

# WAHennig The Advent REVIEW And Sabbath HERALD

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

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## ART OF CHRISTIAN LIVING.

WHEN you think, when you speak, when your read,  
 when you write,  
 When you sing, when you walk, when you seek  
 for delight,  
 To be kept from all evil at home and abroad,  
 Live always as under the eyes of the Lord.

Whatever you think, both in joy and in woe,  
 Think nothing you would not like Jesus to know.  
 Whatever you say in a whisper or clear,  
 Say nothing you would not like Jesus to hear.

Whatever you read, though the page may allure,  
 Read nothing unless you are perfectly sure  
 Consternation would not be seen in your look  
 If God should say solemnly, "Show me that book."

Whatever you write in haste or with heed,  
 Write nothing you would not like Jesus to read.  
 Whatever you sing, in the midst of your glees,  
 Sing nothing that God's listening ear could displease.

Wherever you go, never go where you'd fear  
 God's question being asked you, "What doest thou  
 here?"

Whatever the pastime in which you engage,—  
 For the cheering of youth or the solace of age,—  
 Turn away from each pleasure you'd shrink from  
 pursuing  
 Were God to look down and say, "What are you  
 doing?"

—Sel.

## Our Contributors.

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

## HOW THE TRUTH SHOULD BE PRESENTED.

BY MRS. E. G. WHITE.

"THOUGH I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

Thus the apostle Paul describes his manner of labor. He did not approach the Jews in a way to stir up their prejudice. He did not run the risk of making them his enemies by telling them in his first effort that they must believe on Jesus of Nazareth; but he dwelt on the promises of the Old Testament Scriptures, which testified of Christ, of his mission, and of his work. Thus he led them along step by step, showing them the importance of honoring the law of God. He also gave due honor to the ceremonial law, showing that Christ was the one who instituted the whole

system of sacrificial service. After dwelling upon these things, making it manifest that he had a clear understanding of them himself, he brought them down to the first advent of Christ, and proved that in the crucified Jesus every specification of the prophecies had been fulfilled. This was the wisdom that Paul exercised.

He approached the Gentiles, not by exalting the law at first, but by exalting Christ, and then showing the binding claims of the law. He showed them plainly how the light from the cross of Calvary gave significance and glory to the whole Jewish economy. Thus he varied his manner of labor, always shaping his message to the circumstances under which he was placed; and though after patient labor he was successful to a large degree, many would not be convinced. There are some who will not be convinced by any presentation of the truth. The laborer for God should, nevertheless, study carefully the best method, in order that he may not arouse prejudice or stir up combativeness in his hearers.

Christ said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." As the result of their early education, their ideas upon many points were incorrect, and they were not then prepared to understand and receive some things which he would otherwise have taught them. His instructions would have confused their minds, and raised questioning and unbelief that would have been difficult to remove.

Christ drew the hearts of his hearers to him by the manifestation of his love, and then, little by little, as they were able to bear it, he unfolded to them the great truths of the kingdom. We also must learn to adapt our labors to the condition of the people,—to meet men where they are. While the claims of the law of God are to be presented to the world, we should never forget that love, the love of Christ, is the only power that can soften the heart, and lead to obedience. All the great truths of the Scriptures center in Christ; and rightly understood, all lead to him. Let Christ be presented as the Alpha and Omega, the beginning and the end, of the great plan of redemption. Present to the people such subjects as will strengthen their confidence in God and in his word, and lead them to investigate its teachings for themselves. And as they go forward, step by step, in the study of the Bible, they will be better prepared to appreciate the beauty and harmony of its precious truths.

God's workmen must have breadth of character. They must not be men of one idea, stereotyped in their manner of working. They must be able to vary their efforts, to meet the needs of the people under different circumstances and conditions. God would have his servants, young and old, continually improving, learning better how to minister to the wants of all. They should not settle down contented, thinking that their ways are perfect, and that others must work just as they do.

Those who are appointed to open the work in new fields should be careful that their defects are not exalted as virtues, thus retarding the work of God. These are testing truths that we are bringing before the people, and they should be presented in their real beauty. The laborer should not throw about the truth the peculiarities of his own character or manner. Keep self in the background; let it be lost sight of in Jesus.

Let the work of God bear the impress of the divine.

Much has been lost by our people through following such narrow plans that the more intelligent, better educated classes are not reached. Too often the work has been so conducted as to impress unbelievers that it is of very little consequence,—some stray off-shoot of religious enthusiasm, entirely beneath their notice. Much has been lost for want of wise methods of labor. Every effort should be made to give character and dignity to the work. It requires much wisdom to reach ministers and men of influence. But why should they be neglected as they have been by our people? These men are responsible to God just in proportion to the talents intrusted to them. Where much is given, much will be required. Should there not be deeper study and much more prayer for wisdom, that we may learn how to reach these classes? Should not wisdom and tact be used to gain these souls, who, if truly converted, will be polished instruments in the hands of God to reach others?

We would not be actuated by mere worldly policy; but from love to God, and to souls for whom Christ died, we should seek to reach those who in their turn will labor for others. If we can win to Christ and the truth souls to whom God has intrusted large capabilities, our influence will, through them, be constantly extending, and will become a far-reaching power for good.

God has a work to be done which the workers have not yet fully comprehended. Ministers and the world's wise men are to be tested by the light of present truth. The third angel's message is to be set before them judiciously, in its true dignity. There must be most earnest seeking of God, most thorough study; for the mental powers will be taxed to the utmost in laying plans which will place the work of God on a more elevated platform. That is where it should always have stood, but men's narrow ideas and restricted plans have limited and lowered it.

When the importance of laboring to reach the higher classes is urged, let none receive the idea that the poor and unlearned are to be neglected. Right methods of labor will not in any sense exclude these. It was one of the evidences of Christ's messiahship that the poor had the gospel preached to them. We should study to give all classes an opportunity to understand the special truths for this time.

Be sure to maintain the dignity of the work by a well-ordered life and godly conversation. Never be afraid of raising the standard too high. The families who engage in the missionary work should come close to hearts. The spirit of Jesus should pervade the soul of the worker; it is the pleasant, sympathetic words, the manifestation of disinterested love for their souls, that will break down the barriers of pride and selfishness, and show to unbelievers that we have the love of Christ; and then the truth will find its way to the heart. This is our work, and the fulfilling of God's plan. All coarseness and roughness must be put away from us. Courtesy, refinement, Christian politeness, must be cherished. Guard against being abrupt and blunt. Do not regard such peculiarities as virtues; for God does not so regard them. Endeavor not to offend any unnecessarily.

There is great danger that young men who are associated with older workers in the cause, will copy even the defects of the older ministers. This should be guarded against by both old and young. All should seek to have the softening, subduing influence of the Spirit of God, Christ-like tenderness, and love for souls. Those who are sent out to labor together, should put self away, lay aside their own peculiarities, and seek to unite, heart and soul, in carrying out God's will. In order to work to advantage, they must work in harmony.

We want more, much more, of the spirit of Christ, and less, much less, of self and the peculiarities of character that keep us apart from our fellow-men. We can do much to break down these barriers by revealing the grace of Christ in our own lives. Jesus has intrusted his goods to the Church, age after age. One generation after another, for over 1,800 years, has been gathering up this hereditary trust, until the increasing responsibilities have descended to the people of our time. Do we now realize our responsibility? Do we feel that we are stewards of God's grace? Do we believe that the humblest service will be accepted, if it is only directed to doing, not our own, but our Master's will, to promote his glory? We must be clothed, not with our own garments, but with the robe of Christ's righteousness.

#### RIVALRY.

BY ELDER WM. COVERT.  
(St. Louis, Mo.)

SELFISHNESS begets a desire in the mind to be counted best or first in a certain calling, regardless of the merit of others who may chance to equal or excel us in the same line. Persons who are afflicted with this feeling think more about what people will think or say about them, than they do about doing right. This feeling is very unreasonable. It demands praise and flattery of other people, but becomes envious at the success of others.

It was this wicked spirit in the mind of Cain that caused him to murder an innocent brother. This jealous feeling prompted Joseph's brethren to sell him into slavery. This same fiendish feeling in an aggravated form filled the bosom of King Saul, making him the unhappy enemy of a worthy subject. His foolish heart made him miserable when he heard a word of commendation spoken in favor of a noble young man who through love for the cause of God and his country, risked his life in defense of the same. Although a very great victory was gained through the triumph of David over Goliath, yet the silly king was greatly enraged when his subjects praised the young warrior for the valiant part he had borne in the conquest. The conduct of Saul shows plainly that he was even sorry that David had been victorious. Doubtless he wished that Goliath had killed David. But poor erring Saul lost his life, his honor, and his kingdom, besides having all the disadvantages of an unhappy life, which ended without a hope, all through the weakness which envy brings. If this unhappy king could have absorbed all the misery brought about by his puerility, it would not have been so lamentable as it was; but his family was disgraced, and the whole nation kept in a turmoil for many years on account of it.

Had rivalry perished with Saul, on the hills of Gilboa, it would have been a happy event for the world. Although Mt. Gilboa has died of thirst, jealousy still flourishes like a watered garden, and is sending forth its rootlets into all the affairs of the human family to the present day. During the late war in our own country, several battles were given to the enemy because of the rivalry that existed among the generals. These things were often so glaring that the common soldiers saw them, and expressed their indignation at them with no uncertain meaning. Worthy men were placed at a disadvantage or refused support by officers of rank, through a spirit of emulation. The writer remembers an instance that transpired near the close of the war, where

two generals with their respective forces were advancing toward a city situated on a river. The enemy was strongly intrenched on either side of the stream, and must be dislodged before the city could be taken. The officer highest in rank made the least progress in the conquest, and soon the younger officer with his army was knocking at the door of the city, and the enemy was retreating. All there remained for him to do was to cross over the river, and hoist the country's ensign and that of his corps, and report the result; for the enemy had fled. But instead of being permitted to do this, an order was sent, commanding him to retreat. It was received near midnight. The troops had worked hard all day and till eleven o'clock at night, marching and building earth-works, and had just wrapped their tired bodies in their blankets and entered the realm of repose, when the unwelcome reveille broke the stillness of midnight, and some 7,000 worn soldiers were compelled to retrace their steps through the swamps of the North Carolina coast for a distance of eight miles, in the darkness of the night; and all because one man was afraid another would receive some laurels for which he was longing. On account of that night's cruel march, several noble men perished through fatigue and exposure. But instances of this nature were so common that perhaps only those whose palates have been stung by tasting their bitterness, remember them with clearness.

But this rivalry has not been confined to civil and military life; it has also entered the domain of even the Church of Christ, penetrating into all its workings. An unholy ambition on the part of aspirants to position has given rise to many a perplexing thing in the cause of the Lord. If all would have the mind of Christ in these matters, there would be much more prosperity and pleasantness enjoyed. He was in the form of God; and thought it not robbery to be equal with God; yet he laid aside all this to accomplish our salvation. We are admonished to be like him in these things. Never permit a spirit of rivalry to arise, for it is satanic. All ought to be interested in, and earnestly desire the success of, others who are laboring in the cause of Christ.

When there is that unity among ministers and people that is so beseechingly recommended by Christ and his apostles, all this rivalry will vanish like fog before the sun. Then earnest, unselfish labor for Jesus will be sweet, without reference to office or honor. Then superintendents in our Sabbath-schools will not be embarrassed by the absence or the opposition of an unsuccessful rival. The elders in our churches will have the unselfish support of all the members. The presidents of our Conferences will have the co-operation and the kind counsel of those who have influence and capability. Ministers will not criticise each other, but will pray earnestly for God to bless and support them. They will rejoice at the success of a brother in his work, and will thank the Lord that he has souls for his hire. Then jealousies will be dead, and animosities gone, and rivalry unknown, while love, joy, peace, with all the fruits of the Spirit of God, will be found pendent on every branch of the True Vine.

#### THE THEOLOGICAL DISSECTING KNIFE.

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

OF all sharp instruments, this seems to be the sharpest. "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow;" but it never divided between the Sabbath as an institution, and the day which God says is the Sabbath because he rested on it, and for that reason blessed and sanctified it. It was left for the theological dissecting-knife to do this. And now how clear it appears to muddled brains that the commandment has not been changed in "one jot or one tittle,"—a letter or a mark,—and yet

the day has been changed from the seventh to the first day of the week!

And that sharp instrument still finds use. There is a call for civil law to enforce the keeping of the "Christian sabbath." But the State cannot, of course, enforce a religious institution; therefore it must be a civil Sabbath only, which is enforced by civil law. But it must be held upon the Christian day; for without divine sanction it would be a dead letter. To be obeyed, it must have the law of God behind it. It must be based on Sinaitic granite, a material, by the way, quite foreign to the Christian Sunday.

Is it to be a religious observance compelled by civil law?

Not at all. It is the civil sabbath only that is to be enforced.

Ah! I see; though Sunday seems to be but one Sabbath, yet the theological dissecting-knife, "like a sharp razor, working deceitfully" (Ps. 52:2), makes it two. So a man can keep the religious Sunday if he please, no compulsion; but if he do not please, he must keep the civil Sunday any way.

#### RAGING CHARIOTS.

BY A. SMITH.  
(Grandville, Mich.)

THE prophecy of Nahum concerning certain wonderful chariots, could, doubtless, never have been understood except in the light of modern railway engineering. In this light its terms abound with interest, not only as meeting a marvelous fulfillment in our day, but also as indicating by the coincidence the very near approach of the great day of the Lord. The antecedent of the pronoun "he," in the first verse of the second chapter, by which the prophecy is introduced, is very evidently the Lord. It is he that is to dash in pieces the wicked of the earth. (See Ps. 2:9.) The exhortation to "keep the munition," "make thy loins strong," is addressed to God's people in the last days, and indicates that they are to hold fast to the evidences upon which their faith is built at that time. (See Ps. 91:4; Luke 12:35, 36; Eph. 6:14.) The term "watch the way," in the same verse, refers to the way of life. (See Matt. 7:14; 24:42.) The second verse of this chapter can be understood in the light of Revelation 18.

Verse 3: "The shield of his mighty men is made red, the valiant men are in scarlet." Here as in the first verse, the antecedent of the pronoun "he" is the Lord understood. "His mighty men" are the angels. (See Isa. 13:3, 5.) Angels are sometimes called men. (See Gen. 18:1, 2, 16, 22; 19:1, 10, 12, 13, etc.) The "shield" is doubtless a symbol of the invincible defense of the angels. "The shield . . . made red" and "men . . . in scarlet" (see marginal reading), may be understood by reference to Isa. 63:1-4; Rev. 14:15-20; Matt. 13:40, 41; Isa. 34:1-4. While God is making "preparation" in the investigative judgment, for these solemn and awful events to be visited upon the earth, he points out, as a coincident event, the introduction of modern railways and their swift-speeding trains. The prophecy declares, "The chariots shall rage in the streets." The jostling of the chariots is noticeable in stopping trains, or in making them up on the side-tracks at stations or termini. The swiftly moving, brilliantly lighted trains, with the glaring head-lights of the locomotives, do, indeed, in a dark night, "seem like torches," and appear to "run like the lightnings."

Before railroads came into general use, it was thought a great and hazardous undertaking to go on a journey from the Eastern States to the wild-beast and Indian-infested wilderness of the Territory of Michigan; and the idea of shipping lumber from so distant a point, except by water-way, was not thought of. But the railroad has effected a marvelous change, so that the people who stay at home and do not travel more or less, are exceptions to the general custom of the present day. A few years ago the writer was at an obscure rail-

road station in a large pine forest in Northern Michigan, where they were loading cars with lumber for a firm in Rhode Island. Had the people who lived in the days of Washington and George III. been most solemnly assured that the day would come when people even from the common walks of life could enter a splendidly furnished parlor, and, after a few hours pleasantly spent reclining in easy rocking-chairs, or walking about at will, watching through clear windows the swiftly rushing, ever-changing panorama of beautiful landscape, could step forth upon *terra firma* hundreds of miles from the point where entered, they could not have believed it except by an exercise of marvelous faith. But now such transactions are so common that the ragged boy will not divert his attention from the bob of his fish-line to view the passing wonder.

When the student of prophecy beholds the swiftly rushing railway train or the majestic, irresistible movements of the palace steamer, with her hull of iron and her ponderous arms of steel, let it be to him an admonition to "keep the munition," and "watch the way," lest his name be blotted from the book of life in this "day of His preparation."

## AFTER-LIGHTS.

BY FRED ALLISON HOWE.  
(Ann Arbor, Mich.)

MORTALITY is short-sighted. We are inclined, even when we know all the facts of a subject, to take a narrow, one-sided view of it. In childhood and in manhood this is true; and specially—necessarily—when some of the essential facts are unknown. Can you not look back to the time, when a child, that you were introduced to some fact of history or science, and recall your feelings of wonder? How incomprehensible it seemed—inexplicable! Years after, one day in your reading you found a statement full of significance—written in light. Back to that never-understood fact it pointed, and flooded it with a glory of meaning. Then how plain it was, and how beautiful in its plainness!

Seen through morning mists, objects appear ugly, distorted, unreal. Through cloud and fog burst the sun-splendors; and, looking backward, we see those self-same objects clad in beauty, real loveliness.

As we stand at its base, we see the monument's marble beauty blemished by the scars of time and vandalism; we feel its grandeur, but we see no beauty in it. From a distant hill summit we glance behind us, and there, like an angel just descended, stands the monolith, pure, delicate, lovely—a white, skyward-pointing finger! Truly, sometimes "distance lends enchantment." All this is nature; and nature's God rules everywhere forever. So in this earthly pilgrimage—the infancy of true existence—some "special providences" appear mysterious, inexplicable. But afterward, after long years, when we are reading from God's great History of Life in the heavenly library, some "golden text" will clear the mystery away.

When we can view life's difficulties from the other side, in that fair glory that shall shine from the revealed purpose of the Father, the mists of doubt and grieving wonder shall give place to joyous certainty and praise of God's ineffable goodness and love. As we gain the hill-tops just this side the city,—home!—and look back, the battles with sin, time's scars, errors, sorrows that marred life when we viewed it close at hand, shall pass beyond our vision and be forgotten. Then life's monument may look beautiful as well as grand. Truly, sometimes "distance lends enchantment to the view;" but only when the scene is imperfect. But in that perfect place to which we strive to journey, the more closely we associate with its unblemished glories, the more will they enchant us, till life shall be like a throbbing hallelujah, "full of joy."

—The circumference cannot be small of which God is the center.—*Hannah More.*

## WITHOUT THEE, WITH THEE.

BY FANNIE HOLTON.  
(Ann Arbor, Mich.)

"Without Me ye can do nothing."

Without Thee I'm a bark upon the sea,  
Driven by treacherous winds all helplessly,  
And doomed to wreck, and lost inevitably,—  
Without Thee.

Without Thee, I'm a star that plunges on,  
Out of its orbit, turning from the sun,  
And lost in some mad course in darkness done,—  
Without Thee.

Without Thee, like the sheep that left the fold,  
Far in the briers tangled on the wold,  
So is my soul, dying mid night and cold,—  
Without Thee.

