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

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"WHAT MEANETH THEN THIS BLEATING?"

1 SAM. 15:14.

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

HATH the Lord as great delight
 In offerings large or small,
 As his heart which in his sight
 Takes and takes delight

No offering given in waywardness
 Will reconcile the Lord
 To selfish, sinful thoughts within;
 Nor great, nor large the offering
 Can ever compensate for sin,
 Forbidden by his word.

O in this searching, testing time,
 Enlighten heart and eye,
 That I say not with one of old,
 "I have obeyed thy voice, O Lord,"
 While bleatings from the crowded fold
 Proclaim my words a lie.

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.

THE AUSTRALIAN CAMP-MEETING.

BY MRS. E. G. WHITE.

Our third Australian camp-meeting was held in Armadale, a populous suburb of Melbourne, about three miles southeast from the center of the city. During the early part of the year our brethren had planned for the meeting to be held in Ballarat, a city of thirty thousand people, about ninety miles north from Melbourne. There is a faithful little church there that needed strengthening, and as the Australian Conference is in debt, it seemed desirable to hold the meeting where it would be less expensive than in Melbourne.

But the Lord has been giving me light about the work to be done in our large cities. The people in the cities are to be warned, and the message should go to them now. The time will come when we cannot work so freely in the large cities; but now, the people will listen to the message, and this is our time to work most earnestly for the people in the centers of population. Many will hear and obey, and carry the message to others.

The interest which began to be awakened by the camp-meeting held two years ago in Brighton, should be carried forward by a camp-meeting in some part of Melbourne each year. When our brethren took these things into considera-

tion, they decided that the meeting should be held in Melbourne, and in their search for a ground were led to locate in Armadale. The first plan was to locate the meeting at Northcote, where it would be convenient for our brethren and sisters. But the Lord hedged up the way at Northcote, and led them to a locality convenient to densely populated suburbs where the message had never been given.

During the meeting we have had abundant evidence that the Lord has been guiding both in the location and in the work of the meeting. A new field has been opened, and an encouraging field it appears to be. The people did not swarm upon the ground from curiosity, as at our first meeting in Brighton, and as at Ashfield last year. The majority came straight to the large meeting tent, where they listened intently to the word; and when meeting was over, they quietly returned to their homes, or gathered in groups to ask questions or discuss what they had heard.

The interest steadily increased from the beginning to the end. The evening discourses, given by Elders J. B. Burdett and Daniells, all presented the same vital truths. Hardly a discourse was given during the meeting that could be called a doctrinal sermon. In every sermon Christ was preached, and as the great and mysterious truths regarding his presence and work in the hearts of men were made clear and plain, the truths regarding his second coming, his relation to the Sabbath, his work as Creator, and his relation to man as the source of life, appeared in a glorious and convincing light that sent conviction to many hearts. With solemnity the people said, "We have listened to truth to-night."

A Bible study was usually given at three o'clock each afternoon. These studies followed the same lines as the evening discourses, and they were regularly attended by scores besides those living on the camp-ground. The forenoons were mostly occupied by meetings of the Australian and Union Conferences, the tract society, the Sabbath-school association, and the publishing and school interests.

The early morning hour, before breakfast, was set apart and generally observed as a silent hour for individual study and prayer. Occasionally, a general meeting was held at this hour. We have found blessing in setting apart a season when every soul could feel that there was time to pray and to study the word of God without interruption. The half-past eight morning hour was devoted alternately to district prayer-meetings and general social meetings. Although quite feeble during most of the meeting, the Lord has strengthened me to bear my testimony here. During the three weeks of the meeting I have usually spoken Sabbath, Sunday, and Wednesday afternoons, besides short talks in the morning meetings.

Sabbath morning, Oct. 19, Elder Corliss gave valuable instruction to our people. In the afternoon, I spoke from the fourth chapter of John, dwelling upon the conversation of Christ with the woman of Samaria, in which he said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given

thee living water." A testimony meeting followed, in which praise and glory were given to God for his unspeakable goodness and matchless love to fallen man in giving Jesus, his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. All seemed to have a desire to lift up Jesus higher and still higher. Some outsiders took part, one minister testifying that the blessing of God was in the meeting, and that it was good to be there. We felt much pleased to see so large an attendance, and were impressed with the fact that more than half were persons we had never met in general meeting before.

Sunday morning, Elder Wilson, from New Zealand, gave a most profitable, although plain and simple, discourse. It was beautiful in its simplicity. The simpler the teaching, the more the under shepherd represents the Chief Shepherd. In the afternoon the tent was full to overflowing. Quite a number stood on the outside, and all listened with deep interest, and the Lord strengthened me as I bore a plain testimony to the people, dwelling especially upon our obligation to acknowledge God in all our ways, and more to obtain a knowledge of Christ's prayer in the seventh

In the evening, a most valuable lesson, precious full, and many stood outside. I was fascinated with the word, as he presented the truth in lines so new to those not of our faith. Truth was separated from error, and made, by the divine Spirit, to shine like precious jewels. It was shown that perfect obedience to all the commandments of God is essential for the salvation of souls. Obedience to the laws of God's kingdom reveals the divine in the human, sanctifying the character.

In visiting the people with the *Echoes*, and inviting them to the meetings, one of the workers met a woman who had been keeping the Sabbath for about twelve months. She had never heard the living preacher, but in studying the Bible she was convicted that she was keeping the wrong day, that the seventh day was the true Bible Sabbath. She is now attending the meetings, and feasting upon the truth. There are many interesting cases developing, that are just on the point of taking their stand.

The Lord is working in power through his servants who are proclaiming the truth, and he has given brother Prescott a special message for the people. The truth comes from human lips in demonstration of the Spirit and power of God.

The meetings have been well attended by the people of Armadale and Malvern, both afternoons and evenings, and on Sundays and Wednesdays large numbers have come from the distant suburbs. The people say: "You cannot appreciate the change of feeling about your meeting and work. It has been commonly reported that you do not believe in Christ. But we have never heard Christ preached as at these meetings." "There is no life in our churches. Everything is cold and dry. We are starving for the Bread of Life. We come to this camp-meeting because there is food here." As they see our stenographers reporting the discourses,

they plead that they be printed soon, and placed within their reach. One who is a Sunday-school teacher, took copious notes of Elder Prescott's discourse on "God and Cæsar," and then made copies for two ministers who were interested in the subject.

On every side we hear discussion of the subjects presented at the camp-meeting. One day as Elder Corliss stepped out of a train, the guard [conductor] stopped him with the request that he explain Col. 2:16. They stopped, and as the crowd rushed by, the explanation was given, and from Lev. 23:37, 38 it was shown that there were sabbaths besides the Sabbath of the Lord. Earnest requests have been sent in that some of the addresses be given in the Melbourne town hall.

As two gentlemen were coming to a Sabbath afternoon service, one remarked to the other, "These are a strange people. All we shall hear will be Moses and Sinai. After the meeting, he came to Elder Daniells, and expressed very great surprise at what he had heard. He told him what they had said, and added that he could hardly believe his ears. He had heard nothing but the plain gospel. Another man who had been considerably opposed to the work was prevailed upon to attend one of the meetings, and has since told a friend that it will be a distinct loss to the spiritual interests of the community when the Adventists go away; for Christ has been indeed exalted in these meetings.

A former Wesleyan local preacher's family are all interested, and thoroughly convinced of the truth. Even the children ask why they should "keep the pope's Sunday when they know it is not the true Sabbath." A lady who lives some distance away has been reading the *Echo*, and came here expressly to attend some of the meetings. In the very first one she attended, Professor Prescott made a call for those who would follow the Lord to stand. She answered that she had since been baptized.

At the meeting to satisfy her curiosity as soon as the service was over, she rushed out of the tent, not wishing to speak to any one. However, she came again, and it happened that the subject was "Sunday in the New Testament;" the choir followed with, "I Will Follow Thee, My Saviour," and she says she could not get that song out of her mind; it rang in her ears continually. She is now earnestly seeking for truth.

Camp-meetings are a success in arresting the attention of the people. Many who attended the Brighton meeting two years ago have been present at the Armadale meeting. They went through that meeting without deciding to obey the truth, but are manifesting a greater interest here, and some have taken their position now in obedience to the truth. Twenty were baptized, Sunday, Nov. 10.

Melbourne, Nov. 21.

THE TWO SWORDS.

BY ELDER CLARENCE SANTEE.
(Hutchinson, Minn.)

SINCE the lessons for the Sabbath-school have been on the subject of religious liberty and the attitude of God's children toward civil government, the question has been raised by several here, and no doubt by many others, Why did our Saviour say to his disciples, "He that hath no sword, let him sell his garment, and buy one"? Luke 22:36.

A Sabbath-school superintendent explained this to his class at some length, as follows: "It was necessary that Christ should be numbered with the transgressors (verse 37), or with those who were plotting against the government, so he advised the carrying of the swords to the garden, that when found, it would seem indeed that he

was gathering armed followers, and that the charges against him as a traitor were true."

It seems to me that the Saviour's mind was resting upon a far different lesson when those words were uttered. Let us see. In the verses preceding, Christ was teaching them a lesson of faith in him, also the danger of trusting in their own strength. Verse 35 refers to their experience while he had been visibly with them: "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing." Now he was going to leave them, and he enjoined more care when going out in the future. "But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one." Verse 36. Was he counseling them to go that night, and get their purses, their scrip (a little bag for carrying necessaries for a journey), and if one of them lacked a sword, to go at once and buy one even at the expense of his garment?—Evidently not. Instead, he was talking to them of the future—when they should go out to the world again, bearing the message of a crucified and risen Saviour. Then it was that they were to carry the sword and by no means to go without it. What, then, is the sword? Eph. 6:17, indited by the same Jesus, says: "And take . . . the sword of the Spirit, which is the word of God."

Their weapons were not to be carnal. Did the apostles understand it so?—No; they had their hearts so set upon the immediate reign of Christ upon the throne of David, that nothing he could say to them at that time was sufficient to turn their minds from that error. Over and over he told them that he should die, should be crucified, and be raised again (see Mark 8:31; 9:30-32; 10:32-34), yet they held fast to their own ideas of the kingdom, and did nothing to prepare themselves for the future. "We trusted that it had been he which should have redeemed Israel." Luke 24:21. Accepting all that Jesus said as pointing to his immediate reign, when he said, "He that hath no sword, let him sell his garment, and buy one," they immediately presented him with two swords that probably had been found in the room by those who had been sent to prepare it. "And they said, Lord, behold, here are two swords. And he said unto them, It is enough." Luke 22:38.

Do these words of Christ refer to the swords presented? or do they refer more especially to the failure of every attempt that he had made to instruct them as to his real mission into the world, and the part they were to act in coming time? We think the latter. For the last time, before he is taken from them, he calls their attention to their experiences when sent out by him in the past; then calls their minds to the future, and the care with which they should prepare themselves when he had gone away from them, above all admonishing them not to go without the sword—"the word of God."

Still they saw only the present reign of force and the power of the sword in his words. As they bring before him the two swords (strange things for his hands), I seem to see him turn away, saying, "It is enough." It may seem strange that they were so wedded to this idea; yet we hear them asking on the very day of his ascension, "Lord, wilt thou at this time restore again the kingdom to Israel?" Acts 1:6. When Peter in the garden, took the sword, which he had not forgotten, and smote the servant of the high-priest, and cut off his ear, Jesus rebuked him, saying, "Put up again thy sword into his place; for all they that take the sword shall perish by the sword." Matt. 26:51, 52. This rebuke must have been keenly felt by Peter, as he put up the sword for which he had no further use; and most likely, as he divested himself of so useless a burden in the hands of a follower of Christ, he decided that in some way he had misunderstood the import of the Saviour's words. Jesus' being "numbered

with the transgressors" was fulfilled in events connected with his death. (See Mark 15:27, 28.) Briefly to sum up the foregoing: Christ in his last conference with the disciples counseled them to take purse and scrip and the word of God, "the sword of the Spirit." They did not catch his meaning, and so brought him two swords, and he said, "It is enough." In other words, "I may as well say no more until events shall teach them the lesson that words cannot." After Christ was risen, and they went "everywhere preaching the word," then they would have understood the Saviour quite differently.

PHARISAICAL SUPERSTITIONS.

BY ELDER J. P. HENDERSON.
Goodland, Ind.

MANY of the laws of Judaism concerning the observance of the Sabbath, as practiced in the times of our Saviour, may be found recorded in Geikie's "Life of Christ," and elsewhere. As the same intolerant spirit and means of oppression are being introduced by the so-called reformers in this age of the world, it is interesting to know something of the lengths to which those laws were carried. The Pharisees were guilty of extreme measures concerning the observance of the proper day; but modern Pharisees add the sin of enforcing a day borrowed from paganism, and transmitted through the channel of popery.

Christ was often charged with Sabbath-breaking; but it was only the traditions of the Jews that he violated, among which were these: It was held to be unlawful to set a broken bone, give an emetic, put back a dislocated joint, anoint with salve, or apply any remedy for the purpose of healing the sick. It was only allowable to render assistance in extreme cases, in order to alleviate suffering or prevent death. To kindle or extinguish a fire, was a great desecration of the day; not even in the case of sickness, could it be allowed. All food must be prepared, all vessels washed, all lights kindled, before sunset on Friday. The money girdle must be removed, all tools laid aside, the pockets emptied of every metallic substance or other unlawful burdens, and even pins or needles must not be retained in the clothing.

To reap the grain, even so much as plucking the heads of wheat with the hand, was unlawful. Threshing was to separate the grain from the chaff; hence, to clean it by rubbing in the hand, was a form of threshing, and was strictly forbidden. It would also be preparing food. Thus, the disciples were accused of breaking the Sabbath. Mark 2:23, 24. The wearing of certain kinds of sandals was strictly forbidden, also any kind that had nails in them. To walk on the green grass was unlawful when the sandal would crush, or grind, it under the feet. Hunting was forbidden, even to the searching for a pin or a needle or the troublesome "flea." No kind of food which needed to be prepared on the Sabbath could be eaten. Thus an egg laid on that day was strictly forbidden because it was work done. However, some made exception if the hen herself was designed to be eaten. The quantity of food that might be carried was made specific. It was to be not more in bulk than a dried fig. Other articles of necessity that needed to be carried were equally limited in quantity.

The tying and untying of knots was specified. No camel-driver's knot, sailor's knot, or one that required both hands to untie it, was legal. No writing of any description was permitted, not even the forming of two letters side by side in the dust of the road. A Sabbath day's journey was restricted to 2000 cubits, yet to evade this restriction, it was allowable to take food the day previous to a point that distance from home. Then by eating a meal at that place, it could be made the center for a radius of 2000 cubits more. Visiting of families was admissible when their

houses had been united the day before by a cord or some other connection extending from one to the other. "The Sabbath was believed to prevail throughout eternity; even the lost in hell had a respite from their tortures on that day!"

But the Saviour broke the binding chains of Judaism, and restored the Sabbath to its original purpose. "It is lawful to do well on the Sabbath days." It now remains for modern Pharisees to re-enact oppressive laws, and bring burdens upon the conscientious Christian who loves the truth of God more than man-made institutions.

KEPT. EX. 33:14.

BY CAROLINE W. BIXBY.
(North Weare, N. H.)

DAY by day He leads me on
In the way he sees is best;
Earthly joys pass, one by one,
But he gives his peace and rest—
Loving One.

Hour by hour I look to Him,
And his wondrous face to me
Brighter grows, as earth grows dim,
And shadows fall upon the sea—
Gracious One.

Earth and sea are all His own,
Time and blest eternity;
I can never walk alone,
For His hand is leading me—
Mighty One.

PATRIOTISM.

BY L. A. SMITH.
(New York City.)

In the fifth chapter of 2 Kings we are told of the visit of Naaman, the Syrian captain, to the prophet Elisha, to be healed of his leprosy. He was told to go and dip himself seven times in Jordan. "But Naaman was wroth, and went away, and said, . . . Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean? So he turned and went away in a rage."

Naaman, as a patriotic Syrian, indignantly repelled the idea that there might be more virtue in the waters of Israel than in those of his own land. He upheld the honor of his country by asserting, as if it were a self-evident fact, that Abana and Pharpar were "better" waters than any of which an Israelite could boast.

There is too much of this "patriotism" in the world to-day. Patriotism, as exemplified in the lives of men like Washington and Lincoln, is not a blind, unreasoning sentiment, based upon the assumption, My country is better than yours. It is not a compound of boasting and selfishness, but a firm adherence to the principles of justice, in defense of the rights of mankind. This is the only patriotism that has been of benefit to the world.

Just now there is a great outburst of "patriotism" among representatives of public feeling and thought in our own land. Two "Christian" nations have had a falling out, and their "Christianity" is not such as will allow either one to admit that it is in the wrong. It will never do for even a "Christian" nation to "back down" from any position it has taken, right or wrong, from any motive except fear of the consequences. And "patriotism" asserts that the position of the nation, as assumed by its chief representatives, must be maintained, even to the point of the most inconceivable horrors in the sacrifice of life and property, and in human suffering and wretchedness.

How far superior to such "patriotism" is Christianity! Christianity is a patriotism which stands in defense of the interests of all mankind; a patriotism which puts human welfare and happiness above selfish sentiment and vain-glory; which affirms that "God hath made of

one blood all nations of men;" which says, "All ye are brethren;" and which prompts the confession, I am wrong, whenever demanded by truth. Let it be hoped that Christianity is the patriotism exemplified by all believers in the third angel's message; and that, as in Naaman's case, the "sober second thought" of the people will prevent their "patriotism" from operating to their hurt.

REFLECTIONS.

BY C. P. WHITFORD.
(Orlando, Fla.)

How rapid is the flight of time. Another year has quickly passed and gone. Precious, God-given time for the accomplishment of good can never be recalled. What has the record been with me? What has the recording angel written opposite my name in the books above? Has it been a record of wasted time and misspent opportunities? or has it been one of faithful devotion to God and the work intrusted to my care?

Whatever it may have been, all has been faithfully photographed in the books of heaven. Soon, yes very soon, those records will be examined. How shall I stand in that great day, when every thought and word and action, God, the righteous Judge, shall weigh?

