

# The Advent Review and Sabbath Herald

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

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## The Review and Herald,

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### I WILL NOT LET THEE GO.

Come, O thou Traveler unknown,  
Whom still I hold, but cannot see;  
My company before is gone,  
And I am left alone with thee;  
With thee all night I mean to stay,  
And wrestle till the break of day.

I need not tell thee whom I am;  
My sin and misery declare;  
Thyself hast called me by my name,  
Look on thy hands, and read it there;  
But who, I ask thee, who art thou?  
Tell me thy name, and tell me now.

In vain thou strugglest to get free;  
I never will unloose my hold;  
Art thou the Man that died for me?  
The secret of thy love unfold;  
Wrestling, I will not let thee go,  
Till I thy name, thy nature know.

— Charles Wesley.

## Our Contributors.

"Then they that feared the Lord spake often one to another: and the Lord harkened, 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.

### CHRIST, THE TEACHER OF RIGHTEOUSNESS.

INDEXED

BY MRS. E. G. WHITE.

"AND unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

The ministers of the gospel of Christ, who are to watch for souls as they that must give account, will diligently study the Scriptures, and will often be found upon their knees asking for heavenly wisdom, in order that they may know how to "strengthen the things which remain, that are ready to die." Jesus says, "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Jesus was the greatest Teacher the world ever knew. He presented truth in clear, forcible statements, and the illustrations he used were of the purest and highest order. He never mingled cheap symbols and figures with his divine instruction, or sought to pander to curiosity or to gratify the class that will listen simply to

be amused. He did not bring sacred truth down to the level of the common, and the comical illustrations that some ministers of the gospel use were never uttered by his divine lips. Christ did not employ illustrations that would create amusement and excite laughter. Many writers and ministers keep their hold upon the people by dwelling upon science falsely so called, and by making much of common side-issues; and they forget the fact that the mind, with all its capacities, is to be used as the talent intrusted of God to glorify and exalt sacred things, and to lift up before the world the holy standard of righteousness. At times ministers who have dwelt upon themes of minor importance, who have lived below the gospel standard, through the grace of Christ grasp the sacred, solemn, elevated truths of God's word, and use illustrations that to a large degree are of an elevating and instructive character; but the hearers remember their former teachings, the shortcomings of their daily life force themselves upon them, and the spell is broken; and the most solemn appeals lose their point, the edge of the sword of truth is blunted, and the heart remains untouched.

In the instruction of the divine Teacher, there was no illustration used that would leave the least shadow upon the tablets of the soul. His words were of the purest and most elevated character. He never stooped to utter that which was comical, in order that he might attract an audience. Of him it was written, "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." Christ is our example in all things. "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." He did not humble the truth to meet man in his fallen condition, and lower the standard of righteousness to suit his degradation; but he humbled himself, and became obedient unto death, even the death of the cross, in order that he might save the race that had been degraded by transgression. It was not his purpose to abolish by his death the law of God, but rather to show the immutability of its sacred claims. It was his purpose to "magnify the law, and make it honorable," so that every one who should look upon the cross of Calvary with its uplifted Victim, should see the unanswerable argument of the perfect truth of the law.

In his sermon on the mount, Jesus revealed his attitude to the law in unmistakable language. He said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do

and teach them, the same shall be called great in the kingdom of heaven." There are some who presume to think that they may disregard the plain commandments of God, and yet find an entrance into the kingdom of heaven; but this is not the true interpretation of the Saviour's words, "They shall be called the least in the kingdom of heaven." If these who have had light in regard to the immutable nature of the law of Jehovah, and who have heard messages of warning from the servants whom God has sent, like the inhabitants of the Old World, choose their own inventions, and refuse to receive the counsels and warnings of God, they will be called the least by the Lord Jesus Christ and by the intelligences of heaven. They may make high professions and may stand as watchmen on the walls of Zion, and yet they are counted in heaven as transgressors of the law of God; and should God permit a transgressor of his law to enter into the portals of bliss, rebellion would be immortalized, and heaven would be no better than the earth. Jesus added to the statement as to how the transgressor would be regarded, and said, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Jesus showed the far-reaching claims of the law of God, and made it evident that though the Jewish nation claimed to be the only nation under heaven that knew the true and living God, and professed to be keeping his law, yet they did not understand its sacred character, and were teaching for doctrines the commandments of men. Truth suffered at their hands; for they had mixed with it spurious maxims, human inventions, and the traditions of men. They had loaded down the plainest precepts of God's law with the rubbish of tradition, until minds were confused and were fast losing their comprehension of the character of God, and of the nature of his law, which is holy, just, and good.

In his sermon on the mount, Christ gave the true interpretation to the Old Testament Scriptures, expounding the truth that had been perverted by the rulers, the scribes, and the Pharisees. What a vast meaning does he give to the law of God! He himself had given the law when the morning-stars sang together, and all the sons of God shouted for joy. Christ himself was the foundation of the whole Jewish economy, the end of types, symbols, and sacrifices. Enshrouded in the pillar of cloud, he himself had given specific directions to Moses for the Jewish nation, and he was the only one who could disperse the multitude of errors that through the maxims and traditions of men had accumulated about the truth. He only could present the high and infallible standard of the law of God in all its original purity; but through him heaven-born truth was presented to the world, and the misconceptions of men and the false representations of the prince of evil were swept away. He rescued truth, eternal truth, from the base companionship of error, and commanded it to shine forth in all its brightness and heavenly luster. He set the truth on high, in order that like a light it might illuminate the moral darkness of the world.

He rescued every gem of truth from the rubbish of men's maxims and traditions, and exalted the truth to the throne of God from whence it had issued. Jesus restored truth that had been cast out, to its royal order, and invested it with its true importance and dignity. Christ himself was the truth and the life.

When Christ came into the world, darkness covered the earth and gross darkness the people. The living oracles of God were fast becoming a dead letter. The still, small voice of God was heard only at times by the most devout worshiper; for it had become overpowered and silenced by the dogmas, maxims, and traditions of men. The long, intricate explanations of the priests made that which was the plainest and most simple, mysterious, indistinct, and uncertain. The clamors of rival sects confused the understanding, and their doctrines were widely apart from the correct theory of truth.

It was at a crisis of this kind that the Word, the Truth, became flesh, and dwelt among us. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. . . . He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Truth looked down from heaven upon the children of men, but found no reflection of itself; for darkness covered the earth, and gross darkness the people. If the darkness of error that hid the glory of God from the view of men, was to be dispelled, the light of truth must shine amid the moral darkness of the world. It was decreed in the councils of God that the only begotten Son of God must leave his high command in heaven, and clothe his divinity with humanity, and come to the world. No outward splendor must attend his steps, save that of virtue, mercy, goodness, and truth; for he was to represent to the world the attributes of God's character; but the world, unaccustomed to gaze upon truth, turned from the light to the darkness of error; for error was more to their perverted taste than truth.

The Jews were looking for a Messiah who would establish them in their arrogance and pride, and lead them on to victory over their enemies. Christ possessed every qualification of character that should have induced them to accept of him; but his very righteousness stood in the way of their acceptance; for his habits, character, and life were all at variance with the habits and practices of the Jews. He condemned evil wherever he found it, and the untainted purity of his life and character put to shame the wrong-doers. His course was in such marked contrast to the course of the scribes and Pharisees and the religious teachers of that day, that they were made manifest as whited sepulchers, hypocritical pretenders to religion, who sought to exalt themselves by a profession of holiness, while within they were full of ravening and all uncleanness. They could not tolerate true holiness, true zeal for God, which was the distinguishing feature of the character of Christ; for true religion cast a reflection upon their spirit and practices. They could not comprehend a character of such matchless loveliness as that of Christ's. In the heart of Jesus there was hatred of nothing save sin. They could have received him as the Messiah had he simply mani-

festated his miracle-working power, and refrained from denouncing sin, from condemning their corrupt passions, and from pronouncing the curse of God upon their idolatry; but since he would give no license to evil, though he healed the sick, opened the eyes of the blind, and raised the dead, they had nothing for the divine Teacher but bitter abuse, jealousy, envy, evil-surmising, and hatred. They hunted him from place to place, in order that they might destroy the Son of God.

The professed people of God had separated from God, and had lost their wisdom and perverted their understanding. They could not see afar off; for they had forgotten that they had been purged from their old sins. They moved restlessly and uncertainly under darkness, seeking to obliterate from their minds the memory of the freedom, assurance, and happiness of their former estate. They plunged into all kinds of presumptuous, foolhardy madness, placed themselves in opposition to the providences of God, and deepened the guilt that was already upon them. They listened to the charges of Satan against the divine character, and represented God as devoid of mercy and forgiveness. The prophet writes of them, saying: "Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward." Yet for the fallen world the Lord Jesus was willing to endure humiliation, reproach, suffering, and death, in order that "whosoever believeth in him should not perish, but have everlasting life." "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Hopeless as the case appeared, the Lord Jesus would undertake the ransom of the human race.

O that every soul would consider the fact that there is but one hope of salvation for him, and that is perfect submission and unquestioning obedience to the will of God, who created and who sustains every hour. I would entreat those who have separated from Christ to consider their own eternal welfare. Let them remember the words of Christ, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Will you employ the very talents that God has given you, as weapons to war against God? Will you walk defiantly from the Lord who loves you, and who has died to save you? Will you follow human inventions, and trample underfoot the law of Jehovah? The Lord has borne long with you. He has given you a gift which is beyond all human computation, even the gift of his well-beloved Son. When "he saw that there was no man, and wondered that there was no intercessor," "his arm brought salvation; . . . and his righteousness, it sustained him."

#### THE SCANDINAVIAN LANGUAGES NEED TO BE PERPETUATED IN THIS COUNTRY.

BY ELDER J. G. MATTESON.  
(College View, Neb.)

We have two Scandinavian languages, the Swedish and the Danish-Norwegian. They are needed in this country, in order to proclaim the message here among a large and friendly inclined class of people. We are greatly in need of men and women to work in this branch of the mission, but we cannot get them unless the language is preserved. A goodly number of the young people should learn their mother tongue, and this they can learn at home and in the Sabbath-

school if the parents are interested in it, and will take pains to teach them.

Do you ask why I speak to our American brethren about this matter? Because you can do a great deal more to influence them in this direction than I can, wherever you live among them and come in contact with them. It is a fact that no other nationalities take up with the American language and usages so easily and quickly as the Scandinavians. The Germans stick strongly to their own language and ways, and so do other nations; but the Scandinavians are not only willing to learn the English language and learn it readily, but many of them are also willing to give up their own entirely.

Now we want our American brethren who have an opportunity to do so to help us to push the circulation of our Scandinavian papers, and to encourage our Scandinavian brethren to teach the young people their mother tongue. You need not be afraid that this will hinder their learning the English. They cannot avoid that, and they would not if they could.

We have about two million Scandinavians in this country. Some of them do not understand the English language at all, many understand it poorly, and about one million understand their own language better than the English.

#### THE GREAT CHRISTIAN ENDEAVOR CONVENTION.

BY ELDER GEO. B. WHEELER.  
(Everett, Mass.)

"The great day of the Lord is near, it is near, and hasteth greatly." Zeph. 1:14. It seems as if this statement of the prophet was being fulfilled now as never before. The leading purpose of the great Christian Endeavor Convention which met in Boston recently was evidently, judging from the statements of its leaders, to unite all the Christian denominations in the proposed lines of Christian Citizenship work. Christian Citizenship has taken definite shape in the Christian Citizenship League, which has for its principal object the maintenance of Sunday as the Sabbath day by law. This body is thoroughly organized and ready for work, and proposes to have auxiliaries in every city, ward, and town in the country, and then with the entire power of the churches at its back, to see that only such candidates are selected for public office as shall suit them, and that will do their bidding.

They also propose to control legislation by making a united demand upon our legislative bodies for such legislation as they may wish. To show that this is so, I will quote from two or three speeches from a great number of similar character made at the convention. Rev. W. H. Mc Millan, speaking of the Christian Endeavor Society, said:—

"Here is a power that is going to wrest the control of affairs from the hands of political demagogues and place it in the hands of Him who sits king over all and rules the world in righteousness. Our political leaders have been counting the saloon vote, the illiterate vote, and the stay-at-home vote, and all the other elements that have hitherto entered into their canvassings of probabilities, but they have not yet learned to count the Christian Endeavor vote. I want to serve notice on them now that the time is drawing near when they will discover that a political revolution has occurred, and they will be found coming home from Washington and our State capitals, out of a job."

Here is another quotation from another speaker:—

"When this reorganization of the affairs of men upon the real Christ basis once sets in, a forward movement will take place, compared with which the Protestant Reformation was as child's play. Its beginning we may almost now discover."

The leaders in this movement are very enthusiastic. They declare that victory in the near future is certain. It also created the greatest enthusiasm in the convention.

Another interesting feature of this convention is the evident desire for unity along these lines between both Catholics and Protestants. The following from the *Boston Herald* will be of interest. Speaking of Catholic views of Christian Endeavorers by some of their clergy, it says:—

"They suggested that the spirit of love and brotherhood was in harmony with that through which Pope Leo hoped to operate in bringing about the Christian unity for which his recent encyclical letter prays."

Vicar-General Byrne said, when asked how the Catholic Church would regard the affiliation of Catholics with Christian Endeavorers:—

"That is a question that might require a final decision of the bishops. Catholics cannot, of course, go so far as to do what would imply entering as a participant into the Protestant public service. But as to the general principles and methods of the Christian Endeavor movement, we give them full credit for their evident sincerity and for the general influence in uniting people of all sections in the direction of religion. Their pledge is good and their work along those Christian lines is certainly commendable as far as it goes. I think the community cannot but be benefited by the efforts of large bodies of sincere people to revive a widespread interest in religion, including the promotion of temperance and good works."

He also gave the speakers at the Convention credit for the marked degree to which they had refrained from anti-Catholic utterances.

Dr. Ward, editor of the *Independent*, said in the convention:—

"I wish to call attention to the amazing and beneficial change that has taken place and still is taking place in the Roman Catholic Church, owing to the influence of the Protestantism in which it is. The best, the most spiritual, and most beneficent Roman Catholicism in the world is in the United States. Observe its noble system of Sunday-schools, its temperance societies, its missions, its preaching, the faithful attendance of its adherents, the growing spirituality, the rapid decay of superstition, the ardent patriotism of its people, the zeal with which they, even mistakenly, maintain their parochial schools, and the increasing regard for the public schools, and we cannot but rejoice at all this current church history right before us."

In the *Boston Herald* of this morning, July 24, I read the following:—

"AYER, July 23.—Thirty-one clergymen, representing six distinct religious denominations, met in the town hall to-day and formed a ministerial union to be known as the United Religious Association. The meeting was somewhat unusual in its character, in that both Protestant and Catholic met on a common footing to discuss the great questions of religious affiliation. Not a discordant note was struck, and the spirit of the day's proceedings was permeated with good fellowship and brotherly love. It was certainly an epoch in the religious history of New England."

I will quote from two more of the speakers, that which represents the sentiment and spirit of the meeting. Rev. William J. Batt said:—

"The demand for a true unity was one of the great tendencies particularly noticeable in the present time."

He gave a catalogue of the important movements which are now under way, having this great object in view, beginning with the Christian Endeavor movement and the Chicago Parliament of Religions, and ending with the Toronto parliament, which is now in session. "Who are the leading workers in the world to-day for the larger unity of Christian men?" he asked. Then he gave some reasons why he considered Leo XIII. one of the first and most influential, and referred especially to his encyclical letter of June 17, 1894. Continuing, he said he thought the letter of the pope should have some reply, and said:—

"What should be the characteristics of such a reply? First, It should be ironic from beginning to end, and we should be careful that not one discordant note be struck; Secondly, It should be a grateful reply; the pope should see that we are sincerely grateful to him personally for his letter; thirdly, It should be an expression of our gratitude for this appeal, regarded as a providence; fourthly, The reply should be written on as high a plane of thought as that upon which the pope has written; it should be as broad, as statesmanlike (if we may use that term) and as Christian as is the letter of the pope; it should contain strong expression of our personal desire for a larger unity—it is certain that

good Catholic priests and Protestant ministers will draw together by and by; we have the same ideals, the same great standards, and substantially the same work to do in the world; sixthly, It should contain some expression of the faith we have that something will come about by the grace of God, from the great number of movements that are abroad in the world to-day, especially that noble letter of the pope, for the greater union of Christian people."

Father Mc Kenna said:—

"Good citizenship is what we need most of all in this country. . . . It is well that we come together as we do to-day. We stand on the same plane, fight the common foe of evil, and feel the thrill of concentrated action. May God speed this union and all that it means."

Father Mc Kenna's address was constantly interrupted by applause. The only comment I will make is a quotation from "Testimony for the Church," No. 32, page 207:—

"By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near."

