

**The Advent and Sabbath**  
**REVIEW AND 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.

VOL. 71, No. 43.

BATTLE CREEK, MICH., OCTOBER 30, 1894.

WHOLE No., 2088.

**The Review and Herald,**

ISSUED WEEKLY BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,  
BATTLE CREEK, MICHIGAN.

\$2.00 a Year, in Advance. When donated to friends, \$1.50.  
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to  
REVIEW & HERALD, Battle Creek, Mich.

"AND THEY SHALL SEE HIS FACE."

REV. 22: 4.

BY ALBERT CAREY.

(Byhalla, Ohio.)

SWIFT roll the wheels as speed we on to our blest home,  
And soon we'll rest. The hills and dales o'er there we'll roam,  
With life celestial beaming forth from every eye;  
Not death shall worry there, nor pain, nor faintest sigh.

We'll walk with God. Most sacred of all promises,  
we'll "see his face."  
We'll know him—not by sight alone, but by his grace.

His life will dwell in us, and we his nature know  
By living it. Within us the Divine will grow.

As saints we'll dwell with him, while kindred thought shall run  
From heart to heart. As springing vines beneath the sun

Grow up and twine, uniting strength with strength,  
in love,  
Thus we shall grow—each in himself, yet God above,

Uniting all in sweet commune; himself within,  
All things in perfect harmony, all free from sin,—  
Leap up and clasp their hands in everlasting joy.  
There peace shall reign, and righteousness without alloy.

**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.

**MISSIONARY ENTERPRISE THE OBJECT OF CHRIST'S CHURCH.**

BY MRS. E. G. WHITE.

JESUS said, "He that followeth me shall not walk in darkness, but shall have the light of life." Those who follow Jesus will be laborers together with God. They will not walk in darkness, but will find the true path where Jesus, the Light of the world, leads the way; and as they bend their steps Zionward, moving on in faith, they will attain unto a bright experience in the things of God. The mission of Christ, so dimly understood, so faintly comprehended, that called him from the throne of God to the mystery of the altar of the cross of Calvary, will more and more unfold to the mind, and it will be seen that in the sacrifice of Christ are found the spring and principle of every other mission of love. It is the love of Christ which has been the incentive of every true missionary worker in cities, in towns, in the highways and the byways of the world.

The church of Christ has been organized on earth for missionary purposes, and it is of the highest importance that every individual member of the church should be a sincere laborer together with God, filled with the Spirit, having the mind of Christ, perfected in sympathy with Christ, and therefore bending every energy according to his intrusted ability to the saving of souls. Christ requires that every one who would be called by his name should make his work the first and highest consideration, and disinterestedly co-operate with heavenly intelligences in saving the perishing for whom Christ has died.

To misapply means or influence or any intrusted capital of mind or body, is to rob God and to rob the world; for it is turning the energies into another channel than that in which God designed they should move for the salvation of the world. When Christ was here upon earth, he sent out his disciples to proclaim the kingdom of God throughout Judea, and in this example, he clearly revealed that it is the duty of his people throughout all time to impart to others the knowledge they have of the way, the life, and the truth. In all his labors Jesus sought to train his church for missionary work, and as their numbers increased, their mission would extend, until eventually the gospel message would belt the world through their ministrations.

Jesus taught his followers that they were debtors both to the Jews and the Greeks, to the wise and the unwise, and gave them to understand that race distinction, caste, and lines of division made by man, were not approved of Heaven, and were to have no influence in the work of disseminating the gospel. The disciples of Christ were not to make distinctions between their neighbors and their enemies, but they were to regard every man as a neighbor who needed help, and they were to look upon the world as their field of labor, seeking to save the lost. Jesus has given to every man his work, taking him from the narrow circle which his selfishness has prescribed, annihilating territorial lines, and all artificial distinctions of society; he marks off no limited boundary for missionary zeal, but bids his followers extend their labors to the uttermost parts of the earth. He says to them, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." The field of labor presents one vast community of human beings who are in the darkness of error, who are filled with longing, who are praying to One they know not. They need to hear the voice of those who are laborers together with God, saying to them, as Paul said to the Athenians, "Whom therefore ye ignorantly worship, him declare I unto you."

The members of the church of Christ are to be faithful workers in the great harvest-field. They are to be diligently working and earnestly praying, making progress, and diffusing light amid the moral darkness of the world; for are not the angels of heaven imparting to them divine inspiration?

They are never to think of, and much less to speak of, failure in their work. They are not to fail nor to be discouraged. They are to be filled with hope, knowing that they do not rely upon human ability or upon finite resources, but upon the promised divine aid, the ministry of heavenly agencies who are pledged to open the way before them. The promise is given, "Thy righteousness shall go before thee." We of ourselves have no righteousness. We have only that righteousness which is imparted from Christ, the fountain of righteousness. He is "the Lord our righteousness." Angels of God will break the way before us, preparing hearts for the gospel message, and the promised power will accompany the laborer, and "the glory of the Lord shall be thy rearward."

We are all under obligation to deny self daily for Christ's sake. Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me;" "whosoever doth not bear his cross, and come after me, cannot be my disciple." As we call upon God at every step, pleading for divine wisdom as we advance, seeking for light and grace in order that under all and in every circumstance we shall do unto others as we would that they should do unto us were we in their place, we shall feel the necessity of fulfilling the broad and deep requirements of the holy law of God. Thus shall we lose sight of self, and looking unto Jesus, the author and finisher of our faith, we shall lay upon the foundation deeds of mercy, benevolence, compassion, and love, which are compared to gold, silver, and precious stones, which the fires of the last days cannot consume. The Lord Jesus is our efficiency in all things; his Spirit is to be our inspiration; and as we place ourselves in his hands to be channels of light, our means of doing good will never be exhausted; for the resources of the power of Jesus Christ are to be at our command. We may draw upon his fullness, and receive of that grace which has no limit. The Captain of our salvation at every step would teach us that almighty power is at the demand of living faith. He says, "Without me ye can do nothing;" but again declares that "greater works than these shall ye do; because I go unto my Father."

We are to pray without ceasing. In supplicating the throne of grace in the name of Christ, the promise is sure, " whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name; ask, and ye shall receive, that your joy may be full." When you make God your trust, when you call upon him with your whole heart, he will be found of you. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am."

Souls are to be gathered as sheaves to Jesus Christ; but where are the reapers? Christ has commanded, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." The harvest is great, but the laborers are few. Not only is there a need of reapers, but of other agencies that will work in various lines according to their ability. Every kind of labor is to be devised and set in operation. Every follower of Christ is to do something in

the work, and not to do what you can, is to manifest indifference to the claims of Christ. If you refuse to be a faithful steward working under the Master, then you are following the directions of another leader, and ranging yourself with those who are warring against God. Christ said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." If we are not active in the service of Christ, we are ranking with those who are in positive hostility against him; for we are in the position of stumbling-blocks. Every means of influence that God has given you should be employed to the utmost.

Listen to the voice of Jesus as it comes sounding down along the lines to our time, addressing the professed Christian who stands idle in the market-place: "Why stand ye here all the day idle? . . . Go ye also into the vineyard." Work while it is day; for the night cometh in which no man can work. The Lord has given to every man talents according to his several ability; but he does not expect the man with the one talent to do the work of the man with the five talents. Jesus designs that each one of us shall train our powers, feeling that they are the property of Christ, and that life itself, as the purchase and gift of Christ, is of great value. Character must be held as sacred because it is Christ's purchased possession, and every power is to be kept in subordination to him. The entire influence of the disciple of Christ, from the moment he takes his position under the blood-stained banner of Immanuel, is to be exerted for Christ. "Ye are laborers together with God." No one is at liberty to say, "This will I do, and no more," and set limits to his endeavors. It is enough for him to know that he is Christ's servant, and that the ransom money has been paid for his soul, and that every jot and tittle of his power and wisdom is the gift of God, and not an inheritance to be used to please and glorify himself, but to be employed as God shall see fit,—to be laid under contribution to God. You are to "adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

#### OUR CALLING.

BY ELDER J. H. DURLAND.

(Battle Creek, Mich.)

(Concluded.)

"MANY are called, but few are chosen," said He who gave his life that all might believe on him and not perish. John 3:16. He created man to have and enjoy life, and not to die. When he created man, he said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air," etc. God said unto them, "Be fruitful, and multiply, and replenish the earth, and subdue it." God's plan was that the earth should be filled with upright men and women, and he has not changed his mind. Sin has come in for a time, but God's plan will be carried out in every detail. His call is going to every nation to take out a people which he had in mind at the beginning. He calls upon all to avail themselves of the salvation offered, yet but few in each nation and of every generation respond to the call. Yet God is long-suffering and still calls to all, "Come." Rev. 22:17. When the gathering time comes, the few of every generation will be brought together as John saw them in

vision, "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." This is the company which God has seen from the beginning.

"Having predestinated us." Dr. Clarke comments on this passage as follows: "The verb *pro-orizo*, from *pro*, before, and *orizo*, I define, finish, bound, or terminate; whence *oros*, a boundary or limit, signifies to define beforehand, and circumscribe by certain bounds, or limits, and is originally a geographical term, but applied also to anything concluded, or determined, or demonstrated. Here the word is used to point out God's fixed purpose or predetermination to bestow on the Gentiles the blessings of the adoption of sons by Jesus Christ. . . . As the Jews were taken to be his *peculiar* people, not because they had any goodness or merit in themselves, so the Gentiles were called, not for any merit they had, but according to the good pleasure of his will; that is, according to his eternal benevolence; showing mercy and conferring privileges in this new creation, as he had done in the original creation; for, as in creating man, he drew every consideration from his own innate eternal benevolence; so now, in redeeming man, and sending the glad tidings of salvation to both Jews and Gentiles, he acted on the same principles, deriving all the reasons of his conduct from his own infinite goodness."

Bullinger, in his Lexicon, says of the original word: "It is simply a formal conception, and not an independent conception, complete in itself. When *pro-orizo* is used, the question is not *who* are its objects, but *what* they are predestined to. *Pro-orizo* precedes history and those whom, in history, God 'foreknows.'"

He has predestinated us unto the adoption of children. Children are inheritors of the father's estate. And so he has called us unto holiness that he might adopt us as his heirs. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. We did not merit it. By sin we were sold to Satan and into rebellion against God, yet his wonderful love led him to plan for our adoption into his family. "And if children, then heirs; heirs of God, and joint-heirs with Christ." But Christ is the first-born, and entitled to all the estate. We, being made joint-heirs, receive all the privileges of the first-born. We are not servants only of a royal household, but may sing, "I'm a child of a King."

"Accepted in the beloved." Under the everlasting covenant, which makes provisions for all who will believe, we are not made partakers by our own works. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16. When the promise was made to Abraham, God spoke as follows: "I will establish my covenant between me and thee, and thy seed after thee, . . . for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Gen. 17:7. While the seed here mentioned refers to the generations that should follow, it cannot refer to his seed according to the flesh. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "Know ye therefore that they which are of faith, the same are the children of Abraham." The seed, being the children of faith, must comprehend more than the literal descendants; for Abraham could not beget faith any more than any other man, for he had not power to create it in himself. There must be a power, or individual, expressed by the term "seed" that is higher than Abraham, otherwise he would become not only the father of the faithful, but the Saviour of them. We are not left in the dark upon this subject. In Gal. 3:16 Christ is declared to be the seed spoken of in the promises.

Then the promise made to Abraham for an

everlasting covenant was also made to Christ. That this is a truth, Paul confirms in the following words: "And this I say, that the covenant, that was confirmed before of God to Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise [of that covenant] of none effect." Gal. 3:17, Young's translation. As Christ is the Saviour of the world, especially of those who believe in him, it is but proper that he should be the one to whom the promises are made. It is through Christ that we are chosen to be made holy. We could make promises that we would be holy, but like ancient Israel, we have no power to live up to our promises. If we had, we should be accepted for our good works.

The life God wants in us is a godly life. But every act of God's life is good, and there is none good but him. Man cannot live God's life. Then in order for man to be righteous, he must have the life of God manifested in him, and Christ the Son of God must live that life. In accepting man under the everlasting covenant, Christ's life and death are accepted for man's past life of sin, and justify him and count him righteous. Christ takes up his abode in the justified one, and undertakes to carry out man's part of the covenant, thus making him holy. In this way we are accepted in the beloved.

#### "AND KNEW NOT." MATT. 24:39.

BY ELDER G. D. BALLOU.

(Oxford, N. C.)

I HAVE many times read these words of Jesus, but never did they have the same meaning as on a recent occasion when reflecting on the manner in which God's message for this generation is being treated by the masses of mankind.

The multitudes in Noah's time knew of his preaching and his sacrifice in building the ark, and there is little doubt that they knew how to sneer and scoff and call him an old fanatic; but Jesus says they "knew not till the flood came, and took them all away." And why did they not know?—Because they chose not to know. A knowledge gained by accepting God's message through Noah would have disturbed their carnal pleasures.

The same conditions existed in the days of Jesus. He wept over that city and nation, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke 19:42-44. Solemn words to that nation which saw Jesus and his miracles, but did not see the hand of God in them nor hear the voice of mercy in the words he spoke. They, too, chose not to know the time when God was visiting them in infinite love and mercy. There was no beauty in Jesus, that they should desire him. They were so filled with their own ways, that God's ways were not discerned. Jesus says it will be so in the days that precede his coming. Though the message is heard worldwide, and though the trumpet gives no uncertain sound, the masses do not hear and hence do not know the time of God's visitation of mercy to them.

Though the people of God sound his message as faithfully as Noah and Jesus did (and they cannot be less faithful without being unfaithful), the world will not know, because it chooses not to know. Shall we slacken our efforts because this sign of the day of God is fulfilled before our eyes? Shall we lose courage because the

words of Jesus are coming to pass? Rather let every soul that knows the message seek the heavenly anointing, and hasten to carry the glad tidings far and near till all the earth is lightened with its glory. God's jewels will be drawn together by the power that accompanies his word, and they will shine brightest where the darkness is deepest. O for the heavenly anointing that will quicken all our powers, that it may not be said of us at last, They knew not the time of their visitation!

#### LIKE THEE.

BY ELDER W. S. CRUZAN.  
(Kosse, Tex.)

O LORD, my longing soul would fain  
Thy image day by day retain;  
Thy likeness, Lord, conform in me,  
Thus more and more like thee to be.

Grant me thy gracious love divine,  
And make me wholly, truly thine.  
Thy meekness, gracious Lord, impart,  
And plant thy grace within my heart.

Transcribe thy image on my soul,  
And thus prepared, my name enroll  
Upon the book of life's fair page,  
And let me live from age to age.

Let all my steps by thee be led;  
My hungry soul, with manna fed,  
Shall more and more thy love portray,  
Until I reach that endless day.

#### THE HIGHWAY.

BY ELDER I. E. KIMBALL.  
(Jamaica, Vt.)

THE man who is "strengthened with all might, according to his glorious power," is mighty with the power of God's Spirit, and confesses with Christ that "the flesh profiteth nothing." He who ceases from self and puts on the Spirit, speaks the words of the Spirit; and when the Spirit speaks, it becomes all men to heed. The word spoken comes forth from the heart where Christ dwells, and reveals the way, principles, and life of the Spirit. So to ignore the word, is to ignore the right way of the Spirit and divorce ourselves from the life of God.

Now with the Spirit "there is no variableness, neither shadow of turning," and the utterances of the Spirit thus continue eternally the same. Therefore whether the person in whom God's Spirit dwells, speaks orally or in writing, it is the same, and the word of Christ remains the same, "yesterday, to-day, and forever." Consequently the Bible is the living witness of the eternal Spirit to-day, and to vary from the word is to deviate from the way of life, and to turn toward death. He who ignores the testimony at once shows self and the mind of the world and of Satan instead of God. He shows unbelief, rebellion, blindness, death. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

The Bible speaks of the way of life—the way of the Spirit, in which we should walk. We read: "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together." This preparation of the highway of God is thus given to his servants. As we have seen, it is the way of the Spirit as marked in his word, and he who ignores the word is regardless of the way, and makes "crooked paths; whosoever goeth therein shall not know peace." We are to run in the highway of God's commandments. These are the old paths and the good way "from the foundation of the world."