Without Thee, a poor flower plucked by the root,  
Torn from its soil, a withering, dying shoot,  
Thrown from the garden, hopeless of all fruit,—  
Without Thee.

Without Thee, a bird that hath no nest,  
Flying wing-weary, with no place of rest,  
So is my soul without thy sheltering breast,—  
Without Thee.

Without Thee, a poor victim of all sin,  
Fightings without in vain, and fears within;  
A captive dragged by hosts of hell that win,—  
Without Thee.

But with Thee, guided on the treacherous sea,  
Into safe courses, from my bark I see  
The haven blest to which Thou guidest me—  
O with Thee!

But with Thee, drawn about Thee, glorious Sun,  
How free and glad the happy star wings on,  
Fixed in its orbit, right to every one—  
O with Thee!

O with Thee, like the sheep once sought and blest,  
So I, a weary lamb, can love and rest,  
Close to my Shepherd, carried in his breast,—  
O with Thee!

O with Thee, grafted in the living Vine,  
Thy life flows through me, like some precious wine,  
And Thy sweet fruit appears on branch of mine,—  
O with Thee!

O with Thee, how the bird can fold its wing,  
And have a place to rest, and eye to sing,  
Beneath thy love's most tender sheltering,—  
O with Thee!

O with Thee, not a victim to all sin,  
Nay, but a victor over foes within  
And fears without; fighting, and that to win,—  
O with Thee!

O with Thee, every question sinks to calm;  
Thy love upon my soul drops like a balm,  
And all is right within thy mighty palm,—  
O with Thee!

Here let me rest, and blessed be the woe,  
That makes me see my strength and weakness so,  
And keep me here. O Jesus, let me go  
Still with thee.

## WE MAY PARTAKE OF THE FULLNESS OF THE FATHER AND THE SON.

BY ELDER D. T. BOURDEAU.  
(Battle Creek, Mich.)

(Concluded.) (From p. 708)

WHEN Elisha was about to die, Joash, king of Israel, called on him to show him sympathy and affection. The spirit of prophecy came upon Elisha, and he told the king to take his bow and arrows, open the window eastward, and shoot. The king did so; whereupon Elisha said, "The arrow of the Lord's deliverance, and the arrow of deliverance from Syria." Elisha again told the king to take the arrows. The king obeyed, and Elisha said unto him, "Smite upon the ground. And he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice." 2 Kings 13:14-19.

Here is a case from which we should learn a lesson on the importance of venturing in the direction of faith, in doing the work of the Lord. This is true not only with regard to our spiritual advancement, but also concerning the aggressive movements we are called upon to make for the furtherance of the cause of truth. We have

what we venture for. If we venture much, we will have much. If we venture little, we will have little. To venture, we must cultivate faith, and in venturing our faith will grow, and with it all the other virtues.

Christ tells us, as he told the two blind men who came to him to be healed, "According to your faith be it unto you." Matt. 9:29. The man who had a withered hand, had to venture—do what he could toward stretching out his hand—for the Lord to restore his hand. Matthew 12. Christ says to us, "Ask and it shall be given you." Matt. 7:7. "If ye shall ask anything in my name, I will do it." John 14:14. What more can we demand of him before venturing? He is anxious to do great things for us.

All those who, through God, have done deeds of valor in the past, and have made great attainments in the Christian life, have asked for great things, and have ventured much. Noah ventured much in building the ark and in preaching righteousness and a coming flood to a wicked and scoffing generation; but his venturing proved his salvation and that of his family. Abraham ventured when he left his country and people to go as a stranger in a strange land; but his venturing proved a great blessing to him and to others.

Gideon ventured when he went out to meet the Midianites, with only 300 men; but God wrought a great deliverance through him and his little army. David had to venture to slay Goliath. Elijah ventured a great deal when he took his stand against king Ahab and the hundreds of priests and false prophets that opposed him; but God was with him, and wrought mightily through him, and translated him to heaven, making him a type of the righteous of the last generation.

Elisha was bold, and ventured much when he asked for more of God's Spirit than Elijah had, but his request was granted. All the prophets and apostles and the Reformers were men who ventured all, and to whom God multiplied his grace, granting them wonderful victories. So of the pioneers of this work. God help us to venture more, that we may receive more, and see of his salvation.

As I contemplate this theme, courage and hope fill my soul. How easy for the Spirit of God to remove apparently insurmountable difficulties, and to give us victory over all our foes. But in order to realize this, we must claim the Spirit's aid by living, child-like, persevering faith; by a faith that will lead us to regard the conditions laid upon us by the word of God, and to intrench behind the precious promises of God, claiming what he has promised as ours in the name of Jesus, who died for our sins and rose for our justification, and who now pleads for us at the right hand of his Father, that we may have the very things that we ask for. And then why not honor God by talking and acting as though we had the things for which we have asked?

I believe we live far beneath our privileges, and dishonor God by not magnifying in our lives and in our efforts for ourselves and for others the riches of grace. We have a God who is almighty, abundant in mercy and love, ready to forgive us and to relieve us under the most trying and perplexing circumstances. He is rich in means, and his resources and wisdom are infinite; and he tells us that if we lack wisdom, he is willing to give us an abundance of it, if we will only ask it in faith, nothing doubting. James 1. We have a perfect Saviour, who would make to us his yoke easy and his burden light, and give us rest, on condition that we learn of him on the point of meekness and lowliness of heart. Matt. 11:28-30. We have the Holy Spirit and angels that excel in strength, that are all ready to help us. How easy for a few drops of the latter rain to refresh and invigorate our mental, moral, and physical powers, so that we shall shine forth as bright lights in the world, bearing the words of life in a way that they will have effect! O for the showers of the latter rain! We have had slight sprinklings of it; we want it, must have it in abundant showers. We may triumph in God. Why, then, go along fainting, with droop-



ing spirits and feeling discouraged? God would not have it so.

The fullness of God and of Jesus reaches beyond the tomb. It will soon open up to the sleeping saints the portals of the grave, crown the blessed dead with immortality, and spread before them the glorious realities of the immortal kingdom. We have no time to trifle with the fleeting things of earth. Whether we live till Christ comes, or rest a moment in the grave, let us do our work faithfully and well, and help swell the cry of victory all along the line. The third angel's message is infallible. Its work will proceed to a glorious termination. This the word of the Lord declares; and even so let it be.

#### YALE LETTERS.—NO. 3.

BY C. C. LEWIS.  
(New Haven, Conn.)

THE Bro. Davis whom I mentioned in my last letter, related an incident the other day which illustrates the favorable impression made by "Bible Readings."

His room-mate called his attention to a new book, of which he thought much, recommending it highly. He said he used it every week in preparing exercises to send back to a young people's meeting at home. Bro. D. examined the book, recognized the office of publication, placed a mark at a reading on the Sabbath, and returned the book to its shelf, requesting the owner to look over that reading when he had time. The young man said the book was a present to him.

They had some strange laws for the students 100 years ago. It was the duty of the seniors to teach the freshmen the laws, usages, and customs of the college. To this end they were empowered to order the whole freshman class, or any member of it, to appear, in order to be instructed or reproved, and every freshman was bound to attend, to answer all proper questions, and to "behave decently." All under-graduates were forbidden to wear their hats (unless in stormy weather) in the front door-yards of the president's or professors' houses, or within ten rods of the person of the president, eight rods of a professor, or five rods of a tutor. Nothing is said in the rules about how to take these important measurements? Whenever a freshman spoke to a superior, or was spoken to by one, he had to keep his hat off until bidden to put it on. He was also obliged to perform all reasonable errands for a superior. If a freshman was near a college door or gate, he must look around before entering, to observe whether any of his superiors were coming to the same; and, if so, he was not to enter without a signal to proceed. One would think the poor freshmen must have been at their wit's end to avoid the violation of rules. In those days it was no uncommon thing for a student to be sentenced by the faculty to have his ears boxed by the president at morning prayers.

What a change do we see at the present! Regulations are few. Students come and go when and where they please. They smoke and drink, visit saloons and theaters, and seem to be subject only to the municipal power, and regarded as privileged characters by that. Occasionally, however, they go a little too far, and are pounced upon by the guardians of the peace. A few Sundays ago, for example, a party of students was parading the streets with noisy demonstrations, when a policeman attempted to arrest the leader, whereupon the officer was set upon by the entire party with fist and foot and cane. But he stuck bravely to his prisoner until another officer came to his aid and helped him march off two of the worst cases. The next morning they were assessed ten dollars each in fines and costs.

The days of "hazing" have not entirely passed, as may be seen from the following paragraph from a New Haven paper printed during the first week of the term:—

"The hazing pranks which some of the sophomores of Yale played on the freshmen on Tuesday night, were of a most outlandish nature. Freshmen were gobbled up everywhere they could be

found, and hustled off to Prokasky's, on Center Street, where they were obliged to undergo every conceivable indignity that sophomore brains could plan. One 'fresh' was blind-folded and had water poured down his back through a funnel. A public horsewhipping is too good for those who inflicted this latter outrage, for such villainy really endangers life, in the shock that might come to a nervous, sensitive organization. It is astonishing what fools some young men can make of themselves."

No one should conclude from these cases that such conduct is the rule among Yale students. Far from it. Many of the students are earnest, hard-working men, and those of the theological and post-graduate departments are especially so. Everybody says the deportment of students is much better than in the olden times, with all their forms and regulations.

Speaking of "forms" reminds me of one interesting custom which has come down through many generations. At morning prayers the seniors are seated on either side of the central aisle. When the services are over, the president descends from the rostrum, and passes out through this aisle, the seniors rising, facing the aisle, and bowing very low as he passes their respective seats. Upon an observer looking down from the gallery, the effect is curious, the progression of bowing and rising forms reminding him of a wind-caused wave passing over a field of wheat, and suggesting to him the query whether their respect is as profound as their bows.

#### SCRIPTURE INCIDENTS.

BY ELDER F. D. STARR.  
(Indianapolis, Ind.)

#### NOT FOR THINE HONOR.

IN Judges 4, we find an account of a command from the Lord to Barak, to go out to meet the enemies of Israel, with the assurance that the hostile army would be given into his hand. Barak replied to the prophetess Deborah, through whom the Lord had sent him this message, "If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go." This seemed to indicate some cowardice on the part of Barak, for had not the Lord promised to be with him and give him success?—Certainly. Then why should he be so intent on having human help? The brave-hearted prophetess makes reply, "I will surely go with thee: notwithstanding the journey thou takest shall not be for thine honor; for the Lord shall sell Sisera into the hand of a woman." How much more for his honor it would have been if he had boldly gone ahead, relying upon the divine assurance of success, than for him to say, "If thou wilt not go with me, then I will not go," and then go because this fellow-helper had the spiritual trust and courage to go forward in the conflict.

But is not Barak's position taken to-day by many whom the Master calls into his service? The demand made is plain, the reward offered is certain, but the one who might do much for God waits for some one else to move. I will not go alone; I will not go unless my brother goes, is virtually the position taken. Would it not be more for their honor and for God's glory for them to venture out alone, if necessary.

"Dare to be a Daniel,  
Dare to stand alone."

We know it is often best for two or more laborers to go together; the Lord sent out his disciples in company; but sometimes this is not practicable, and the Lord can give success to the lone toiler in that case.

#### BATH-SHEBA'S WORDS FULFILLED.

Just before the death of David, when he was about to leave his throne to one of his sons, an effort was made by his ungodly son Adonijah, to usurp the kingdom. Knowing that it was David's intention that Solomon should succeed him in the rule of the nation, the prophet Nathan came to Bath-sheba, the mother of the future king of Israel, and asked her if she did not know

that Adonijah had caused himself to be proclaimed king, without the knowledge or sanction of David. Nathan counseled the queen to go in before King David, and state the case to him, and say to him, "Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?" The prophet continued: "While thou yet talkest there with the king, I also will come in after thee, and confirm thy words." 1 Kings 1:13, 14.

The word rendered *confirm* in this text, is in the Septuagint rendered *πληρώσω*—*pleroso*, literally, fulfill; it is the same word that is used in Matt. 5:17, where our Saviour says, "I am not come to destroy, but to fulfill." By looking at the marginal reference in the common version, 1 Kings 1:14, we find, "Heb. *fill up*." But how did Nathan "fill up," or *fulfill*, Bath-sheba's words? Verses 16-27 show just how this was done. Bath-sheba went in first before the king, and told him the danger that threatened the kingdom from the usurpation of Adonijah; and while she yet talked with the king, Nathan came in, and told, in substance, the same thing that Bath-sheba had related. This was fulfilling her words; they were confirmed or made certain. In the same manner Christ fulfilled his Father's law. He gave it his fullest sanction, and indorsed its commands by confirming what the Father had proclaimed from Sinai, reiterating its precepts and showing the magnitude of its claims. Thus only could such words be fulfilled. To suppose that our Saviour meant that he was going to nullify his Father's law by fulfilling it, would be just as inconsistent as to suppose that Nathan contradicted Bath-sheba by fulfilling her words.

#### PARENTAL EXAMPLE.

IN 1 Kings 15:3 we read concerning Abijam, son of Rehoboam, king of Judah: "And he walked in all the sins of his father, which he had done before him." Probably the common interpretation of the word "before," in this case, is that it refers to time—that Abijam committed the same sins that Rehoboam had committed before Abijam reigned. The Septuagint renders this passage, "And he walked in the sins of his father which he wrought in his presence." The Greek word *ἐνώπιον*, here used, signifies *in sight*, or *in front*, *in the presence of*. It is the same word that is used in 1 Kings 17:1, "before whom I stand," etc.; also in Rev. 5:8; 13:12.

This gives another very important reflection. Young Abijam had witnessed the idolatrous acts of his father which he performed in his sight, and had become so accustomed to them that he grew up to consider them proper and right, and of course he would naturally do the same things. How many such examples we have in the Scriptures! What an untold influence parents have over their children, to mold their young minds for good or for evil! The thing that the son sees the father do, he will do. But do parents think of this when they speak unkind or unchaste words, or act in a rash or improper manner, in the presence of their children,—do they think that the same acts and words and traits of character will very likely be reproduced in their offspring? On the other hand, how encouraging it is to know that the influence of right words and actions will have, quite likely, a favorable effect upon the young. How careful should adults be of their example before them!

—It is our own past which has made us what we are. We are the children of our own deeds. Conduct has created character; acts have grown into habits; each year has pressed into us a deeper moral print; the lives we have led have left us such as we are to-day.—*Dr. Dykes*.

—The last, best fruit which comes to perfection, even in the kindest zone, is tenderness toward the hard, forbearance toward the unforbearing, warmth of heart toward the cold, philanthropy toward the misanthropic.—*Richter*.

## The Home.

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

### WHAT CAN WE DO?

Oh, what can little children do to make the great world glad?

For pain and sin are everywhere, and many a life is sad. Our hearts must bloom with charity wherever sorrow lowers.

For how could summer days be sweet without the little flowers?

Oh, what can little children do to make the dark world bright?

For many a soul in shadow sits, and longs to see the light.

Oh, we must lift our lamps of love, and let them gleam afar;

For how should night be beautiful without each little star?

Oh, what can little children do to bring some comfort sweet,

For weary roads where men must climb with toiling, way-worn feet?

Our lives must ripple clear and fresh, that thirsty souls may sing;

Could Robin pipe so merrily without the little spring?

All this may little children do, the saddened world to bless,

For God sends forth all loving souls to deeds of tenderness,

That this poor earth may bloom and sing like his dear home above;

But all the work would fail and cease without the children's love.

—Sel.

### GOD'S STORE-ROOM.

As Mrs. Brown went in and out of the family store-room on preparation day, she was often accompanied by one or more of her little ones, Alice, Grace, and baby Arthur. Seven-year-old Alice loved apples, and always wanted to help mamma prepare them for sauce or pie. Gracie, being two or three years younger, did not try to help much, but she loved raisins, and always claimed her little handful before mamma stirred them into the cake or pudding. And little Arthur—of course you can all guess what he wanted—sugar lumps, which were nicer and better than anything else he could think of. It was always a delight for them to be permitted to go into the store-room; for they knew it contained many things they were fond of, and mamma nearly always gave them a taste.

Mrs. Brown's baking was done, the house in order, and the Sabbath drew on; but what a black cloud they saw in the west! Would it rain? and could they not go to Sabbath-school on the morrow?—Yes, the rain soon came down almost in torrents, and although Sabbath morning dawned bright and clear, the little rivulets looked like creeks, and the creek they would have to cross to get to the meeting-house was rushing and roaring along, carrying destruction in its path—an impassable river.

Well, they would surely have to stay at home to-day, although they had never missed Sabbath-school before, unless some of the family were very ill.

Mamma suggested that they have Sabbath-school at home, so they elected grandpa teacher for the senior class (papa and mamma), and grandma was to teach the little folks. The lessons seemed unusually short, for the teachers were not prepared, and could not talk as they did at their meeting-house Sabbath-school; so mamma proposed that they all go into God's store-room awhile.

"O mamma, where is it? where is it?" exclaimed Alice and Gracie in a breath.

"Well, darlings, you know that mamma gives you nice things to eat from her store-room; but our dear Lord has a far richer store-room than we or Aunt Louisa. Alice, dear, hand papa the Bible, and see what he can find that grandpa will relish—something that will strengthen and comfort him. You know good food gives us strength and cheerfulness."

All were interested and listening, because it

seemed so strange that the Bible could contain a store-room. But papa soon found what he was looking for, and read: "The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33: 27. "Why, papa, what is there so good in that?" said Alice.

"My child, do you remember what you and little sister said last night when it rained so hard, how glad you were to be safe in the house with papa and mamma? Well, 'refuge' means a safe place, a sure retreat, and those who have God for their refuge are always secure; for God is eternal,—that is, lives forever,—and never for a moment forgets his children—those who make him their retreat."

"Well, papa, I think I understand you now, for last night I did not want anything to eat: I just felt how good it was to be safe with you and mamma. But what is there for grandma and the rest of us?"

"For grandma I will read Prov. 18: 10: 'The name of the Lord is a strong tower: the righteous runneth into it, and is safe.' You see that none but the righteous will go into the strong tower and be safe, and what comfort it is for grandma to feel that this promise is to her!

"I see that you would like to know what there can be for children, so just listen a moment, and I will read what Jesus said of them when he lived on this earth: 'Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.' Matt. 19: 14. In Matt. 18: 3, Jesus also said, 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.'

"How often we call little brother, Sweet Innocent, and so he is: he knows nothing of hate, but just loves everybody, and that is the way grown people have to be, before they can live with Christ and the angels. When children are old enough to know what is wrong for them to do, they never feel quite right until papa or mamma has been told of the fault and forgiven it. And they should not fail to ask Christ to forgive them also. Hear what he says about prayer: 'The eyes of the Lord are over the righteous, and his ears are open unto their prayers.' 1 Pet. 3: 12.

"That is a precious promise to papa and mamma, and when we pray the Lord to forgive us our sins and all the wrong acts of our dear children, we believe that he hears and forgives."

