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

VOL. 72, No. 42.

BATTLE CREEK, MICH., OCTOBER 15, 1895.

WHOLE No., 2138.

## The Review and Herald,

ISSUED WEEKLY BY THE

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

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

Address all communications, and make all Drafts and Money-orders payable to

REVIEW & HERALD, Battle Creek, Mich.

[ENTERED AT THE POST-OFFICE AT BATTLE CREEK.]

### PATIENCE.

BY FANNIE BOLTON.

(Aوندale, N. S. W., Australia.)

PATIENCE is Godlike. Doth not God each hour  
Wait as the centuries drag their weight of ill  
To its last goal, albeit he hath the power  
To sweep the face of earth clean? and yet still  
He waits the final working out of sin. The nations  
fill their cup of sin so deep—  
Fill to the brim, albeit it doth grieve  
The heart of infinite Love to see men weep,  
And angels mourn, desiring to relieve.  
They weep to see sin brush the bloom from life,  
And long to sweep the destroyer to his doom,  
To put an end to all earth's weary strife,  
And see the Conqueror burst the noisome tomb.  
Yet in the sanctuary's place they see  
The face of infinite Patience looking on,  
And drop their wings that raised impetuously,  
And hush their murmurs till God's will is done,  
Saying, God waits, and till he waits no more,  
Let us be patient who are finite still,  
Stand veiled before his throne, love to adore,

And wait submissive to the All-wise will.  
O human heart that lives so brief a span,  
Wait, all is well; for Love completes the plan.  
Gaze on the Majesty of patience still,  
Be patient also; God completes his will.

## Our Contributors.

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

### CHARACTER TESTED BY SMALL OCCURRENCES.

BY MRS. E. G. WHITE.

WHEN Christ was a guest at the house of one of the chief Pharisees, there was a man at the table who did not relish the plain, practical truths which he presented in reference to men's duty toward the poor. He did not wish to follow Christ's instruction, and call the poor, the maimed, the lame, and the blind, to a feast, when they could not recompense him again by a similar invitation. He did not desire to wait for recompense until the resurrection of the just. He thought that eating and drinking were the great blessings of life, and desired to turn the conversation in a different channel from that in which Christ had directed it. He fervently ejaculated, "Blessed is he that shall eat bread in the kingdom of God." It was not a pleasant consideration to him to have his present duties plainly set before him. His attitude was similar to that of those who rejoice that they are saved by Jesus Christ, when they do not comply with the conditions upon which salvation is promised. Christ died to make it possible

for the human family to return to their allegiance to God, and to obey all his commandments. The law is a transcript of his character. Many deceive themselves in thinking that they can continue in sin, and transgress God's holy law, and yet claim Christ as their Saviour. It was disobedience to the law of God that caused Adam to suffer the loss of Eden. Jesus died to redeem the race, to save men, not in continued transgression, but to save them from their sins. No man who is enlightened by the law of God, and yet who refuses to obey that law, will ever enter the Eden of God; for he would create a second rebellion in heaven.

The man at the feast who exclaimed, "Blessed is he that shall eat bread in the kingdom of God," occupied a position similar to the man who is represented as coming in to the marriage supper without having on the wedding garment. This man did not realize that he must be clothed with the garment of Christ's righteousness. He was not thinking of his fitness for heaven, but of the pleasures to be enjoyed in the kingdom of God. He made no remark concerning getting ready for eating bread with the saints in light, nor thought that he must live unselfishly, and day by day fulfill the duties that God requires that men should do for their fellow-men. He did not realize the selfishness of his course in indulging himself at his neighbor's expense, or in feasting a few favorites who would recompense him again. He did not appreciate the love that had been manifested by the Lord toward him in bestowing upon his undeserving subject a profusion of rich gifts.

Men and women are not fulfilling the design of God, when they simply express affection for their own family circle, for their rich relatives and friends, while they exclude those from their love whom they could comfort and bless by relieving their necessities. It is true that where large affection is manifested in the home circle, it not only brightens the home and brings cheerfulness and happiness to the entire family, but if love is unselfish, it will extend without the walls of the home. The manifestation of kindness, tenderness, Christian courtesy, is approved of God. The affection manifested in the home is a manifestation of Christ's love that flows through him from the heart of infinite love to bless the members of the family circle. It is love that will constitute the bliss of the heavenly family. Those who cultivate love in the home-life will form characters after Christ's likeness, and they will be constrained to exert a helpful influence beyond the family circle, in order that they may bless others by kind, thoughtful ministrations, by pleasant words, by Christlike sympathy, by acts of benevolence. They will be quick to discern those who have hungry hearts, and will make a feast for those who are needy and afflicted. Those who have heavenly discernment, who exercise tender regard for every member of the family, will, in doing their whole duty, fit themselves to do a work that will brighten other homes, and will teach others by precept and example what it is that will make home happy.

When the Lord bids us do good for others outside our home, he does not mean that our

affection for home shall become diminished, and that we shall love our kindred or our country less because he desires us to extend our sympathies. But we are not to confine our affection and sympathy within four walls, and inclose the blessing that God has given us so that others will not be benefited with us in its enjoyment. However low, however fallen, however dishonored and debased others may be, we are not to despise them and pass them by with indifference; but we should consider the fact that Christ has died for them, and that if he had not given his life for us, had not caused his light to shine into our souls, we might have been even worse than those we are inclined to despise. We should remember that Jesus has purchased the fallen man or woman or youth that we are tempted to despise. They may be giving themselves over to the power of Satan, and may be uniting with Satan in obliterating the moral image of God from themselves and from others, yet the Lord Jesus looks with yearning tenderness upon the debased and profligate. He desires to redeem those who are corrupting soul, spirit, and body. He sends out his invitation to them, saying: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

How great should be the interest of professed followers of Christ in those whom Satan has brought under his control in both mind and body, when they consider the fact that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ longs to reshape the marred human character, to restore the moral image of God in men. Shall those who profess to be laborers together with God look upon those who are wretched, who are bruised, robbed, and left to perish by the adversary of God and man, and pass by on the other side as did the priest and the Levite? Though you do not say it in words, do you in sentiment entertain the thought, "Am I my brother's keeper?"

God's character is expressed in his law, "Thou shalt love thy neighbor as thyself." He has expressed this love in giving his only begotten Son to a life of humiliation, of poverty, of shame, of denial, of rejection, mockery, and anguish. He expressed this love when he permitted Christ to be brought before the priests and the rulers and before the maddened multitudes, and placed beside Barabbas. Barabbas was a noted robber and murderer, and Christ was the only begotten of the Father, full of grace and truth; but when Pilate asked, "Whether of the twain will ye that I release unto you?" the hoarse voice of the mob shrieked out, "Barabbas!" They had been instructed to make this choice by the priests and the rulers, and all heaven witnessed the result of their moral taste in the choice which they had made. They had what they desired. Barabbas, with all the stamp of crime and debasement upon him, was released unto them. When Pilate asked, "What shall I do then

with Jesus which is called Christ?" their voices were heard like the bellowing of wild beasts, "Let him be crucified!" When the governor asked, "Why, what evil hath he done?" they cried out the more, saying, "Let him be crucified!" When Pilate said to them, "Shall I crucify your King?" (now listen, O heaven, and be astonished, O earth, at the answer), they said, "We have no king but Cæsar." They virtually said, "We will not have this man to reign over us." But the sacrifice that God made to redeem the fallen sons of Adam will one day appear in its true significance before those who have refused the Son of God, and rejected his invitation to come to the marriage supper. God proved that he loved his neighbor as himself by giving his only begotten Son to die for the world. We also are commanded to love our neighbor as ourselves. Some may ask, as did the lawyer, "Who is my neighbor?" The Lord Jesus has made it plain that every one who is in temporal or spiritual need is our neighbor. He has revealed the fact that it is our duty to make straight paths for our feet, lest by precept or example we lead others in the path of transgression. But the poor are never to cease out of the land. The poor are God's legacy to those who are more favorably situated. "He that oppresseth the poor reproacheth his Maker." The Lord has left the poor to the mercy of his church, not to be neglected, not to be despised and scorned, but to be treated as the Lord's inheritance. There will always be those who will need to be ministered unto. How inconsistent it is for the professed followers of Christ to furnish their own tables with everything that appetite shall dictate, while they neglect to consider the poor as the Lord has bidden them to do.

