versed in home missionary work before we can trust them in foreign fields. Sometimes people come to us with a burden to go to South America, India, China, or some other foreign field. We invariably ask them, What have you done at home? When the reply is, "Nothing," of course we are led to believe they would be unsuccessful abroad. There is not a community in the world but contains the poor, the needy, the suffering. Everywhere there are people who are in need of a living Saviour; everywhere the men and the women who feel the burden of the gospel resting upon them can find more work than they can possibly do. If the church would awake to a sense of its high calling, if our brethren and sisters to-day would arise as one man, and, losing sight of themselves and their own salvation, work earnestly and faithfully for the lost and perishing right around them, there would be a wonderful revival among us. The power of God's Spirit would be manifested, and the latter rain would be poured out in a rich measure. Then God's treasury would be filled; and the truth would go with a mighty power.

O. A. O.

THE WORK IN CHICAGO.

CHICAGO is a city of phenomenal growth. It is more, it is a wonder, a prodigy. Nowhere within the range of authentic history do we find anything that equals for rapid growth the development of the "Garden City." Sixty years ago a mere hamlet marked the place. A few years previous Fort Dearborn stood at the mouth of a sluggish stream that drained the waters of the adjacent morass into Lake Michigan. This fort was not of the character of a substantial fortification, but simply a frontier rendezvous for a few troops and traders, a refuge from Indians, and the forerunner of a mighty tide of civilization that was soon to follow.

In 1837 the city was incorporated with a population of 4170. Its growth was rapid until 1871, when it was visited with a most destructive fire. The population was then 300,000. This fire originated early in the evening of Oct. 8, by the upsetting of a lamp in a cow stable. The unfortunate Irish woman, whose cow was the author of such a dreadful conflagration, died in the city a few months ago, and all these years carried on her sensitive mind a disagreeable burden of the untold mischief of which she was the innocent cause.

The fire burned furiously for a period of two days, through the very heart of the city. It covered an area of 2200 acres. The adventures and awful experiences of that time are beyond description, and their recital forms a thrilling chapter in the history of this remarkable city. The embers had not died out before the new city made its appearance. There was not a moment to lose in repining; and not a few were disposed to regard the devastation as not altogether a calamity, since it gave them a good excuse for replacing cheap and inadequate buildings with those better adapted to their growing wants.

From that time Chicago dates the latest volume of its brief history. Since then the indicator has been climbing the scale by rapid bounds. It stands to-day the second city on the continent, with a population that approximates 1,600,000. Such growth is not productive of the solidity and substantial appearance that great cities in the Old World present. The streets generally are rough and poorly kept. The buildings, though in many instances very lofty, make one shudder at the thought of an earthquake. Its parks, museums, and galleries are as yet in a crude state, and unnoticed by the great mass of excited people who rush through the streets. The main thoroughfares are congested with a mad crowd who are pushing and hustling as though life were at stake,—a condition of life that seems to emanate from the Board of Trade as a center where a demoniac frenzy pervades the inhabitants of "the pit."

Chicago contains people of all nationalities and conditions. The immigrants from Europe and the adventurers from Asia have made Chicago their home. Immense fortunes have been amassed through the rapid and constant rise in values as well as in the various avenues of commerce. Twenty-six or more lines of railway center there from all parts of the country. Chicago is the great distributing center for the entire Northern States.

OUR WORK IN CHICAGO.

In view of what Chicago is of itself and its relation to the entire country, it must be a matter of interest to note the progress of the work of present truth there. It is not our

purpose to trace its history, though we easily look back to the time when it had its beginning among the Scandinavians on the North Side. And for some time the only organization in the city met in the little chapel on Erie street.

But gradually, at first by different means, a company of believers was formed on the South Side. These met for worship in various places. When the importance of city mission work was brought forcibly to our attention, Chicago was one of the first great cities to receive attention. This work was systematically opened there in 1884, we believe. It soon developed into a training school for workers, and in 1889 entered upon a more permanent form in a building of its own at 28 College Place.

Since then the work has been pushed along with more or less vigor both in the English and Scandinavian tongues. No spasmodic efforts have been made, but work has been continually carried on, and the labor thus expended has brought forth fruits. There has been from the first a steady growth in numbers, and people of all classes, nationalities, and faiths have been brought to a saving knowledge of the truth. The increase of numbers would show very much larger than the present congregations indicate except for the fact that many, after receiving the truth, remove to other places where employment may be obtained, or where duty may call. At present there are four organized churches of Seventh-day Adventists in Chicago: one on the South Side that meets in its own house on Forty-sixth St., near Wabash Ave., with 250 members. Two on the North Side,—one Danish, meeting in its own house on Erie St., with 120 members, and a Swedish church of fifty members, whose place of meeting is Phoenix Hall, Division St. Another church of thirty-five members meets on Sacramento St., West Side, near Lake St. These numbers are approximate rather than exact, and some of the members are non-resident. At the same time there are other Sabbath-keepers in the city who do not belong to our churches, but are in sympathy with our work, besides the Seventh-day Baptists, whose numbers we cannot give. Work is being carried on at nine or ten different points, where Sabbath-schools or other labor is conducted. Next week we shall be pleased to speak more particularly of what is being done.

G. O. T.

IN THE REGIONS BEYOND.

Labor Among the Churches of New South Wales
—The Work at Avondale College—A Visit
to Queensland.

SINCE reaching this field six weeks ago, I have found much to interest me and to occupy my time. It is very gratifying to find in this country those who have heard the message for this time and have decided to obey it, and to have the privilege of laboring with and for them. I find that there are in Australasia about twelve hundred Sabbath-keepers, and that upward of three hundred of this number are in this colony. The work thus far has been confined to the territory within twenty-five miles of Sydney, the capital of the colony. There are organized churches in Sydney, Ashfield, Paramatta, Kelleymville, and Prospect, with a house of worship in each place except Sydney, and a company meeting regularly at Pennant Hills. Other Sabbath-keepers are scattered all about, and additions are being constantly made to the number of those who are seeking to obey the truth. I have had the privilege of meeting with all

these companies except the one at Pennant Hills, and have spoken fifteen times. We have been refreshed together as we have studied of God's wondrous love in his plan of salvation for us through Jesus Christ. I have never had greater freedom or enjoyed more of the blessing of God in trying to present the love of God in the gift of Jesus and the infinite provisions of God's grace in our behalf, and the people have seemed to be blessed in hearing these truths in their relation to the special message of warning for this time.

Aggressive work has been carried forward in the city of Sydney for the past three months, and the plans adopted may be of interest to the readers of the REVIEW. A good hall, centrally located, was secured, where meetings were held two or three times each week. The substance of the truth as thus presented was printed as a four-page paper, in editions of from three to five thousand each, and distributed by the workers throughout the residence portion of the city in the vicinity of the hall. Systematic work was done, and interested persons were visited and further instructed or persuaded to attend the meetings. In this way the truth has been brought to the attention of a large number, and efforts are now being made to reap the fruit of this labor. A minister and some other workers will remain permanently with this work, and the hall has been secured as the regular place of meeting for the church in Sydney.

The good results of the camp-meeting in Ashfield one year ago are still apparent. Since that time about one hundred have been baptized. The Ashfield church is the largest one in this colony. Such large meetings seem to be a necessity in order to call the attention of the people to our work. While it is hard to secure the attention of the people in the States to this message, it seems harder in some ways in this country, where the public mind is so much occupied with sports and holidays. The education of the people has been such that men of all classes devote time and money to support these public contests, and the people flock to them by the thousands and tens of thousands. Frequent holidays are proclaimed by the government, and this passion on the part of the people is constantly stimulated. The following extract from the biographical notice of one of the business men of Sydney, recently deceased, as published in the *Sydney Herald*, will indicate how these things are looked upon in this country: "He was an ardent sport, and was always foremost in heading a subscription in recognition of prowess. He always associated himself with cricket, football, hunting bowls, and all other sports. In Victoria, when a young man, he was credited with being an excellent all-round athlete, and especially good as a foot-baller." With such sentiments as these permeating all classes and among a people who are inclined to view changes of any kind with suspicion and to move cautiously in adopting new opinions, the truth of God has much to contend with, and makes rather slow progress. But there are many reasons for encouragement as we see what has been accomplished. Now that a foothold has been obtained, we may confidently expect a more rapid extension of the work.