God's testimony covers the whole course of life,—what we shall do; how we shall speak;

what we shall think, for every thought must be brought into subjection; also how to live, how to eat, drink, dress, work, and rest. He who is all of his time working for self, for what he shall eat, drink, and wear, is out of the way. He who speaks light, trifling words, jokes, and jests, has also stepped aside, and is making crooked paths. He who thinketh evil is at variance with the Spirit which ought to dwell in him. He who does not heed the testimonies with reference to eating and drinking, may expect disease and pain and death; and as he is not doing those things to the glory of God, God's wisdom and way are not displayed in him, and he stands before the world in the nakedness of his ignorance and weakness. He that is not for the Lord is against him. It is the flesh warring and lusting against the Spirit, and against our own souls. So with dressing, working, and resting, how many are found out of the way. "The ways of the Lord are right, and the just shall walk in them; but transgressors shall fall therein."

This highway is spoken of in Isaiah 35 as the way of holiness or wholeness. The words "hale" and "heal" come from the same original. So if you wish to be hale, and healed from all infirmities, and finally made perfect by the mighty hand of God, step into that highway and walk therein. But you say, "I thought that was for the eternal state." It is; and for the present also. It leads into the eternal state and on to eternity. The glory of God is revealed in us when whatever we do, we "do all to the glory of God."

To walk in that grand highway will reveal Christ, who was "the word" and "the way," so that the glory of "the Lord shall be revealed, and all flesh shall see it together." We are changed from "glory to glory" into the stature of Christ, as we more closely "follow the Lamb whithersoever he goeth." And as it is said, "We beheld his glory," so it will be said when the glory of Jehovah is risen upon us. Then the church is "the fullness of him that filleth all in all." It is the habitation of God through the Spirit, who wills and works according to his full desire and eternal purpose.

#### THE PARABLE OF THE MERCHANTMAN.

BY A. W. LEWIS.  
(Nevada, Iowa.)

"AGAIN, the kingdom of heaven is like unto a merchantman, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it." Matt. 13: 45, 46.

It has generally been taught that this parable was given to show that man should be willing to give up his sinful nature and earthly possessions for salvation, which is frequently spoken of as the "pearl of great price," while the word plainly says that it is "without price," and that it is the gift of God. The parable represents the pearl as having been bought, while in Acts 8: 20-23, we find one Simon most severely censured for having thought that the gift of God might be purchased.

Nowhere in the Bible is salvation spoken of as being in any sense of great price, or any price, but as a free salvation. Shall we suppose, then, that Christ, to illustrate one point, made use of an illustration which would be so far from truth?—No; we must conclude that the fault is in the explanation, as we have no right to assume that Christ made use of anything but a perfect illustration. Moreover, he does not say that the kingdom of heaven is likened unto goodly pearls, or to one pearl of great price, but "unto a merchantman." So, if the rest of the text were to us unexplainable, we would still be obliged to admit that the kingdom of heaven was likened unto the merchantman seeking, and not to the pearl sought, because Christ said so.

In this parable the kingdom is represented by

Christ, the king, who is as a merchantman seeking goodly pearls. "The Son of man is come to seek and to save that which was lost." Luke 19: 10. "The Father seeketh such to worship him." John 4: 23.

We might refer to many other instances in which the kingdom of heaven, as a merchantman, has been seeking goodly pearls; and "when he had found one pearl of great price [the price of his own precious blood], went and sold all that he had ["For God so loved the world, that he gave his only begotten Son"], and bought it." "Ye are not your own, . . . ye are bought with a price." 1 Cor. 6: 20. "The Lord that bought them." 2 Peter 2: 1. "Which he hath purchased with his own blood." Acts 20: 28.

In giving the only begotten Son, the kingdom of heaven gave all that it had for mankind, which is, in the estimation of Christ, a pearl of great price, not on account of any value in itself, but because of the image of God, in which man was created.

Dear reader, you are the pearl of great price. The purchase has been made and the price paid. Will you make of none effect the sufferings of your Saviour, who died for you? or will you accept the purchase, and let Christ take possession of your heart, that you may be his in that day when he cometh to make up his jewels?

#### A WORD TO THE YOUNG.

BY CHAS. D. GIBSON.  
(Clarksfield, Ohio.)

THERE are many young men and women of noble abilities who could be used to advance the truth which they profess; and some have told me that they wished to be missionaries, and I know that God has a place for them if they will accept it. He has opened the way before them, that they might see the beauties of the truth for these times and be prepared to work; but the pleasure of this world has a hold on them, which they do not realize. Satan sees that if he can lead them into company outside the truth, he will obtain a strong hold on them. How many, before going to places of worldly amusements with those out of the truth, ever enter their closets, and on bended knees, with hearts uplifted to God, ask for strength to live and talk the truth, to show by a godly example and an upright conversation that there is a reality in the religion which we profess, that lifts us above the low things of earth; and that while in the world, we are not of it? Does the conversation turn to topics of truth? or is it of a worldly nature? "Most trying times are before us; and Satan, clad in angel's robes, will come to souls with his temptations as he came to Christ in the wilderness. . . . Time is very short, and all that is to be done must be done quickly."—*Testimonies for the Church*, No. 33, p. 101.

How many have marred if not completely destroyed their usefulness to the cause by marrying out of the truth. How little we realize the influence of worldly companions over us. Every word spoken yields its fruit either for good or evil; and how many are receiving influences from their associates which will result in destruction at last. Worldly associates, while being very agreeable, are doing all in their power to draw us away from God and his truth for these times. They have no interest in your eternal welfare, and no sympathy for the truth you profess to cherish. There is no safety except in Christ, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." Remember that true enjoyment exists only when the heart is right with God. And if the love of God is uppermost in our minds, if we search his holy word and do as it bids us, if we live the truth in all its purity, God will take care of us, the love of Christ will fill our hearts, and then the pleasures of this world will have no charms for us.

## 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.

### LOVE LIGHTENS LABOR.

A GOOD-WIFE rose from her bed one morn,  
And thought, with a nervous dread,  
Of the piles of clothes to be washed, and more  
Than a dozen mouths to be fed.

"There's the meals to get for the men in the  
field,  
And the children to fix away  
To school, and the milk to be skimmed and  
churned;  
And all to be done this day."

It had rained in the night, and all the wood  
Was wet as it could be;  
There were puddings and pies to bake, besides  
A loaf of cake for tea.  
And the day was hot, and her aching head  
Throbb'd wearily as she said,  
"If maidens but knew what good-wives know,  
They would not be in haste to wed!"

"Jennie, what do you think I told Ben Brown?"  
Called the farmer from the well;  
And a flush crept up to his bronzed brow,  
And his eyes half-bashfully fell.  
"It was this," he said, and coming near  
He smiled, and stooping down,  
Kissed her cheek,—"t was this, that you were  
the best  
And the dearest wife in town!"

The farmer went back to the field, and the wife,  
In a smiling, absent way,  
Sang snatches of tender little songs  
She'd not sung for many a day.  
And the pain in her head was gone, and the  
clothes  
Were white as the foam of the sea;  
Her bread was light, and her butter was sweet,  
And as golden as it could be.

"Just think," the children all called in a breath,  
"Tom Wood has run off to sea!  
He would n't, I know, if he'd only had  
As happy a home as we."  
The night came down, and the good-wife smiled  
To herself, as she softly said:  
"T is so sweet to labor for those we love,—  
It's not strange that maids will wed!"  
—Anonymous.

### THE RELATION OF THE HOME AND THE SCHOOL.

THE proper sphere of the teacher is adjunctive and secondary to the work of the parent. It is not always made so; but that it is not is one of the most unfortunate features of our social life. Where the exception prevails, there is a serious fault existing either with the parent or teacher, or perhaps with both. Every child and youth needs the co-operative force and influence of both home and school blended harmoniously together to assist him in the formation of mind and character. Where distraction exists, confusion will follow. The predominating influence will soon overshadow the other; either the school will become distasteful and useless, or the home will be held in contempt.

All parents have come to recognize the necessity for schools, but not nearly all have realized the importance of securing perfect harmony between the work of the home and that of the school. Failure in this respect arises from different sources, or manifests itself in different ways. Too often it arises from a lack of mutual understanding between the home and the school. Each regards its functions as distinct from those of the other. The parents see that the child is clothed, fed, housed, and worked; while the teacher sees to the intellectual cramming. The religious instruction in the meantime is relegated to the Sabbath-school. Very likely the parents complain because the child's time out of school is encroached upon by his studies; the teacher is jealous because he cannot have the time to prepare unreasonable lessons at home; and the Sabbath-school teacher feels that she is crippled

and antagonized in her work because no attention is given to the instruction at home; and neither at home nor in the day-school are the influences or examples favorable for spiritual development.

Thousands of children grow up under such circumstances as these. What wonder that the results are no better? The wonder is rather that children are not entirely distracted and totally wrecked under such a combination of folly.

In the first place, parents should never surrender to any teacher or school the responsibilities which God and nature have imposed upon them in regard to their children. Those who are not capable of comprehending and discharging those responsibilities, are not qualified to be parents. It is the parent's duty to understand what the child ought to become, and what it needs to enable it to attain to that standard. It is their duty to seek to obtain in the school the help that will most effectually assist in the work to be done. In order that this may be accomplished, there should be a mutual understanding between parents and teachers. The teacher must have the confidence of the parent. It is not necessary that the mother or father should dictate arbitrarily to the teacher, but it is absolutely essential that the school work should be supplementary to the home training, and not a subject of criticism and strife.

When a child is nurtured in wisdom by the concerted and harmonious effort of home, school, church, and Sabbath-school, he is comparatively safe. But where each is distinct and peculiar in its character, often at variance with the others, it is a work of tearing down and rending, rather than of edification. It is far better for parents to keep their children closely at home, and to give them what they can, than to send them either to school or Sabbath-school where the work done is not congenial to the home work. It is a sinful neglect, a shameful shirking of duty, for parents to delegate to any teacher the sacred work of molding, guiding, and supervising the work of character-building in their children. But wisdom dictates that they should freely employ as aids those agencies which will supplement their own work, and allow none to be employed which will counteract it. G. C. T.

### A YOUTHFUL MARTYR.

IN the first ages of the church of Christ, in the city of Antioch, a believer was carried forth to die as a martyr. "Ask any little child," said he, "whether it were better to worship one God, the maker of heaven and earth, and one Saviour, who is able to save us, or worship the many false gods whom the heathen serve."

Now, it was so that a Christian mother had come to the spot, holding by the hand a little son about nine or ten years of age, named Cyril. The heathen judge no sooner heard the martyr's words than his eyes rested on the child, and he desired the question to be put to him.

The question was asked; and to the surprise of those who heard it, the boy replied, "God is one, and Jesus Christ is one with the Father."

The judge was filled with rage. "O base Christian!" he cried, "thou hast taught that child to answer thus." Then turning to the boy, he said, more mildly, "Tell me, child, how did you learn this faith?"

The boy looked lovingly into his mother's face, and replied, "It was God's grace that taught it to my dear mother, and she taught it to me."

"Let us now see what the love of Christ can do for you," cried the cruel judge; and at a sign from him, the officers who stood ready with their wooden rods, of the fashion of the Romans, instantly seized the boy. Gladly would the mother have saved her timid dove, even at the cost of her own life, but she could not do so; yet she did whisper to him to trust in the love of Christ, and to speak the truth.

"What can the love of Christ do for you now?" asked the judge.

"It enables him to endure what his Master endured for him and for us all," was the reply, "And again they smote the child."

"What can the love of Christ do for him?" And tears fell even from the eyes of the heathen, as that mother, as much tortured as her son, answered, "It teaches him to forgive his persecutors."

The boy watched his mother's eyes as they rose up to heaven for him; and when his tormentors asked whether he would not now acknowledge the gods they served, and deny Christ, he still said, "No; there is no other God but one; and Jesus Christ is the Redeemer of the world. He loved me, and I love him for his love."

The poor boy now fainted between the repeated strokes, and they cast the bruised body into the mother's arms, crying, "See what the love of your Christ can do for him now!"

As the mother pressed her child gently to her own crushed heart, she answered, "That love will take him from the wrath of man to the rest of Heaven."

"Mother," cried the dying boy, "give me a drop of water from our cool well upon my tongue."

The mother said: "Already, dearest, hast thou tasted of the well that springeth up to everlasting life,—the grace which Christ gives to his little ones. Thou hast spoken the truth in love; arise now, for thy Saviour calleth for thee. May he grant thy poor mother grace to follow in the bright path!"

The little martyr faintly raised his eyes, and said again, "There is but one God, and Jesus Christ whom he sent;" and so saying, he gave up his life.—*Golden Sayings for the Young.*

### AFTERWARD.

BY P. GIDDINGS.

(Battle Creek, Mich.)

THERE are beauty and blessing in every experience of the Christian's life if he would only have perseverance to work them out. Your lot may be a hard one. The materials on which you may be called to show your workmanship may be very unfavorable. Never mind. There is a blessing in it. You may not see the blessing or the beauty on the surface, for they are not *on* it, but *in* it.

Is there any beauty or blessing in scrubbing the floor or doing many other menial services? Is there any good to be derived from being placed in this background of humiliation?—Yes; there are beauty and blessing there. There we may learn humility, that meek and quiet spirit which in the sight of the Lord is of great price. We may learn contentment and patience. Restfulness and peace will fill the soul.

Did it seem as if there were anything very beautiful and blessed in Joseph's being sold into slavery?—No; but there was in it a secretaryship in the house of Potiphar, *afterward*. Did it appear, on the face of it, very enjoyable and desirable to have had such a dark blot on his reputation?—No; but there was a governorship in it, *afterward*.

"Farmer," I query, "is it not wearisome cutting those trees, clearing and preparing that soil, and sowing those seeds? What good do you get from it?" "I sow seeds now, but I shall reap fruits, *afterward*. It is toil and hardships now, but it will be reward and gladness, *afterward*," he answers.

"Are you not discouraged?" I ask a Christian battling with the odds of life and racked with pain. And a calm voice answers cheerily and hopefully, No; "for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "For I reckon that the sufferings of this present

time are not worthy to be compared with the glory that shall be revealed in us," *afterward*.

"But is it joyous?" I ask. The voice, still more subdued and submissive, says: "No chastening for the present seemeth to be joyous, but grievous; nevertheless, *afterward* it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

And what if I am called through torrid sun to Marah's bitter water now to drink? I am marching toward, and shall drink from, Elim's sweet brooks, amid the shade of palm-trees, *afterward*. What if the world ill-treats us now, Heaven will compensate for it all, *afterward*.

What though Lazarus beg his bread to-day? Heaven is preparing a banquet for him, and he will get it *afterward*.

Be not discouraged at the hardships that block your path. Think of the prize which must be yours, *afterward*. Have you troubles? Have you trials? Think it not strange, for these, too, are your heritage here. Since you must be glorified with Him *afterward*, you must suffer with him now. "In the world ye shall have tribulation; but be of good cheer." He, too, had troubles and trials, but he considered the *afterward*, "the joy that was set before him," and endured the cross. Whatever be our cross,—be it the perfidy of friends or the ill-treatment of enemies; be it poverty or sickness,—like him, may we endure our cross, considering the crown of great joy that shall be ours, *afterward*.

"Hold that fast which thou hast, that no man take thy crown," is the encouraging word from Heaven to all who expect that crown, *afterward*. Let us not simply hold, for we may let it slip, but hold *fast*. Not till we are weary, but *till He comes*.

#### UNFERMENTED BATTER BREADS.

BY MRS. D. A. FITCH.

(Sanitarium Cooking School.)

It is quite probable most people will take more kindly to the batter than the dough breads, because they are softer, and so do not require so prolonged mastication that they may go down the throat. We recognize the fact that Americans are in too much of a hurry to stop to chew. They are in haste; haste to earn money for various purposes, chief of which may be to pay dentist's and doctor's bills, so of course they have not time to waste on hard breads, and thus insure sound teeth and good digestion, as well as a saving of time and the pain and expense incident to a visit to a dentist, to say nothing of a few weeks spent in bed as the result of indigestion.

Seventh-day Adventists are no exception to the above statement. We are so busy preparing for the coming of the Lord and helping others to see the truth (?) that we go at break-neck speed, regarding not the light which has been sent us as a people to prepare us to stand the plagues and meet the Saviour when he comes. Are we fulfilling the law of love when we neglect to care for ourselves, and possibly fall a burden on the time and patience of others? Contrariwise, are we not doing the best kind of missionary work when we keep the body in such condition that we may intelligently care for those who are not the recipients of the greatest light ever given to a people? "To keep the body in a healthy condition, in order that all parts of the living machinery may act harmoniously, should be the study of our life."

In an article as brief as this, it will be impossible to give all the instruction necessary to make the batter breads in their perfection and variety; but a few general suggestions may be helpful. Those who have the cook-book spoken of in a previous article may refer to that, as being more full and clear in directions.