#### INDEBTEDNESS.

BY T. R. WILLIAMSON.  
(*Falmudge, O.*)

I owe a debt of kindness,  
A debt so large, so great,  
That though through all my days on earth  
I pay morn, noon, and late,  
Till life below shall end, I'll yet  
Through endless ages be in debt.

Much more is given to me  
Than I can e'er repay,—  
Kind hands, kind hearis, where'er I go,  
Surround me all the way.  
Their helpfulness I can't forget;  
Do what I will, I'm in their debt.

Through childhood, youth, and manhood,  
I'm girt with tender care;  
And more than all, the love of God  
Inwraps me everywhere.  
My life, my all, I give, but yet  
This does not pay my heavy debt.

I must be paying, paying,  
There's time for naught else here.  
New gifts of happiness and peace,  
New good my soul to cheer,  
Through all my life each day I've met;  
I meet them still. O glorious debt!

I'm not in debt to anger,  
I need not pay hate's score,  
At frowns I need not care to frown,  
Love's due takes all my store,—  
Takes all I have, all I can get;  
To Love I owe increasing debt.

To God I'm deepest debtor,  
And still he pours his gold,  
And each new sunny morn that dawns  
Sends all my life can hold;  
Then promises me more, more yet;  
I owe my God eternal debt.

#### WILL THEY DO IT?

BY ELDER GRANT ADKINS.  
(*Petaluma, Cal.*)

THE Rev. J. M. Foster preached recently, in Boston, on "Why We Are Covenanters." The gentleman based his remarks on Paul's words to Timothy (2 Tim. 1: 13): "Hold fast the form of sound words." That is good advice, and it is good, too, to practice that also. The only words, however, that can be said to be truly "sound," are the words of God. Then if we are to hold to "sound words," the only words that any one can hold to are the words of God; all others must be let alone. After tracing the history of his peculiar sect through several centuries, he defined their rule of faith and practice as follows:—

"The Bible is God's word, and the only infallible rule of faith and practice. The Bible not only contains the truth, but is the truth itself, expressed in the very words of the Holy Spirit's choosing. We have no right to believe anything as a religious truth that is not contained in the Scriptures. We have no right to do anything as a religious duty that is not enjoined in God's word. 'To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.'"

To the above words all can say truly, Amen. That should be the rule of every man's faith and practice in this world or any other. But if "we have no right to believe anything as a religious truth that is not contained in the Scriptures," why do Mr. Foster and his followers accept and incorporate in their teachings and practice an institution of which God says nothing at all? Why do they keep Sunday for the Sabbath, when the Scriptures are as silent as the tomb concerning it, if they "have no right to believe anything not contained in the Scriptures"? Or why does Mr. Foster try so zealously to get a law compelling all to keep as a "religious truth" that which the word of God condemns as a falsehood?

We are to go, as he says, "to the law and to the testimony" then, "if they speak not according to this word, it is because there is no light in them." Well! let us take Mr. Foster's advice and go to the "law and to the testimony," and see what it teaches. He says that if we do not speak according to this word, there is no light in us. I read in that law: "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Mr. Foster repudiates that command, and keeps Sunday, the first day of the week, instead. Where does his "light" come from? If we "speak not according to this word," the law of God, there is no light in us.

Again: Mr. Foster says: "There is not a truth of God's word that she [his church] does not accept and apply." Will Mr. Foster accept, then, that "truth" of God which commands him with all his people to keep the "Sabbath of the Lord" instead of that human institution, Sunday—a papal-human one at that? He further says that "the oracles of God are hers." Then why doesn't his church keep them? Will Mr. Foster harmonize his actions with his published creed of faith and morals?

#### AN IMPRESSIVE ILLUSTRATION.

BY ELDER W. H. LITTLEJOHN.  
(*Battle Creek, Mich.*)

THERE are few things in this world of ours which are more admirable than that instinct which leads the mother to love, provide for, and protect her offspring. This instinct prevails, with few exceptions, throughout the lower orders of animals as well as in the human family. Nothing elevates a creature more in our estimation than the development on its part in a large degree of love for its young. Indeed, the absence of this maternal instinct in any species of animal serves to lower them perceptibly in our estimation. Those creatures which show little affection for their offspring, receive but little sympathy from us, while those that nourish and protect their young faithfully seem to be almost akin to the human family.

Most of my readers are aware that fish, as a rule, deposit their spawn in the spring of the year in shallow water, leaving it there to hatch, not concerning themselves about the fate of the minnows which spring therefrom. Not long since the writer learned that the black bass was an exception to this rule. The female of the latter variety not only watches over her eggs and protects them from harm, but also cares for and defends her young, leading them to suitable



feeding-grounds, and shielding them from the attacks of their enemies until they are large enough to care for themselves. The writer confesses that since he was made aware of the facts just stated, he has experienced a kindlier feeling toward this than toward almost any other variety of fish. A prettier sight than that of the female bass swimming slowly through the water, accompanied by a school of tiny minnows, can hardly be conceived of.

Who will not confess to an increase of admiration for the bird kind after having witnessed the devotion of the mother bird to her young, and her reckless disregard of danger to herself when protecting them? Many a small boy when about to rob a nest, has had his heart touched by the frantic cries and attacks of the mother, and has turned away and left her nest unharmed, reasoning that a creature that was possessed of such unselfish love for its little ones should be respected by all.

Perhaps the domestic hen presents as striking an example of the strength of the maternal instinct as any which can be found in the animal creation. Seized with a desire for offspring, she carefully selects a suitable position for her nest and deposits her eggs therein. When the number is complete, incubation is entered upon. For three weeks she devotes herself exclusively to the task of warming into life by her own body the germs which her eggs inclose. In some instances it is difficult to induce her to leave her nest long enough to obtain necessary food. When, at length, the chickens are fully hatched, she leads them out from her hiding-place in search of seeds and other materials necessary for their development and growth. It is at this point that her devotion becomes most absolute. Frequently she gathers the chickens beneath her wings to shield them from cold and dampness and to secure for them needed rest. Her watchful eye scans the sky above and the earth about her constantly, that she may not be surprised by some stealthy foe. Is her brood scattered? and does a vicious hawk swoop down upon them? Uttering a note of alarm, she at once gives him battle, nor will she desist until the intruder is driven away or her own life is surrendered. The approach of the house cat or the family dog, she resents in a similar manner. Nothing, indeed, is so insignificant or so formidable that she will not hurl herself against it in defense of her chickens. A prettier picture than she presents when faithfully brooding her little ones on the well-shaven lawn cannot be portrayed by the brush of the artist. Old and young are alike impressed by the beautiful lesson of maternal devotion and heroic courage which is illustrated in her daily care for her offspring. No one who witnesses the spectacle can fail to be benefited by the sight, or to hold in higher estimation the creature which presents this beautiful exemplification of maternal love and devotion.

The Saviour himself felt the full force of the impressive lesson taught in the care of a brooding hen for her young, and employed the same in illustrating his desire to shield, provide for, and save the sinner. Here are his words: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" The language employed was uttered just previous to the crucifixion of our Lord. That he knew that he was to die as he did die at the hands of the inhabitants of Jerusalem, there is no room for doubt, since he had distinctly stated that fact to his disciples on several previous occasions. He knew, therefore, what was in the hearts of the men whom he addressed at the time when he gave expression to the language quoted, and he was also acquainted with their past history,—a history full of deeds of desperate wickedness, resulting in the killing of many prophets and noble men, whom God had sent to them for the pur-

pose of leading them back to himself. Notwithstanding these facts, Christ loved the men of Jerusalem with a love which passes comprehension; with an affection stronger than that which the brooding hen feels for her little ones that nestle beneath her wings. As she is ready at all times to yield up her life to protect her offspring, so Christ was not only ready to do so, but actually did lay down his life for the salvation of the very men who put him to death.

In view of these facts, is there any one who shall either read or listen to the reading of this communication who can have any good reason for doubting that Christ died for and is ready to save him? And furthermore, can there be any question remaining as to whether the Saviour would allow one to perish, no matter how wicked he may have been in former years, who shall at last yield to the invitation of Christ and be gathered with his disciples?

While the illustration which the Saviour employs serves as well as any that he could have used, perhaps, to teach the lesson of his devotion to those who accept the overtures of mercy at his hands, it falls short in many particulars of meeting the requirements of the situation. The devotion of the hen is limited because she is a creature of limited powers. She is not always capable of defending her young, because she lacks at times both the strength and the wisdom to do so. Not so with Christ; his devotion, his strength, his wisdom, are infinite, and therefore no finite creature can fitly be compared in all respects to him. He who commits his interests to the Lord Jesus Christ will find in him a love which no mortal can measure or comprehend, a power with which neither men nor wicked angels can cope. While, therefore, we look with admiration upon the domestic fowl to which Christ alluded, as she broods her little flock, and while this beautiful sight reminds us that our Saviour had witnessed the same thing in his time and employed it to lead our minds up to an appreciation of the tender regard in which he holds the sinner, let us not forget that the illustration in question falls infinitely short of exemplifying the desire of Christ to gather all men to himself and save them with an everlasting salvation.

#### RECEIVING HIM AND BECOMING SONS.

BY ELDER F. J. HUTCHINS.  
(Belize, British Honduras, Central America.)

"BUT as many as received him, to them gave he power to become the sons of God." The power, or right, is given to all who receive him. John 1:12 and margin. It is now the important question, How may I receive him, "that I may know him, and the power of his resurrection," as described by the apostle Paul? It is that quickening power that we need and must have to be made alive unto God, and all that receive him have the right to it.

It is not receiving him merely to perceive that he is very God, and to acknowledge the everlasting kindness of his character, his benevolent mercies and fatherly tenderness toward us. To perceive this is not receiving him, but these are some of the elevating truths that lead us to repentance. Having acknowledged these things which are necessary, we take another step. We consent unto the law, that it is good, that God's character is righteous and excellent, that the required forms of Christianity are all perfect, that his law is based on the eternal principle of love, and that its integrity must forever be maintained, yet this is not receiving him. Again, we perceive that he is just, and a rewarder of them that diligently seek him; again, that he is righteous in condemning sinners, the opposers of his government, the rebels against his law and commandments; and again, that the execution of his wrath in the last time on all such is in harmony with his justice, mercy, and love. We see the character of God

in Christ; we see the life of Christ, and are led to say with admiration that he is our worthy pattern, the chiefest among ten thousand, the one altogether lovely. This is all good; but, alas! this is not receiving him. By these we are drawing nearer and are beginning to know him that we may believe and receive.

After perceiving God's character, kindness, tender mercies, and love, after consenting unto the law, that it is good, holy, just, and true, we yet with the apostle need to realize and see one thing more before we can receive him and have the right to become the sons of God. That we may make haste to become the children of God, we all feel to inquire with eagerness, What is the one thing? Let me tell you first, and then let the Lord tell you from his word, and you believe what he says. It is that you need to see *self* as God sees it. To behold all the goodness in the universe, and to acknowledge that it is good and just, will not make you better until you see that you need to be made better; and further, you may see and consent that you need to be made better, and you are not any better if all you do is to *consent*. "If any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he seeth himself, and passeth on, and forgetteth what a man he was." James 1: 23, 24; compare Syriac Version. In the light that "seeing" is here spoken of, it is to know our wrongs from good, and to consent unto them as wrongs, and yet pass on. James describes this man in chapter 4, verse 17: "Therefore to him that knoweth to do good, and doeth it not, to him *it is sin*." Then certainly, seeing, knowing, consenting, hearing, and not *doing*, is far from receiving Him.

"O what lack I yet?" is the cry that comes from the seeking soul. It is plain that something is lacking even after we have seen *self* from the standpoint of God's character reflector, his law. When the seeker then seeks with his whole heart, and the cry of anguish arises, "What lack I yet?" the answer is ready, "Behold the lamb of God, which taketh away the sin of the world!" When the seeker cries out in anguish, something more than merely consenting to his wrong, but that he is carnal, sold under sin, and, "O wretched man that I am! who shall deliver me?" the answer again comes, "I thank God through Jesus Christ our Lord." Yes, there is complete deliverance in him. When we see our wretched selves as God sees us, the holy law of God pointing out our sinful, spotted characters, and we see that there is no good thing in us to make us any better, we can cry out and receive him if we but will. Then it is that he "who gave himself for our sins," can "deliver us from this present evil world, according to the will of God." Then is the time when he can take the sins from us, and we receive him instead. Having him, then, when you would do good, *strength is present with you*; for he says, "My grace is sufficient for thee." I am glad that his strength and grace are enough for us. His character we see and desire in the place of our wretched selves, and he gladly makes the exchange, and we receive him. He knocks, and we have the blessed privilege of opening our hearts to him. He gives us freely his desires, his mind, his power, his life, yea, "himself for us." Then, "because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest [pledge] of the Spirit in our hearts." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

## Special Mention.

### STUDY THE LANGUAGES.

ONE of the most useful acquirements in these days of intermingling of nationalities is a knowledge of modern languages. It is not unusual to find even among the humbler classes in Switzerland and about the Mediterranean Sea, people who can converse readily in from four to seven languages. Their associations have made it possible to learn them, while their business interests have made it almost imperative to do so. While traveling in Palestine, our dragoman was continually lamenting his ignorance, sincerely, too, but he could converse apparently with equal ease in seven different tongues.

In this country but a very small portion of the people can use more than one language. Most of those who study the classical languages find no real use for their knowledge beyond a better understanding of certain philological principles and facts. Even these are soon forgotten except by those engaged in literary work. Also in the study of the modern tongues much time is thrown away, because of the impractical way they are taught and the fact that no effort is ever made to put them to use.

Elder Matteson, in a brief article in this number, calls attention to a prevalent tendency among Scandinavian people in this country to drop their native speech. While he thinks that this is especially true of his people, we have also observed it with pain in other nationalities. We have heard young Germans deny that they had any knowledge of the language of their parents out of a silly shame lest they should be considered foreigners. In the broader spirit of the present day, distinctions of birthplaces are being rapidly ignored. No more pitiable folly can be imagined than to gauge respect for a person according to his nationality. Those children who have the advantage of parents who are able to speak in one language, while their other associates use another, are really blessed with a great privilege which they should both prize and realize. They possess what thousands of others labor for years to obtain and yet miss. T.

### BULGARIA.

BULGARIA is a portion of European Turkey, situated south of the Danube River and bordering upon the west shore of the Black Sea. Twice in medieval times it existed as an independent sovereignty. But from 1392 for nearly five hundred years, it was under Turkish domination and suffered greatly. As one of the results of the Russo-Turkish war of 1877, Bulgaria was relieved from this cruel tyranny. The Berlin Congress in 1878 decided that the country should remain a Turkish dependency in matter of tribute, but be governed by a Christian prince. Russia, as the prime cause of her deliverance, evidently claimed the right to indicate the future of Bulgaria, and connected that future with the interests of the Russian empire.

The first prince chosen for Bulgaria was Alexander of Battenburg, who proved too true to his people and to the interests of the country to suit Russia. He was threatened, kidnapped, harassed, by Russia until he resigned his throne. He was a faithful prince. Ferdinand, who now rules, is of a different stamp. He fears Russia, and sacrifices the independence of his country to please the czar. Not so with his prime min-

ister Stambuloff. He, too, is a patriot; but he displeases the czar, is compelled to resign, and then was murdered by assassins. It is true that the government makes out that the deed was actuated by private vengeance. But the letter of condolence, which Ferdinand had the cruel audacity to send to the wife of the dead statesman, was sent back in bitter resentment of his obvious perfidy. She believes that the crime was a political one backed up by the prince and the czar, and the world agrees with her. T.

### CHRISTIAN UNITY.

THERE is very much talk on this line nowadays. The lines of confederation have been extended to include all phases of faith and practice, not only the so-called orthodox and leading Protestant denominations, but Catholics, Jews, Unitarians, and other heterodox classes as well. The Scriptures have not ignored this movement, but it became the subject of prophecy long before Christ. Isaiah writes: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isa. 2:2, 3.

Mountains are symbols of government. The church is to be exalted in the last days to great prominence among nations. There will be talk of peace. But while "many people" talk peace, God says, War. (See Joel 3:9-12.) Again Isaiah says: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us. For the the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion." Isa. 8:9-18.

By a study of these scriptures it is easy to discern the mind of God in reference to these things and the position people occupy. He says: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

The recent great conventions and the Congress of Religion at Toronto, have given a strong impetus to this movement for unity. The famous

Chautauqua Assemblies are conducted on the same lines. The Boston Herald of July 24 says:—

"The meeting held at Ayer, in this State, where Baptist, Congregationalist, Catholic, German Evangelical, Unitarian, and Universalist ministers came together for the purpose of forming a Christian Unity Association, was an exceedingly hopeful sign of the times. It has been found in the last few years that denominational barriers among the Protestant sects are hindrances rather than helps to Christian action, and that it is much better for members of these various denominations to find out and work upon those principles which they have in common than it is to contend over the less essential doctrines upon which they disagree. Of late the tendency has exhibited itself, both in and out of the Roman Catholic Church, to consider the barrier line that has for generations divided the Protestant and Roman Catholic communions, not as a hard and fast division, but as one which might be, if not entirely brushed away, at least modified to a very large extent." T.