I have spent ten days at Cooranbong, seventy-five miles north of Sydney, where the Australian school, which will be known as Avondale College, has been located. A tract of land comprising fifteen hundred acres, the most of which

is covered with timber, has been purchased, and the work of clearing the land and bringing it under cultivation and of preparing for the erection of the building, is now under way. What is termed the "industrial department" has already been opened in rented quarters, to which about twenty young men have been admitted, who have been permitted to pursue some studies, and pay their way wholly by assisting in the above-mentioned work. The first term closes this week, and the next term will begin about the middle of November, thus giving some the opportunity of attending the camp-meeting in Victoria. I spoke twelve times to the students and others who were interested to attend. The attempt is being made to establish a school here in harmony with the light which has been given concerning the educational work, where systematic work in the open air in tilling the soil shall constitute a part of the student's daily program. It seems especially desirable in this country to locate the school at some distance from any large town, that it may not require such a constant effort to counteract the baleful influence of the false education of the day, and that the minds of the students may be better prepared to receive the principles of truth as set forth by Jesus, the great Teacher. I am sure that the blessing of God will attend the effort, and I am hoping that some experience may be gained which will be a help to our schools in other countries.

I recently made a brief visit to Queensland, the colony which joins New South Wales on the north. A large number of our books have been sold in that field, but no public labor was undertaken until somewhat over a year ago. Since that time a tent-meeting has been held in three different cities, in two of which churches have been organized. In the third the work is still going forward. I spoke seven times in the different places, and greatly enjoyed the privilege of meeting these new converts to the truth. As we gathered about the table of the Lord and united in celebrating the ordinances of his house, our hearts were drawn together in Christian love. Those who have thus received the truth are filled with the missionary spirit, and are doing what they can to present the light to others. Old and young go out regularly to sell copies of their missionary paper, the *Bible Echo*, and many families are thus interested in reading. If all the churches in America would do the same with the *Signs of the Times*, the circulation would quickly be increased to one hundred thousand, and the blessing of God would be brought into many homes. The work in Queensland will be continued and extended with the hope that it may be possible to hold a camp-meeting about a year from this time in the suburbs of Brisbane, the capital of the colony.

I am greatly encouraged by what I find in this field. It has been a hard place in which to plant the truth, and the workers have met constant and determined opposition, but their courage has been in God, and he has blessed their labors. I go to Melbourne this week, expecting to remain in that vicinity until the close of their camp-meeting, which will be held at Armadale, one of the suburbs of Melbourne, Oct. 17 to Nov. 11. This will be the second camp-meeting in Victoria, and the present outlook indicates a good interest and a large attendance, and we confidently expect a victory in his name.

W. W. P.

Granville, N. S. W., Sept. 29.

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.

THE SAINTS' REWARD.

BY MRS. P. ALDERMAN.
(Madison, O.)

I LOVE to meditate upon
That countless, that unnumbered throng,—
The pure and good of ages gone,
Soon to awake.
They sleep in Jesus to arise;
When he shall come, they'll mount the skies
Their home to take.

We'll see the holy martyred throng;
Long will they live to dwell among
The host redeemed from sin and wrong—
That shining host.
Now soon will come the day of peace,
For Christ will bring the glad release
We sigh for most.

The holy ones will all be there;
But not a soul that rest can share,
Who does not here his soul prepare
To enter heaven.
Christ is the way to glory bright,
By him we're saved from sin's dark blight,
And crowns are given.

We long for that immortal state,
To dwell among the good and great
And all who now in patience wait
To see His face.
O bliss eternal to be there!
We labor on in hope to share
That holy place.

CHRISTIANITY IN INDIA. — 2.

In the year 1706 the king of Denmark sent the first Protestant missionaries to India. After a weary voyage of many months, these faithful souls reached the shores of southern India, and were soon located at Tranquebar. A few years later they were joined by others from home; with them came Mr. Schwartz, a very able man who gave himself unreservedly to the work. Before his death their converts numbered more than ten thousand souls. After the death of Mr. Schwartz, difficulties arose, and the work made little advancement.

Mr. William Carey, the father and founder of modern missions, landed in India, Nov. 11, 1793. Following the example of the apostle Paul, Mr. Carey decided to be a self-supporting missionary. At first he chose agriculture; but owing to adverse circumstances his attempts at farming proved a failure. He next superintended an indigo factory, which also made a failure. During these seven years he met with many hardships and disappointments, yet he made rapid advancement in mastering several of the native languages, and by the aid of a pundit succeeded in translating the greater part of the Bible into Bengali. He also prepared a small Bengali vocabulary and grammar, and compiled a dictionary including Sanskrit, Bengali, and English.

In the beginning of the year 1800, four missionaries from England came out to assist Mr. Carey. Owing to the determined opposition of the East India Company, that were afraid that the missionaries might interfere with their profits, they established the first mission at Sarempore, then under the king of Denmark, and located thirteen miles from Calcutta. As the climate was unhealthful, two of their number soon died; but the Lord blessed the others, and in a few years the mission was in a very prosperous condition. After Mr. Carey had labored nine years in India, his heart was made glad by the baptism of the first convert, Krishna. Krishna had his arm dislocated by accident, and applied to Mr. Thomas, the medical missionary, who, while administering to his physical pain, pointed his soul to the Great Physician. Eight years later their converts numbered 300 souls. Since then missionary enterprises in India have

met with promising results, and now there are 592,612 native Protestant Christians in India, also a very large number of Eurasian and Syrian Christians.

While so many have made an open profession of Christianity, it is very evident that the leaven has had its effect upon the entire lump. It is largely to the missionaries that India owes her present system of education, which is sending forth every year to all parts of India, from her universities, colleges, and academies, thousands of graduates who are well versed in the English language. Now English literature is widely read, and the sciences of the western nations are fast becoming the sciences of the educated people of India, before which caste and the debasing forms of idolatry are falling.

At present educated Hindus are like a ship at sea without a rudder. They have lost faith in their ancestral creeds. They know that Hinduism is a gigantic system of priestcraft. As many of them are not taught the pure and undefiled religion of Jesus Christ, they conclude that all religions are of human invention, and go to the other extreme and adopt atheism or agnosticism, following such teachers as Mrs. Besant, Madame Blavatsky, and Colonel Olcott, whose writings as well as those of such men as Ingersoll, Huxley, and Spencer have flooded the country.

Daily these tender plants of the Lord's vineyard are being choked out by the vile tares of the enemy. Are there not some of you who are equipped, with hearts made tender and sympathetic by the love of Jesus, who will come over and find among this rubbish some precious pearls designed for the casket of the Lord Jesus? In the REVIEW of June 25, sister White says: "When the Lord sees that little real effort for the conversion of souls is put forth in regions beyond, when he sees that golden opportunities are lost, and that the spiritual physician is devoting his energy and skill to those who are whole, neglecting the maladies of those who are ready to die, he is not pleased. He cannot pronounce the 'well done' upon such work, for it is not hastening but hindering the progress of his cause, when rapid advancement is most necessary." WILLIAM LENKER.

Kurachee, India.

NEW ZEALAND ITEMS.