All material should be cold as is convenient. If eggs are used, the baking irons should be neither *hot* nor *cold*, but just warm enough to be handled comfortably. If nothing but milk is used, the irons may be hot enough to require the aid of a holder. If water only, they should be hissing hot. It is not always necessary to oil them, and never should large quantities of grease be allowed to remain in the cup. The best results are obtained by use of a swab (quickly made of a new clothespin, a strip of cloth, and a bit of twine), which is simply well moistened with some oil less objectionable than lard or other grease which might be named.

Every utensil and all materials should be in readiness, and the latter accurately measured before beginning the mixing. The best kind of dish for the mixing is something bowl-shaped or rounded in the bottom. The oven should be heating meantime, so it will be about the temperature required for light bread and graduated as for it. In general one hour is required for baking. These breads should be dry like well-baked, light bread, when they have been out of the oven two or three hours.

We depend on air to render the bread light, and therefore must adopt that method which will incorporate the most of it. The over-and-over motion called beating does this, while the round-and-round stirring does just the opposite—allows it to escape. Be careful not to let your beating degenerate into stirring.

Since the beating of the batter must be continuous, the white of the egg should be beaten first and to a consistency which will admit of the dish being turned upside down.

Try this recipe: Beat one pint of unskimmed milk and one egg yolk until full of air bubbles; then slowly add, beating continuously, one pint and four level tablespoonfuls of graham flour. When light and foamy throughout, drop the beaten white on the batter and simply chop it in. Do not *stir*, and when the white seems to disappear, fill the irons quickly and place immediately in the oven.

*Rye and Indian Puffs*.—Measure and mix together thoroughly two thirds of a cup each of rye-meal and corn-meal and one teaspoonful of sugar. Beat to a stiff froth the white of one egg. In a mixing bowl beat (not *stir*) well together one cup of good milk and the yolk of the egg. Sift in the meal rather slowly, continuing the beating some minutes. Fold in quickly the beaten white, and when this has been done, turn into heated (not hot) iron cups, and bake in a moderate oven at least forty-five minutes; one hour is better.

"If at first you don't succeed, try, try, again;" for there is such a difference in flour that it may be that more or less in quantity will be better. Maybe the quality is inferior, and it would make a more palatable puff if one third white flour were used. Be venturesome enough to try some experiments, and when we can help you any, write to us, addressing the Sanitarium School of Cookery.

#### "THE HARVEST IS PASSED; THE SUMMER IS ENDED."

How forcibly these words come to mind as we look out in the park across the way, which a few weeks since was luxuriant with foliage and full of life, but now is yellow and sear. With every gust of wind a multitude of leaves, stricken with frost, give up the ghost and fall prone to earth. They are "beautiful in death;" their brief life's work is done. It was so few days ago that they were new. We eagerly watched their growth. For a short time they ministered to their parent stock, they gave shade and comfort, they whispered in the wind, and glistened in the dew, they drooped in the rain or rejoiced in the sunshine; but now the tale is told. How brief their life; how quickly they have come, and lived, and gone!

So is our life—the springing blade, the growing corn, the full corn in the ear, the ripened shock, the eternal garner. How brief are childhood and youth. When we have reached the summer tide, we pass swiftly down the decline; each season is more fleet than the other. Soon we are smitten with the frosts of age; the blasts of winter sweep about us, and with each gust some of our fellow-travelers disappear from our sight. We are admonished of the feebleness of our hold on life. Some day, soon, our places will be vacant. Shall we come "like as a shock of corn cometh in his season"? or lamenting, "The harvest is passed, the summer is ended, and we are not saved"?

G. C. T.

### The Mission Field.

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

#### SUNDAY AND THE SUPREME COURT IN SWITZERLAND.

LAST August our publishing house at Basel was fined for the eighth time for Sunday work. This fine was three weeks' imprisonment and 200 francs (\$38.45), for the director, or in default, forty days' imprisonment. From this decision we appealed to the court of appeals of Basel City. The decision of the lower court being sustained here, we carried the case to the Supreme Court.

The appeals to the Supreme Court cannot be presented in person, but only in writing. Our written appeal, with an introduction addressed to the public, was printed, and 50,000 copies circulated in all parts of Switzerland. At the same time most of the editors and a number of legislators and members of the cabinet and the President were visited. The public sentiment was quite favorable, and many articles appeared in the journals, mostly in favor of religious liberty. Some spoke very decidedly in condemnation of the decision of the Basel courts. The appeal was well received by the public, especially French Switzerland.

Scarcely had we finished circulating the appeal, when our case was set for Oct. 10 by the Supreme Court. We were not informed of the date, but learned it from a clerk of the court, a friend of one of our brethren. After reading our appeal, this clerk said that we had a better idea of freedom of conscience than the judges that would have to decide our case.

The Supreme Court of Switzerland consists of fourteen judges, in two divisions of seven judges each. Nine of the judges are Catholics. The second division, before which our case came, is composed of three Protestants and four Catholics. The cases to come before the court are first referred to one of the judges, who is expected to study it, and present it to the court with his opinion. Our case was referred to Judge Blaesi, Old Catholic (the sect of Catholics who reject the dogma of infallibility). Brother Curdy, editor of our French paper, brother Gold, of Lausanne, and I were present at the hearing. Some judges spoke in German, others in French.

Judge Blaesi did not present our appeal in full, but gave a summary of it, and read some portions, especially those that spoke of its being antichristian and papal to use force in matters of religion. His presentation of the case was fair, considering the position which he occupies. His opinion of the case was that the appeal must be rejected, on the ground that our rights of conscience were not violated. The law did not punish us for being Adventists, but for violating the Sunday law, which is civil. The articles of the Constitution which we invoke in favor of liberty of conscience, declare also that religious convictions do not free one from the performance of civil duties. This is in substance his opinion; he did not recognize our argument that

it is not a civil duty to rest one day in seven.

The president then called on each of the judges for his opinion. First, Judge Cornaz, Protestant, spoke, stating that although generally denied, it is nevertheless a fact that Sunday laws rest on a religious basis. It is also a fact that the State works on Sunday by exercising its soldiers, and it allows others to work in restaurants, railways, bowling-alleys, hunting, etc. It should, therefore, allow the Adventists to work, who, unlike the Salvation Army, are a quiet, orderly people. The Adventists are right in their appeal, and were it in our capacity, I would move that we sustain their rights. But it is not in our power to do so; this is a question which the Federal Assembly only can deal with; the Adventists must apply to this body for relief.

Judge Bezzola was then called on, and replied in substance that he must differ with the last speaker on the point of Sunday's resting on a religious basis; it is his opinion that it rests on a politico-social basis, its special object being to secure a rest day for the laborer. Experience has demonstrated that one can better rest on Sunday than any other day because it is the common rest day; the hum and din of business has ceased, while the public places of resort and amusement are open. It would not be inappropriate to rest *after* having worked by choosing Saturday as the rest day, instead of beginning the week with rest. But we now have Sunday fixed upon as the common rest day, and the Sabbatharians must accommodate themselves to the European social condition. It was his opinion that such public amusements as hunting would also yet be regulated by a federal law, as is already done by some cantonal laws.

Judge Clausen (Catholic) next spoke, stating that Judge Cornaz bases the Sunday clause of the factory law because it rests on a religious basis; to this I oppose the fact that when the factory law was enacted, both the religious and the politico-social factors were united. It was then found that these two factors could be well united in the Sunday-rest question; and they may continue to be so united. Viewing the general state of things in the Confederacy, we must admit that the church still has something to say. We do not reason here as they do in some parts of France; but even there, they must bow to the demands of Sunday.

Judge Stamm followed, confining himself to legal obstacles in the way, and advised that the case be dismissed on these grounds.

Judge Morel being called on stated that this question must be decided on existing laws. In our constitution we find no principle showing that there should be no work at all on Sunday. After church service, stores are open, commerce does not rest, confectioners for large and small children, and saloons, are open, and have a larger patronage on Sunday than any other day. It has not yet occurred to any one to introduce a Sunday according to the English system, where hacks are not allowed to run, and hotels, except for strangers, are closed. The Swiss people have repeatedly rejected by vote such a Sunday; they do not wish to have custom-house bars erected between the laboring part of the week and Sunday. There is, therefore, neither law nor custom which says that there should be no work at all on Sunday.

But there is the desire to have as far as possible a common rest day. We already have cantonal laws requiring Sunday rest. But what is most important for us is Article XIV. of the factory law; this the appellant has violated, and thereby also the Basel Sunday-law, which requires quite strict Sunday observance. Therefore the decision of the Basel court is not unconstitutional.

Judge Blaesi, the one who presented the case, spoke again, replying to the point of Judge Stamm, that our case should be dismissed because it was not in the province of the supreme court to decide on the unconstitutionality of a law.

He said that he would have treated the case from this standpoint; but he thought a more thorough consideration of the case necessary, inasmuch as it concerned an important question of freedom of conscience, which has been printed in a pamphlet and recently widely circulated.

A vote being now taken, it was unanimously decided to reject the appeal. The costs will be borne by the State.

The fact that the costs are laid upon the State is a favorable feature, showing the good-will of the court. We attended the hearing of other cases, and in each case the appeal was rejected, and the costs laid upon the appellant. We had scarcely any ground to hope for a favorable decision; our chief object in appealing was to spread the truth. In this we were not disappointed, for the question was discussed everywhere, and in some places elicited considerable warmth in our favor. It remains to be seen what turn sentiment will take now that the court has spoken. With many this will be final; but there are others who will grow more zealous in our favor. One gentleman remarked that if the Supreme Court decided against us, he would be the first to take up the matter of petitioning the Federal Assembly in our favor.

Our appeal has had a good effect on our own people as well as the general public. During my stay of nearly seven years in this field, I have seen nothing that has so stirred things as what has taken place during the past few months. Our people are manifesting a courage unknown to them before. We go forward rejoicing, knowing that He who is at the helm will direct all things to his praise.

H. P. HOLSER.

#### ARGENTINE REPUBLIC.

I LEFT Buenos Ayres, Aug. 26, and came to Diamante in the province of Entre Rios, the 27th. It was quite cold, and there were no blankets on the boat, so I took a severe cold which resulted in *la grippe*. A large number are sick with that disease here this spring; but it has not been fatal as far as I know. The brethren at Crespo had not received my letter and were not there to meet me, so I remained all night at Diamante. The next day I rode out in the country with a farmer. It is nearly thirty miles from Diamante to where the German Sabbath-keepers live. The farmer I rode out with invited me to stay with him all night. I learned by this experience how many of the farmers live. They live in colonies—from fifteen to thirty families in each colony. Their houses are made of sun-dried brick, or adobe. They put a wall up six or seven feet high, and cover the house with a straw roof. The houses are generally divided into two divisions; one part is used for sleeping and dining purposes, and the other for cooking. The floors are the bare ground. They put me in the kitchen part to sleep on a coat on the ground, with an old blanket for a covering.

The welcome morning finally came, and I was glad. I got one of the men to take me over to where our brethren live. They were pleased to see me, and we immediately made arrangements for meetings. Twenty-seven of our brethren had covenanted together to keep the commandments. Satan tried to bring in division among them, but the preaching of the word removed self, and the Spirit of the Lord came in. The neighbors became interested. After two weeks' work we organized a church of thirty-six members. Reorganization was necessary because some were still using alcoholic drinks, and the general impression was that they were in the church. Everybody drinks in this country, and in order for our people to be a light, stimulants must be rooted out entirely.

The principles of truth which we were able to present received the hearty support of the church. Two Baptist families commenced to keep the Sabbath at the end of the second week, and four others commenced to serve God. These united

with those who already had been keeping the Sabbath. At the end of the third week four more were baptized, and five united with the church. Last Sunday night eleven or twelve more decided to keep the Sabbath. It seems good to preach Christ to such thirsty souls. The first week I was not at all well, but we would begin our meeting at 7 p. m., and continue until ten or eleven o'clock. Calls are coming from many places for help. One man came from ten to fifteen miles to stay with us over Sabbath and Sunday, and he decided to obey the truth, and invited me to come to his colony, which I promised to do as soon as possible.

Last Sunday I visited a colony and held meetings with them. In the forenoon I occupied a house, and it was so crowded that the people could not all get in, and some stood at the windows and around the house. In the afternoon they all gathered in a yard; I spoke an hour, and then they sang a few songs. They sat down and wanted to hear more, so I spoke again, and after that they sang again and sat down to hear more. After speaking again, we sang and found that it was late, and so we had to go to meet our appointment in the evening. They gave us a hearty invitation to come again. If there were only more workers and laborers to send into the field to labor! Souls are hungry for the truth. The sun burned down on the heads of the people, and yet they remained long and gladly to hear of Jesus and his love.

From the canvassers I am getting earnest calls to help them in interests that have been awakened by their books. To-morrow, Sept. 18, I will go to San Cristobal, where a few Germans are keeping the Sabbath. At Esperanza, in the province of Santa Fé, a company of French-speaking people are keeping the Sabbath. I may be able to speak to them through an interpreter. Pray for the work in this country, that the Lord may raise up many laborers to enter the harvest-field which is ripe.

F. H. WESTPHAL.

### Special Mention.

#### GENERAL LAWLESSNESS.

THE settlement and development of a country, bringing together as it does so many people of different countries, and often the worst elements, is very favorable to the spread of lawlessness and indifference to the rules which govern civilized society. This is especially true of mining countries, where the settlements are often so far away from the established forces of order, that the people do about what is right in their own eyes. Thus our western border, often combining the two conditions of a new country and a mining settlement, has been noted for crimes of all kinds, the reckless character of the people frequently making a robber a hero, and they have often connived to prevent his detection and arrest.

It might be expected that with the more complete settlement of the country, a more civilized state of affairs would ensue, and that crimes would become less frequent; but a glance at the papers of our country which reflect the current events of the day is sufficient proof that such is not the case. Daring highway robberies, surpassing in audacity the most famous operations of ancient times, are a common thing in the United States of America.

One of the peculiar features of American crime is train robbery. This system of robbery was, we believe, first tried in the western part of the United States, by such noted desperadoes as the James brothers. Their success emboldened others until train robbery has become so common

a crime that it excites only passing comment. During the late financial distress there was a renewed activity in criminal circles, and the train wrecker and train robber were heard from in many directions. So frequent and successful were these operations, that many western roads have had their express-cars built steel-clad, and loopholed for defense, the inside looking like an arsenal; and the train-hands have been supplied with the best implements of destruction that can be made. But these precautions do not prevent the robbers from carrying on their work. The modern discovery of powerful explosives has placed a terrible agent of destruction at the command of the vicious, and though cars may be strongly constructed and ably defended, the prospect of having the car which one is trying to defend blown to atoms by a dynamite cartridge, is not calculated to make the defender particularly easy in his mind, or lead him to make a very vigorous defense.

There is no question but that the publicity that is given to successful robberies of this character furnishes an impetus to others to commit the same kind of crimes, so that when one such successful robbery is reported, we may be reasonably sure of hearing of other successful or unsuccessful affairs of the same kind. Recently two successful train robberies were reported almost simultaneously, one in California, the other in Virginia. Since then another is reported from Indian Territory. Others, no doubt, will follow, and criminals of all kinds will be stimulated to renewed activity in their diabolical work. After all the train robber is but carrying to the greatest extreme the principle of selfishness which lurks in the human heart, and which in thousands of ways seeks riches, often by means which have received the sanction of the law. There are robbers and robbers; and many different methods are pursued, from the most dangerous and reckless manner, to that which is pursued without fear and is considered to be highly respectable. The train robber is no worse in the sight of God than thousands of men who in other ways rob their fellow-men, and from their ill-gotten gains pay the minister with one hand and support a paramour with the other.

M. E. K.

#### COMING TO THE SURFACE.

THE much boasted unity of the Catholic Church has no existence in fact, as is well known by every observer. It is equally well known that whatever semblance of harmony that has been preserved is produced by the absolute domination of the priesthood over the people, and by the equally arbitrary rule of dignitaries over priests. Human nature will assert itself, however, from time to time.

The members of St. Joseph's church in Paterson, N. J., have a grievance with their priest. They appealed to the papal ablegate, Satolli, for an investigation of their charges. He came to Paterson, but was the guest of the priest. A committee of the aggrieved party called at the residence, and against the express direction of Monsignor insisted upon an interview, crowded into the house, and met Satolli with a demand for redress. He appeared in the room, and in an austere manner told the committee that the matter was already settled. The interview waxed warm, and the great delegate lost his temper, turned in haste to leave the room, tangled his feet in his robe, and stumbled out of the room in the midst of a lively quarrel. The spokesman

gave utterance to an oft-expressed sentiment, that it is "an outrage to send a man here from Italy to settle church matters, who cannot speak the English language."