Little Gracie was getting sleepy, so mamma said, "Put away the books now, and get ready for dinner; but be sure to remember God's store-room," and they said, "Yes, mamma, we will, and this Sabbath seems so pleasant, too."

ANNA L. CUNNINGHAM.

### NEVER SORRY.

Not long ago the writer asked a class of small boys in Sabbath-school what was their idea of heaven. It was curious to note how their replies were influenced by their own circumstances in this life. A ragged little urchin, who had been born and brought up in a squalid city street, said it was "all grass and green trees." One from the richer quarter of Boston said it was like a big, broad avenue, with tall houses each side. A sweet-voiced Episcopal choir-boy was of the opinion that people would sing a great deal in heaven. The last member of the class, a quiet, thoughtful boy, though one of the smallest in the class, answered, just as the bell was ringing for the close of school hours, "A place where—where—you're never sorry."—Sel.

### SIN STAINS THE SOUL.

Who has ever extracted pleasure from excess, or happiness from riotous living? The experiment is as old as the world. No alchemist can change the muddy dregs of sin into the transparent elixir of unalloyed joy. Indulgence always means misery and sorrow. The glamor of intoxicants, sensuality, gambling, and extravagance cast their false glow only for the moment. The darkness of remorse follows as the night the day. It is possible to sow "wild oats," and come out

all right; but it is a dangerous risk, and whatever the outcome, misery is a sure result.

But how many there are who are deluded with the idea that they can do anything they please as long as they repent and feel sorry. Regrets are all well enough, but the sin still stains the soul with indelible marks. St. Augustine's early vices at Carthage were never forgotten; they tinged his whole life with melancholy. His "Confessions" are a unique instance of fearless honesty, and an intense abhorrence of his own sin. Let no one sin with the feeling that when he gets tired of it, he can cast it off as a serpent does its old skin. Sorrow and repentance do not eradicate memory and remorse.—Sel.

### READING VS. STUDY.

It is not much good just *reading the Bible*. The word itself does not say anything that I can remember, about reading it. But it says a great deal about *searching the Scriptures*. And it says a great deal more about *meditating* on them. I do not know much about pearls, but I've heard they come from the bottom of the sea. Now we come up and look at the great stretch of water, and say, "This is where the pearls come from," and we take up the water and get nothing but bubbles of foam. But David comes along, and he dives down under the water, and brings up a wonderful pearl; and so he says, "It's more to be desired than gold." Reading skims, and can't find anything but what floats on top; meditation dives down deep and finds pearls. I believe that if some of the Lord's feeble folks would try this,—just a half-hour's quiet thinking over the Lord's word,—they would hardly know themselves in a month, and their nearest friends would begin to think they were ripening for glory sure enough.—Sel.

### YOUNG CONVERTS AND BIBLE STUDY.

I EARNESTLY urge you to *make Bible reading your daily habit*. Let it be a fixed principle with you that you need "the words of His mouth" for your soul's nourishment and health, "more than your necessary food" for your body. I have seen many a young Christian fall for the lack of this. You have found forgiveness, young believer, through faith in the atoning blood of Christ; and you are happy, supremely happy. But forgiveness, blessed as it is, is not food. And if you have no food, you will have no strength. You will hunger. And the hungry will eat anything. If you do not go on applying yourself to the careful reading of your Bible, increasing in the knowledge of Christ, your famished soul will readily eat of the world's dainties, and Satan will not be slow to spread them temptingly before you. But if you are nourished by the hidden manna; if searching the Scriptures, your soul is filled with the knowledge and love of Christ Jesus your Lord, you will never "hunger."—Sel.

### THREEFOLD RULE.

HERE is a threefold rule for every-day life which is worth trying for a week at least; perhaps at the end of that time we shall find it such a good one, that we shall want to make it part of our lives. Let us resolve, first, to obtain the grace of silence; second, to deem all fault-finding that does no good a sin—to resolve when we are happy ourselves not to poison the atmosphere for our neighbors by calling on them to remark every painful and disagreeable feature of their daily life; third, to practice the grace and virtue of praise.—Sel.

—God often takes away our comforts and our privileges in order to make us better Christians. He trains his soldiers, not in tents of ease and luxury, but by turning them out and using them to forced marches and hard service. He makes them ford streams, swim rivers, climb mountains, and walk many a long mile with heavy knapsacks of sorrow on their backs.—Spurgeon.

## The Mission Field.

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

CONDUCTED BY J. O. CORLISS AND W. C. WHITE.

### WHY WE LABOR.

'Tis not for reward we labor,  
'Tis not for success we toil,  
Nor for joy, renown, or pleasure,  
Nor to win the victor's spoil.  
'Tis the love of Christ constrains us;  
This the motive leads us on;  
Love for him alone sustains us—  
Let us labor and be strong.

—Sel.

### THE GREAT MISSIONARY UPRISING.

WE can find no better term for the present increasing activity in foreign mission work, than that at the head of this article. One hundred years ago, when William Carey was agitating the subject of missions, he was considered by many entirely out of place, and it was only by the most persevering energy that he succeeded in securing an appointment as missionary to India.

How different the situation now! At the present time, the agitation of foreign missions is greater than ever before known, and yet it is constantly increasing. Institutions for the development of medical missionaries are rapidly multiplying; and still there is a demand for more. Hundreds of college students stand pledged to enter the foreign field whenever an opening is presented. New missions are being opened in various countries, which are independent of denominational lines and of denominational support.

The question naturally occurs: Why this sudden activity in missionary labor? It cannot be the result of more inherent goodness attaching to the human family than formerly. Indeed, observation teaches that selfishness and every form of vice abound on every hand. Even the Church itself cannot boast of freedom from taint of evil. On the other hand, many within its fold seem steeped in selfishness and iniquity.

It is the latter fact that has seemed to call for so many independent efforts to evangelize the heathen nations. Did the Church stand in the light as it should, it would read aright the signs of the times, and zealously undertake the work evidently demanded at its hand. But because it has not done this, many are being moved upon to step into the breach, that the hedge may be made up before the appearing of the Master to gather to himself his own.

This is very evident from the fact that in all these independent efforts the one great reason offered why haste is necessary in the work, is, that the coming of the Lord is imminent. And why is this not what might be expected, in view of the prophetic declarations of the word, which point out the certainty of the Master's coming to reckon with his servants? It is only consistent with the divine plan that before the mystery of God shall be finished, special light will be given to the devoted followers of Christ, which will stimulate them to herald to the remotest bounds, the news of the soon coming King.

But if the professed servants of the Lord shall begin to make excuses when asked to go out into the by-ways and proclaim that the marriage supper of the Lamb is ready, he will select those who are not so bent on ease and self-caring, to do that work. Already a large number have gone to various parts of the harvest-field, without any promise of support. But they have the spirit of the Master, and are willing to take their lives in their hands, and go anywhere, and do anything that will help carry forward the work of God.

The head-quarters of one mission enterprise is at Topeka, Kans. A letter lately received at that point from one of their workers in the Soudan, relates how the Lord seems to be opening the way for their work, and then adds: "If we had a dozen more workers here now, they could be used at once in strengthening the work of our brethren, as well as in opening to the world the pos-

sibility of the evangelization of the 90,000,000 of the Soudan. May God select and equip many laborers, both here and at home, for the mighty work of carrying the simple story of the cross to those who sit in darkness."

It seems strange to read such words of encouragement from these voluntary missionaries, who have no rich treasury behind them, and then think how circumscribed are the efforts of those who have so long stood proclaiming the near coming of the Lord. Do such really believe their own words? If so, how can they rest at ease, when they know that three fourths of the entire world have never so much as heard of Christ?

Already the cry of the heathen for the gospel has become so earnest as to place the Church's responsibility in the matter beyond cavil. But what will that body do in the premises? What will our own people do in regard to the work assigned them? Already inviting fields are ready for them to enter, in both the Eastern and Western hemispheres. But because the means are not at hand for a liberal support of laborers in those fields, they are uncultivated. Shall it always be thus? Rather, shall we not soon hear of devoted young men who are willing to give themselves to this work, notwithstanding the financial strait? We hope so; indeed we believe so, and only pray that God may hasten the time when this may be brought about.

J. O. C.

### THE FUTURE OF BRAZIL.

SINCE the advent of the republic, the horizon of the gospel has become clearer and more distinct. The republic has brought with it the separation of Church and State, civil marriage, and the secularization of the cemeteries. These three measures have been accepted by the people with much satisfaction. But they have stirred up a nest of vipers. The priests, with some honorable exceptions, are offering all the opposition possible. The measure which is considered most dangerous to their interest, is the decree of civil marriage, and next after, that of secularization of the cemeteries. New journals have been established to combat these reforms, and to create, if possible, a clerical party. It remains to be seen if the people are willing to be led by the nose by the Jesuitical faction. The fall of the monarchy was a tremendous blow to the Jesuits. Indirectly they had laid a mine to destroy the cause of the gospel, since it is well known that the late government had resolved to take severe measures against the Republicans; and nearly all the believers being allied to that party, the party of liberty of conscience, destroying the one would also affect the other. But in a night, the handwriting appeared upon the wall, and the same night saw the fall of the monarchy and the deportation of the whole royal family. Another fact, also well known, the princess regent was entirely under the power of the Jesuits; but the will of the Lord was that she should not reign.

The church has lost a certain prestige among the people by these decrees. In many minds that slavery which so long existed has been broken. People breathe easier and are freer in the expression of their sentiments. And in those districts where the priests in other days ruled with a rod of iron, there the people are now in a state of active opposition and defiance. The tables are being turned. These decrees are also having another tendency, that of adding to the indifference which had already begun to show itself in many quarters; and so making this class of society much more difficult to govern.

But on the whole, great and material progress will be made under the Republic. Already in all the states, the public school system is being renovated, economies are being introduced into the public service, together with other betterments.

The future of the country depends upon the character of the national assembly soon to be elected. May the God of nations guide and direct the people in the choice of their representatives, and they in their deliberations, so that the

new republic may be firmly established and enter upon a career of ever-increasing usefulness!—*Brazilian Missions.*

### RICH IN GOOD WORKS.

THE following from the *Herald and Presbyterian* shows how naturally one can drop into a position of great usefulness when he is truly seeking the good of others. It would be well if others who are now leading lives of devotion to themselves, could follow the same example; foreign mission work would receive an impulse forward which it has never before experienced:—

Miss Tucker, known under the *nom de plume* of "A. L. O. E." (A Lady of Old England), came to India to obtain material for her writings, and while there became so enchanted with the country, and so absorbed in the lives and souls of the people that she has devoted her life to them since, and though nearly fifty years old, has added more than a decade to her illustrious literary life. She is often the only European in Batala, a city of thousands. She presides like a heaven-born genius over her school of boys, and is adored as if she had come down on a chariot of glory out of the clouds. Her life magnifies itself in all the elements of greatness and goodness as she moves the queen of her own love-conquered empire, more supreme in her sovereignty than the great Queen Victoria, for her sovereignty was not conquered by war, but by doing good, in daily helpfulness to a wretched people.

### WHO GAVE THE MOST?

A DONOR of \$20,000 to the work of foreign missions was being spoken of as a most munificent giver. "Not quite so," was the answer. "I know of at least one more generous giver." "Really?" "Well, that gift is known to very few except the Lord. The other day I was calling on a friend of mine, a very aged man, who told me, with tears running down his cheeks, that *his only son* was about to leave home for missionary work in a far-away land. The father had discovered that the young man felt called of God to such service, but was tarrying at home for his sake. "How could I keep him back?" said the old man. "I had prayed nearly all my life, "Thy kingdom come," "Send forth laborers into thy harvest;" and with all the pain of parting with my boy, in the certainty I shall never see him again on earth, there is a deep joy in giving him up for Christ's sake."—*Bombay Guardian.*

### HOW IT HAPPENS.

YEARS of prosperity, following one upon the other in unbroken succession, have a strong tendency to make us blind and deaf to the deeper teachings of events. We take the world as it is, and, finding it full of good things, we allow ourselves to be bribed with comforts. But after a time the bolt flashes across our bright sky, and in a glance we read the tremendous possibilities of existence to which we have deliberately blinded our eyes.—*Sel.*

### MEDICAL MISSIONARIES OF CHINA.

THERE has been published in Shanghai, a list of all the medical missionaries who have operated in China since 1834. The list contains the names of 214 persons, 109 of whom are still actively engaged in missionary work there. Thirty-eight of these are ladies, all but two of whom are Americans. Only five of the entire number are married.—*Sel.*

—The Baptists have thirty churches in Assam, six of which are self-supporting. The missionaries in that field report 189 baptisms for 1889, with a corresponding number for the early months of the present year. It is said that there is an increasing desire on the part of the natives to hear the gospel.

—The question of to-day is not, "Shall we send the gospel to those who are in darkness?" That was long ago a settled point. The great question now to be settled is, How shall the great work be done?



## Special Mention.

### CHRISTIANITY IN RELATION TO THE CONSTITUTION OF THE UNITED STATES.

[S. A. WHITCOMB, in the *Universalist Quarterly*, Boston, October, 1890, takes the following sound and logical view of the National Reform movement. Such utterances are worthy of being carefully noted, as we shall have occasion to use them hereafter:—]

It is proposed, as it has been at various times, to amend the great instrument which defines the rights, powers, and duties of the citizens of this land, by inserting in the preamble a clause "acknowledging Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the ruler among nations, and his revealed will as of supreme authority." It is frequently assumed that clergymen and other citizens whose spirit and studies dispose them to seek, in every practicable way, the welfare of their countrymen, will indorse the above-mentioned propositions, and unqualifiedly commend the course of those who advocate such views. It seems to us, however, that many capable, true, and earnest men cannot, for the following and other reasons which we have not space to present in detail, conscientiously uphold them.

1. The proposition rests upon an erroneous idea of the relation of man as a worshiper, to man as a subject of civil government. Government is established for secular ends, not for spiritual ones. Some persons think that such a statement is equivalent to saying, that secular affairs are more important than spiritual things. Such a notion involves a great mistake. The objects of civil government are those in which every man, whether Jew or pagan, Christian or infidel, papist or Protestant, deist or atheist, has an interest. Government was not established to teach any portion of any religion, nor to do any other work that can be better done by individuals.

2. Again, the proposal of those who would amend the great law of the land, does not make proper allowance for the peculiar composition of society in the United States. It is urged that the offered amendment ought to be adopted, because many of our foreign-born citizens act badly with regard to religious affairs. They indulge in carousals on Sunday, in drinking excesses and noisy parades, and they ought to be checked.

This is right doctrine, but a wrong application of it. Must we not distinguish carefully between a natural, a civil, a political, and a moral or a religious right? All men have certain natural rights or liberty. But when human beings attempt to live together, they find it necessary to give up or abridge certain natural rights, to modify or qualify the use of them, in order to secure the benefits of association; hence arises a new class of rights; viz., civil. The essence of civil or political fairness consists in making arrangements which will, as far as practicable, give all equal advantages.

3. Moreover, to amend the Constitution as proposed, would work injustice to many citizens. The advocates of the amendment put forth the following declaration of articles: 1. "All civil government owes all its authority to God. 2. The Lord Jesus Christ is the ruler among nations. 3. His revealed will, the Bible, is of supreme authority in a Christian government." There is a sense in which some of these statements are true, but not in the sense meant by those who make them. None of these articles takes into account the fact that the great charter of American liberty belongs to Jew and Christian and infidel alike. Each of these articles contradicts the spirit of the nation, as expressed in the Constitution.

4. To amend the Constitution as proposed, would establish a troublesome precedent. The Constitution is founded, say the agitators, on the law of England, and Blackstone declares that Christianity is a part of it, and this declaration has been sanctioned by decisions of court. Now,

if Christianity is thus a part of the great law of our land, where is the sense or fairness of the amendment-makers in saying that it is destitute of a Christian character? That portion of the United States Constitution which, in a sense, may charitably be said to be founded on the law of Albion, was not so founded *with a view to asserting or maintaining any portion of Christianity*. That purpose was expressly disavowed.

5. The proposed amendment would violate both the letter and the spirit of the Constitution. Article 6, Sec. 3, of that document, declares that no religious test shall ever be required as a qualification to any office or public trust under the United States. The promoters of the proposed amendment may not intend to labor for the union of Church and State, but the tendency of their efforts is in that direction. Besides, the right to put one article of faith into the supreme law of the land implies the right to put in another; and having made such a hole in the great dyke which holds back the sea dashing against popular liberty, how are men to prevent a steady enlargement of peril.

6. Again, the policy recommended to our legislators would defeat itself. It would provoke hostility. The amendment people say, "No, for such a clause is in the respective constitutions of several States; trust the American people." We are behind no one in our trust of them; but the fact is patent that such clauses do provoke hostility. The sure way to exasperate a man is to tell him that he *must* be good. The sure way to make a person who does not believe in our Saviour hostile to him, would be to post a notice to the contrary in the Constitution, and say that such a person will be compelled to acknowledge Jesus. The proposed arrangement will not make unbelievers pious, but will produce a plentiful crop of hypocrites, and incense a great body of useful citizens.

7. Lastly, this project of amending the Constitution, with reference to the recognition of Christ as the head of this Government, is opposed to the teachings of the Bible. Our Saviour expressly said to Pilate, "My kingdom is not of this world." From that day to this the Saviour has refused to proclaim himself as the political head of any government.

### A MATTER OF SABBATH OBSERVANCE.

THE following appeared in the St. Louis *Globe Democrat*, in reference to Bro. King's case:—

MEMPHIS, TENN., NOV. 12.—R. M. King to-day applied to Judge E. S. Hammond, of the United States Court, for a writ of *habeas corpus*. The writ was granted. The petition states that he is illegally imprisoned in the county jail of Obion County, by virtue of an alleged mittimus issued by the circuit court clerk of said county. He claims that he is falsely imprisoned, and deprived of his liberty contrary to the Fourteenth Amendment of the Constitution of the United States. King is a citizen of Obion County, Tenn., and a member of a society known as the Seventh-day Adventists. He is a farmer by occupation, and was arrested on a charge of violating the Sabbath day by plowing in his field. He was tried in the circuit court, and convicted. From this decision, King appealed to the Supreme Court of the State of Tennessee. This court sustained the decision of the lower court, and Mr. King was sent to the county jail. His attorneys then applied for the writ of *habeas corpus*, and it was granted by Judge Hammond, as above. The writ is returnable on the fourth Monday in November, at which time the case will be heard by Judge Hammond.

This is a case of national interest and importance, and the decision of the court will be awaited with interest by the religious sect of which Mr. King is a member, all over the United States. Hon. Don M. Dickinson, who was a member of President Cleveland's Cabinet, has been retained as counsel by the Seventh-day Adventists of the United States. It is a numerous body, embracing upward of 1,000,000 members. Mr. Dickinson has been retained to examine into the matter of the prosecution of the members for Sabbath-breaking throughout the country. He proposed, if possible, to devise some way of testing the validity of conviction in States, especially where the prosecutions have savored of religious persecution. The case of Mr. King is to be made a test case, and no matter what the decision of Judge Hammond may be, an appeal will be taken to the Supreme Court of the United States. The society of the Seventh-day Adventists do not recognize the Christian Sabbath, but observe Saturday as a day of rest, and insist upon working or seeking amusement, as they may see fit, upon the Chris-

tian Sabbath. The society contends that its members have a right to worship as they may choose, and observe such Sabbath day as they like; that under the Constitution of the United States they should be protected in their religious views. The case will be watched with interest, not only by this society, but by other sects who do not believe in the compulsory observance of the Christian Sabbath.