THERE is a growing agitation in the colony in regard to having religion taught in the public schools. Articles are written for the daily papers; almost every week several appear, and nearly every gathering of ministers passes some kind of resolution about the "Bible in the schools," as it is called. But the fact is that the Bible is not wanted in the public schools, but only selections from it arranged in the form of school-books, which can be used in the classes as reading-books, with questions to be answered by the pupil. There is a series of the books, four in number, called the "Irish National Scripture Lesson Books." These are the books which it is intended to use in the public schools if it is possible to get Parliament to change the present Education Act, so as to allow of religious instruction by the teachers of the State schools. Many petitions have been sent to Parliament on this point, and prominent among them is one from the Roman Catholics, who desire that religion shall be taught in the government schools; but what they desire most is that the Parliament shall require the commissioners of education to make examination of the private schools of the Roman Catholics. Evidently their object is to get help from the colonial treasury; for they say in their petition that they desire to be aided by some of the money which they pay into the government to help support the public schools. Rome has her eyes open in New Zealand, as well as in America, to secure all she can for herself. And she dislikes our public system of education

as much as she does that of America. There are some so-called Protestants here who are just as bad as the Catholics in that respect, as is evident from their writings in the papers. We do not know what the outcome of all this will be, but it seems evident now that the teaching of religion in the public schools will soon be a matter of fact, and what the results will be we can easily guess when religion is left to government teachers of all beliefs and no belief.

The clergy of New Zealand are quite generally stirred up over the so-called desecration of Sunday lately, and especially is this the case in Napier, where monthly meetings are held by them to discuss different matters relative to their work. At their last meeting the matter of Sunday desecration came up, and they all combined to lay aside their petty differences, and take one common ground for the defense of Sunday from its present desecration by the people, who delight to go out boating, riding, and to visit the warships when they are in port. So it was agreed that one week ago last Sunday all the ministers in the city should speak against the desecration of the first day of the week, or the Sabbath, as some of them called it.

We got some wild assertions, some very weak arguments, and some very candid admissions in favor of the positions we hold on the Sabbath. One minister said, "I own there is no command for keeping Sunday; and if any one asks for such a command, you must tell him there is none." Another said, "We grant, the seventh day is positively asserted. The Saviour observed it. He never broke it." Again he said, "There is no direct command for the change." Said a third, "God still reserves his claim on his day, which must be set apart as a holy rest day." Said the Presbyterian minister: "The prosperity of our land depends on the observance of the first day of the week. Any one who desecrates it is an enemy to the country, both financially and commercially. . . . How is our land to become great?—Only by its inhabitants being good. And to be good, we must be religious; and to be religious, we must keep Sunday."

In this manner is the commandment of Jehovah made void by human tradition, and the first day, contrary to God's law, is made by tradition to take its place. But our Saviour has said, "Every plant, which my Heavenly Father hath not planted, shall be rooted up." This was the text I used in reviewing the clergy on Sunday night, and the Lord gave me liberty, and his truth was made to appear precious in contrast with the errors with which it was compared. Praise God for the truth! As the conflict deepens between truth and error, may God grant us each grace to maintain the true position of children of the light. And when truth bears off the victory, may we share in its triumphs. The cause is onward in New Zealand, and the ministers are of good courage. G. T. WILSON.

Napier, N. Z., Oct. 1.

BRITISH GUIANA.

In the interior of British Guiana the way is opening for the third angel's message to go to the hundreds that have been so long in darkness concerning the soon-coming Saviour.

Last March I made a short visit up the Demerara River, distributed papers, and held three meetings at one place; as a result, several began the observance of the Bible Sabbath. About the middle of May I spent a week with these friends, and eight persons signified their desire to unite with us as soon as baptism could be administered. Seeing the need of a permanent place for worship, they set at work to build one. The blessing of God attended their efforts, and a little chapel has been erected.

To one accustomed to the tightly ceiled buildings in colder climates, our building, with its trolley roof and open sides to admit the fresh

air, would seem rather insufficient for a church; but we find that this cheap building answers the purpose for which it was built very nicely. Sept. 22 I had the pleasure of again visiting the little company of believers and dedicating the building that they had erected to the service of God. Dr. B. J. Ferciot and brother W. T. Downer, formerly an English catechist for this part of the river, were with me, and assisted in the services. We had no occasion to resort to the questionable methods so often used on such occasions to raise money, as no debts had been contracted. All of the work had been neatly done, and we believe that the Lord accepted of their efforts to provide a dwelling-place for the Most High.

A determined effort has been made to discourage the believers and hinder the work; but we found nearly all of good courage in the Lord. Three more persons requested baptism. This ordinance was not administered, however, this time, on account of my health, as I have but recently recovered from a severe attack of malarial fever.

A Sabbath-school of twenty members was organized; book-sales amounted to \$8.70, and a large amount of literature was distributed. Many of the people are unable to read. Especially is this true among the Indians, but as soon as they are aroused to the importance of the truths for this time, they are anxious to learn. We need a few God-fearing families to locate at various points along the river and teach the people. I think that the right kind of workers could soon make the work nearly self-supporting, and would be instruments in leading many souls to Christ. In order to carry forward the work successfully in these interior districts, we should have a boat of our own, as only a small portion can be readily reached by the present facilities, which are uncertain, tedious, and expensive. With a small steam launch a few workers could soon scatter our literature on all of our rivers, with every prospect of an abundant harvest. There are several thousand people in the interior districts, whom we can hardly hope to reach unless we have something of this kind to aid us in our work. The ready response of the few already visited is but an indication of the willingness of many more to receive the truth as soon as it is presented to them. By combining this work with regular visits of a medical missionary, it could easily be made self-supporting. These districts are destitute of medical aid, and this branch would be an important factor in opening and maintaining our work.

God has intrusted us with means to invest in his cause, where it will always yield good interest. If we believe that our Lord is soon coming, ought we not to invest more and more in facilities for carrying the last message of mercy?

May we discharge our duty so faithfully that none of the millions now in darkness in South America can rise up in the judgment and condemn us for not sending them the light of truth.

W. G. KNEELAND.

NEW AMSTERDAM.—About seventy miles east of Georgetown is this town where I am at present. There are five adherents to the faith here; another, a young man who is in full sympathy with us, cannot, however, be counted at present. He is employed by a man whom he owes, and feels he must be clear with him before he leaves.

I have been holding public meetings here. Some few are interested. I believe there are some in this place that will accept the truth. I expect brother Kneeland to join me this week.

About nineteen miles farther in the country there is a small company of eight adults and three children. I visited them a week ago, and they were rejoicing in the truth. There are four here who have promised to "come with us" soon. About five miles still farther up, there are three who have given their names for baptism.

The work in this field is hard but not hopeless. Here and there one sees gleams of bright prospects for the work in British Guiana.

P. GIDDINGS.

WISCONSIN.

WALDWICK.—This summer we pitched our tent in two places, Dodgeville and Waldwick, both in Iowa county. With but few exceptions, every evening has found our tent filled with a large audience. At Dodgeville, a debate, running through six sessions, was held upon the Sabbath question; and at Waldwick, an opponent who preached against us five successive evenings, demanded our attention. Notwithstanding, eleven precious souls have been found willing to change their former life, and from henceforth to keep God's commandments.

At a quarterly meeting held at Waldwick, Oct. 19, seven united in full membership with the church, and three others upon condition of subsequent baptism. Besides these there are five others who await baptism.

C. W. OLDS,

B. G. WILKINSON.

OHIO.

FREDERICKSBURG.—Elder Shannon and I came to this place, Aug. 27, and after considerable difficulty succeeded in getting a place to pitch our tent. We began meetings on the evening of the 30th, nearly fifty being present at the close. The audience consisted of children and men. The interest gradually increased until we reached the Sabbath question about Sept. 16, after which the attendance dropped until we had only from eight to twelve for several nights. Then the interest seemed to increase again, when our attendance ranged from twenty-five to fifty until the close, Oct. 9.

We found this a creed-bound place. There are three Presbyterian congregations and one M. E. and one Disciple church, with a very bitter feeling on the part of the first, who had been warned by their pastor to keep away from the tent, as it was poison, and they heeded his admonitions. Yet the Lord blessed very much in the presentation of his truth, and four earnest souls have taken their stand for the same, and we have hopes of several others in the future. We feel assured that the Lord has some earnest ones there yet, as the enemy of all righteousness did so much to prevent the people from hearing. Yet to the praise of the Lord a good work has been accomplished.