At a subsequent meeting the disaffected members approved of the action of their committee, and retained Dr. Burtzell to represent their case before the court of Archbishop Corrigan, ignoring Monsignor Satolli.

G. C. T.

#### RECONCILIATION WITH ROME.

NOT long since Leo XIII. sent out into the world his famous encyclical, pleading for Christian unity. The Greek Church and Protestantism, for which he declared he had a "burning charity," were especially called upon to return to the Roman Church. Since the encyclical was issued, the pope and his advisors have been anxiously watching to see what the effect of this extraordinary document would be. And they do not have to look entirely in vain. Some ripples on the surface show that the skillfully thrown papal line is being seized with much avidity, and that there are priests of the churches separated from Rome, who are beginning to inquire upon what terms the national churches separated from Rome may be regarded as belonging to her communion.

To these questions the pope has instructed his agents to reply, so that in the correspondence now taking place the terms of the proposed union are being developed.

There is not much response from Germany. If Lutheranism is waning there, the socialist and liberal element has so taken its place that the papacy gets little more sympathy there than formerly. But many English churchmen are interested, and some of them at once raise the question if the pope will allow that the ordination of the Anglican clergy is valid. To this question the *Nouveau Moniteur* of Rome, the organ of the Vatican, declares that he will! It is also allowed that in his efforts for conciliation the pope will go so far as to allow priests to marry, and the sacrament to be given to the laity in both kinds. All this greatly delights certain English ritualists, and they long for the day of full communion with Rome.

Upon the whole the aged prelate now in the papal chair feels somewhat encouraged by what he sees in England, but he is not particularly flattered by the reception of his letter in Russia and in Germany.

M. E. K.

#### THE CHICAGO CANAL.

ONE of the most important canals that ever has been made is now in process of construction at Chicago. Not that it is a very long canal, or that its cost is as great as some others. But it is important in that it will connect the waters of Lake Michigan with the Mississippi River, so that a water thoroughfare will be obtained through the North American continent from the Gulf of Mexico through the Great Lakes and the St. Lawrence River to the Gulf of St. Lawrence and the Atlantic Ocean.

The city of Chicago is situated on the divide, the waters flowing in two directions. The Chicago River, a sluggish stream, flows through the city into Lake Michigan. And the Des Plaines River, which comes down from Wisconsin, runs west of the city nearly parallel to the western shore of the lake, and then turning to the southwest and joining the Kankakee River, these

two form the Illinois River, which joins its waters to the Mississippi a little north of the city of St. Louis. It will be seen by this that a canal from the Chicago River to the Des Plaines will make the connecting link for water communication through the very heart of the American continent.

The necessity of a drainage system for Chicago was the primary reason for the canal. All the sewage from this great city goes into the lake, and all the water for the city, for all purposes, comes out of the lake. This threatens with contamination the water supply of the city, and the larger the city grows, the greater is the danger. It is, therefore, the intention and expectation of the projectors of the canal that the sewage of the city will be conveyed by it to the Des Plaines and thence on by the Illinois and Mississippi rivers to the Gulf of Mexico. This will insure pure water for the city from the lake, and at the same time serve the purpose of traffic like any other canal.

The canal will be about 35 miles long, 200 feet wide, and 28 feet deep, and it is estimated that it will cost \$21,799,293.82. The work was begun Sept. 3, 1892, and it is expected that it will be completed by November, 1896. Many feats of engineering skill to build the canal and to regulate the flow of waters and the transportation which will be carried on through it, have been accomplished.

The importance of the canal from the standpoint of health to the citizens of the city, is obvious to all. The commercial benefits of an interoceanic traffic through the center of the North American continent can hardly be estimated. Chicago now has water communication with the world *via* the St. Lawrence. When the canal is completed, it will have the same by the Mississippi. This will be a decided advantage to Chicago, St. Louis, New Orleans, and all the cities of the route. Should war arise between the United States and England, cruisers could be sent from the Gulf of Mexico into the Great Lakes, so that the United States would be equal to England, which country can use the St. Lawrence River for the same purpose. The work is being rapidly carried forward with that vigor and push for which the city of Chicago is justly celebrated.

M. E. K.

#### LYNCHING.

REFERENCE has been before made in these columns to the apparently growing habit in some parts of the United States to obstruct and anticipate the operations of the law in the cases of colored men accused of committing certain atrocious and unnameable crimes.

It is gratifying to know that an attempt of this character lately made at Washington, Ohio, was foiled by the firmness of the sheriff and a body of militia which was hastily assembled to defend the prisoner. The prisoner had received his sentence, which was one of great severity, but still the people were not satisfied; they wanted to be themselves the judges and executioners. They failed, several of their number were killed and many wounded, and the dignity of the State and her laws was upheld.

The most remarkable thing about the whole affair is that so many hundreds of people really thought that they could break down the doors of the jail and take the prisoner from the guard of soldiers and not be fired upon. They seemed to have no idea of the dignity of the law and the duty of the soldiers to defend the prisoner. The mob was a disgrace, but the defense of the prisoner and the maintenance of the law were an honor to the State of Ohio. A few such salutary lessons in other States, and the brutal lynchings now so often reported would soon be a thing of the past.

M. E. K.

# The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 30, 1894.

URIAH SMITH, - - - - - EDITOR.  
G. C. TENNEY, } - - - - - ASSISTANT EDITORS.  
M. E. KELLOGG, }

EDITORIAL CONTRIBUTORS:  
O. A. OLSEN, A. T. JONES, GEO. I. BUTLER,  
S. N. HASKELL, L. R. CONRAD.

## EDITORIAL CORRESPONDENCE.

Letter 16.—Valley of the Upper Elbe—Prague  
—Vienna.

LEAVING Dresden for Prague, we pass along the valley of the Upper Elbe, and through what is called the "Saxon Switzerland." The road threads its way along the winding course of the river, passage-way being often hewn out of the solid rock, and thrust by tunnels through projecting mountain spurs. The scenery is romantic and charming. Interesting villages and cities are located at frequent intervals at the foot of the bluffs along the river; and at several points the ruins of ancient castles crown the heights. One of the noted places on the way is Aussig, to the west of which lies the plain of Bihana, the scene of the great Hussite battle of June 16, 1426, which resulted in the rout of the Saxons under Frederick the Quarrelsome, and the destruction of the then flourishing town.

At Bodenbach we pass the Austrian customs, having just entered the province of Bohemia. At Melnik the railroad leaves the Elbe, and at Weltrous, nine miles distant, reaches the river Moldau, on which, twenty-three miles farther up the stream, is situated the city of Prague. This river also winds through a rocky, picturesque valley, which widens out just before Prague is reached, presenting many specimens of charming landscape. The railway follows, of necessity, the sinuosities of this stream also, passing over embankments and through tunnels, till at last it crosses the Moldau into Prague, over a viaduct of eighty-seven arches, 4350 feet in length, erected at a cost of three and a half million florins.

Bohemia has a language of its own, which the common people speak to the exclusion of all else; while German, the common language of Austria, is spoken by all public men and officials. When the English-speaking clerk at our hotel in Prague, who has also to be able to speak German and Bohemian, was asked if the Bohemian was an easy tongue to learn, his answer was, "No; worse than Chinese;" and one would think so, to look at it. And when he finds the common names of streets and business firms composed of the oddest combination of consonants possible, with hardly enough vowels to hold them together, combined with various characters unknown to the English tongue, he begins to feel as if he were getting somewhere near the locality of the tower of Babel. Yet, with all their crooked language, the Bohemians seem to have reached a high standard in the art of developing the productions of nature; for the best showing of fruit that we have yet met with in Europe, was in the market-place of Prague.

This city is of interest to the student of religious progress, as being the place where Huss and Jerome, those glorious heralds of the Reformation, a hundred years before the time of Luther, began to unvail the light of the gospel before a benighted Christendom. Every Protestant would be glad to find, and almost expects

to find, numerous memorials of these noble reformers; but what he does find is a conspicuous scarcity of all such objects. The city as yet has no statue of Huss or Jerome, though it is said that such a tribute to their memory is in contemplation. The old Hussite church, the building of which was begun in 1360, still stands. In 1460, a west façade and two pointed towers were added by Podiebrad, who was there crowned king of Bohemia in 1458. He caused the façade to be adorned with a large gilded chalice, emblem of the Hussite doctrine that the communion should be administered in both kinds. But after the battle of the White Hill, Nov. 8, 1620, when the cause of Protestantism in Bohemia was overthrown, this emblem of Protestantism was removed, and an image of the Virgin Mary was set up in its place. It is sad that after the magnificent success of the Protestants under Ziska, disunion among themselves should so have weakened their strength as to cause them to fall a prey to their enemies, and allow the tide of popery to flow back and swallow up the fruits of all their victories.

The Burg, or imperial palace, is one of the points of interest in the city. Its German and Spanish halls are still maintained in a condition of regal splendor, as if in daily use; but it is eleven years since a prince or any royal personage has been present to occupy them. A still more interesting room in this building is the old council chamber, from the windows of which Count Thurn caused the imperial counselors, Martinitz and Slawata, to be thrown, May 23, 1618, which act was the more immediate cause of the thirty years' war.

Sept. 4, an eight hours' ride brought us to Vienna, the capital and imperial residence of the Austrian empire, and one of the largest and gayest capitals of Europe. The population in 1890 was 1,355,255. Much of the country as we approach the city from Prague, consists of extensive plains resembling our own western prairies, every inch of which seems to be thoroughly cultivated and very fertile. The history of this city runs back 1880 years, to A. D. 14, when the Romans took the old Celtic settlement, Vindobona, and made it a fortified town. Here the emperor, Marcus Aurelius, died, A. D. 180. It has passed through all the vicissitudes of the history of Europe, with its ebbing and flowing tides of invasion and repulsion, victory and defeat. Conquered by the Avars in 588, it was retaken by Charlemagne in 791. The first mention of the name Viennis, occurs in a charter of 1030. The tide of traffic which poured through it during the time of the crusades, built it up so rapidly that the line of fortifications was laid, which marked the inner city down to 1857. In 1858 an imperial decree ordered this line, consisting of rampart, foss, and glacis, to be leveled; and the space is now occupied by a broad avenue, called the "Ring Street," surrounding the inner city, and lined with rich and elegant commercial houses, making it as gay and fashionable a boulevard as can be found in any city of Europe.

The city boasts that no hostile Turk, formerly the great terror of Christendom, has appeared before its gates for over 200 years, or since the Turks sought to enter Europe through this gateway in 1683, but were repulsed by John Sobieski, king of Poland, with his allied Austrians, Saxons, Bavarians, and Franks. Only once since has it been held by a foreign foe, when, after the battle of Austerlitz, it was for a short time occupied

by the French. It is of late years becoming noted as a center of art. Its Imperial Museums, two immense buildings completed in 1889 in the Italian Renaissance style, its City Museums, City Hall, New Opera (said to surpass any other building of its kind in the world), Imperial Library, Treasury Building, Houses of Parliament, Hospitals, and residences of Imperial Counselors, princes, and kings, entitle it to be called the city of palaces. The present emperor, Francis Joseph, is erecting a new palace, spacious and imposing in appearance. Begun twelve years ago, it will yet require eight years to finish it.

A few of the places we took occasion to visit may be mentioned as follows: 1. The Imperial Library, with its 400,000 rooms and 20,000 manuscripts, a room of lofty galleries supported by massive pillars, with arched and frescoed roof and ceiling. Some of the manuscripts are the earliest extant, dating from the fifth century; one, a portion of Herodotus's history, the only existing manuscript of the history of the fifth decade; another, an illustrated work on the medicinal properties of different herbs, showing that they had regular Thomsonian doctors in the fifth century. Some of the illustrations of these early manuscripts are very fine pieces of work, and the colors look as brilliant as if laid on but yesterday, instead of over fourteen hundred years ago. 2. The royal stables where are employed 120 coachmen and 480 grooms to care for 150 carriages and 500 horses. Here are some of the most beautiful specimens of the equine race that human care and training can rear, and carriages for all occasions,—coronations, weddings, hunting, guests, feasts, parades, and—something more—carriages for funerals; for kings, even if they are permitted to die peaceably in their beds, must at last ride to the grave like other men—a most powerful commentary upon the vanity of all worldly honors and distinctions. 3. The Augustine Church in which is a chapel containing a recess behind heavy iron bars, where are preserved in gold and silver urns the hearts of all the emperors and empresses since Matthias, some twenty in all. 4. The Mausoleum, where we pass between rows of coffins buried up in withered wreaths and roses, containing the bones and ashes of defunct royalty—seeming not much better now than any other bones and ashes. In such a place one can hardly refrain from consoling himself with the thought that "a living dog is better than a dead lion." Here is the elaborate tomb and coffin of the empress Maria Theresa, a name which figures as largely in the history, and on the monuments, of Austria, as does that of Frederick the Great in Germany. Here also is the massive metallic coffin containing all that is left of Maximilian, whom Napoleon III. beguiled into the thought that he could be emperor of Mexico, and whom the Mexicans shot for his attempted assumption. 5. The buildings of the Museums, City Hall, and palaces of the emperor Francis Joseph, and Count Lichtenstein, where in halls, stairways, domes, and arcades, are displayed all the magnificence and beauty that can be coaxed from polished marble and burnished gold.

But in the midst of all this grandeur, the trail of the serpent of sin is still visible. Beggary is in the streets, dens of temptation along the thoroughfares, and the marks of debauchery, depravity, disease, and imbecility upon the faces of many of the people. Therefore the more one views, under such conditions, these attempts of



men to secure and enjoy the great and beautiful which in this world they never can attain to any satisfactory degree, the more he longs for that inheritance promised to the people of God, which is pure and peaceable, and incorruptible and undefiled, and that fadeth not away.

Vienna, Austria, Sept. 9.

#### MARRIAGE AND DIVORCE.

OUR Saviour likens the last days to those of Noah. The record of those days says, among other things, that "they took them wives of all which they chose." It is not probable that they waited for the formality of divorces, but in that time when the earth was "filled with violence," it is likely that might was the only rule which regulated the rights of property or chastity.

We may expect to find in those days which just precede the coming of the Son of man a similar state of morals. There may be more safeguards thrown about the family relation; the methods necessary to attain the end may not be so direct as in those days; but if the desires of the people are similar, and the means are found for evading the safeguards and gratifying those desires, then divorce proceedings are only a tedious formality. They may be somewhat expensive and annoying, but they become an open gateway to a cursed state of society. Legal divorces become a thin cloak of human respectability thrown over the most dangerous of human vices.

The alarming prevalence of divorce proceedings in our courts, and the facility with which they may be brought to a successful termination, form the most convincing evidence that could be asked for or produced that we are living in days when this sin of the antediluvians is repeating itself. It prevails not only among the lower classes of people of baser pursuits, but the evil insinuates itself in better society. It works insidiously upon the minds of Christian men and women, who find themselves involved in some incompatibility of temper or religion with those to whom they have vowed fidelity. Were the divorce evil confined to the lower strata of society, we might be excused in classing it among other prevailing unmentionable sins, and let it go with a general denunciation. But it is not so confined. Nearly every week inquiries come to us from anxious readers in reference to some phase of this painful and solemn question of marriage and divorce. In nearly all cases the cause of difficulty antedates the reception of the present truth. By this step the conscience has been made tender, and a serious question of privilege or duty confronts a conscientious soul who wants to do right in spite of the mistakes of the past.

We were rather startled into writing upon this question now, though contemplating it for some time, by receiving a query upon the subject, prefaced by an attempt to tell what we as a people believe. It said, "Our people believe, I understand, that if a marriage is not sanctioned by the Lord, and if one hinders the other from serving the Lord according to the dictates of his conscience, they are justified in getting a divorce"!! Then the question, "If they do get a divorce, and one marries another party while the other is living, does he or she commit adultery?" We answer the question by saying, Yes. But before taking time to say that, we would hasten to repudiate such a position. It is to be hoped that no Seventh-day Adventist entertains such ideas of divorce.