The Lord saw that it was essential for us to be surrounded with the poor, who in their helplessness and need would lay claim to our ministration. They would be an aid to us in perfecting Christian character; for in providing food for their tables and clothing for their bodies, we would cultivate the attributes of the character of Christ. If we had not the poor among us, we would lose much; for in order to perfect Christian character, we must deny self, take up the cross, and follow where Christ, our Example, leads the way. Those who extravagantly expend means in pleasing themselves in the gratification of appetite or in any other way, make self an idol, and sacrifice at the altar of self that which would give bread to the hungry, provide comfortable clothing for the naked, furnish homes for the homeless, and relieve the sorrows of the poor. The Lord says, "I will have mercy, and not sacrifice." Let us at once seek to realize what is our obligation to the Lord's human family, and do our duty to as many as possible. We may minister to few or many, but if we do our best, it is all the Lord requires. The King will say to such, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Christ himself became poor for our sake, that we, through his poverty, might come into possession of eternal riches. He has adopted the poor and the suffering as his own peculiar treasure, and has left them to the care of his church. His disciples are to be stewards of his gifts, and to use his bounties in relieving suffering humanity. They are to feed and clothe and shelter those who have need. Parents are to present to their children the example of being God's almoners, in order that they in turn may become missionaries, may be tender-hearted, pitiful, kind, patient laborers together with God. They are to work as co-partners

with Christ to restore, to heal, to save those who are perishing.

It is by the occurrence of small things that character is developed, and that the manner of spirit that dwelleth in us is made known in our lives. There are many who undervalue the small events of life, the little deeds that are to be performed day by day; but these are not to be estimated as small, as every action tells either for the blessing or the injuring of some one. Every action tells its own story, it bears its own history to the throne of God. It is known whether it is on the side of right or on the side of wrong. It is only by acting in accordance with the principles of God's word in the small transactions of life, that we place ourselves on the right side. We are tried and tested by these small occurrences, and our character will be estimated according as our work shall be. By studying the word of God, by becoming doers of that word, we shall be strengthened of God when placed in a trying, perilous position. As we attain power to stand the small tests of every-day life, we shall thereby gain strength and knowledge that will enable us to bear the more important tests that we shall be called upon to endure. It is well for us individually to understand what a privilege is that of prayer. Nothing can so arm the soul for the conflicts of life as prayer to our Heavenly Father. Day by day as we learn of Jesus, we can display his attributes, and we shall not waver between right and wrong. As circumstances arise that require a right attitude, we shall be loyal to God, because we have trained ourselves in habits of faithfulness and truth. He who is faithful in that which is least, will acquire strength to become faithful in that which is much. The faithful soul will permit nothing to come in between itself and God; but those who are not loyal to God cannot be esteemed as wise, true, or good. Their opinion and wisdom cannot be relied upon, or trusted to control. Those who turn cowards before men's ridicule, prove that they have lost all realization of the value of Jesus. Shall we join the company of those who are acting as Satan's agents to compass the ruin of our souls? Shall we choose Barabbas before Christ? God forbid!

#### WATCH — WORK.

BY N. J. BOWERS.  
(Salem, Ore.)

WE as a people have much to say about "the waiting, watching time." We talk about it in our sermons and exhortations. We sing about it in our hymns and spiritual songs, and we profess to believe we are living in that time and have been for years.

This is all well; but what is it to watch? Is it to stand passively and look? Is it to sit with gaze directed outward, as one would follow the hands around the dial of his clock or watch? — No, no! it is more than this. In Matt. 24:42 we are admonished to watch in reference to the Lord's coming. In the next verse we have the illustration of the careless "goodman" allowing the thief to break into his house. He should have "watched." But this comprehends more than keeping a "sharp lookout" for the burglar. It comprehends advance work — doing something before the thief comes, making preparation beforehand.

So in watching for the coming of the Lord. It is doing something in reference to that coming before it takes place. It is giving the preparatory warning, the warning of the third angel's message, and the two preceding and accessory messages. Revelation 14. Luke 12:37, in speaking of this time, says, "Blessed are those servants, whom the Lord when he cometh shall find watching."

An illustration is used here in Luke also. It is a circumstance attaching to an Oriental wedding. Peter, always asking questions, wanted

to know of Jesus the scope of the parable, to whom it referred — to "us," the twelve, or "even to all." The Lord applied it to those servants of his who shall be present at his coming. Verse 40. He said: "Blessed is that servant, whom his Lord when he cometh shall find so *doing*" (verse 43); i. e., giving the "household" meat in due season. Verse 42.

So the admonition to "watch" in Matthew and the blessing of "watching" in Luke, have reference to *doing something*. Watching is the gathering out from the family of Adam the "household" of the kingdom, and warning, instructing, and disciplining it for the coming of its King. To *watch*, then, is to *work*; and to such as "look [watch] for him shall he appear the second time without sin unto salvation." Heb. 9:28. So it seems clear from the Scriptures that to those only who look (watch), *work*, for him, will the Saviour appear, as a Saviour to bring them salvation.

My brother, my sister, myself, what are we doing? Are we looking for the Lord in the right way? Are we giving meat? or are we just gazing into the air?

#### WHO SUBSTITUTED SUNDAY FOR THE SABBATH?

BY ELDER F. PEABODY.  
(West Valley, N. Y.)

(Concluded.)

EARLY in the third century, evidence was not wanting that the church was absorbing the world. The high standard set up by Christ and maintained by the apostles was being lowered. The church gained in numbers but lost in power. The heathen, bringing in customs and laws of long standing, knocked at her doors, and she made room for their practices by substituting them for those of heavenly origin. The Sunday had become hoary with age. In 321 Constantine denominated it "the venerable day of the sun." Long ages before Christ came, it was born and reared in the lap of heathenism. Its parentage can be traced, but the time of its birth is lost in the dim past. At first the church adopted it rather as a silent member of the family, but soon, dazzled by its adaptability to the new conditions it had assumed, it took it as a child of its own. Notwithstanding its age, the church soon found it needed nourishment she was unable to give. It was proposed to substitute it in the place of the Sabbath of the Lord, the seventh day. This was done after the church was weakened by the incoming flood of half-converted heathen, with their venerable pet, asking that that place be given it. Two rest days in one place was one too many. One must step down and out, the other step up and in. The Sunday took the preference in the now worldly church.

Who substituted Sunday for the Sabbath this time? When the church had thus adopted this pagan pet, it was not ready to adopt all the customs in which it had been reared. After substituting it for the Sabbath, it desired that the substitute should be treated as the original. The pagans were not prepared to do it. Then the civil power was invoked to legalize the substitution and compel its recognition.

Up to this time, we again ask, who substituted Sunday for the Sabbath? — The professed Christian church did it this time, and there is no room for dispute. Since then the church has claimed Sunday as a genuine offspring of its own. It lived and thrived better in darkness than in the light. Through all the dark ages of papal supremacy, but few thought to question its parentage. When Luther and others gave their life-work to dispel papal errors, this adopted child was retained, without questioning its parentage, and thus it became a prominent member in the Protestant family. Its hoary age commanded

respect. No one then thought to examine its birth record; no one dared whisper doubt concerning its legitimacy. This, with many other resemblances, shows that Protestantism has not moved as far from her mother home as she has claimed. They do not agree as to birth of the foster-child. The mother church and Protestants do not quite agree as to its age, the latter making it older than the mother, the former claiming it a genuine offspring of its own. How the dispute will be settled remains to be seen, though it now appears quite evident that the foster-mother's claim will be granted by the latter. If they could, they would rather find a record of the birth of the precious foster-child about A. D. 31. Times without number has it been tried to find such record, but always with the same result. No record of the birth of this institution can be found at or near that time.

In 1893 Rome sent this word to the world: "The Christian Sabbath, the genuine offspring of the union of the Holy Spirit, and the Catholic Church, his spouse." When they say the Christian Sabbath, the first day of the week, or Sunday, is meant. This claim is either true or false. Protestants, who have the precious child, must receive it as genuine or illegitimate. The choice is before them. It is a very prominent member in their family. Its hoary age commands respect, they say. They must admit that it is not an offspring of their own. They have adopted it. Then it is becoming Protestants to ask the Catholic Church of the birth and parentage of this common member in both families. They have asked, and the answer has come in no uncertain terms: "It is a genuine offspring, the fruit of the union of the Holy Spirit and the Catholic Church." Mind, they do not call it the Roman Catholic, but Catholic (universal) Church. Then the claim is that the church, somewhere this side of Christ, substituted Sunday for the Sabbath. We will not inquire at what time, but it was done by the church. Protestants, failing to find anything in the life and teachings of Christ to indicate that he made the substitution, are really compelled to voice the same thing. It was the church some time this side of Christ that did the wicked thing. That it was not done in the first century, all must admit who read the history of the early church, and not for a long time after, all ought to admit. When it was done, the church was in good condition for it. Sunday did not come into the new family alone. When the church opened the door, in rushed a large brood of pagan pets. Yes, the church did substitute Sunday for the Sabbath; but it was not the first time it had been done. The pagans had really done it long before.