"And must I be to judgment brought,
And answer in that day,
For every vain and idle thought,
And every word I say?"

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12:36.

"Yes, every secret of my heart
Shall shortly be made known,
And I receive my just desert
For all that I have done."

Dear brethren and sisters, shall we now, at the beginning of this year, renew our consecration to God? Let us all seek to understand the best methods of advancing the precious cause of truth in the earth. God's work is onward. The work which began in obscurity is attracting the attention of the world. The whole earth will soon be lighted with its glory. Half-hearted souls now and then fall out by the way, but the ranks close up, and the cheering words of the Captain, "Lo, I am with you always," inspire every loyal heart, and the column marches on to victory. We are sad when many reject Christ and his truth, and we rejoice that he saves all who yield to him. Only in knowing and serving him is there true happiness to be found. In the happiness which comes as a result of accepting the loving Friend we have in Jesus, we wish all the readers of the REVIEW a Happy New Year.

LIFE IN THE BLOOD.

BY ELDER J. F. BALLENGER.
(Grand Ledge, Mich.)

It was early revealed to man that he should not eat blood, and the reason given for this prohibition was because the *life is in the blood*, and this is several times repeated with great emphasis. In Gen. 9:4-6, the Lord says: "But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for [or because] in the image of God made he man."

In Lev. 17:10-14, we read further: "And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atone-

ment for your souls; for *it is the blood* that maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. For it is the *life of all flesh*. The blood of it is for the life thereof; therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof; whosoever eateth it shall be cut off."

Again: "Only be sure that thou eat not the blood; for the blood is the life; and thou mayest not eat the life with the flesh. Thou shalt not eat it; thou shalt pour it upon the earth as water. Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the Lord." Deut. 12:23-25.

There are volumes of meaning in the above texts and others of like import. When taken in connection with certain New Testament scriptures, they reveal to us the plan of human salvation; and a correct understanding of them would save the world from many of the theological errors that are undermining the great scheme of redemption.

Let us notice some of the expressions. It is repeatedly stated that the life is in the blood. This is corroborated by the science of physiology. The microscope reveals the fact that the blood is composed of millions of corpuscles, each one a distinct, living creature, and these, in the aggregate, compose the life of the man or animal, and to draw these living corpuscles from the body is to leave it lifeless. But if the life is inherent in an immaterial, immortal entity, separate from, and independent of, the blood, then to shed the blood would not affect the life in the least, and there could be no such thing as taking the life of any living creature; hence, the doctrine of the natural immortality of the soul contradicts both the Bible and science.

Another reason given why man should not shed the blood of man was that "in the *image* of God made he man." But if the image consists in a separate, immortal entity, how could the shedding of man's blood destroy the image of God or affect it in any way? Is it not evident that to take the life, which is in the blood, is to destroy that which God made in his own image? and what was that?—Answer, "And the Lord God formed man of the dust of the ground." Then that which was formed out of the dust of the ground was that which was made in the image of God. Then to take the blood, in which is the life, is to remand man to dust, and thus destroy the *form*, or the *image*, in which man was made. Therefore, to make the image of God in man consist in an immaterial, immortal soul, separate and apart from the blood and body of man, is to make the words of inspiration a meaningless jargon.

If a wicked man sheds the blood of a righteous man, as in the case of Cain and Abel, according to popular theology he neither takes his life nor destroys the image of God. But, on the other hand, he only frees his immortal life from this mortal clog, and ushers his immaterial life into the presence of God, where David says there is "fullness of joy" and "pleasures forevermore." Then, to shed the blood of Cain for sending Abel's immortal soul into eternal glory would only be to start Cain's immortal soul upon a life of endless suffering, and all this for what?—For opening the prison-house in which Abel's immortal soul was bound, and letting it free, that it might "fly upon wings of love to the realms of eternal bliss." When we turn the light of revelation and true science upon the doctrine of man's natural immortality, it is to reveal some of the most hideous and unreasonable dogmas

found in all the realm of heathen mythology.

There is another fact revealed in the above scriptures that is of far more importance than anything we have yet referred to, and that is embraced in the words, "For it is the blood that maketh an atonement for the soul." Lev 17:11. The word "soul" in this text means "life," as we learn from verse 14 that "the blood of it is for the life thereof."

When any person sinned, or broke the law, he thereby forfeited his life, for "the wages of sin is death." Therefore, when the blood of the transgressor was taken,—the life being in the blood,—the life was taken, and thus the demands of the law were met, and justice was satisfied. But in the plan of salvation mercy steps in and proposes an atonement (the word "atonement" meaning at-one-ment); that is, mercy proposes to bring the sinner back from under the condemnation of death, and make him at one with God. This could only be brought about by the shedding of the blood of the Author of the divine law; hence, we read of Christ in Rev. 5:9: "For thou wast slain [from the foundation of the world." Chapter 13:8], and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Therefore, all the blood of all the animals that was shed from the foundation of the world as a substitute for the blood of the sinner, to make an atonement for him, was a type, or figure, of the blood of Christ.

Everywhere in the Bible,—in the Old Testament in figure, in the New Testament in fact,—the shedding of the blood of Christ is the only hope of the sinner. This fact is plainly stated by Paul in Heb. 9:22: "And almost all things are by the law purged with blood; and without shedding of blood is no remission." This great and cardinal truth is expressed in many ways in the New Testament. The church is purchased with His own blood. Propitiation, or satisfaction, is made "through faith in his blood." Rom. 3:25. We are "justified by his blood." Chapter 5:9. We have "peace through the blood of his cross." Col. 1:20. We have redemption and forgiveness of sins through his blood. Verse 14. We enter into the holiest by the blood of Jesus. Heb. 10:19. We are sanctified unto obedience through the spirit and the sprinkling of the blood of Jesus Christ. 1 Peter 1:2. We are redeemed by the precious blood of Christ. Verses 18 and 19. Cleansed from all sin by his blood. 1 John 1:7. Washed in his blood. Rev. 1:5. Made white in his blood. Chapter 7:14. Overcome by the blood of the Lamb. Chapter 12:11. Now it is a fact worthy the careful consideration of every believer in Christ, that every one of the above blessings based upon faith in his blood, is secured by faith in his *word*. We are sanctified by the word. John 17:17. Saved by the word. James 1:21. Washed by the word. Eph. 5:26. Quickened (made alive) by the word. Ps. 119:50. Cleansed by the word. John 15:3. Overcome by the word. Rev. 12:11

As we see that these words—the *blood* and the *word*—are used synonymously, we are at no loss to understand the Saviour in John 6:53, 54: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." The explanation is given in verse 63: "The words that I speak unto you, they are spirit, and they are life." As the *spirit of life* was in the blood of Christ, and as that spirit of life is transferred to the written word of Christ, by the law of synonymy, the same great fact is expressed in either word. Hence the Catholic doctrine of transubstantiation,—that is, that the actual body and blood of Christ are transferred to the bread and wine in the eucharist,—is both unscriptural and absurd. The actual life of Christ is not transferred to the wafer, but to the

word. Therefore, to eat, or to feed upon, the word of Christ, is to receive the life of Christ.

This great central truth is destroyed by the doctrine of man's natural immortality; for in that case the life is neither in the blood nor the word of Christ, but in an immaterial, immortal soul, or spirit, wholly separate and distinct from either the blood or word of Christ. Therefore, we do not wonder at the general trend of the theological world to evolution, Spiritualism, and so-called "Christian science;" and, in the more ignorant, fanaticism in claiming sanctification, holiness, and conversion in what they call "the power," independent of the power of the word. In this rejection of the word and a substitution of something else in its place, we find a fulfillment of Paul's words in 2 Thess. 2:11, 12: "And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." □ May every honest soul be directed to the virtue and power of the word, and reject everything that would attempt to take its place.

A REPRESENTATIVE.

BY B. F. RICHARDS.
(Battle Creek Sanitarium.)

A REPRESENTATIVE is "one who, or that which, represents [anything]; that which exhibits a likeness or similitude. An agent."—Webster. The traveling man,—better known as the "drummer,"—will perhaps meet our mind as an ideal representative. He is courteous, gentlemanly, and ever active. From early morning till late at night he can be seen attending to the interests of his employers, which with him are paramount to everything else. He has learned from experience that idleness and carelessness cannot be found within the category of honesty, for while he lingered near the post of duty, a competitor stepped in and placed his wares where the goods of his employers should have been, thus bringing a loss upon those who had confided to him an important trust. Faithfulness with the representative is an imperative duty, and will permit of no dallying.

The Son of God was sent to this earth by his Father, and he became the greatest representative this world ever saw. He lived true and sacred to the trust imposed on him, till he had finished the work given him to do; then he was seated at the right hand of the Majesty on high, leaving this record with us, that he "was faithful to him that appointed him, as also Moses was faithful in all his house." Heb. 3:2. Before leaving this earth, however, he appointed agents to represent the combined interests of God the Father and Christ the Son, with the promise that faithfulness would bring its reward. He said, "As my Father hath sent me, even so send I you." John 20:21. And, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

During the third year of Christ's ministry he gave a brief compendium of the entire duty of man: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . And thou shalt love thy neighbor as thyself." Matt. 22:37-39. Love for our neighbor must be just as true and pure as our love for God. Our neighbor's interest must be guarded as sacredly as our own. Then, if actuated by this love, we shall find ourselves very busy administering to the wants of the poor and needy, following in the line and path-way traversed by the Master.

Job of old found plenty to do, delivering the poor that cried unto him. He says, "I was a father unto the poor; and the cause which I knew not I searched out." Job 29:11-17. If we find ourselves idle, let us take a walk

along streets where the poor dwell, and in one hour we shall find enough to do to keep us busy a whole week. This is the way Jesus did, and he was never idle. He became familiar with the wants of the poor by searching them out. He became to the needy as a beacon-light to a lost and tempest-tossed mariner. Would we be representatives? then let us go and do likewise. In Isa. 58:6, 7 God tells us that he wants us to perform eight acts of mercy: (1) loose the bands of wickedness; (2) undo heavy burdens; (3) let the oppressed go free; (4) break every yoke; (5) deal our bread to the hungry; (6) bring the poor that are cast out to our homes; (7) clothe the naked; (8) remember that we are but flesh. Again, we are told, "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbor, Go, and come again, and to-morrow I will give; when thou hast it by thee." Prov. 3:27, 28. Every person who will open the door of his heart, and will invite the blessed Saviour in, may become a representative. Rev. 3:20. Then, after this first step is taken, and we have been faithful to the trust given to us, we may claim the promise given in Rev. 3:21. When the great day comes, and all nations shall be gathered before Him, the books of Heaven will show who the faithful ones are by the interest they have shown in the poor and needy.

The beautiful King Jesus will be the speaker on that solemn occasion. And as his eye sweeps over that mighty throng on his right hand,—O there is life in that look!—then come the most beautiful words ever heard by the ear of man. The very smiles on his face seem to say to them, "Ye are my representatives." "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." O what words to be spoken by the King of glory to poor, frail worms of the dust. It would seem that all must fall on bended knees and say, "We are not worthy. O Lord, this is more than we deserve." But hear the King, "I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." What a volume of meaning there is in those few words! Astonishment is on every face, and with a united voice they ask, "When saw we thee a hungered, thirsty, sick, naked, or in prison? Then comes that beautiful explanation, in which there is so much of the sweet, tender love, characteristic of the blessed Master: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." O what words, what rapturous words! Do you want them, brother, sister? You may taste of them now if you will, and feast on them in our Father's home.

The heart of the writer has been made to rejoice while here in Battle Creek, for souls are responding to the cries of the needy, and companies are forming to go to their relief. Fall in, my brother; fall in, my sister; we want you, we need you. The Master is calling for volunteers. Everything is now ready, and still there is room.

BREVITIES.

BY JOSEPH CLARKE.
(Lowry City, Mo.)

HOWEVER thoroughly one has been converted in the past, he needs a new conversion all the time. His heart, his inward man, must be renewed day by day,—Christ within and Christ without. Nothing else will answer; self will rule unless Christ does.

As our faults are seen by our contemporaries while we do not see them, so our real virtues are seen by others, while we are not aware of the fact of their existence.

Special Attention

ABOVE US AND BELOW US.

MANKIND enjoys the very great advantage of occupying a middle station in the great world of nature. Above man the telescope reveals the majesty of the universe in figures that confound the highest intellect. Below him the microscope brings to light depths of knowledge and wisdom so infinite as to be utterly beyond all comprehension. Were we called upon to start out in pursuit of the most wonderful and beautiful facts of nature, we would not know whether to climb the mountain above us, or descend to the depths beneath us.

We read of Prof. A. M. Worthington, who for twenty years has been studying the phenomenon of the splash of a drop of liquid falling upon a hard surface. He has written a volume on the subject. He has taken thirty different photographs of different stages of a splash, the whole period covering a twentieth of a second, with an interval of the six hundredth of a second between the views.

One is inclined to smile contemptuously at first; but in that study some of the sublimest principles of physics are involved. Microscopy at work in the field of bacteriology is revolutionizing the practice of medicine, and letting in a flood of light. The agents of death are coming out in tangible forms. Typhoid, diphtheria, lock-jaw, and scores of disease no longer hide under abstract names of abnormal conditions; but are seen, handled, and recognized as easily as one recognizes his neighbors.

When we look in one direction, we see the astronomer pointing to billions and hundreds of trillions of miles! We turn, and the enraptured delver in small things points to forms of life which he tries to make us understand occupy but the many millionth part of an inch, and have lots of room for their friends.

INCONSISTENCY.

A WRITER in the *Christian Standard* has been telling what he knows about Sabbatarianism. Among other hallucinations he is very gratified to be told by a certain brother of his in Nebraska how it is with Sunday-keeping. He said:—

"Why has the religious world felt under obligation to keep the fourth commandment [Sunday!] for 1500 years?—It is because the church (Roman Catholic) changed, not the Sabbath from Saturday to Sunday, but the first day of the week from a day of meeting together, and observing ordinances and commemorating the resurrection of Christ, to a Sabbath, or day of rest. Thus it reinstated the principles of the fourth commandment, and added to it the idea that the Sabbath should be kept in commemoration of the event of creation."

The writer adds:—

"I thank brother R—— for this. It is a valuable thought, and one with which the Sabbatarians may wrestle a few days. According to brother R—— the Sabbath was not changed from the seventh to the first day of the week by the Roman Catholic Church, or by Constantine; but the Sabbath idea, held now by Sabbatarians, was introduced into the observance of the Lord's day by that authority. Good."

We don't generally notice such kind of talk as this; but it is really astonishing how easily the consciences of some men are tickled. Here is a writer of a denomination that makes a special boast of being guided by scriptural authority alone, rejecting all traditional practices and doctrines, glorying in the discovery that the sacredness of the Sunday was transferred to it from the fourth commandment by the Catholic Church!!

A valuable thought indeed! We wonder how much he will give a yard for such thoughts. We can find plenty of them lying about; and if he would only join this grand church that robbed the Bible to strengthen itself, he could live on such thoughts. But every one ought to know that the church *did* make the very change brother R—— says it did not make. The Council of Laodicea in A. D. 364 did anathematize those who kept the Sabbath and blessed those who honored Sunday.

The writer quotes "brother R——" a little further:—

"If we reject the Romanist's right to make this change, we are under obligation to observe the first day of the week as a Sabbath, or day of rest, because of the civil law only."

And the writer says, "Brother R—— has some very clear ideas." But we supposed it was the very genius of Protestantism to deny the right of the papacy to change the word of God. Evidently these "Disciples" are not Protestants. If they reject that right and keep Sunday, they openly acknowledge that they reject the Bible, in order to obey a purely civil law.

PASSING EVENTS AND COMMENTS.

No End of Trouble.—England has the Ashantee war on hand in Africa, and it now looks very much as though there might be another in the Transvaal in South Africa with the Boers. The rich gold mines in the South African republic have attracted many foreigners who are now demanding equal rights with the Boers, or Dutch settlers, who are the founders of the Transvaal State. This demand the Boers propose to meet by expelling the foreigners who consist very largely of British citizens. The proximity of the British colonies and the influence of Cecil Rhodes, strengthen the British claims to recognition. On the other hand, Germany and Portugal have extensive interests there, and they look with disfavor, as does Holland, upon the position assumed by the English Company. The affair may lead to serious complications.

The Ashantee trouble is proving to be more than England anticipated. This kingdom is a powerful native combination in West Africa on the Gold Coast. The king of Ashantee is pursuing a vigorous policy. The surrounding tribes that will not join his confederacy are crushed. With her jangles in Brazil, Venezuela, China, and with having to watch Russia, Germany, France, and the rest, England reminds us of the "old woman who lived in a shoe, and had so many children, she didn't know what to do."

A Strange Interpretation of Justice.—Those who read on another page the reply of the English home secretary to the International Tract Society will surely be struck by that minister's strange ideas of justice. He does not deny that the position of the Adventists entitles them to the same consideration in the administration of the Sunday law as is accorded the Jews. He could not deny it if he would. We do not claim that because one man is a Christian and another a Jew, that therefore more consideration should be shown the former than is shown the latter; but it would certainly be expected that a Christian would have *as much* consideration. Had the offenses of our brethren been committed by Jews, no complaint could have been made.

But the fact that they are Christians, keeping

the Sabbath, makes them a mark of prosecution. The authorities, when appealed to for relief, justify their cruel course from the fact that the number of the Adventists is too small to secure a recognition of what every one acknowledges to be their rights.

That fewness of numbers should be a crime, a cause of punishment, is a strange doctrine to be taught by such a grand government as that of Great Britain. The true idea of civil government is to secure to the people the enjoyment of their rights by guaranteeing and securing the rights of every individual citizen, no matter how obscure he may be. Should the people arise en masse, and seek to deprive one single individual of one of his rights, it would be a shameful perversion of good government to allow the majority thus to trample upon a helpless minority. When a minister of the realm proclaims that a certain class of citizens are too few or too obscure to have their self-evident and God-given rights recognized by the government, it makes a shameful declaration.