### OUR POSITION.

WE by no means feel any opposition to Christian union. It is the secret of power. It was the burden of our Saviour's prayer in behalf of his people. With the psalmist we exclaim: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" We not only speak approvingly of such union, we desire to participate in it. But between the Christian union which the Bible teaches and the confederacy which is advocated to-day, there is a difference as wide as that which separates the poles. Our Saviour thus expresses his idea of Christian unity in that precious prayer for his disciples: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. . . . I in them, and thou in me, that they may be made perfect in one."

With such a union we are, we humbly trust, in entire sympathy. We are in sympathy and union with any soul of whatever name or creed that maintains this relation to God and his Son. But no such union is contemplated in the present popular movement. It is a combine, a religious trust, that is sought, without reference to truth or personal piety. Its object is to promote "Christian Citizenship" by political power. It aims to enthrone Christ as King of nations, according to a worldly conception, even as the popular clamor called upon him to take the throne when he was in favor with the people while on earth. It designs to accomplish certain ends by the aggrandizement of power which the church cannot accomplish in her legitimate work. In this movement "the law and the testimony" are set aside. Errors, inconsistencies, rank heresies, and what not, are conglomerated under an overwhelming ambition for earthly power. The tide is strong, the current is daily swelling, and the whole world will yet be drawn into it whose names are not in the "Lamb's Book of Life."

With such an earth-born scheme we have nothing in common. Our spirits respond in close sympathy with all those who love the Lord Jesus in sincerity. But he never led such a crusade as that upon which Peter the Hermit embarked, nor yet such a one as our modern churchmen are inaugurating. They will apparently succeed. They will reach the top of the mountain. They will deal wrath to those who do not bow down to the sound of their music; but it shall not stand. God lives and reigns, and when worldly schemes have failed and worldly ambition exhausted itself, he will arise to vindicate his truth. We leave it with him. T.

## 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.

### HOW NICE IT WOULD BE.

BY ANNA C. KING.  
(Battle Creek, Mich.)

How nice it would be if more mothers and wives  
Were "keepers at home," not spending their lives  
In vying with man in his office and sphere,  
But ruled well their households with meekness and  
fear,—

Women whose children would rise up and say,  
"Blessed is she, for she knew wisdom's way."

How nice it would be if all husbands were true,  
Were sober, kind-hearted, and ready to do  
The chivalrous things that they did ere they wed;  
If always of them it could truly be said,—  
"He loveth his wife as he loveth himself  
Yea, loveth her more than the gaining of pelf."

How nice it would be if the youth were all grave,  
Sober-minded, sincere, noble-hearted, and brave,  
In love with their mothers, to kindred were kind,  
To their elders gave honor, bearing ever in mind  
To be an example in word and in deed,  
To truth and sound doctrine giving diligent heed.

If true worth were esteemed of more value than gold,  
If virtue were found in the young and the old,  
Were honesty worn as a frontlet to-day  
On the forehead of man and the child at his play,  
If brotherly love in each eye we could see  
Beaming forth on our pathway, how nice it would be.

### MACHINE-MADE.

HAND-MADE articles generally have the preference of buyers, because there is supposed to be more or less of human intelligence imparted to those articles that have grown and been fashioned and molded in the hands of an honest, intelligent workman. The machine-made letters we get nowadays, dictated to a machine, or written mechanically on a machine, may read easy, look neat, speak very correctly, but we have heard of wives and other dear friends wishing that typewriters had never been thought of when they come to take the place of the dear handwriting of some absent loved one.

But machine letters or machine clothing are not the worst products of these machine days. There is too much machine-made manhood and womanhood. There is a certain process through which boys and girls are run, and out of which they come like clothes-pins from their machine, and with about as much practical sense. The schools and colleges of to-day are "gentleman" and "lady" machines, which guarantee the work they turn out, and drop their products upon the market labelled, "A. B.; Warranted."

Industrial machines are doing similar work. They take in a boy of fifteen and turn out a man who can do one thing, if he has a machine to do the real work, and can do nothing else, except growl at the country and strike for higher wages. When his machine stops, he is a beggar till it starts again. He is simply an attachment to his lathe, or saw, or drill. A girl goes into a shop or factory, she becomes a part of the great mass of machinery; and though she lives to be gray, she is never anything more. She will perhaps get married, and become the mother of numerous children, but she cannot make a dress or cut a garment. She cannot make bread or sew a carpet. She is simply a machine-made woman. There is but one place in the world she can fill, with the machine of which she is a part, and she has lost that.

The good, old-fashioned days when boys and girls were brought up at home and taught in all the practical duties of life, turned out a class of youths that in the glare of our flashy society appear homely and awkward. They were hand-made. Honest and earnest parents furnished the material of which they were composed, and every inch of them was built in contact with the real duties of life.

Thank God, the species is not yet extinct. There is a remnant left of young men and maidens who know what hard work is and are not afraid of it. They are not satisfied to dawdle away their time in senseless amusement, in pursuit of a merely fashionable education, or to stultify their lives by knowing and being nothing but machines. If they have machines, they are the masters of them, not part of them. If they run a typewriter, set type, run a loom, or a sewing-machine, they do it intelligently; they get all there is in it, and reach out for more. They are not simply an adjunct to their machine, but the machine is a stepping-stone to them, a means of development and improvement by which they are fitted for a broader field and wider duties.

"Whatsoever thy hand findeth to do, do it with thy might;" and, "working with his hands the thing that is good," are precepts which lie at the foundation of a hand-made character. But the typical character of these days is to seek a living without the work. A grand effort is made to reap without the sowing, to gain the excellence without the labor, to leap from obscurity to prominence without climbing. The result is a great heap of struggling, wriggling, humanity, who have missed the mark and lie helpless and tangled at the foot of the ladder.

T.

### SOURCES OF DANGER OF CONTRACTING DISEASES.

Dust from infected handkerchiefs. A general rule applicable to all persons, sick and well, is that handkerchiefs should be looked upon with suspicion. They should not be used after any secretion from the nose has been permitted to dry upon them. After being used, they should be put into a paper bag which may then have its top twisted shut, there to remain until put into boiling water.

Dust from floors or articles upon which infected sputum or saliva has been erected.

Contact with the hands of persons who cough into their hands, or who handle infected handkerchiefs or cloths into which they have spit.

Books, pencils, gum, drinking-cups, etc., used in common.

Dust from rooms or clothing infected by persons having a communicable disease.

Possibly typhoid fever may be spread by means of dust containing the germs of that disease; but in order that typhoid fever may occur, the germs must be swallowed or find their way to the lower part of the small intestine. This disease is usually spread by drinking-water which has been contaminated with sewage or with leachings from privies. Similar statements are true relative to cholera.

### DANGEROUS COMMUNICABLE DISEASES.

Consumption is now known to be a communicable disease. It is spread by the dust of dried sputa, and also by milk and meat of tuberculous animals. The most important measure for the restriction of consumption is the disinfection or destruction of all sputa of every consumptive person. It is best that all persons who have a cough should carry small pieces of cloth (each just large enough to receive properly one sputum) and paraffined paper envelopes or wrappers, in which the cloth, as soon as once used, may be put and securely inclosed, and, with its envelope, burned on the first opportunity.

Pneumonia is spread by a germ which is in the sputum of those who have the disease (and of some who do not have the disease, unless, possibly, after exposure to the inhalation of cold air). Care should always be taken to destroy or disinfect all sputa of those who have pneumonia.

Influenza is now believed to be spread by a germ which finds its way from infected handkerchiefs and other articles and places, into the

nose, throat, and air-passages of persons susceptible to this disease. The measures for its restriction are therefore obvious,—isolation and disinfection.

Diphtheria is spread by the sputa, saliva, and whatever comes from the throat and the mouth of the patient, and by the dust which results from the drying of such saliva, etc. The germs of diphtheria sometimes remain in the throat weeks after apparent complete recovery. For its restriction and prevention, isolation and disinfection are the important measures,—isolation of every infected person and thing, and their complete disinfection.

Typhoid fever. Unlike typhus fever, typhoid fever is not often contracted directly from the sick person, but usually from the discharges from the bowels of the sick person. These should always be properly disinfected. Undisinfected discharges, if dried and formed into dust, may spread the disease through the air. The chief source of danger, however, is believed to be drinking-water contaminated by sewage or leachings from privies, etc. The germs of typhoid fever are killed by boiling. All suspected water should be boiled.

Scarlet fever. The germ of scarlet fever is not yet identified. But that there is a germ, seems to be proved by the well known communicability of the disease from person to person. It is spread by the discharges from the nose, the mouth, and the throat, and probably also by the minute scales which are thrown off from the surfaces of the body. Isolation and disinfection are the measures by which this disease is restricted.

Measles is spread from person to person, directly and indirectly. Isolation and disinfection should be enforced.

Whooping-cough is a communicable disease, which, in Michigan, causes more deaths than does small-pox. Whooping-cough is spread from person to person, directly and probably indirectly.

Small-pox. Small-pox is a contagious disease; it spreads by means of particles given off from the surfaces of the body. By vaccination and revaccination, small-pox may be and should be, almost wholly prevented. One vaccination or once having small-pox, does not protect for life. Revaccination should be had once in about five years, also whenever small-pox is prevalent, and certainly immediately after one has been exposed to the disease.

Cholera is spread in much the same way as is typhoid fever. The same precautions recommended to prevent the spreading of typhoid fever, should be taken as soon as cholera appears. The first evacuations of a choleraic diarrhea are infectious, and should, as well as all that follow, be immediately carefully disinfected. Suspected drinking-water should be boiled.—*State Board of Health.*

### ARE YOU GOING TO SCHOOL?

BY C. L. TAYLOR.  
(Mt. Vernon, O.)

If you go, and go with firm determination to do right, you will secure—

A knowledge of the word of God.

A better Christian experience.

A thorough mental discipline.

A sound mind.

A command of the English language.

A genuine building up in reading, writing, and spelling.

The art of composition and letter-writing.

A general knowledge of the sciences.

Some good ideas in logical reasoning.

An ability to express your thoughts clearly, connectedly.

Drills in public speaking, which will give victory over bashfulness and self-consciousness, two great hindrances to a worker.



The power to control your wandering thoughts, and to concentrate your mind upon any subject as long as desired.

A practical knowledge of your physical and mental make-up.

An understanding of the principles underlying right habits of eating and drinking.

Lessons on table etiquette and how to conduct yourself at all times.

The formation of regular habits in all departments of life.

A good physique, resulting from thorough drills in physical culture and gymnasium work.

A knowledge of healthful dressing and cooking, to be carried home to parents and friends.

Habits of promptness, neatness, and order.

A training of your voice for singing and a study of notes, that you may sing independently.

The idea firmly implanted by practice, that work is honorable; that education is not to develop duds.

A daily drill in some good useful employment, that when you return home, you may be a practical, all-around business man or woman, a help to parents, a blessing to companions.

Helpful thoughts in matters of economy, perseverance, self-control, and all those virtues that go to make a reliable, thorough, God-fearing man and woman.

These are but a part of what may be gained at our schools. Are they worth seeking, *striving* for? They are not to be found in the schools of the world. What, then, is clearly the duty of our Seventh-day Adventist parents and youth? Next week I hope to present a few thoughts as to how parents and children may plan to secure these blessings. But again I ask, Are you going to school?

#### A STRANGE MAKING-UP.

THERE is a queer little story hanging about in the Spectator's mind, which seems to fit his need here and desires to be told. It is the history of a certain man who had so devoted a friendship with another, that, when they finally fell out over some matter,—an important matter, too,—the hard words sank deeper on either side than could any wounds inflicted by mere acquaintances. Long after the subject of the feud was settled, the bitterness rankled. "I never hated any one before, and I hope I never may again," said the elder of the men, telling his own story to the Spectator. "I saw him, of course, now and then, but neither of us ever spoke. One night it so happened that I was obliged to attend a convention in the little town where my enemy often went also. In fact, he was a member of the same convention. There was a slight accident to my train, so I arrived late, and with more or less confusion. I was to be entertained at the house of a friend, but on arriving there I found sudden illness in the family. As the place did not boast of a hotel, my friend had arranged for my reception in the home of a neighbor, who, with many apologies, told me in turn that he had but half a bed to offer, as an old friend of his own had appeared unexpectedly and was already asleep in the only bed in the only guest-room. Tired as I was, I was thankful for what I could get, but when the door closed on my host, whom do you suppose I saw asleep in that bed?"

"O," said the Spectator, "your enemy, of course."

"Exactly so — sleeping like a baby. I sat up in a big chair for an hour, looking at him and wondering what I ought to do, then I undressed, and, like the lion and the lamb, we lay down together. When we awoke in the morning, it was at the same moment, and face to face on the same pillow. There we lay staring into each others eyes."

"What happened?" asked the Spectator.

"We both burst out laughing — that was all.

Then we got up and had a splendid time together for the rest of the convention."

"And your quarrel?" asked the Spectator.

"Well," came the cheerful answer, "we have never mentioned it, then or since; but I suppose he still thinks he was as right as I know I was."

— *The Outlook.*

#### THE GIRL WHO IS GOING AWAY TO SCHOOL.

As the time is approaching when young people will be "packing up" for school, the following advice taken from an article in the *Household* will be of service, especially to young women. From it the boys also may get some good hints. Students are likely to encumber themselves with many things they do not need:—

One large trunk ought to afford sufficient room for the wardrobe if supplemented by a traveling bag, which will be found very convenient.

A girl's wardrobe should be pretty and neat, but not elaborate; an over-dressed school-girl is in very bad taste. It will not require many dresses to take one through the year. A wrapper or lounging dress for one's own room, two school dresses of serviceable all-wool material, a traveling dress, which may be also used for church and street wear, and a simple, pretty evening dress for the different entertainments that may be given in the school, will be found sufficient.

Let the underwear be neat and dainty, but not necessarily expensive. Do not sacrifice things you need for luxuries; every girl should have rubbers and overshoes, a storm gossamer, warm mittens or gloves, and a thick shawl.

A writing-desk or tablet is convenient, but a large pasteboard box will answer very well. Furnish this with one box of nice paper, two or three tablets, two bunches plain white envelopes, a blotter, one-half dozen pens, a penholder, a bottle of good black ink, one dozen paper wrappers, one dozen postcards, a couple of lead-pencils, an eraser, a knife, and postage-stamps.

A work-box is another thing needful, though a home-made basket will answer the same purpose; have it furnished with thread and silk in the colors you will need, darning cotton and yarn, a paper of medium needles, some large needles, and some darning-needles, also a tiny needle and assorted colors of mending cotton for gloves, a bit of wax, emery ball, tape-measure, button bag, scissors, thimble, and your basket is complete.

A full set of toilet articles, brush, comb, etc., is indispensable. It is also well to be furnished with plenty of towels, Turkish face cloths, and toilet soap.

A paper-holder and a calendar are necessary, also a thermometer, that one may know something of the temperature of the room. Provide a bag for soiled clothes, and a smaller one for soiled handkerchiefs and neckwear.

A small account book, which can be purchased for five cents, will answer for an itemized account of expenses, together with money received.

A journal will also be found desirable for reference at a future time. Record in it the studies pursued each term, whatever praise you may receive from the teachers, a record of your standing in each class, also a list of classmates, and a description of surroundings. Jot down remarks made by noted visitors, with the impressions formed by their words and personal appearance.

You will find many boarding-houses meagerly supplied with the pretty things that make rooms cosy and homelike. The following articles are not necessary in the strict sense of the word, but will make the room attractive and homelike: Two or three simple pictures, a pretty table-spread, a head-rest for the rocking-chair, toilet mats, a brush-broom holder, a lamp mat, a scrap-basket, and some hanging shelves for books.

#### THE TOMATO.

THE history of the tomato is brief but interesting. Not long has it been known as a favorite article of diet. It is a native of tropical South America, but is now universally cultivated and used in the temperate zone. Whether it is to be reckoned among fruits or vegetables is a question which some have not settled, and others have settled wrong. Its bright, rich colors, shining skin, and comely shape give it a very enticing appearance. But many of us can testify of the disgusted disappointment which retched our stomach and wryed our faces when we first obtained a taste of its peculiar flavor. But others liked it, and we persevered until we, too, had perceived and embraced its cooling, refreshing charms. It was at first called the "love apple," probably from its tempting appearance and sickish taste.

Some people, regarding it as a vegetable, and also wishing to disguise its really delightful qualities, insist upon using quantities of salt, pepper, and vinegar with their tomatoes,—congeners which are capable of turning any blessing into a curse. The tomato is a fruit, and should be treated as such. To be sure it is the fruit of a vegetable as is the strawberry. Very numerous are the ways in which tomatoes may be used, and the more they are used, the more they will be valued. Fortunately this luscious and healthful fruit has been freed from its false reputation as a poison or a cancer producer. Did tomatoes produce cancers, we should not be writing this article in their praise. Cancer would long ago have had another another victim.