Now, what are the Protestants, who hold the same day for the same purpose, doing? — Only following in the same line, repeating the same thing. It is substitution from beginning to the end. If the Protestant church had carried the reformation on in the same spirit that actuated Luther and others, instead of being satisfied by turning out a few pagan ideas, Sunday would, in time, have been asked to step down and out. Even at that time, when one wished to question its legitimacy, he was treated as an innovator, so strongly had it become rooted in its substituted place. After the church had adopted, substituted, and nursed this ancient institution, it invoked the aid of civil strength and might to hold it in its position; so the Protestant church, when they see its parentage and birth questioned, are now invoking civil authority to hold this member where it was placed by the church. And when they gain it, will it not be truly an image?

Mr. A. or B., pagan, Catholic, or Protestant, who, knowingly, takes Sunday in the place of the seventh day, the Sabbath of the Lord, is to-day as guilty as individuals living at any time in the past, who have done the same thing. Further, any government upholding and enforce-

ing its observance must be as guilty before God as those who have done so in the past. The image and the original look alike, act alike, and are alike guilty. If one was to "think to change times and laws," the other, if it is an image, will *think* to keep that change in force.

Once more God has set his hand to bring his people up where they will know that he is God. The Sabbath, unchanged stands as a sign between God and his people. The character of the substitute is being examined; the search-light of prophetic truth is revealing the character and work of governments and individuals that are upholding the claims of this venerable substitute. Each is wheeling into line, and fulfilling the prophetic predictions without a thought that Heaven had marked out their course beforehand. The church, with its hand upon the lever, is making every effort to increase the speed that will soon end in everlasting ruin. When God has accomplished his purpose in restoring the earth to its Eden state, the first day will take its place as God at first ordained, and the Sabbath will stand in its lot with God's blessing upon it, world without end.

#### THE HAPPY LAND.

BY ELIZABETH ROSSER.  
(Fruitland, Ore.)

THERE is a happy land  
Beyond the skies of blue,  
Prepared by Jesus' hand  
For all his followers true;  
There sweeter fruits are borne; the flowers are more fair;  
There grows the tree of life; the throne of God is there.

There in a purer joy  
Than mortal man may know,  
The hours we shall employ  
Where life's clear waters flow;  
For eye hath never seen, and ear hath never heard  
The things that are prepared for those that love his word.

A holier, higher love  
Will breathe the songs we sing  
To Christ our Lord above,  
Our Saviour and our King.  
Where tears are never shed, where sin may never come,  
Where life will never end, within our Eden home.

We'll cast our glittering crowns  
At our dear Saviour's feet;  
Then strike our heavenly harps,  
And sing a song more sweet,—  
"O, worthy is the Lamb, who once for us was slain,  
Who hath our souls redeemed, that we with him may reign."

O happy, happy land!  
When shall thy glory dawn?  
When shall thy children stand  
Thy sea of glass upon?  
The joyous answer rings down from our heavenly home;  
"Tis Jesus speaks the words, "Behold, I quickly come."

#### THE CHRISTIAN WARFARE.

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

THE Christian is in a warfare as real and as earnest as any battle that was ever fought with literal weapons. The daily conflicts with the flesh and the Devil require as earnest fighting and as much careful thought to defeat the enemy, as were ever used by the wisest general in a close conflict. But "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." And "though we walk in the flesh, we do not war after the flesh; (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds)."

Before a battle, a wise general will be around giving instruction as to the building up of fortifications for protection, and the laying in of weapons for defense; the entire field of battle is carefully surveyed, sentinels are placed at important points, and scouts are sent out to ascer-

tain the movements of the enemy. Besides the common skirmishes which we daily participate in, we are in preparation for one great and final conflict with the enemy. Christ, the captain of our salvation, is now building up the weak places in the character of his soldiers; he is providing them with an armor from head to foot, supplying the shield of faith to quench the fiery darts of our adversary, and an invincible power to wield the sword for every soldier enlisted under the banner of Prince Emmanuel. With such an equipment, there is no danger of defeat if the Captain's orders are obeyed.

Christ wins by fair means, and will accomplish man's salvation according to the plan provided. We are to be fitted for immortality by sanctification through the truth, but if the word of God, which is the truth, is neglected or lightly esteemed, there is no other means provided whereby we may be sanctified. The word of God is a living principle. To be in harmony with it, is life; to continue in violation of it, incurs the penalty, death. Man must be willing to be saved in God's own appointed way, and seek to understand the plan as far as possible, and to work in harmony with it.

As we are brought into closer places, we are made to realize that the conflict is a real one, and the victory or defeat just as real also. We learn by experience the points where the enemy is most likely to attack us, but we are surprised times without number, and were it not for the invincible armor and the shield of faith, we should be sorely wounded. There is no cause for discouragement, but our energies are demanded, both by the shortness of time and the eternal consequences which depend upon our course of action. We must have an appreciation of the importance of carrying out the instruction given us, if we would be successful and victorious over the attacks of the "rulers of the darkness of this world." We cannot expect to win if the fortifications are not built up, if the armor is not put on, and the weapons not secured. These are God's means of saving us, and if we take not proper heed to them, there is no reserve force that will succor us in the day of battle. The battle is open and fairly fought; the enemy understands the grounds on which God proposes to save his people, and he never can accuse the Lord of using unfair means against him, which he could do if God saved his people suddenly by any other means than those by which he has declared he will save them.

We have truly entered upon perilous times, the world is involved in perplexity, and only he "whose God is the Lord" has any assurance of security; but he who will co-operate with God in the work of overcoming, will certainly triumph in the day that he leads his army to final victory.

— A refining, purifying process is going on among the people of God, and the Lord of Hosts has set his hand to this work. This process is most trying to the soul, but it is necessary in order that defilement may be removed. Trials are essential in order that we may be brought close to our Heavenly Father, in submission to his will, that we may offer unto the Lord an offering in righteousness. God's work of refining and purifying the soul must go on until his servants are so humbled, so dead to self, that when called into active service, they may have an eye single to the glory of God. Then they will not move rashly from impulse, and imperil the Lord's cause because they are slaves to temptation and passion, because they follow their carnal desires; but they will move from principle and in view of the glory of God. The Lord brings his children over the same ground again and again, increasing the pressure until perfect humility fills the mind, and the character is transformed; then they are victorious over self, and in harmony with Christ and the Spirit of Heaven. — Mrs. E. G. White.



## 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.

"AT EVENING TIME IT SHALL BE LIGHT."  
ZECH. 14:7.

BY MYRTA B. CASTLE.  
(Battle Creek, Mich.)

BETHLEHEM.

'T was a wonderful morning that dawned in the East  
When the Christ was born to the world;  
But he died; and the banners of pink and gold  
In the eastern sky hung furled.

THE DARK AGES.

'T was a sorrowful noon, with storm-clouds black,  
When the saints, 'mid the fearsome gloom,  
From dungeon and tower, from mountain and vale,  
Wavered not at the martyr's doom.

HIS RETURN.

But the dark day shall wane and the morrow be won—  
A morrow that ne'er shall wax old!  
For the glory comes down with the evening skies—  
The royal purple, the gold!

### WATER.

BY ALFRED B. OLSEN, M. D.  
(Sanitarium.)

MORE than three fourths of the human body, by weight, is made up of water. Indeed, this element is one of the indispensable requisites of life. Hence we can understand its supreme importance, and the necessity of a constant, copious, and pure supply.

The sources of our water-supply are various. From almost any of these it is possible to obtain good water. Often, however, there is more or less contamination, and although it may not prove immediately serious, still it harms the system more or less, and its continued use may prove disastrous. If the water is not above suspicion, boil it. To neglect this simple precaution would be criminal carelessness.

Pure spring-water is the ideal drink of man and beast. It was this clear, sparkling liquid that quenched the thirst of primitive man. And yet spring-water may not always be pure. Much depends on its source and surroundings. Is there a possibility for contamination by an adjoining barn-yard? a neighboring pigsty? If so, it is unfit for use.

Not many months ago there lived a happy family in the suburbs of one of our small cities. The house was built on a beautiful green hill-side, dotted here and there with majestic forest-trees. Beneath was a river, winding its way through the valley among willows and rushes. In the shade of a spreading oak, bubbled a spring, clear and cold. From this the household obtained their supply of water, doubtless thinking themselves very fortunate in possessing such a treasure. And so nature designed it to be. But alas! Death lurked in the spring, and disease filled its waters. Above the oak, and not more than three rods distant, stood the barn, and adjoining it the cattle-yard. Sickness in the form of a deadly fever entered the home, and soon after, death followed.