Since writing the above, the following comment on the secretary's reply, by the London *Star* of Dec. 16, has come to hand:—

"That is to say, it is the smallness of the sect which thus subjects them to the harshest rigors of the law. Were they more numerous, they would share the advantages of the Jews, to whose position as regards Sunday labor their own precisely corresponds. It is true that they commit a technical breach of the law, but they obey its spirit. Surely the Home Office can find plenty of hardened offenders against both the letter and the spirit of the Factory Acts. When the last sweating den has been closed in the East End, when the last boy of eighteen or nineteen has worked his sixteen or seventeen hours a day, when the last piece of dangerous machinery has been fenced in, when employers in dangerous trades take every precaution to prevent harm to their work-people, then—then only will be the time to prosecute the Seventh-day Adventists for their breach of the Factory Act."

The War Furore.—The excitement that was raised by the message of President Cleveland to Congress on the Venezuelan question is gradually subsiding, as we predicted it would. There is a strong element in human nature that jumps at conclusions, and is very prompt to assert its dignity and rights when they appear to be disregarded in the least. This tendency is by no means confined to individuals; but as nations are composed of individuals, and as this is a universal tendency with individuals, of necessity nations partake of the same peculiarity. But as in individual cases, a sober second thought suggests better counsels, so in national affairs cooler moments afford a chance for taking into account surrounding conditions.

In this case it must be apparent to all that war between England and the United States at this time would be the most monstrous folly recorded in history. We do not say it could not happen, but in the name of all that is humane or civilized it should not.

The peculiar situation which the unhappy episode has developed is noteworthy. In this country there is a division of sentiment. Many uphold the stand that President Cleveland assumed; others repudiate it, declaring that the principles of the Monroe doctrine are not involved in the question between Venezuela and Great Britain. In England there is the same condition. Some strongly uphold the stand that Salisbury has taken against arbitration; others, on the other hand, urge a more friendly attitude, and that arbitration should be accepted. It is reported that Her Majesty is among the latter class.

The Home.

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

WHEN I HAVE TIME.

WHEN I have time, I'll think about my wife,
Who long has toiled from early morn till night;
I'll try to ease the burdens of her life,
And make her sorrows yield to love's delight —
When I have time!

When I have time, I'll see how many steps
I can contrive to save her weary feet,
The latest labor-saving aids I'll get
To do the household duties quick and neat —
When I have time!

When I have time, I'll get her books to read,
And magazines and papers by the score;
I'll make her life by every word and deed
A joyous round of pleasure evermore —
When I have time!

LATER.

I'll get my late lamented wife a stone
That shall commemorate her pure, unselfish life;
For now that I am left to grieve alone,
I think how much I *might* have helped my wife.
I've lots of time.

— *The Western Plowman.*

A WEEK AT WALLA WALLA COLLEGE.

BY MRS. C. A. FISK.

(Helena, Mont.)

THURSDAY evening there seemed to be an unusual stir, and I passed merry groups on their way to and from the bath-rooms. Everything, even the extra amount of beans soaking in the kitchen, betokened the coming of some one. Is not the Sabbath the most welcome of guests, and worthy of all the effort we can make to enjoy it? Friday morning, acting on the suggestion made at the "parlor talk" the night before, the beds were given an extra airing, and received clean linen. After the lessons were over for the day, I asked, "Do the days pass quickly?" "Yes, they seem to fly," was the ready answer from a Montana lassie who had never been from home for any length of time before. Sunset bell rang at 5:05. Soon the sweet voices of the students were heard as they sang their evening praise. With the lengthening shadows, the peace of God seemed to rest down upon the place. Then the "silent hour" came on. Every student has the privilege of spending twenty minutes daily alone. At the "division meetings," held later, the Sabbath-school lesson for the morrow was studied. There are about ten in a division, and the older students are chosen as leaders.

At the breakfast table Sabbath morning I heard, in every direction, conversation on the lesson for the day. Some one asked the questions from memory, and the ready answers showed that good work had been done in the division meetings. Many from the families living near come in to the Sabbath services, so that at the hour for preaching, nearly all the chairs in the chapel, two hundred and fifty in number, are filled. At dinner, the usual first course of soup was omitted. The food was placed on the table before the bell rang, so the waiters had only the plates to change and the dessert to bring in. After dinner all seemed desirous of getting out into the beautiful sunshine, and as soon as the after-dinner work was finished, teachers and students were out-of-doors. At three o'clock the bell rang for the students' social meeting. Professor Sutherland met with them, and the time was well filled with singing, prayers, and testimonies. In their testimonies many expressed their gratitude to God for being permitted to be there. "Sunset bell" rang all too soon, and again all met in the parlors for prayers. At this time I went over and met with the boys, only to find that the same kindly spirit was manifested in all that was said and done.

The evening after the Sabbath was a happy one; the preceptress went for a walk with the girls, and the boys spent the time until seven o'clock in some kind of out-door recreation. I was told that the students have this evening for their letter-writing; and by the well-filled mailbox which I noticed Sunday morning, I am sure many spent it in that way. Half-past nine found the house as quiet as usual.

Early Sunday morning all seemed intent on making the first day of the week a busy one. A good number of the students gave their rooms a thorough cleaning, and the bath-rooms were well patronized. Long lines of beautifully white clothing spoke the praises of the laundry. The boys do the hard work in washing. The water for the building and for irrigation comes from a large spring, which supplies the college with about two hundred gallons a minute. "Walla Walla" is the Indian name for "water water."

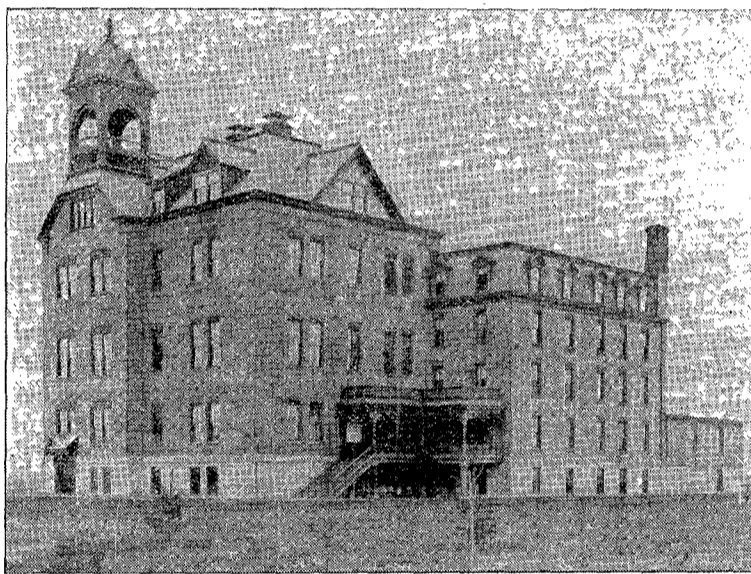
If you were so fortunate as to attend the Sunday morning faculty meeting, and your child were here as a pupil, you could not but thank God for the earnestness and genuine love shown by the teachers as they study the very best way to instruct and develop the minds of those who come here. As I passed down the hall after faculty meeting, one of the youngest girls from Montana came skipping along, and said in a most happy way, "I have my room work all done." "How about the letter to the home

were then taken, and the classes passed to the recitation rooms.

After dinner one day I followed the house matron down to the root cellar, where the vegetables are stored. This is situated a convenient distance from the house, in the rear of the kitchen. I was told that they were to have four tons of winter pears; and by the quantities of squashes and apples I saw unloading from time to time, I know a generous supply of the food good for man, is to be provided. Then we went to the store-room where the canned fruit is kept. They had seventeen hundred two-quart cans of fruit, of nearly every kind and color that could be mentioned. A wood-pile of four hundred cords is worth having, one would say. That is what the students thought who spent most of their summer vacation in the mountains near by cutting it. The cooking and heating are all done with wood. The steam-pipes are so nicely distributed that the temperature is comfortable throughout the buildings.

Tuesday morning, after the usual exercises in the chapel, is the time for the "teachers' rhetoricals," as the pupils say. The week of my visit, Professor Sutherland read a very instructive paper on the Eastern Question. The mail comes at four o'clock, and the pleasure evidenced by those so fortunate as to get a letter from home, proved to me that we, as parents, should not neglect this opportunity of adding to the happiness

of our children. In the evening I chanced to go into the kitchen in time to find one of the young men busy writing on his harmony lesson. He had the place all to himself; but a roaring fire in the great range, and the steam from two very large double boilers, seemed to say that something was going on. I asked the reason of it all. He very kindly directed me to the scene of action, took the covers from the kettles, and I saw for the first time the process of sterilizing milk, also a thermometer with which to test the temperature of the milk. This process is gone through with as soon as the milk is brought in from the barn; then it is taken to the



ones?" I asked. "O, I sent one Friday, and have eight pages written on another," was the ready reply.

The boys' band gave us some idea of what they will do a little while in the future. Already they play a few familiar pieces well. There are forty pupils taking sacred music, and the sweet hymns we all love so well are heard from every direction. The six organs and two pianos are in almost constant use during the day.

At seven o'clock in the evening the regular study hour, all were in their rooms. From seven until nine in the evening no one is allowed to speak above a whisper, either in the rooms or the halls. This prevents the students who have much to say and less to do from hindering the more studious. I found, too, that it was hard to talk any length of time in a whisper.

Monday morning at 8:45 found all in the chapel and ready for another week's work. The organist played as the students passed in, and as the doors were closed, the ever dear strains of "Old Hundred" were heard. All rose and sang their praise to God; a portion of scripture was read, followed by a song. At the close of the prayer, all joined in repeating the Lord's prayer. At the time of my visit, Professor Sutherland was reading short selections from the "Student's Manual" nearly every day. The suggestions were right to the point, and all were obliged to keep their ears open, as at the most unexpected moment, one might hear a name called, and an answer speedily given. Books

cold milk-room and quickly cooled. Afterward it appears in most appetizing gravies, and enters quite largely into the dietary of the college boarders.

I had been told that Wednesday was an unusually busy day, as the missionary meeting gave less time for study. Nevertheless, the attendance was good, and the society has raised in money and pledges \$94 with which to carry on the work for the year. Professor Miller is the president of the society. A paper was read by Professor Sutherland, in which he showed the needs of the Indian tribes near Walla Walla. This missionary meeting closed my week; and I love to think of the many happy faces there gathered doing the Master's work.

THE OLD KNIFE.

BY MRS. E. L. TENNEY.

(Battle Creek, Mich.)

THIS has been called the age of invention. To those who begin housekeeping now-a-days and are able to procure with so small an outlay so great a variety of time- and labor-saving utensils, it may sound strange when I say that among the gifts that I received at that time, none were more valued than an old, black handled, steel knife, worn short and thin. This gift of true, thoughtful love from my dear mother-in-law was not one I was wont to bring out to show to guests, yet nothing I had to do

with gave rise to more tender feelings. Aside from its associations, it seemed such a combination of useful tools, and was in such constant demand, that it became indispensable. The more it was used, the keener the edge and the brighter the luster became.

I heard a dear old lady say, "I used to be good for something; but I find I am all worn out. I have had my day." I could not help thinking, How like the old knife you are! You are not brought out to show to people, like the baby, but what would we do without you? Who is so ready to answer the many unpleasant demands, pick out tangles, and give up self generally as that same loved grandmother? And when to this is added a long Christian experience, the character shines with dearer luster than the burnished silver. Useful old knife! Priceless old lady!

"THE MOTHER."

BY E. R. CARO, M. D.
(Medical Missionary College.)

If to the father belongs the important duty of ruling his household in the fear of God, the mother, also, has the most momentous responsibilities resting upon her shoulders. Even before birth the offspring is influenced by the condition of physical health, by the mental development, and by the moral character of both parents, but this is especially the case with the mother. The child is born, and now, for many years, every word spoken by maternal lips, every act in that mother's life, yes, every expression on her face, will influence, for good or for evil, him who, in after life, is to be either a servant of God or a slave to the Devil.

How important it is for mothers to seek the highest physical development, so that they may transmit to their children nature's grandest gift, "a sound physical constitution." How necessary is a knowledge of healthful living, that disease may not despoil the home of its happiness. Above all, how absolutely essential it is that the mother daily and hourly drink in the Spirit of Christ, with its fullness of love, of tenderness, of sympathy, and of justice. No hasty, impatient words can escape her lips if Christ control her life. No unmerited rebuke or unjust punishment will stir up the evil lurking in the hearts of her children. No love of display in her home or about her person will be permitted to rob her loved ones of the time which should be devoted to their improvement. Loving her God, loving her husband, and loving her family, such a mother can do a nobler work than a missionary in some heathen land, and will exert an influence greater than that of a queen. We have enough of the so-called "Nineteenth Century Women." Give us a few more old-fashioned "mothers," who are willing to stay at home and attend to the affairs of the household.

Why did I see a thousand children playing, shouting, quarreling, fighting, out on the road at night in one short street in London? Why, as I sit writing this article in Chicago, do I hear the careless shouts of young children, who, at this hour, should be in their beds, tenderly tucked in by the loving hand of "mother"? Why, in every city and town and village, are our young lads and lasses led captive by the Devil, almost at his will?—It is because people dwell in houses, but not in homes. As a people, we have had great light, and by example and by precept, here a little and there a little, we must educate those about us to provide cheerful, happy homes for their children.

"From his humble cabin home Moses was taken to the royal palace. . . . Yet even here he did not lose the impressions received in childhood. The lessons learned at his mother's side could not be forgotten. They were a shield from the pride, the infidelity, and the vice that flourished amid the splendor of the court. . . . The whole

future life of Moses, the great mission which he fulfilled as the leader of Israel, testifies to the importance of the work of the Christian mother. There is no other work which can equal this. To a very great extent, the mother holds in her own hands the destiny of her children. She is dealing with developing minds and characters, working not alone for time, but for eternity. She is sowing seed that will spring up and bear fruit, either for good or for evil."—*"Patriarchs and Prophets," p. 244.*

A CRITIQUE OF BEEF TEA.

BEEF tea really consists of certain soluble elements present in muscle-tissue that are dissolved out by water. These elements are not proper parts of the muscle. On the contrary, they are the earliest products formed by the breaking up of muscle-tissue through use. They are, therefore, excrementitious matters at an early stage. In a little while they would, in life, have been run through a series of transition forms (some actively poisonous), and been thrown out of the body as urea or uric acid.

Chemically, beef tea consists of water, several salts of potassium, and minute portions of substances that stimulate temporarily, but greatly increase the body's waste. The potassium salts are poisonous, too, though at first they act as a stimulant to the heart. A concentrated extract of beef tea will, and in no very large amount, kill a rabbit or other animal, experimentally.

So much for the heart-poisoning action of the potassium salts. As for the elements that increase the rapidity of waste, it is found that a dog fed only on beef tea dies sooner than a dog that is simply starved. It has often happened in the past that invalids who took only beef tea, failed to recover, on account of these properties in it, and actually died sooner than they would have done on simple water.

The most that can be said for beef tea is that it stimulates for a little while, and will sometimes rouse a languid stomach to enough activity to enable it to digest some real food taken just after the beef tea. The transient stimulus to the heart also may aid digestion. Of course, it is soon thrown out of the body in the urine.—*Dr. C. W. Lyman, in Voice.*

YEAST BREAD,—WHITE.

BY MRS. D. A. FITCH.
(Sanitarium Cooking-school.)

HAVING secured the best quality of yeast and flour,—flour of yellowish tint,—we will proceed to make a loaf of bread.

The temperature of the room, flour, and liquid (preferably water), should be about 70° while the kneading is being done. If compressed yeast is to be used, dissolve in warm water, in the proportion of a pint to each two-cent cake. If some dry yeast is preferred, one-half pint will probably be sufficient for one cake. If liquid yeast be used, one-half cup of it may be added to one and one-half cups of water, with flour enough to make a rather soft dough, stiff enough, however, to be kneaded comfortably, to make one loaf of bread. The ingredients should be so thoroughly kneaded that every bit of flour will be accompanied by a corresponding yeast germ.

You notice we do not first set a sponge, and when well risen, introduce flour to make a dough, but from the first use all that will be required unless it be a trifle to dust the board. Having secured a smooth dough, put in a warm crock or pan, and set to rise where the temperature will be as nearly 85° as possible. Do not allow it to rise and fall, for "chills and fever" do not affect it favorably. To secure the best results, it should be so covered that no crust will form over the top while rising, and this can be effected by turning over it a pan just the size of the one containing it, by covering it with a dry cloth

over which is a moist one, something after the manner in which the laundress protects her basket of dampened clothes; or what is still better, make a bread-raiser. Take a box of suitable size, and in the upper end put some slots or perforated shelves to suit the size of utensils used. Below these put a shelf of solid board, in the middle of which is an opening to fit either a round or a square tin dish in which warm water is to be placed, and underneath it a small lamp burning enough to keep a steam rising to find its way among the mass of dough or the loaves as the case may be. A thermometer should be centrally located so as to show the mean temperature, which, as I have said, should not be higher than 85°. A door should be placed in front of the whole, except just where the lamp is. This small lamp will keep all warm enough if the air is not too cold in the room.

The dough should rise to two or three times its original size each time. When the first time risen, simply turn it over in the crock. When risen again, turn over again. Then with *as little manipulation as possible*, form into a roll about the size of the arm, and long enough to lay in the tin—preferably a rectangular one. This giving of room at the sides helps to avoid the extreme closeness of pores so noticeable in some loaves at the outer edges. When ready for baking, it will weigh lightly on the hand, and be at least twice its original size. The heat of the oven should be of such degree that the loaf will begin to brown at the end of fifteen minutes, but not before. One hour is sufficient time for the baking, and none too much if the temperature be right.

There is a diversity of practice in caring for the bread after the baking is done. Some moisten the crust with cream, milk, or butter, or wrap it in thick cloths to sweat. These methods all produce a tender crust, but we consider it the best way immediately to remove from the tin, and expose the crust to a cold draft for a few minutes. The crust will snap and crack, and you will find it very tender.

A test for the bread is that it should be friable, or easily crumbled, when the hand is brushed across a cut surface. If pressed together in the hand, it will rebound like a sponge. Bread made by fermentation should not be cut or eaten until at least twenty-four hours old. This gives the yeast germs left alive in the baking, time to expire; consequently, there will be less danger of a production of alcoholic gas in the stomach.

AWAKENED TOO LATE.