After a hasty or inconsiderate marriage, it is very easy to discover some excuse for retracing the step, which will satisfy the conscience of the interested party and the demand of the court. But the Bible makes no provision for such work. Incompatibility of disposition, differences of religious views, diversity of sympathies or aims in life, differences of station, and all other peculiarities should be carefully considered before the union is consummated. Where they are allowed to exist, they prevent marriage in the Bible sense, ever taking place. The Scripture says, "They shall be no more twain, but *one flesh*." Marriage, as God ordained it, is not a simple contract of partnership, but an actual blending of two lives into one. Anything else is not what the Lord designed marriage should be. And what God has joined, man cannot put asunder. To pervert the plan or degrade the standard, is Satan's work. Everything that weakens the bond or defiles the sacredness of the marriage relation, is of the enemy and panders to lust. This being true, it is evident that the utmost care should be exercised in forming that union which is the basis of society, of the church, of the nation; which, in its legitimate sphere, is the conservator of every human interest, but out of that is the bane and curse of life. Objects which in the blindness of momentary love seem so insignificant as to be unworthy of serious consideration become the bone of contention in more sober life.

It is true that differences may arise after marriage that did not appear before. One party may change his views or principles. Sometimes one party will assume a cruel, arbitrary attitude, which makes life decidedly unpleasant. What then? Shall release from the solemn vows be sought in court? Shall new relationships be sought? According to the antediluvian practice and the modern idea, yes; according to the Bible, *no*.

Peter says, "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation [mode of life, deportment] of the wives; while they behold your chaste conversation [conduct] coupled with fear." The Syriac Version reads, "So also, ye wives, be ye subject to your husbands; that, by your pleasing behavior, ye may gain over, without difficulty, those who obey not the word, when they see that ye conduct yourselves with reverence and chastity."

Paul speaks directly upon the point in question as follows: "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband; *but and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife*. But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases; but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? But as God hath distributed to every

man, as the Lord hath called every one, so let him walk. And so ordain I in all churches."

Upon a thoughtful consideration of this scripture, the principle is seen to stand clearly forth: That religion should not become a cause for separation between husband and wife. The unbelieving one may bring about a separation, and in that case the believer may allow it to be so; but *may not* marry again. And while the injunction is to "let not the wife depart from her husband," that is, voluntarily, or simply because of differences of belief or sentiment, there is provision made for extreme cases of cruelty and persecution. But it is not in the divorce court. It is in simple separation.

In very many cases of incompatibility, it is the absence rather than the presence of real religion that causes trouble. The lack of forbearance, of love, of the grace of Christ, an unwillingness to suffer, a failure to exhibit the practical qualities of genuine Christianity, are usually to blame for domestic trouble. The remedy in such cases is evident. Peter tells us that it is to get a supply of the meekness and gentleness of Christ.

It is true that there are hearts so utterly Satanic that kindness will not affect them; but they are very few. There are husbands and wives so tyrannical that they will brook no crossing of their whims, nor grant any privileges of conscience to those whom they regard as their slaves. They are not touched by the sight of suffering, nor mollified by anything short of absolute submission to their dictates. Happily they, too, are few. It is of these we believe that Paul says, "A brother or sister is not in bondage in such cases." But even this makes no provision for divorce. It may be that the hard heart will relent, and the promise to love and cherish still holds good.

There is one, and but one act, that, according to the teachings of Christ, forms an adequate reason for dissolving the marital bond. Matt. 19:9. Where this does not exist, no court can release the parties who before God have promised to love and cherish each other till death. Where it does exist, the innocent party may obtain release in court and may be again married; for the spiritual bond is already broken, and the home is desolate.

\* Any standard of marriage below that set up by our Saviour is a menace to society. The only safe or consistent course for those who desire correctly to represent the truth in doctrine and practice is to strenuously maintain in teaching and practice the sacred binding force of the marriage covenant. The solemn obligations there assumed should not be set aside to favor convenience, selfishness, or natural desires. G. C. T.

#### GOODNESS.

AMONG the fruits of the Spirit enumerated by Paul in the fifth chapter of Galatians is goodness. This grace is not very often mentioned at the present time, the other fruits of the Spirit, such as faith, love, long-suffering, joy, and peace, being much more often referred to in prayers, sermons, and testimonies. Nevertheless the quality of goodness is certainly as good as any. Of course all these qualities, which are the fruits of the Spirit of the indwelling Saviour, are closely related, goodness itself being but a manifestation, a proof, of faith and love; yet it has a place distinctly its own.

There can be no higher nor better ambition

than to be good; for to be good is to be like God. Said Jesus, "There is none good but one, that is, God." That is to say there is no being but God who is of himself intrinsically good. If we are good, it is because we welcome him into our hearts by faith, and allow him to live in us. Goodness is one of the attributes of God, and Christians are to be like him. It sometimes seems as though it is easier for people to pretend to have the other qualities than it is to be good. People tell of their faith, of their love, and their long-suffering, and how much patience they have manifested at this or that time, but we rarely hear people tell of their goodness. No one can deny that such persons have these qualities, even if they are not seen; but goodness must be of itself apparent. Goodness is of itself its own best evidence.

The Scriptures are full of statements showing what goodness is, and what good men will do. "A good man showeth favor and lendeth." Is the reader willing to go and *do* likewise? Barnabas was "a good man and full of the Holy Ghost." Are you, my brother, of that character? Said Jesus, "A good man out of the good treasure of the heart bringeth forth good things." Does your heart contain that kind of treasure, so that that which comes from it is good and edifying to those who hear? "The steps of a good man are ordered of the Lord; and he delighteth in his way." Are your steps thus ordered, and does he delight in your way?

Especial attention is invited to the fact that *smartness*, or giving the quality commonly called smartness the more dignifying terms of intellectuality and brilliancy of mind, is not reckoned as one of the fruits of the Spirit. But it very often happens that even in the church of Christ the smart person is looked upon much more favorably than those, who, without such natural accomplishments, are simply good. We once heard a person returning from camp-meeting tell what "dreadful smart preaching" she had heard there! This is a good illustration of the way that men are often estimated. The smart man, the man of many parts and of showy accomplishments, is praised, flattered, fawned upon, and petted; the good man is hardly noticed. The world lies at the feet of smart, brainy men; but the good man, how little he is regarded!

The good man or woman often is not prepossessing in appearance, is not particularly intellectual, and does not put forth continual claims to possess better qualities than others. But they are so helpful, so kind and considerate of the welfare of others, so careful not to wound the feelings of any, so sympathetic to those in trouble, so willing to help every one who needs help, and all is done so quietly, unobtrusively, without fuss, display, or boasting, that the heart is irresistibly drawn out to them, and their very countenances become glorified as we look upon them. Why is all this? It is because we see in them the simple goodness which the heart instinctively recognizes as better than brilliant attainments and high-sounding profession of things that cannot be seen.

The way to be good has already been suggested, but it may again be pointed out. Goodness does not dwell naturally in the human heart. What Paul said of himself, is true of the race: "For I know that in me (that is, in my flesh) dwelleth no good thing." He could will to do good, but not *being* good, he was unable to do good. He found victory and the power to be good and to do good in Jesus Christ. It is also

well expressed by the same writer in Eph. 3: 14-19: "For this cause I bow my knees unto the father of our Lord Jesus Christ, . . . that he would grant you, . . . to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." That fullness is a fullness of goodness as well as the other gifts of the Spirit. And if goodness is not seen in us, there is room for suspicion that the other fruits of the Spirit are lacking in our lives, and, if we profess to have them, our profession is but a sham.

M. E. K.

#### CLOSING LABORS IN NORTH CAROLINA.

THE tent-meetings at Waynesville closed Oct. 14, and myself and companion left for Florida the same day. Our meetings there continued some six weeks in all, and much of the time we had quite a fair interest. For several weeks we usually had from sixty to 125 in attendance, and during much of the whole course quite a number attended almost every service and seemed deeply interested, and often expressed themselves as being greatly instructed and benefited by the sermons they heard. Great efforts were made by the local clergy to keep everybody away whom they could influence, and to persuade those who had become interested to stay away.

It is simply wonderful to see the fear the Southern ministers have of their members hearing these doctrines, and the power they have upon the people to keep them away. In all my experience I never saw anything equal it in the North. At Asheville and Waynesville we should have had a very large attendance indeed but for this fact. But there were many whom they could not control. What a fearful responsibility the popular clergy assume in thus standing in the way of the people to keep them from hearing the last solemn message to the world! How different will be their feelings when the last trump sounds, and the day of account comes to them!

The truth was made very plain in Waynesville, and those who heard most of the discourses admitted the truthfulness of our positions. But most of them thought the cross too heavy for them to take up. However, I think some six or eight will certainly obey. Some of them are rejoicing in the truth already. Others are making earnest efforts to shape their affairs so they can keep the Sabbath. Among these is the postmaster of the city, who is placed in a trying condition to meet this plain duty. Elder Brunson and wife remained to visit and follow up the interest for a season.

This closed my labors in North Carolina. We were there nearly six months, and I gave in all 131 discourses, mostly addressed to those investigating the truth. To the best of my knowledge and belief, upward of twenty-five are now keeping the Sabbath as the result of the meetings held, and many more are deeply interested. Elder Brunson, who embraced the truth at Asheville, spoke half of the time at Waynesville with much satisfaction to the people who heard him, and I greatly hope he will be a strong laborer in the cause from this on. Our Baptist friends feel they suffered quite a loss

when he became a Seventh-day Adventist. He is becoming stronger day by day in the faith of our people.

Altogether the labor spent in North Carolina the past summer has been pleasant, and I hope profitable to the blessed cause. It is with no small difficulty that it has been bestowed, and few can realize the obstacles to be overcome in traveling and labor in public with an invalid companion, needing constant attention and care, and suffering much daily. At times it has been a question of much perplexity to know what duty required. But God has been good, and it has been a precious privilege to labor for the salvation of souls for whom Christ died. Nothing else is so blessed. I hope to be able still to labor some at least in his vineyard to bring a few more to the knowledge of the truth. The change of climate has been somewhat beneficial to my companion, and her general health and strength have increased in a measure. G. I. B.

#### SOME OF THE OPENINGS IN AFRICA.

THERE is no continent on earth more historic than portions of Africa. The Israelites dwelt in Egypt two hundred and fifteen years. "Abram went down into Egypt to sojourn there; for the famine was grievous in the land." God showed his wonders in the land of Ham, when he delivered his people from the land of Egypt. It was spoken by the Lord concerning Christ, "Out of Egypt have I called my Son." This land is prominently mentioned in the word of God during all the history of the past, and even at the time the wicked go into the lake of fire, it is singled out as receiving "the plague wherewith the Lord will smite the heathen." It is a symbol of darkness and unbelief. Portions of Africa know nothing of the Asiatic civilization which characterizes India, China, and Japan. It is the land of midnight darkness, but the mission stations in the nineteenth century have so dotted this dark continent, that there are but a few tribes that have not heard of the name of God, and learned something of the nature of the gospel. A recent writer, in speaking of Mashonaland and Matabeleland, says there is no darker portion of Africa than this country at the present time. For some unknown cause the people have been left to themselves in their darkness. And yet facts have come to light showing that the Mashonas, not many years in the past, had traditions of the seventh day as the Sabbath.

Certain it is, there are at the present time a number of tribes in Africa which testify that the gospel has been known among them at no distant day in the past. At the beginning of the gospel, "a man of Ethiopia, a eunuch of great authority, under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship," was converted and baptized by Philip, "and he went on his way rejoicing." There is a tradition among the Assyrians that he brought them the gospel. Certain it is that the history of the churches in Ethiopia and Abyssinia is significant. Even to the tenth century, Abyssinians observed the commandments of God according to his word. Amid the gloom of the Dark Ages, there were Christians in Central Africa who were lost sight of and forgotten by the world, and for many centuries enjoyed freedom in the exercise of their faith.

Almost every page of African history is stained with blood. While for centuries it was to bring the religious elements into subjection to the papal rule, of late it has been by the subjection of different tribes to the white man as slaves. The blood-spilling spirit has been breathed into the natives themselves. This has been a barrier to the gospel.

"The Matabele nation constituted the last unbroken military power which menaced the general peace of South Africa." Its subjugation has opened the way for the most warlike nation to receive the gospel. It is significant that the last military power should be broken just now, and the way be opened so providentially for the gospel to enter in its purity, by those who observe the commandments of God according to his word. It may be looked upon as a sign of the closing work of the gospel of Jesus Christ.

There are at least two direct ways of reaching this country,—one from the east coast, and one from Cape Town. A railroad is under construction which not only unites this country with Cape Colony, but which unites the Mozambique coast with the southern West Coast. We start from Cape Town and proceed by rail to Wafeking, 871 miles, in seventy-one hours. Seven and a half days more will bring us to Bulawayo, the capital of Matabeleland. This is according to the advertised time-table. On the east coast a railroad has commenced at the mouth of the Pungwe River, in the Pungwe Bay, and has been constructed a distance of about 100 miles.

"From the day when the pioneers first entered Mashonaland to the present time, the development of that country has progressed with rapid strides. Townships have been laid out, a number of important gold fields have been developed, the Cape telegraph system has been extended to Salisbury, the capital of Mashonaland, and communications have been opened with the Mozambique coast. From Beira a railroad has been constructed for a distance of seventy-five miles inland. When completed, it will span the coast-belt ravaged by the tsetse fly, which entirely prohibits animal transport." Law and order have been established.

The distance between the two capitals of Mashonaland and Matabeleland is 360 miles. There is a promise of the railroad connection in two years. At both ends of the road already begun the work is being hastened as fast as possible. The country of Mashonaland is described as one succession of small groups of gardens, growing all kinds of produce, such as corn, wheat, oats, tea, coffee, and grapes. There is, however, one drawback to this land. Much of it is low and swampy. In that portion it is malarial, and the white man has the fever quite a portion of the year. But of Matabeleland this same writer says: "Matabeleland appears to be the better country for stock-raising, and the reason is not far to seek. The Mashonas possess extremely few sheep or cattle, for the yearly raids of the Matabeles decimated their herds. The captured cattle have always been driven into Matabeleland, where, forming an ever-increasing herd, they have kept the pasture short and sweet, changing it from the strong, sour grass into the short, sweet veldt, so well suited for sheep and cattle. Stock Mashonaland with cattle, and the same result will be seen; for I am confident the soil in the two districts is identical. The various districts are well watered, affording ample scope for irrigation if required." S. N. H.

(Concluded in next number.)

## 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.

### MISSOURI CAMP-MEETING.

THIS meeting was held at Warrensburg, Sept. 19 to Oct. 1. The camp was at Pertle Springs, a short distance from the city. It is a summer resort, where many large meetings are held by different societies in the State. It is a delightful place for such gatherings. There is a tabernacle for meetings, lighted with electricity, and floored, which at this season of the year is better than to be upon the ground. The owner of the grounds has expended large sums of money to make them attractive; and he did all he could to make it pleasant for those attending the meeting, and said it was the most orderly and quiet of any meeting ever held upon the grounds. He was anxious to have the next annual Conference and camp-meeting held at this place.

The meeting seemed to start where it closed last year, with a good spirit, which continued to the close. There were 760 persons camped upon the grounds.

The past year has been quite prosperous for the Missouri Conference. The record showed an increase of 300 in membership, with four new churches admitted to the Conference.

The tithes have increased about \$2000. This was a source of much encouragement to the brethren, as the Conference was able to settle all accounts with laborers, and had several hundred dollars left in the treasury.

The laborers from outside the State were, Elders J. H. Durland, H. Shultz, E. W. Farnsworth, and the writer. Elder Farnsworth was present only two days at the close of the meeting. His labors were especially in the interests of the school at College View. There is quite an interest springing up among the Germans in Missouri. One church of forty members has been organized the past season. Elder Shultz held meetings with those who were present, several times each day, besides doing much of the preaching evenings.

Many who had become careless and indifferent through discouragement and difficulties, were encouraged to take hold anew; backsliders were reclaimed, and several who made no profession of religion started to serve the Lord.

The meeting continued over two Sabbaths, the last of which was especially blessed of God. A deep, solemn spirit was present at the forenoon service. A large number came forward to seek the Lord, many of whom were young people who gave evidence of an earnest desire to have a close walk with God.

The meeting continued in the afternoon, when further efforts were made to reach another class, when nearly 200 separated themselves from the congregation to seek the Lord for a deeper consecration to his work.

There was raised for foreign missions, including Sabbath-school donations, \$1896.70. This closed the camp-meetings in Dist. No. 5. We can confidently say that they have been to all who have attended them seasons of spiritual life and blessing. A. J. BREED.