In another case, equally fatal, the spring was at the foot of a hill. On the hill were several houses, at least fifteen rods from the spring. The people were warned not to drink its waters, yet some persisted in its use, not thinking contamination of it possible. Typhoid fever resulted, and the sufferers were those who had used the water in spite of the warning. It is impossible to be too cautious in the selection of our drinking water.

Wells form a very important source of water. This is especially true of the country, and also of small towns and villages. Wells are fre-

quently mentioned in the Bible. They were considered by the ancient Israelites as very valuable property. Indeed, some of them were cut through rock, and must have required much labor. The average well is comparatively shallow, and contains a greater or less proportion of surface water. This is always more or less impure, especially if the well is situated in the vicinity of outhouses or barn-yards. The wells should be located on the highest ground, and at a distance of at least twelve rods from all sources of contamination.

Good soft water is always preferable to hard. The hardness is due to the presence of lime salts. Such water is injurious; for the salts have an irritating effect upon the delicate mucous membrane of the stomach. A slight degree of hardness is immaterial. As an alternative, rain water may be used. It would be a good thing to boil and filter it before using; at all events boil it. The cistern, or tank, should be kept free from dirt and dust, and thoroughly cleaned every three months or oftener.

In cities the people are often supplied from lake- or river-water, which is carried to the houses in pipes. Lake-water is usually preferable to river-water. Such water ought to be carefully examined by an expert chemist, and its purity established before it is furnished to the hundreds or thousands of families depending on it. Great care should be taken to prevent contamination in the transfer of the water to the homes. The material of the pipes is also an important consideration. Lead is to be avoided, especially if the pipes are above ground or exposed to heat. If river-water is used, make sure that you are not drinking the sewage of your neighbors in the next town above. Strange as it may seem, this is not a rare occurrence.

To be above suspicion, water must be clear, colorless, odorless, and tasteless; and even then it may not be wholly pure. Only water obtained by distillation is absolutely pure. Unfortunately, however, this can be obtained by but few.

### AN EXPERIENCE.

[CLOSELY associated with the memory of a dear, departed mother is our love for her aged sister, who closely resembles the one who is gone. Those who know Aunt Brant will not require any apology for this presentation of her "experience" in her own words. Many who have shared her genial Christian love, will know of the sincerity with which she speaks. She did not desire to have her name signed to the letter, and so we leave it in the way of her choosing.—T.]

DEAR REVIEW: I have always been interested in reading from time to time the experience of others, and have thought perhaps some items of my own experience might be read with interest by others. I was young when impressed that I needed a Saviour in view of a coming judgment; and began praying in earnest that I might be convicted of sin, as I had heard others tell of their deep conviction; and I prayed to be converted as I had heard others tell of the great change they had experienced while coming out of darkness into light. My prayers were not answered as I hoped; and after praying for some months, I made up my mind to give myself to God and his service, whether saved or lost, for time and eternity. This I did on bended knees before him, asking him to save me if he could, but if not, I would still try to do every known duty as a Christian, and leave the result with him. When I had thus laid myself on God's altar, I felt I had done all I could, and peace came to me as I had not felt it before. The question immediately arose, What am I to do now? The answer was, Confess Christ before men, then believe and be baptized. These duties I

was willing to do, and I found peace and pleasure in thus trying to serve the Lord, though doubts would arise whether I was a Christian and could be saved; but evidences of God's hearing and answering my prayers encouraged me.

When the first angel's cry was given, I heard a course of lectures which gave me great light on the Scriptures. I had witnessed the falling of the stars in 1833, and was prepared to believe we were in the last days. I have never since for a moment doubted the evidence there given that Christ's coming was near, even at the door. Time passed on; I remained a member of the church with which I had united, until about thirty years since, when my mind was called to the Sabbath question. I read and was troubled. I thought there was evidence somewhere that the apostles had changed the day, but I sought in vain for that evidence, and the light shone so clear from the word of God, that the man of sin, who would "think to change times and laws," had done his work, that I could no longer keep a day thus set apart by sinful man, while Jehovah's rest day was being trampled under foot. Here came the great cross of my life. Could I come out from a church where I was loved and honored? Could I break those bonds which were dearer to me than my own life, and cause my brethren and sisters to shed tears of grief over me, or turn a cold shoulder and hate and despise me? O, if the grave could then have covered me, what a sweet relief it would have been! I had laid myself a willing sacrifice on God's altar, and I could not take it back. I was resolved to go forth to him without the camp, bearing his reproach. This I did, and then and there I fell on that stone and was broken. The grace of God was sufficient for me; peace came in like a river, and though I stood for awhile alone as to church relationship, it was not very long before others came of like precious faith, and I have church privileges very dear to me now. Not long after our church was formed, the subject of tithing was introduced. The question came up in the family, Shall we accept it? I said, Yes.

That year a way was opened for us to raise money easier than we had done before. Our tithe was double what we had been giving as systematic benevolence, and the next year it increased again, and by watching the providence of God I can truly say I have proved his word true. The windows of heaven are often opened to me, and I say from my heart, I thank thee, Father, for this. Again and again the word of God has helped me. Through his servants and the spirit of prophecy he has given light to his people as to how he would have them live while traveling, as did ancient Israel, to the promised land; and shall I repine when I have so many mercies? God has kindly told us twice in one chapter that all these things happened to them for our example, upon whom the ends of the world are come. We are surely there. O, that all could realize it, and take God at his word, cut loose from the world, and try to be ready for the great and solemn events that are just before us!

I am now almost fourscore years old. In looking back over my long life's journey, I am glad I started in youth to serve the Lord. I am glad for every cross I have borne for him, and I am sorry I have not had more of the presence of the Saviour with me, that my efforts might have been blessed to greater good to others; but I thank God for his long forbearance and tender mercies to one so unworthy. B.

Look out for Germs.—No time of year is so prolific in the elements of disease, decay, and death as autumn. "The melancholy days," "the saddest of the year," are beautiful in gorgeous robes and bounteous fruits. But they mark the end of a brief summer-life to nature.

The air is humid; the sun breaks out in blistering heat; the frosts smite and wither on the right hand and on the left. Every drain, gutter, and sink is a receptacle for falling leaves and decaying vegetation. Now are the days of diphtheria, scarlet fever, typhoid, and other zymotic diseases.

Burn the refuse, or deposit it on the manure heap far from the dwelling. Disinfect drains, sinks, and all receptacles of decaying matter. For this purpose probably nothing is better than a solution of copperas. A double handful dissolved in a bucket of water and used in suspicious places will render and keep them safe. One source of contamination is the presence of flower vases containing putrid water and decaying flowers, sitting about the house. Water on flowers should be changed daily, and the flowers burned when they begin to wither.

## Special Mention.

### SHORTER SERMONS.

At a recent meeting of the officers of the Battle Creek Seventh-day Adventist church, a somewhat peculiar action was taken to the effect that that board recommended that the Sabbath services do not exceed one hour and one fourth. The action was not taken to show disrespect to the minister or want of appreciation of the sermon, but was rather an expression of a very universal sentiment that the situation does not call for extended discourses. Allowing twenty minutes for opening and closing services, there remain a little over fifty minutes for the sermon.

Circumstances alter cases; and where a church is but seldom visited by a minister, he may have so much to say, and the people be so anxious to hear it, that the rule for shorter discourses should not be insisted upon. But even then there is a possibility that the mind may be surfeited; and the superabundance of good things poured upon the people may confuse and bewilder them rather than leave any definite, clear-cut, and deep impression on the mind and life. Mental over-feeding is not good economy. The mind fills to its greatest capacity as readily as does a pitcher or a stomach. He who continues to pour when the dish overflows, cannot value his material very highly.

The more heroic times when sermons were lengthened into hours are gone forever. Oral teaching was the principal avenue of learning, because in those days printing and reading were not so common as now. The minister and the pedagogue were censors of opinion and personifications of wisdom to a dependent people. Now men read; they think. The school and the church are no longer treadmills of theory and doctrine. They no longer dictate to communities. God's word is in the hands of all. Each one may read and study it for himself. The minister and the school-teacher have both contributed to this changed condition, and they should recognize it. Their task is to encourage and direct the activities of the mind, not to repress or monopolize them.

This work requires a more delicate and skillful hand than when progress was tedious because the teacher had both to row and to steer. A few practical points well set home upon the consciences; words of timely warning, and loving, yet fearless reproof, are needed. Men need to have new and right avenues of thought opened before them. The pulpit should still enunciate principles and declare their foundation in sim-

plicity and clearness, while much of the minutia may be left for reading and reflection. T.