A WRITER in the *Ladies' Home Journal* says: "Not long ago I met a young lady in poverty whom I had previously known in wealth, and this was, in substance, the story she told me: 'Father died suddenly in Washington, and the professional skill through which he had coined money for us died with him. I am not weeping because we are poor. I am broken-hearted because none of us saw that he was dying. Was it not pitiful that he should think it best not to tell any of us that he was sick? And I, his petted daughter, though I knew he was taking opium to soothe his great pain, was so absorbed by my lovers, my games, and my dresses, that I just hoped it would all come right. If I could only remember that even once I had pitied his suffering or felt anxious about his life, I might bear his loss better!' . . . The story is common enough. Many a father, year after year, goes in and out of his home, carrying the burden and doing the labor of life, while those whom he tenderly loves hold with but careless hands all the honor and gold he wins by toil and pain. Then some day his head and hands can work no more! And the hearts that have not learned the great lesson of unselfish love while love was their teacher, must now begin their sad duty when love has left them alone forever."

The Review and Herald.

BATTLE CREEK, MICH., JANUARY 7, 1896.

URIAH SMITH,
GEO. C. TENNEY,

EDITORS.

SPECIAL CONTRIBUTORS:

OLE A. OLSEN, STEPHEN N. HASKELL, GEO. I. BUTLER,
ALONZO T. JONES, WM. W. PRESCOTT, AND LOUIS R. CONRAD.

THE NEW YEAR.

ONCE more we have swept around the annual circle, and the hand on the dial points to 1896. It is usual at such a period to reflect on the past and resolve for the future. It does us no good to dwell too long on the failures that have marked the past; but we should not tire of making good resolutions for coming days. Because we have not attained unto all that we hoped, is no reason why we should hang down our hands in despair.

With others who are pressing toward the mark of their high calling, the REVIEW determines to place its mark for the coming year still a little nearer perfection. We have a firm faith in the divinely appointed mission of our paper. That we may apprehend that for which we are apprehended of Christ Jesus, we desire the heartfelt prayers and co-operation of all friends of present truth. Our best thanks as editors are due to those who have without compensation contributed to our columns, and we hereby tender them. We appreciate the efforts of our busy workers in this and other lands who have, amid a multitude of other cares, found time to assist us in our work. We must still look to them. It is the busy ones that we want to hear from,—those whose hearts are burdened with the living truth of God, whose eyes are opened to the needs of the people, and who can perceive in current events the indications of "what Israel ought to do."

It shall be our effort to make the REVIEW the faithful exponent of the truth and work of God for our times. That we shall err and come short of God's glory, we have reason to fear; but while we greatly desire to stand just right, if we must err, we prefer to err on the side of caution rather than on the side of rashness, to be too conservative rather than too fast. The times demand that we move with celerity, that we watch and follow advancing light; and also that we ponder well the paths of our feet.

In its world-wide character as the representative of the message in all lands, the REVIEW will to a large degree discard the word "foreign." The third angel's message is not foreign to any nation or people. All parts of the field have an equal claim to our attention and space.

We have reason to believe that we shall still be favored with weekly communications from Mrs. E. G. White, whose articles have in the past been of inestimable value to our readers. We desire to make the Home department of special value to every fireside visited by the REVIEW. We shall introduce such illustrations from time to time as will instruct and interest the reader. We still invite the co-operation of fathers, mothers, and children in this department, and solicit brief contributions of articles or queries that will be of general interest. The Progress department is constantly improving in interest. It is of great value to every lover of the cause, and will exert a powerful influence for good over those who may be interested in our work and not connected with it. We have reason to hope that our special contributors will

find time, amid their many cares, to render frequent assistance, which all will be most happy to have them do.

Nothing in particular has been said to encourage the use of the REVIEW in what we are wont to call missionary work. But to the encouragement of those who have thus used it, we will say that there is abundant evidence of its efficiency in bringing intelligent people into the truth. The inquiry lately instituted by the secretary of the International Tract Society, elicits the fact that a large number have been led to receive the truth through the medium of our paper.

The REVIEW ought to have an increased circulation. Measures are to be taken to secure this, and we ask that the united efforts of our people may be put forth in this behalf.

SOUTH AND WEST.

THE Southern States represent a large and important field, and while for a time back some work has been carried on there, only during the last year or two has it been pushed with energy. At our last General Conference the Southern field received considerable attention, and since then a number of additional workers have been sent thither, so that at the present time a systematic effort is being made in all the Southern States.

The importance of this field is self-evident. The present is also a favorable time to push the work rapidly forward, both among the white and the colored people. Until about a year ago our laborers among the latter class were very few. Now they have been greatly increased, and are meeting with good success. The large amount of our literature circulated in the different States, is having its effect, and the need of following up this work by the efforts of ministers and Bible workers, is apparent.

Another urgent need of the Southern field is a school for the colored people. While we have been busily engaged in providing educational facilities for our people in the North, the call for a similar provision for the South has been recognized by some, but the way has not seemed to open till recently. At the late meeting of the General Conference Association the subject was considered, and brethren G. A. Irwin, Harmon Lindsay, and the writer were appointed as a committee to select and purchase a suitable piece of land for such a school.

The committee met in Chattanooga, Tenn., Nov. 20, brother Lindsay and the writer leaving Battle Creek the morning of the nineteenth. Previous inquiries and personal investigation on the part of Elder Irwin, had led the committee to believe that Northern Alabama would offer a suitable location for the school, and the committee took the train for Huntsville. Finally, as the result of careful investigation, a piece of land was purchased for \$7000. The farm contains 360 acres, and is about four miles distant from Huntsville, on a good road. Sixty acres are covered with timber; the rest is under cultivation. The farm buildings are comfortable and well built for that section. The land is somewhat rolling, which insures good drainage, and the soil is productive.

Huntsville, as our readers will see by looking it up on the map, lies about ninety-seven miles west of Chattanooga, in the northern part of Alabama. It has a population of something more than twelve thousand, and is a place of con-

siderable enterprise. A large number of people have moved in from the North. We met them from New York, Ohio, Michigan, Illinois, and Dakota. All spoke well of the country, and their well-arranged farms and fine-looking corn, still standing in the fields, testified to the truth of what they said.

The crops raised about Huntsville are varied. The Southern people devote their attention almost exclusively to cotton and corn, but the farmers who have moved in there raise wheat, oats, and generally much the same crops as they were accustomed to raise in the North. We noticed that wherever the soil had been properly cultivated and the farm well kept up, the yield was good. The climate about Huntsville is said to be very healthful.

I am very glad that the way has opened for us to take this step. The Lord has shown us that we have not in the past done our duty to the South. It remains for us to seek to redeem the time, for the harvest is ripe, and the time for reaping short. The General Conference will now proceed to start an industrial school on the farm that has been purchased. Since a report of this has already appeared in the REVIEW, I need not add more at this writing, but I shall be glad to write more at a later time when our plans are more fully matured.

Leaving Chattanooga in company with my son Mahlon, who is assisting me in my writing and correspondence, I reached Wichita, Kan., early Wednesday morning, Nov. 27. The Conference for District 5 had just convened. Elder Loughborough, the superintendent, was present, together with all the presidents of Conferences in the District, and brother F. L. Mead, the general canvassing agent. Besides the above-mentioned, a goodly number of representatives from the different Conferences were in attendance. The program of work was well arranged. A number of interesting topics were discussed, and questions of general interest throughout the District were talked over to the mutual benefit of all concerned. The Spirit of the Lord was present in the meetings.

At the close of this Conference I returned to Battle Creek for a few days to dispose of some important business previous to leaving for the West, and afterward joined my son Mahlon in Ogden, Utah, and continued the journey with him to Salt Lake City, where we had the pleasure of meeting Elders Willoughby and Gardiner, and counseling with them in regard to their work. I was pleased to see the growth which the cause has made in Salt Lake City. Our people now meet in a neat little chapel located in a very accessible part of the city, and the congregation numbers from fifty to seventy-five.

Leaving Salt Lake City after a stay of two days, in which three meetings were held, and much time was spent in counseling with the brethren, we went to Walla Walla, Wash., to attend the Conference for District 6. Elder Breed, the district superintendent, and the presidents of the various Conferences, together with a number of delegates, were on hand, and the meeting was well under way. Subjects of general interest were considered, and the Lord's blessing was felt in a good degree. "How to Improve the Ministry" was the subject of a paper presented by Professor Sutherland. It was followed by a profitable discussion, and before the Conference adjourned, arrangements were made with the faculty of Walla Walla College for a course of practical instruction to

be carried on for the benefit of our ministers in that district through correspondence.

This is the fifth District Conference I have attended, and I am glad to say that they have all been profitable occasions. That has also been the opinion of the others who have attended them. At our General Conference sessions, matters of universal interest to our people are discussed. In these smaller gatherings, matters affecting the interests of the work in the district can receive the attention they deserve, and our brethren can be mutually helped by associating with one another in counsel. In all our District Conferences the Lord has been present with his Spirit, and a very general unanimity of feeling has prevailed.

We were glad to have the privilege of meeting with the faculty and students of Walla Walla College, and to observe the interest and zeal with which they are carrying on their work. The patronage of the school is, I believe, better this year than ever before, 220 students being in attendance at the present time.

From Walla Walla we came on to Oakland, Cal., where we met the brethren and sisters who had just returned on the "Pitcairn," and this morning we came up to St. Helena to attend a meeting of the stockholders of the Health Retreat.

O. A. O.

Dec. 19.

OUR DUTY TO THE COLORED RACE IN AMERICA.

It is with pleasure that I have read the excellent articles of sister White in recent REVIEWS on this subject. As one of the old hands in the cause, I wish to add my mite of interest on this important subject. Having lived in the South for about eight years, may I not hope to speak from some personal knowledge? Here in our own country, speaking our own language, many of them able to read our own Bible, are some six or seven millions of the colored race. It is not necessary to say that they have been greatly neglected by the popular churches and by ourselves, in efforts to elevate and instruct faithfully in the principles of righteousness and right living. That there have been great difficulties in the way of doing so goes without saying to those who have considered the subject. That there has existed a woful need of such effort is equally apparent. What is our duty as a people under these circumstances?

Our missionary work is greatly extending, and has become one of the most inspiring features of the message. Hundreds are going out yearly to different countries to spread abroad the light of truth. It should be thus, only still more so. Even the dark continent of Africa has received some attention from us, and openings long waiting are beginning to be filled. Some efforts are being put forth to open to the truth of God the benighted minds of the natives of that far-distant land. But while wishing earnestly to see far greater efforts in this direction, what about these millions right here in our own country that speak our own tongue, read our own Bible, profess the same Christian religion, and endeavor to worship the same God? If it is a duty to go, at vast expense, far away to those distant shores, learn a difficult language, begin at the very bottom to teach civilization, to elevate, civilize, and enlighten, how about these millions right in our very midst who greatly need a knowledge of the glorious principles of

the present truth? The conclusion is too apparent to need to be stated.

Our people have never yet to my knowledge made an earnest, intelligent, systematic effort to reach the colored race in this country. Some efforts indeed have been put forth, and excellent results have followed. Earnest and devoted colored believers have been gathered in, but these efforts have come far short of reaching the lamentable want. Within the memory of many of us, the older portion of these millions were slaves, kept in ignorance. The war liberated them, but, alas, did not make them generally intelligent. They have been left largely to themselves to struggle against many adverse circumstances of environment and natural evil tendencies, and to improve as best they could. That great improvement has been made in some directions and localities, there is plenty of evidence. But a vast work still needs to be done.

The state of feeling existing in the South between the two races, makes the matter somewhat difficult, so far as the direct efforts of the white laborers going among them to labor is concerned. But the writer believes that, with heavenly wisdom, combined with good sense and discretion, this may be overcome, at least in a measure. But there is one feature of the situation to which I wish to call special attention: the difficulties of direct labor of the whites among the colored people are somewhat great and perplexing because of racial feeling. The cause has crying need of all its white laborers among white people, though if it were impossible to find colored laborers, in that case a fair proportion of white laborers ought to seek the salvation of the black man. But is it not possible, with education and proper training, to prepare a large number of young people of the colored race for missionary work among their own people? This would be sensible and consistent beyond all question.

What is specially needed at once is a suitable school or schools where the black man can be instructed. I became acquainted at one of the last places in which I held lectures with two young men of that race, who had shown enough independence to come out and keep the Sabbath all alone from reading. They had kept it several months before they had ever heard a minister of our faith, or even supposed there was a Sabbath-keeper near them, and I felt quite an interest for them, and urged one of them to secure all the education possible, and so prepare himself for labor. He was anxious to do so, but he said the ordinary school for their race here in the South would not be very helpful to him. He had quite a fair education for one of their number. He could read, write, reckon, etc. Both were bright, industrious men, modest and interesting, and respected as citizens. I made inquiry where this young man could find a suitable school to help him become a laborer in the cause, and could find none in the South. Our own denominational schools, as I understand, are for the white people. Of course colored men can receive instruction in some if not all of our Northern schools, but I doubt if this would be for the best, all things considered. The distance there is too great, the expense too much. All their surroundings there are so different from what they would meet actually in their labor for their race, that they would be at least partially unfitted, after becoming accustomed to those conditions, to enter the hardships of laboring for their own race in the South.

I had fully determined to help this man what I could to one of our schools in the South, could I find one, but had to give it up with sadness. I doubt not, had we a suitable school in a favorable locality, with opportunities for self-support connected with it, that scores of colored men would soon be found availing themselves of such privileges, and our people would be thus doing a noble, elevating, and Christianizing work in a direction greatly needed. This, to my mind, is the one thing to help in this important branch of the work. When I consider the immense benefit to the cause of humanity and the colored race accomplished by the school founded by the late lamented Mr. Armstrong, near Hampton, Va., for Indians and Negroes, and that founded by Mr. Booker Washington, a graduate of Mr. Armstrong's school, at Tuskegee, Ala., in the heart of the "Black Belt," I long to see our people engaging in similar enterprises; not only for the actual good it will do for the present life, but above all to save many for Christ. So great have been the benefits of these institutions, that they have disarmed the hostility of all sensible men of the white race in the South. Perhaps nothing connected with the Atlanta Exposition has caused a deeper interest than the remarks of Professor Washington there who was honored by many leading Southern men of the white race. These schools have done an immense work in instructing and elevating the race. They are practical schools, giving opportunity for poor colored youth of both sexes to pay their way, and be taught in the useful arts to enable them to make a living, as well as to qualify them as teachers and ministers.

Large numbers of the best people in the North with philanthropic hearts have helped to support and sustain these schools. It is high time we were establishing such a school on a broad basis, and in the long run it is the best way to furnish laborers for the colored work in the South. While I would encourage every consistent, sensible effort of our white brethren to labor for the colored people, yet the most important agencies in my judgment are proper schools in which young persons of good natural ability may be taught to help themselves. Intelligent white people here inform me that while, in many portions of the South, there will be great difficulties in white people's laboring directly for the colored race, schools for instructing them by white teachers would be welcomed. Indeed, quite an advance effort is being initiated among the Protestant churches themselves in this direction. Such schools should at first be located in portions of the South where the surroundings are most favorable, and the Southern people most liberal; and as their beneficial influence is felt, they will naturally be increased and enlarged. I believe there is no place where missionary efforts will accomplish more at the same expense, and it is indeed high time that the work was initiated. Hints have come to me that the General Conference Committee is considering this matter more or less, and I greatly desire to see it consummated.

G. I. B.

OUR SCHOOLS.

THE true missionary spirit should be taught in all our schools. From the elementary to the highest classes, in those which prepare ministers and every class of laborers, the range of education should be more than ordinary. There should be something higher than tech-

nical, or book knowledge, that should impress the mind of the teacher, and this should be inspired in the mind of the pupil. Spiritual results are the highest objects, and will secure the most permanent results, and should be the primary aim. If the will and the conscience are right, the man will be right. If these are wrong, all is wrong. The chief aim, therefore, of Christian education, is not to civilize, but to Christianize; merely to civilize never can be the primary object of the true missionary. Civilization without Christianity is like the shell of the walnut without the kernel, or like the leafy fig-tree without figs, which the Saviour cursed. Civilization is embraced in Christianity, but Christianity is the higher, not the lesser, of the two. Sound education will promote civilization by promoting refinement and industry, resting on the solid foundation of religious instruction.

The gospel of Jesus Christ is to be preached to "every nation, and kindred, and tongue, and people." Its principles are to be diffused among all classes of people, from the lowest type of barbarism to the most educated and refined. "Thou must prophesy again before many peoples, and nations, and tongues, and kings." But mere book knowledge and barbarism are incompatible things; a practical, common-sense education is an absolute necessity for missionary work in the larger portion of Africa. Here is a people just emerging from barbarism, and here is an almost entire ignorance of the arts of civilized life, and a certain indolence, which is a serious barrier to the acceptance of the gospel. There cannot but be unsatisfactory results, if all that goes under the name of education is confined to a knowledge of books, in the attendance at the school classes. "Knowledge puffeth up, but charity edifieth." Charity is manifested in social and in all business relations of life.

Spiritual results form the enduring success and real glory of missionary education and work, and without these, it does not deserve the name of such work. For thirty years Christ taught the practical side of Christianity, as well as a holy life. This was a part of his religion. The two were combined. Neither he nor John the Baptist was sent to the schools of the rabbis. Is there not an object-lesson in this? This does not exclude a knowledge derived from books, for "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." The great apostle to the Gentiles was brought up at the feet of Gamaliel, and this also is an object-lesson. Both of these representative men had a practical education before they entered upon their mission. Moses was a shepherd for forty years. Paul was a tent-maker. Preaching and working as did the great apostle, presents to the world the highest type of Christianity. He was one of the world's greatest teachers. His whole soul engaged in the work of the ministry, but he seated himself to the labor of his humble trade, that he might not be burdensome to the churches that were pressed with poverty. Although he planted many churches, he refused to be supported by them, fearing that his usefulness and success as a minister of Christ might be injured by suspicions that he was preaching the gospel for gain. The apostle gave an example to the Christian ministry, dignifying and honoring industry. He combined teaching with his labor, and while toiling with those of his trade, he instructed them concerning the way of

salvation. In pursuing this course, he had access to many whom he could not otherwise have reached.