### GEORGIA CAMP-MEETING.

THIS meeting was held at Gainesville, the place of the recent Sunday prosecutions. The camp was in a beautiful grove in the best part of the city, and its tasty arrangement and cleanly and orderly appearance elicited the hearty commendation of the citizens. The meeting began Aug. 15, and was appointed to continue till Aug. 21; but before that date was reached, the interest was such that it was decided to continue it another week, though the excessive rains almost every

day of the last week interfered with the attendance the latter part of the meeting.

Our people had come to be differently regarded here, even before this meeting was held, than they had been before they were so well known. One unacquainted with the circumstances can hardly appreciate the change in the sentiment of the people, regarding us and our work, as compared with what it was a year and a half ago, on introducing our work in this section.

The city, which had but recently before stood so ready to prosecute us and try to put down our cause, now put electric lights in our meeting tent, and furnished us water from its water-works for our camp-meeting, all free of charge, and did everything it could for the encouragement of our meeting, tendering us the free use of the city park, which we would have used but for having secured a more suitable place. The Gainesville correspondent of the *Atlanta Daily Journal* gave a two-column article of our meeting, our people, and our teachings, taking particular pains to get it correct, coming to us for assistance in eliminating all inaccuracies in doctrine. It was a fair presentation of our views and work, in which we as a people were spoken of in the highest terms. With this was given in the paper cuts of our camp-ground and of some of our laborers in the State.

This meeting, it is believed, was a profitable one for Georgia. The laborers from abroad were Elders Kilgore, Smith Sharp, just returned from England, and Allen Moon, of Washington, D. C. The needs of the cause and plans for the work in this State for the coming year, were fully discussed. It was voted that steps be taken to effect the organization of a Conference in this State as early as possible.

The meeting made a good impression upon the public. Many of the prominent and public men of the place attended, and several of them, including two or three lawyers, changed their minds squarely about in the matter of Sunday laws and religious legislation in general.

A few more persons took their stand with us. The baptism which was to have taken place the last day of the meeting, was prevented by heavy rains, and the candidates were advised to be baptized at their respective churches at home. There was a large attendance at the closing meeting, the evening of Aug. 26.

W. A. McCUTCHEN.

### COLORADO CAMP-MEETING.

THIS meeting was held in a pleasant grove near the town of Delta, Oct. 3-8. Storms on the mountains and other things over which they had no control, hindered quite a number from attending who were planning to be present.

We failed to have the ministerial help present for which plans had been laid, but the Lord was present, and it is the unanimous voice of all that this was the best meeting we ever attended.

One hundred and ten persons were encamped on the grounds. Others of the brethren who lived near, with many of the townspeople, were in daily attendance, so that the pavilion was filled much of the time. On the Sabbath nearly one half of the congregation came forward to seek the Lord. Among them was a minister of another denomination. A number were converted, and all were revived. When a call was made for means, the brethren gave substantial evidence that their hearts were in the work. The donations for the present needs of the home Conference amounted to over \$200 in cash and pledges. Some of this had been previously pledged.

Such an interest was aroused during the meetings, that it was thought best to continue services in the church for a time. Elders Kauble, Trubey, and the writer bore the burden of the public speaking.

On Sunday six persons were baptized by the writer, in the presence of a large audience. The Spirit of God rested with power upon the people,

who manifested the deepest respect for the occasion. Monday morning the ordinances were celebrated, and the Lord came very near to us. This was the best meeting I ever attended.

GEO. O. STATES.

#### IN THE SOUTH.

FROM the good camp-meeting at Gainesville, Ga., I was called to the burial of our dear daughter Lena, at Battle Creek, Mich. While we bow submissively to the rod, we mourn not as those who have no hope. We believe we shall meet her again, and as she so often repeated, "It will not be long."

From there I went to the camp-meeting at Nashville, Tenn., where we enjoyed a refreshing season with the brethren and sisters of that Conference, as already reported.

A week later I labored in Warren county, Tenn., in company with brother A. F. Harrison. Our evening meetings were well attended, the school-house being filled with interested hearers. During the day Bible readings were held with the family of brother Walker. By reading an old file of the REVIEW left with him, he was led to embrace the truth of the third angel's message, and commenced keeping the Sabbath last April. Our visit with them resulted in uniting the entire family,—wife, son, and four daughters, in keeping the faith of Jesus. The son and one or two daughters will soon enter the Graysville Academy, and prepare for their life work. Praise the Lord.

I then went to Atlanta to labor a few days in connection with the tent. Elder Mc Cutchen being called to go to Texas with his aged and infirm mother, Elder Owen was left alone with the helpers. I found the tent centrally located, nicely equipped, and brilliantly illuminated with a strong electric jet. The interest was fair, but not what might be expected with the earnest effort that has been made during the past year in the distribution of literature in that city. Brother Frank Richards was giving Bible readings every afternoon. A number were interested. Two were added to the church on the Sabbath, and were baptized by Elder Owen. May God bless the work and workers in that city, and add to his church such as shall be saved.

Returning home, it was my privilege once more to enjoy the quarterly meeting occasion with the Graysville church. The Lord came very near to us with blessing and in power. Elder Smith Sharp did most of the preaching. Brother W. E. Haskell conducted a most timely and impressive study on the book of Esther. The ordinances were celebrated; nine were baptized, and in all eighteen were added to the church, which now numbers 135.

We are glad to note the lively interest manifested in and around the academy. It opened this year with more students than last year, and the enrollment now stands at sixty, which, on account of the stringency in money matters, is a surprise to us. The interest in study and deportment on the part of the students far exceeds that of any previous year.

I go this week to Montgomery, Ala., and next week to Florida, where I shall remain until after their camp-meeting at Tampa.

R. M. KILGORE.

#### ITEMS FROM THE CANVASSING FIELD.

BRETHREN T. H. DAVIS and F. W. Bishop started from San Francisco, Cal., for Chili, Oct. 18. They go on the steamship "Colon" to Valparaiso, *via* Panama. They will join brother C. A. Nowlen in Valparaiso about Nov. 20, if all is well. This will make three workers in Chili, which has a population of about 3,000,000. The principal language spoken is the Spanish, but there are also a large number of English-speaking people there. Chili is situated on the west coast of South America, and

extends about 2200 miles north from Cape Horn, and it varies in breadth from forty to 200 miles. Brother Nowlen has been in Chili for about six months, and he finds many people there who are hungering for the truth. It is hoped that ere long a company of believers will be raised up there.

In Brazil, South America, brother Stauffer, who has been there about a year, reports a very large and promising field for labor, especially among the Germans. He urges very strongly that more workers be sent to that field at once. Brother W. H. Thurston and wife, of Wisconsin, have lately gone to Brazil to assist in the work there, and from a letter just received from them, we learn some interesting facts. He writes that a Portuguese colporter, who can also speak English and for whom brother Stauffer has been laboring, is about to accept the truth, and if he does, he will be able to translate some of our books into Portuguese. He also writes that a Presbyterian minister of that city desired a sample of our works to examine, said he wanted some small tracts on practical subjects for general distribution, and perhaps he would translate some of them for us if we would accept them. Brother Thurston urges the positive need of more workers being sent to Brazil at once.

Brother R. B. Craig, of Argentina, South America, writes that his hands are full of work, and so much so that he hardly knows which way to go first. Between learning Spanish, visiting the people, and canvassing for Spanish "Patriarchs and Prophets," he is kept busy. He calls loudly for "Steps to Christ" in Spanish.

Brother Kneeland, of British Guiana, South America, calls earnestly for a good canvasser there. That country seems to be a very promising field for the sale of our books.

Here in North America considerable work will be done the coming winter in selling small pamphlets like "His Glorious Appearing," "Civil Government," etc., by those who cannot successfully handle our larger books. Times are not as hard as they were a few months ago. Business is slowly improving, and we should prepare at once to do all that is possible to do during the coming months, to get our books before the people.

How long business will continue to improve, no one can tell; but it is quite certain that, although we may have a short time of comparative business prosperity, it cannot last very long, and when it does shut down again, as it surely will in the near future, it will bring much harder times than have been experienced the past year. Let us work while it is day, for the night cometh when no man can work.

F. L. MEAD.

#### MINNESOTA.

ST. PAUL AND ST. CLOUD.—It was a pleasure for me to spend a few days with the St. Cloud church, Sept. 25-30, visiting and holding meetings. During this time sixteen meetings were held. The preaching was close and practical and seemed to reach the hearts of the hearers. Eight souls were baptized in the beautiful Sauk River. Thirteen were added to the church. On the Sabbath the ordinances of the Lord's house were celebrated. The Spirit of the Master witnessed to the work from first to last. Brethren Whitelock and Sweany were present part of the time, and each gave one discourse and otherwise rendered assistance. It was good to be there.

Last Sabbath, Oct. 6, was the quarterly meeting for the St. Paul church. It was a precious season. Six who had been previously baptized received the right hand of fellowship. Among them was a colored man and his wife. These with the six who were added at the quarterly meeting in July, make twelve added to the church here this summer, or thirty during the past two years. I do not mention this because it is any-

thing that I have done, but to show that the Spirit of God is at work in this city. To his name be all the praise. Last spring some of the sisters started a kindergarten Sunday-school in the church. This has increased to more than fifty members. We have also a Christian helpers' society here, which is now well under way for another winter's work. Pray for the work in St. Paul.

My work in newspaper correspondence is still very encouraging. One paper has published fifty articles; another has nearly fifty. These are both county papers. Another which is circulated in every State and Territory and in foreign lands, has published thirty articles. Still another, which has more than forty thousand readers, is publishing a series of articles upon the rise of the papacy and the doctrines of the Roman Catholic Church. Several other papers have published more or less. Thus the work goes forward. I praise the name of the Lord for a humble part in the work of God.

H. F. PHELPS.

#### INDIANA.

FRANKTON.—We are still here, and the work goes on. The attendance is good, with many deeply interested listeners, some of whom we hope to see take their stand for the truth. We have organized a church of twenty-two members, and two others have joined since. We are now erecting a house of worship on the corner of the lot on which the tent was pitched. This lot was given by brother Jonathan Moon. The house will be of brick, 28ft. x 41ft., with recess in the rear for the platform. Much of the material is on the ground, and work will begin soon. All are of good courage, and we hope to be ready for an institute here this winter.

Oct. 11.

F. M. ROBERTS,  
J. M. WORMICH.

#### NEW YORK.

GOVERNOUR AND DICKINSON.—The cold weather has made it necessary to close our labors in the tent for this season, but we shall continue them in a hall which we have rented for that purpose.

We have pitched twice this season, once at Gouverneur, where seven accepted the truth; then after the Potsdam camp-meeting we came to Dickinson. We have labored here for six weeks, and have met much opposition; but the Lord has given his truth the victory, and about thirty have decided to obey God and keep his commandments. Still others are almost decided to obey. We have now begun the erection of a meeting-house here 26ft. x 40ft., which we hope soon to finish. As the work advances, and the message is nearing its close, we are glad to have some part in the closing work, and praise God for his wonderful goodness.

S. M. COBB,

H. L. BRISTOL.

#### OHIO.

AFTER Elder Guilford and I closed our meetings last winter at Little Mountain, I secured the use of a union church three miles south of here in a little village called Harpersfield, and we began meetings the last of January. We had an excellent interest all the way through, and after six weeks twelve signed the covenant, and brother Guilford went home.

To the company raised up we added our Geneva Sabbath-school of ten members, and organized one of nearly forty; there has been an average of over thirty all summer, notwithstanding some of the Geneva members have been away for the summer.

Last Sabbath four willing souls were happily united to Christ by baptism; some were previously baptized, and others were hindered by un-

controllable circumstances. It was a happy day to us all. I am home at present, but hope soon to begin meetings near the same place and build up the work so well begun.

Oct. 16.

C. P. HASKELL.

## INDIAN TERRITORY.

LEHIGH.—We came here Sept. 13, pitched our forty-foot tent, and began meetings on Sunday the 16th. This is a mining town of about 2000 inhabitants. We have been here just four weeks. The principal points of our faith have been presented. We have had a good and regular attendance, about 200 being present several times. We have tried to present the truth in a plain and simple way, and the power of God has attended the preaching of his word in a remarkable manner. The interest to hear has been good from the first and still continues the same. Twenty-nine, all adults but four, have decided to keep the Sabbath, and have signed the covenant.

We praise God for such good results. We expect to follow up the interest till it is fully developed. We have sold several thousand pages of reading-matter, and our donations have amounted to \$11.25. Our temporal wants have also been mostly supplied.

R. H. BROCK,  
W. H. WHITE.

## SOUTH CAROLINA.

SPARTANBURG.—The Lord blessed the work at Bushy Creek, so that a company of about twenty-five Sabbath-keepers was the result of our effort there. These are nearly all proving faithful, and are developing into strong Christian characters. It seems hard for some of them to give up tobacco; but we believe that as they get hold of more of the grace of God, they will do so.

Aug. 7-10, in company with Elders Kilgore and Smith Sharp, I visited Spartanburg; and on Aug. 9 Elder Kilgore organized a church of seventeen members. Several of these were laborers who joined by letter; the others have accepted the truth since we came to the State; three were baptized. God's Spirit was present and witnessed to the work. We believe the church will grow.

With the above-named laborers we returned to Bushy Creek, Aug. 10, and Sabbath and Sunday were days long to be remembered by all who were present. The brethren were greatly strengthened and encouraged. Heartfelt responses were made to the truths brought out, and the Spirit of God sent home the message to many hearts.

Aug. 18 I was seized with typhoid fever, and was confined to my bed in the small tent four weeks. This prevented our pitching the tent again as expected; but the experience was altogether a blessing for us. Near the close of the third week of the fever, and as it seemed that it would have another week's run in spite of all we could do, the Lord's healing hand was laid upon me while at family worship one morning, and in three days I was able to leave the tent. We praise God for his goodness.

The first quarterly meeting of the first Seventh-day Adventist church ever organized in this State (at Spartanburg), was held Oct. 6 and 7. It was a time of refreshing to all. We had the pleasure of the presence and labors of Elder I. E. Kimball, who has come to South Carolina on account of the illness of his wife, and will labor here at least this winter. The Lord's Spirit was here to seal the work that was done and the words that were spoken. Three were baptized, and four united with the church, making the membership now twenty-one. The tithes will be nearly \$100 for this quarter. The outlook for this church is good, and we know that if its members will live near to the Lord, they will continually be drawing others to them. May

God continue to bless the work and workers in this State, is our prayer.

Aug. 9.

E. W. WEBSTER.

## KANSAS.

AFTER attending our local camp-meetings at Concordia and Horton, I remained a short time to look after the interest awakened by the camp-meetings. In Concordia I held a few meetings in a hall. One took a stand for the truth.

After the camp-meeting at Horton we pitched the tent in the center of the town; the people turned out and filled the tent. I had two Bible workers and a man to care for the tent. Much opposition was brought to bear against the truth by an old traveling man who had been a Mormon bishop, by the Baptist minister, and also by the Catholic priest. When the minister called for Bible evidence for Sunday-keeping, the Mormon bishop turned and said, "Bible for Sunday! my friend, there is none. I will give any of you ministers \$100 to show me one text for Sunday." The minister said, "You are confused, confused." Said the old man, "You are the one who is confused. When my Adventist brother handed me the Bible, and asked me to show one text for Sunday-keeping, I knew I could not do it; you will have to go to the Catholic priest for Sunday evidence," pointing to the priest. I never saw a more complete victory for the truth. As their meetings closed, you could hear them say with sadness, as they went away, "The thing is left in a worse condition than it was before." The priest told them the Catholic Church was the supreme court of religion, and would show them the truth. He also said, as he was speaking on the Sabbath question, that all of the great denominations were coming back to the Mother Church, and those who opposed would be forced back at the point of the bayonet. We thought of Rev. 13:15. I would be pleased to give the readers the full details of the whole affair, but space will not admit of it. To say the least, it was a glorious victory for the truth, and as a result of the effort, seven honest souls accepted the truth and united with the church. A few others are keeping the Sabbath.

To the Lord be all the praise. I have held meetings one week in Atchison with good success. I go now to visit the Sabbath-schools and churches.

O. S. FERREN.

Oct. 11.

## UPPER COLUMBIA CONFERENCE.

In taking a review of the work in this field for the quarter just ended, we do not mark that degree of success for which we had hoped, and yet we can see much to encourage us. We have had five tents in the field during the summer, located as follows: Walla Walla, Spokane, Medical Lake, Yakima, and Blaine.

In Walla Walla the attendance has been quite good, and quite a number have manifested an interest, but only a few have decided to obey.