There was nearly \$30 worth of books sold, and several subscriptions for *Signs* and *Sentinels* obtained, besides giving away about \$6 worth of literature.

H. M. MITCHELL.

SOUTHEASTERN MISSOURI.

THOUGH I have not reported to the REVIEW for some time, the work has been steadily onward. During the early part of the past summer brother J. H. Coffman and I held tent-meetings at Ironton and in the country near Arcadia. As a result, seven good souls are keeping the commandments of God and the faith of Jesus. Others accepted the truth at these places, but at this writing we are not sure that we can count on them very definitely. In the latter part of August we held a local camp-meeting at Ironton, that was a source of much encouragement to the Sabbath-keepers in this part of the State. After this brother Coffman went to the vicinity of Glenn Allen to answer urgent calls that were coming from there. I learn that several are accepting the truth under his labors. At the same time I went to Poplar Bluff and held meetings about two weeks. Some new material was received, and the little church that had almost gone down through deaths and removals was

again built up and reorganized. I next held a few meetings at Sabula, where I had begun the work last winter. At this time we effected the organization of a church of twenty-six members, eighteen of whom I had baptized at different times since beginning the work there.

With my wife's assistance I am now holding meetings in our tent at Des Arc, where I preached a few times last winter. The interest is good, and a few are keeping the Sabbath. Our courage is good, and trusting in God we labor in hope. My address is Ironton, Mo.

A. P. HEACOCK.

Oct. 25.

MICHIGAN.

GRAND RAPIDS.—I wish to correct an impression which seems to have gone out in the State, in regard to the church and work in the city of Grand Rapids. A brother from Allegan last week informed us that the report in that vicinity was to the effect that the church in Grand Rapids was all going to pieces. Similar reports come in from other quarters.

It is true that opposing forces are not dead. We expect that the enemy will harass and oppose the truth to the end. It is also true that the elder of our church has given up the Sabbath and walks no more with us, on account of doubts that were sown in his mind. All I have to say about this is, May God pity the person who sows doubts in the mind of another. We are sorry to see any one led astray, especially one in whom we have had confidence. But what effect has all this had upon the church and the work in Grand Rapids? Our church membership is larger now than it has ever been. We are more thoroughly united now than ever before. We all thought our last quarterly meeting was the very best we had ever held; more took part in the ordinances than at any previous time. Nearly \$400 has been paid into the treasury during the past three months. As a church, we are doing more missionary work in the city by way of scattering our literature, visiting, and holding Bible readings than we have done in the past.

We know of more people interested in the truth now, in Grand Rapids, that have not as yet identified themselves with us, than at any other time since our connection with the work in this city. New ones are embracing the truth from week to week. No less than six meetings are being held in the city each week, where the Testimonies are read with deep interest.

We aim not to be negligent in our duty toward the poor, and expect to press the work vigorously along this line this winter. In closing I wish to say to our brethren in Michigan that the work is onward in Grand Rapids. We hope to be able to erect a good house of worship here next year in this enterprising city. We trust we may have your prayers now, and that you will get ready to assist us next spring with your means.

W. OSTRANDER.

LOWELL.—April 25 we left home for our field of labor in the northern part of the State. From the time of our arrival till June 24 we spent with the church at Gaylord, Otsego Co., with the company at Wildwood, Cheboygan Co., and at a school-house three miles west of Freedom Station, where we held meetings for three weeks as best we could, taking into account the busy season of planting. We left five keeping the Sabbath instead of two. Then we returned to Gaylord to make preparation for the dedication of their new meeting-house, thence to Wildwood, also to help in preparing for the dedication of their new house of worship, of which brother Evans has given a report. June 24 we left Gaylord for Hillman, where we found brother Minos Guild, who had preceded us, holding meetings near sister Hannah Cohn's. Here we la-

bored together till Aug. 20, organizing a Sabbath-school of sixteen members, baptizing five, and leaving a company of ten to hold Sabbath meetings and Sabbath worship.

Leaving here we went to Huron county, where some were awaiting baptism, and spent Sabbath and first day, baptizing three and doing what we could to encourage and help them. Could we have spent more time here, we feel it would have been more satisfactory to us, and beneficial to all concerned. This company is the result of the previous labor of brethren Guild and Clark. We found ourselves endeared to all with whom and for whom we have labored. Our associations together have united us in love and esteem, which, we trust, will never be lost.

We would be glad to particularize; but space and time forbid. We trust all will be true to truth received, and faithful to the end. We may never see their faces again here, but we do hope to meet them in the kingdom.

E. VAN DEUSEN.

IOWA.

SERGEANT BLUFF.—We pitched our tent in Sergeant Bluff, a small town near Sioux City, June 14, and continued meetings until Oct. 13. Brethren F. L. Moody and E. H. Adams assisted for a time, and when they were called away, N. C. Bergersen and wife and B. L. Diefenbacher were associated with me in the work at this place. It was quite difficult at first to secure a hearing, but when the interest was once awakened, we kept it all summer. About one third of the people are Scandinavians. There was an English minister and a Scandinavian minister in the place. Both opposed the truth, but thanks be to God, the Scandinavian minister was enabled to see his error, and he has now identified himself with us, and we have hopes that he will be a great help to the cause among his people in the State. As the result of the work done, there are twenty-six who are obeying the truth. Five whole families are of this company. Fourteen have been baptized, and others desire to receive the ordinance. A Sabbath-school of thirty-four members has been organized, and a place secured to hold meetings. Brother E. H. Adams and wife will locate there for the winter. While at times the battle was a hot one, we have enjoyed our summer's work, and our hearts are full of gratitude to God for what he has wrought.

G. F. WATSON.

Camp-meetings.

SINCE my last report, we have held camp-meetings at Brighton and Mt. Etna. The attendance at the beginning was small on account of bad roads and cold weather, but on Sabbath the number had increased until at both places there were about two hundred and fifty present. Elder Luther Warren, of South Dakota, assisted in these meetings, and Dr. Paulson was with us at Brighton two days. The subjects presented were practical, and were meat in due season for the people. There was no great demonstration, but the Spirit of God melted hearts, and many confessions were made. Souls found freedom in Christ. This was especially true at Mt. Etna. I think I have never been in a place where Mal. 4:6 was fulfilled to such an extent. Parents confessed to children, and children to their parents. Wrongs were made right. There was a good outside interest at both places. At each meeting thirteen were baptized. At Brighton \$129.46 was given as a first-day offering, and the Sabbath-school donation amounted to \$30. The first-day offering at Mt. Etna was \$50.51, and the Sabbath-school donation, \$34.95. This makes the total amount of first-day offerings received from our fall camp-meetings, \$218.94, and the total amount of the Sabbath-school donations, \$92.95.

The people also responded liberally to calls for home enterprises. We are of good courage in the Lord.
E. G. OLSEN.

LOCAL CAMP-MEETINGS IN INDIANA.

THE local camp-meeting at Plymouth, Ind., was held according to appointment, Oct. 7-14. The attendance was not as large as we had expected; however, about one hundred of our own people were present. Elder J. H. Morrison, our district superintendent, was with us during the entire meeting. The spiritual interest of the meeting was excellent; on Sabbath nearly one third of the audience came forward for prayer. The meeting was a success, and the people went to their homes full of courage and hope.

Having a few days between the northern and the southern meeting, Elder Morrison and the writer visited the following places: Logansport, Reynolds, and La Fayette. At Logansport brethren Stanley and Hadley were holding a tent-meeting, and we remained with them two nights, speaking each evening to a fair audience. Some excellent persons have accepted the truth at this place, and the interest is still good. At Reynolds brethren Kenny and Ebert were engaged in a tent effort at a cross-roads in the country, three miles from town, and have had a good interest from the beginning. The country is stirred for miles around. Twenty persons have signed the covenant, and still others are interested. We stopped one night at La Fayette; the tent-meeting had closed at this place, and the tent had been taken down, but the brethren have secured a neat little building in the central part of the city in which to hold their meetings. Thus the work goes forward. About twenty persons are keeping the Sabbath in this city.