But teachers cannot impart what they have not received. A stream can rise no higher than its fountain. School instruction is given to improve the mind and general intelligence. Industrial work has its value in its civilizing effects, and it also has further practical results. A Christian should be a good workman at whatever he puts his hands to. That which is worth doing at all is worth doing well. In honest industry is found a manifestation of Christian integrity. Truth is manifest in work as well as in word, and will be seen in a true missionary. He who would be dishonest in his labor will also be dishonest in his calling. Without an education in both word and work, there will often be an unbalanced mind — an unsymmetrical character. The religion of such will be liable to tend more to the emotional, both in the student and those who afterward may be influenced by him. "As the twig is bent, the tree is inclined," is a saying which contains much truth. Emotional results are apt to deceive both the instructor and others. In all Christian schools, therefore, an education should be imparted both in manual training and in book knowledge, keeping the highest aim, spiritual attainment, before the mind of the pupil.

S. N. H.

FROM THE EASTERN EUROPEAN FIELD.

THE work in the Eastern European field is, in spite of all difficulties, extending steadily over all this vast region, both in Europe and Asia. Elder Laubhan has baptized several on the Volga of late, but his health is such that he cannot do justice to that large field. Elder Obländer visited the churches in the Caucasus at their last quarterly meeting, and several united with us there; he is now laboring on the Don. Elder Klein and family have reached their former field safely, and he finds his hands full. Elder Löbsack is also about to return; thus the work will be followed up with greater energy than ever. Brother J. Perk writes that there are about thirteen Sabbath-keepers in Riga; some of these are Lettonians and Esthonians. We had some of our publications translated into these tongues, but when the censors at St. Petersburg, who are Lutherans, got hold of them, they simply rejected them. Thus we can see that intolerance is not confined to the State Church; but as the government has lent its arm to the Church, the Lutherans grasp it just as eagerly to suppress other denominations in their territory, as do the Greeks. Where the Lutherans have full sway, they are simply a Lutheran papacy; but we know who is the shield of those who trust in God. One of our German churches in the south, of some forty members, has of late been forbidden to assemble on the Sabbath. As they persisted, the whole church was imprisoned twice, twenty-four hours each time, and then they have four times been fined fifty cents each, and threatened that in case they do not pay their fine, everything they have will be sold; but their trust is in the Lord.

As to the work among the natives, it is steadily extending. Lately a new company has been formed on the Volga. Some were Baptists. Three others have been baptized, and lately they celebrated the ordinances together, and an elder was ordained. They write that many souls there are deeply interested. Another writes from

the South: "A large package of tracts has lately been received, which we have sent all over the empire; this seed will not be sown in vain. Listen how the Spirit of the Lord works in this country: On July 27, a Baptist went with his family to his field to harvest, but it was Sabbath, and we were just gathering to consider the word of God together. After being there a little while, the man came in with two scythes on his shoulders, followed by his wife and children, all in tears. For a moment we hardly knew what to say, but when we asked, he told us that when he began to harvest, a voice seemed to say to him constantly, 'To-day is the day of the Lord, a holy day.' He could not work any longer, and to-day they have united with us. Another Baptist who received some of our publications and threatened to throw me out of the house if I should dare to visit him, came of himself after awhile, and confessed that he had wronged me ignorantly, but now he and his wife were ready to unite with us and walk in the commandments of God. A number of Baptists and members of the Greek Church are becoming more and more interested. O that we only had more workers in the harvest of the Lord."

One of the workers writes: "Lately a babe has been born unto us, and I went to the magistrate of police to give due notice of the birth. He then asked me if the child had been baptized already, to which I answered, No. He then tried to persuade me to have this done, and when I told him that I could not do it, he compelled me to have some of my neighbors do it for me. I told him that as it was contrary to my own conviction, it would be but hypocrisy. He then said, 'I am sorry for you, for you seem to be an honest man; it would have been better if I had never heard the notice, but I am bound to give this matter into the hands of the investigative judge, who has also another thing against you, because you have baptized eight souls lately. How could you do this? Are you a bishop? And why did you do it when it was so cold? were you not afraid that some one would take cold?' I told him the reasons, and he expressed his sorrow, and his fear that they might send me farther on to Siberia. From letters lately received, I learn that your publications are going all over Siberia and even in the large central prisons, the prisoners talk about them, and the movement is steadily growing. We are all of good courage in the Lord."

Thus the Lord is at work in different parts of that vast field, and as the work is also extending along the Polish border on the German side, it is already reaching over the border. After trying for two years to have one of the natives come to our school, we have lately succeeded, and she has safely reached Hamburg, one of our brethren meeting her at the border station. Thus native talent can be developed to help in the work. Our canvassers are also reporting quite encouragingly of late, and we have every reason to be grateful to the Lord for the many favorable omens of his guiding providence. But let us not forget those in exile and prison for the truth's sake, and spend all our energy to provide means to send the truth to the people who are hungering and thirsting after the Bread of Life, but cannot be reached by the living preacher. The Lord's Spirit is preparing the hearts to receive the seed. May we all be up and doing to sow it.

L. R. C.

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 FIELD IS THE WORLD."

BY ANNA AGEE.
(Knoxville, Tenn.)

"The field is the world," so Jesus has said;
Withhold not from any the life-giving bread;
To hungry and thirsty, whether lowly or high,
Life's water and bread, O who dare deny?
Go quickly, the message with God's wisdom give,
That thy brothers may hear it, receive it, and live.

"The field is the world." Our Saviour's great love
Drew him down to this field from mansions above.
"The field is the world," and we in his stead,
Must proffer to others the heaven-sent bread.
If we cannot go, we surely can pray
God's power to be with his servants each day.

"The field is the world." The harvest is great;
Go, pray; send the reapers before 'tis too late;
Give freely your pennies, your silver, your gold,
That the lost may be gathered into the fold;
Our money can help, with our prayers and our time,
To rescue our brothers of every clime.

THE WORK IN SOUTH AFRICA.

As not much has been reported concerning the work in this field the past year, I will give a brief review of the work since our annual meeting of the Conference. The Conference was held in the early part of January, 1895, and immediately preceding that, a five weeks' institute was held in the Claremont Seventh-day Adventist church.

After the Conference, work was opened in several new places. Elder Hankins, with several other workers, went to Beaconsfield and Kimberley, thinking to spend a short time laboring there, but the interest in the work was such that they have remained there ever since, and there is a probability that the work will be carried on there until the close of the year. They organized a Christian Help Band in connection with the Beaconsfield church, and this work grew on their hands, until it was decided to establish an institution to provide for destitute men. The "Kimberley Benevolent Home" has been established, many of the leading citizens assisting quite liberally in its establishment. It gives promise of doing good work. Elder Haskell has recently spent about two months in connection with the work there.

Elders Thompson and Tarr have been holding meetings in Graham's Town for some months. Graham's Town is called "the city of the saints," being notably a city of churches and ministers. The brethren met a most determined opposition to the introduction of the truth, though the opposition has not been open. Recently, however, as people have begun to take their stand upon the truth, the ministers are waking up and preaching against our views. This course is helping the work, as it arouses the minds of the people, and as the result, some are beginning to see the importance of thinking for themselves. We expect to hold our first camp-meeting in Graham's Town in January.

Sister Hetty Hurd and a company of workers have been following a systematic plan of tract distributing and Bible work in Cape Town since the beginning of the past year. Some fifteen or more have embraced the truth there during that time. Elder Haskell has also spent considerable time in Cape Town, preaching on Sunday evenings, and occasionally conducting other services in the church.

Mrs. Robinson and the writer came to Cradock, where I am writing this report, about the beginning of May. Cradock is an inland town, some six hundred miles from Cape Town, mostly English, but surrounded by a Dutch farming population. Soon after coming here, I was called back to Cape Town on account of an

agitation on the Sunday question, and have just returned, after spending three months at the Cape, during which time the Lord has worked for us in a marked manner. Mrs. Robinson remained here, and has been following up the work of distributing tracts, holding Bible readings, and visiting. She has at present 140 families that are reading tracts. I am thinking to hold a few meetings here next week, before returning to Cape Town, and later on make an effort to ripen off the work by a special course of meetings.

Every year since we have been in this country, while Parliament has been in session, there has been a strong effort on the part of the clergy and the church people to urge Parliament to introduce stringent Sunday measures; but until the present year, through the influence of the government party and the secular press, these efforts have not resulted in accomplishing the cherished desires of the Sunday agitators. But we have observed that each defeat resulted in a more determined effort the next year. During the early part of the last session, a very large and influential deputation, waited upon the government. Some of the leading clergymen acted as spokesmen, and by means of flattery on the one hand, and threats on the other, they secured a promise that a bill would be introduced during the then present session, which would meet the wishes of the deputation. The government having thus committed itself to the cause of Sunday legislation, brought about a change of front on the part of the secular press. The columns of the daily papers in Cape Town had been open to the discussion of the Sunday question, pro and con, but all at once it was not policy to allow the discussion of a religious question, so that there was almost no mention of the question in the papers during the agitation.

We visited several of the leading members of Parliament, and many of them seemed to manifest an interest to learn our real position, and suggested that it would be a good move for us to make, to have our views made known to the government. Our next step was to organize a small, representative deputation. Honorable Mr. Innes, Q. C., introduced the deputation, and we were received very courteously, and allowed a full opportunity of making our position fully understood; we were assured by Mr. Rhodes, the prime minister, that no legislation would be introduced which would in any way be embarrassing to our position. This promise we have every reason to believe has been fulfilled, as the bill introduced and carried through both branches of the legislature is one dealing wholly with the opening of places of amusement on Sunday. One section of the bill prohibits the holding of any entertainment on Sunday, while the next section provides that entertainments which are not of an indecent or immoral character may be held in any town, by the consent of the local authority. Even the Sunday amusement people, against whom this law is ostensibly directed, are highly gratified with the passage of this law, since entertainments which heretofore were to a certain extent under the ban of popular opinion, are now made perfectly respectable and lawful, by securing the sanction of local authority, which is usually not difficult where the majority of the people are "lovers of pleasure more than lovers of God."

The question of starting our own paper was then raised. This seemed like a large undertaking, as our constituency in this country is so small. Several meetings were held, however, and it was finally resolved to ask the Conference Committee to begin the publication of a monthly paper at once; and it was decided to publish a monthly paper in both the Dutch and English languages. The names adopted were, for the English, *The South African Sentinel and Gospel Echo*, and for the Dutch, *De Wachter*. Before the first number was printed, the interest manifested by our people warranted the committee

in increasing the English edition to 4300. No papers have been given or sent out free, except to public libraries, editors, and members of Parliament. And the best part of it all is that the sale of the paper is pushed very largely by the church-members, who have never before thought they could do anything. We can see in this a training which our people are gaining, which will fit them to act their part in the crisis which has seemingly been mercifully delayed, but which will surely come soon. We hope now to be in a position when special questions come up, to print very large editions of our paper, dealing with such questions, and have our people put them in every home in the colony. The more the paper is circulated before such issues come upon us, and the more experience our people get in pushing it, the better we shall be prepared to meet the emergencies of the future. Professor Elffers, who has been teaching Dutch in the college, and who is a recognized authority in that language and a government translator, has recently embraced our views, and is editing the Dutch edition of the paper. We believe God has raised up this needed help for such a time as this.

The work in the college during the past year, which is now well into the last term, has been very gratifying. The attendance has been gradually and quietly increasing, until we are surprised to learn that it will exceed that of any previous year. I have been in quite close touch with the work in the college most of the time this year, and can testify to the fact that God has blessed the work of those who are laboring in connection with it, in many ways. The work in the Claremont village school, and also the school at Beaconsfield, has been prospered during the year, the former under the management of sisters Hiva Starr and Mary Robertson; and the latter conducted by Mrs. J. C. Rogers and Miss Helen Black.

We are looking forward with much anticipation to the visit of Professor Prescott to this field. With the prospect of having his labors at that time, and also the labors of Elder Haskell, we feel that the General Conference will have been very liberal with us in the way of supplying us help. We would not forget to express our appreciation of the continued labors of Elder Haskell with us during the past year.

A. T. ROBINSON.

ITALY.

On returning with brother Jones from the Bible school in Turkey, we took the shortest route for Italy; this brought us by steamer to Athens, whence we came by rail across Greece to Patras, where we embarked for Brindisi, Italy. Resting over Sabbath in Athens, we spent part of the day on Mar's Hill, reading the account of Paul's work here and in other places in Greece. May the gospel in its closing work soon be proclaimed in Greece with the same power as at the beginning.

While at Athens, I visited the barber who was reported to have withstood a movement to close the barber-shops on Sunday. He is an intelligent young man, having one of the leading shops in the city. The movement to secure Sunday-closing was chiefly a labor movement, and for the present has failed. As the young man reads French, we shall supply him with literature showing the significance of the Sunday movement; for it is sure to come up again in Athens. It is interesting to note that where the religious element is too weak or too indifferent to secure Sunday laws, the unbelieving laboring classes do it; and when such laws are once enacted, in whatever way, the religious classes will know how to use them.

Reaching Naples, Italy, Thursday night, we remained here over the Sabbath, and searched for those that began to keep the Sabbath in Dr. Ribton's day. There are several who still

hold the truth in theory, but only three who profess to keep the Sabbath. We hope that soon a laborer can be placed here to foster and build up the work.

Sunday, Nov. 3, we went to the island of Capri, situated at the southwestern entrance to the bay, nineteen miles from Naples, to visit Count Papengouth, who observes the Sabbath and is interested in our people. We were received with the utmost attention; and although we had planned to remain but one day, we found it difficult to leave after having remained three days. During this time, brother Jones spoke once or twice daily, the Count translating into Italian. Nowhere during the entire summer have a few short Bible studies created such enthusiastic delight. The Count has been an earnest Bible student for many years, and hence was able to appreciate the light as few others can. A deep desire was awakened for more such instruction at the earliest date possible. Two of the meetings were attended by two evangelists, who are laboring in Southern Italy. There is a good opening at Capri, which should soon be occupied.

The island of Capri is famous in history as the last abode of the Emperor Tiberius, and the scene of his monstrous debaucheries. Remains of several of his twelve villas are still visible. The dreadful deeds of Tiberius have lived all through the centuries, and are still fresh in the minds of the islanders, who never tire of rehearsing them. Capri is a paradise for artists, and, in fact, is becoming a resort for tourists and health-seekers; some thirty thousand visit the island annually. Some of our tracts and health literature are being distributed here.

Just over the ridge from Naples lies Puteoli, where Paul landed when on his way to Rome, and where he found brethren. From the record in Acts 28, we judge that he went thence to Rome overland, a distance of 155 miles. Our route lay in the same direction; but how much more quickly this distance is now covered! If the gospel would now go proportionately as much faster, how soon Italy would be moved by it!

Spending the Sabbath in Rome, we walked out on the Appian Way to Appi Forum, and the "Three Taverns," where the Roman brethren met Paul, "whom when Paul saw, he thanked God, and took courage." We were sorry that we also could not meet any brethren in Rome; but I was glad on the following Sabbath to meet a young Roman in the Waldensian valleys, who is much interested in the truth, and who promised to obey. He has already talked considerably about the truth in Rome, so the sound of the message has begun to be heard there.

At Florence, brother Jones took the train for Stuttgart, where a short German Bible school was to be held, while I went to visit our work and workers at Genoa, Turin, and the Waldensian valleys.

H. P. HOLSER.

BRITISH MISSION.

My personal acquaintance with this field is limited to a stay of about one month. I have now visited a few churches and companies, and several of the largest cities in which the truth is gaining prominence. In many respects a favorable impression has been made on my mind by these observations, and it is not difficult to obtain a genuine interest in the country, the people, and the special work of the message in this land. Here we have met again with laborers known in the Atlantic Conference and other places, which has helped to produce a homelike feeling, and those who before were strangers except in name, have given a most cordial welcome. A meeting of the ministers and Bible workers will be held in London about the first of the new year to consult together about future work. Brethren A. T. Jones and H. P. Holser will be present. Meetings lasting

for a week in each place will be held with most of our churches, and in places where an interest is awakened during the winter.

The time seems to have come for more public labor in many points to bind together persons who have received the light by reading. Small companies meet on the Sabbath, and receive instruction from our agents, and with a little ministerial help they may receive baptism, and have churches organized. More extended efforts are needed in large cities like Liverpool, Manchester, Birmingham, etc., where so many thousands are to be reached. A large number of books have been sold in these places, and the *Present Truth* is being sold weekly to several hundred families. The influence of this paper is being felt more and more, and Sabbath-keepers are springing up on all sides. Some twelve thousand copies are sold each week.

Dec. 19.

H. E. ROBINSON.

SPANISH HONDURAS.

In the first week in September my wife and I left Bonacca in our little boat, the "Missionary," to make a round trip to the island of Utilla, also to call at the island of Ruatan. We soon reached Utilla, where brother Frank Mosebar had been laboring for the past few weeks. When my wife and I came from Belize in July, we held meetings with the interested ones in Utilla two weeks, and went on to Bonacca. Nearly two years ago we held a series of tent-meetings in Utilla, while brother C. L. Emmerson and wife, of Minnesota, were with us. At the time of these meetings we saw but little results of the efforts made. Having interests in other places, we were not able to give Utilla much attention till our visit in July, as above stated. On our arrival there, we found a lively interest to hear the truth again.

As the result of the labor of the few weeks mentioned, seven went forward in baptism, and six more presented themselves as candidates till we should return. We could not but praise the Lord to see the seed beginning to grow that had been so long sown. There seems now to be a growing interest in the island, and those that have taken their stand are doing what they can to secure a house of worship, which they need very much. They already have a good sum raised for the purpose.

Leaving this company rejoicing, we returned to Ruatan, where we spent the Sabbath with the brethren and sisters at Coxen's Hole. Some of this company, women, too, walked seven miles to get to the meetings that we held with them. Three here desired baptism.