### THE DEATH OF THE DUEL.

It is not very many days since Germany's irrepressible young iconoclast of a kaiser decreed such restrictions upon dueling among German army officers as to make the order about the last preparatory step that could be taken short of the final and absolute prohibition of the duel. That prohibition is evidently bound to come, and both the outlawing of the duel by moral sentiment, and its branding as a crime by law are certain soon to prevail all over the civilized world as completely as in our own more advanced and progressive land. It is curiously fitting, though, that the latest stroke at the code *duello* should be dealt in France, with whose fiery and volatile nation the institution has always been a natural favorite, and its most powerful enemy should be ridicule. In all lands but France the single combat in defense of honor has had at its worst a tinge of the heroic. But the Gallic duel blunders constantly on the sense of humor of the world. Even the great Gambetta, when he met Fourtore on the bloodless field of honor, gave himself over to the immortal and merciless satire of Mark Twain. Boulanger's tumble from the worship to the contempt and execration of France dates from his encounter with Floquet. The wound which this awkward lawyer, unscathed, gave the soldier in the neck, soon healed, but the wound to his rôle of hero was mortal. The crop of duels which have followed the recent exposure of Boulangerism have made the step from the sublime to the ridiculous anything but a long stride. In one case the surgeons gravely washed the rapiers in an antiseptic before the fight, but some rust stain or clotted gore of former combat caused blood-poisoning! In another, fought to avenge a printed slander, after honor had been healed by a teaspoonful of blood, the scarcely injured editor rose to heights of French heroism by avowing, as he turned down his sleeves, that somebody else wrote the article! Other meetings were less ludicrous but more stupid. And the French public seem to have received with approval the appeal called forth from the disgust of that level-headed veteran statesman, Jules Simon, urging his countrymen to abandon the—not barbarous, no, nor unchristian, no, nor lawless, but absurd custom of dueling. Ridicule is an appropriate language for the epitaph of this coarse relic of an age of blood. One by one civilized nations have abandoned it. Originating in the atrocious murder of Hamilton under its forms, public horror in America overwhelmed it and buried it in execration. As its characteristic votaries would shrink more from being called fools than knaves, so it is the worthy work of the irony of fate that its grave in the Old World should be filled in with the gibes and jeers of humanity.—*Boston Advertiser*.

### HOW PROHIBITION WORKS.

To show how Kansas has prospered under prohibition, the *Central Advocate* quotes statistics from the chief officer of its Agricultural Department: "Increased value of the field crops of 1890 over those of 1880 is no less than \$41,480,854, a gain of 90 per cent in ten years. In live stock the gain has been 88 per cent. The total assessed valuation of the State in 1880 was \$160,570,761; in 1890 it is \$360,813,901, a gain of 116 per cent. The gain of investments in manufacturing enterprises has reached 159 per cent. There has been a gain of 43 per cent in the value of school property; a gain in the number of school children of 56 per cent. There has been a gain of 103 per cent in churches, the number now reported being 1,956; the present value of church property is \$6,415,937, a gain of 164 per cent in ten years."—*Sel*.

# The Review and Herald.

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

BATTLE CREEK, MICH., Nov. 25, 1890.

URIAH SMITH, - - - - - EDITOR.  
L. A. SMITH, - - - - - ASSISTANT EDITOR.  
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GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,  
L. R. CONRAD, W. A. COLCORD.

GEE, HAW, GET UP, WHOA!

THIS heading may sound a little rude, especially when we consider that it is used in reference to an article on the Christian sabbath, in the *Interior* of Nov. 13, 1890; but we can think of no words which better illustrate the shifting from side to side, the starting forward, and backing up, which the writer of the article seems to find necessary to get through his subject. He will have it that Sunday is the Sabbath, in honor of Christ; then he appeals to the fourth commandment, as that is the only Sabbath law. But as the fourth commandment says nothing about the first day of the week, another turn must be made. Hence he says the commandment does not establish the week as we have it, but creates a week of its own; and that is, a day of rest after any six of labor. But he finds this will hardly do; for in this case Sunday is no more a Sabbath than any other day, so he takes that back and says that it is not true, after all, that the commandment requires only one day in seven.

To show that we do not misrepresent, we will let the writer, "Rev. W. S. Pryse," speak for himself. He says:—

"The week has no defined limits, no necessary beginning or ending. An isolated community which had lost the reckoning of the week might observe six days of labor and one of rest, and in so doing would literally keep the fourth commandment, no matter on what day they should happen to begin their reckoning."

This is plain one-day-in-seven and no-day-in-particular theory; but he goes right on and says:—

"It is not strictly accurate to say that the commandment merely requires the keeping of one day in seven. It requires six days of labor and the seventh day of rest. . . . It is true the law of the Sabbath fixed the Jewish week; but wherever observed, it establishes its own week. It is a mistake, therefore, to say that Christians observe the first day of the week. Sunday may be arbitrarily reckoned as the first day of the secular week, but by the very fact of its observance as the Christian sabbath it becomes the seventh day of the sacred week of the Church. But we confuse our minds by thinking in this connection of the arbitrary numbering of the days of the week. Any one may be the first and any one the seventh."

This covers all the parts of the article that lay any claim to being an argument. The long introduction praising the first day as such an honor to Christ, will apply every whit as well to Good Friday. But what shall we say of the argument? As an effort to occupy two positions at once, to be on both sides of the fence at the same time, to make the commandment both definite and indefinite, both general and particular, to make a day the first day and at the same time the seventh day, to make the Church keep the commandment when keeping a day for which there is no commandment, to make that day the day of the commandment which is just as far as it can be from the day named in the commandment,—as an effort to do all these things it surpasses anything of the kind we have recently seen. It reminds one of the words of Saul when Samuel asked him why he had not obeyed the command to slay the Amalekites root and branch. "I have obeyed the command," said Saul boldly, while there was the lowing of the cattle and the presence of king Agag to witness against him. So our Christian friends say, "We are keeping the seventh day," when they know, as every one else knows, that they are keeping the first day. Their creed demands that they keep the first day to honor Christ. And so far the week is all right. But they must have

a commandment for it, and so are obliged to go to the fourth commandment, as there is no other. But that commandment says the seventh day, not the first. Then they turn around and say, "We are keeping the seventh!" Our keeping the first makes it the seventh! And to bring this about, they cautiously add, "Now pay no attention to the arbitrary numbering of the days of the week, lest you become confused." Indeed! How satisfactory this must be to any one who is disposed to think.

## IN THE QUESTION CHAIR.

A BROTHER writes taking the position that the ten commandments are the "powers of heaven" which were to be shaken in the last days as a sign of the end, and that the shaking of these is the opposition which the preaching of the commandments meets in the religious world. He says that if this is a wrong idea, "let a reproof come through the columns of your paper, in reply." Very well, here is the reproof; for we cannot indorse the view suggested:—

First, it would be inconsistent to jump from phenomena in the physical world, to movements in the moral world, regarding the keeping of the commandments of God; and, secondly, all the opposition to the commandments of God, that is raging in all the world, is not shaking them a particle.

C. L. M. writes: "As you teach that the Sabbath begins in the evening, and ends in the evening, will you explain the first verse of Matthew 28?"

Answer.—The expression "in the end of the Sabbath," means "after the Sabbath was past." It is parallel to the first verse of Mark 16: "When the Sabbath was past." The word "day" in the expression "as it began to dawn toward the first day of the week," is used in its restricted sense, meaning the light part of the twenty-four hours in contrast with the dark part. Thus the text presents no objection to the view that the day begins at sunset, for it is easily read in harmony with this idea; thus: "After the Sabbath was past [at sunset], as it began to dawn [the next morning] toward the [day-light part of the] first day of the week."

## EDUCATIONAL NOTES.

THE welfare of a denomination is connected in no slight degree with its educational interests. When these are fostered, other things being equal, prosperity and growth are a natural result. When they are neglected, growth is arrested, superstition is developed, and the denomination is shorn of that power which is most essential to successful missionary work.

Education is not an antagonist of truth, either religious or secular. Truth courts investigation. It invites the scrutiny of the most powerful intellect. Its beauty and harmony are not obscured, but are made more apparent by the cultivation of the mind. It is natural, therefore, that a denomination bound together by the great principles of present truth, should take an active interest in educational work. They would naturally work to ally the principles of their faith with the power of education. The work accomplished in this line by Seventh-day Adventists has contributed much to their prosperity in the past, and the interest now shown in the subject within their ranks, is one of the most certain and hopeful indications of future progress.

And it is not alone in the several prosperous and well-attended colleges maintained by Seventh-day Adventists, that this interest is manifested. The names of Sabbath-keepers are beginning to find a place, in considerable numbers, upon the rolls of the highest educational institutions in the land. There is one such institution which comes prominently before us in this connection; namely, the University of Michigan. This great educational center has a world-wide reputation, and is the most numerous attended of all American universities. There the faith of Sabbath-keepers not only has a strong representation, but has also obtained respectful recognition, through the efforts of a few faithful

representatives who have prominently identified themselves with the religious interests of the institution.

This representation at the commencement of the present college year, was found sufficiently strong to afford a basis for organized Sabbath services. The Sanitarium, recognizing the wants of the situation, had rented a house in which to furnish board to such as wished to secure the benefits of wholesome food and hygienic cooking, and in this house regular Sabbath services are held, consisting of Sabbath-school and social meeting. The Sabbath-school numbers about twenty-five, nearly all adults. Could a more commodious place be had for meeting, it is probable that this membership could soon be largely increased.

There could not be, apparently, a better field for missionary work than is presented at these great educational institutions. For this reason, if for no other, Seventh-day Adventists may well be connected with them. At the University of Michigan a large proportion of those who attend are interested in religious work, or at least are susceptible to religious influences. This religious element is represented by the Students' Christian Association, which is probably the most influential organization in the university. It is, of course, undenominational, and gladly receives into its membership any who are willing to take an active part in religious work. Connected with the medical department is the Students' Mission Band, the purpose of which is the study of foreign lands with reference to missionary work.

Not only for the field it finds, but for the sake of the truth itself, the present movement in the direction of higher education is timely and commendable. The cause of truth is greatly strengthened by alliance with intellectual power, and there is no reason why the cause of present truth should be deprived of the benefit thus obtained. While the Author of truth does not depend upon men of learning and influence to carry forward his work, it is unquestionably true that these qualifications make any person a more acceptable and efficient instrument in his hands. The lives of Moses and Paul testify to the utility of such individuals in the work of God. Doubtless it is in the order and providence of God that at this time, when his truth is to be brought before the great men of the earth, and proclaimed with greater power than ever before in the world's history, there should be those in his service whose minds are trained to the highest degree of proficiency, as well as whose souls are inspired with the most fervent zeal for his cause. Such is the nature of the thoughts which current facts and circumstances seem not improperly to suggest respecting the relation of education to the cause of present truth.

L. A. S.

Ann Arbor, Mich., Nov. 18, 1890.

ELIJAH.

(Continued.)

His Re-appearance, Character as a Reformer.

In preceding articles we have sketched the work of this great prophet while on earth till his translation to the glories of heaven. How much would we all like to be able to know the history of his heavenly life above, during the many centuries since he ascended in the fiery chariot! But this cannot be till we follow him at the last great day, when all the good will have a similar experience. Then, perchance, he himself will tell of the blissful years spent in that better world.

We cannot suppose he has lost his interest in the work of God on earth because of his translation, as all heaven is interested in it, and his past experiences in this life of trial and sorrow would only make him more deeply absorbed in it. Many things which were mysterious to him here he can now fully comprehend, dwelling in that world where its inhabitants "see as they are seen, and know as they are known."



They no longer see as through a "glass darkly." God's great plan is, in a measure, made known to them. There he met Enoch and Moses, who had long since "gone before" him. And who shall say others might not also have been taken there either by translation, like Enoch, or by resurrection, like Moses? We have no record of such instances till long after, when a "multitude of captives" went home to heaven with Jesus at his ascension; yet the record nowhere states that these were the only instances. Those three worthies of whom the record does speak, doubtless had many conversations concerning those things in which they were so deeply interested on earth. May it not be possible that they were permitted from time to time to have views of the progress of God's work on earth? They dwell with the angels, who are all "ministering spirits sent forth to minister for them who shall be heirs of salvation." They are very likely among those twenty-four elders who minister before the throne, in the great work of redemption. Rev. 5: 8. How reasonable, then, that these human representatives of the saved in heaven are fully cognizant of all the work of God on earth, and deeply absorbed in its varied experiences. Elijah at a point of great interest, with Moses, we know once visited our earth and appeared unto men. When the world's Redeemer was incarnated, and chose to give his disciples a miniature representation of the glories of that heavenly world, the three most prominent among the twelve were permitted to behold his transfiguration.

This occurred, probably, in the night, upon Mount Hermon, the highest peak of the Lebanon range of mountains. It was customary for our Lord to retire at night to mountains for prayer. He took with him his three favorite apostles, Peter, James, and John. They had been heavy from sleep before the transfiguration occurred, yet beheld it in all its glory. Christ had foretold to them that they should see a representation of the kingdom of God, something they might ever remember as such, demonstrating its reality. This would be a great source of strength to them amid the great trials through which they were to pass when the Lord would be condemned and crucified, and all men would turn against them in persecution. Peter afterward speaks of it, saying, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." 2 Pet. 1: 16. And John says, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." John 1: 14.

The scene gave them far clearer ideas of the nature of heavenly things than they could have had without it. From it they could learn something of the nature of the future state, which they were leaving all earthly hopes to obtain. The mist and fog of tradition would be cleared from their minds, and they would know how things would look in the eternal world. Hence representatives of both classes of the saved must have been present. Moses was there, who had been raised from the dead, representing all who come forth from their graves in the resurrection; and Elijah, who represented the living who are caught up in the clouds alive at Christ's coming. Christ, our glorious King, was there. The glory of that better world was all about them. The face of Jesus shone with heavenly clearness, and his very raiment glistened with a brightness which no fuller of earth could give. Moses and Elijah talked with him of his decease yet in the future, showing that they were acquainted with the object and consequences of his earthly mission.

The disciples gazed with astonishment mingled with fear, yet it was precious to be there. Hardly knowing what he said in the confusion of his thoughts, impulsive Peter said: "Master, it is good for us to be here: and let us make three taber-

nacles: one for thee, and one for Moses, and one for Elias." As they were gazing, a bright cloud overshadowed them, and a voice from it said: "This is my beloved Son: hear him." God the Father, therefore, must have been in the immediate vicinity, as this voice came from the cloud. Doubtless heavenly angels were all around. Christ had been earnestly praying. All heaven in sympathy was drawn to the spot where the Son of God sought help for his great work. In a few moments the scene passed, and all appeared as before. Moses and Elijah returned to their heavenly home, and our Saviour resumed the great work he came to perform. We have no account of Elijah's appearance on earth since that time. For nearly 1,900 years he has been above with the heavenly host, doubtless entering with Christ into the work of man's salvation. But will it not be a great privilege to meet him at the second coming of Christ, when all the saved are gathered home, and converse with him concerning all these things in his life which we have been considering, which are indeed but glimpses of the reality. This will be the privilege of all the saved, and an eternity will be time enough for it and other glorious privileges.

Elijah is the typical reformer of the Bible. His mission occurred at a period of great declension of true religion among the people of Israel. Influences had been at work for a long time, to turn the people away from the worship of the true God. They could, if they would, still worship him at his temple in Jerusalem. They were welcome there, and at one time, at least, were cordially invited to come and take part with Judah and Benjamin. 2 Chron. 30: 1-11. But national jealousies of the sister kingdom, and especially the influence of the reigning family, kept the most of them from it. Gradually, idolatrous practices came in, and the true God was forsaken. When this evil course was at its height, Elijah was commissioned, as we have seen, to bring about a reform. And through his efforts, with those of Elisha and others, a great change was wrought, which stayed the destruction of that nation doubtless several generations.

Elijah came in a way to startle and arouse, and to mightily awaken the people to the fact that there was a God in heaven, the true God, and to demonstrate the puerility and folly and wickedness of idol-worship. Never in the history of the world, perhaps, were these results more plainly shown. The crisis was a fearful one. Idolatry was most powerfully entrenched throughout the nation. Elijah passed through the sorest trials, met the most sad disappointments; yet he proved true to his work. All was not accomplished that he desired, yet many were turned from idolatry to the worship of the true God, and their impending destruction as a nation was stayed for many years. But the destruction of the kingdom of Israel as a nation did come at last, from the very causes at work previous to, and at the time of, Elijah's mission. The message through Elijah was but partially heeded. Many turned to worship and serve Jehovah; but the great mass of the people, with their rulers and great men, did not. The agencies set in motion by the prophet were effective to a degree, but not sufficiently to reform the nation. G. I. B.

(Concluded next week.)

#### FANATICISM AMONG THE INDIANS.

FALSE christs and erroneous ideas of the second coming of Christ are, of late, it seems, being developed even among the Indians. Speaking of certain Western Indians, a writer in the *World's Crisis* says:—

"There is one among them now who has visions about the near return of the Messiah, and who is told that they must rise against the whites, and that the Indians are to have the earth to themselves. These visions, of course, are of a demoniacal character; but the Indians are receiving them with great confidence. Satan knows that Jesus is soon coming, and is doing all in his power to vitiate this glorious truth through false visions, which contain some truth, so as to deceive and corrupt as many as possible, and thus destroy all confidence in the doctrine among sensible people."

The National Reform view that the world is to be brought into subjection to Christ and his people

through the means of civil legislation, and that when this system of things is inaugurated and put into operation the millennium will come, is only a little more refined, but not less wicked, theory of the same doctrine above referred to as a belief of certain Indians. Both are inspired by the same evil spirit, and alike for an unholy end.

W. A. C.

#### GOOD FOR BAPTISTS, BUT A SHAME TO PRESBYTERIANS.

THE Baptists have not altogether forgotten the hardships which they in an early day endured in consequence of an established State religion, or quite renounced their first principles declaring for religious freedom and total separation of Church and State. In the *Canadian Baptist* of Nov. 13, 1890, we find the following editorial note:—

"The Presbyterian Synod of New York recently sent a deputation to the New York State Baptist Pastors' Conference, which met in connection with the State Convention in Lockport, asking their aid in an effort to secure the compulsory teaching of the essential doctrines of the Christian religion and morals in the public schools. The Pastors' Conference, by a rising vote, adopted a report, declining to accede to the request, and declaring that the State should have nothing to do with the teaching of religious doctrines. A Baptist Conference could have made no other reply."