The valuable book, "Science in the Kitchen," gives among other things the following:—

"*Preparation and Cooking.*—Tomatoes to be served in an uncooked state should be perfectly ripe and fresh. The medium-sized, smooth ones are the best. To peel, pour scalding water over them; let them remain for half a minute, plunge into cold water, allow them to cool, when the skins can be easily rubbed off. Tomatoes should always be cooked in porcelain or granite ware; iron makes them look dark, and being slightly acid in character, they are not wholesome cooked in tin vessels. Tomatoes require cooking a long time; one hour at least is needed.

"*Scalloped Tomatoes.*—Take a pint of stewed tomatoes which have been rubbed through a colander, thicken with one and one-fourth cups of lightly picked crumbs of graham or whole-wheat bread, or a sufficient quantity to make it quite thick, add salt if desired, and a half cup of sweet cream, mix well, and bake for twenty minutes. Or fill a pudding dish with alternate layers of peeled and sliced tomatoes and bread crumbs, letting the topmost layer be of tomatoes. Cover, and bake in a moderate oven for an hour or longer, according to depth. Uncover, and brown for ten or fifteen minutes."

"*Stewed Tomatoes.*—Peel and slice the tomatoes. Put them into a double boiler, without the addition of water, and stew for an hour or longer. When done, serve plain with a little sugar added, or season with salt and a tablespoonful of rather thick sweet cream to each pint of tomatoes. If the tomatoes are thin and very juicy, they may be thickened with a little flour rubbed smooth in a little cold water. They are much better, however, to stew a longer time until the water they contain is sufficiently evaporated to make them of the desired consistency. The stew may also be thickened, if desired, by the addition of bread crumbs, rice, or macaroni."

Tomatoes eaten raw may be sliced and dressed with sugar or sugar and cream, in which state they are delicious. They should be kept on ice or in a very cool place until served. Tomatoes should not be canned in tin, as their acid acts upon the metal with deleterious effects. Earthen jugs sealed with wax are best, or if glass cans are used, they should be darkened by wrapping, and kept in a cool, dark place.

# The Review and Herald.

BATTLE CREEK, MICH., AUGUST 6, 1895.

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## THE LORD'S DAY AGAIN.

IN apparent response to the article which lately appeared on this subject in the REVIEW, a correspondent writes, calling in question the positions taken, and offering some arguments to show that it is "the day of the Lord," so often spoken of in other portions of the Scriptures, which must be meant by the expression, "the Lord's day," in Rev. 1:10. We could hardly suppose that he was in earnest in this effort, only that he expresses a desire, at the close, to be set right if he is wrong.

In the first place, the expression *hemera Kurion* (day of the Lord), is altogether different from *Kuriake hemera* (Lord's day).

Secondly, we showed that the word "on," comes from a Greek preposition, *en*, which means, when applied to time, "on, or during," the time in which anything takes place, and that it is not *epi*, which means "about, or concerning," and which is the word that would have been used if John had intended to say that he was in the Spirit concerning the Lord's day. So the word used expresses the time during which this vision was given, but it certainly was not on or in the great day of the Lord, for that day has not yet come.

Thirdly, John could not say, in this stage of his experience, that his vision was concerning the day of the Lord, referring to the coming day of judgment, because he did not then know what his vision was going to be about. He did not even know who was speaking to him; for he "turned to see the voice" that spoke to him. He therefore could not have said, I was in the Spirit concerning the great day of the Lord, or the day of judgment, when as yet there was nothing said to show him what the nature of his vision was to be.

Our correspondent thinks that the day on which the vision chanced to be given was not of enough consequence to be mentioned; but it certainly was of as much importance as the place where it was given, which John takes pains especially to mention. "I was in the isle that is called Patmos, for the word of God, and the testimony of Jesus Christ." The place where, and the time when, the vision was given, naturally go together.

Another objection raised, is, that if we try to confine the language to a particular day of the week, namely, the Sabbath, and then some document should be found showing that it was on Sunday, it would be very embarrassing to us. Yes; and if some document should be found showing that no such person as John ever lived, and that there was no such place as Patmos, and that there was never any such Roman emperor as Domitian, that would also be quite embarrassing; and there is just about as much likelihood of this as of the other. But should such a document as our correspondent fears, be found, it would be quite easy, we imagine, to trace the fraud to its proper source. And yet we doubtless will meet something far more likely to deceive than that; for we are assured that Satan

himself is to personate the Son of God here upon earth, and declare that Sunday is the Sabbath, and that he changed the day.

Now comes the only real ground for a query; namely, If it was the Sabbath day on which the vision of the revelation was given, why does not John call it the Sabbath, and not the Lord's day? This can be easily answered in just a word, and that is, Why do we not always call the same persons or things by the same name, and not sometimes use a more endearing title than at other times? as, for instance, we sometimes say, "Dear brethren," and at other times we address them as "Dearly beloved." Now, if we mean the same persons, why do we not always say, "Dear brethren"? — It is because our hearts are sometimes moved by a little warmer impulse than at others, and we then use the more endearing, instead of the more formal, title.

Just so John acts with reference to the Sabbath. He was the companion and brother of Christians in the kingdom and patience of Jesus Christ. Rev. 1:9. He was in the isle of Patmos for the testimony of Jesus Christ. His whole soul was absorbed in the contemplation of Jesus Christ. He remembered that he had heard his Master say that he was "Lord of the Sabbath day." Christ had kept that day in their presence, had stripped it of the traditions of the Pharisees, and made it a day of joy, and not a burden. He had taught them to look forward, and pray that they might not be obliged to flee on the Sabbath, when Jerusalem should be destroyed, which prayer had been most beneficently answered. Now, in Patmos, the Sabbath had come again in its weekly round. Its hallowed influence fell upon the beloved disciple. This glorious vision was graciously vouchsafed to him on that day. The glory of Christ suddenly filled the whole horizon of John's vision, and he remembered that this was on the day the Lord had called his own. And so he gives it that endearing title, "Lord's day," instead of the more formal title of the Sabbath. There is beauty in the term as thus used under these circumstances; and the appellation is both harmonious and natural. U. S.

## THE EASTERN EUROPEAN MISSION.

GRADUALLY the truth extends in the eastern half of Europe and into the very heart of Asia, across Siberia and Transcaucasus to the doors of China and Persia. Steadily the seed is sown by word, publications, and letters, and many encouraging answers testify how highly the precious light is appreciated. Elder J. H. Löbsack has been able to baptize several in the Crimea, and he reports also encouragingly from Volhynia and Bessarabia. He is now in Germany, in order to receive the benefits of our general meeting. Elder Laubhan had also some baptisms on the Volga, and the truth is making headway there. Elder Obländer writes that they had good quarterly meetings on the Don, and that a number became interested by the very difficulties he experienced. Our laborer in the Baltic provinces is also gaining a firm foothold, and several are already convinced; we expect soon an Esthonian at Hamburg to attend our school. Steps are now being taken to publish in the Esthonian and the Lettish, and if possible in the Russian language proper, which would be our first publications printed in that empire outside of Finland, which thus far has preserved a certain independence. But the chief interest

we find among the natives; some fifty during the last year have come to the knowledge of the truth. The following interesting letter we received lately from a gentleman living in the chief city of Transcaucasus: —

"DEAR BRETHREN IN THE LORD: Peace be unto you and hearty greetings in the love of Jesus Christ! From a note sent by one of your brethren you received my name and the names of my wife and son. I regret, however, to say that my wife is not as yet converted, and is an inveterate Molokan, and thus I have quite a hard time to observe the Sabbath. As far as I know, I am the only one in this large city who observes the seventh day as it is in Christ Jesus. There are other Sabbath-keepers, but they deny Christ and do not acknowledge him as the Son of God. I come but little in touch with them, but whenever it happens, I improve every opportunity to call their attention to Christ. When I commenced keeping the Sabbath and was baptized, July 30, 1892, I thought that I was the only one who observed the Sabbath in the entire world. Twenty years ago the conviction fastened itself upon me that the Sabbath was right, and I improved every opportunity to speak of my conviction to others, but they only ridiculed me and said such a faith could be found nowhere. Finally I felt impelled to look after a person who would baptize me, and I found a Baptist. From him I also learned that there were others in foreign countries who believed as I did. My joy knew no bounds, and last year when I learned that there were German brethren in the Caucasus, I undertook the trip across the mountains, and you can imagine how I felt, when, after so many years of searching, I found those of like precious faith. Dear brethren, remember me in your prayers, that the Lord may give me wisdom and strength from on high to proclaim his word without fear of man, even if there are also hindrances in the way."

The following letter comes from another part of the empire: —

"Your letter at hand, and from it I have seen that you have indeed sent me publications, but as they were not sealed, I only learned by accident their fate, and finally secured a few copies. One of the clerks at the post-office with whom I am well acquainted, informed me after inquiry that the package had arrived, but that, as it was open, some tracts were pulled out, and as they created an interest, each one helped himself. When I asked the clerk whether he had any left, he replied in the affirmative, and thus I secured the Bible readings, prophetic symbols, and sufferings of Christ. To complain would only make the matter worse. As to our convictions, we can assure you that many here see plainly that we ought to keep the commandments of God. Our rule of faith is also Rev. 14:12, and while many stand on this ground, only few confess it on account of fear of persecution. We are all desirous to learn more of God's truth, and shall be glad to receive more light. Those who have received the truth send herewith their hearty greetings."

While thus the truth reaches outsiders, we have also received an encouraging letter from our brethren near the Persian border, in which one dear brother writes: —

"Peace and love multiply among you! Of late we have sent a petition to the governor to be permitted to leave this place, as this region is very unfruitful, and the climate very unhealthy. Many are ailing, especially our sister A., who does not stand the climate. The governor has granted us about \$2 a month for our support, but you can see that under our circumstances, it is impossible to live on this. Hail has destroyed the crops for two years already. Among the Molokani here, there is great contention now. They have the law, but have not



yet the knowledge of our Saviour. Many invite us to visit them. Every Thursday the dwellings are inspected to see whether we are here yet."

The following encouraging news comes from our native church:—

"All of you will be certainly glad to learn that the judgment against our dear brother and elder has been revoked; in this we see the gracious guidance of our Heavenly Father; to him alone be the honor, praises, and thanks to all eternity. We are even to receive our books again which have been taken from us. My heart rejoices in the Lord and is full of praise to him for this act. This is more than we dared to hope. Our brethren could at first hardly believe it."

The brother in question had of late baptized quite a number of souls, and there was every prospect that he would be banished to Siberia; but the Lord has wrought once more in his behalf. The following letter comes from the interior of Siberia:—

"DEAR BRETHREN: We greet you with Psalms 120. Both of your letters and also the publications have been received. We would, however, prefer that they were registered. The last two letters were handed to us opened, but we cannot tell where they had been opened. Here also the persecution lifts its head, since the present truth becomes more and more known throughout Siberia and especially in this region, where they so often listen to the exhortations which I, from time to time, as a poor instrument in the hands of our Heavenly Master, direct to them, often even to large crowds. They often afterward contend among themselves. Many slumber, and their shepherds are asleep, and they command their people not to come to my meetings or talk with us. They inquire of our hearers whether we had spoken ill of them. When they say, 'No; he only preaches the gospel,' the priest says, 'I will see that he is sent to a place where there is no daylight, still farther on to Turukhansk.' But the Lord is our refuge and help, and I believe that without his will not a single hair shall fall from our head. But I ask you, dear brethren, with tears, not to forsake us, but pray often for us. We should be glad to receive a Bible from you and more publications. May the Lord richly bless you. Write to us often; your letters are always a great comfort."

Thus we see how the truth makes its way everywhere; but how also persecution follows on its very heels. These are but a few samples of the many letters received. Our annual report ending June 30, shows that last year there were eighty-two baptisms and forty-four admissions by vote in the Eastern-European mission, making a total of 591 members and over fifty scattered Sabbath-keepers. The contributions for tithe and foreign missions have been \$1047. To the Lord alone be the praise!

L. R. C.

#### A LESSON FROM CHRIST'S HEALING.

MUCH of Christ's life was spent with the sick and the suffering. His work was to "heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles [or heathen] trust." He was the friend of the oppressed, whoever they might be. Of his healing the sick we read: "They brought unto him all sick people that were taken with

divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them." Again, "Healing all manner of sickness and all manner of disease among the people." Again it is said, "He cast out the spirits with his word, and healed all that were sick." No physicians were needed wherever the Saviour went. The most hopeless cases were brought to him, and he never lost a case, or failed in giving them the blessing they believed he had for them. Those who were born blind, those who were blind and dumb, those who had spent all their living upon physicians and were no better but rather grew worse, touched the hem of his garment, believing that if they could but touch him, they would be made whole, and they were made whole. Entire villages so felt his healing power that there was not one left who was diseased, but all rejoiced in the bloom of health. The blind, lame, and maimed, all that came to him, felt the divine touch, and health and strength came to them.

Not only did the Saviour heal those who personally came to him and exercised faith in his power to deliver, but those who had friends brought their cases to him and told him of them and their sufferings; his tender compassion went out toward them, and health was sent by his divine power. Some were encouraged to believe from the fact that he had healed others as bad as they; as they came, their faith increased, and when placed in his presence, without their uttering one word, the Saviour, reading their inmost thoughts, said, "Be of good cheer; thy sins be forgiven thee." Neither did he heal those only who appreciated his blessings. "And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger." So great was his sympathy for them that he identifies them with himself. But was all of this healing simply to show his sympathy with those in physical suffering? Was there not some lesson in this beyond the recovery of health? This would be a superficial view to take in the matter.

There was as much infinity in the acts of Christ as in his teaching. When rightly viewed, there would be as much real blessing to us in his acts as in his teaching. A wise purpose underlay every act of Christ's life on earth; every action was important, not only in itself but in its teaching. He came to vindicate the Father's law, which was his character, in every and all respects. There was not a single act in his life that was unimportant. Every event of his life was for the benefit of his followers in future time.

What, then, were some of the far-reaching lessons in his life in respect to healing the sick of all manner of diseases and sicknesses? What peculiar significance could there be in the fact that when the particular cases are given, no two of them are precisely the same, but each one contains different features from any other? The healing of the sick did show his sympathy with the sorrowing and the afflicted, but this was only an object-lesson as to what he would do for those who were spiritually sick with a far worse disease than any bodily ailment. Our Saviour replied on a certain occasion when the Pharisees said that he blasphemed because he said, "Thy sins be forgiven thee," "For whether is easier to say, Thy sins be forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins." We therefore learn (1) That it re-

quired the same divine power to heal the body as to forgive sins. (2) That those who had their physical ailments removed had also their sins forgiven. (3) While it showed Christ's compassion for those suffering from physical maladies, this was an object-lesson to impress the mind with the interest the Saviour had for those who were struggling against spiritual difficulties that affected the soul. (4) As there was no kind of disease, no infirmity that comes upon the body, but he healed; so there is no spiritual condition but Christ can and will deliver the soul from, if he applies to him as the afflicted did when he was upon the earth. (5) But all will not have an experience after the same manner. If some were made whole by the simple word of Christ, others by washing in the pool of Siloam, and others required the second touch of Jesus, in order that they might see all men clearly, so it would be in delivering from evil habits. God forgives sins at once, when the blood of Christ is applied to the heart by faith, yet there may be a struggle before the complete victory is realized. As the power of Satan was so great upon one case that the individual fell down as dead, insomuch that they said he was dead, and the Saviour said of him, "Howbeit this kind goeth not out but by prayer and fasting," even so great will be the struggle in some instances from the power of sin and evil habits.

There is, however, one feature of encouragement in all of these instances of Christ's healing the sick, and delivering from every conceivable kind and character of physical difficulties; namely, in not one single instance was there a failure on the part of Christ. So there will not fail a single case that comes to Christ, and places himself unreservedly in his hands. In the first conflict with Satan in heaven, Christ cast him out and bound him in darkness where he is reserved until the judgment; he alone, therefore, can set any and every soul free in him. It will in many instances require a long and continued struggle, but all along the line come the cheering words, "Be of good cheer; I have overcome." The battle may be severe, the conflict terrible, but the victory is certain. The heavens rejoiced in the victory gained in heaven over Satan, and there is rejoicing for every soul in every conflict with the powers of darkness. Therefore let none be discouraged at the conflict, or in the time of struggle; for if we continue faithful, all Heaven is pledged in our behalf. We therefore suggest that if any think their case is an exception to all others, they examine carefully instances where the Saviour healed the sick, and in some of them they will find their case illustrated. Some expression will fit their particular case. And Christ not only left it on record for such, but is pleading that particular case in the court of heaven. Therefore the instances of Christ's healing the sick can be studied with profit.