We left the next day with a fair breeze for Bonacca, and reached there before midnight. The first meeting of the quarterly week of prayer with the Bonacca church, was held the same night that we arrived, and we were there to assist them through the week. The Lord never seemed more precious to us; and the church was of one mind in the matter of seeking him. It seemed to us all that we had a taste of the latter rain, and I never witnessed more of the spirit of oneness among all, from the workers, who were five in number, to the least of the members. On Sabbath ten were baptized, and united with the church. Several took their stand for the first time to serve their Saviour. There are six more candidates there that expect soon to go forward in baptism. There was much attention given to the children and youth, and the results were remarkable. Sister Miller has been working faithfully for the children both in Sabbath-school and otherwise, and a number of them seem to be gaining a real Christian experience.

At the close of the week of prayer we made ready and returned to Ruatan, spending the Sabbath with three families of Sabbath-keepers who live at the east end of the island. Three went forward in baptism, and we believe that

they are earnest Christians, as we have known them several years. Leaving there, we came on to Coxen's Hole, where we have had several meetings with the company during the week; and yesterday, after the Sabbath morning service, the three above-mentioned candidates were baptized. We have almost completed the house of worship that was donated last January by one of the brethren. We have had to rearrange and make a small addition to the house, and now it serves nicely for a church, and with the addition makes a comfortable mission house. I might mention here that the church building at Northeast Bight, Bonacca, is inclosed and nearly ready for use.

F. J. HUTCHINS.

DISTRICT 1.

SINCE returning from the Williamsport, Pa., camp-meeting, I have attended general meetings in Peace Dale, R. I., and South Stukely, P. Q. The meeting at Peace Dale was well attended by the brethren and sisters in Rhode Island, and some from Connecticut. It was a very profitable meeting, and the hearts of the people were much encouraged. This is an old battle-field for the truth, and the friends of the cause still manifest a good degree of faith and courage to press the battle as we near the close of the conflict. The Sabbath meeting was a very precious season. The meetings were on the old-fashioned plan; the brethren and sisters who came from a distance brought their dinner and remained all day, so the entire day was spent in preaching and prayer and social worship. At the close of the afternoon social-meeting, the Holy Spirit was manifest in a good degree, and several who had not participated in the services, arose for prayers. Both ministers and people felt that it was good to be there. Elders C. H. Edwards and H. W. Cottrell were in attendance at this meeting, and performed efficient labor.

At South Stukely the church has met with a great loss since the camp-meeting, in the death of its elder, brother Blake. The attendance at this meeting from the surrounding churches was very good. One encouraging feature was that this meeting began about where the camp-meeting closed, and the people seemed to retain the good spirit with which they left the camp-meeting, so that they were ready at once to enter unitedly upon the worship of the Lord. The attendance from without was said to be unusually large, and an increasing interest was manifested in the study of the living issues presented by the prophets as the signs in our times of the soon-coming Saviour. The Sabbath meeting in this place was similar to the one held at Peace Dale. Labor was performed by brother Walter Blake and by Elders Rickard and Goodrich. On Sunday, tract and missionary meetings were held, in which the old-time missionary work was talked up with much enthusiasm, and money was raised to take a club of *Signs*, and to provide tracts for free distribution. At the close of this good meeting, in company with Elders Rickard and Goodrich, I traveled by private conveyance twenty-five miles across the country to Fitch Bay, to visit the school in that place. I found brother Drown, a graduate of the South Lancaster Academy, conducting a very successful school. An air of order, quiet, and earnest study seemed to prevail in the school. The attendance is now thirty-one, and it is expected that this number will be increased at the beginning of the winter term.

I am glad to see the work in Quebec taking on a more aggressive form, and I hope and pray that God may deepen and quicken the energies of this dear people in the advancement of the message, until the voice of the Master will call them from labor to reward. I am now in South Lancaster, preparing for the six weeks' Bible school which will begin Jan. 1.

R. C. PORTER.

THE CASE IN ENGLAND.

Our readers will be interested to know the present status of affairs in the London publishing work. Commenting upon the prosecution of our people, the *Daily Graphic* of Dec. 5 has the following editorial note:—

“A HARD CASE.

“Not many people are aware that there exists in England a body of Christians who take the fourth commandment of the decalogue in its literal sense. They exist, and call themselves the Seventh-day Adventists. But there also exists in this country a law which says that women and young persons shall not work in factories on Sunday unless they are Jews. In execution of this law, the printing works of this little society of Christian observers of the Sabbath have been invaded by the bailiffs, and the machinery and furniture seized. It is impossible not to sympathize with the appeal which the society has addressed on the subject to the home secretary. The Sunday clause of the Factory Act was not intended to be used as an instrument for coercing a religious sect, however small. The Seventh-day Adventists conscientiously believe that the law of God requires them to keep holy the seventh day, and that the command, “Six days shalt thou labor,” forbids them to rest also on the first. There is no reason why they should not, as Christians, be allowed the common-sense concession which they could claim as a right if they were to declare themselves Jews.”—*Daily Graphic, London.*

In reply to the letter sent by the International Tract Society to the home secretary, and published in the last number of the REVIEW, the Home Department of the government sent the following note:—

“Whitehall, Dec. 13, 1895.

“SIR: With reference to your letter of the first instant, drawing attention to the operation of section 21 of the Factory and Workshop Act, 1878, in as far as it affects the printing works of the International Tract Society at 451 Holloway Road, I am directed by the Secretary of State to acquaint you that the matter has already received his very careful consideration; but, as the law at present stands, the Seventh-day Adventists cannot be exempted from the penalties consequent upon a breach of the factory laws as to Sunday labor. The Secretary of State does not think the numbers of the sect afford any hope or reason for legislation to alter their position.

“I am, sir, your obedient servant,

“Kenelm E. Digby.”

A few days after this communication was received, the factories inspector called on the managers of the office to declare their purpose for the future, as there were still twelve counts pending which must be prosecuted unless there was a distinct pledge that the law would not be violated. The reply was to the effect that there could no pledge of future obedience be given to a law which contravened the law of God, nor any apology made for past infractions of the same. But since the government had laid hands on the office and taken away their business, in its reconstruction an effort would be made to conform to the law. The home secretary said that on that understanding the prosecution would be dropped.

ILLINOIS.

As my name has not appeared in the REVIEW for some time, I wish to say to the readers of our paper that I am still connected with the work of God. My courage, faith, and hope were never better. The religious and political changes of the past few years clearly demonstrate the correctness of the positions we hold; and every year adds to this evidence. We now walk by sight, not by faith only. During the last three months I have visited several points, and held a series of meetings in Douglass county in a new field, where I left a few keeping the Sabbath. While many acknowledge the truth, but few have courage to obey. Truly our numbers are few, but if God is with us, we are in the majority. Let us be faithful to the end, brethren, and remain on board the ship; for “except” ye “abide in the ship, ye cannot be saved.” A few more days of toil and labor, and we shall enter the port of eternal rest. My address is Normal, Ill.

C. H. BLISS.

CALIFORNIA.

CATHAY’S VALLEY, ST. HELENA.—After closing our tent work in Haywards, I spent a few weeks visiting a few Sabbath-keepers in Cathay’s Valley, which is about thirty miles from Merced. While there, I held about a dozen meetings, speaking a few times in each of the three school-houses in the valley. The attendance was good at each service, and a real interest was manifested. The last Sabbath afternoon of my stay, I baptized four, and left them all of good courage in God.

Oct. 17, I came to St. Helena. After a few weeks of rest, I began meetings in our church here, and although the attendance was small at first, the interest has increased, and we expect the Lord will give some fruit. The brethren were anxious for the meetings to be held, and are ready and willing to help, which is also an encouragement. I am enjoying myself in the work, and look to God for success.

H. G. THURSTON.

MISSOURI.

THE work in this State is moving steadily onward. Since camp-meeting nearly all our laborers have been in new fields, and the Lord has given them some fruit for their labors. Elder A. P. Heacock has been laboring in Iron county for nearly a year. A church of about twenty-five members was organized and taken into the Conference at our last camp-meeting. Since that he has held another meeting at Des Arc, and now he reports another company of fourteen keeping the Sabbath. J. H. Coffman is at work in the vicinity of Glenn Allen, and a company of ten or twelve has been raised up as the result. He writes that the calls for labor come in from every side.

L. W. Terry is laboring at Bethpage, McDonald Co. At this place the whole country is aroused. Eight or ten have decided to obey, and many calls to “come over and help us” are being received. H. E. Giddings has been laboring for some time in the vicinity of Tarsney. As a result sixteen or eighteen are keeping the Sabbath. They are building a meeting-house, which is nearly enclosed. Much interest is manifested in that section. He has many urgent invitations to hold meetings in other neighborhoods.

The church at St. Joseph has been finished and dedicated. The work at that place is moving steadily onward. They are busily doing tract work, and their efforts are being blessed.

The sale of our small books is receiving considerable attention. By this means the truth is being placed in many homes that could not be reached by our larger works. As we look the field over, we feel to express gratitude to our Heavenly Father for his blessing to us in carrying forward his work.

W. S. HYATT.

Dec. 13.

FLORIDA STATE MEETING.

THIS meeting was held in the opera-house at Orlando, Nov. 12–18, and took the place of the annual camp-meeting, which it was thought could not be made a success on account of the straightened circumstances of the brethren, occasioned by the freeze of last winter. The attendance was not large, but a good interest was shown in the meetings. All branches of the work received their due share of consideration. The financial report showed an increase except in the tithe, which had fallen off about \$200.

There have been added the past year one church and ninety-four members, the Conference now standing seven churches and 272 members. Elder Crisler was re-elected president of the Conference and tract society, and also temporary secretary, which latter place, however, is now permanently filled by the committee’s electing sister Josephine Grannis, of Ohio, who will soon assume the duties of the office.

Brethren Keck and Haughey were elected to fill the places on the Conference committee made vacant by the removal of brother Keck, senior, to Michigan, and the death of brother Mitchell. Otherwise the officers remain as before.

Credentials were renewed to Elder Crisler, and ministerial license granted to S. G. Haughey and W. L. Bird, and missionary license to C. P. Whitford. Brother S. G. Haughey, of Ohio, who was assigned to this field at the October session of the General Conference, accompanied me, and took an active part in the labor of the meetings. Elder Brunson was also present, and rendered valuable assistance, preaching evenings and on Sunday. The preaching throughout was of a nature to inspire trust and confidence in God and the power of his word and Spirit to cause his people to triumph over every obstacle. It was planned to have all the laborers go out into new fields and labor for the lost sheep of the house of Israel, believing the little companies that know the truth will gladly, with one voice, bid them Godspeed. Elder Crisler has the confidence and support of the brethren in general; harmony prevails among the workers, and everything gives promise that better days are in store for this young Conference.

GEORGE A. IRWIN.

TENNESSEE RIVER CONFERENCE.

FOR the last three Sabbaths and intervening time I have been at Memphis. The past three winters our canvassing agents have been doing faithful work in this city. Last winter Elder H. W. Reed spent several months here in holding meetings, doing gospel work generally; and last spring I had the pleasure of baptizing three. At this, my last visit, a church of ten members has been organized, three of whom were baptized. These are all adults, and represent a good degree of both talent and influence. One of these is the jailer, who, with his devoted wife, was among the three last mentioned. A leader and a treasurer were elected, and I trust the time will soon come when an elder and a deacon may be ordained to these sacred offices.

At this writing I am on my way to Lake county, where brother Lewis is under bonds for refusing to “receive the mark of the beast.” I had the privilege of baptizing this brother one year ago this month. There is no public conveyance to Lake county from here, and the roads are almost impassable. I am now in Obion county, near the house where Elder Covert and his congregation were fired upon by a mob of some twenty Christians (?). While some may blame, I pity; for the teachers are teaching that “the law is no more,” and that “the very soul of our religion” is Sunday-keeping. Brethren, pray for us.

CHARLES L. BOYD.

Dec. 11.

News of the Week.

FOR WEEK ENDING JANUARY 4, 1896.

NEWS NOTES.

Near Bridgeport, Conn., three boys, each eleven years of age, tried to wreck two trains. They had read of the crime committed by the boys at Rome, N. Y., and took the notion to imitate them. Both trains passed over the obstructions with nothing worse than a severe jolting and scare of those on board. The boys were arrested soon after, and exultingly told how high the wheels jumped from the rails. It becomes a serious question how to deal with deliberate and horrible crime when it is developed in those too young to be held accountable for their deeds. Evil agencies thus steal a march on justice. Not unfrequently we learn of murders committed by children of tender years. The evils with which current literature teems, permeate the minds of those who listen with gaping mouths to its recital even before they are old enough to read it.

The fast character of modern society is illustrated in published reports of Washington New Year's parties. At one the hostess requested especially that the young men refrain from smoking in their dressing-room, a bed-room. Notice was posted to that effect. The card was soon torn down, the room filled with smoke, and ashes were distributed over the furniture and ornaments. At another party a dressing-case was broken open, and a roll of money stolen by the young gentlemen (?) just home from college. Young women complained that the smell of liquor on the breath of the young men, rendered their presence very disagreeable. The paper containing these reports styles them a "sad commentary on the progressiveness of the times." This is at the capital of our nation and in the highest ranks of social life.

A few days ago Judge Snodgrass, chief justice of the Tennessee Supreme Court, attacked a lawyer named Beasley with his fist and then his pistol in retaliation for something that Beasley had written in reference to him. The attack was sudden and unexpected, and Beasley's escape from death was a very narrow one. This judge presided at the final trial when brother W. B. Capps was sentenced to three or four months' imprisonment for working on Sunday. This is not the gentleman who so ably defended our brethren at Dayton recently. One cannot help wondering what kind of justice we are to expect from men who, sitting on the bench of supreme judicature, seek to avenge a slight injury by red-handed murder. When such ruffianism is clothed with supreme power in administering law, the Lord protect the victims of its spite.

Affairs in Cuba drag along with the tide slightly in favor of the insurgents. The Spaniards have been unable to administer any serious punishment upon the rebels, and the fighting has been desultory and undecided until Jan. 1, when it appears that decisive struggles took place in which the insurgents gained considerable advantage. Their forces are now in the province of Havana. They have gone beyond Matanzas, and but little territory separates them from the capital itself. Their policy is to advance in detached columns rather than in a compact body, which renders it much more difficult to cope with them. There is but one province west of Havana, that of Pinar del Rio; and this is now rising in revolt. It is reported that Gomez will march into that province, and then Havana alone will remain to the Spaniards. There are said to be signs of revolt there.

Reports from London are to the effect that dense fogs are more than usually prevalent this winter. Navigation has been rendered extremely dangerous, and many serious collisions and wrecks have taken place. The loss of life, fortunately, has not been very great in most instances. Several ocean-liners have been either on the rocks or in collision; the latest being the Cunard steamer "Cephalonia," from Boston to Liverpool, which ran onto the rocks at Holyhead, and was afterward beached. The passengers were few, and there were no lives lost. Other vessels report very severe weather on the ocean; some of the weaker steamers barely managed to make their way through the raging sea. On board a large German steamer a seaman was washed out of the "crow's nest," a look-out stand on the foremast high above the vessel. Those who cross the sea now for pleasure would do well to remain ashore.

The step contemplated by President Cleveland in his late message to Congress relative to the Venezuela boundary dispute and authorized by Congress, has been taken. A commission consisting of five prominent men has been appointed to investigate the matter, and to report on the merits of the case and the nature of England's intentions. Opinion may be divided as to the propriety of such a step, but there is one satisfaction,—it will afford a safety-valve through which the extreme pressure of war spirits may find vent. Time will be required to make the report, which will be a good thing, and it will be quite convenient for the commission to give the affair such a coloring as will satisfy our sense of honor, and modify England's resolve to stand her ground. There is an increasing call for a peaceful solution of the matter, and it will be the duty and privilege of this committee to do its part in bringing it about. Those selected by the President to act on the commission are, Justice Brewer, of the Supreme Court; Richard Alvey, of Maryland; Andrew D. White, ex-president of Cornell University; Frederick R. Coudert, New York; Daniel C. Gilman, Maryland.

News from South Africa shows that the invasion of the Transvaal by Dr. Jameson and 700 men was undertaken without the knowledge of the general government and against the positive orders of the governor of Cape Colony. The Doctor marched directly on the capital, Johannesburg, and was met by a large force of Boers fully armed, was defeated, many of his soldiers being slain, and the rest, with himself, taken prisoner. What the next step will be remains to be seen. The

South African Company, a chartered company somewhat similar to the East Indian Company of infamous fame, is probably responsible for this incursion. There are causes more or less real for the troubles which consist of the deprivation of the rights of citizens of all foreigners in Transvaal, so that in a population of several thousand there were but a few score of voters. But the real animus is the greed for gold with which the ranges abound. The nations of Europe are greatly agitated, but England disclaims any responsibility as far as intention goes.

Miss Kate Field is now in Hawaii, and writes to the Chicago *Herald* that it is the determinate policy of the present government of the islands to seek annexation to the United States. President Dole said to her, "Our sole policy is annexation to the United States." This desire has been communicated to Washington by the representative of Hawaii. It would not, therefore, be a cause of surprise if this step should be taken. Our present administration has been averse to annexing the islands until there was good evidence that such a step would meet with the favor of all classes of people. The class now in power does not necessarily represent the native element. American missionaries and planters, with their sons and retainers, have long been dissatisfied with the monarchy, and have naturally leaned very heavily toward this country. They have now obtained possession of the government, hence the demand for admission into the Union. There is still a strong party that favors independence, and desires a restoration of the former government, of which they feel themselves unjustly deprived.

The latest news from South Africa up to present writing indicates a serious state of affairs, which involves England more seriously than ever. It is claimed that Dr. Jameson, as governor of the chartered South African Company, while ignoring the orders of the governor of Cape Colony, was really acting under instructions of the colonial secretary in London. If this report prove true, the other powers will have just cause for complaint against British intrigue. The emperor of Germany sent to President Kruger, of Transvaal, a congratulatory message on his prompt and successful resistance of armed invasion. President Kruger has offered to give the grievances of the Uitlanders (foreigners) prompt attention, if they are presented. Many rumors of startling nature are afloat, but lack confirmation, the wires being under government control. Two weeks ago Germany and England stood side by side looking menacingly this way. Now they stand face to face looking each other in the eye. Meantime Russia is having a rest, and a chance to push her game around Constantinople. What the next week will produce, who knows? Truly, the nations are angry.

ITEMS.