In Spokane some sixteen or twenty have embraced the faith, and others are deeply interested; we have arranged for the work to be continued there during the fall and winter. Before taking down the tent at Medical Lake, a church of seventeen members was organized.

At Yakima the interest has been small, yet a few have taken their stand. We hope that a church can be organized there in the near future. The tent in Blaine has been run in the interests of the Scandinavian work. Quite an interest has been awakened at that place, and some have accepted the truth; but at this writing I am not able to give the number.

Elder Haffner is at present holding meetings in Walla Walla, preaching in the German tongue. The interest has not been large, and at last report I think none had fully decided to obey. With a few exceptions, the spiritual condition

of the churches is good, and the most of them are growing.

For the last two and a half years there has been a steady growth in this Conference, and its membership has doubled.

At our last camp-meeting in May, there was a gathering of 1033 persons; the actual church membership was 960. At the camp-meeting 122 were baptized, and with the additions to the different churches during the summer, it is safe to say that our present membership is more than 1000. I mention this because we are not rightly represented in the last Year Book.

We are of good courage in the Lord. The truth never looked brighter than to-day, and we labor on, knowing that except the Lord build the house, they labor in vain who build it.

Oct. 1.

R. S. DONNELL.

## MICHIGAN CONFERENCE PROCEEDINGS.

THE thirty-fourth annual session of the Michigan Conference was held at Lansing, in connection with the camp-meeting, Sept. 19 to Oct. 1. At the opening meeting eighty-six churches were represented by 153 delegates. The new churches at Lansing and Palo were received into the Conference.

The treasurer's report showed that the total receipts of the Conference for the year were \$51,378.26, and the disbursements were \$42,815.85, leaving a balance of \$8562.41 in the treasury.

Several important resolutions were passed, among which was one authorizing the Conference Committee to build a house at Toronto, Ont., suitable for holding meetings in, to be used for headquarters for the work in that province, and one instructing the committee to investigate the propriety of establishing a medical mission in Detroit.

Credentials were granted to twenty-two persons, and ministerial licenses to nineteen persons. The following were elected Conference officers: President, I. H. Evans; Secretary, J. S. Hall; Treasurer, REVIEW AND HERALD; Executive Committee, I. H. Evans, J. Fargo, E. H. Root, H. D. Day, and M. J. Cornell.

The Board of Trustees elected for the Michigan Conference Association of the Seventh-day Adventists, consists of, I. H. Evans, J. Fargo, E. H. Root, M. J. Cornell, and J. S. Hall.

Four meetings were held, and the session was very profitable and harmonious throughout.

I. H. EVANS, *Pres.*, J. S. HALL, *Sec.*

## COLORADO TRACT SOCIETY PROCEEDINGS.

THIS society convened in its twelfth annual session on the camp-ground at Denver, Colo., Aug. 30 to Sept. 10. Three meetings were held. The treasurer's report was read, showing the total amount of cash received during the year to be \$5708; total resources, \$4661.97; total liabilities, \$2615.34; present worth, \$2046.63. A resolution was adopted to conduct the business on a cash basis. The following officers were elected: President, N. W. Kauble; Vice-President, G. W. Anglebarger; Recording and Corresponding Secretary, Chas. T. Shaffer; Auditor, Watson Ziegler. The office of State agent was dropped from the list for a time.

J. R. PALMER, *Pres.*MRS. LEAH E. ALTMAN, *Sec.*

## MICHIGAN TRACT SOCIETY PROCEEDINGS.

THE annual session of the Michigan Tract Society was held at Lansing in connection with the camp-meeting, Sept. 19 to Oct. 1.

There were only two meetings held. At the first meeting the secretary's and treasurer's reports were read, showing a considerable increase in the amount of literature distributed. The net gain for the year was \$558.10.

At the second meeting resolutions were passed

recommending that our people make as much effort as possible to extend the circulation of all our periodicals, especially by obtaining subscriptions for the same from those not of our faith; that the envelope plan of distributing tracts and pamphlets be continued; and that this society donate \$5000 to the Michigan Conference from its reserve fund to assist in erecting a building in Toronto, Ont.

The following officers were elected: President, I. H. Evans; Vice-President, C. D. Rhodes; Secretary and Treasurer, J. S. Hall.

I. H. EVANS, *Pres.* J. S. HALL, *Sec.*

## News of the Week.

FOR WEEK ENDING OCTOBER 27, 1894.

### DOMESTIC.

— President Cleveland and family have returned to the White House.

— The Virginia train robbers who have been captured confessed where the spoil was hidden, and it has been found under the roots of a tree.

— A dispatch from Percival Lowell at Flagstaff, Ariz. Ter., says that observations of Mars show the snowy cap to have entirely disappeared.

— Prairie fires have raged the past week in Nebraska. A few persons have been burned to death, and a large amount of hay, stock, and other farm property has been destroyed.

— The Rev. Wm. G. Clark, leader of the new Civic Federation, which is trying to reform the politics of the city of Chicago, is charged with criminality and gross dishonesty. The court records of the past are said to be against him.

— The robbers who robbed the train at Carreta, Ind. Ter., are making a rapid trip through the Territory, robbing banks, stores, etc. Hundreds of armed men are in pursuit. A company of United States cavalry has been ordered there.

— A train was held up by a band of outlaws, Oct. 2, at Careta, in the Indian Territory. The train was riddled with bullets, but no one was killed. The robbers, who are supposed to be the Cook gang of Cherokee half-breeds, got only a small amount of money.

### FOREIGN.

— The condition of the czar is unchanged.

— The ameer of Afghanistan has recovered from his illness.

— There are rumors of peace negotiations between China and Japan.

— Portugal has decided to raise a loan, in order to purchase war ships.

— A gold reef has been discovered in the heart of Salisbury, Mashonaland.

— The French Chamber of Deputies was reopened Oct. 23, with a large attendance.

— James Anthony Froude, the celebrated historian, died in London, England, Oct. 20.

— The proposed union of the States of Central America under one federal head, is making progress.

— Ex-premier Mercier, of Quebec, is reported to be but just alive. He is unable to speak, and is perfectly helpless.

— Fierce gales have lately raged along the British coast, wrecking numerous vessels and causing the loss of many lives.

— An expedition against the Malays in the Philippine Islands by the Spanish troops, is advancing into the interior.

— Irregularities in the bank of Brazil, involving \$20,000,000, have been discovered. They occurred during the recent revolution.

— The Line steamer "Paris" ran down an unknown vessel in the dense fog, and sunk her near Southampton, England, Oct. 24.

— The Japanese Diet, in session at Hiroshima, has granted the government's demand for \$150,000,000 to carry on the war with China.

— The revolutionists in Brazil still hold their ground in the southern provinces, and more troops are being sent there by the government.

— The Catholic Russian peasants who resisted the Cossacks in their attack upon their church in Warsaw some months ago, have been convicted and sentenced to terms of imprisonment from four months to ten years.

— Reports from China are to the effect that a battle was fought Oct. 23. The Japanese were repulsed. Each side lost about 3000 men.

— The Grand Duke George, second son of the czar, who is dying of consumption, has resigned his right to the succession to the throne to his younger brother.

— The Japanese Diet met Oct. 21. The principal topic discussed was the war with China. The Diet approved the war, and voted for a vigorous campaign.

— There is another anarchist scare in Paris. Information received by the police leads them to believe that an attempt will be made to blow up the Chamber of Deputies.

— France has demanded of the queen of the Hovas, in Madagascar, that the capital of her kingdom, Antananarivo, shall be occupied by a French garrison, and has given the queen eight days to reply.

— The premier of France has issued an order against bull-fighting. The people of southern France are angry at the order, and carry on their fights just the same. There is a likelihood of its becoming a political question.

— The foreign residents of Peking and Tien-Tsin are in great fear of their lives, from the hostile feeling of the Chinese. Several have been assaulted and nearly killed. The foreign legations are now guarded by marines and sailors from the fleets.

— The Japanese crossed the Yalu River, Oct. 26, and after a hard fight captured a Chinese fort. Reports indicate that the Japanese forces are now ready for a general forward movement. The Chinese foreign office has been removed from Nankin to Shanghai.

— Chancellor von Caprivi and Count zu Eulenberg have both resigned their portfolios. The emperor has offered the premiership to Prince von Hohenlohe-Schillingsfurst, governor of Alsace-Lorraine, but he declined on account of his age. Count Waldersee will probably succeed Caprivi.

— Spanish newspapers are not allowed to slander the royal family with impunity. The queen regent has ordered the government to prosecute the proprietors of several Catholic papers which asserted that she had caused the king to be enrolled as a Freemason. The king professes to be a loyal subject of the pope, and to induce him to join the Freemasons would be an ecclesiastical treason.

— Japan's blue-book for 1892, just issued, gives the population of the empire at something over 41,000,000, with a total of less than 40,000 Japanese residents abroad. The urban population is distributed in 111 towns, of from 10,000 to 30,000 inhabitants; thirty-six of which have over 30,000; and three — Osaka, Kioto, and the capital — which have 300,000. The cultivated lands scarcely equal one eighth of the total area of the country, yet this comparatively small area furnishes the food for the whole country. Of the 11,390,000 acres of arable land, 6,813,000 acres are devoted to rice.

### RELIGIOUS.

— Archbishop Corrigan will build a seminary in New York for the education of members of the Sulpician order of priests. It will cost \$1,000,000.

— The Christians of Corea are beginning to experience severe persecution. Many of them have been put to death by the Coreans, who favor China in the present war.

— Stundism, which has hitherto been mostly confined to the western provinces of Russia, has now appeared in the central provinces. The police are arresting their leaders.

— B. R. Jones, of Chicago, G. W. Coleman, of Evansville, Wis., and Rev. S. E. Hart, of Alameda, Cal., were elected bishops of the Free Methodist Church at the late Conference in Greenville, Ill.

— General Booth, of the Salvation Army, will visit seventy cities while in this country, and will attend 570 meetings. He has great plans for the amelioration of the condition of the very poor in the cities.

— The papal Conference to arrange if possible for the union of the Greek with the Catholic Church, was opened at Rome, Oct. 24. Two Syrian patriarchs were present. The pope addressed the assembly.

— Mgr. Satolli seems to have plenty to do to settle troubles in various Catholic congregations. At Paterson, N. J., Oct. 20, a committee whom he refused to see, denounced him as not being an American, and declared his conduct to be unworthy of his position.

— There are 304 missionary societies in the world devoted to the conversion of the heathen. Seventy-six of these have their headquarters in England. The number of missionaries employed in 1892 was 8291, besides missionaries' wives, and 50,000 native workers. The income of missionary societies in that year was nearly \$14,000,000, and of this sum England furnished \$8,000,000.

## The Sabbath-School.

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

### LESSONS ON THE BOOK OF LUKE.

#### Lesson 6.—Who is the Greatest? Luke 22:21-38.

(Sabbath, Nov. 10.)

THIS lesson consists of a conversation between Jesus and his disciples on the evening of his betrayal, in the room where the Passover was celebrated. It might be divided as follows: Christ announcing his betrayal, strife among the disciples, and Peter's vain self-confidence.

1. Who did Jesus say was with him at the table?
2. Was it necessary that Jesus should suffer? (See verse 22 and Acts 2:23; 17:3.)
3. What was said of the man by whom he should be betrayed?
4. What did the disciples begin to inquire among themselves?
5. What took place among them?
6. What did Jesus say about lordship?
7. How did he say it should be among his disciples?
8. Who is the chief among God's children?
9. How was Christ among his brethren?
10. In what did he say his disciples had been with him?
11. What did he appoint unto them?
12. What would they have in his kingdom?
13. What did the Lord say unto Simon Peter?
14. For what had the Lord prayed?
15. What did he say that Peter should do when he was converted?
16. What declaration did Peter make?
17. What did the Lord say that Peter would surely do?
18. What question did he then ask the disciples?
19. What did they reply?
20. But what did he say they should now do?
21. What did he say must yet be accomplished concerning him?

### NOTES.

1. It was necessary that Christ should suffer for man; for "without shedding of blood is no remission." But it was not necessary that any man should betray him. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This gift was made in the beginning, and not simply when Christ hung on the cross. The plan of salvation was ample enough to embrace every man born into the world. It was not necessary that a few men should be left out, in order that Christ should be betrayed and murdered. Even with all the hatred that men manifested to him, they did not take his life. He laid down his own life. No man could take it from him. John 10:18. Christ could have laid down his own life as a sacrifice for men, if every soul had loved and obeyed him. So, although it was determined that Christ should suffer and die, and it was foretold that men should betray him and crucify him, they did it of their own free will.

2. In the church of Christ, there is to be no lordship. That is left for the world. It is true that the apostate church modeled itself after the fashion of the world, and worldly methods have been brought into the church. But that is not according to Christ. He came as a servant. Matt. 20:25-28; Phil. 2:7. The greatest in the kingdom of God will be Christ, and he is the one that will have performed the most and the lowest service. Exaltation is found only in serving.

## Special Notices.

### ATLANTIC CONFERENCE.

THE sixth annual session of the Atlantic Conference and kindred organizations will be held in Washington, D. C., Nov. 15-22, at the Seventh-day Adventist church on Eighth St., between F and G streets, northeast. While this location is not central for the Conference territory, there are several important advantages in its favor. Here our people have a large, convenient meeting-house in every way suitable for such a gathering. There is also quite a large church membership to attend that greatly desires the spiritual benefit for itself and the influence in reaching others. No general meeting of this kind has been held there since the organization

of the Conference five years ago. The extra expense of railroad fare for delegates coming from distant points in the Conference will be made up by free board and lodging. It is not expected that all who go can be thus favored, but the charges will be very moderate, and some will not only be willing but able to pay a little for accommodations. We desire a full delegation at least from each church, as matters of deep interest to all parts of the field will come up for decision. Each person expecting to go is requested to notify Elder Allen Moon, 728 Ninth St., N. E., Washington, D. C.

No definite announcement can be made now regarding ministerial help outside of our own laborers. One State, Maryland, within our limits, is rapidly acquiring distinction for persecution and lawless disturbance of our people in their most sacred rights, and it is high time for us to seek for patience and other graces in order to meet the issue. We want all who cannot come to pray in their homes for God's special blessing on this Conference session. H. E. ROBINSON, Pres.

Appointments.

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

THE next annual session of the Atlantic Conference and the Atlantic Tract Society will be held in Washington, D. C., Nov. 15-22. All churches are requested to send delegates. First business meeting will be called at 9 A. M., Nov. 16. H. E. ROBINSON, Pres.

THE Lord willing I will meet with the brethren at Prattville, Hillsdale Co., Mich., on Thursday, Nov. 1, and will remain with them over Sabbath and first day. Preaching the first day of the appointment at 7:30 P. M. Cannot the brethren from Ransom and Jefferson meet with us at Prattville on Sabbath, Nov. 3? R. C. HORTON.

THE next annual session of the Atlantic Sabbath-school Association is hereby called to meet in the city of Washington, Nov. 15-22, in connection with the meeting of the Atlantic Conference, for the election of officers for the ensuing year and the transaction of such other business as shall come before the association. C. P. BOLLMAN, Pres.

BUSINESS NOTICE.

WANTED.—To exchange my house and lot, 222 Washington St., Battle Creek, not far from the College and Sanitarium, for property in southern Minnesota. Farm property preferred. Address E. H. Pullen, Courtland, Minn.

LABOR BUREAU.

WANTED.—A brother who has lately received the truth would be glad of a place to work on farm or in shop with Seventh-day Adventists. Address R. U. Hesselstine, Springdale, Wash.

ADDRESS.

THE post-office address of Elder Geo. I. Butler is Bowling Green, De Soto Co., Fla.

THE address of Elder E. W. Webster is 320 Champion St., Battle Creek, Mich.

Obituary Notices.

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

PASCO.—Died at Battle Creek, Mich., Sept. 2, 1894, Squire J. Pasco, in the sixty-ninth year of his age. He was born in Cayuga county, N. Y., March 16, 1825. At the age of twenty-five he removed to Michigan. Three years after his arrival he was married to Miss Martha Rolfe, with whom he has since lived most happily, and who is left to mourn his loss. He was an observer of the Sabbath, and a believer in the truths for this time, although he never united with any church. He was a kind and loving husband and a good neighbor, loved and respected by all who knew him, for his upright, moral life, and his devotion to principles of honesty, sobriety, and justice. The kindly regard in which he was held was attested by the large number of friends and neighbors who gathered to pay their last tokens of respect to his memory. His death was very sudden, caused by heart-failure, and falls upon sister Pasco with overpowering force. But her years of patient trust in God and his providences in the past, enable her to look to him for support in this trying hour. Remarks were made from Rom. 8:28. F. M. WILCOX.