Good. We hope the Baptists will never make any other reply to such unrighteous requests. Would that all others would likewise promptly and emphatically refuse to accede to them! And now we wonder if the Presbyterians will class the Baptists, as they have others who oppose the teaching of religion in the public schools, with infidels, foreigners, saloon-keepers, and thugs, and say they are enemies to God, the Government, good religion, and humanity.

W. A. C.

#### A SHORT PRISON EXPERIENCE OF A SABBATH-KEEPER.

Brother King in Jail.

A LETTER recently received by Elder D. T. Jones, from Bro. R. M. King, who has been lying in jail at Troy, Tenn., for several weeks, will doubtless be read with interest by the readers of the REVIEW. We take the liberty to present it entire:—

Troy, Tenn., Nov. 12, 1890.

Elder D. T. Jones,  
Battle Creek, Mich.

DEAR BROTHER: I received your good letter day before yesterday. Was very glad indeed to hear from you, as it was the first letter that I have received from any of our people since I have been here in jail. You cannot imagine how glad I am to hear from any one. There are none of our people nearer than eighteen miles to me.

I have got along splendidly so far. The jailer and his wife have been as kind to me as they could be, and seem to place a great deal of confidence in me, as they let me have the keys to go in and out of jail when I please, and give me a nice room to sleep in all to myself.

I do not know how long I shall have to stay here. I am looking all the time for Col. Richardson to come after me. I guess I will get out before long. It seems strange to me that I have to lie in jail for working on Sunday, when I can look out from here on Sunday and see people at work close enough by to halloo at, and nothing said about it. Last Sunday they hauled wood here to a brick kiln, four or five men working all day. But, of course, they were not Adventists.

The editor of the *News Banner*, a paper published here in Troy, has been down to see me, and I had quite a talk with him. He wanted to know if I would go home and quit working on Sunday if the judge would let me go. I told him the judge could not let me go home if he wanted to. Said he, "Would you not go home and quit working on Sunday, or leave the State, if the governor would pardon you?" I told him that I could not say that I would quit working on Sunday, for I thought that I had a God-given right to work six days if I chose to do so, and that I did not propose to leave the State either.

The people are very friendly to me, and I have some good visits with them. There are nine prisoners here in all. One of them is a woman. One black man has been down sick for three months, and will soon die here in jail. They are a rough set of prisoners, are just about half fed, and have a horrible place in which to stay. We have some good talks, however, about the goodness of God, though they know but little about the enjoyment there is in the religion of Jesus Christ. I will close.

Your sincere brother in faith and hope,

R. M. KING.

## 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.

### ARE YOU WATCHING?

BY MRS. NELLIE M. HASKELL.  
(Hallowell, Me.)

ARE you watching for the wanderers  
Who have strayed from Jesus' fold,  
And are toiling, sad and weary,  
On sin's mountains, dark and cold,  
Thinking of the days whose memory  
From their hearts will never cease,  
While they wait a word to win them  
Back into the paths of peace?

Are you watching that companion  
Whose heart glowed in days of old,  
With o'erflowing love for Jesus,  
But whose love has now grown cold;  
Whom you know to now be walking  
Paths which to destruction lead,  
Trampling on the blood which purchased,  
And the grace which now doth plead?

Are you watching for the straying?  
Is your voice now lifted up?  
Does your hand now seek, by God's grace,  
To remove the bitter cup  
Pressed unto their lips in anguish,  
Vainly wishing they were free;—  
Do you stand, as God's co-worker,  
Pleading sin and doubt to flee?

Are you watching them in pity  
And in love, deep, tender, true?  
Know ye that no other watching  
The soul's depths will bring to view?  
Censure drives a soul still deeper  
Into grief, and sin, and shame;  
Watch, and tenderly admonish,  
Plead and pray in Jesus' name.

Are you watching, brother, sister?  
God requires it at our hands;  
That we seek and win the wanderer,  
He in justice doth demand;  
And beyond the seeking, winning,  
Back to the good Shepherd's fold,  
There are truths which we should teach them,  
Which will cause their faith to hold

Firm and strong in God the Father,  
And in Christ, his Son beloved,  
Who once died for their redemption,  
And now intercedes above;  
Leading them to hold in reverence  
His unchanging, holy word,  
And obey each plain commandment  
Out of pure love for their Lord.

Watching, seeking, winning, teaching,  
Day by day and hour by hour;  
Doing all in strength God gives us,  
Aided by the Spirit's power;  
Guided by that heavenly wisdom,  
Given unto all who ask,  
In unstinted, liberal measure,  
May we bend us to the task.

### SOUTH AFRICA.

CATHCART, CLUMBER, AND QUEENSTOWN.—Since my last report I have visited Cathcart, where two families are obeying the truth. I baptized ten, and organized a Sabbath-school of twenty-two members.

After this I began a meeting in Clumber, in a private house; but prejudice and fear of the speech of people made the attendance very small, and I closed at the end of one week. There are some in this vicinity who are convinced of the truth, and are every week violating their consciences.

I next spent some time with my family, helping to care for my wife, who has been suffering from throat and lung difficulty for some time. We did not think the matter very serious till we called a physician, and a careful examination was made. He advised a removal to a more favorable climate, which explains, in part, the change we have recently made in locating at Queenstown. It is two weeks to-day since we arrived in this place, and we think we can see decided changes for the better. We attribute this blessing, however, to the power of the Great Physician, whose blessing we have sought. The Lord is good, and the language of our hearts is expressed in Ps. 116:12.

Queenstown is a quiet little place, about 200 miles from the coast, containing 2,000 inhabitants, with five churches,—Methodist (which is the strongest), Congregational, Dutch Reformed, Church of England, and Catholic. The climate is very simi-

lar to that of Colorado, U. S. People seem friendly and kind. The Congregational minister and his wife called just one week after our arrival, and he kindly invited me to occupy his pulpit on the following Sunday evening, which I did.

Nothing has been done in this vicinity by our workers, hence the people know but little about us. Bro. Oldfield will be here in a few days to canvass for "Bible Readings," which I hope will prepare the way for other labor.

We hope while here, not only to regain health, through the special blessing of God, but to sow faithfully the seeds of truth, and gather some souls for the heavenly garner.

This is the first day of general fasting and prayer in behalf of the afflicted laborers, and the crying need of many more consecrated workers to enter the field. We feel to join heartily with our brethren in this special season of seeking God, and with a degree of confidence, too, that he will hear our united cries.

The combined and combining influences of the enemy against the truth, ought to cause us to feel our need of greater power to meet these influences; while the attendant blessings of God upon our feeble efforts in the past, should encourage us to believe that the putting forth of such efforts as the cause now demands, will insure the divine help so necessary in accomplishing the great work now before us.

May the language of every heart be, "Lord, what wilt thou have me to do?"

IRA J. HANKINS.

P. S.—Let those interested please note our present address.

Oct. 2.

### KANSAS.

GALENA.—On July 5, we commenced a series of meetings, and continued them until the latter part of September, with a good attendance. A deep interest was manifested from the beginning; many expressed their belief in the messages. During our meetings, a Christian minister spent nearly a week in controversy with Elder Brock, over the perpetuity of the Sabbath, and the obligation of first-day observance. Throughout the controversy the Christian minister was very positive and emphatic in all his statements, but at the conclusion he told the congregation that he might be mistaken after all, and it would be best for them to search the Scriptures for themselves. As a result of our labors, on the twenty-first of September we organized a church of twenty-two members. To the Lord alone be the praise!

Sept. 22.

R. H. BROCK.  
JOHN GIBBS.

### WISCONSIN.

AFTER leaving the company at Black River Falls, I attended the Montfort and Clintonville meetings. Oct. 25, 26, I met with the company at Warner Creek Valley. This company is doing well, but it needs help. Nov. 1, 2, I met with the Star church. The Lord came very near at this meeting, which was their first quarterly meeting. I now bid Vernon County good-by for awhile, to attend the school at Battle Creek.

ROBERT J. WHITE.

LITTLE PRAIRIE.—I spent last Sabbath and Sunday with the Little Prairie church, one of our oldest churches in the State. We had very good meetings, and three of the young people were baptized. We enjoyed our visit very much. May the Lord bless our little churches scattered all over the country.

Nov. 7.

S. S. SHROCK.

### PENNSYLVANIA.

ELK LAKE, SUSQUEHANNA Co.—We pitched our tent at Elk Lake, Aug. 14. Held our first meeting Aug. 16. Our congregations were not large, yet there was a deep interest manifested by a few, some of whom came seven miles.

The work here was much hindered by rainy weather, yet nine have already accepted the truth as the result of our effort. Elder J. W. Raymond came to this place Sept. 4, for the purpose of organizing a church composed of the scattered brethren and sisters in Susquehanna County, and those of Pottsville, Bradford Co. Bro. Raymond baptized six in the Lake, Sunday, the 6th. A church was organized, consisting of eleven members, to be known as South Montrose church. Several others we trust will unite at the coming quarterly meeting to be held in January. This is only a beginning of

the work in this county. May the Lord increase it more and more, until Susquehanna County is thoroughly lighted up with the third angel's message.

J. L. BAKER.

Oct. 21.

J. D. MULHOLLEN.

### VERMONT.

SINCE our excellent camp-meeting at Essex Junction, and my appointment to the State agency for Vermont, my time and energies have been largely spent in enlisting and assisting agents in the canvassing work; and although our territory is quite broken by mountains, and the population is limited and workers are few, about \$500 worth of orders for books have been taken, and some eight or ten different ones have now signed contracts, and are, or will be shortly, engaged in this important field of usefulness, scattering the precious seeds of truth; and if they are consecrated to God, they will leave a trail of light behind them daily, such as may guide souls to Christ. O that each in this work may realize the great importance of a living connection with God, and pure motives and Christ-like principles to govern them in all things!

We hope and trust the valuable ideas presented by Bro. Jones at our camp-meeting, on faith and consecration, will long be remembered, and that faith in the precious promises of God will be exercised more and more by all our workers.

Several excellent testimonials have been secured by different workers thus far, recommending "Bible Readings" "to all lovers of the word," and "as a book worthy a place in every home," &c. Our prayer is that God will, by his Spirit, send forth more workers into his vineyard, who will work because of their love for the truth. Time is precious! Our talents must be improved, or eternal loss will be the result.

Brethren, remember us in this noble work, and pray that God's Spirit may attend each laborer. And as workers, let us be pure, be holy, be true to God and to his work.

F. S. PORTER, State Agent.

### DAKOTA, KANSAS, AND NEBRASKA.

THE camp-meeting for South Dakota was held near Swan Lake, according to appointment. The meeting was quite well attended. There was preaching daily in the English, Scandinavian, and German languages. The good Spirit of the Lord was felt among us, sinners were converted, and the old pilgrims were strengthened on their journey. Quite a number were baptized in Swan Lake.

From this place I went to Eureka, Kans., to attend the State camp-meeting. From the beginning of the meeting the weather was pleasant. The meetings were good; the preaching was practical, and was well received. The meeting was broken up Sunday afternoon by a heavy rain-storm, but we trust good will be the result of this meeting, not only spiritually, but also temporally, to that burnt-out country. I next went to Lehigh, Tampa, and Herington, Kans., to stir up an interest among our young men and women to prepare themselves for some branch of the work in the cause of God. This was not hard to do, but to find the means with which to attend school was difficult. Many would like to go to school, but are not able to do so.

From Herington I came to Lincoln, Nebr., and attended the State Council. Elder Loughborough had arrived from California. He talked to those assembled, of past experience in the beginning of the message; and he talked as only those can who had that early experience in the cause. The things related were deeply interesting, and many of our brethren and sisters who might have been there, but were not, lost a rare treat. From this meeting I came home. The following Sabbath we had our church quarterly meeting. The Spirit of the Lord came very near to us, and we all felt that it was good to be there. One person united with the church. May the Lord give us many more souls for the heavenly fold.

H. SHULTZ.

### PENNSYLVANIA STATE MEETING.

ACCORDING to appointment in REVIEW, the Pennsylvania State meeting convened at Salamanca, N. Y., Oct. 29, and closed on the morning of Nov. 4. The writer, in company with sister White and her secretary, reached the place on the evening of the second day of the meeting, Elder W. C. White remaining a few hours in New York, and following us on the next train.

The meetings were held in the opera-house, ex-

cept Sabbath afternoon and evening, when we were granted the use of the Congregational church. It was the largest State meeting ever held in the Conference, over 200 of our people being in attendance.

The Lord has blessed the labors that have been put forth in Salamanca the past two years, and the result is that a church has been raised up, and a kind and friendly feeling seems to prevail among the citizens toward our people and work. This was evidenced by the fact that several not of our faith kindly opened their doors for the accommodation of a large number of our people during the meeting, and did all in their power to make our stay among them pleasant.

The preaching was of a practical nature, and seemed to be appreciated by all who attended the meetings. Sister White spoke three times, with her usual freedom and power, although suffering from a severe cold. She received much of the blessing of the Lord after the meetings closed, which was taken as an evidence that he would give her strength to labor in connection with other meetings.

Brn. White and Chadwick presented many phases of the home and foreign missionary work, and in our councils with the Conference and Tract Society officers, we trust plans were laid which, if faithfully carried out, will result in advancing the cause in the Pennsylvania Conference.

One very interesting feature of the meetings was on Sunday evening, when at the close of a worldwide missionary discourse by Bro. Chadwick, some remarks were made by Brn. Arnold and Ball, who were to start at the close of the service, for their field in South America; and all united with Elder White in a heart-felt prayer to the Lord for his blessing to attend the labors of these brethren as they enter their new field. "The Missionary's Farewell" was then sung by the congregation, after which the "good-bys" were said, and the audience separated.

The reports given by the different laborers in the Conference were of an encouraging nature. A special meeting of the Tract Society was held, at which some important resolutions were discussed and adopted. Elder Miles, the district canvassing agent, was present, and labored in the interest of that branch of the work.

The brethren and sisters seemed much encouraged by the good meeting, and many stated that it was the best one they ever attended.

Nov. 7.

A. T. ROBINSON.

#### THE SOUTHERN INSTITUTE.

Held at Atlanta, Ga., Oct. 16-28, Under the Direction of Elder Kilgore, Supt. of Dist. No. 2.

The attendance at this meeting from the district was quite large. Every State and mission field was represented. The weather, owing to the dampness and continuous rains, was extremely cold for that season of the year, and a large share of the time, instead of using the tents, the meetings were held in the commodious dwelling of Bro. and sister Curtis, which was very kindly offered and much appreciated.

The people were much encouraged with what they called their "large meeting." From sixty to seventy-five persons were present, and many of them stated that they had never hoped to live to see such a meeting in the South. But doubtless the cause will rapidly grow until each State will have such meetings, and with a larger attendance.

The council meeting was organized with a chairman and a secretary. The departments of practical religion, Tract Society, National Religious Liberty work, Sabbath-school work, canvassing, and Christian temperance were given to different individuals to have the special oversight of. The evening preaching was done largely by the resident ministers of the district, and the Lord seemed to manifest his approval of these plans by specially blessing and helping these servants.

That the work might be placed upon a more solid footing, a district tract society was organized, embracing the various States as districts, similar to the districts in a single State. Elder R. M. Kilgore was elected president; Chas. F. Curtis, vice-president; Miss Lysle Reynolds, secretary and corresponding secretary; Review and Herald (Atlanta), treasurer. A district Sabbath-school association was also organized, with Elder Grant Adkins president, and his wife, Mrs. Lulu Adkins, secretary and treasurer. A district health and temperance association was organized, with Elder G. T. Wilson president, and his wife secretary and treas-

urer. Practical lessons were given in both church and tract society work, by actually organizing a model church in all its parts, reception of members, election of officers, and all being included; and local tract societies, with the weekly meetings all officered and in good working order; and a model meeting was held upon Wednesday evening, taking as the subject the regular subject for the week in the *Home Missionary*, with the topics assigned to the workers themselves, as should be done in a home society. Model teachers' meetings were held, and questions were answered on all phases of the Sabbath-school work. The canvassing work, under the direction of A. F. Harrison, district agent, received daily attention. So that, all considered, we believe that the Atlanta Council, though short, was a practical and profitable school to all present.

A most precious spirit of union and love prevailed throughout. We never saw a company of young men of equal experience, and of as decided personal opinions, who were so united in pressing together and reaching out after every ray of advance light, that they might become more and more efficient. If this spirit is cherished, we predict that a great and good work will be seen in the South.

Upon the race question there was such a union of opinion among the workers, and indorsed by the colored brethren also, as to preclude anything but a short, pleasant, and one-sided discussion.

**New Workers.**—The older hands were encouraged by the arrival of a number of new workers to strengthen their forces, among whom were our dear aged Bro. and sister Shireman, from Kansas City, to labor in North Carolina. Their labors in the meeting were a decided blessing, and the hard work they did in charge of the dining-tent was appreciated. Bro. Grant Adkins and wife, from California, a younger couple, will assist Bro. Scoles and wife in the Cumberland Mission Field, and take the oversight of the Sabbath-school work of the district. Brn. Barrows and Buckner, from St. Louis, will strengthen the ranks of the canvassers; and thus all branches were re-enforced. The practical part of religious experience received daily attention, and was greatly blessed of God. All returned to their fields much encouraged.

**The School.**—A very strong plea was made for the establishment of a church school for the South, and several liberal propositions of financial aid were listened to from as many localities. It was ascertained that from seventy-five to 100 scholars could be depended upon the present winter. It was voted to establish a permanent school as soon as practicable, and a committee was appointed to visit the various localities, and report to the General Conference Committee; also to take under advisement the matter of opening a temporary school the present winter. Elder Kilgore remained to give these and other items attention, until the dedication of the church at Graysville, Tenn.

We greatly enjoyed a visit to the top of the romantic and historic Lookout Mountain, from whose summit we seemed to be invited anew to study the works of our Heavenly Father, in the lofty heights and beautiful landscape, including the sight of five different States, the Cumberland and Blue Ridge Mountains, Missionary Ridge, the Valley of the Moccasin, and a bird's eye view, literally, of the city of Chattanooga. The cities both of Atlanta and Chattanooga, present a stirring, thrifty condition, and seem to be catching the spirit of enterprise and push that is characterizing some of the Northern cities. We were especially pleased to see the enterprise in the way of public buildings and parks, which certainly are a great credit to the South, and would be to any district.

GEO. B. STARR.

#### VIRGINIA CONFERENCE PROCEEDINGS.

THE seventh annual session of the Virginia Conference was held at Sands, Page Co., Nov. 6-12, 1890.

**FIRST MEETING, NOV. 7, AT 10 A. M.**—Prayer by Elder A. T. Robinson. Ten delegates were present, representing three churches. The minutes of the last annual session, and also the proceedings of the State meeting held in May last, were read and approved. Remarks were made by the President relative to the work that had been accomplished during the year, with suggestions for the work in the future. Further remarks respecting the work were made by Brn. Robinson and Zirkle. The Chair was authorized to appoint the usual committees, which were as follows: On Nominations, R. T. Fultz, Peter Painter, Erasmus Fry, C. J. Copenhaver, G. A. Stillwell; on Resolutions, A. C. Neff, C. J. Copenhaver, Peter Painter; on Credentials and Licenses, R. T. Fultz, A. C. Neff, T. H. Painter; on Auditing, C. J. Copen-

haver, W. A. Lewis, R. T. Fultz, Peter Painter, G. H. Petefish, J. P. Zirkle.