—The attorney-general of Minnesota has decided that the recital of the Lord's prayer at the opening of public schools is in direct violation of the State constitution.

—A dispatch from Swatow, province of Quang-ha China, says that the ringleaders of the mob which plundered the German mission at Moilin have been beheaded.

—As nearly as can be estimated now, the mineral out-put of Colorado for 1895 was: gold, \$17,340,495; silver, \$14,259,049; lead, \$2,295,114; copper, \$877,492; total, \$35,432,150.

—Alfred Ely Beach, for fifty years editor of the *Scientific American*, died in New York of pneumonia last Wednesday. His widow is a celebrated devotee and advocate of Spiritualism.

—A young woman of Lawrence, Mass., whose husband was arrested for drunkenness, was so terribly shocked by the news of his disgrace, that she died a few hours later of a literally broken heart.

—Alaska is likely soon to have its first legal hanging. Tla-koo-yellee, a Cape Island Indian, was recently convicted of the murder of a member of his tribe and sentenced to be hanged. If the law takes its course, he will be hanged at Sitka.

—A dispatch from Vladivostock says that the situation of affairs in Corea is most serious. The king is constantly surrounded by Japanese spies, and he fears that he will be assassinated. The dispatch adds that His Majesty is guarded nightly by the American missionaries.

—Two Hungarians, brother and sister, have been brought from a mining district to Terre Haute, Ind., raving maniacs. A few weeks ago the brother went to a faith-cure doctor. Both he and his sister became convinced that they must pray constantly. Both soon lost their reason, and their neighbors brought them there for safe keeping. They sing and pray incessantly, and tear all clothing from their bodies.

—In Rathbun, a mining town of Iowa, a gang of hard cases entered a court-room, and forcibly carried away one of their fellows who was being prosecuted for drunkenness. They overturned and smashed the furniture, and carried away their comrade in triumph.

—Twenty large locomotives were shipped last week to Russia by the Baldwin Locomotive Works of Philadelphia. They are built for burning oil instead of coal. Another shipment will follow this month of an equal number, all designed for the trans-caucasian railroad.

—At a crowded theater in Baltimore on the evening of Dec. 27, twenty-four persons were trampled to death, and many seriously hurt in a panic caused by a cry of fire from the galleries. The alarm was a false one, but a senseless rush for the door ensued, in which helpless people were crushed and trampled to death.

—Deputy Commissioner of Immigration McSweeney estimates that about sixty-two thousand more immigrants arrived at Ellis Island the past year than in 1894. Estimating 14,000 for December, the total for 1895 is 229,607. For 1894 the arrivals at the immigrant station were 167,663, and for 1893 they were 352,944.

—Over forty-seven million tickets have been sold on the New York and Brooklyn bridge during the year 1895. In round numbers, 130,000 persons use the railroad on the bridge daily. Over two thousand vehicles cross the roadways, and the total receipts from the traffic of the great structure amount to about \$3500 every day.

—A project for the transportation of people through the streets of Cleveland is now under way. The plan embraces the practical use of horseless carriages on time schedules, with various lines in operation over regular systems of streets. The first lot of carriages has been ordered, and it is expected that a part of this system will be in active operation by June 1, 1896.

—A very important decision has been handed down in Toronto, Can., by Judge Rose. Some time since, the Ministerial Association of Hamilton took action against the street-car company for running cars on Sunday. Justice Rose's judgment was on all points in favor of the street-car company. He held that the running of cars was in no sense a violation of the Lord's day act.

—There is a disrapture in the Washington church over which Dr. Talmage has gone to preside. It was understood that Mr. Talmage was to preach on Sunday evenings only, and on Sunday morning Dr. Sunderland was to alternate with Mr. Allen, the assistant pastor. Now Mr. Talmage claims there is a call for him to preach twice on Sunday, which he considers providential, and he is able and willing to do. To this Mr. Allen objects. The church favors the Doctor.

Special Notices.

WISCONSIN CANVASSERS' SCHOOL.

This school will be held in Baraboo, beginning Jan. 15, and will continue twelve weeks. The Bible, language (including drills in reading and spelling), and canvassing, which will include the study of the book to work with, and the theory and art of canvassing, will be the studies pursued.

Let those coming bring what bedding and furnishings for their room they will need other than the coarse furniture. Each room will be furnished for two. The terms of the school are the same as last year; viz., \$1.50 a week for tuition, board, room-rent, lights, fuel, etc.

There will be a teacher for the English, Danish, and German subscription books, if there are students in these languages. Brother B. G. Wilkinson will have charge of the Bible instruction; sister Ida Thompson of the language classes; and the writer, assisted by teachers in Danish and German, will have charge of the canvassing work. I would call the attention of all to the article in *Wisconsin Reporter* for Jan. 1, on canvassing.

S. D. HARTWELL, State Agent.

Appointments.

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

No Providence preventing, we will hold general meetings in Michigan as follows:—

St. Charles,	Jan.	7-12
Saginaw,	"	14-19
Fair Grove,	"	21-26
Arbela,	"	28 to Feb. 2
Flint,	Feb.	4-9
Hazelton,	"	11-16

Neighboring churches are invited. First meeting each place on Tuesday evening. A. O. BURRILL, O. SOULE.

Publishers' Department.

"BIBLE STUDENTS' LIBRARY."

No. 139 of this series is the revised "Gospel Primer," bound in tag-board covers, price 25 cents. No. 140 is "The Saints' Inheritance," by Elder J. N. Loughborough; price 10 cents. The former has had a phenomenal sale of about two hundred thousand copies, and is now much improved. The latter is the standard pamphlet long published and widely circulated; still doing a great amount of good. The International Tract Society are the publishers, and the books may be obtained of any branch.

UNSOLICITED TESTIMONIAL.

It might not be out of place for me to say through the REVIEW that I greatly appreciate the new book, "The Rights of the People," and would recommend all our people who have not got it, to secure it at once, and give it a careful and thorough reading. It will bear reading several times, and contains principles with which all must become familiar. I first thought I had in "Civil Government and Religion" all that would be in this, and would not, therefore, need it; but this was a mistake. Only a very little matter of "Civil Government and Religion" is in "The Rights of the People." Get the book and read it.

Another book, "Field Laborers' Daily Record," all our workers will find to be valuable. It may seem that when a diary or a note-book can be bought for 25 cents, that a person can hardly afford to pay 65 cents for the "Field Laborers' Daily Record," but I am pleased with mine, and think it the cheapest.

H. G. FARMAN.

French Village, N. S., Jan. 1, 1896.

TEN THOUSAND AS A STARTER.

THE readers of the REVIEW will note the advertisement of the new book, "Christ our Saviour." This book is beautifully illustrated, and is being received enthusiastically by our agents so far as they have had an opportunity to see it. The Michigan Tract Society starts out by placing an order for 10,000 copies of the book to begin with. It has not been very long since it would have been considered a remarkable thing for a tract society to purchase 10,000 books in the course of a year or two, but when it comes to giving an order at once for 10,000 books bearing upon the great principles of present truth, it shows how far the message is in advance of what it was a little while ago. And now is a very favorable time of the year for agents to dispose of those books. We trust that our several State societies will do everything they can to place not only this book, but also all of our publications before the people while we have these opportunities. In disposing of these 10,000 books, the Michigan Tract Society is laboring to secure several agents in each church that will canvass for the publication in their several localities in connection with their other lines of missionary work. The

regular canvassers will use it as a help. We trust that other States will adopt similar plans of pushing the work everywhere. A. O. TAIT.

WANTED.

HELP.—Sabbath-keepers are wanted to work in the woods or on a farm. L. M. Richards, West Sumpter, Wayne Co., Mich.

WANTED.—Copies of Signs of the Times of May 16 and the symposium number of Nov. 28. Please send, post-paid, to Mrs. Clara Hunt, Sec. Tenn. Tract Soc., 1009 Shelby Ave., Nashville, Tenn.

A FARMER.—A Sabbath-keeper with some means to help run a farm of ninety acres next summer. A good chance to the right man. Address Elder Soules, Blanchard, Mich. Reference, Elder I. H. Evans.

FOR SALE.—Homestead right to 105 acres; level bottom land all fenced, comfortable house and out-buildings, good well, also five milch cows. Price \$900, one third down. Balance on easy payments. Address J. A. Sweeny, Albuquerque, N. Mex.

HELP IN A HOME.—I want to correspond with a middle-aged Sabbath-keeping woman without children, who would be willing to assist in the work for a small family, for the comforts of a home. References given and required. Address Mrs. E. J. Johnson, Yulee, Fla.

SITUATION.—A young man twenty years of age, who has been raised on a farm and understands farming, would like a situation with a Seventh-day Adventist farmer to work by the month or year. He would prefer to work in Indiana or Michigan. Address H. L. Ballard, Star City, Pulaski Co., Ind.

FOR SALE.—In Pueblo, Col., a brick building containing cellar, two large store-rooms on first floor, eight commodious dwelling rooms on second floor. Also a modern nine-room brick residence, and a seven-room brick residence, all adjoining but separately enclosed and in good repair. Property is admirably located and brings good rent. Would trade for property in Battle Creek or Kansas. For further particulars address Mrs. J. W. Franklin, Griggsville, Tenn.

Obituary Notices.

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

McCAULEY.—Died at White Post, Va., Nov. 17, 1895, Amanda Cordelia McCauley, wife of Joseph McCauley, aged 31 years and 7 months. Sister McCauley was a member of the S. D. A. church in Washington, D. C. She has been a faithful and consistent member of the church for several years. For the last year or more, she has been afflicted with consumption, which finally resulted in her death. She leaves a husband and two children. ALLEN MOON.

HOOE.—Died in Compton, P. Q., Dec. 8, 1895, Rachel Flint, wife of Joseph E. Hool, aged seventy-six years. Sister Hool embraced the third angel's message about forty-four years ago, being among the first who accepted the truth in this province. She died in the triumphs of faith. H. E. RICKARD.

EDDY.—Died in Healdsburg, Cal., Nov. 18, 1895, of cancer and dropsy, W. T. Eddy, aged sixty-seven years. Brother Eddy had no family except an adopted son now twenty years of age. He died in bright hope of a resurrection to a glorious immortality in the near future. Remarks at the funeral by the writer. H. A. ST. JOHN.

YOUNG.—Died Nov. 29, 1895, sister E. R. Young, aged forty-two years. She had lately embraced the Sabbath of the Lord, and had decided to be baptized as soon as opportunity offered, but was stricken down before it came. She leaves a husband and six children to mourn their loss. She died in hope of a part in the first resurrection. Text, Rev. 14: 13. T. B. SNOW.

PLUM.—Ann, wife of D. A. Plum, died Oct. 8, 1895, aged 59 years and 4 days. Sister Plum had long been looking for the coming of the Lord. She was a devoted Christian, and will be sorely missed by many dear friends. Brother Plum is looking for a speedy reunion at the coming of the Lord and the first resurrection. The services were held in the M. E. church at Wakeman, O., the M. E. minister and the Congregational minister assisting. D. E. LINDSEY.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 18, 1894.

Table with columns for GOING EAST, STATIONS, and GOING WEST, listing train numbers, times, and destinations.

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m. Stop only on signal. A. R. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

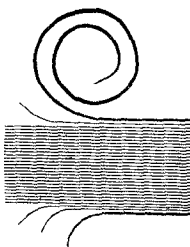
MICHIGAN CENTRAL "The Niagara Falls Route."

Corrected Nov. 24, 1895.

Table with columns for EAST, WEST, STATIONS, and times, listing train numbers and destinations.

Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8:05 a. m. daily except Sunday, east at 7:27 p. m. Trains on Battle Creek Division depart at 8:10 a. m. and 4:35 p. m., and arrive at 12:40 p. m. and 6:35 p. m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

The Title of our last Publication is



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Address orders to our TRACT SOCIETIES or PUBLISHING HOUSES, as usual.

The Review and Herald.

BATTLE CREEK, MICH., JANUARY 7 1896

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Miss Kate Ross, a graduate nurse from the Sanitarium, left us for Guadalajara, Mexico, on the afternoon of Dec. 29.

On account of the omission of last week's number, we have accumulated interesting matter for which we have not room this week. This is particularly true of the Progress department.

Last Sunday afternoon the friends of brother Hickman Miller followed his remains to the grave. Brother Miller was one of the old staunch friends of the cause. He lived to a good old age, coming to the grave like a shock of corn fully ripe. A more formal notice of his death will follow.

Elder O. A. Olsen, Dr. J. H. Kellogg, and A. R. Henry have been on the Pacific Coast on important business for two or three weeks. The two last-named have returned to this city, and Elder Olsen expects to leave Oakland for the East the 9th inst. He will come by the southern route, stopping on the way at several places in the South where important interests need his attention.

Elder F. M. Wilcox is at present in Boulder, Col., with his wife, who is a consumptive patient at the Sanitarium there. We are gratified to hear very encouraging reports of her progress toward health, although her condition seemed very serious when she went there. Brother Wilcox will be absent from his office as foreign mission secretary through January; but business will be transacted as usual.

Our readers will take pleasure in reading the report from Italy in this number. It is good to learn of the progress of the truth in those historic places. The account Elder Holser gives of their visit to the island of Capri is of special interest. In a letter to the Foreign Mission Board he speaks more at length of this visit and of a remarkable opportunity to establish our work there. The count mentioned is a Sabbath-keeper and deeply interested in the cause of health. At an expense of \$120,000 he has erected a large and substantial building for the purpose of a health institution. Many thousands of people resort to Capri for their health; and the owner is exceedingly anxious that we should institute our work in this building. He offers it to us at a small fraction of its cost, in order that it may be devoted to the work in which his heart is so fully enlisted. As intimated in the report, the scenery is exceedingly beautiful; the climate is Italy's best and purest. The location is very advantageous in every respect for our work in Southern Europe and the East. Italy itself is a field in which the message of truth ought to go. May the time soon come when men and means to meet these providential calls shall be at hand. As it is, we must wait; and thus time is lost, and the coming of Christ delayed.

In reference to the use of stimulants, Dr. Nansen, the Norwegian arctic explorer who crossed Greenland, says: "My experience leads me to take a decided stand against the use of stimulants and narcotics of all kinds, from tea and coffee on the one hand, to tobacco and alcohol on the other. The idea that one gains by stimulating body and mind by artificial means, betrays, in my opinion, not only ignorance of the simplest physiological laws, but also want of experience, or, perhaps, want of capacity to learn from experience and by observation."

We regret to have to state that Prof. Walter E. Sanderson, teacher of mathematics in Battle Creek College, has been compelled to leave his work on account of serious lung trouble, developed quite suddenly during an attack of pleurisy and pneumonia. Brother Sanderson is at present in Boulder, Col. We earnestly hope he may soon be able to return to the place he was filling with marked efficiency and acceptance. Not only the students in mathematics miss him, but the entire school feel his absence and follow him with their sympathy and prayers.

At the request of the board of trustees of the Health Retreat at St. Helena, Cal., that institution has been taken over by the General Conference Association, and is placed under the control of the Medical Missionary and Benevolent Association. A. J. Sanderson, M. D., is now physician in charge, with brother Irving Keck, of Florida, business manager. It is contemplated having a branch institution in San Francisco, over which W. H. Maxson, M. D., and Hattie Maxson, M. D., will preside. We wish for the institution under its new régime the most unqualified success.

There is so close a relation between the articles by O. A. O. and G. I. B. in our Editorial department, that it would seem there was a mutual understanding between them. But we have no reason to think that any correspondence had passed between them on the matter. One wrote from Florida and the other from California. We believe there is a unanimous opinion in our midst that it is high time something was done in the lines indicated. Such a school as is proposed will necessarily entail some expense, for the pupils will be largely dependent upon the liberality of others. But it is a cause that appeals to our generosity; and the General Conference Committee may feel assured that they will receive the support they will need.

The week of prayer was a season of blessing and profit to the church in this city. For prayer services and missionary work the church is divided into fourteen districts, which hold their meetings separately. In each of these, meetings were held daily, as also in the Sanitarium, College, and Review Office. Besides these there was a general meeting each evening in the Tabernacle, and a few extra meetings were held for the benefit of the young people. During the week quite a number gave their hearts to God to serve him. At the College we are informed that there were a score or more hopeful conversions. On the last Sunday evening the annual collection was taken up for missionary work. It amounts to \$1700. We hope to receive reports from other places.

A correspondent sends us some views of his own, which he urges with some vehemence, and in a postscript to the editors, says he hopes we are "broad enough" to publish them. Others have expressed the same hope. Without any reference to these particular views, which are not very dangerous, and not noticing the unpleasant insinuation contained in the suggestion, we beg to say that we neither boast of our breadth nor take pride in narrowness. We have been wondering how broad a man would need to be to accept of all the theories and vagaries that the constituency of a paper might embrace. We give it up; but he would have to be very "broad." What kind of paper would such a man make? That would be broad, too. It would take a broad road to accommodate such a man and such a paper. Many men and many papers there are that choose the broad way, but the REVIEW is not broad-gauge in the common acceptation of that term. We have room for the truth, the whole truth; but there are a thousand and one pet ideas branching out in this and that direction which we are not broad enough to swallow, and for which our readers have no use.

A short time since, we took the liberty to write to our contributors about writing their articles with on good, white paper. It is a pleasure to note the improvement that has been made. Encouraged by this we venture a few more suggestions, the heeding of which will considerably lighten the editorial work. After writing the heading to an article, either write the author's name and address, according to the plan in the REVIEW, or leave plenty of room for us to do so. The former would be better. Please be careful in the use of abbreviations. Do not use them where you would not want to see them in print. Suppose you write the following: "Dr. Brn. & Srs. Eld. A. & self & 4 others will be at the R. R. depot and hope to see you at the Church house Xmas or next eve." The editor must take time to spell out all those contracted words. And it is frequently difficult to do so because of lack of space. It saves a moment of your time to write "Bro." and "Br." for brother; but in the end it does not pay; and some would be astonished to see their articles printed just as the writer writes them. Errors in manuscript must be corrected, for the printer is supposed to "follow copy." Another point to be observed is reference to capitals. All will observe "our style." We do not capitalize brother or sister, except at the commencement of a sentence, and we always spell them out. We capitalize Elder, and always spell out numbers less than one hundred are spelled out, except days of the week, etc. We don't argue that all are all right, but that is our style, and it is pleasant to have it followed, though not essential. These hints are not intended to prevent any one's writing, but to help those who do write.