### A LIBERAL CATHOLIC.

ARCHBISHOP IRELAND, of St. Paul, the celebrated Roman Catholic prelate of the Northwest, has gained notoriety, not only for his eloquence as an orator, but also for his friendly attitude toward those of other opinions and faith than his own. The triennial convention of Episcopal bishops is now being held in Minneapolis, next door to St. Paul, and the first Sunday they were there, the archbishop preached a discourse on "Reunited Christendom." He took, as usual, an optimistic view of the situation, anticipating the time when the church would be one. The following is an extract from his sermon:—

"It is evident beyond all possibility of doubt that all Christians should be one. It is well, then, that the word for unity be spoken by the old church, the mother church. The necessity of unity has been emphasized. What may be the result, God knows. The road to unity is through sweetness and charity. Wherever Christ is loved and worshiped; there good is done. The bells of any Christian temple, calling men to worship God and the Saviour, bring sweet music to my soul, and I am gladdened and comforted by it, although I say, as I must in obedience to the gospel, 'One Lord, one faith, one baptism.'"

Such men are the friends of humanity. His loyalty to the church to which he professes allegiance is not against his character. While the papal church, as history shows, is the enemy of liberty and progress, the more credit is due to those individuals in her communion who preserve and manifest the true principles of a broad Christian philanthropy. T.

### PASSING EVENTS AND COMMENTS.

**King Cotton.**—Years ago cotton was called the king of products, and it would seem that it has not lost its prestige. The new crop is now being gathered and shipped abroad, and to it the nation looks more than to anything else to stop the flow of gold to Europe and turn the tide in this direction. A few figures in which we are aided by an article in *Harper's Weekly*: In 1790 the cotton crop was 2,000,000 pounds, and in 1894-95 it was 9,900,000 bales. A bale weighing over four hundred pounds, makes the last crop of cotton in this country about four billion pounds. This at seven cents a pound brings an enormous sum of money into the South. During the past nineteen years cotton has brought over \$6,000,000,000 to the South.

A few years ago cotton seed was hauled away and dumped out as of no account. Now an immense industry has arisen out of it. It is worth from \$8 to \$12 a ton. Over \$30,000,000 is invested in manufacturing it into various oleaginous products. It competes with olive-oil for culinary and medicinal purposes. It is used in the manufacture of cottolene, oleomargarin, and other shortening substances. It is used to fatten cattle, and in the manufacture of soap and fertilizers. Although this industry is but in its infancy, it brings to southern planters \$15,000,000 a year, and will be increased. A few years ago but little of this money remained in the South, as the people were dependent upon the North for all manufactured articles and for much of their food; but in late years this state of affairs has been changing. Mills and factories are being built, and the various industries are being prosecuted. Agriculture, too, is being greatly broadened. Last year the grain crop of the

South was 611,000,000 bushels, and was of greater value than their enormous cotton crop. The claim that the South could not live without slave labor, is sufficiently refuted.

**Sympathy for Armenians.**—The Armenians continue to share the commiseration of all creation as against the "unutterable Turk." They deserve it, no doubt, for they have suffered and do suffer great things. But no one needs to imagine that the average Armenian is a victim of altogether lamblike meekness. They are victims and not victors purely from the force of circumstances. They have shown the ferocity of a wolf whenever an opportunity to "get one back" at the Turks has presented itself. The experience of some of our brethren who have been mobbed and stoned and barely escaped with their lives in some of the Armenian villages, shows very clearly that it is the lack of power rather than of disposition that restrains them from dealing out to the Kurds their own coin.

It is so the world over. The most heartless masters were once kicked as understrappers. The most arrogant aristocracy is the "codfish" kind. The Puritans, who fled from intolerance, became relentless persecutors. Methodists and Baptists, who a few decades ago were despised and ostracized by dominant sects, are now often found smiting with the fist of wickedness, and pointing the finger of contempt at some party that is struggling against an adverse popular current as they were a little while ago. Verily we are all of a piece, and it is education and circumstances that have made us to differ. They have made one man a Turk and another an Armenian.

**Human Traps.**—The inspection of buildings by government agents is a matter which should receive immediate attention. It is safe to say that there is not a country in the world that leaves the construction of buildings that are to be crowded with people so entirely to the gross carelessness or criminal cupidity of builders and contractors as does the United States. The consequence is a fearful list of casualties. Not long since a mammoth building in Chicago, intended for the largest auditorium in the world, unceremoniously tumbled into a heap of splinters just before it was finished. A merciful Providence caused it to fall of its own weight when it was empty. How terrible would have been the calamity had it held together until it was crowded with people! At about the same time a similar occurrence took place in New York. Now at Lorain, O., at the laying of a church corner-stone, a temporary gallery full of people gives way, and 300 struggling souls are precipitated to the cellar, mingled with dead, dying, and crushed victims. It was only to be used once, hence it need not be secure.

To a very great extent our public assemblies are subject to the same calamities. Meager and difficult egress often exposes an audience to awful danger in case of fire. We attended church not long since where a large audience was compelled to go out through a single series of narrow doors, every one of which swung inward. We shall not go there again. Such arrangements are criminal, and our authorities should give them attention. Buildings intended for public uses should be closely scrutinized and constructed entirely according to specifications prescribed by law. T.

# The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 15, 1895.

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## CHRIST IN POLITICS.

A CHRISTIAN ENDEAVOR convention met in Truro, Nova Scotia, Aug. 23, at which a resolution was passed which shows the perverted ideas that have taken possession of men's minds in regard to Christ's relation to the affairs of this world. The point is embraced in the preamble, from which alone we quote as follows:—

"Whereas, Christ will never be king of this world until he is king of politics; and,—

"Whereas, During the next few months the Canadian people will be interested in political questions," etc.

Such a statement raises the question, What is the politics of which they feel such assurance that Christ must be made king? There is a good sense in which the word might be, and ought to be, used, meaning the science of good government; but in its practical operations it has been so long divorced from that meaning that the connection has now been lost, and it has come to mean the low rivalry of selfish and partisan demagogues, the carrying out of unworthy party schemes by a resort to any means, however unfair, by bribery, corruption, lying, deceit, and fraud of every kind.

The science of politics, as now practiced, appeals to the basest elements, and gives promise to the worst passions, of the human heart. And over this dirty pool these people are determined to set Christ as king, not only without any warrant from him for any such conception or any such efforts, but in the face of his express protest to the contrary. Why will they not let Christ define his own position, and govern themselves accordingly? He says plainly, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight."

Politics, as practiced in this world, carried out to its legitimate conclusion, involves a resort to arms to maintain the civil polity and the national existence; but Christ here expressly disclaims any connection with politics which would lead to any such result. But these modern spiritual prodigies have grown a great deal wiser than the Master, and are determined to formulate and carry out a program of their own, however much it may conflict with that which he himself laid down.

The Lord will indeed at last be king of this world, in every sense, and that literally; and if our friends wish to know how and when this is to be brought about, the Scriptures plainly tell them, if they will study the record. It is to be when that image which represents corrupt earthly governments is smitten upon the feet by the stone cut out of the mountain without hands, and ground to powder and blown forever out of existence. Dan. 2:34, 35. It is to be when Christ gathers out of his kingdom all things that offend and them which do iniquity, and casts them into a furnace of fire. Matt. 13:41, 42. Then will political demagogues find their own place, and politics, as now practiced, will be buried in everlasting oblivion.

U. S.

## ASKING IN HIS NAME.

"VERILY, verily, I say unto you, Whatsoever ye shall ask the Father *in my name*, he will give it you." John 16:23. "And whatsoever ye shall ask *in my name*, that will I do, that the Father may be glorified in the Son. If ye shall ask anything *in my name*, I will do it." Chapter 14:13, 14.

What is his name? "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." What is it, then, to ask in his name, but to ask in the very spirit and nature of the fullness of mercy and graciousness, in long-suffering and abundance of goodness and truth, and forgiving iniquity and transgression and sin? It is to be imbued with his own Spirit, making manifest his own disposition and character in the heart, and then in this disposition making our requests known unto God.

To ask in his name means a good deal more than to present a series of formal or perhaps even selfish requests, and then put at the end of it the words "in Jesus' name." To pray "in his name," is to have the whole petition imbued through and through with his name—with his disposition and character, with his nature. For his name is his nature. "For we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Rom. 8:26, 27. As the Spirit of God makes intercession for us, in order that our prayers may be such as they ought to be, it is evident that our prayers must be according to the mind of the Spirit to be acceptable with God. It is the Spirit of God that sheds abroad the love of God in our hearts (Rom. 5:5); it is by the Spirit that Christ dwells in the heart. Thus it is by the Spirit that we are made partakers of the divine nature through the promises. And to ask according to the Spirit and *in* the Spirit, is to ask according to his nature, it is to ask in his name. This and this only is asking "in his name."