Adjourned to call of Chair.

**SECOND MEETING, NOV. 10, AT 5:45 P. M.**—Committee on Resolutions reported as follows:—

*Whereas*, A Ministers' School has been organized in Battle Creek, for the special benefit of ministers who have had limited advantages in qualifying themselves for the sacred responsibilities of the gospel ministry; therefore,—

1. *Resolved*, That we recommend that those who are to labor in that capacity in our Conference the coming year, attend the Ministers' School during the remainder of the present term.

2. *Resolved*, That we recommend all of our brethren and sisters to pay an honest tithe, that we may receive the blessing promised, and that our work be not hindered for lack of financial support.

Brn. White, Robinson, Hottel, and others spoke quite freely to these resolutions, after which they were adopted. The Treasurer's report was read. The President stated that after settlement of accounts it would be necessary to raise several hundred dollars. A call was made for means, and \$136.75 was raised in pledges and donations.

Adjourned to call of Chair.

**THIRD MEETING, NOV. 11, AT 10 A. M.**—The Committee on Nominations reported as follows: For President, R. D. Hottel; Secretary, C. V. Woods; Treasurer, W. H. Zirkle; Executive Committee, R. D. Hottel, A. C. Neff, C. D. Zirkle; Delegate to the General Conference, R. D. Hottel. Committee on Credentials and Licenses recommended that credentials be renewed to R. D. Hottel and A. C. Neff. These reports were adopted as a whole.

Adjourned *sine die*.

R. D. HOTTEL, Pres.

A. M. NEFF, Sec. pro tem.

#### NEW YORK TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1890.

No. of members.....	528
" reports returned.....	102
" members added.....	8
" " dismissed.....	1
" letters written.....	238
" " received.....	47
" missionary visits.....	1,066
" Bible readings held.....	63
" persons in attendance at readings.....	144
" subscriptions to periodicals.....	10
" periodicals distributed.....	2,537
" pp. reading-matter distributed.....	157,990
Cash received on sales and accounts, \$3,031.34; on fourth Sabbath and other donations, \$26.49; on membership, \$2.00; on first-day offerings, \$57.78; on other funds, \$183.31.	
J. V. WILLSON, Sec.	

#### KANSAS TRACT SOCIETY PROCEEDINGS.

THE sixteenth annual session of the Kansas Tract Society met at Eureka, Kans., at 5:15 P. M., Monday, Oct. 6, 1890. President, Elder C. A. Hall, in the chair. After a hymn, prayer was offered by Elder L. C. Chadwick, President of the International Tract and Missionary Society. The minutes of the last annual session were then read, after which the Secretary read the financial report of the Society, as follows:—

##### ASSETS.

Value of stock on hand,	\$3,541 14
" furniture and fixtures,	300 59
Amount due from districts,	1,257 73
" " individuals,	4,883 03
" of cash on hand,	698 90
Total assets,	\$10,681 39
Total liabilities,	7,685 03
Balance in favor of Society,	\$2,996 36
Total cash rec'ts of office for Conference year,	\$22,597 26

##### LABOR REPORT.

No. of local societies,	73
" members,	685
Per cent of members reporting,	35
No. of letters written by agents,	121
" " others,	364
" " received by agents,	37
" " others,	98
" missionary visits by agents,	2,809
" " others,	3,778
" Bible readings given by agents,	201
" " others,	210
" yearly subscriptions for papers,	1,432
" subscriptions less than a year,	468
" periodicals distributed,	7,573
" pp. reading-matter distributed by agents,	6,473,264
" " " others,	107,358
Amount received for subscription books,	\$12,496 26
" of first-day offerings,	\$683 20

The Chair then appointed the usual committees, as follows: On Nominations, C. P. Haskell, O. S. Ferren, H. P. Baker, R. H. Brock, J. W. Andrews; on Resolutions, L. C. Chadwick, E. B. Potts, Robert Aitken; on Auditing Treasurer's Books and making an Inventory of Stock, J. D. Rockey, S. C. Osborne, Lizzie C. Dexter. On motion of L. C. Chadwick, the Chair was authorized to appoint a Committee on Revision of Constitution, which he did, as follows: L. C. Chadwick, L. Dyo Chambers, E. P. Dexter.

**SECOND MEETING, OCT. 7, AT 10 A. M.**—The Committee on Revision of Constitution then made a report, ask-



ing that the Constitution as reported by them be adopted in lieu of the present one. The report was read, and adopted without a dissenting voice.

**THIRD MEETING.**—The Committee on Resolutions made a partial report, which was discussed with much interest, and adopted, as follows:—

1. *Resolved*, That we request the Conference Committee and the President of this Society to provide such help for the Tract Society office as may be needed from time to time.

2. *Resolved*, That we request the Conference Committee to authorize some officer of this Society to devote his entire time to the Tract Society and the Sabbath-school work in the field.

3. *Resolved*, That in all our missionary work we strive earnestly to let the Spirit of Christ be shown, being "gentle unto all men, apt to teach, patient; in meekness instructing those that opposeth themselves; if God peradventure will give them repentance to the acknowledging of the truth."

4. *Resolved*, That we authorize the officers of this Society to purchase to the amount of fifty dollars, a library of books treating on foreign missionary work; said library to be under the control of the Secretary, to be loaned to the State officers and ministers.

5. *Resolved*, That we indorse the plan of holding weekly missionary meetings in each church, and that we will encourage the organization and maintenance of the same.

6. *Resolved*, That we will show our appreciation of the valuable instruction furnished in the *Home Missionary*, by working to secure an extended circulation of it in our State, until every family of Seventh-day Adventists is supplied with it.

7. *Resolved*, That we approve of the reduction in size and price of the *Signs of the Times*, and that we will encourage the use of this paper by taking as large clubs as possible for missionary work.

8. *Resolved*, That we will improve the opportunities that are offered us for instructing the people with reference to the principles of Religious Liberty, by a liberal use of the *American Sentinel*, and other Religious Liberty publications.

9. *Resolved*, That we will assist the Directors and Librarians by using our influence to increase the present membership of the local tract societies of which we are members.

10. *Resolved*, That we believe it to be the duty of the Librarians in our State to furnish each member with a statement of his standing with the Society at the close of each quarter.

11. *Resolved*, That we request the Secretary to open an account with each local society, and allow the local societies to deal direct with the State Society, as soon as they pay, or assume the payment of their proportion of the district debt.

12. *Resolved*, That we approve the plan of the Pacific Press Publishing Company to provide a regular series of books for the youth, in the form of the "Young People's Library," and that we will encourage its circulation.

**FOURTH MEETING, OCT. 10, AT 4:30 P. M.**—The Committee on Nominations submitted the following report, which was voted on and adopted: President, Elder C. A. Hall; Vice-President, Elder O. S. Ferren; Secretary and Treasurer, L. Dyo Chambers; State Agent, N. P. Dixon; Directors, Dist. No. 1, J. W. Andrews; No. 2, C. W. Olson; No. 3, T. H. Wakeman; No. 4, J. D. Rockey; No. 5, Harvey Wheeland; No. 6, E. M. Gwin; No. 7, W. H. Mills; No. 8, H. P. Baker; No. 9, E. A. Morey; No. 10, Geo. D. Symms; No. 11, Rufus Baker; No. 12, E. B. Potts; No. 13, J. W. Crouse; No. 14, Jacob Oblander.

The Committee on Resolutions presented the following additional report, which was adopted:—

13. *Resolved*, That the two per cent heretofore set aside annually from the sales of subscription books, as a "canvassers' relief fund," be discontinued.

14. *Resolved*, That it is the sense of this Society that canvassing alone should be so far discouraged that books be not furnished to any such canvassers unless their orders are accompanied with the cash.

There being no further business, the Society adjourned *sine die*.  
C. A. HALL, *Pres.*  
L. DYIO CHAMBERS, *Sec.*

#### PENNSYLVANIA TRACT SOCIETY PROCEEDINGS.

A SPECIAL session of the Pennsylvania Tract and Missionary Society was called in connection with the Pennsylvania Conference State meeting at Salamanca, N. Y., Oct. 29 to Nov. 3, 1890.

**FIRST MEETING, OCT. 30, AT 10:30 A. M.**—The President, E. J. Hibbard, in the chair. After singing, prayer was offered by L. C. Chadwick. The Chairman then made a few remarks concerning the progress of the work, and the necessity of new resolutions for carrying out plans for future work.

The Chair appointed as Committee on Resolutions, L. C. Chadwick, E. W. Snyder, J. W. Raymond. Adjourned to call of Chair.

**SECOND MEETING, OCT. 31, AT 9 A. M.**—The Chairman in a few remarks presented the results of the Tract Society work, and the necessity of new resolutions in order to form plans for efficient and effective work in the missionary field.

The Committee on Resolutions presented the following report:—

*Whereas*, Local tract society missionary work is conducive to the spiritual growth and prosperity of the different churches, and the canvassing work has proved an auxiliary in the past; therefore,—

*We recommend*, That canvassers improve every opportunity to secure the names of interested individuals who are unable to purchase the books, and send such names to the State Society, giving full information as to degree of interest, age, temperament, education, and the line of literature best calculated to reach their cases; such names to be furnished to the branch societies from time to time, as necessity demands.

1. *Resolved*, That as missionary workers we will let the spirit of Christ be seen in all our work, "being gentle to all men, apt to teach, patient, in meekness instructing them that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth."

2. *Resolved*, That we authorize the officers of this Society to purchase to the amount of \$50.00, a library of books treating on the subject of home and foreign missionary work, to be under the control of the State Secretary, to be loaned to State officers and ministers.

The resolutions were read, and remarks were made by Brn. E. W. Snyder, G. B. Replogle, E. E. Franke, I. N. Williams, J. M. Kutz, L. C. Chadwick, F. Peabody, and others, all expressing themselves in favor of their adoption. On motion, they were adopted.

Adjourned to call of Chair.

E. J. HIBBARD, *Pres.*

W. MILTON LEE, *Sec.*

#### MICHIGAN SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE thirteenth annual session of the Michigan Sabbath-school Association convened at Battle Creek, Mich., in connection with the Michigan Conference, which was held at that place Oct. 22-29, 1890. The first meeting was held Oct. 22, at 11 A. M. In the absence of the President, the Vice-President, W. A. Colcord, occupied the chair. Prayer was offered by Elder Van Horn, and the minutes of the last annual session were read and approved. An address from the President of the Association, Elder J. H. Durland, was read, in which he spoke encouragingly of the advancement of the Sabbath-school work in the State. In the past year the membership of our schools has increased from 4,282 to 4,861; and our donations to foreign missions have exceeded \$2,600, of which \$1,882.41 was appropriated to the missionary ship. The tithes from the schools to the State Association have amounted to \$348.42.

In remarks following the reading of this address, the Chairman spoke in a most interesting way of the origin of State Sabbath-school associations among us as a people, the first one having been formed in California in 1877. It will be seen that the Association in Michigan was formed the following year, this being its thirteenth annual session.

The following financial statement of the Association for year ending Oct. 15, 1890, was presented:—

CASH RECEIVED.	
From schools in donations to foreign missions,	\$2,619 44
In tithes,	353 68
On book sales,	31 88
Cash on hand, Oct. 15, 1889,	716 67
<b>Total,</b>	<b>\$3,721 67</b>
CASH PAID OUT.	
To Inter. S. S. Asso. on donations to foreign missions,	\$2,862 99
In tithe,	35 38
For maps for schools,	76 00
" camp-meeting expenses,	18 45
" printing, postage, and stationary,	81 54
" books,	58 43
" office furniture—secretary,	30 00
" " " table,	2 00
" " " type-writer,	88 53
<b>Total,</b>	<b>\$3,253 32</b>

Cash on hand Oct. 15, 1890, \$468 35  
On motion, the Chair appointed the usual committees, which were as follows: On Resolutions, Eugene Leland, E. S. Griggs, H. C. Basney; on Nominations, I. D. Van Horn, I. H. Evans, W. J. Webber; on Auditing, W. H. Edwards, G. H. Randall, J. N. Brant. Adjourned to call of Chair.

**SECOND MEETING.**—After the opening exercises, the Committee on Resolutions made the following report:—

*Whereas*, Prosperity has attended the Sabbath-school work during the past year in the way of increased membership, and in donations to foreign missionary work; therefore,—

1. *Resolved*, That we recognize the leading hand of God in this work, and that we pledge ourselves to renewed diligence and earnestness in the work.

2. *Resolved*, That the system of correspondence which has been so effectual, through the blessing of God, in securing the results of the past year be continued.

3. *Resolved*, That we recommend the practice of holding Sabbath-school conventions among the Sabbath-schools of the State, as often as practicable.

4. *Resolved*, That we recommend the practice of a daily study of the Sabbath-school lessons in connection with a study of the Scriptures.

5. *Resolved*, That we approve of the efforts made to establish family schools, and that we will endeavor to establish and maintain such schools throughout the State.

6. *Resolved*, That we recommend the duty of procuring Sabbath-school helps by the schools, such as maps, books, etc.

7. *Resolved*, That we recommend the importance to all officers and teachers, of taking the *Sabbath School Worker*.

8. *Resolved*, That we extend a hearty welcome to *Our Little Friend*, and that we pledge to it our hearty support.

The resolutions were adopted. An essay on "Preparation of the Lesson" was read by Elder Wakeham, which contained many valuable thoughts.

The Committee on Nominations reported as follows: For President, I. H. Evans; Vice-President, W. A. Colcord; Secretary and Treasurer, Florence Westphal;

Executive Board, I. H. Evans, W. A. Colcord, Florence Westphal, W. H. Wakeham, E. B. Miller, who were elected. It was decided that our Sabbath-schools should obtain their supplies through the Tract and Missionary Society direct. A resolution was then passed that this Association request the International Sabbath-school Association to prepare a series of lessons for the Intermediate division, on the practical truths of the New Testament. Adjourned *sine die*.

W. A. COLCORD, *Chairman*.

FLORENCE WESTPHAL, *Sec.*

#### TEXAS SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE first meeting of the twelfth annual session of the Texas Sabbath-school Association was called to order Aug. 19, at 11 A. M., 1890, President, W. S. Cruzan, occupying the chair. Prayer by Elder W. H. Wakeham. Minutes of the last meeting were read and approved. The President made remarks pertaining to our work during the previous year. He was encouraged over the progress which had been made, but felt that there was still room for more. He especially dwelt upon the importance of holding Sabbath-school conventions. Elder Wakeham being invited to participate in the proceedings of the Association, occupied some fifteen minutes in giving instructive and timely remarks. He dwelt mainly upon the important subject of teaching, making diagrams upon the board, and giving illustrations. The Chair was empowered to appoint the usual committees, which were announced as follows: On Nominations, W. T. Drummond, D. U. Hale, Elijah Taylor; on Resolutions, W. H. Wakeham, W. W. Eastman, J. M. Huguley. Adjourned to call of Chair.

**SECOND MEETING, AUG. 21, AT 4:30 P. M.**—Committee on Resolutions submitted the following report:—

*Whereas*, In our Sabbath-schools we feel the need of workers trained in the best methods of carrying on this important branch of the work of God; therefore,—

1. *Resolved*, That local Sabbath-school conventions be held under the direction of the President of the Association, where practical instruction can be given in Sabbath-school work, and where various plans for the building up of this work can be discussed.

2. *Resolved*, That we recognize in the *Sabbath School Worker*, under its present efficient management, a valuable aid to our Sabbath-school work, and that we urge every officer and teacher to become a subscriber and reader of the same.

These resolutions were passed unanimously by a standing vote, after being discussed by nearly all the leading brethren present. The questions in the box were answered by Elder Wakeham, and were both profitable and interesting.

Adjourned to call of Chair.

**THIRD MEETING, AUG. 24, AT 4 P. M.**—Committee on Nominations reported as follows: For President, W. S. Cruzan; Secretary and Treasurer, Mrs. Mamie Cruzan; Executive Committee, W. S. Cruzan, Mrs. Mamie Cruzan, W. S. Hyatt, W. A. McCutchen, W. T. Drummond. The persons named were elected. We were then favored with a talk from the President of the Association, subject, "The Model Superintendent." An essay entitled "Our Little Ones," was read by Mrs. W. S. Hyatt. Prof. Giddings read a paper, subject, "Importance of Holding Teachers' Meetings." An Essay, "The Art of Teaching," was read by Mrs. M. B. Miller. Several other Sabbath-school workers in the State were present with important subjects carefully prepared; but pressure of time forbade any further exercises. We regretted this, for those we had already heard were very interesting and instructive.

Adjourned *sine die*.

W. S. CRUZAN, *Pres.*

MRS. MAMIE CRUZAN, *Sec.*

#### GRADUATING EXERCISES OF THE SANITARIUM TRAINING-SCHOOL FOR NURSES—CLASS OF '90.

THE Sanitarium Training-school for Nurses was instituted about eight years ago. It had its origin in a wise policy and a wide philanthropy. Something of the kind was found necessary to insure competent and reliable assistance for their own needs in the Sanitarium and the Surgical Hospital, and it was also found that nearly every one who went out after receiving a course of training, became a missionary of the gospel of good health and hygiene, and reached many whom it would have been impossible to reach otherwise.

The graduating exercises of the class of '90 took place Monday evening, Nov. 10, in the Sanitarium audience room. The class numbers five gentlemen and twenty-three ladies. They came from all over the country, for the unequalled advantages which this school affords. Michigan is represented by six members; Wisconsin, five; Indiana, four; Ohio, three; Kansas, three; Nebraska, one; Oregon, one; Kentucky, one; New York, one; Pennsylvania, one. Dr. J. H. Kellogg, superintendent,

made the opening address, of which the following is an abstract:—

"It is a curious fact that the training of nurses is a modern idea, it being only about thirty years since the first attempt was made to undertake such training. When Florence Nightingale returned from the Crimea, she was presented with 50,000 pounds by a grateful and admiring public; and instead of using this money for personal luxuries, she established a training-school for nurses in connection with St. Thomas's Hospital, London. This idea of educating nurses was taken up in Bellevue Hospital, New York, about eighteen years ago, with a class of five nurses. Fifteen or twenty years ago, when a person was taken sick, if the members of his family were unable to care for him, search was made for somebody out of employment or too decrepit for regular work, to act as nurse. To smooth the invalid's pillow, give him doses of medicine at regular intervals, and give him something to eat which was not good for him, was all that was required.