Elder S. B. Whitney desires to state that he does not sanction the use that is being made of his testimonial in favor of "White's Hair Grower." The recommendation was given prematurely, and the result was not at all what appearances at first indicated. After faithfully using for two years, he is convinced that at least in his case, the article is a failure; and he desires to counteract any influence his testimonial may have exerted in its favor.

"GENERAL CONFERENCE BULLETIN."

MANY seem to have misunderstood the notice regarding the *General Conference Bulletin*, which appeared in the REVIEW of Dec. 17. We offered to send the October number and the four numbers 1896 for twenty-five cents. Some have understood from this that their subscriptions had expired, and sending in their renewals. All who paid fifty cents for the *Bulletin* will receive it for the two years with additional charge.

Since the October number was mailed, we have received a quantity of cards from postmasters, informing us that parties had moved, and the *Bulletin* was uncollected. If you have changed your address since last conference, and are not sure that we have been notified, please inform us at once.

INTERNATIONAL TRACT SOCIETY

"SCRIPTURAL INDEX."

A LITTLE work has just been printed, entitled "Scriptural Index to Mrs. White's Works." It is ready for delivery, and orders addressed to the societies and publishing houses, will receive prompt attention.

The plan of the book is quite simple, and is designed to enable any one to make ready reference to scriptural quotation found in the writings of Mrs. White. For instance, the first chapter of Genesis is taken up, and all the places in Mrs. White's stand-works where any parts of that chapter are quoted, referred to, and so on through the entire Bible, so that any one studying a passage of Scripture and wanting to ascertain whether or not Mrs. White has quoted and commented upon that scripture in her writings, can refer to the "Scriptural Index" and find all the places in her writings where that scripture is referred to.

Those who have seen the manuscript before it was printed, have expressed themselves very favorably toward it. They think it will be a great help in the study of the Bible. The work contains 164 pages, and is interleaved with blank leaves, so that as new works are put out, if one desires to make additional references or quotations, he will have blank paper on which to do so. Bound in cloth, 60 cents; in full morocco, \$1.

A. O. TAYLOR

SUPPLEMENT TO REVIEW AND HERALD

STATE OF MICHIGAN.—In the circuit court for the county of Calhoun.

In Chancery.

the matter of the proceeding to declare abandoned and surrendered certain of the capital stock of the ...

At a session of said court held at the court-house in the city of Marshall, Michigan, in said ...

(Signed) CLEMENT SMITH, Circuit Judge

Bert & Mechem, 14 E. Main St., Battle Creek, Michigan, Solicitors for the Seventh-day Adventist Publishing Association.

SCHEDULE "A"

Table with columns: Name, Number Shares, Date. Lists numerous individuals and their share transactions.

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SUPPLEMENT TO REVIEW AND HERALD.

Form.	Number Certificate.	Name.	Number Shares.	Date.
B	5202	Marvin, Mrs. E.	1	Aug. 1, 1861
B	5287	Matthews, Geo.	1	Feb. 13, 1882
B	5454	"	1	Oct. 16, 1882
C	5654	"	1	Mar. 29, 1884
C	5718	Mantz, M. C.	1	July 16, 1883
A	947	Martin, Mary	1	Sept. 25, 1871
A	204	McPherson, S. A.	5	Oct. 3, 1861
B	5466	"	1	Oct. 16, 1882
A	349	McPherson, J.	1	Nov. 1, 1861
A	395	McIntosh, J. G.	1	Nov. 18, 1861
A	417	McDearmon, H. C.	1	Jan. 1, 1862
A	5091	McAvoy, M. B.	1	Apr. 26, 1875
B	5321	McMillen, Mrs. A. N.	1	Mar. 26, 1882
B	5390	McDonald, H.	1	July 11, 1882
B	5409	McKibben, Wm. A.	1	Ang. 10, 1882
B	5492	McLearn, A.	2	Oct. 23, 1882
A	171	Merritt, J. B.	1	Sept. 25, 1861
A	227	Mears, John	1	Oct. 11, 1861
A	767	"	1	Nov. 6, 1863
A	4009	"	1	Apr., 7, 1872
A	658	Mears, A. M.	1	Nov. 30, 1862
A	575	Merritt, B. F.	1	Jan. 1, 1872
A	771	Miller, H. C.	3	Mar. 11, 1866
A	867	Miller, M.	1	Sept. 18, 1871
A	3060	Miner, P.	1	Feb. 12, 1872
A	3095	Millinger, D.	1	Mar. 7, 1872
A	5047	Miller, Minos & wife	2	Aug. 4, 1874
A	5062	Miller, M.	1	Sept. 4, 1874
B	5268	Miller, J. W. S.	1	Dec. 12, 1881
C	5633	Mills, Mrs. M. C.	1	Oct. 12, 1884
A	147	Morse, A. R.	1	Sept. 8, 1861
A	148	Morse, B.	1	Sept. 8, 1861
A	221	Morris, L.	1	Oct. 8, 1861
A	643	"	1	Oct. 31, 1862
A	444	Moore, Henry	1	Jan. 29, 1862
A	450	Moore, Betsy	1	Feb. 17, 1862
A	540	Moore, D. F.	1	Aug. 12, 1862
A	570	Morton, James	1	Sept. 25, 1862
A	741	Mott, Abraham	15	Jan. 31, 1865
A	1076	Mott, E.	1	Nov. 15, 1871
B	5257	Mowry, J. R. S.	1	Nov. 22, 1881
A	979	Murray, J. H.	1	Sept. 18, 1871
A	1061	Mudge, L.	1	Nov. 9, 1871
A	224	Myers, D.	2	Oct. 11, 1861
C	5798	Myers, J.	1	Oct. 15, 1883
B	5381	Nason, Mrs. M.	1	July 11, 1882
A	820	Newton, John	2	Nov. 17, 1861
A	830	"	1	Oct. 2, 1862
A	922	Nelson, M. M.	1	Sept. 24, 1871
A	3059	Nelson, A. J.	1	Feb. 6, 1872
A	3088	Nichols, Chas.	1	Feb. 16, 1872
A	3087	Nichols, F.	5	Feb. 16, 1872
A	3066	Nichols, C.	1	Feb. 16, 1872
A	4	Nichols, Otis	1	June 20, 1861
A	42	Nichols, H. O.	1	June 20, 1861
A	454	Olmstead, E.	1	Mar. 26, 1862
B	5311	Olsen, Hans	2	Feb. 28, 1882
A	641	Orton, J. F.	1	Oct. 13, 1862
B	5139	Outwater, N.	10	Mar. 21, 1881
B	5147	"	10	May 10, 1881
B	5148	"	10	" " " "
B	5149	"	10	" " " "
B	5150	"	10	" " " "
B	5347	"	10	May 22, 1882
A	5073	Owen, M. K.	1	Oct. 28, 1874
A	677	Parks, James	1	Nov. 30, 1862
A	1038	Parmalec, John	1	Oct. 26, 1871
A	1049	Page, R.	2	Nov. 9, 1871
B	4099	Palmer, Mrs. W.	1	Apr. 15, 1873
B	5459	Palmiter, Alice	1	Oct. 16, 1882
C	5550	Pajue, L. M.	1	Jan. 16, 1883
A	68	Peck, S. H.	1	June 5, 1861
A	207	Peckham, S.	1	Oct. 4, 1861
A	431	Peabody, Wm.	10	Oct. 17, 1862
A	701	Perry, I. D.	1	Dec. 29, 1862
A	750	Pervoose A. H.	1	Sept. 17, 1862
A	781	Pemberton, J.	1	Feb. 7, 1867
A	1020	Penn, E. C.	1	Oct. 20, 1871
C	5787	Peterson, A. P.	2	Oct. 15, 1883
A	357	Phillips, D. C.	2	Nov. 3, 1861
A	605	Phillips, E. W.	1	Sept. 28, 1862
C	5637	Phillips, F. H.	1	May 21, 1885
A	56	Pierce, John, S.	1	June 26, 1861
A	145	Pierce, Admira	1	Sept. 8, 1861
A	146	Pierce, S.	1	Sept. 8, 1861
A	519	Pierce, H. H.	1	June 23, 1862
A	5007	Percy, Mary	1	Apr. 15, 1873
A	4018	Post, S. S.	1	May 6, 1872
A	5084	Potter, A. M.	1	Dec. 17, 1874
B	5191	Pound, S. H.	1	Aug. 1, 1881
B	5236	"	1	Oct. 17, 1881
C	5562	Potter, A. G.	1	Jan. 16, 1883
B	5543	Prier, C. V.	1	Dec. 14, 1882
C	5664	Preston, Mrs. A.	1	Apr. 10, 1883
C	5704	Preston, A.	10	June 25, 1883
A	5012	Puls, J.	3	Apr. 20, 1873
A	365	Ralston, J.	1	Nov. 10, 1861
A	765	"	1	Nov. 6, 1863
A	704	Rathbun, J. P.	1	Dec. 29, 1862

Form.	Number Certificate.	Name.	Number Shares.	Date.
A	766	Ralston, P.	1	Nov. 6, 1863
A	819	Randolph, David F.	6	Apr. 25, 1870
A	4086	Randolph, D. F.	2	May 23, 1872
A	5076	Ramsey, Mrs. I. W.	2	Nov. 13, 1874
B	5119	"	1	May 8, 1877
B	5122	"	1	Dec. 12, 1877
A	5078	Rasmussen, M.	1	Nov. 19, 1874
A	1017	Reed, Mrs. Ann	1	Oct. 20, 1871
B	5204	Reed, L. K.	1	Aug. 1, 1881
B	5259	Reucher, M. M.	1	Nov. 22, 1881
C	5669	Reavis, A.	10	Apr. 17, 1883
A	198	Rhodes, R. L.	1	Oct. 3, 1861
A	199	Rhodes, A. E.	1	Oct. 3, 1861
A	1085	Rhodes, S. L.	1	Nov. 23, 1871
A	428	Rice, L. A.	1	Jan. 7, 1862
A	1025	Richmond, F. R.	2	Oct. 20, 1871
B	5434	Rice, Wm.	1	Oct. 2, 1882
A	4097	Ross, W. T.	1	Oct. 4, 1872
A	121	Rodgers, A.	1	Aug. 7, 1861
A	126	Ross, Alex.	1	Aug. 15, 1861
A	520	Rousseau, H.	1	June 29, 1862
A	774	Robinson, S.	1	Mar. 11, 1866
A	1051	Rodman, P. C.	5	Nov. 9, 1871
A	1073	Rossa, Jessie	1	Nov. 15, 1871
A	3008	Ross, Mrs. A.	1	Jan. 1, 1872
A	3099	Rosa, L.	4	Mar. 14, 1872
A	4047	Rowley, Chas. S.	1	July 30, 1872
C	5631	Relph, Jerome	1	Mar. 6, 1883
C	5685	Roach, J. J.	5	May 16, 1883
C	5713	Robinson, G. H.	2	July 10, 1883
C	5730	"	2	July 30, 1883
A	627	Russell, C. N.	1	Oct. 6, 1862
C	5324	Rumery, J.	11	Oct. 27, 1887
A	2018	Rudd, Adam	1	Dec. 14, 1871
A	8	Saxby, John	1	June 20, 1861
A	669	"	1	Nov. 30, 1862
A	9	Saxby, M. J.	1	June 20, 1861
A	870	"	1	Nov. 30, 1862
A	102	Samm, J. L.	1	July 28, 1862
A	432	Saunders, E. B.	1	Jan. 7, 1862
A	380	Saunborn, Warren	1	Sept. 18, 1871
A	4098	Sala, A. W.	1	Oct. 4, 1872
C	5748	Sapponfield, L.	1	Aug. 16, 1883
A	76	Schellhouse, L.	1	July 10, 1861
A	523	"	1	July 4, 1862
A	734	Scarborough, P. Jr.	3	July 2, 1863
A	896	Searle, Ellen	1	Sept. 18, 1871
A	110	Shorridge, E. W.	1	July 31, 1861
A	480	Shepley, J. J.	1	Apr. 27, 1862
C	5674	Sharp, Elton	2	Feb. 19, 1886
B	5373	Simons, M.	1	July 2, 1882
C	5566	Simpson, H. M.	2	Jan. 16, 1883
A	87	Smith, J. G.	1	July 16, 1861
A	142	Smith, Cyrus	1	Sept. 3, 1861
A	2032	"	1	Dec. 14, 1871
A	852	"	2	June 9, 1871
A	339	Smith, Wm.	1	Oct. 31, 1861
A	485	Smith, N.	1	May 13, 1862
A	524	Smith, Laura	1	July 4, 1862
A	738	Smith, D.	1	May 21, 1863
A	1071	Smith, Thos & wife	2	Nov. 15, 1871
A	781	Snyder, S. A.	1	May 6, 1866
A	744	Sorensen, A.	2	Apr. 11, 1865
A	2099	Socks, N.	1	Jan. 1, 1872
A	3000	Socks, B.	1	Jan. 1, 1872
A	3001	Socks, B. E.	1	Jan. 1, 1872
A	182	Sparks, J. H.	1	Sept. 29, 1861
A	741	"	1	July 12, 1863
C	5655	Sprague, Mrs. L. A.	1	Apr. 3, 1883
A	95	Stone, H. C.	2	July 21, 1861
A	96	Stone, A. E.	1	July 21, 1861
A	385	Stone, M.	1	Nov. 16, 1861
A	387	Stone, David	1	Nov. 18, 1861
A	459	Stephens, F. A.	1	Apr. 17, 1862
A	473	Stringer, Geo.	1	Apr. 17, 1862
A	697	St. Clair, C. H. T.	1	Dec. 26, 1862
A	698	States, Geo. W.	1	Dec. 26, 1862
A	789	St. Clair, S. M.	1	Jan. 10, 1866
A	927	Stevenson, E. G.	1	Sept. 25, 1871
A	1014	Stone, Mrs. A. E.	1	Oct. 20, 1871
A	2096	Stevens, D. I.	1	Jan. 1, 1872
A	3071	Stroup, Mary	1	Feb. 18, 1872
A	4029	Stillman, E. W.	2	May 22, 1872
A	4074	Stickney, R.	1	Aug. 11, 1872
A	4075	Stickney, Mrs. A.	1	Aug. 11, 1872
A	5000	St. John, B. G.	1	Apr. 15, 1873
A	5074	Stevenson, E.	1	Oct. 30, 1874
B	5190	St. John, J. M.	1	Aug. 1, 1881
B	5328	Stoner, Wm. W.	1	Apr. 18, 1882
B	5344	Staples, Mrs. J.	1	May 4, 1882
C	5703	Starke, Lydia	1	June 7, 1883
A	488	Swartz, F.	1	May 13, 1862
C	5708	Syp, James	2	June 25, 1883
B	5490	Taylor, P. A.	2	Oct. 23, 1882
B	5491	Taylor, S. V.	2	Oct. 23, 1882
A	1028	Temple, Mrs. E.	10	Oct. 23, 1871
A	5008	Terpeny, O. H.	1	Apr. 15, 1873
A	354	Thomas, J. & M.	1	Nov. 1, 1861
A	873	Thurston, P. S.	1	Sept. 18, 1871
A	369	Tillotson, J.	2	Nov. 13, 1861
A	817	Tiffany, A. S.	1	Apr. 25, 1870

Form.	Number Certificate.	Name.	Number Shares.	Date.
B	5306	Titus, Chas. I.	1	Feb. 28, 1862
B	5307	Titus, Mrs. F. A.	1	Feb. 28, 1862
B	5233	Tower, Mrs. C. B.	2	Oct. 17, 1881
A	726	Trembly, Mrs. M. C.	1	Dec. 24, 1863
A	838	Trembly, J. R.	1	Jan. 31, 1871
A	1007	"	1	Oct. 20, 1871
A	953	Tyler, Z.	1	Oct. 12, 1871
A	3073	Tyson, S. E.	1	Feb. 18, 1872
A	458	Van Gorder I. N.	1	Apr. 16, 1862
A	572	"	4	Nov. 30, 1862
A	5100	Van Deusen, E.	1	Aug. 30, 1875
B	5212	Veysey, Henry	1	Sept. 26, 1881
B	3472	Vernoman, H. S.	1	Oct. 16, 1882
B	5502	Vind, Soren	1	Oct. 31, 1882
A	111	Waggoner, J. H.	1	July 31, 1861
A	505	Warren, A.	1	June 8, 1862
A	1042	Warren, R. M.	1	Oct. 30, 1871
A	1078	Warren, Donald	1	Nov. 17, 1871
A	3091	Wales, F. & W.	1	Feb. 28, 1872
A	4026	Walker, J. G.	1	May 10, 1872
B	5168	Watt, Mattie	2	June 27, 1881
B	5520	Wakeham, Wm.	1	Nov. 20, 1882
C	5607	Waldron, C.	2	Jan. 20, 1883
C	5615	Warner, H. A.	1	May 13, 1884
A	608	Weatherwax, L. S.	1	Sept. 28, 1862
A	901	"	1	Sept. 18, 1871
A	360	West, H. C.	1	Nov. 13, 1861
A	756	Weaver, D.	1	Apr. 12, 1865
A	757	Weaver, N. L.	1	Apr. 12, 1865
A	5099	Webber, Mrs. Dan	1	Aug. 30, 1875
B	5290	Welch, J. G.	1	Feb. 13, 1882
B	184	Whitney, H. C.	1	Sept. 29, 1861
A	594	White, H. N.	1	Sept. 26, 1862

Form.	Number Certificate.	Name.	Number Shares.	Date.
A	654	Whitcomb, E. R.	1	Nov. 30, 1862
A	952	Whitford, C. P.	1	Sept. 29, 1871
A	5026	"	1	July 9, 1873
C	5626	"	1	Feb. 19, 1883
A	1072	Wheeler, S. N.	1	Nov. 15, 1871
A	1090	Wheeler, T. T.	1	Nov. 27, 1871
A	20	Wilcox, E.	1	June 20, 1861
A	760	"	1	Nov. 30, 1863
A	430	Wilkinson, J. M.		