We reached Lyons, the place for the southern camp-meeting the evening of the 14th. The attendance of our people at this meeting was fair; twenty family tents were pitched, and about one hundred and fifty were present. Sabbath the spiritual interest was good, four persons were baptized, and eleven are keeping the Sabbath at Lyons as the result of labor by brother Kenny last spring and the tent effort this fall. We regard the local camp-meetings a success, and praise God for the privilege of having such meetings.

The Lord has blessed our efforts in Indiana this summer, for which we feel to praise his name. All are of good courage in the Lord.
J. W. WATT.

REPORT OF DISTRICT CONFERENCE FOR DISTRICT NO. 4.

THIS meeting was held as appointed at College View, Neb., Oct. 14-20, and was a most profitable season to all those who had the privilege of attending. Besides the delegates from the five States,—Iowa, Minnesota, Wisconsin, Nebraska, and Dakota,—which comprise the district, Elders O. A. Olsen, J. N. Loughborough, C. McReynolds, F. L. Mead, and Z. Sherrig, were present to give counsel and participate in the deliberations of the Conference. To expedite business three committees were appointed, as follows: On resolutions, on the wants of the cause in the district, and one on the sale of books and the circulation of our periodicals.

The subjects which received special attention were tent-work, revival of the true missionary spirit, the needs of our Sabbath-schools, city missions, our large cities, the canvassing work, how shall we care for our worthy poor? preparing grounds for camp-meetings, medical missionary work, proper methods of church work, religious liberty work, best methods of increasing tithes and offerings, education of Bible workers, proper methods and management in Conference work, proper relations to our sanita-

riums, proper relation to our educational work, and best method of reaching people of foreign tongues. Each of these subjects was given to some one who was notified before the meeting so that ample time was given for preparation, and from thirty to forty minutes were allowed him in which to present his ideas, after which the subject was open for discussion.

The following resolutions and recommendations were presented and adopted:—

“Whereas, Through the blessing of God marked prosperity has attended our work during the last two years; therefore,—

“Resolved, That we express our gratitude to him for his continued mercies and blessings, and that we renew our diligence in the work he has committed to us.

“Resolved, That we urge that more attention be given to the instruction of tent laborers in the pitching and care of tents; and, further,—

“Resolved, That the presidents visit, as often as consistent with other duties, the different companies in their respective Conferences.

“Whereas, There is great need of a missionary spirit being revived in all our churches, and recognizing that the greatest aid to bring about the desired result is to lay plans so that all may have something to do; therefore,—

“We Recommend, (1) The holding of short institutes where full instruction should be given in all the various lines of missionary work; (2) Organizing the work so that every one will have a part to act; (3) We would also recommend the general colporter work.

“Whereas, There is much need of practical instruction being given to Sabbath-school officers and teachers; therefore,—

“We Recommend, That Conference committees arrange for as large an amount of this work to be done for local schools as possible, and suggest that it be combined with the work at institutes and general meetings.

“Whereas, The Sabbath-school work should receive the careful consideration of all our leading brethren; therefore,—

“We Recommend, That wherever practicable the plans of work of the Sabbath-school associations be embodied in the Conference resolutions.

“Whereas, There are many of God's worthy poor among us, and realizing that love to our fellow-men must lead to more effectual plans for relieving them when in need; therefore,—

“We Recommend, That each Conference instruct its churches more thoroughly in regard to their duty in caring for their poor, and that they appoint a State committee whose duty it shall be to seek out those who are in absolute need (by correspondence or otherwise), and if orphans or homeless aged persons, that they shall seek suitable homes for such among believers in present truth.

“Believing that God has shown his approval of the canvassing work as instituted among us, and that it is an efficient means of carrying the light of present truth to the world, and that great injury to the cause has resulted in many instances from a lack of consecration or knowledge; therefore,—

“Resolved, That greater care be exercised in selecting canvassers for our various books, and that more thorough training be given to those who enter the work; and, further,—

“Resolved, That each Conference hold a canvassers' school of six weeks or more at such a time and place as will be of the greatest advantage to all who are interested, and that the following lines of study be taught: The Bible, language, the book one is to work for, and methods of field work; and, further,—

“Resolved, That we would respectfully urge upon the General Conference Association the importance of maintaining uniformity of price for both the English and foreign books.

“Whereas, Our camp-meetings are each year growing in importance, exercising a molding and educating influence upon those of our own people who attend, and creating a favorable or unfavorable impression on the mind of the stranger who may visit the camp; therefore,—

“Resolved, That greater care be exercised in the arrangement of the camp; that order and neatness be observed in every part throughout the entire meeting; and that special care be given to the sanitary condition of the ground.

“Whereas, There are many large cities among us where but little or no missionary work has been done as yet; and,—

“Whereas, We need many more trained Bible workers to work in these cities as missionaries; therefore,—

“Resolved, That proper persons be selected by the Conferences and trained for this work.

“Whereas, It would add much to the efficiency of our Bible workers and ministers to receive a few months' training at the Sanitarium in the line of nursing and cooking; therefore,—

“Resolved, That we recommend that those who contemplate entering the public work in any line be encouraged to take a few months' training at the Sanitarium.

“Resolved, That the Conferences in this district be recommended to endow beds either at the Battle Creek or the College View sanitarium.

“Whereas, Several Conferences have invested money in the College View church building; therefore,—

“Resolved, That it is the judgment of this Conference that a reasonable insurance should be carried on the building.

“Resolved, That we, the visiting members of this District Conference, express our appreciation and thankfulness to the brethren and sisters of College View for the kindness and hospitality shown us while among them.”

The following recommendations of the committee on the wants of the cause in the district were adopted:—

“Resolved, That Elder D. Nettleton, of Nebraska, and Elder Victor Thompson, of Minnesota, change fields of labor as soon as consistent with the circumstances; That A. C. Anderson, of Minnesota, make Nebraska his field of labor; That E. Loepke, of Nebraska, labor in the Dakota Conference and then return to Nebraska with A. Vogt, who will spend the same time in Nebraska.

“Resolved, That each Conference in this district be allowed one delegate to the District Conference and one additional for each three hundred members.”

The committee on the sale of books and the circulation of our periodicals reported the following resolutions, which were unanimously adopted:—

“Resolved, That our churches be encouraged to canvass all the territory possible for the various numbers of the *Religious Liberty Library* and the *Bible Students' Library*, doing systematically and thorough work.

“Resolved, That they also be encouraged to canvass for our small bound books under the direction of the State agent.”

Those wishing to canvass for any of them should first secure a contract from the State agent.

(NOTE.—By “small bound books” is meant such books as “Gospel Primer,” “Glorious Appearing,” “Mount of Blessings,” and similar ones used by our agents as helps, and not our trade books.)

“Resolved, That this Conference urge the General Conference Association immediately to provide one or more subscription books adapted to the needs of inexperienced agents, to be of such size and quality as will readily sell for \$1 and \$1.50, and that such books be issued simultaneously in the English, German, and Danish languages.

“Resolved, That our local tract societies be urged to circulate more extensively the *Signs, Sentinel*, and *Good Health*, and our German and Scandinavian papers, (1) By remailing them to interested readers; (2) By personal distribution of them among the people; (3) By soliciting subscriptions for each and all of these valuable periodicals.

“We Further Recommend, That each Conference select one or more men to devote all their time to the circulation of our periodicals among those not of our faith, and also to labor among our local tract societies, instructing librarians and others in the proper methods of soliciting subscriptions and circulating our periodicals.”

J. H. DURLAND, *Chairman.*

G. M. BROWN, *Sec.*

TO JAMAICA.

THE Jamaica company arrived at Chicago between 8 and 9 A. M., Oct. 27. At 3 P. M. we left for this place. At about day dawn we began to descend the valley which leads to the smoky city of Pittsburg, with its narrow and high buildings. At 7 P. M. last evening we arrived here safely, and were all well. At the depot we found friends awaiting our arrival, who took us to their homes and cared for us, which can only be appreciated by those who have found themselves in a strange city, and a stranger in it. This morning we went to the boat office, of the line on which we are to sail, and soon found ourselves all ready to step on board to-morrow at 11 A. M. and sail at noon. We hope to arrive at our “desired haven.”