"The training of a nurse now occupies as much time and attention as the training of a doctor; and it is just as important, for often the nurse has as much to do with a patient's recovery, as has the doctor. Skillful nursing may be considered a necessary adjunct to the profession of medicine. As yet, the training-schools are inadequate to supply the needs of the public, there being at present scarcely 1,500 trained nurses in the United States. There are 90,000 doctors; and surely each doctor could provide work for at least one nurse, and probably for several, if nurses were to be had. As rational medicine advances and the physicians more and more begin to treat their patients instead of trying to antidote disease, there will be more and more demand for trained nurses to help them to educate the people into health. As massage, electricity, and other similar curative agents grow in favor with physicians and the general public, the demand for nurses trained to give these treatments will increase; for the physician has no time to give them. I dare say the time will come when there will be not fewer than 500,000 trained nurses in the United States; for it will take that number to care for the sick in a rational way, unless before that time a department of training for the care of the sick and prevention of disease shall be added to our public schools, as it should be. Then the care of the sick will be understood by at least one-half of every family.

"The difference between a trained and an untrained nurse is the difference between an artist and a bungler. The training and experience gained in the Sanitarium Training-school differs very much from that given in hospital schools; for in this school the uses of water, electricity, massage, dietetics, hygiene, and everything of the kind is taught in a scientific manner. The ordinary hospital course is comparatively meager, and does not touch these points at all.

"I think there is no other training-school where so thorough instruction in so great a variety of things is given, and where the training of hand and eye and brain is made so thorough as at the Sanitarium school. These greater advantages mean the greater responsibility on the part of those who partake of its benefits. We trust you will always correctly represent its health and temperance principles. We are trying to convince people that there are better habits of eating and drinking and living than those ordinarily practiced, and if you each go out as an earnest, sincere, enthusiastic missionary of the true principles of health, a grand work awaits you."

Music followed the address, and also filled other interludes. Two series of tableaux, with sufficient dialogue accompaniment to make their meaning clear, were next brought out. They conveyed good practical lessons. The first was, "How to Start an Epidemic," in which a careless mother put her baby on the bed with a child sick with scarlet fever, and set a little sister older to act as nurse. Several neighbors with families of children were admitted, and were seated gossiping in the room when the doctor appeared, sent them all into quarantine, and provided a trained nurse for the patient. The second was, "Dosing the Baby." It represented a nervous, inexperienced young father and mother putting their baby in the hands of "Auntie Brown," an antiquated nurse, who dosed the baby with castor oil, worm-seed tea, paregoric, Mrs. Winslow's soothing syrup, saffron tea, etc., etc. The poor persecuted

little innocent was rescued by a doctor and a trained nurse, just in time to save its life,

The twenty-eight members of the class of '90 now filed upon the stage to receive their richly deserved diplomas, after two years of hard, faithful study and service. Their faces were aglow with health, and were animated with true kindness and an earnest purpose in life. Elder L. McCoy made the presentation address in a few well-chosen words, as follows:—

"Members of the Class of '90: It gives me great pleasure to extend congratulations to you at this hour, first, upon your wise choice in the selection of a profession, and, again, upon the good success you have achieved in your studies, and the faithful manner in which you have performed your arduous duties. We trust as you go hence to the practice of your noble and well-chosen profession, you will practice faithfully the principles we have endeavored to teach. As a profession, it is second to none. The Saviour spent three and a half years of his public ministry in going about doing good to those afflicted and troubled in body and spirit, and we trust you will be animated with a like tender, loving spirit. Your duties will be arduous, your tasks severe, and you will be called upon to make many sacrifices. But remember that you are not working for present rewards, but for future ones; and may you be richly blessed of God in helping to carry forward his work."

Elder McCoy then called upon the class severally to take a solemn pledge to use their ability only for the alleviation of distress and the benefit of their fellow-men, in a modification of the Hippocratic oath.

As a token of love and respect, the Alumni of the Sanitarium Training-school gave a reception to the graduating class, on Wednesday evening, Nov. 12, to which the faculty, managers, and a few other friends were invited—about seventy-five guests in all. It was a very pleasant affair, and served to bind more closely ties which were already strong. These sensible young people know how to entertain without surfeiting already filled stomachs, and without frivolous talk and empty compliment. The refreshments offered were of a musical and literary character, tending to feed the intellect, and to inspire to higher thought and a more elevated plane of living.

The reception was held in the Hospital parlors, which were beautifully decorated with flowers for the occasion. The class badge consists of a modest pin in the form of a star held within a crescent. The star bears the figures of the year, "'90," and the crescent is engraved—"S. T. S." One of the Sanitarium patients contributed a lovely flower piece in like form, mounted upon a standard twined with smilax. The card accompanying bore this legend: "Dear Graduates: Increasing and shining like a real crescent and star, may you ever be in your noble, chosen profession." It was a very happy thought beautifully put in tangible form. The large class-room blackboard was made ornamental by a "Welcome, Class of '90," and the motto, "We study for light to bless with light." Among other of the exercises was a paper upon "Medical Missions," written by P. T. Magan, who has recently made a tour around the world with Elder Haskell. It was very valuable, and furnished an earnest plea for educated, consecrated young men and women to enter this most fruitful department of missionary labor.

Letters of congratulation were also read from a few members of the Alumni who were unable to be present. Your reporter takes the liberty of clipping a few lines from two of these letters, first, from that of Miss Ruth Bryant, class of '88, who will graduate from the medical department of Michigan University next spring:—

"The Sanitarium school is a religious school, and I hope that none of its graduates will ever go out with mere financial aims, but rather that all will feel a deep responsibility to improve the moral and spiritual condition of those with whom they come in contact. It is my earnest desire and prayer that we may all labor for the saving of the soul as well as the healing of the body, and consider our lives a

sacrifice for the good of others. In this way we may bring the true enjoyment to our own hearts which only religion, pure and undefiled, can bring."

Following were the closing lines of a poem contributed by Miss Addie C. Johnson, also in the class of '91 of Michigan University:—

"Work for those who live in darkness,  
Those still groping in despair;  
Blessing sick and suffering mortals,  
Teaching them the cross to bear;  
For the yearning heart in sickness  
Longs for bread of life as well,  
And the sin-sick soul is weary—  
You may save it, who can tell?  
And as now you go out from us  
With high hopes that bring success,  
Our best wishes shall go with you,  
Praying that the Lord will bless  
All your efforts toward advancing  
Purity in thought and deed.  
And again, dear class of '90,  
We would bid you all Godspeed."

Mrs. Mary Martin Morse was induced to contribute an original poem for the occasion, entitled, "The Summers Yet to Come," of which your readers may have the benefit later. It was very warmly received, as were the letters from the Alumni.

After the regular program had been pleasantly carried out, Dr. Kate Lindsay was called upon to make a few remarks, which she did in substance as follows:—

"In meeting thus with our graduates and Alumni, I think I feel much as the mother of a fine family of grown-up sons and daughters must feel when they assemble around her. My hair is growing gray, but as I look around me I feel that when my days of active service are over, I shall leave some who will carry on the work begun, in both using and teaching the correct principles of good nursing which I have sought so hard to instill. I hope you will endeavor everywhere to correctly advocate the principles of health, hygiene, and reform which the Sanitarium Training-school stands for, and that you will feel that your advantages have entailed a moral responsibility to take advanced grounds. Your diplomas will not make good nurses, of you; your measure of success must depend upon yourselves. Do not be discouraged because of occasional failures, but endeavor every day to add to your knowledge. Learn from your experience, as well as from books and journals devoted to your profession. Never be contented with present attainments; do better to-morrow than you have done to-day. Your drill here has merely given you the ability to acquire fuller knowledge. As I shall hear from time to time that you are blessing humanity with your skillful nursing and your wise teaching of higher and better ways of living, I shall feel that my life has not been a failure. We all make mistakes and have reason for regrets, but let us turn our regrets into noble actions for the future. My prayer is that you may ever be true-hearted, useful, well-developed, and noble men and women. Should we never again meet together on earth, I hope we will live so as to meet in the beautiful land where there is no need of trained nurses or doctors. It is there our best affections should center—around the throne of God."

These earnest, feeling words struck a responsive chord in every heart. An hour more was spent in pleasant social intercourse, and then the lingering, regretful farewells were said. The entertainment committee received a hearty vote of thanks for the great favor they conferred in providing this evening of ever happy memories.

HELEN L. MANNING.

## The Sabbath-School.

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

### OLD TESTAMENT HISTORY.

#### LESSON 10.—SAUL CHOSEN TO BE KING. (Sabbath, Dec. 6.)

(Read "Patriarchs and Prophets," pp. 608-614.)

1. Give a description of Saul, and of the position of his family. 1 Sam. 9: 1, 2.
2. Relate the circumstances of the first meeting of Samuel and Saul. Verses 3-14.
3. How had the Lord prepared Samuel for the meeting? Verses 15-17.

4. When Saul asked Samuel where the seer's house was, what reply did he receive? Verses 18-20.
5. What disposition was manifested in Saul's rejoinder? Verse 21; chap. 15:17.
6. How did Samuel honor his young visitor? 1 Sam. 9:22-25.
7. What did Samuel do to Saul the next morning? Verses 25-27; chap. 10:1.
8. What predictions did Samuel make to show that this was done by divine authority? Verses 2-6.
9. What instruction was given him. Verses 7, 8.
10. How was this anointing confirmed? Verses 17-25.
11. What did the prophet say should happen to Saul when the Spirit of the Lord came upon him? Verse 6.
12. In relating the fulfillment of this prediction, what other term is used? Verse 9.
13. How necessary is it for men to undergo this change? Rom. 8:7, 8; John 3:3, 5.
14. For what purpose does God make men new creatures? 2 Cor. 5:17; Eph. 2:10.
15. Do good works have anything to do in bringing about the new birth? Titus 3:3-8.
16. How do we have access to this grace? Rom. 5:1, 2.
17. Is there any danger of falling after having received this grace? Rom. 11:20, 21; 1 Cor. 10:12.

## News of the Week.

FOR WEEK ENDING NOV. 22.

### DOMESTIC.

—A bright comet was discovered by Professor Zona, Saturday night, Nov. 15.

—The new United States cruiser, "Maine," was launched at the Brooklyn navy yard the 18th inst.

—It is reported that a seemingly inexhaustible supply of mineral paint, umber in color, has been discovered in Dickinson County, Kans.

—The mayor of Cincinnati has threatened to revoke the license of a public hall if the proprietor permits the anarchists to celebrate there.

—General Thomas S. Mather died at Springfield, Ill., Thursday. He was Adjutant-General of Illinois during the war, and signed Grant's first commission.

—On the Georgia road, between Augusta and Atlanta, Saturday night, Nov. 15, a train was robbed of express matter. On the same road a week before, two trains were robbed in the same manner.

—Companies of troops from Fort Omaha and Fort McKinney left, Tuesday, Nov. 18, for the scene of the Indian troubles, and it is said that soldiers from Fort Niobrara and Fort Robinson will march Wednesday.

—The work of pumping the water from Coal Ridge colliery at Mount Carmel, Pa., which was flooded seventeen years ago, was completed Saturday, Nov. 15. The development of the mine will give employment to several hundred men.

—A span of a bridge over the Kaw River at Kansas City, Mo., gave way while a freight train was crossing, and the entire train was precipitated into the river. The fireman and a negro who was stealing a ride were killed and five others were injured.

—Articles of incorporation of the American Underground Mining Exhibit Company (limited), capital stock \$1,000,000, to build an underground display mine to exhibit the mineral resources of the United States at the World's Fair at Chicago, were filed with the Secretary of State of Illinois, Monday, Nov. 17.

—From the report of the Secretary of State, the whole number of farms in the State of Michigan is 138,190; acres of improved land, 7,979,608; acres of unimproved land in farms, 4,583,129; average size of farms, 90.83 acres. The area of improved land is 114,440 acres greater, and the average size of farms one fifth of an acre greater than in 1889.

### FOREIGN.

—The last sugar crop of Cuba amounted to 645,849 tons.

—A furious gale did great damage along the coast of Ireland and Wales last week.

—Three hundred thousand persons have left Russia for Brazil within ninety days.

—A final treaty of peace between San Salvador and Guatemala was signed, Sunday, Nov. 16, in the capital of the latter country. General Sanchez, leader of the Guatemalan rebels, surrendered on Monday.

—Two English steamers built for use on the Victoria Nyanza, will be working on the lake by April next.

—A woman of Thann, Alsace, fearing that her five children would starve to death, cut their throats recently, and then killed herself.

—It is reported that the Government powder magazine at Canton, China, exploded on Aug. 15, killing 1,000 persons, and destroying 200 houses.

—An enormous flow of natural gas was struck recently at Summerland, three miles from Santa Barbara, Cal. The flow is estimated at 3,000,000 feet per day.

—A serious riot took place near Moscow last week, 100 peasants being wounded by soldiers for refusing to obey the commands of newly appointed district officials.

—An English syndicate has been formed for constructing railways in, and developing the resources of, the Holy Land. Jerusalem will soon be reached by rail.

—The Turkish Government has sent 3,000 troops to Tripoli, and is increasing the armaments of the forts. These precautions are due to fears concerning the designs of Italy upon Tripoli.

—A remarkable feat in connection with the carriage of ocean mails has been accomplished. The "Teutonic," which left New York on Wednesday, reached Queenstown on the following Tuesday, the letters being delivered in London by the first post on the following Wednesday morning.

### RELIGIOUS.

—A missionary car is to be sent from St. Paul through the Dakotas. It will be manned by Baptists, and will bring religious services to the doors of homesteaders every Sunday morning.

—The Department of State at Washington has received information that Moussa Bey, who has been persecuting American missionaries in Turkey, has been banished to the interior of Arabia.

—A bitter persecution of Roman Catholics is raging in the western provinces of Russia. The Government of Kioff has ordered that no new Roman Catholic churches shall be built, and that churches already standing shall not be repaired. Many churches are closed by the authorities.

## Appointments.

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

THE Iowa State meeting will be held at Sandyville, Dec. 3-8. We expect all our workers, especially the ministers and directors, and a good representation of our brethren who live in the neighboring churches.

Come, brethren, without fail. We want to lay our plans for the winter's work. Read the program in the *Bulletin*. J. H. MORRISON.

THERE will be a general meeting at Jonesborough, Ind., Nov. 28 to Dec. 1, 1890, for the southern portion of Dist. No. 1; also a like meeting at Kokomo, Dec. 5-8. Bro. Joel Yeager, the director of the district, with Elder J. M. Rees, will attend the meeting at Jonesborough; and Elder V. Thompson and Bro. Yeager will attend the meeting at Kokomo. We hope all within reach will attend one or the other of these meetings. F. D. STARR.

### LABOR BUREAU.

WANTED.—A first-class tinner, Sabbath-keeper preferred. Address Tinner, care Gerould's grocery, Battle Creek, Mich.

## Obituary Notices.

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

HORR.—Died at Pilot Knob, Wis., Nov. 1, 1890, of dropsy, Warren Horr, aged 83 years and 3 months. For several years he has been a member of the Seventh-day Adventist church at Plainfield. During the last few weeks of his illness, he stayed with his daughter, Mrs. Hiram Brigham, and while there we had strong evidence that the Spirit of the Lord was with him; and it was often remarked by those who attended him, that they never saw any one, under such circumstances, as patient as he. He died in full hope of having a part in the first resurrection. Funeral discourse by Elder V. H. Helms (Methodist), from Rev. 2:17: "To him that overcometh will I give to eat of the hidden manna." WELL BRIGHAM.

BRUBACHER.—Died in Big Springs, S. D., Oct. 12, 1890, of malarial fever, our dear sister, Anna Brubacher, aged 17 years, 11 months, and 6 days. Anna went from her home in Elk Point the 4th of August, to spend a part of her vacation in the country, and while there she was attacked by the disease which resulted in her death. Many of her dearest friends cared for her during her illness, and all was done for her that could be done; but we believe that her Saviour saw fit to take her from us at this time, to rest until he comes to gather up his jewels, when, we trust, she will be found among them. She possessed a re-

markably conscientious nature, which led her at the age of thirteen to inquire into the reasons for our faith, and she soon accepted the truth in the face of every difficulty. Her greatest delight was to meet with our little company each Sabbath for Bible study, and by her efforts several of her school-mates have begun to keep the Sabbath. She expressed a desire to live that she might work for Christ, but she was willing to go at her Master's bidding. Funeral sermon by Elder Freeman (Baptist). MABEL BENNETT.

RICKER.—Died in Waterville, Maine, Oct. 23, 1890, I. F. Ricker, aged 71 years, 3 months, and 5 days. Some physicians thought his disease cancer of the liver; others, nervous prostration. He suffered much before his death. He embraced the third angel's message about fifteen years ago, received baptism by the hand of the writer, and united with the Somerset Mills church, of which he was a member at the time of his death. We laid him away to rest under the benediction of Rev. 14:13, until Jesus comes to bring back our loved ones from the tomb, and cause them to sing, "O death, where is thy sting? O grave, where is thy victory?" "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." May God bless the surviving members of this dear family, and help them that they may be prepared for a blessed reunion in the kingdom of God, when Jesus comes. Remarks by the writer, to a large gathering of people, from John 11:23. J. B. GOODRICH.

GREEN.—Fell asleep in Jesus, at Adams, Jefferson Co., New York, Oct. 10, 1890, sister Abigail Green, aged 93 years, 3 months, and 27 days. At the age of eighteen, sister Green was converted and united with the Methodist Church. At the age of twenty-two she was married to Martin Green, who was a Seventh-day Baptist. When sister Green's attention was first called to the Sabbath question, she considered it candidly, and after a thorough investigation of the subject she fully embraced it, and became a very earnest Seventh-day Baptist. Some twenty-eight years ago she listened to, and fully embraced the doctrines of the Seventh-day Adventists, and united with the Seventh-day Adventist church at Adams Center, N. Y. She was an earnest Christian, happy in the Lord from the fact that she had living faith in the promises of his divine word. Her devotion to what she believed to be the truth made her an honored member of the churches to which she belonged. She was the mother of eight children, only two of whom survive,—the oldest and the youngest. She lived to see the fifth generation. She leaves one brother, Judge Green, of Bay City, Mich., and a large circle of relatives and friends, who will miss the influence of her Christian life. The funeral was held at the Seventh-day Adventist meeting-house at Adams Center. The congregation in attendance was a large one. Words of comfort were spoken by the writer, based on Ps. 116:15. S. H. LANE.

SPARHAWK.—Died Oct. 14, 1890, at 7:20 P. M., of typhoid malarial fever, Delbert C. Sparhawk, at the age of 23 years and 4 months. Bro. Sparhawk was born in Oswego County, New York, where he lived through his boyhood. He spent some time in Battle Creek, Mich., where he attended the college, working in his spare time as elevator boy in the Sanitarium. Here he was implicitly trusted by his employers. Nearly three years ago he came to the Pacific Coast, where he has since lived with his mother and sisters, till his mother died a year ago. He was with her much in her last hours, and his kindness was fully appreciated by her. For several months he has been engaged in learning dentistry with Dr. G. H. Kriebbaum. Here, also, he was loved and trusted. About two months ago, he started to serve God, and was faithful in Christian duty, ever prompt at prayer-meeting and in testifying of the Lord's goodness. He regretted much that he had not given his heart to God before. He thought it would have rejoiced his mother so much. He made request during his suffering, that his sister Minnie, whom he greatly loved, would keep all the commandments and the law of God. He leaves six brothers and three sisters to mourn his loss. The blow falls heavily upon these brothers and sisters, who have almost within a year lost father, mother, and now a brother of promise. It is sad to lay away the youth, but it is good to hope that they sleep in Jesus. Funeral services by the writer. M. C. WILCOX.