This is made plain by Mark 11:25: "And when ye stand praying, *forgive*, if ye have aught against any." This shows that we are to pray in the very disposition and nature of the Lord. As he is "forgiving iniquity and transgression and sin," so are we to be. As this is his name, and we are to "ask in his name," so *when* we pray, and *as* we pray, we are to pray, "forgiving iniquity and transgression and sin." This is what it is to ask in his name. To pray to him while we are unforgiving and holding hardness in the heart toward our brethren or any other man, and then close the prayer with the words, "In his name," is only to take his name in vain. It is only a mockery, both of prayer and of his name; for it is not done in his name at all; it is not done in fullness of mercy, in graciousness, in long-suffering and abundance of goodness and truth, nor in the forgiveness of iniquity and transgression and sin.

O, it is too true, as he says in another place, "Hitherto have ye asked nothing in my name." John 16:24. There has been in us too much hardness, too much judging, too little long-suffering with kindness and goodness and truth, too little readiness to forgive, too much of the hu-

man and too little of the divine nature,—all this has been too largely true for us truly to have asked "in his name."

But it is not too late yet. Let us thank the Lord and take courage, that it is *not* yet too late. We are in the time of which it is written, "My people shall know my name." Let us in sincerity of heart accept the promise in its fullness, that it may indeed be fulfilled in us as we walk not after the flesh but after the Spirit. Then, knowing his name, we shall believe in his name, we shall work in his name, we shall preach in his name, we shall baptize and be baptized in his name, we shall meet in his name, we shall pray in his name, yea, *whatsoever* we do, in word or deed, we shall do *all* in the name of the Lord Jesus, giving thanks to God and the father by him.

"And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and before whom no man is guiltless [German version]; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

"And Moses made haste, and bowed his head toward the earth, and worshiped. And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance. And he said, Behold, I make a covenant; before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation; and all the people among which thou art shall see the work of the Lord; for it is a terrible thing that I will do with thee." (Read with this also Isa. 52:1-12.)

And let all the people say, Amen, the Lord do so. A. T. J.

## CHRISTIAN, BUT NOT SEVENTH-DAY ADVENTIST.

We remember hearing a statement in a public assembly to the effect that a certain enterprise was not a Seventh-day Adventist but a Christian institution. There is food for reflection in that remark, whatever its purport may have been. Does Christianity mean one thing and our denominational title mean another thing? Have we come to a point where our religion is a thing apart from Christianity? Religion and Christianity are not interchangeable terms. The former in its generic sense means any system of faith or worship of a deity. Christianity is that system of religion founded by Christ, of which his life and teachings are the true exponents. Uppermost in his life we clearly see the principle of devotion to his Father's will. This will was embraced in two considerations, which from their nature are inseparable—a life of irreproachable holiness, and a forgetfulness of self in ministering to the wants of others. The motive to such a character is found in supreme, undivided love to God, the Author of holiness, and through that love a love for all his creatures.

If Seventh-day Adventism does not embrace those principles in theory and in practice, then it is something distinct from Christianity. And in that case it is utterly useless and worse than useless. We are wont to talk a good deal



about "the truth;" and our Saviour, too, esteemed the truth as of fundamental importance. The truth makes men free; through it they are sanctified; by it alone we know of God and our duties toward him and our fellow-men. But truth in the abstract, or as a theory, benefits no one. It is not the perception, or belief, of the truth that sanctifies the soul, but the exemplification of it. The question must go deeper, then, than to inquire as to whether Seventh-day Adventists have the right ideas of truth. It is not simply, Have they correct theories? Is their position Scripturally sound in argument? These are vital questions, but they are not conclusive in the inquiry now before us. It is to be feared that too many have accepted the affirmative to those questions as final in the discussion. We have the truth; therefore we are the people. But that is not a necessary conclusion.

If Seventh-day Adventist doctrines are the true doctrines of revelation, and so embrace the principles of Christianity, then to be a true Seventh-day Adventist is to be a true Christian. We believe that there is no *if* about it. Wherever one of that faith fails to do his work as a Christian, it is probable that he has taken the superficial view that accepts the theory for the fact. There is a true and a false sense in which we may use the term "Christian." There are Christians (?) and Christians, and the same is true of every branch of the church. When we speak of Christians, we should always endeavor to have in mind the true, the genuine, rather than the spurious, the superficial. So, also, when we speak of Seventh-day Adventists, we should not attribute to the truth the frailties of its adherents. And while we profess to be such, we should carefully see to it that we are not basing our confidence on a knowledge of the truth rather than on the practice of its holy principles.

It is always a great pleasure to find any article to be just what it pretends to be. In verity, a name is a sign of character; but in human affairs it is sometimes misleading. But every man is in honor bound to make his name a guaranty of integrity and purity. How much more so when we bear the name of Christ! Just as far as Seventh-day Adventists as individuals represent Jesus Christ, so far their name becomes synonymous with Christianity. Our aim should not be to obtain the name. That is worthless. But with largeness of heart let us strive to comprehend the breadth of Christian principles. The sacred obligations under which we, by our profession, are placed, do not consist in contending for a name or a sect, but in the maintaining of a character that exhibits the fullness of the graces of Christ. It is better to have the thing itself without the name, than to have the name without the object. The Bible does not say that the disciples called themselves Christians; but "the disciples were called Christians first in Antioch." Why?—Because that is what they were. So let it be with us. What we call ourselves is nothing. Let us live so that men will call us Christians. And if the peculiarities of our practice lead them to call us Seventh-day Adventists, let it be so only because we do the works. Let our lives, our characters, give us our names, and be it our best endeavor to deserve the name which means to the world, Christlikeness. If we are faithful to our principles, Seventh-day Adventism may mean that.

G. C. T.

#### NARROW VS. BROAD AND LIBERAL.

It may be pertinent to consider whether we are in our belief too narrow or as broad and liberal as we should be; inasmuch as a writer in the *Catholic Mirror* comes out and says that he is no friend to the Seventh-day Adventists, for they are the most narrow and bigoted people he knows of in the world.

Such a declaration, coming from a Roman Catholic, challenges a moment's comparison of our respective views. Man must be the object in reference to which the comparison must be made, as he is the most important object on earth, and the one most concerned in the question whether the views entertained by his fellows will be narrow or broad and liberal; and the standard by which the matter must be tested is the amount of freedom that will be granted to the members of the human family, mentally, morally, and physically.

1. We hold that man is endowed by his Creator with certain unalienable rights, for the use of which he is responsible to God alone.

2. That man's conscience is as free as the air of heaven, that is, that it should no more be controlled by man than the air he breathes; that he is responsible to God alone for its exercise and conclusions, and that man must not interfere with it in the least degree.

3. That man's mind is as free as a bird on the wing, that is, that it has a right to search through every avenue of knowledge, and explore every inch of the vast realm which God has set before him for his learning, and that no man can interfere with the conclusions at which he may arrive; that in thought, religious belief, religious practices, and physical action in the pursuit of happiness, he is responsible to God alone, and responsible to man only so far as not to trespass upon any of the rights of others.

This is what the Romanist must call narrowness. Now let us look at his creed. He does not believe man has any rights to be controlled by himself, but that he must surrender himself, soul, body, and spirit, and all his rights, into the hands of a self-constituted representative of God on earth; that he must have no conscience of his own, but believe as another may tell him; that he must not think for himself, but think only as another may direct him; that he has no liberty of speech, only within limits which others may have prescribed; that he must pursue no course of action which is not in accordance with rules laid down by others; that he must torture himself for his sins, depend on his own works for heaven, pour out into the ears of a fellow-man the inmost secrets of his life, and look to a mortal as weak and imperfect as himself for the forgiveness of his sins. Thus at every turn, from the cradle to the grave, he is restricted and imprisoned in mind and body, and made to grovel in the very dust. And this, we suppose, is what the Romanist calls broadness and liberality. As between our narrowness and their broadness, we are willing to leave any intelligent and candid person to judge.

But there is another side in which we shall not pretend to compete with the Roman Catholic in liberality. We believe that when God speaks and gives us a command in plain language which cannot be misunderstood, it is every man's duty to take that command just as it reads, and render obedience in just the manner in which it is prescribed. This the Romanist calls narrow. But what does he do? This question does not

apply to the average member of the Romish communion, the rank and file of that church; for they can believe only that which the priests tell them. But the responsible parties, the Roman hierarchy, have set themselves above the Bible and above God. They presume to change the law of God, to set aside practices which he has enjoined, and to introduce others in their places which conflict with them, and which God has never commanded. They presume to multiply forms, rites, ceremonies, and vain formalities without number, and prescribe a whole round of duties in the religious life independent of God, and of that word which God has given to instruct men in righteousness and to make them perfect, thoroughly furnished unto every good work. 2 Tim. 3:17. This we suppose is what they call broad and liberal, and it is broad and liberal with a vengeance! It is a liberality which we do not crave, a freedom for which we do not care to be responsible. And here, again, as between our narrowness and Catholic liberality, we are willing to leave any candid and intelligent person to judge.