E. VAN DEUSEN, W. W. EASTMAN.
Baltimore, Md., Oct. 29.

**TENNESSEE RIVER TRACT SOCIETY
PROCEEDINGS.**

THE fifteenth annual session of this society was held in connection with the camp-meeting at Nashville, Oct. 1-8. The report of labor shows that during the past year 3764 books have been sold by canvassers, 15,811 periodicals, and 335,044 pages of books and tracts have been distributed by societies and individuals.

The treasurer's report was as follows:—

| | | |
|---------------------------------------|-----------|-------|
| Cash on hand, at the end of the year, | \$2539 55 | |
| Paid out during the year, | 2467 16 | |
| | | ----- |
| Balance cash on hand, Sept. 1, 1895, | \$72 89 | |
| Resources, | \$2098 67 | |
| Liabilities, | 1414 25 | |
| | | ----- |
| Present worth, | \$684 42 | |

Resolutions relative to increasing the circulation of the *Signs* and *Sentinel* were adopted.

The following officers were elected: President, C. L. Boyd; Vice-president, R. G. Garrett; Secretary and Treasurer, Mrs. Clara C. Hunt; State Agent, W. R. Burrow; Directors, District No. 1, Charles Heminger; District No. 2, J. W. Beardslee; District No. 3, W. D. Dortch.

MRS. CLARA C. HUNT, *Ass't Sec.*

News of the Week.

FOR WEEK ENDING NOVEMBER 2, 1895.

NOTES.

There is trouble for the Turkish government at home as well as outside. Internal dissensions rend its councils, and in Constantinople it is reported that the situation is most grave. The sultan sees nobody, and is utterly unmanned by fear of assassination. During the last fortnight he is reported to have shot two of his attendants, whom he suspected of having designs upon his life. The officers of the Turkish army are utterly out of sympathy with the régime at Constantinople. They are said to be ripe for revolt, and according to precedent, it would not be surprising if he were put out of the way in a manner that involved no ceremony except for burial.

A government crisis has been reached in France, and the cabinet organized by Ribot was defeated on a vote in the Chamber of Deputies on the South of France Railway scandal question. The government has held sway about nine months. During this time it has become unpopular with various classes. The Catholics were offended by exceptional taxation of the religious orders, the distillers by the monopolizing of the rectifying of alcohol, the socialists by the attitude toward the Carmaux strike, the moderates by partiality toward hoodling deputies and mismanagement in the Madagascar expedition. Ribot's excessive pliability earned him the nickname of the "Gutta-percha Minister." M. Bourgeois has been called upon to organize a new cabinet, of which he is premier.

Reports from Armenia continue to tell of bloody work by the Turks. In Trebizond on the south shore of the Black Sea, trouble was stirred up early in October. Massacring Armenians began on the 8th, and up to the close of the month it is said that at least 400 people have been put to death, most of them being shot down in cold blood on the street. So far as appearances indicate, no very deep impression has been made on the atrocious system of misrule, over which the sultan presides. The old bloodthirsty spirit of Mohammedanism still survives in every follower of the prophet, and he regards every one not of his faith an infidel and a proper candidate for butchery. Lately this spirit is manifesting itself more openly, and it needs an effectual check.

A horrible account reaches us from Texas, where a Negro committed an awful crime, including the brutal murder of his victim, a white woman. He was followed and arrested, but was almost immediately taken from the officers by a band of men, who returned him to the scene of crime and instituted an investigation. He was fully identified, in fact, confessed his crime. A vote was taken as to the mode of punishment to be inflicted, and it was decided to burn him. For this purpose he was taken to the public square in Tyler, where a platform was erected, and in sight of 12,000 people he was slowly burned to death. The flames were repeatedly quenched and rekindled to give more time for the awful punishment. It was fifty minutes from the

lighting of the fire to the death of the victim. In the name of common humanity such scenes ought to be stopped. There was a deeply aggravating offense, and it doubtless seems to many that this dreadful vengeance is the only remedy. But we have laws to restrain crime, and the spectacle of a whole community witnessing with approval the awful torture of a human being in consuming flames, is one that carries the mind into the haunts of cannibalism and savagery.

Last week the trial of H. H. Holmes, or Herman Mudgett, his real name, was held in Philadelphia. He is charged upon what seems to be good circumstantial evidence with the murder of at least twenty people. He was a professional murderer. His crimes were for money. He generally procured insurance money on his victims' death. He is being tried for the murder of one man, and should he be convicted, it is possible the other cases may never be investigated. According to his own admissions he is a rank scoundrel, and should the charges of murder be established, it would constitute him a prodigy in fiendish crimes. His operations were carried on in various parts of the country, including Canada. The trial was unexpectedly abridged by Holmes's declining to make any defense, on the grounds that the prosecution had utterly failed to prove its case.

The trial of Theodore Durrant for the murder of Blanche Lamont in a San Francisco church, came to an end, Nov. 1. The jury was out but twenty minutes in reaching a verdict of guilty of murder in the first degree. The decision gives almost universal satisfaction, for though the young man was an active member of the Baptist church, an officer in the Sunday-school, and outwardly an exemplary young man, others know him to be a vile blasphemer. And circumstances point very clearly to him as being one of the most cool-headed and desperate criminals of modern times. His case has been appealed, but it is generally believed that he will get no relief. His mother has stood by him through the trial of three months, and manifested the deepest affection for her son. There was an affecting scene when the verdict was brought in, though the prisoner was calm and apparently indifferent. His trial for the murder of the other girl will probably never come off.

The malignant character of Sunday laws is shown in the case of a New York woman saloon-keeper, who, for selling ten cents' worth of whisky on Sunday, was sentenced to imprisonment for three months without the option of a fine. The witness was a spy who was sent for the purpose of obtaining evidence to convict her. She is said to be a poor widow, and respectable except, of course, for her business. But it was not the whisky-selling that sent the poor woman to jail, for she was at liberty to sell as much of that as she chose, and the law said she might. The wrong, then, was solely in selling on Sunday, and for doing ten cents' worth of lawful business on Sunday she was taken from her family and shut up for thirteen weeks. Public sentiment rebelled against the barbarous cruelty, and 12,000 petitioners prayed the governor to pardon her, which he promptly did with a rebuke for the unjust sentence. But his attention was not called to the matter until six weeks had been spent in jail.

ITEMS.

— The public debt was increased during October by \$5,341,472. The debt is now \$946,431,108.

— Three American heiresses are to wed Englishmen on Nov. 6 and 12, who represent a transfer of \$40,000,000 cash for titles.

— The monument erected to the memory of Abraham Lincoln, at Springfield, Ill., in 1874, at a cost of nearly \$175,000, is tumbling to pieces, and must be torn down and rebuilt.

— The prevalence of hog cholera has caused the Chicago health department to place a strict watch on pork sent to that city. Very much of it is so diseased as to be rejected.

— It is reported that ex-Queen Liliuokalani, of Hawaii, has bought two estates in Austria, in which country she is expected to arrive in the autumn of 1896, after a long stay in London.

— Mgr. Satolli, the papal delegate in this country, is to be promoted to a cardinal, and it is reported that the ceremony will take place in Rome, Dec. 8. For this Satolli will need to go to Rome, and it is thought probable that he will not return; who his successor will be is not yet known.

— Thirty-five years ago, in the public market-place on the Old Calabar River, Africa, human flesh was sold just like beef. While this atrocity has ceased, destruction is coming in another form. Recent reports presented to the British Parliament show that the increase of duties paid within two years upon spirituous liquors at Old Calabar has been 225 per cent. In 1892, 1,350,751 gallons were imported; in 1894 the quantity had nearly doubled, being 2,609,558 gallons. This is a terrible record,

— A doctor has discovered the curious fact that the skull of a man who has died from delirium tremens contains alcoholic vapor. A small opening in the skull soon after death permits it to escape, when it can be ignited, and burns with a bluish flame.