S. N. H.

—If people were individually asked what they consider their besetting sin, in many cases the reply would be, Impatience. It is one of the characteristic sins of the age. But the truth for our times speaks of the "patience of the saints." Thus it always is—present truth ever antagonizes prevailing sins. And thus also it is that to follow the prevailing tendencies of the world is to be at enmity with God. But to be in harmony with the truth, we must accept the cross of Christ, by which we are crucified unto the world, and the world unto us.

## 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.

### A COMMUNICATION.

THE following communication, with slight adaptation, signed by the elders, was read to the Battle Creek church on Sabbath, July 20, and by urgent request of various members we give it place:—

THE BOARD OF ELDERS, TO THE BATTLE CREEK CHURCH.

In view of the peculiar situation in which we as a church are placed, we, as elders of the Battle Creek church, feel it to be incumbent upon us, as well as our privilege, to call the attention of our people to their duty at the present juncture in reference to the use and abuse of the bicycle, lately introduced into our midst.

It is well known to the church that the evils which cluster around the popular use of this instrument—evils which are apparent to all candid observers, have been forcibly brought to our attention. Our own observations confirm all that has been said in reference to this subject, and reveal other evils associated with the prevailing craze in reference to the bicycle that are continually making their appearance.

It is not necessary that we should undertake to enumerate those evils or expatiate upon them. Suffice it to say that while the bicycle is in many cases a useful means of conveyance, and is of itself of practical and innocent utility, yet it has been made the vehicle of pride and sinful pleasures, to an extent that in the present state of affairs closely identifies the bicycle with those evils which a godless society has associated with it.

Prominent among the evils with which the bicycle is now identified is that of racing. In this connection we have all the fascinating evils of gambling and sinful allurements. In view of these things, we feel called upon considerably and affectionately to caution our people, especially our youth, upon the importance of carefully maintaining the Christian principles which have ever been advocated and practiced among us.

We feel it our duty to warn the church that we cannot, as Christians, mingle in the spirit of this furor and maintain the standard which God requires of us in these last days. We are now in a time of unusual solemnity to us as well as to the world at large, and it illy becomes us to be following fast in the ways of a wicked generation at a time when our brethren in bonds are suffering to maintain the truth that God has graciously intrusted to us. It is a time for humbling of soul and of seeking God, rather than for partaking of the spirit of this degenerate age, which is fast ripening the world for destruction.

While it is not our province nor our wish to dictate to any one what his course should be, we would, in a spirit of kindness, declare our hearty sympathy with that which the Spirit of God indicates upon this subject. Whether, in view of the influence which each one is exerting, any one can still feel that he is justified in purchasing and using the bicycle under present circumstances, we leave with you as individuals. But we feel called upon to speak these words of caution and admonition in regard to the matter, because of our responsibility before God in your behalf. Now is the time when faithfulness to God is demanded of each one who professes his name.

In regard to the coming races, and others which may occur, we trust our people, old and young, will be entirely consistent with their profession.

May God give us wisdom in all things, charity toward all, and a disposition to do that which is right, individually, without regard to what others may do.

CHURCH ELDERS.

### THE DANISH CONFERENCE.

THE annual gathering for Denmark was held at Frederikshavn, in the high-school building, July 2-14. The weather in Denmark being too cold and windy to hold camp-meetings, the general gatherings have usually been held in halls, and were frequently much disturbed by noise on the streets; hence the unbroken quiet on the sea-shore was doubly appreciated this year. Looking from the windows of the meeting hall on one side, we could see a pleasant landscape; from the other side was a fine view of the sea, a lighthouse, several islands, and vessels gliding silently by. The scene was a constant rest to the eye, while the never-ceasing waves were a constant reminder of the measure of righteousness which God bestows upon his people.

The Conference was well attended, there being about three hundred present the last Sabbath and Sunday. Besides all the workers from Denmark, some from Norway and Sweden, including all the teachers, were present. From one to four Bible lessons were given daily, besides an hour's instruction by brother Jones to the teachers on the proper methods of education. This special instruction was much appreciated. The Bible instruction took a different turn here from that in Norway and Sweden, the principal points developed being: What faith is, the life of Christ in the flesh, and the significance of trials. All seemed just what was needed to prepare us for the time of trouble. Besides this instruction, considerable attention was given the subject of religious liberty; and brother Ottosen gave two lectures on health topics. Eleven were baptized during the meeting, and others expect to follow soon.

From twenty-five to thirty canvassers sold in Denmark during the past year \$11,430 worth of publications; while in all Scandinavia and Finland over a hundred canvassers sold \$42,160.35 worth of publications. This branch of the work has prospered remarkably well, and is being pushed with renewed vigor. With slight exceptions, the agents readily make a good living from their sales.

As in Norway and Sweden, so in Denmark much time was devoted to the question of selling our periodicals; and already an encouraging beginning has been made. The question of opening a sanitarium was discussed, and elicited no small degree of interest. It is hoped that definite steps in this direction may ere long be taken. The people were encouraged to lay the foundation for such an institution by introducing health principles into their homes and spreading them in their neighborhoods.

During the past year, four church schools have been operated; a fifth will be opened this year. Work on a mission building in Copenhagen will soon be opened. The outlook for this field the coming year is good. From Denmark we go to Hamburg, where the German general meeting will be held.

H. P. HOLSER.

### THE MARK OF THE BEAST AT ATHENS.

THE following is the translation of an editorial note in a Greek paper, *Ephemeris*, No. 163, June 24, published at Athens, Greece. It will speak for itself:—

"The Barbers—The Lord's Day—One Heretic.

"In our city the barbers had decided to close their saloons on every Lord's day [Sunday] afternoon, and this decision was gladly accepted by all the masters and servants, acknowledging that it was right to rest at least half a day a week. But among them was found one heretic speaking against all barbers, with an intent to annul the decision, which had been made with one accord and with a Christian spirit. This heretic is called Euthimios Limberiadis, the master of the pre-

mier saloon, Station Road. This man leaves his saloon open till the midnight of the Lord's day, that his saloon be a peculiar one and renowned. Yesterday about two hundred members of the barbers' class, all pious and honored young men, called on Mr. Limberiadis, asking politely that he should not be a cause of the annulment of this decision. But Mr. Limbariadis answered harshly to the polite entreaties of his tradesmen; especially his father threatened them. Then these barbers left Mr. Limberiadis, and called to the police president, asking his mediation to urge Mr. Limberiadis to accept that decision. Mr. Bairakdaris, the president, first promised to do it, but after Mr. Limberiadis called on him, he changed his mind against the barbers, threatening them with beating and prison if they would not keep still. Although the president misused these young men, they had never broken the peace of the city, and had spoken politely both to Mr. Limberiadis and the president. We think that Mr. Bairakdaris will sometime be urged to consider this matter, if he does not willingly carry out that decision now through the force of police law."

Again, in the same paper we read: "As the result of the proposition of the employees to the masters of different occupations, it was unanimously decided to close all magazines after dinner on the Lord's day, to give a few hours' rest to the employees after one week's hard labor. It is our duty to give thanks to these masters who were found willing to do such a work of benevolence and godliness."

These extracts plainly show the spirit of the dragon working through the world to oblige all classes to worship the beast and accept his mark. The dragon *deceives*, and the people *are deceived*. The masters of different employment think that they are doing a good work, and the laborers also think that they are treated with kindness, but soon it will be seen that they are all deceived and caught in the snares of Satan—not to be able to obey God's commandments according to the dictates of their consciences. When the Sabbath, the seal of the living God, presents itself before them to be accepted, it will be seen that no man might buy or sell, save he that had the mark, or the name, of the beast.

Greece as well as Russia is a center of the Eastern Orthodox churches, and these churches are already the perfect image of the western beast, which, in these days, tries to unite them with himself. And lo, the Sunday movement has begun to thrust its nose into the tent. O that the living message of the third angel was proclaimed just now in Greece, and that the people were warned against the snares of the enemy.

Z. G. BAHARIAN.

### QUEBEC CONFERENCE PROCEEDINGS.

THE sixteenth annual session of the Quebec Conference was held in connection with the camp-meeting at Ayer's Flat, from June 14-24, the president, Elder J. B. Goodrich, in the chair. About twenty delegates were present, representing six churches, and the business was completed in four meetings.

Resolutions were adopted as follows: (1) Expressing gratitude to God for his mercies, and a determination so to relate ourselves to him that the coming year may be marked with greater evidences of his power; (2) Recognizing the hand of God in raising up defenders of religious liberty in the Dominion Parliament, and urging greater activity in circulating literature upon that subject; (3) Recognizing the hand of God in establishing schools in the Conference and in the district, and pledging to encourage youth and children to receive their benefits; (4) Urging increase of tithes and offerings; (5) Recommending a collection throughout the Conference, on the first Sabbath in May to be used in defraying camp-meeting expenses; (6) A vote of thanks to the owners of the camp-ground and

buildings upon it, for their favors so freely bestowed.

Officers were elected as follows: President, J. B. Goodrich; Secretary and Treasurer, Mrs. A. E. Taylor; Executive Committee, J. B. Goodrich, H. E. Rickard, W. J. Blake; Camp-meeting Committee, Horace McClary, Harrison McClary, Nelson Kidder.

Ministerial Credentials were granted to J. B. Goodrich and H. E. Rickard; Ministerial License to W. J. Blake. The cases of others were referred to the Conference Committee.

The president reported about forty as having embraced the truth during the year. It was voted to accept the territory in eastern Ontario that was given this Conference at the late General Conference. J. B. GOODRICH, *Pres.*

Mrs. A. E. TAYLOR, *Sec.*

#### PENNSYLVANIA CONFERENCE PROCEEDINGS.

THE seventeenth annual session of the Pennsylvania Conference was held at Corry, Pa., June 19 to July 1. Ten newly organized churches were admitted to the Conference, as follows: Altoona, Duke Center, Harrisburg, Cobham, Oakland, Chester, Bradford, Butler, Eldred, and Lebanon, with an aggregate membership of 149.

The president's address brought before our minds the encouraging work done during the past year; that the prospering hand of God had been with us in the work; and that the outlook for the coming year was very encouraging. The efforts on the part of the National Reformers were the means of bringing the truth before the minds of many souls by the silent messenger which had been scattered by the thousands throughout the State.

The treasurer reported in tithes received \$9,091.71; donations, \$725.01; paid to laborers \$8894.45; balance on hand, May 31, 1895, \$811.71.

Resolutions on the following points were passed: (1) That ministerial help and Bible workers be furnished for the cities of Philadelphia and Pittsburg; (2) For a systematic way of raising funds for the worthy poor and endowed bed fund; (3) That a tent fund be raised for new tents; (4) Instructing the executive committee to audit the treasurer's account from time to time.

The following persons received credentials and licenses: Ministerial Credentials, I. N. Williams, R. A. Underwood, K. C. Russell, M. D. Mattson, J. L. Baker, A. F. Ballenger; Ministerial Licenses, Lee S. Wheeler, W. H. Smith, Geo. W. Spies; Missionary Licenses, E. H. Rees, W. F. Schwartz, Ohas. Moleen, F. E. Painter, Morris Lukens, Miss Millie Anderson. Officers were elected as follows: R. A. Underwood, President; I. N. Williams, Vice-president; W. M. Lee, Secretary and Treasurer; Members of the Executive Committee, R. A. Underwood, I. N. Williams, K. C. Russell, W. H. Smith, V. H. Cook.

The work of the Conference passed off harmoniously, and the Spirit of Christ was manifested in all its deliberations.

I. N. WILLIAMS, *Pres.* W. M. LEE, *Sec.*

#### PENNSYLVANIA TRACT SOCIETY PROCEEDINGS.

THE seventeenth annual session of the Pennsylvania Tract Society convened at Corry, Pa., in connection with the Pennsylvania Conference, June 19 to July 1. Three meetings were held. The chair presented a comparative report of the work done during the past two years.

The treasurer's report showed the present worth of the society, Jan. 1, to have been \$6410.35; net loss for the year, \$171.65; donations, \$1010.25; amount of sales, \$15,926.60.

The president spoke concerning the financial standing of the society, and stated that there should be something done to relieve the society of this embarrassment.

The following resolutions were presented: (1) The recognition of God in his leadings and providence, and the return of our heartfelt thanks; (2) Concerning care in the selection of canvassers; (3) That the executive committee take steps to dispose of the tract society property to the best interest of the cause; (4) That we ask our brethren and sisters to do all they can in giving of their means to relieve the society of its embarrassment.

The following officers were elected: For President, R. A. Underwood; Vice-president, I. N. Williams; Secretary and Treasurer, W. M. Lee; Corresponding Secretary, W. F. Schwartz; State Agent, Morris Lukens.

I. N. WILLIAMS, *Vice-pres.*

W. M. LEE, *Sec.*

#### FROM NEW YORK TO BRITISH GUIANA.

LEAVING Brooklyn harbor, April 20, at 5 P. M., we sighted the highlands of Hayti on the 26th. The mountains were on smoke, and that, with the distance at which we were, lent to them the appearance of clouds. As we approached nearer, we found that there is quite a relation between "mist" and "mistake," for instead of their being clouds, they were solid mountains of majestic height, covered with verdant foliage. Naturally, Hayti is a fine island. It abounds with streamlets which cut across the streets. There is abundance of luscious and sugary fruits. Coffee is the chief product, and thousands of bags of it are shipped to Europe. The people seem to be affected with the disposition of holidayism.

Our next port was Curaçoa. Unlike the lofty highlands of Hayti, Curaçoa, as one approaches it, reminds him of the hills of Gilboa—barren, rocky hills of lifeless infertility. Here are seen no shrubs, nor trees, nor cattle. Consequently this is a dear place to live in. Salt, I think, is about the only product. But what this place lacks in fruitful soil, is repaid in municipal neatness, cleanliness, and arrangement. The houses are all of brick, stone, and cement, with a uniformity of design and painting. The streets are clean and perfect. The harbor, a thing for which the Dutch are famous, is the best I have seen anywhere. There are canals dividing the island into different sections. These canals are spanned by bridges. At one end of each bridge there is a toll-man to whom one pays two cents every time he crosses the bridge. This is strictly governmental—to strangers as well as to citizens.

There are good schools here. The schools for boys and girls are separate. Children in the free schools, where they do not pay at all, are taught in Dutch only; the other schools in Dutch, Spanish, and English. In the college of Mr. Leon, where I visited first, he asked me to conduct the lesson in geography, but I told him I could not, it being all in Spanish. "Won't you be pleased, then, to see how well they can read and spell in English, and how much of English grammar they know?" he suggested. Seeing English is foreign to the boys, the test was very satisfactory to all concerned. I visited four other schools, and in one of them I noticed that each child, as he comes in, goes and shakes the teacher's hand.

Tuesday, at 5 P. M., just a little before our boat started, four little Dutch boys came to say good-by. We knew not the tongue of each other, but our mutual smiles and hand-shakes were the good-will language of the heart, self-interpretive. Wednesday, at 6 P. M., we anchored at Puerto Cabello. Things are generally on a tumble-down basis here. The next place we came to was La Guayra, remarkable for its "Circo," wherein they have a man-and-bull

fight every Sunday. Forty cents buys a ticket of admission. With a lady one has to pay \$1 to get a better place for two. The bull is finally killed after the audience has had enough of the teasing excitement; and this meat, thus rendered wholly unfit to eat, is sent to the poor-house inmates.

I asked the young man who gave me the information if he did not think such amusement wicked. He answered, "No. In the States, they have pugilism; in Venezuela we have bull-fights." Quanta, Cumaná, and Carupano were the other Venezuelan ports we touched. To the praise of the Spanish of olden days, be it said, they built grand structures with an aim at time-defiance. We visited gardens with relics of fountains and lamp-posts that bespoke better days of past glory. These countries are all Catholic; and, unfortunately, Catholicism and ruin—material and spiritual—sing a sad duet in these South American countries.

Friday, May 17, I landed once more on native soil after an absence of four years.

"Breathes there the man with soul so dead  
Who never to himself hath said,  
This is my own, my native land!"

There is plenty of work here, and as one studies the field, the question suggests itself, "Who is sufficient for these things?" But our sufficiency is in the Almighty, through whom we shall be able. It is not easy sailing here. I called on an editor a few weeks ago to advertise our meeting. "What denomination are you?" he asked. "Seventh-day Adventist," I replied. "I do not agree with your people. You are doing a wrong thing to tell the people they must not worship on Sunday." "Religion is a free thing, sir," I said. "No, it is not. Our law has fixed it, and people ought not to come here and try to undermine it. You ought to obey the civil law." "Yes sir, we do, in civil things; but there are matters where, with the disciples of old, we say: 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.'" "The Bible tells you to 'render unto Caesar the things that are Caesar's,' he said: 'Yes, 'and unto God the things that are God's,'" I added. Thinking he would not insert the notice, I took the slip, bidding him good-by. "O no; leave the notice," he said; "I shall put it in."