U. S.

#### CAMP-MEETINGS.

MICHIGAN.—Having already written concerning the first part of this meeting, we shall not attempt any extended report at this time. The latter part of this meeting was much more generally attended than the first part. The weather was quite favorable, though a little cool toward the close. All the business connected with the meeting, and it was large in extent, passed off in the most satisfactory manner. The question of one general meeting for the State received attention. It seemed to be the prevailing opinion that there should be one general meeting, at which the Conference and other organizations connected therewith should hold their annual sessions, and that there should be a number of camp-meetings in different parts of the State for the purpose of accommodating a larger number of our people who need the benefit of such gatherings; and not only this, but that the benefits of our meetings might be shared by different cities and communities. Lansing has been very much favored by having had several State camp-meetings in succession; and while that city is very centrally located for such gatherings, it would be well to change from time to time, thus favoring other cities. While we appreciate the importance of large meetings, still those of moderate size are easier handled, and may generally be made to accomplish more good; therefore, the practice in vogue in several of the Conferences, of holding a number of camp-meetings, properly distributed, is to be encouraged. This not only gives our own people the advantage of attending these meetings, but such an arrangement will prove a real blessing to those not of our faith, who attend these gatherings and enjoy their benefits with us.

The last Sabbath of the meeting was a very precious day. At the close of the afternoon discourse, an ordination service was held, at which brethren J. A. Brunson and B. F. Sturman were ordained to the gospel ministry. The Lord came very near on this occasion. Brother Brunson accepted present truth a little over a year ago, in North Carolina, under the labors of Elder George I. Butler. Immediately on uniting with us, he began labor with brother Butler, carrying his regular part in the meetings. Just

before the last General Conference, he came North with his family; and his health being rather poor, he entered the Battle Creek Sanitarium as a patient. He and his good wife are devoted people, having had long experience in missionary and ministerial work in the Baptist denomination. Three years of their life have been spent in missionary work in Japan. Their labors in connection with the missionary training school at Battle Creek and Chicago during the last few months, have been very successful and highly appreciated. Brother Stureman is a Hollander, and he has labored among his people for some time. The Conference felt that he had given satisfactory evidence of his calling to the ministry. May the Lord's blessing be with the work in the Holland language. We are desirous to see the truth make more rapid progress among this people as well as among all other nationalities.

We understand that still additional and more definite particulars concerning this meeting will be given by others; so we need not write further.

**TENNESSEE RIVER.**—Immediately at the close of the Michigan camp-meeting, in company with brother L. T. Nicola, I attended the Tennessee camp-meeting. This meeting was held at Nashville, the capital of the State. There was quite a contrast in the size of the two meetings. While that of Michigan was the largest meeting we have attended during the season, the one in Tennessee was the smallest. Of course this was not altogether unexpected, considering the situation of the two fields represented by the meetings. This was our first attendance at a general gathering of our people in Tennessee, and it was a great pleasure to us to make the acquaintance of the brethren and the sisters attending the meeting, and to meet the Conference laborers in that field.

Nashville is a fine city of between seventy thousand and eighty thousand people. Our time being limited, we had but little opportunity to become acquainted with the many points of interest. There are several important educational institutions located here. They are the State University, the Vanderbilt University (controlled by the Methodists), the Fiske University (for colored people), besides a number of seminaries and high-grade public schools. The people seem to be of an excellent class, and undoubtedly that city will yet prove to be a fruitful field for our workers.

The meeting was not largely attended by the brethren and the sisters of the Conference. It was rather late in the season, this being the time of wheat-sowing, and thus preventing the attendance of quite a number of farmers living in different parts of the State. The weather was exceptionally favorable, except the last day, when it rained. We became much interested in the work in the Tennessee River Conference. The corps of laborers is not very large; indeed, there are only three ordained ministers: Elder C. L. Boyd, president of the Conference, Elders H. W. Reed and R. G. Garrett. The last-named, much to our regret, was prevented from being present. Elder Irwin, superintendent of the district, was present, and took a large share of the labors and burdens of the meeting. We feel a deep interest in the Southern field; and as we have passed through and visited different parts this season, it has become very evident to us that the way is now open, and the work should be pushed forward with more

energy and by a larger number of laborers than ever before. Our publications have had a large circulation in the South, and an interest to hear and learn the truth is springing up in many communities. The work among the colored people, also, deserves more attention than we have given it as yet. At a future time we may present some plans now in view by the General Conference for the special benefit of this people. The work has made comparatively slow progress in the Tennessee River Conference. But we see no reason why there may not be marked growth during the year to come, and steady progress from this time forward. The spiritual interest of the meeting increased from the first. We enjoyed several precious social meetings. The testimonies of the brethren were very encouraging. We pray that the Lord will bless this people, and that in every respect the Tennessee River Conference may take its position among the Conferences most advanced in the work of God. O. A. O.

#### HEAVEN GOOD ENOUGH FOR ME.

WHENEVER people are found who are laboring under a misconception of the teachings of the Scriptures, it is the privilege and duty of all who have light and truth, to try to lead such to a better understanding of the Bible, and a higher conception of the character of God, and his divine purposes concerning his children.

A brother writes that he was recently talking with a woman concerning the glories of the earth made new, the beauties and the blessings of the eternal inheritance of the saints, when she declined to hear further upon the subject, and curtly replied that heaven was good enough for her. This illustrates how the long prevalence of old, unscriptural, traditional, theological views has thrown over the common mind a misconception of the home of the saved. Heaven is looked upon as a far-away, immaterial, intangible, impalpable, invisible condition, in which souls in ghostly garb, in a sort of spiritual delirium, will drift on forever, without purpose or employment, object or aim. And this we have been taught to consider the highest and ultimate good, beyond which we should not suffer thought or conjecture to try to soar. Yet this woman's reply was an unconscious confession that the new-earth condition, as set forth in the Scriptures, was really more attractive than the conception of heaven which she was entertaining, but she felt bound to be satisfied with what she had been taught, as good enough for her.

No sphere of happiness invented by men can bear even a shadow of comparison with what the Bible sets forth in plain language as the future inheritance of the saved. This earth, even in its present state, contains many elements of beauty and sources of delight; so much so that the remark is not infrequently heard, that if sin, disease, suffering, and death, could be banished from this world, it would be a very delightful place, even as it is, in which to dwell. But what will it be when the last scar of the curse is removed, the last root and taint of sin are taken away; when the earth will everywhere flourish in more than its Eden glory; when every sight will be beauty, and every sound the sweetest music; when every breath of its pure and balmy atmosphere will send new life bounding through one's veins; when every draught from the river of life will be an ecstasy of bliss, and every taste of the fruit of the tree of life

will quicken the immortal vigor of our frames; when every association will be a delight, and every object, "holiness to the Lord;" when the tabernacle of God will be with men, and the throne of Christ reveal to the happy throngs "the King in his beauty;" when the Spirit of God will sit enthroned on every brow, and the glory of God, a firmament of ineffable light, will span the scene from sea to sea and pole to pole,—what, we ask, will this world be then, when it shall have reached this condition,—a condition in which it will be when given to the saints of the Most High as their everlasting abode?

There is nothing essentially impure or unholy in matter, especially as it comes the second time purified from the hand of God, from whom nothing impure or unholy can ever emanate. Hence the saints' inheritance may be material, yet glorious and holy and pure, and ten times more tangible and real than anything can be here to our blunted and paralyzed sensibilities.

Without detracting in the least from the awful glory of the "heaven of heavens," which always has been and always will be the great center from which emanates the vivifying and sustaining power of God through all his glorious realms, when one looks upon the earth made new, as set forth in the word of God,—the earth which the meek shall inherit, the earth which shall constitute the kingdom under the whole heaven to be given to the people of the saints of the Most High, with all its beauty, perfection, heavenly associations, and everlasting life, he may well exclaim, That will be heaven enough for me. U. S.