— The superintendent of schools in Florida vigorously defends the law of the State, recently enacted, which provides for the most extreme separation of the black and white races in educational movements. He also announces that it will be a State prison offense for a white teacher to live under the same roof with her dark scholars.

— The governor of Bitlis has telegraphed that armed Armenians attacked the mosques when the Mussulmans assembled for prayers, Friday, Oct. 25. The Moslems, being unarmed, defended themselves with stones and sticks. The troops and gendarmes were ordered out to restore order. Many were killed or wounded on both sides.

— Li Hung Chang is not as fearful of assassination as other men in his precarious position would be. He considers his narrow escape from death in Japan the fulfillment of a prediction made to him by a Chinese mystery-monger years ago, that he would dodge death narrowly many times and live to be over ninety years of age.

— A saloon-keeper in Detroit, Mich., was convicted of opening his saloon on a rainy Sunday to get an umbrella, he being accompanied by a friend. He was fined \$75 and five days' imprisonment, or thirty days if the fine was not paid. This extraordinary sentence was based on the supposition that there had been false swearing.

— Another massacre of Armenians, if anything exceeding in horror those that have previously blackened the name of Turkey, has been reported. The scene of the latest slaughter was a group of villages lying between Erzeroum and Trebizond, and the number of victims is placed at 150, although it is thought it will far exceed that number.

— It is reported that the auxiliary judge of Tecapa, Mexico, obeying the mandate of some of the saints who appeared to him in a vision, ordered the burning of two women and a child, which order was carried into effect by fifteen persons who believed in the heavenly vision. All the parties implicated in the horrible affair have been arrested by order of the president of the municipality.

— Nov. 6 was appointed by the managers of the Atlanta Exposition as Cuba day in sympathy for the struggle for independence. But its celebration was opposed as being improper in view of our professed neutral position, and as it is supposed, in deference to the wishes of President Cleveland, the event was postponed until after the meeting of Congress. The appointment now is for Dec. 17, though the postponement is regarded as a practical abandonment of the project.

— A severe and prolonged earthquake shock was felt in Rome early in the morning of Nov. 1, the day following the earthquake in this country. Many houses swayed badly, walls were cracked, pictures and other articles fell, and people ran panic-stricken into the streets. The prison of Regina Colli was so badly shaken that the terrified prisoners broke out into revolt and tried to escape. The Vatican building was severely shaken, but the pope was perfectly tranquil throughout the disturbance.

Special Notices.

FLORIDA, NOTICE!

We have decided, the Lord willing, to hold a State meeting in Orlando, Nov. 12-18. Elder George A. Irwin, our district superintendent, will be with us, and we hope to have the assistance of Elder Olsen, president of the General Conference also.

Beginning with the unprecedented freezes of last winter, a series of disasters has come upon our work during the past year, which has crippled us somewhat, yet there have been more brought to the light of truth in our Conference than in any previous year, and the good work is onward.

On account of sickness and other circumstances over which we seem to have no control, it now looks as though we shall come up to our State meeting with the secretaries of all our State societies, the State treasurer, the president of the Sabbath-school association, and at least two members of the executive committee, absent, to say nothing of the possibility, yea, probability of the absence of some of our church delegates.

Though things look quite discouraging, we know that God still reigns and has a care for his work, and in his own good time will work these matters all to his glory.

I should not fail to observe, however, that though our people are somewhat straitened, the tithe has fallen off but little during the past year, and as business is picking up some, and since the work is wholly of the Lord and cannot fail, we take courage and will follow on to know the Lord.

L. H. CRISLER.

Appointments.

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

GENERAL MEETINGS FOR WISCONSIN.

THE following general meetings have been appointed for Wisconsin:—

Table with 3 columns: Location, Date, and Time. Locations include Mt. Hope, Monroe, Milton Junction, New London, and Poy Sippi.

A cordial invitation is extended to all the brethren and sisters in the vicinity of these meetings to attend. Elder Johnson and other efficient laborers will be present at all of these meetings, and instruction will be given in methods of church work.

THE second annual session of the Florida State Conference and Tract Society will be held in connection with the State meeting at Orlando, Nov. 12-18, for the election of officers for the ensuing year and the transaction of all necessary business.

THE second annual session of the Florida Sabbath-school Association will be held in connection with the State meeting at Orlando, Nov. 12-18, for the election of officers for the ensuing year and the transaction of such business as may come before the association.

NOTICE!

WANTED.—A first-class Seventh-day Adventist broom-maker. Correspondence solicited. Address O. Darling, Sunnyside, San Diego Co., Cal.

Obituary Notices.

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

PRICE.—William E. Price died in Compton, Cal., March 18, 1895, aged seventy-two years. He had been a Sabbath-keeper for forty years.

SCOTT.—Died at Ardmore, I. T., Oct. 20, 1895, Elizabeth Scott, aged twenty years. She was ill but four days, and died in possession of her conscious powers and in full faith of her acceptance with God.

COOPER.—Died at Grand Rapids, Mich., Sept. 25, 1895, Martha J. Cooper, aged fifty-three years. She suffered patiently during her illness, leaving for our comfort evidences of calm resignation to the will of God.

BROOM.—Died at her home in Akron, Mich., after but a few days' illness, sister Frank Broom, aged thirty years. She leaves a companion, five children, and many friends to mourn.

BRITTINGHAM.—Died in Garfield, Wash., Aug. 19, 1895, W. C. Brittingham, aged twenty-eight years. He accepted the faith in 1890, and lived as a true and faithful servant of the Lord.

ROBERTS, HARRIS.—Died in Toronto, Kan., of diphtheria, Evie Roberts. She was born March 24, 1893, and fell asleep Oct. 13, 1895. Through much suffering our little darling passed to her rest, but soon she will come forth in unfading beauty.

PHILLIPS.—Died at her home in Battle Creek, Mich., Oct. 8, 1895, Mrs. Mary J. Phillips, aged seventy-two years. She embraced the faith of Seventh-day Adventists about seventeen years ago, and has been faithful and devoted to the truth ever since.

HOFFER.—Julianna Hoffer died Oct. 19, 1895, at her home in Liberty Center, O., aged seventy-six years. She and her husband accepted the views of S. D. Adventists in 1855, and both have been faithful unto death.

HARRINGTON.—Died in Portland, Me., Sept. 25, 1895, Lizzie, wife of Edward Harrington, aged thirty-two years. Their native home was in New Brunswick.

DICKINSON.—Died of paralysis in Jackson, Mich., Sept. 12, 1895, Mrs. Addie Dickinson, aged forty-eight years. Our daughter had been afflicted for nearly a year. During all this she never murmured.

GOOLD.—Died near Imlay City, Mich., Sept. 25, 1895, Luther H. Goold, aged eighty-four years. Brother Goold embraced the truth about eight years ago, professing religion for the first time, and has been an earnest Christian ever since.

SVENSON.—Died in Haywards, Cal., Oct. 10, 1895, Mrs. Anna Svenson, aged seventy-five years. She was born in Sweden. For forty years she engaged actively in Christian work.

HALL.—Died at her home in Akron, Mich., Sept. 1, 1895, of stomach trouble, Florida, wife of brother John Hall, aged sixty-eight years. Sister Hall and her husband accepted the truth under the labors of Elders J. H. Waggoner and T. J. Butler.

LIPSEY.—Died at Gainesville, Fla., Aug. 16, 1895, of consumption, Oliver G. Lipsey. Brother Lipsey was born Sept. 6, 1851. He was a member of the Waldo church at the time of his death.

MOORE.—Died at Frankton, Ind., June 11, 1895, Jonathan Moore, in the seventieth year of his age. His illness was short, ending with typhoid symptoms, and his death was quite unexpected.

WOLF.—Died at Hagerstown, Md., April 26, 1895, of paralysis, after an illness of only about one week, Elizabeth Wolf, aged seventy-six years. About ten years ago, in Topeka, Kan., she heard the third angel's message, which she fully accepted.