EVANS.—Died at Callahan, Siskiyou Co., Cal., Sept. 22, 1894, Mrs. Ann Evans, widow of B. F. Evans, aged 77 years, 11 months, and 10 days. \* \* \*

ALLISON.—Died at Manchester, N. H., Oct. 1, 1894, Alice A. Allison, aged forty-one years. Words of comfort were spoken by Elder Barrett of the Baptist church. SEYMOUR SHUTTS.

MILLER.—Died at Kennard, Ind., Oct. 3, 1894, of typhoid malaria fever, Eddie, son of Abraham and Clara Miller, aged 2 years, 2 months, and 8 days. Discourse by the writer, from John 14:1-3. P. G. STANLEY.

GORDON.—Died at Lansing, Mich., Sept. 26, 1894, Jesse Bertrain, infant son of George and Sarah Gordon, aged 11 months and 17 days. Interment in Mt. Hope Cemetery. Words of comfort were spoken by the writer. J. G. LAMSON.

MAYENSON.—Died in New Denmark, Wis., Sept. 30, 1894, Vesta Hazel Mayenson, daughter of Wm. H. and Maggie Mayenson, aged 5 months and 19 days. Comforting words were spoken by the writer, from Jer. 31:15-18. D. T. BOURDEAU.

MILLER.—Fell asleep in Jesus at Kennard, Ind., Sept. 30, 1894, of typhoid malaria fever, Ethel, daughter of Abraham and Clara Miller, aged 6 years, 2 months, and 19 days. Ethel was a bright, loving, obedient child. Words of comfort were spoken to the sorrowing friends by the writer, from Rev. 14:13. P. G. STANLEY.

CLARK.—Died in Chaplin, Conn., Sept. 7, 1894, after a lingering illness, sister Sarah H. Clark, wife of John Clark and daughter of brother W. E. Landon, aged forty-five years. She was a member of the South Lancaster church, but lived away from all of like faith for many years, doing what she could to help others to the light. She leaves a husband, father, two brothers, and two sisters to mourn their loss. M. A. GRAHAM.

WILDMAN.—Died at her home in Toledo, Ill., Sept. 7, 1894, of hemorrhage of the bowels, our sister, Ellen A. Wildman, aged 39 years and 26 days. She accepted the present truth under the labors of Elders Colcord and Bliss, and remained faithful until death. She was a member of the Toledo church of Seventh-day Adventists. Her sufferings were severe, but her faith was firm. She was conscious until the last, and said she was ready to go. R. L. WILDMAN.

BATES.—Died at Barnes Corners, N. Y., Sept. 21, 1894, Kittie Bates, aged twenty-eight years. A few months previous to her death sister Bates had an attack of la grippe, leaving her with a cough, which resulted in quick consumption. During her illness she fully accepted the truth, and was a firm believer. She gave evidence of her acceptance with God. She was loved and highly respected by all. Words of comfort were spoken by the writer. S. M. COBB.

ROWLEY.—Died in Battle Creek, at the residence of her daughter, Mrs. M. J. Chapman, Oct. 15, 1894, Mrs. Minerva Loughborough Rowley, mother of Elder J. N. and brother W. K. Loughborough, aged ninety-three years. She participated in the Advent movement of 1843, and in her last days fully embraced the truths held by Seventh-day Adventists. She came down to the grave "in a full age, like as a shock of corn cometh in in his season." The calm expression of peace on her face in death was an index of her peaceful life. G. C. T.

LOUGHBOROUGH.—Died in Chicago, Oct. 8, 1894, Delmer N. Loughborough, only son of Elder J. N. Loughborough, aged 30 years and 2 months. Following the example of his father, he had dedicated his life to the service of Christ. He has been connected with several of our institutions in this city and in California, and for three years past has held ministerial license from the Illinois Conference. His labors in the Sabbath-school cause and in the Chicago mission have been untiring and effectual. In 1886 he was united in marriage to Maria, daughter of Randall Steward, of this city, and she has labored with him in the cause. After having attended the State camp-meetings in Indiana and Illinois this season, brother Delmer contracted typhoid fever through which he seemed under skillful and faithful care to pass successfully. But inflammation of the bowels insidiously intervened, and he died suddenly and unexpectedly while asleep. His Christian experience was a bright and growing one. He contemplated death without fear. A stricken family, which includes wife, parents, sister, and other relatives, mourn his untimely death. In their grief they have the deepest sympathy of a large circle of friends who loved him. Indeed the whole body feels the pain of its loss. He was buried from the Tabernacle on the 11th inst. Services were conducted by Elders A. T. Jones, W. W. Prescott, and the writer. G. C. T.

THOMPSON.—Died at his home near Allen, Hillsdale Co., Mich., Sept. 14, 1894, Curtis J. Thompson. He was born in Guilford, Chenango Co., N. Y., Oct. 28, 1810, and came to Michigan, and settled first in Jackson county, in 1835, then moved to Allen in 1851. Words of comfort were spoken at the funeral by the writer, from James 4:14. J. C. HARRIS.

RANDALL.—Died at her home near Otsego, Mich., Aug. 12, 1894, sister Rosette Randall, aged 43 years, 10 months, and 12 days. Sister Randall was born in the State of New York. She became a member of the Seventh-day Adventist church of Otsego about four years ago. She died almost instantly, without pain or warning. Discourse by the writer. W. OSTRANDER.

Du Bois.—Died Sept. 8, 1894, at her home near Grand Ledge, Mich., sister Nancy Du Bois, aged fifty-nine years. She had been a sufferer several years from a complication of diseases. The last four months she was confined to her bed, and at times was a great sufferer. For over thirty years she has been a believer in the Seventh-day Adventist faith. She leaves a devoted husband, two children, and one brother. The funeral services were conducted by the writer, and were largely attended. The remains were laid to rest in Oakwood Cemetery, Grand Ledge, Mich. L. G. MOORE.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Aug. 12, 1894.

Table with columns for EAST, WEST, STATIONS, Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., Eastern Express, Atlantic Express, N.Y. & Chi. Sp., N. Shore Limited, Western Express, Kalam. Accom., and Pacific Express. Lists stations like Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, Boston, etc.

\*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8:05 a.m. daily except Sunday. Jackson goes east at 7:27 p.m. Trains on Battle Creek Division depart at 8:10 a.m. and 4:20 p.m., and arrive at 12:40 p.m. and 7:15 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 June 3, 1894.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes sub-columns for Mail, Day, R'd, P.C., Erie, and Ex. Lists stations like Chicago, Valparaiso, South Bend, Cassopolis, Schoolcraft, Vicksburg, Battle Creek, Charotte, Lansing, Durand, Flint, Lapeer, Imlay City, Pt. H'n Tunnel, Detroit, Toronto, Montreal, Boston, Susp'n Bridge, Buffalo, New York, and Boston.

Trains No. 1,3,4,5,7,8,9, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a.m.; from Battle Creek westward 7:05 a.m. Stop only on signal. A. B. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

# The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 30, 1894.

## CONTENTS OF THIS NUMBER.

POETRY.—"And They Shall See His Face," Rev. 22:4, ALBERT CAREY—Like Thee, ELDER W. S. CRUZAN—Love Lightens Labor, <i>Anonymous</i> .....	673, 675, 676
CONTRIBUTORS.—Missionary Enterprise the Object of Christ's Church, Mrs. E. G. WHITE—Our Calling ( <i>Concluded</i> ), ELDER J. H. DURLAND—"And Knew Not," Matt. 24:39, ELDER G. D. BALLOU—The Highway, ELDER I. E. KIMBALL—The Parable of the Merchantman, A. W. LEWIS—A Word to the Young, CHAS. D. GIBSON.....	673-675
HOME.—The Relation of the Home and the School, G. C. T.—A Youthful Martyr, <i>Golden Sayings for the Young</i> —Afterward, P. GIDDINGS—Unfermented Batter Breads, Mrs. D. A. FITCH—"The Harvest is Passed; the Summer is Ended," G. C. T.....	676, 677
MISSION FIELD.—Sunday and the Supreme Court in Switzerland, ELDER H. P. HOLSER—Argentine Republic, ELDER F. H. WESTPHAL.....	677, 678
SPECIAL MENTION.—General Lawlessness, M. E. K.—Coming to the Surface, G. C. T.—Reconciliation with Rome, M. E. K.—The Chicago Canal, M. E. K.—Lynching, M. E. K.....	678, 679
EDITORIAL.—Editorial Correspondence—Marriage and Divorce, G. C. T.—Goodness, M. E. K.—Closing Labors in North Carolina, G. I. B.—Some of the Openings in Africa, ( <i>Concluded in next number</i> ) S. N. H.....	680-683
PROGRESS.—Missouri Camp-meeting—Georgia Camp-meeting—Colorado Camp-meeting—In the South—Items from the Canvassing Field—Reports from Minnesota—Indiana—New York—Ohio—Indian Territory—South Carolina—Kansas—Upper Columbia Conference—Michigan Conference Proceedings—Colorado Tract Society Proceedings—Michigan Tract Society Proceedings.....	683-686
NEWS.....	686
SABBATH-SCHOOL.....	686
SPECIAL NOTICES.—Atlantic Conference.....	686, 687
APPOINTMENTS.....	687
OBITUARIES.—Pasco—Evans—Allison—Miller—Gordon—Mayenson—Miller—Clark—Wildman—Bates—Rowley—Loughborough—Thompson—Randall—Du Bois.....	687
EDITORIAL NOTES.....	688

A report from Elder L. R. Conradi, which will appear next week, is dated at Minsk, Russia, where he halted on his way to attend a general meeting in the Caucasus.

We find that it takes considerable time to "catch up" with our Progress reports, after having omitted a number of the paper. But as rapidly as we can obtain space, the reports will appear. The time has nearly if not quite arrived when the REVIEW should be printed fifty-two times a year.

A brief postscript informs us that the Editor reached Beyrout in Syria, Oct. 1, and from that point began the tour of Syria and northern Palestine. It was gratifying to the writer to learn that brother Smith was to be guided by the same dragoman, Mr. Abraham Lyons, with whom he traveled in that country two years ago,—a man of wide experience and knowledge in his work, of intelligent understanding, and obliging, caretaking disposition.

Last Sabbath forenoon Elder I. H. Evans, president of the Michigan Conference, occupied the Tabernacle pulpit, and delivered an earnest exhortation from the words, "Ye are my witnesses." The speaker showed the importance of rightly representing God, and of exhibiting the practical benefits of the truth we profess.

In the afternoon Elder Joshua V. Himes, who for four months has been under treatment at the Sanitarium, addressed the audience upon the early work of the first angel's message. He displayed the chart and flag used by himself and Wm. Miller in their tent work. He is over ninety years of age, and feels that his work is nearly done; but recognizes the fact that God has given to us the work begun by Father Miller, himself, and their associates. The advent spirit still burns in his heart, and he looks and longs for the return of his Lord. He returns very soon to his work as rector of the Episcopalian church at Elk Point, South Dakota.

Beginning with next week we will omit the publication of the regular Sabbath-school questions and notes as given in the little book, and in their place publish additional general notes, such as we think will be helpful in the lessons, and especially adapted to the general review. We give this notice so that any who may be depending on the REVIEW for their lesson questions may procure the Lesson Book, which costs only five cents, and may be had of any tract society, or Sabbath-school secretary.

The August report of work done by the southern division of canvassers in Australia shows that twenty workers, with an average of ten days' work each, sold 585 books, having a value of \$2375, with miscellaneous sales of over \$400. We do not refer to this because it compares with what was done there in prosperous times, but to show that in spite of human difficulties of the most formidable kind, the work of disseminating truth may and will go forward.

It will be noticed in the report of brother Kilgore printed elsewhere in this issue, that a family has embraced the truth from reading an old file of the REVIEW. Now we would like to ask our brethren a question. If the reading of a volume of past years, which reflected the message as it was several years ago, is sufficient to convert a man, what effect will the reading of the REVIEW, which reflects the light and power of the message as it is now, produce? Let all consider this problem and make vigorous efforts to secure subscribers for our church paper.

Many of us remember that Elder James White used sometimes at camp-meetings to invite some of the more zealous ones to take up their cross and keep their seats, in order to give others a chance to speak in social meeting. And we believe he also invited others to bear their cross by *not* moving to Battle Creek. Never was that latter advice more timely than at the present. Those who contemplate moving should think of the thousands of communities where their help would be so much appreciated by a struggling few, or perhaps where the light of truth has never shone. They should then deny themselves, take up their cross, and move *from* Battle Creek.

A lie is the hardest thing on earth to kill. It has more lives than the fabled cat. The older it grows, the tougher it becomes, until it is at last invulnerable to any weapon or blow that may be aimed at it. The old ascension-robe slander is out again in colors as bright, and a face as bold as though its real nature had never been exposed. The canard is revived in a story published in the September *Harper's*. It is ably refuted by Jane Marsh Parker in the *Outlook* of Oct. 13, and is defended by an unknown champion of reproach in the same paper of Oct. 27. This writer declares that "to be prepared, dressed in their ascension robes, was the instruction given by the leader to the rank and file of the Millerites." One of those leaders, J. V. Himes, is now with us, and he declares most emphatically that the whole story of ascension robes is a baseless lie, a pure fabrication. And yet this nameless writer states that he or she was present at a meeting where every Millerite present had on an ascension robe. We join the *Outlook* in asking for that writer's name and address.

The fever of politics is rising again in our country. The election of Congressmen is preparing the way for the presidential election two years hence. The orators of both sides are able to prove, at least to their own satisfaction, that all the ills the country is suffering are caused by the *other* party. It appears to be impossible for the leaders of any party to tell the whole truth and nothing but the truth; neither can they see that God has a controversy with the nations.

The *St. Paul Dispatch* speaks of a "Queer Case" in which a Seventh-day Adventist justice of the peace fined a man for misbehavior, but allowed him time to raise the money. He presented it on the Sabbath; but the justice could not conscientiously receive it, and now the culprit refuses to tender it again. The question is whether he can be compelled to do so, or whether the officer was justified in refusing it when proffered. In our opinion he would have been justified in keeping out of the office.

One of our contemporaries is making a frantic call for a convention for the promotion of the observance of Sunday in a State where the Sunday law is now very severe. In the call occur the following words: "The Sabbath is imperiled in our land. Its sanctity is passing away," etc. It is good to know that the sanctity of the true Sabbath—the seventh day—is not passing away; for the word of God, which made it holy in the beginning, "liveth and abideth forever." It must be a very uncertain Sabbath and a very doubtful sanctity which depend upon the changeable sentiments of men.

The friend who writes for "second-hand Bibles for missionary work" does not stop to think that Bibles never become second-hand. We may outwear or outgrow our clothing; we may out-read and finish a paper or an ordinary book; but who ever saw a Christian who had exhausted or outgrown his Bible? No; the Bible is an imperishable treasure. It grows bright, beautiful, precious, by use. We may wear out its covers, soil its pages; but the dear old book that has stood by us in trouble, lighted our darkness, checked our wanderings, told us of Jesus and his love, of heaven and eternal life, does not become second-hand. And when at last we lay it aside for a new one, it is at the same time not good enough and too precious to give away. Ask your tract society for new ones.

### TAKING IT PATIENTLY.

In addition to the letter published elsewhere, brother Holser writes privately from Lausanne, where the last trial took place, as follows:—

"So far as I can learn, this decision is final, and if we appeal to the Federal Assembly, its decision will but affect the future. I shall probably soon hear from the police at Basel, who are pretty sure now of their victim. The imprisonment will doubtless take place in two parts; first the three weeks, and then for the fine, if they fail to collect it. It is my opinion that when the imprisonment actually takes place, it will have more effect on the public than while it is only in anticipation. But the amount of public sympathy that I may have cuts no figure whatever with me; I know that sooner or later we shall taste the wrath of the dragon; but even its bitterness will be made sweet by the assurance that we are doing God's will.

"Of course, a few days in prison among civilized people, where one is warmed and fed, and not thrashed by ruffians, cannot be looked upon as a hardship in itself; I anticipate that it will be an agreeable rest, a vacation which may be of actual benefit to me."

Paul commended the people to whom he wrote one of his epistles because they "took joyfully the spoiling of their goods." And it is a comfort that brother Holser can look upon his prospective incarceration so philosophically.

G. C. T.