With another editor where I called, I had a pleasant talk. He introduced the subject and seemed to be serious about the information. He said: "This thing is serious when you come to think about it." Dr. Ferciot, Elder Kneeland, his family, and I are all well, and of good courage in the work. P. GIDDINGS.

#### SOUTH AFRICA.

APRIL 2 my wife and I left East London for Grahamstown, which we reached after a circuitous ride lasting two days and nights. Having some trouble in securing a house, we spent about two weeks with the Rokeby Park church, eighteen miles in the country. During our visit the quarterly meeting was held, and the presence of the Lord was with us as we celebrated the memorials of his humiliation given "till he come." One sister was baptized. The numbers of this church have been reduced somewhat recently by several of the members leaving for Matabeleland. May they be a shining light in this dark portion of the earth.

While here we were permitted to make a more intimate acquaintance with that interesting bird, the ostrich. Judging from what we were able to learn, this biped has not made much, if any, progress since the ancient patriarch wrote its history. Job 39: 13-18. Nothing interested us more than their eating. They did not object in the least to swallowing large pieces of bone, and an ear of corn, cob and all, for our amusement.



We are now here in Grahamstown working with Elder Tarr and his wife. The town has about ten thousand inhabitants, including natives. Because of the educational and ecclesiastical institutions centered here, the town is called the "City of the Saints." Never were we so painfully conscious of the form of godliness that fills the earth as now. The tentacles of this huge octopus are crushing all the spiritual life from nominal Christianity. The opposition of the clergy, though silent, is very determined. We hold three services each week, with congregations ranging from a few to about a hundred. Some are much interested, and although we have not said very much as yet about the Sabbath, some have commenced to keep it. Donations of about \$20 have partly defrayed our expenses.

We have seen many things since coming here, which indicate that the Lord has gone out before us. Our courage is good, and we feel confident that the Lord has a people here who will rejoice when he comes. The "blessed hope" buoys us up, and we look forward with joy to that glad day when the "mystery of God" shall be finished, and the redeemed will stand on the sea of glass before the throne having the harps of God.

G. B. THOMPSON.

July 1.

#### QUEBEC.

I ATTENDED the quarterly meeting at South Stukely, July 13, 14. One was baptized, and four united with the church. The Lord was present by his Spirit, and it was good to be there. God has a blessing for his people if they will only accept of it.

July 16 I visited Montreal, and am much pleased with the change that our tract society has made from 97 Plymouth Grove to 294 Marie Anne street. It will be much better for the workers. Some of them are taking a vacation, and trying their hand at haying, but we expect that they will soon return to their work again.

July 20 I met with the church at Buckingham, and two united with the church by baptism. Paul may plant, Apollos water, but God gives the increase. I have visited Ottawa, Cantly, and Stittsville, and I find the brethren and sisters of good courage in the truth. The third angel's message is onward; the final victory will soon come to God's waiting people, and those only who have the love of the truth will pass through the time of trouble just before us.

J. B. GOODRICH.

#### MINNESOTA.

PHILBROOK, CROW WING, AND ST. PAUL.—After our good camp-meeting, which was of deep interest to all who attended, I went to Philbrook, July 20-30, where brethren Brooks and Behrens had been laboring preceding the camp-meeting. Brother Brooks joined me on my way, and we labored to renew the interest; for it had subsided during the absence of these brethren. The meetings were held in a school-house about five miles from Philbrook. The interest increased, and at our last meeting quite a number arose for prayers, thus signifying a desire for spiritual things. On account of previous engagements, I left the work in the hands of brother Brooks, who, as I learn by letter, is still at work with prospects of success; for Satan has begun to interpose to break up the meetings.

On my return to St. Paul to attend the quarterly meeting of the church, I stopped at Crow Wing, where we had our home for a number of years, and spoke twice to the friends that gathered to listen to the word which seemed to be appreciated by all. One of these discourses was on the morning of July 4, where nearly the whole neighborhood had gathered to celebrate. I spoke upon the issues now upon us, and the necessity of all being acquainted with the fun-

damental principles of religious liberty, lest we be deceived. The word was well received. I was then driven in a carriage to the station, where I took the train for St. Cloud to fill an appointment. On my way I saw the people celebrating at the different towns, and I thought of the great and grand celebration in which the saved of all ages will soon unite.

I could stop at St. Cloud only one day, but the church was well filled by the friends of the cause. As they seemed to need help, I promised, if no providence prevented, that I would return and attend quarterly services with them the last Sabbath in the month. This I expect to do, the Lord willing.

The quarterly meeting of the St. Paul church was well attended, and was enjoyed by all. Several have moved away from the city the past spring, who are greatly missed by the church. There is some interest in the Bible work being carried on here by sister Schram. As other duties permit, I am also giving readings to several interested ones who gather at the house of one of our people. A gentleman who is much interested and brings his family, is in the employ of the government, and is already wondering whether he can keep his position and obey the truth. My work with the secular press is still encouraging. A patriotic paper is to be published from this city, to be run on non-sectarian and non-partisan principles. I have been requested to use its columns as one of its editorial writers. This I shall do as the Lord gives me wisdom.

H. F. PHELPS.

RED LAKE FALLS.—Meetings were begun at this place, June 30. The inhabitants are nearly all French and German Catholics. At first the outlook was discouraging, but the attendance has increased, and an interest prevails. Some of the testing truths have been considered. Many asked for the Sabbath question, and they seemed anxious to hear it. The people are very kind and courteous, and nothing has been done to cause any disturbance. Children's meetings are held twice a week with fair attendance and interest. We are of good courage, and may God add his blessing to gather out a people here for his coming and kingdom.

ANDREW MEAD,

J. H. BEHRENS.

#### MICHIGAN.

BIRCH RUN.—Since our last report the work has gone steadily forward in this place. Three opposition sermons have only served to make the truth shine more clearly. Several have begun the observance of the Sabbath, and others are deeply interested, for whom we have much hope. There are now about twenty-five grown people keeping the Sabbath in this vicinity who have accepted the truth since brother Goodrich and I began labor four and one-half miles north of here one year ago last spring. Counting the young people and children, the Sabbath school numbers about fifty. We hope to see a good church established here, and a church building erected in the near future.

Brother W. A. Gonter, one of the students from the College, joined us about three weeks ago, and assists in visiting, opening meetings, Sabbath-school work, etc. Remember the work here in your prayers.

S. M. BUTLER.

#### NORTH DAKOTA.

AFTER our good camp-meeting at Jamestown, I went, in company with C. P. Frederickson, up to Minnewaukon, near Devil's Lake, where brother Frederickson labored this spring. We organized a little church here, there being suitable persons for an elder and a deacon. All the members are well respected by their neighbors, and quite a little interest is shown by them in the truth. We have great hopes of seeing a large church here before long.

N. P. NELSON.

#### OHIO.

GREENVILLE.—We pitched our tent in the city of Greenville, the county seat of Darke county, and began meetings the evening of May 29. By renting a vacant lot, we secured a central location as long as we might wish to occupy it. We advertised quite fully by hand-bills and in the papers before opening, and kept a bulletin-board near the tent and one at the post-office, to advertise our subjects each day, and also gave in the leading daily paper a synopsis of all leading discourses; yet with all our effort, in a population of more than five thousand, we failed to secure an average of more than thirty in attendance. A few were interested from the first, and for these we decided to remain. Each evening except two, we have continued meetings until July 23, when we took down the tent, and stored it until camp-meeting is over, expecting it will then be pitched again in that vicinity.

The farms, the merchandise, the cattle, and the pleasures of life absorb the attention of all save a few of the lowly of earth's children, and most of them are likely never to be awakened from their condition till the judgments of God, finishing and numbering the years of mortal scenes, shall break their slumbers. Never before has the work seemed so solemn, nor the indifference of the people so oppressive, as this season, yet our hearts have been made glad as we have seen some souls earnestly responding to the truth for this time, and making preparation to meet their soon coming Saviour. Twelve have signified their determination to be obedient, as the result of these meetings. These, with brother Lowe's family, who were keeping the Sabbath before, make a company of sixteen, besides several children who will be connected with these in the Sabbath-school work. As we counseled about the interests of the work at Greenville before separating, it was thought best that these should unite with the church at Laura for the present, if it should meet the minds of the brethren at that place.

The most of the Greenville company had planned to attend the quarterly meeting of the church at Laura, appointed to be held July 27, at which time baptism would be administered to those who were prepared for it. We shall expect the most of the company from Greenville at the Newark camp-meeting.

Our tent company consisted of brother J. S. Iles and daughter Ida, and myself. The Lord has often seemed very near to us as we have sought him together for wisdom and strength to make our labors effectual to the salvation of souls.

July 28.

CHAS. A. SMITH.

#### INDIANA.

ETNA GREEN.—We came to this place to labor in tent work until camp-meeting. Reaching here June 3, we began meetings the 4th with a fair audience, which of course varied from time to time. The Lord was with us by his blessings from the first, and manifested his approval of the word spoken by pressing it home to the hearts of many. It soon became apparent that some would take their stand for the truth, which they did. Then opposers began to bestir themselves to hinder the work. Among the things which they did was to inaugurate a boycott, and while this would seem to hold the people for a night or two, it would fail, and the people would come to hear. The ministers then began to speak against the truth, the Methodist pastor being the first. We heard and reviewed him in a regular discourse, touching only such of his remarks as we thought proper. His efforts deepened the impressions of truth in many hearts, and, therefore, the Methodists and the Disciples united, and sent for their State evangelist, Mr. Updike, who came. But his course was such as to shake the confidence of many in his cause. His belittling the ten command-

ments and other portions of the sacred word, with the hurrahs and the clapping of hands, caused by the ugly things which he said about us, did not do all that he had hoped; but on the contrary many who are sober minded were dissatisfied and disappointed at his course.

On the first night of his effort, in going to brother Walker's, I met with an accident, fracturing two or three of my ribs, so I telegraphed for Elder Starr, not knowing where Elder Watt was. Elder Starr came in due time. The evangelist was reviewed in the presence of large audiences, with satisfaction to all fair-minded hearers; the people remarked in regard to the difference in the spirit manifested. The smoke cleared away, and we celebrated the ordinances, baptized two, and took ten into the church. Ten more are keeping the Sabbath, and others expect to unite with us on our return after camp-meeting. Almost all our wants have been supplied from the first. Donations, \$10.35; book sales, \$2.60. Several hundred pages of tracts and pamphlets were distributed.

We expect by the blessing of the Lord to see great results from the precious seed sown, and while we know that he that is in the world is powerful, yet he that is in us is mightier than he. Therefore, the victory is ours through our Lord and Saviour Jesus Christ. And I can only say, Praise the Lord! yea, all that is within me; bless his holy name. F. M. ROBERTS,  
July 22. W. A. EBERT.

#### VIRGINIA.

RICHMOND.—After almost eight weeks' continuance, we closed our tent meeting in this city last evening, June 21, to go to our camp-meeting, and the interest seemed about as good at the close as at any time during its progress. The people have been rather slow in decidings but the influence of the meeting and the truths presented still go on, and there are quite a number for whom we have the very strongest hopes that they will take their stand with us. Ten adults have so far done so, but there are other who promise to keep the Sabbath with us as soon as they can arrange their business to do so. We know the work from this meeting is still going, and not yet done. Some of the almost desperate opposition of the ministers is driving some of their better members to the truth. Large numbers of the people plead for us to come back immediately after camp-meeting. Some of the new converts, and even some who have not yet taken their stand with us, are going to the camp-meeting. Taken all together, this has been quite a remarkable meeting. The Sabbath school now numbers over thirty. The donations have amounted to \$52.30, and tract sales to \$18.82. We look for much yet to come out of this effort. To God's name be all the praise for what has been accomplished and for what may yet come. We expect to follow up the interest after camp-meeting.

W. A. McCUTCHEN, W. E. WHITE.

#### NEVADA.

RENO.—I came here soon after our good camp-meeting at Oakland, as Nevada was designated as my field of labor. We have had the largest attendance of strangers at our Sunday night meetings in our Reno church that has been known for years. We mention this because the attendance and interest in the past have been very small, and the sudden interest manifested seems to be "the sound of a going," and indicates to us that the Lord is at work here.

One of the editors here is much stirred over the trial and imprisonment of Seventh-day Adventists for the observance of the Sabbath. Some one gave him a *Sentinel* about ten days since, and as he read of the trial of one of our brethren, he said that his "sense of justice revolted," and he became interested to read the

entire paper. He has written a good editorial denouncing the persecution of Seventh-day Adventists or any one for conscience' sake. That the *Sentinel* prepares the way (for the *Sentinel* aroused his interest to ask questions) for the gospel, and inspires confidence that the truth is with us, is illustrated by the experience of this editor. In conversation with him he raised this objection to Christianity: "Could not God have saved man without such a sacrifice?" He folded his hands at his back and strode back and forth, saying seriously, "Talk to me about this as though I were a heathen and had no knowledge of these things." I preached to him Jesus, showing how he came to magnify the law, and make it honorable; how Jesus died to meet for us the penalty of the law, and that the justice of God might be satisfied. I was more than ever deeply impressed that the power of God lies in this: That the law of God has its proper place and force in the glorious system of redemption. If the Lord wills, I expect to begin tent-meetings here as soon as I can obtain suitable help.

A. W. BARTLETT.

#### WISCONSIN.

SPARTA.—The interest here is yet quite good, and we think some dear souls will yet obey. Sabbath, July 6, I held quarterly meeting with the Elroy church, and had a good interest; two united with the church. First day, July 7, I returned home, and gave a discourse to a good audience on the subject of baptism, after which we went to the bank of the river, and buried four willing souls in the likeness of their Lord's death. I now go to labor in Vernon county.

R. J. WHITE.

#### STILL IT GOES ON.

BROTHER JOHN FAUST, of the city of Baltimore, Md., who was arrested about a month ago for Sunday labor, and locked up over night without a blanket or anything on which to sleep except the bare boards, the officers refusing to allow friends to contribute to his comfort, although he was sick at the time, is again under arrest.

Certain people in the part of the city where brother Faust lives, have not ceased to pursue him, and although he has not been outside of his own house on Sunday to perform any labor, these persons claim to have seen him at work, notwithstanding it was necessary to leave the street and go to the side of the house and look through a window in order to see him.

On July 29 brother Faust was arraigned before the same police magistrate who committed him before, and three persons were sworn as witnesses against him. The officer that arrested him testified that he had been instructed by his superior to watch the house of brother Faust for violations of the Sunday law, and that certain persons had informed against brother Faust, and he went on his premises to see if there were any violations of the law.

The next witness was a Catholic, who had been heard to say that he would see Faust behind the bars yet. He had played the spy, going to brother Faust's house to look through the windows on Sunday. The third and last witness was Mr. Kelley, who stated that he was a Methodist; he had also acted the spy on brother Faust's premises, and on the occasion in question this man had gone to his place and waited to find some evidence against him, and after informing the officer, he went down the street and spent the larger part of the day at a club-house. He was employed by a manufacturing firm, and labored for wages a part of every Sunday in the year, according to his sworn testimony.

Although the animus was clearly shown in this case, the magistrate held brother Faust to answer to the criminal court of the city, and he is now under bonds. The case will have to come

before the grand jury, as there is a special law for the city of Baltimore, making a violation of the Sunday law an indictable offense.

From the testimony in the case of brother Whaley, of Church Hill, as well as that of brother Faust, it appears that certain religionists deem it their special commission to spy upon the conduct of others, and notwithstanding that by their own testimony they themselves are violators of the law they are seeking to enforce, yet their violations are atoned for by their zeal in compelling obedience by those who obey God rather than man. ALLEN MOON.

#### FROM TENNESSEE.

THOUGH there is not a general uprising among the people in Tennessee against working men in the chain-gang for conscience' sake, there is a deep consideration of the principles involved among the best element of society throughout the South. While it is evident that the people will soon become accustomed to the severe punishment of Adventists for their faith, it is also demonstrated that those who are susceptible to the truth are accepting it as such,—though many, at present, by mere assent of the mind,—yet some are adopting it as their faith. The Sabbath, its observance, and its relation to the civil government, is fast becoming a very popular topic for discussion by individuals, the pulpit, and the press; and every attempt to justify the observance of Sunday, either by the Scriptures or the civil law, results in a signal defeat, and a triumph for the true Sabbath.

The conflict between the two Sabbaths in Tennessee and Georgia is just beginning. We have not seen its full severity nor scarcely its introduction. The sowing of our literature in this field and the preaching of the message, also the lives of our people, are rapidly bringing on the issue. Next time our people go to the chain-gang in Tennessee, the people will think less of it, and the authorities will be the more severe. This fall, if all threats are carried out, Georgia will show other States how to punish Sunday desecration, in the person of brother Allison, as it now appears that he will be informed on at the next term of court. The judge's word is on record, "that if Allison come before him again on this charge, he would put him where it would take him a long time to get out of Georgia." Brother Allison did not flinch when he was in line of battle in the Confederate army, nor when in the Chicago prison, and the Lord has selected him to stand as a rock for the principles of his government in Georgia, and he will stand all Judge James may see fit to inflict.