HEARD.—Died at her home in Blooming Valley, Pa., Oct. 9, 1890, Esther L. Heard, in the forty-ninth year of her age. Esther L. Herington was born in Auburn, Ohio, Sept. 10, 1842. At the age of eighteen months she was left an orphan, and for years had none but strangers to care for her. When about seven years of age, she was adopted by her aunt, Mrs. Martha Hamilton, with whom she lived until about sixteen, when her aunt died, and she was again left to find a home as best she could. Her bright and sunny nature soon procured for her a home among relatives who considered it a pleasure to have her with them. Miss Herington was converted to the Disciple faith at Painesville, Ohio, under the preaching of James A. Garfield, and united with that organization. Failing in health, in 1865 she sought relief at the Danville (N. Y.) Sanitarium, where she read some S. D. Adventist publications, and became convinced that the seventh day is the Sabbath of the Lord. Her belief on this point was greatly strengthened by the preaching of Elder Bates, of Monterey, Mich., where she went to live with her cousin, Lovina Densmore. She became a member of the S. D. Adventist Church, and an earnest worker with Elder Bates while she lived at that place. She sang her sweet songs with him as she did for Garfield, and as she has since done for the churches and people where she has lived. March 3, 1872, she was united in marriage to J. W. Heard, of Blooming Valley, where she continued to live. For many years she was deprived of the privilege of hearing any minister of her faith, until the summer of 1885, when through the efforts of Elders Baker and Saunders a small church was organized, with which she united, serving as its treasurer until her failing health admonished her that her days were numbered, when she resigned. Sister Heard possessed the Christian graces to an eminent degree, and as she drew near the close of life they shone out with renewed luster. Although a great sufferer, her faith was unwavering. A few weeks before she fell asleep, the writer said to her, "Sister, the Lord has been so good to you, I hoped that you might live until his coming." She said, "Yes, he has been good to me—spared me so long with this disease [cancer], but now I am willing to go, even anxious to escape the perils of the last days." Her sufferings and death have cast a gloom over her home and community. She made arrangements for her funeral as calmly as though pre-



paring to go on a journey, and she fell asleep with full faith in the resurrection of the just. Funeral discourse, from the text of her own selection, John 11:25, by Elder Owen, of Edinboro, Pa., first-day Adventist.

MRS. K. Mc LACHLIN.

GRIFITH.—Died at Colon, Mich., Oct. 10, 1890, sister Eliza Griffith, aged 85 years, 1 month, and 2 days. Sister Griffith was born at Cherry Valley, Otsego Co., N. Y., Sept. 8, 1805. In 1831 she was married to Samuel Griffith, and in 1839 they came to Sturgis, Mich., where he died two years later. In 1850 she removed to Colon, having her home with her sister, Mrs. E. Hill. In 1862, a tent was pitched at Colon by Bru. Waggoner and Loughborough, when sister Griffith, with twelve others, accepted present truth. Her faith in God and the message was always strong, and her cheering testimony was always a source of encouragement to the little company with whom she seldom failed to meet. Her last sickness was occasioned by paralysis, and, though brief, was very severe. We laid her away in hope of the first resurrection. Funeral sermon by J. W. Lamb (Baptist).

H. C. GOODRICH.

RENTRO.—John Rentro, son of James and Rilla Rentro, died Oct. 5, 1890, at the home of his parents, near Sigourney, Iowa. His death was the result of an accident which occurred about twenty-four hours previous. John was in his sixteenth year,—a bright, cheery boy, the pride of his parents and eldest hope of the family. He attended the State camp-meeting last June, and while there gave his heart to the Lord, and was baptized. He was a faithful member of the Sigourney Sabbath-school, of which he was secretary at the time of his death. Never before did he seem so interested or show such marked evidence of future usefulness, as he did on the last Sabbath morning of his conscious life. The Sabbath-school, as well as the home circle, feel the presence of his vacant seat, the absence of his cheery voice, and miss the sunshine of his pleasant smile. While we mourn, it is not without hope; yet it is hard to "wait and murmur not." Brief funeral services were conducted by a brother, no minister of our own people being near.

H. U. J.

CLEMONS.—Died of consumption, in Chase's Mills, St. Lawrence Co., N. Y., Nov. 2, 1890, sister Maggie Clemons, in the fifty-third year of her age. Her parents, during the great Advent movement of 1844, became lovers of, and firm believers in, the soon coming of Christ. Sister Maggie in early life was taught, and received, all the truth and light brought out during the proclamation of the first angel's message. Some twenty-one years ago, she heard a course of lectures on the third angel's message. She then, with her parents, received the same, and began keeping the Bible Sabbath. She lived a worthy and honored member of the church. She suffered much during the last weeks of her life, but had great patience to endure her suffering. In all she was called to endure, even in death, the language of her heart was, "Thy will, O Lord, not mine, be done." As she came down to the last struggle with the enemy Death, she gave the clearest evidence that her death was precious in the sight of the Lord. Her last breath was spent in praising God. A large and attentive congregation attended the funeral, and listened to remarks from 1 Cor. 15:26.

C. O. TAYLOR.

#### NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

PURSUANT to the provisions of the Constitution of the National Religious Liberty Association, the annual meeting of that Association for the election of officers and such other business as may come before the Association, is hereby called to meet in the city of Battle Creek, Mich., on Wednesday, Dec. 3, 1890, at 4 o'clock, P. M.

Members of the Association are especially requested to be in attendance at said meeting, as at that time a change of Article IV. of the Constitution, relating to officers, is contemplated.

By order of the Executive Committee.

C. ELDRIDGE, Pres.

#### S. D. A. EDUCATIONAL SOCIETY.

Sixteenth Annual Session.

The sixteenth annual session of the Seventh-day Adventist Educational Society will be held in Battle Creek, Mich., Thursday, Dec. 4, 1890, at 9 o'clock A. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting such other business pertaining to the interests of the Society, as may come before the meeting.

U. SMITH,  
W. W. PRESCOTT,  
O. A. OLSEN,  
A. R. HENRY,  
C. ELDRIDGE,  
H. LINDSAY,  
W. C. SISLEY,

Trustees.

#### S. D. A. PUBLISHING ASSOCIATION.

Thirty-first Annual Meeting of the Stockholders.

The Seventh-day Adventist Publishing Association will hold its thirty-first annual session in Battle Creek, Mich., on Wednesday, Dec. 3, 1890, at 3 o'clock, P. M., for the election of a Board of

Trustees for the ensuing year, and the transaction of any other business that may come before the meeting. Any shareholder who cannot be present, has the privilege of selecting and empowering some one to represent him or her by proxy. Blank forms for proxy will be sent to any who may request it.

C. ELDRIDGE,  
U. SMITH,  
A. R. HENRY,  
F. E. BELDEN,  
H. LINDSAY,  
GEO. I. BUTLER,  
H. W. KELLOGG,

Trustees.

#### HEALTH REFORM INSTITUTE.

The twenty-fourth annual session of the Health Reform Institute will be held in Battle Creek, State of Michigan, Thursday, Dec. 4, A. D. 1890, at 3 o'clock P. M., Standard Time, for the purpose of electing a Board of Directors for the ensuing year, and transacting such other business as may come before the meeting.

Any shareholder who cannot be present has the privilege of selecting and empowering some one to represent him or her by proxy.

Blank forms for proxy will be sent to any who may request it.

J. H. KELLOGG,  
A. R. HENRY,  
D. T. JONES,  
W. H. HALL,  
G. H. MURPHY,  
J. FARGO,  
LYCURGUS MC COY,

Directors.

#### STOCKHOLDERS' MEETING.

PURSUANT to the provisions of Act No. 304 of the Public Acts of 1887 of the State of Michigan, we hereby call a meeting of the stockholders of the Seventh-day Adventist Publishing Association, to convene at the Tabernacle in the city of Battle Creek, Mich., on Wednesday, Dec. 3, 1890, at 10 o'clock A. M., Standard Time, to decide upon the formation of a corporation successor to said association, and to transact such business relative thereto as is authorized by said Act.

Dated Aug. 23, 1890.

C. ELDRIDGE,  
U. SMITH,  
A. R. HENRY,  
F. E. BELDEN,  
H. LINDSAY,  
GEO. I. BUTLER,  
H. W. KELLOGG,

Trustees.

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#### Travelers' Guide.

#### MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected May 18, 1890

EAST.	† Mail.	† Day Express.	* N. Shore Limited.	* N. Y. Express.	* Atlantic Express.	† Amer. Express.	† Kal. Accom'n.
STATIONS.							
Chicago.....	am 7.05	am 9.00	pm 12.30	pm 3.10	pm 10.10	pm 9.00	pm 4.50
Michigan City.....	9.10	11.10	1.55	4.48	am 12.20	10.03	7.00
Niles.....	10.2	pm 12.35	2.53	5.55	1.52	m 12.00	8.25
Kalamazoo.....	11.50	2.20	3.58	7.04	3.35	am 1.18	am 7.10
Battle Creek.....	pm 12.55	3.03	4.30	7.37	4.25	2.03	7.55
Jackson.....	3.10	4.30	5.33	8.52	6.15	3.40	9.55
Ann Arbor.....	4.45	5.32	6.23	9.45	7.45	4.55	11.00
Detroit.....	5.15	6.45	7.30	10.45	8.20	5.20	pm 12.10
Buffalo.....	am 8.25	am 9.25	am 9.25	am 6.25	pm 4.55	pm 2.15	8.30
Rochester.....			6.00	9.20	8.00		11.20
Syracuse.....			8.00	11.35	10.20		am 1.30
New York.....			pm 4.00	pm 8.50	am 7.20		9.42
Boston.....			8.30	10.57	9.35		pm 2.50
WEST.	† Mail.	† Day Express.	* N. Shore Limited.	* Chicago Express.	* Pacific Express.	† Kal. Accom'n.	† Niles Accom'n.
STATIONS.							
Boston.....	am 8.30			pm 8.00	pm 7.00		
New York.....	11.50	pm 4.53		6.00	10.00		
Syracuse.....	pm 8.30	11.55		am 2.10	am 8.00		
Rochester.....	11.30	am 4.42		4.20	10.45		
Buffalo.....	pm 11.30			5.30	11.50	am 8.45	
Spen. Bridge.....	am 12.28	am 12.28	8.05	6.25	pm 12.50		
Detroit.....	9.05	7.50	9.25	pm 1.20	9.15	4.45	pm 5.55
Ann Arbor.....	10.37	8.55	10.19	2.17	10.30	5.58	7.16
Jackson.....	pm 12.15	10.05	11.18	3.20	11.50	7.15	pm 8.30
Battle Creek.....	1.50	11.35	pm 1.22	4.30	am 1.23	8.47	7.55
Kalamazoo.....	2.37	pm 12.12	12.50	5.02	2.17	pm 9.30	8.39
Niles.....	4.17	1.23	2.0	6.17	4.05	7.40	10.05
Michigan City.....	5.42	2.25	3.18	7.20	5.45	8.55	
Chicago.....	7.55	4.15	4.50	9.00	8.05	11.20	

\* Daily. † Daily except Sunday.  
Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.15 P. M., arriving at Jackson at 7.55 P. M., daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.  
GEO. J. SADLER, Ticket Agent, Battle Creek.



#### Chicago & Grand Trunk R.R.

Time Table, in Effect May 11, 1890.

GOING WEST.	STATIONS.	GOING EAST.
pm 3.00	Boston.....	am 8.30
pm 3.00	New York.....	am 8.30
pm 3.00	Buffalo.....	am 8.30
pm 3.00	Niagara Falls.....	am 8.30
pm 3.00	Boston.....	am 8.30
pm 3.00	Montreal.....	am 8.30
pm 3.00	Toronto.....	am 8.30
pm 3.00	Detroit.....	am 8.30
pm 3.00	Dep. Port Huron.....	am 8.30
pm 3.00	Lapeer.....	am 8.30
pm 3.00	Flint.....	am 8.30
pm 3.00	Durand.....	am 8.30
pm 3.00	Lansing.....	am 8.30
pm 3.00	Charlotte.....	am 8.30
pm 3.00	BATTLE CREEK.....	am 8.30
pm 3.00	Victorburg.....	am 8.30
pm 3.00	Schoolcraft.....	am 8.30
pm 3.00	Cassopolis.....	am 8.30
pm 3.00	South Bend.....	am 8.30
pm 3.00	Haskell's.....	am 8.30
pm 3.00	Valparaiso.....	am 8.30
pm 3.00	Chicago.....	am 8.30

Where no time is given, train does not stop.  
Trains run by Central Standard Time.  
Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.  
Pacific, Limited, Day, and Atlantic Expresses, daily.  
Sunday Passenger, Sunday only.

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GENERAL PASS. AGENT,  
OMAHA,  
NEB.

# The Review and Herald.

BATTLE CREEK, MICH., NOV. 25, 1890.

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The *Pearl of Days* says, "Dr. Edward Thompson, of San Francisco, district secretary of the American Sabbath Union on the Pacific Coast, is working hard in California to secure a Sunday law in that State."

From papers received at this Office, we judge that the article in reference to Bro. King which was printed in the St. Louis *Globe Democrat*, and appears in our Special Mention department this week, is being quite generally copied by the leading papers of the country. The general interest in this case appears to be increasing rather than abating, and no doubt will continue to do so until the climax is reached. If the number 1,000,000 given in the article, was intended by the writer to embrace all Sabbatharians in the country, it would include Jews, Seventh-day Adventists, and Seventh-day Baptists. It would be far from true if restricted to S. D. Adventists, whose church-membership is less than 50,000. But if all are included who are interested more or less in seventh-day observance, it is not a great ways below the actual number.

## A GOOD CORRECTION.

BRO. C. A. HALL, President of the Kansas Conference, writes us that the additions to the churches in his Conference during the past year, were 400, instead of 200, as given in a recent report. We hope the figures will double again in the year to come.

## NEW TRACT.

"The Sabbath not Changed," is the title of a new tract on the Sabbath question, issued by the Echo Publishing Company, North Fitzroy, Melbourne,

Australia. The tract is what its name implies. It vindicates the claims of the Bible Sabbath against perversions of the New Testament record in behalf of Sunday, and the false claims set up on Church history for the same institution. It is full of facts which people do not generally know, but which it is important that they should know. It will do a good work for the Sabbath; and we hope it will have a wide circulation in Australia and adjacent colonies. 32 pp. Price, 2d.

## BOOK NOTICE.

"In Darkest England and the Way Out" is the title of a book of 500 pages, written by General Booth of the Salvation Army. In it is announced and described a proposed undertaking of the Salvation Army, involving an outlay of \$5,000,000. The first edition of the book was, it is said, sold in London within three hours after issuing, and the entire American edition of 5,000 copies was sold on the day of publication. It seems under fair way to rival Stanley's "In Darkest Africa." Published by Charles H. Sergel & Co., Chicago. Paper cover, 50 cts. Cloth, \$1.00.

## THE REASON.

In speaking of "a manly religion," Dr. Talmage says: "He who stands with irksome repetitions asking people to come to the Saviour, while he gives no strong common-sense reason why they should come, drives back the souls of men." There is much truth in this. If men are in need of a Saviour, there must be a reason for it. That reason is that they are sinners. The best way to convince them of this is to explain to them what sin is, and the only effectual way in which this can be done is by presenting to them the law of God; for "by the law is the knowledge of sin."

W. A. C.

## SUNDAY EVERYTHING.

In the chapter on "Babylon is Fallen," in his work, "From Eden to Eden," Elder Waggoner calls attention to the fact that it is quite suggestive that, corresponding to the general declension in spirituality among professed followers of Christ, there is an almost universal movement in favor of more rigid laws for the observance of Sunday; that "observance of Sunday, in some form, is coming to be regarded as the highest type of Christian character, sufficient to atone for all other shortcomings." In proof that this is so, notice the following statement made by Professor Swing, of Chicago, in a sermon preached in Central Music Hall of that city two Sundays ago, and printed in the Chicago *Inter Ocean* of Nov. 12, 1890, on the subject of "An American Sunday." He said: "To God, Sunday is a compliment from earth to heaven; to man, it is a deep culture and a blessed salvation."

W. A. C.

## DIED A SPIRITUALIST.

THE *Banner of Light* of Nov. 15, announces the death of Mrs. A. Leah Fox Underhill, the eldest of the famous Fox sisters, which occurred in New York City, Nov. 1, 1890. The mere mention of this name calls to mind the peculiar circumstances under which modern Spiritualism was introduced to the world. The mind naturally runs back to the latter part of the month of March, 1848, when, in those mysterious "Rochester rappings" which occurred in the Fox family, then living near Hydesville, N. Y., was discovered an element of intelligence. Speaking of this, Johnson's Universal Cyclopedia says:—

"In its present phase, Spiritualism may be said to have had its birth about a third of a century since, during the same year that witnessed great political convulsions in Europe—to wit, on March 31, 1848. On the evening of that day, in a small village in Western New York, a family of German ancestry (originally named *Voss*, but native-born, and well known now under the name of *Fox*), who

had been disturbed for several months with inexplicable noises, discovered, in the knockings that had previously alarmed them, an element of intelligence. They obtained pertinent answers to various questions by raps. It is asserted by those who have made a critical study of the subject, that this phenomenon, usually called the spirit-rap, whatever its true explanation, is genuine, and is not referable to any known mundane agency."

Quite a sensation was created in Spiritualistic circles about two years ago by an announcement, notices of which were made in the REVIEW under dates Oct. 23 and Nov. 20, 1888, that the Fox sisters had repudiated the genuineness of those early performances, and declared them to have been but the work of human trickery. Just how much truth there may have been in the announcement we cannot say, but it is perhaps sufficient to state that it did not upset Spiritualism, and that in the account of Mrs. Underhill's death, the *Banner of Light* says: "As a Spiritualist, she remained steadfast and firm in her faith to the end."

In a work on the early history of modern Spiritualism, entitled "The Missing Link," written by Mrs. Underhill herself, referring to the tests to which she and her sister Margaretta were submitted in Corinthian Hall, Rochester, N. Y., November, 1848, before large audiences, she says:—

"Modern Spiritualism was now to be tried in a way by which no guilty person could hope to escape detection. Any one guilty of fraud as great as this would have been, had it consisted of simulation on our part, must certainly have met with swift exposure, and been stripped of all power or opportunity for further mischief. In fact, could it be rationally apprehended that we, or any one, would have dared to face an adverse public of a thronged city, and the entire sentiment of a world against us, as we had been directed to do, with nothing but a damning falsehood at our backs to lean upon?"

Modern Spiritualism evidently came to stay and do its work in performing miracles and deceiving the world, until the prince of the power of the air is bound in chains by a mightier power than he.

W. A. C.

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