YALE.—Died at Ann Arbor, Mich., Oct. 14, 1895, of typhoid fever, Bertie Yale, aged 19 years and 6 months. Bertie was with his sister Cora, who is an experienced nurse, when he was taken sick, and all that could be done by human hands was done, but to no avail.

MITCHELL.—Died in Orlando, Fla., Oct. 30, 1895, of intrenchment of the heart, Alex. Mitchell, in his thirty-sixth year. He was born in Scotland, and came to America fourteen years ago.

GOULD.—Died near Imlay City, Mich., Sept. 25, 1895, Luther H. Goold, aged eighty-four years. Brother Goold embraced the truth about eight years ago, professing religion for the first time, and has been an earnest Christian ever since.

MICHIGAN CENTRAL

"The Niagara Falls Route." Corrected June 2, 1895.

Table with columns for EAST, WEST, STATIONS, and various train services. Includes stations like Chicago, Detroit, and Buffalo.

*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 9:05 a. m. daily except Sunday. Jackson east at 7:27 p. m.

CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 13, 1894.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes stations like Chicago, Detroit, and Toronto.

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 27, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk fitting cars.

The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 5, 1895.

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We were glad to greet W. H. Maxson, M. D., superintendent of the Rural Health Retreat, St. Helena, Cal., in our midst. Dr. Maxson is taking a needed rest and change. He will spend a couple of months in the East before returning to his work.

Battle Creek College has a present attendance of about six hundred in its collegiate and preparatory departments. Over one half of that number are in the latter. The work is moving off smoothly and with earnestness. The evening school is flourishing finely. There are over one hundred and sixty students enrolled, who are thus striving to improve their spare moments. The interest is quite enthusiastic.

Calendars of the Stanley, Va., Church Preparatory School have been forwarded us. The object of the school is to afford to children and older pupils opportunities for education in the useful branches, and also some training for work in the Master's cause. In admitting students, age or denominational lines will not be considered. Seven grades will be taught. The president is T. H. Painter, Stanleyton, Page Co., Va.

The Australian camp-meeting, appointed for Oct. 17 to Nov. 11, is probably now in session. The location chosen is at Armadale, a suburb of Melbourne. Mrs. E. G. White and Prof. W. W. Prescott, with other laborers in Australia, will be there to render assistance. There was a feeling of good courage and a confident expectation of a profitable season entertained in regard to the meeting when our letters were written.

Some of our esteemed correspondents write to us on very coarse, cheap paper, with a dull lead-pencil; and when the editorial head is real tired, it makes it ache to read those valued contributions. The authors don't get any pay for their work and material, except what the good Lord will be pleased to give them; therefore, we cannot blame them for being economical; but if they will purchase good white paper, pen, and ink, and use them when writing for the REVIEW, they may send us the bill, and we will pay it. Surely we ought to do that much.

Among those in attendance on the council meetings in this city from a distance, are C. L. Boyd, C. H. Jones, I. H. Evans, T. A. Kilgore, J. H. Morrison, S. H. Lane, R. S. Donnell, W. S. Hyatt, A. J. Breed, G. A. Irwin, J. N. Loughborough, R. C. Porter, W. B. White, N. W. Allee, J. I. Gibson. The officers of the association are O. A. Olsen, President; A. R. Henry, Vice-president; J. N. Nelson, Secretary, and H. Lindsay, Treasurer. These were also in attendance, and several resident workers were present by invitation.

We omit this week our Home department for the reason that we have almost nothing with which to fill it. To be sure there are plenty of selections that might be made from the current literature, and much of it is good; but that does not harmonize with our idea of what the Home department of the REVIEW should be. While we expect to use selections from other writers to some extent, we believe that in the knowledge and experience which have been given to us, are contained the true principles and elements of domestic welfare. We should seek to disseminate and interchange this light and experience, and thus improve upon the talents given us. We appreciate the help we have received in this line, and again invite those who can, from their education, from their situation, or from practical experience, speak to the help and edification of others, to do so.

On Wednesday, Oct. 30, the term of the General Conference Bible School was opened. This school has been crowded out of the College building, and finds comfortable quarters in the REVIEW Office chapel and adjoining rooms. No pains has been taken to secure the attendance of experienced laborers, but rather those who are fitting themselves for work are asked to come. The attendance upon opening was about fifty; and this number is increasing and will probably still increase for a time. The work is taken up with zeal by an earnest and devoted class of students who have come with a deep desire to obtain that help which will enable them to be more useful in the world. Elder Durland is at the head of the school, assisted by Prof. G. H. Bell in language, and Elders Uriah Smith and F. D. Starr, in Biblical study. Other help will also be called into requisition from time to time.

While the Lord requires faithfulness and vigilance on our part, we should never forget for a moment that his eyes also are upon his own work. He knows better than we do the approach of danger. He sees the trembling of the ark, and needs no human hand to steady the special objects of his care. What we need to watch is our own individual relation to God's plans. Are we in harmony with the heavenly agencies? are we exerting an influence to help or to hinder? "I have been very jealous for the Lord God of hosts," exclaimed the disheartened Elijah; and in spite of all he could do or say, everything went wrong, and God's cause was in imminent danger of being utterly exterminated from the earth. He only was left; and his life was in jeopardy. It would be better, he thought, to give up the struggle, for he had reached the limit of his endurance; and to his mind "the Lord God of hosts" was totally defeated. One stroke at his poor life, and all would be over.

How groundless were his fears! There was loyalty in other hearts besides his. There were resources of which he had not the slightest knowledge. Serene in heaven, above the mad strife of his foes, sat the great I AM. He was simply waiting for human nature to develop. Sin must fill its measure. So he still waits; but he never sleeps. The work of God never depended upon any one man, nor upon seven thousand men. God upholds his own cause. His workmen may faint; his foes may rejoice; his truth may be reproached; but He reigns. He guides his chosen people; He guards his own cause; He moves it forward with irresistible power by unseen forces in the face of its foes.

Meetings of the General Conference Association and officers of other organizations have been held in Battle Creek during the past week, and are still in progress as we close this paper, though the business in hand will probably be finished in a day or two. Questions of interest and importance in relation to the cause have been before the meetings. The rapid expansion of the work we represent in various countries, and the development of new phases call continually for new plans and additional measures. The situations in Mexico, Colorado, London, and other places were considered. The call is for increased facilities with which to meet the increasing demands. There is a forward movement all along the line. The present scope of the work is too small, and we must with caution and counsel follow the openings of divine Providence. The interests of the publishing work also received considerable attention. It is too early at the present writing to state definite actions on more than a few points, because most of the subjects are still under advisement.

A MARVELOUS ENTERPRISE.

THE prospect now is that the world will soon be belted with railroads much as it is with telegraph lines. The great railroad across Siberia is being urged forward to completion, which is set down to be accomplished by the close of the present century. This fact is stimulating the people of this country to consider the advisability of extending the American system of roads northwesterly to Behring Strait, where by a railroad ferriage of some forty miles across the strait, it would be put in connection with the Asiatic and European railway systems, and merchandise could be sent from any part of this country to all the important points in Asia and Europe, by rail, without breaking bulk. And then, too, a person could go around the world by rail, with the exception of a few hours crossing Behring Strait, and about a week crossing the Atlantic Ocean, and the whole trip would occupy only about thirty days. Jules Verne, a short time ago, suggested as the wildest flight of imagination he was able to make, that the time would come when one could circumnavigate the globe in eighty days, but by actual prospect this is to be cut down almost two thirds. "Thus it is," says the *Scientific American*, "that in the arts and sciences, the marvels of yesterday become the commonplaces of to-day." U. S.

NOW IS THE TIME.

THOSE new subscribers who between now and Jan. 1 send in \$2, will receive the REVIEW AND HERALD until Jan. 1, 1897. Fourteen months' papers will be sent to those who subscribe at once, for the price of one year. Therefore, we say, Now is the time to subscribe.

PUBLISHERS.