The Mississippi storm, for the present, seems to have given over to a calm. Brother Nash seems to possess the field. He is working on Sunday as before, when the people do not demand his services as a minister of the gospel. He has spoken, at the urgent request of the people, in the school-house where he was tried, and in all the surrounding country for a number of miles, and he reports an unusual interest. At Spring City, Tenn., where our brethren in the chain-gang are working on a bridge, there is also considerable interest. All the best-informed people are in sympathy with our people, and many call on them in their tent. Our brethren report that the time passes rapidly, and that all their time is fully taken up in missionary work. Brother Terry (colored) attended church a few weeks ago, and he was invited to take charge of the services, which he did. The people are now offering them food, and manifest some interest in them. The authorities are more lenient now than at the first. Last Friday they were told that they could go home that evening or anywhere they chose, only so they reported Monday morning for work. Most of them went home and spent the Sabbath and Sunday with the church and their families, returning Sunday evening. D. W. REAVIS.

## News of the Week.

FOR WEEK ENDING AUGUST 3, 1895.

### NEWS NOTES.

Italy is following the example of the other European nations in helping herself to a liberal slice of African territory. Her soldiers have gradually encroached upon Abyssinian ground, while the Ethiopians have been restless, as they saw the nose and neck of the camel crowding into their tents. At each demonstration Italy would protest to the king that he must keep his people quiet. The king replied that he was unable to do so. At last Italy makes these efforts at resistance a cause for war, and proposes to settle the trouble by swallowing the whole country at a single gulp. That can be done, unless Russia interferes, for Abyssinia cannot resist long, and the other nations, though jealous of each other, are so deeply engaged in the same high-handed robbery that they cannot consistently protest.

The heartless thoughtlessness of humanity is illustrated in the case of Charles Meyers, a boy of fourteen, who visited Chicago with his father. It would appear that the father purposely deserted his boy, who, finding himself alone, sought employment and found a place where he could earn his food, while he slept in hallways or anywhere he could. One day he stepped on a rusty nail which pierced his foot, and he was compelled to give up work. He limped about the streets until he could go no farther, then lay down under the Clark street bridge, where he lay suffering and groaning for three days and nights without food or attention; though in sight of passing people, no one paused to pity the poor sufferer. Like the priest and the Levite of old, they all "passed by on the other side." At last the attention of an officer was directed to the boy, and he was removed to the hospital, where his wound was pronounced very serious.

The state of affairs in San Salvador is anything but peaceful, if we may credit the news received from there. A recent dispatch thus sets forth the situation: "Private advices from the republic of Salvador state that the country is on the verge of anarchy, there no longer being any protection to life or property. Murders are committed with impunity, and recently the police assassinated a reputable citizen in the capital city. President Gutierrez is unequal to his position. His cabinet is made up of heterogeneous elements, including fervent Roman Catholics, rampant atheists, agnostics, freemasons, Liberals, and Conservatives, who pull in all directions, while Gutierrez looks on helplessly. The cabinet has been ironically nicknamed the 'Hodge Podge' cabinet. The police are in search of Francisco Bachez, who recently ran amuck through the streets of the capital, shooting right and left, and killing instantly a worthy citizen. Not finding Bachez in his house, the police killed his brother under circumstances of great cruelty."

Turkey is continually in hot water. The Macedonian insurrection seems to be gaining ground, and it is reported that Russians are surreptitiously passing through Bulgaria to the aid of the Macedonians. The sultan has seen fit, for some unknown reason, to liberate many Armenian political prisoners, some of whom had been condemned to death. By some it is thought that this step is taken to secure the favor of the nations which are investigating Armenian affairs, that they may favor Turkey as against the intrigues of Russia. A successful revolution in Macedonia would greatly endanger the peace of Europe, since it would open anew the Eastern question, and call for a re-adjustment of territory. Austria, Italy, Germany, and England are greatly interested in preserving the present status of affairs, and they stand with one foot on Macedonia's legs and arms lest too much harm should come to the sick man. These affairs are full of thrilling interest to the student of prophecy, and indicate how close we stand to the great final crisis.

In harmony with what we stated last week as to the probable real cause of the Indian troubles in Wyoming and Idaho, we have the testimony of Secretary Ryder of the Indian department of the American Missionary Society. He writes to the Interior Department of the government concerning the Bannock troubles as follows: "If ever in the history of our country a protest ought to be raised against the slaughter of the Indians, it is now. The Bannocks, under the laws of the government, are allowed to hunt. The game laws of Wyoming forbid this. A party of Bannocks killed a lot of game in Wyoming Territory. They were arrested, and while being taken to jail, sixteen of the seventeen were shot down in their tracks unarmed. Those of us who know of the brutal character of many of the white men that live in this Western Territory and their intense hostility to the Indians, have grave suspicion that this was planned in order to kill the Indians. General Miles has given his testimony that the Bannocks are among

the most peaceful, and, on the whole, one of the best tribes on the prairie. Governor Richards, of Wyoming, should at once enforce the laws against the white men that were the first aggressors, and then bring the legal matter into the courts."

The Pan-American Congress lately held in Toronto was supposed to be conducted on strictly non-sectarian principles, since it was union that was aimed at rather than the discussion of theories. But as usual the irrepressible Catholic, who, true to his principles, is always and only a Catholic,—that or nothing,—was on hand in the person of T. J. Conmy, of Worcester, Mass., who addressed the meeting on "Roman Catholic Schools." He said: "If religion be left out of the schools, it will not be long before it is left out of the house and out of the churches." He then very clearly and strongly mapped out the position which his church takes in the whole question of education and told his hearers how much the world owes to Roman Catholicism for preserving and developing in the Dark Ages the light of knowledge. The church had stood for education in every age, and had ever been the friend of development. We always supposed that the term "Dark Ages" was synonymous with the supremacy of the Catholic Church, and that it was the overtowering, overshadowing, heathenish superstition and tyranny of the papacy that caused the darkness. We think so yet.

### ITEMS.

—Statistics show about 200,000,000 Protestants now in the world, 195,000,000 Catholics, 105,000,000 Mohammedans, 8,000,000 Jews, and 812,000,000 heathen.

—Rev. Edward Beecher, who was a brother of Henry Ward Beecher, died of old age, at his home, in Brooklyn, N. Y., July 28. Dr. Beecher was ninety-two years old. The venerable minister had been confined to his bed for a week.

—The oldest Iowan thus far shown by the census returns, is Mrs. Lucy Alexander, colored, of Keokuk. She was born in Virginia 119 years ago. Four of the five centenarians thus far revealed by the census were born in that State.

—The Cunard steamship "Aurania" was belated thirty-seven hours at sea by a fracture of the main steam-pipe. The accident caused no excitement on board, and the delay caused none on shore, as several vessels saw the disabled steamer and reported her whereabouts.

—When Patti appeared on a London stage recently, she wore diamonds that the daily press estimated to be worth \$350,000. Nicolini says that these gems are worth a round million of dollars and perhaps more. They comprise 3700 stones, not one of which weighs less than six carats.

—An old man had been on an extended drunken spree at Macoutah, Ill., and his associates stuffed his trousers with shavings into which they inserted live coals of fire, thinking to frighten the stupid man by the smoke. The shavings blazed forth, and the old man was burned to death.

—A dispatch from Antananarivo, Madagascar, reports that the Hova government is secretly making overtures for peace, but, fearing a revolution, is massing troops outside the capital and declaring its intention of resisting the French to the death. The anti-European feeling is increasing.

—Long Island Sound and the people on its shores have been greatly agitated over reports of a sea-serpent of hideous appearance and vast proportions. The other day a creature very much resembling a sea-serpent was stranded at Blackwell's Island and secured. He is twenty-five feet long and looks like a snake.

—A saloon-keeper gives the following as his method of killing flies: "I strew the bar with sugar and saturate it with whisky and beer, which is greedily pounced upon by the flies, who soon become drunk and roll over on their backs in a comical way, when they are easily swept to their doom." He kills men in the same way.

—The August number of the *Review of Reviews* states that there was but one Turkish steamer in the late celebration of the opening of the Kiel canal, in Germany, because there was only one in the whole Turkish navy which it was safe to fire up, as the vessels have become so run down by lack of care, and the rusting of bolts and machinery.

—The Negroes at Anderson, S. C., are highly incensed over the light punishment given a white man who was convicted of attempting to assault a nine-year-old Negro girl. He was let off with a sentence of twenty days in the chain-gang. The Negroes declare that many of their race have been lynched for less than this crime. They are said to be organizing with a view to taking matters in their own hands when Bennett gets out, but the authorities say they will give the white man every protection.

—The Marine Hospital service has received reports from its special agents at Osaka and Hiogo, Japan, saying that during the week ending July 8, there were 104 cases and seventy-nine deaths from cholera. At Havana, during the week ending July 25, there were seventy new cases and twenty-three deaths from yellow fever.

—With the exception of two remote districts, the election of the new Parliament is now complete. The division of the parties is as follows: Conservatives, 341; liberal-unionists, 70; government total, 411; Liberals, 174; McCarthys, 70; Parnellites, 13; labor, 2; total opposition, 259; government majority, 152; conservative majority over all, 12.

—It is reported that England has relinquished its claim on the island of Trinidad which belongs to Brazil, and over which there was some trouble. This Trinidad is not the large island of that name off the coast of Venezuela, which is a British colony, but it is a small speck of land nearly seven hundred miles at sea, almost directly east of Rio de Janeiro.

—The New York *World* cartoons the Sunday situation in that city and Brooklyn by representing two contending crowds on the Brooklyn bridge,—one bound for Brooklyn for drinks, and the Brooklynites struggling to get over to New York for a shave. In one city saloons are close shut, and the barber-shops wide open, and in the other the arrangement is reversed.

—Lord Aberdeen, of the Canadian government, has visited Manitoba and consulted with Premier Greenway in reference to the school trouble. It is reported that Manitoba is requested to submit a proposition for compromise such as would be acceptable to both parties, and that Greenway replies that if the offensive order to restore the Catholic schools be suspended, Manitoba will be glad to treat for a compromise.

—Richard Cooley, of Fairview, Ky., insane on religion, lately attempted to cut his wife's throat. A revival has been in progress at Fairview for some time, and being a religious man of emotional temperament, Cooley became bereft of reason. Added to the religion, he was greatly grieved that his wife and children attended a dancing picnic a few days ago for the benefit of the church.

—Rev. T. De Witt Talmage was billed to preach a special sermon at Gypsy Grove, W. Va., Aug. 11. The West Virginia & Pittsburgh Railroad had the affair in charge, and intended running excursions from different points in the State. Those in charge cancelled the engagement with Mr. Talmage. The preachers in and around Gypsy Grove declared a boycott against the sermon on the ground that Sunday excursions, even to hear Dr. Talmage, would be Sabbath desecration.

—M. Andree has made a proposition to the International Geographical Association to reach the north pole by means of a balloon. It is proposed to proceed to an extreme northerly point and build a station from which the air-ship could be launched. The aeronaut calculates that thirty days will be ample to visit the polar section, make full surveys, and return. The scheme is not generally regarded as practicable, though King Oscar, of Sweden, and other notable men are interested in it.

—Mrs. Leland Stanford, of California, whose husband was a money king and built a university at Palo Alto in memory of his son, finds it difficult to maintain the institution. The cost of running the school is \$16,000 per month. In order to raise this money, the lady finds it necessary to dispose of some of her assets. She has a suit pending which involves \$15,000,000 that the United States government claims. Should she lose that amount, it may in the end prove a severe blow to the University.

—The ceremony of decorating the colors carried by the guards during the French-Prussian war of 1870-71 was performed with much pomp in Berlin, July 19. Twenty-five thousand veterans have announced their intention of assisting in the memorial services and visits to the battlefields around Metz, where the emperor will arrive about the middle of October, in order to unveil the memorial to his father, Emperor William I., which has been erected near Werth, by private subscriptions. The war office, by order of the emperor, has directed that 600 pounds of French gun metal from cannon captured during the war be used for striking medals, which will be presented to the veterans.

—Prof. J. T. Howard, Robert Warren, and John F. Merrell, archaeologists of Chicago, who have been spending the past three months in the wild region of the State of Chiapas, Mexico, relate a marvelous story of the discovery by them of two ancient cities. These two cities, according to Professor Howard's statement, are situated in the very midst of a forest of hardwood trees northwest of the town of Cotepaca. The cities are about eight leagues apart, and in their populous days each must have contained fully 200,000 inhabitants. The party made a large collection of ornaments, record tablets, etc., which they are taking with them to Chicago.



## Appointments.

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

### CAMP-MEETINGS FOR 1895.

The General Conference Committee has arranged for camp-meetings the coming season as follows:—

#### DISTRICT NUMBER ONE.

Atlantic, Newark, Del.,	Aug.	1-12
Virginia, Mt. Jackson,	"	8-19
Vermont, Morrisville,	"	16-26
Maine, Augusta,	"	22 to Sept. 2
New England, Lowell, Mass.,	"	30 to " 9
New York, Auburn,	Sept.	5-16
West Virginia, Parkersburg,	"	12-23

#### DISTRICT NUMBER TWO.

Tennessee River,	Oct.	1-7
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#### DISTRICT NUMBER THREE.

Ohio, Newark,	Aug.	9-19
Illinois, Plano,	"	21 to Sept. 1
*Michigan, Lansing,	Sept.	11-30
" (local), Traverse City, Aug.		19-25

#### DISTRICT NUMBER FOUR.

*Nebraska, Lincoln,		
" Cushman Park,"	Sept.	3-9
Iowa, Storm Lake,	Aug.	19-25

#### DISTRICT NUMBER FIVE.

Texas, Keene,	Aug.	8-19
Arkansas, Springdale,	"	16-26
Oklahoma, Oklahoma City,	"	22 to Sept. 2
Colorado, Denver,	"	29 to " 9
Kansas, Topeka,	Sept.	12-23
Missouri, Warrensburg,	"	25 to Oct. 7

#### DISTRICT NUMBER EIGHT.†

England,	Aug.	15-25
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\*Appointments marked by a star will be preceded by a workers' meeting.

†Perhaps all the meetings in this district cannot be conducted as camp-meetings.

The Michigan State camp-meeting will open with a workers' meeting, Sept. 11.

The Nebraska Sabbath-school Association will hold its next annual meeting in connection with the camp-meeting to be held at Lincoln, Neb., Sept. 3-9.

L. A. HOOPES, Pres.

The next annual sessions of the New York Conference, Tract Society, and Sabbath-school Association of Seventh-day Adventists will be held in connection with the camp-meeting at Auburn, N. Y., Sept. 5-16.

A. E. PLAGE, Pres.

The next annual session of the Illinois Conference and Tract Society will be held at Plano, Ill., in connection with the camp-meeting, Aug. 21 to Sept. 1. We hope the churches of the Conference will be represented by delegates. At the session of each society, officers will be elected for the ensuing year, and such other business transacted as will properly come before the delegates.

S. H. LANE, Pres.

The twenty-fifth annual session of the New England Conference and Tract Society will be held in connection with the camp-meeting at Lowell, Mass., Aug. 29 to Sept. 9, for the election of officers for the ensuing year and the transaction of all necessary business. We trust that all the delegates will be present at the beginning of the meeting, that the business may be transacted at an early date, and not interfere with the more spiritual line of work.

EXECUTIVE COMMITTEE.

The two days' meeting noticed in the REVIEW of July 23, to be held at the tent in Owosso, Mich., should have been dated Aug. 10 and 11, instead of 11 and 12. There will be Sabbath-school at 10:30 A. M., followed by preaching. Services again at 3 P. M. and at 7:45 in the evening. On Sunday three services will be held at 10:30 A. M., 3 P. M., and at 7:30.

We trust that all within a reasonable distance will attend this meeting, and make it a special season of seeking God. All should come prepared to care for themselves.

R. C. HORTON,

H. C. BASNEY.

## Special Notices.

### NEW ENGLAND CAMP-MEETING.

The camp-meeting will be held in Lowell, Mass., on the same grounds occupied last year, Aug. 29 to Sept. 9. The same rates have been secured on the railroads as last year. On the Boston & Maine Railroad tickets will be good from Aug. 29 to Sept. 12; and on the Old Colony from Aug. 28 to Sept. 12.

The usual accommodations will be provided for those in attendance, including grocery and dining-hall. Tents may be rented at the usual rates, but orders should be forwarded at once to H. B. Tucker, South Lancaster, Mass. The electric cars run this year directly through the camp-ground, hence perfectly easy of access. For further particulars, see *New England Gleaner* of Aug. 8.

H. W. COTTRELL.

### CAMP-MEETING FOR NORTHERN MICHIGAN.

THERE will be a camp-meeting for northern Michigan, at Traverse City from Aug. 19-25, inclusive. The meeting begins Monday night, and closes the following Sunday night. The camp will be located right across the road from where it was two years ago.

The railroads do not think they can give us rates to the northern meeting, better than the tourists' rates. Traverse City is a tourists' city, and has rates for the season. All who come should buy tourists' tickets.

There will be no boarding-tent on the grounds, but all will be expected to provide for themselves. There will be a provision stand. We hope our brethren and sisters will endeavor to attend this meeting as far as possible, and trust we may have the blessing of God in our meeting.

I. H. EVANS.

### NOTICE TO THE CHURCHES OF THE PENNSYLVANIA CONFERENCE.

THE following resolution was adopted at the last session of the Pennsylvania Conference: "Resolved, That on one Sabbath in each quarter a collection shall be taken up in all our churches for the endowed fund and other help for the worthy poor; said fund to be under the control of the executive committee." In harmony with the above resolution, the Conference committee has appointed Sabbath, Aug. 17, as the day when all the churches in the Pennsylvania Conference should take up a collection in the present quarter for this purpose. We ask for a full attendance of all our people at their respective places of worship on this Sabbath. An article and a Bible reading prepared by your committee will be presented in all our churches in this Conference on the duty we owe to the poor and afflicted in our midst on this Sabbath. We trust that all our people in the State will take an interest in this work. Let all pray that Aug. 17 may be a good day to all our churches in the Pennsylvania Conference. It will be, if all seek to draw near to God, and open wide our hearts to receive and to give as the Lord has bestowed upon us. See a more full notice of this in the *Keystone Gleaner*.

R. A. UNDERWOOD.

### NEBRASKA, NOTICE!

THE following railroads in Nebraska have granted reduced rates to our State camp-meeting; viz., the Burlington, the Rock Island, the Elkhorn, the St. J. & G. I., the S. P. M. & O., the Missouri P. and the Union Pacific. The rates are one and one-third fare for the round trip on the certificate plan. The dates when to purchase tickets from all points in the State are Aug. 26, 29, and Sept. 2. Then from points within a radius of 100 miles from Lincoln the following additional dates are given, Sept. 5 and 8. Let all please keep these dates in mind, and be sure to ask for a certificate of receipt from the agent you buy your ticket of. This certificate should be handed to L. A. Hoopes as soon as you get to the grounds, so that it may be signed; for it must be signed by him, and counter stamped by Mr. E. B. Slossen, the general agent of the Union Pacific Railway Co., Lincoln, Neb.

It will be necessary to have the certificates handed in as soon as possible, for none can get reduced rates back unless there are 100 persons who have paid the regular fare to the meeting and hold certificates to that effect. If you come over more than one line, be sure to procure a certificate from each railway agent, and see that he stamps it on the right date.

L. A. HOOPES, Ry. Agt. for Neb. Conf.

### OKLAHOMA CONFERENCE AND CAMP-MEETING.

This most important meeting, to be held Aug. 22 to Sept. 2, will soon be here. It will be held in a beautiful grove on the banks of the river near Oklahoma City. We expect this to be the largest gathering of our people ever held in this territory, and we know it will be the most important, as every succeeding meeting is of greater interest than former ones. We hope to see a large attendance of our people at this important gathering. We trust that every church and company in the Territory and five Nations will be represented. Every church should send in its quota of delegates. Doubtless some will be inclined to excuse themselves this year from attending on account of the drouth in the early part of the season, which cut short the vegetable and fruit crops. But, my dear brethren, we need the benefits of this meeting, crop or no crop, and we

have no assurance that another year will bring around better opportunities for attending such gatherings of God's people. Now is the time to work. The message is going hurriedly to the world; let every one lend a helping hand to send the good news of the Lord's return to thousands that are now settling in the broad prairies within the limits of our Conference.

Dear brethren and sisters, you cannot afford to stay away this year. Come and bring your children and as many of your neighbors as you can persuade to come. Come and bring the dear Saviour with you. Revival services will be held daily. Those who come unconverted may find the dear Saviour. Youth and children's meetings will be held each day during the meeting. Separate pavilions will be arranged, where services will be conducted in both English and German. Tents will be pitched on the grounds, which will be rented to suit the times. A provision stand will be kept on the grounds, where you can procure such things as are necessary for camp life, both for man and beast.

Elder Loughborough, the General Conference superintendent for District No. 5, will be at the camp-meeting with other efficient help outside of our Conference. We also expect Elder O. A. Olsen part of the time. Elder J. W. Westphal with other efficient help will labor for the Germans. Let all come prepared to make this a most successful gathering.

J. M. REES.

### ADDRESS.

UNTIL further notice our address will be Balke Flats, Bellevue, via Newport, Ky. SMITH SHARP, NETTIE SHARP.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 2, 1895.

EAST.		*Night Express.	†Detroit Accom.	‡Mail & Express.	*N. Y. & Bos. Spt.	*Eastern Express.	*Atlantic Express.
STATIONS.							
Chicago	pm 9.30			am 6.50	am 10.30	pm 3.00	pm 11.30
Michigan City	11.35			8.50	pm 12.08	4.50	am 1.19
Niles	am 12.45			10.15	1.02	5.55	2.45
Kalamazoo	2.15	am 7.20		11.52	2.16	7.21	4.85
Battle Creek	3.00	8.10	pm 12.50	2.50	7.56		5.22
Jackson	4.30	10.00	2.40	4.10	9.30		7.50
Ann Arbor	5.40	11.05	3.50	5.00	10.12		9.27
Detroit	7.10	pm 12.20	5.30	6.00	11.15		9.40
Buffalo				am 12.10	am 6.45		pm 5.30
Rochester				3.00	9.55		8.40
Syracuse				5.00	pm 12.15		10.45
New York				pm 1.45	8.45		am 7.00
Boston				3.00	11.35		am 10.50
WEST.							
STATIONS.							
Boston		am 10.30		pm 2.00	pm 3.00		pm 7.15
New York		pm 1.00		4.30	6.00		9.15
Syracuse		8.30		11.30	am 2.15		am 7.20
Rochester		10.37		am 1.20	4.10		9.55
Buffalo		11.45		2.20	5.30		pm 3.30
Detroit	pm 8.45	am 6.30	am 7.20	8.30	pm 1.00	pm 4.35	11.05
Ann Arbor	10.25	7.30	8.43	9.25	2.10	5.37	am 12.15
Jackson	11.40	8.35	10.43	10.30	3.02	7.35	2.25
Battle Creek	am 1.17	9.48	pm 12.15	11.43	4.08	9.11	5.55
Kalamazoo	2.10	10.27	1.00	pm 12.22	4.57	10.00	9.35
Niles	4.00	11.49	3.00	1.40	6.27		5.00
Michigan City	6.50	pm 12.50	4.25	2.45	7.22		6.00
Chicago	7.10	2.40	6.35	4.30	9.05		7.50

\*Daily. †Daily except Sunday.

Kalamazoo accommodation train goes west at 8.05 a. m. daily except Sunday.

Jackson east at 7.27 p. m. "

Trains on Battle Creek Division depart at 8.10 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 6.35 p. m. daily except Sunday.

O. W. RUGGLES,

General Pass. & Ticket Agent, Chicago.

GEO. J. SADLER,

Ticket Agent, Battle Creek.



## CHICAGO & GRAND TRUNK

R. R.

Time Table, in Effect Nov. 18, 1894.

GOING EAST.					STATIONS.	GOING WEST.				
Read Down.						Read up.				
10	4	6	42	2		11	1	3	23	5
Mail	L't'd	Ad.	Mixed	Pt. H		Mail	Day	Ex.	B. O.	P'ns
Ex.	Ex.	Ex.	Tr'n.	Pass		Ex.	Ex.	L't'd	Pass.	Ex.
am	pm	pm	am		D. Chicago A.....	pm	pm	pm		am
9.00	8.10	8.15			Valparaiso.....	6.45	1.50	9.10		7.50
11.25	5.05	10.30	6.00			5.05	11.35	7.10		5.45
pm					South Bend.....	3.10	10.15	5.44		4.10
1.05	6.30	12.00	10.05		Cassopolis.....	2.15	9.40	5.13		3.25
1.46	7.12	1.45	12.40		Schoolcraft.....	1.20				
2.39	7.53	2.33	3.42		Yickaburg.....	1.40	8.52			2.37
3.30	8.36	2.40	4.30	am	Battle Creek.....	12.15	8.16	8.55	9.35	1.50
4.33	9.26	3.25	7.47		Charlotte.....	11.14	7.23	3.07	8.40	12.53
5.10	9.55	4.00	8.20		Lansing.....	10.10	6.53	2.40	8.00	12.20
6.30	10.45	5.03	9.30		Durand.....	9.35	6.05	1.55	6.50	11.28
7.30	11.17	6.40	10.05		Flint.....	8.35	5.35	1.28	5.47	10.35
8.15	11.50	6.15	10.43		Leapeer.....	7.49	5.02	1.00	5.10	10.01
9.42	am	6.35	11.05		Imlay City.....	7.28				
9.50	1.00	7.30	12.05		Fl. H'n Tunnel.....	6.50	3.50	11.55	3.50	8.45
pm						am	am	pm		pm
9.25	am	pm	pm		Detroit.....	10.40	4.06			8.45
8.15	6.25				Toronto.....	pm	pm	pm		pm
pm	am	pm	pm			9.20				1.00
8.15	7.25				Montreal.....	am	am	am		pm
am	pm	pm	pm			9.15				
8.12	7.15				Boston.....	am	am	am		pm
am	pm	pm	pm			8.30				
7.50	4.25				Susp'n Bridge.....	pm	am	pm		pm
7.00	5.40					10.15	7.05			2.25
pm	am	pm	pm		Buffalo.....	pm	pm	pm		pm
8.53	8.03				New York.....	am	pm	pm		pm
am	pm	pm	pm			8.15	6.10			8.00
10.20					Boston.....	pm	pm	pm		pm
										7.00

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday.

All meals will be served on through trains in Chicago and Grand Trunk dining cars.

Valparaiso Accommodation daily except Sunday.

Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.

†Stop only on signal.

A. B. MCINTYRE,  
Asst. Supt., Battle Creek

A. S. PARKER,  
Pass. Agent, Battle Creek.

# The Review and Herald.

BATTLE CREEK, MICH., AUGUST 6, 1895.

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Dr. Perry De Forest sailed from New York, for Basel, Switzerland, July 25. He goes to take charge of the sanitarium work in that city.

The steamship "Teutonic," on which L. A. Smith and wife returned from London to this country, reached New York, July 31. The address of the persons named will be, till further notice, *Sentinel* office, 43 Bond St., New York.

On the evening of July 29 Elder E. W. Webster, with his wife and child, left Battle Creek for Connecticut, where they will visit relatives until the 24th inst., on which date they expect to sail from New York for Trinidad. It is probable that a member of the nurses's class will be asked to accompany them.

The letter by D. W. Reavis, from Tennessee, to be found in the Progress department, will be read with special interest. We are glad that the lives of the prisoners tell so favorably upon the hearts of their keepers. Another letter from brother Reavis received at the last moment says that our brethren will be allowed their time on the Sabbath even though they do not work. They are to be taken off their present job and set to work on roads near Graysville. Brother Kilgore expects soon to hold tent-meetings in Spring City.

Brother Allen Moon, in a private letter concerning brother Faust's trial, says: "No one who has never passed through it can form any idea of the hatred manifest in these trials. Mr. Ringgold said to me that he had come to believe that we were correct in regard to the signs of the times, 'for,' said he, 'there is no law that men will not override in order to punish Adventists; and men who are otherwise reasonable and considerate, seem to lose their heads when they come to deal with Adventist people.' We have succeeded in calling the attention of the whole city to this case. All the papers have given extended notice to it."

## MOVEMENTS OF MISSIONARIES.

ELDER D. U. HALE, Geo. T. Kerr and wife, and G. P. Riggs, sail Sept. 4, for the Gold Coast of Africa. Brother O. C. Oppgaard sails the same date for the Argentine Republic, South America; and W. W. Eastman and family, after a short visit to friends in Texas, will sail in November for Jamaica, West Indies.

## A GOOD DAY.

SABBATH, Aug. 3, was a good day for the church in Battle Creek. Elder J. H. Durland gave a stirring second advent sermon in the forenoon. In the afternoon a meeting was held in the interests of the missionary work. Elder F. M. Wilcox gave a brief statement concerning those who have left Battle Creek for foreign fields since the General Conference in March last, numbering over one hundred, and pointing out, on a large missionary map of the world, the fields to which they have gone. Dr. J. H. Kellogg presented instructive remarks on the preparation and training necessary for missionary fields, especially for the medical missionary work. After this brother D. U. Hale, who goes to the Gold Coast of Africa, as elsewhere stated, was solemnly set apart to the work of the gospel ministry; and the exercises closed with a few earnest remarks to the congregation from him and the other missionaries soon to leave the place. All felt that it was good for the church to see and hear those who go out from us to distant fields. More interest will be felt in their work. The exercises were of great interest throughout.

U. S.

## OUR SWEDISH PAPER.

No. 31 of *Zion's Vaktare* (the issue for Aug. 5), will be largely made up of the matter contained in the *Sentinel* for July 18, concerning the recent trial in Tennessee. Besides this it will contain a timely article regarding Canright's "Seventh-day Adventism Renounced," which book has recently been translated into Swedish, and is being vigorously circulated, especially among the Baptists. Of this number an extra edition will be printed, and our State tract and missionary societies and our American churches in Swedish localities are earnestly invited to give us a helping hand in giving this number as wide a circulation as possible. It can be obtained at the rate of \$1.50 per hundred copies.

A. SWEDBERG.

## YES.

WE are receiving inquiries from our brethren and sisters in regard to whether the Religious Liberty Association is sending money to the families of those who are in prison and in the chain-gang. To these inquiries we answer, Yes; the Religious Liberty Association is endeavoring to supply them and their families with whatever they need. The fund from which we supply this help is raised by the annual dues, membership fees, and donations that our brethren send to the Religious Liberty Association. We have recently sent out a notification to all our members in regard to annual dues and donations. We are glad that such large numbers of them are responding so promptly. In a time like this, we can assure our brethren that the funds they are sending us are appreciated; and we hope that those who have not recently contributed for this line of work, will esteem it a privilege to do so as far as they are able.

A. O. TAIT.

## DEATH OF FATHER HIMES.

ELDER JOSHUA VAUGHAN HIMES, who needs no introduction to the readers of the REVIEW, died at his home in Elk Point, S. Dak., July 27, at the age of ninety-one years. He was born in Wickford, R. I., May 19, 1805. His parents were Episcopalians; but his first personal religious experience was among the people commonly called "Christians." That portion of his history, however, which especially interests us, as Adventists, dates from his connection with the work of Father Miller, in the early stages of the great Advent movement of 1840-44. All through that movement he was the leading and the most aggressive human instrumentality, pushing on the cause by publishing, preaching, and organizing the various enterprises connected with that work. Mr. Miller acknowledged and appreciated his great services; and Seventh-day Adventists have always respected and honored him for the noble part he acted in that great prophetic religious awakening.

Disheartened and discouraged by the confusion and division that came into the ranks of Adventists after the passing of the time, he at length, in 1879, returned to the Episcopal Church,—the church of his childhood; and from that time to his death, confined his labors to the work of that denomination. But he never lost his love for, nor interest in, the great theme of the near second coming of Christ; and during his long treatment for cancer at the Sanitarium in this place last year, it was the cheering theme of his memory and his conversation. He received great help from his treatment here, so far as outward conditions appeared; but it was afterward found that the disease was seated upon the bone, for which there was no remedy.

While here he greatly enjoyed associating with old friends who were connected with him in the advent movement of former days. Feeling that we are involved in a common loss, we tender to his afflicted family our heartfelt sympathy.

U. S.

## READ! READ!

WE refer to the communication of Elder George B. Wheeler, in another column, concerning the Great Christian Endeavor Convention recently held in Boston, Mass. Read it. Some of the most startling developments are connected with that movement; and it bears more features of the prospective prophetic "image of the beast" than anything that has yet appeared. Watch closely this "Christian Citizenship League."

1. It is thoroughly organized.
2. It has, or soon will have, auxiliaries in every city, ward, and township of the country.
3. It embraces all denominations.
4. It holds out the olive-branch of co-operation with Roman Catholics.
5. It avowedly and boastfully proclaims that it is to control politics and manage the law-making powers of the country in its own interests and to carry out its own aims and purposes, chief of which is to enforce by law religious ordinances, more particularly the Sunday institution. And we know what is involved in this.
6. It can do this, just as soon as a sufficient degree of co-operation can be secured.
7. When this point of controlling politicians is gained, how long before the willing tools of this powerful body, namely, the legislative branches of the government, will confer upon it the power to define heresy and punish the same, thus giving life to the image? Here, then, we would have something local, tangible, and visible, the last agent, and the last act, to complete the prophecy before Christ appears for the deliverance of his people. Brethren, the day is hastening.

U. S.