#### THE GERMAN MISSION.

SINCE our good general meeting the message is going with renewed power to the different parts of this large mission field. In order to grant Elder J. Löbsack, of Russia, and Elder G. Wagner, of Rumania, the benefits of the Bible institute at Stuttgart in November, we kept them busy near by. Elder Wagner spent a month at Magdeburg with brother Krumm, celebrated the ordinances, and baptized four persons. This left brother Klingbeil free to go to his field in Rhenish Prussia and Holland. We are glad that prospects are brightening for an organization at Magdeburg. Elder Wagner labors now with brother Simon north of Prague and also in this important city itself, quite a number of persons having become interested through our literature and the missionary work done by brother Simon. We feel grateful that the capital of Bohemia and the home of Huss is thus hearing the truth. Elder J. Löbsack spent some time at Berlin with brother G. Perk, where the work is steadily advancing. At their quarterly meeting some fifteen new ones united with them, a number of these by baptism, and others are taking a stand. From here he proceeded to Posen, where brother Jaeschke is laboring, and during the quarterly meeting there, baptized ten persons. The work is also extending here. At present Elder Löbsack is attending the quarterly meetings in eastern Prussia, and from the first place we learn that four have been added.

Brother J. Pieper is busy at Königsberg, having moved there with his family. As for me, I had the privilege of attending the Swiss camp-meeting, and was glad to see the union of the brethren, and the Conference gaining in spiritual strength. After the meetings Elder A. T. Jones and I proceeded to Zurich, where the



brethren had hired a hall, in which Elder Jones set forth the principles of religious liberty. While there were only some sixty present, the report, about a column in length, was inserted in the leading paper, having some thirty-three hundred subscribers all over Switzerland. From here we proceeded through Constance to the beautiful capital of Bavaria. Munich is the third city in the empire, containing some four hundred thousand inhabitants, mostly Catholics. Yet through the faithful labor of brother Scharf, one of our canvassers, the truth has taken hold of a Methodist class-leader and his wife, and during the Sabbath we had some fifteen out to Bible readings. Three souls are keeping the Sabbath, and the way is opened for ministerial work. After a stop at Nuremberg, where brother Scharf is now canvassing, we went to Leipsic, completing arrangements for the printing of our books. The seventh edition of "Life of Christ," from sister White's pen, has been published here, and we must say that we are highly gratified with the good printing and binding done. We are also glad that some persons are getting interested in this great book center, the fourth city in Germany, where the supreme court of the German empire is located. Four busy days were then spent at Berlin, some sixty listening to the lessons of Elder Jones. On our way here we had also a pleasant visit at Wittenberg, the cradle of the Reformation. Arriving at Hamburg, Aug. 26, we found brother J. Roberts and four other workers from Basel waiting to start the printing work.

We were glad that the Lord had already provided us with good facilities underneath our chapel, and in a few weeks everything was in good running order. A printer near by who already published the *Zionswächter*, our monthly local paper, for us, gave us good terms for printing the *Herald* and tracts, cheaper, on the whole, than at Basel. The composition we do ourselves. We have given special attention of late to increasing the circulation of the *Herald*, encouraging our tract societies to use clubs, and in the short time over one thousand subscriptions have come in; there is every prospect that by Christmas our list will have doubled, and besides, our churches are more active than ever before. Brother Schubert has a fine class of students, and we hope that by Christmas this will be increased. He helps us much with the editorial work during my absence. Our ship mission is doing a good work, brother Madsen reporting many blessed experiences, and selling from \$5 to \$15 worth a week. The work in Hamburg extends also to the surrounding towns, and the way opens for meetings in different places. Our canvassing work is growing. Brother Spies has now located at Berlin, it being most central for him; and at the same time he can be of good help to the growing interests here. Several companies were also favored with the visit of Elder H. F. Graf, and many will take a deeper interest than ever, as the work extends to their countrymen in South America.

While the truth is thus going, we have also our own trials; some are fined for not sending their children to school on the Sabbath, others for keeping stores open, others for not having given due notice of a Bible reading held in their house, which the police in that section considers a public meeting. Yet we quietly go our way, rejoicing that the truth breaks forth like the morning sun, and sheds its benign rays over the land of the Reformation.

L. K. C.

## In the Question Chair.

[DESIGNED for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here, may be answered by mail.]

### 538.—PROVIDING FOR ONE'S OWN.

I find some who claim that 1 Tim. 5:8 does not mean one's own household, or family, but refers to the whole church or even to the world at large, and that, consequently, one's property or money belongs just as much to any one else as to himself. Will you give the meaning of the words there used?

I. S.

*Answer.*—If there are any words by which it is possible to designate a class of persons particularly connected with another, and to limit it to such persons, the words which are used in the text in 1 Tim. 5:8 certainly do this. Thus: "If any one provide not for his own," etc. The word "own" is *idion*, which is defined to mean "one's own;" in the plural number, "members of one's own household;" and this is made more emphatic in the words which the apostle further uses, namely, "specially for those of his own house." The word "house" here is *oikeiōn*, which is defined to mean "belonging to a house;" plural, "members of a family, immediate kin." If this language is not restrictive, designating certain ones for whom a man should consider it his first duty to provide, no words could do it. But if any one thinks it can be expanded to include the whole world, and that the gospel has made it incumbent upon him to provide for the whole world, let him carry out his ideas practically, and use up what he has in a way which would be the same as casting it into the bottom of the sea, and perhaps that would be the quickest way to cure him of his erroneous ideas. The gospel designates three classes to whom the sympathy and good deeds of the Christian should go out, in the order named, and in corresponding degrees: (1) His own family, or household, and those of near kin, and those immediately dependent upon him. This is proved by the text under consideration, which plainly declares that any man who does not provide for his own house, "hath denied the faith, and is worse than an infidel;" (2) The household of faith, or the church, as stated in Gal. 6:10: "As we have therefore opportunity, let us do good unto all men, *especially* unto them who are of the household of faith" (Rom. 12:13); (3) The world at large, on the ground of the common brotherhood of man. Matt. 5:44-48; Rom. 12:18-20; 1 Thess. 5:15; Gal. 6:10.

### 539.—MELCHISEDEC.

Have Adventists any further knowledge concerning Melchisedec than is found in Genesis 14 and Hebrews, chapters 5 and 7? Who was he?

C. C. H.

*Ans.*—These Scriptures are sufficient to show that Melchisedec was not Christ; for Christ never had a literal kingdom, or a visible priesthood on this earth, as Melchisedec had. Sister White says that he was not the Son of God. Paul says that he was "made *like unto* the Son of God," which shows also that he was not himself the Son of God. He was some eminent servant of God, of whom we have no genealogy and no history, who exercised kingly power, and performed the office of priest, in such a way that he could be used as a brilliant type of the Son of God in his position as priest and king. For this purpose we are given the brief glimpse that we have of Melchisedec, in the scriptures referred to.

U. S.

## 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.

### MATABELELAND, AFRICA.

SOON after writing my last letter to the REVIEW, we crossed the Ramakwebane River and were in Matabeleland. The scenery soon changed, and we found ourselves in the midst of as fine scenery as I had ever seen. Massive rocks, piled one upon another as if placed there by the hand of man, with huge boulders, perfectly balanced, standing out as towers on the very top of these rocky mounds, and small valleys of reasonable fertility lying between, presented a scene which was truly grand. We enjoyed the view much, and often while our oxen were grazing, we would stroll out upon the rocks or to the top of the rocky "coppies," from which we could get a fine view of the surrounding country. For several days the scenery was very much the same; then we came to a country better adapted to farming, but as yet unoccupied.

On July 24, after a drive of several miles over a fine, level, grassy country, we reached the point where we left the main road and turned toward the mission farm. We were within about fifteen miles of Bulawayo and about twenty-five miles of the farm. For some distance the road was very dim, being simply a track made several months before, but after a few miles it became better, and we got along very nicely. Thursday evening, July 25, some time after dark (we did most of our driving in the night, because the days are too warm for the oxen to stand it well, and haul heavy loads), we reached the border of the mission farm. We were glad, indeed, to know that we were so near home, and were anxious for daylight, that we might see the situation more perfectly. About nine o'clock we came to within about three hundred yards of the hut that was built last year, where we were intending to stop; but as there was no track for this distance and some stumps, we concluded to camp until morning. Early Friday morning we inspanned and drove up to the hut, and as we looked around, it was truly a desolate looking place, yet beneath this desolation we could see great possibilities, and our hearts were lifted in prayer to our Heavenly Father that he would develop these possibilities, and make this a place from which the glorious light of the message now due the world, may shine upon many now in darkness, that they may be saved in the coming day, and God's name be thus glorified.

It being Friday, the only thing we could do was to pitch a tent and get a few things unpacked to use on the Sabbath. When the Sabbath reached us, it found us tired and ready to appreciate the rest it brought.

Sabbath morning dawned bright and clear, as every morning is supposed to do from June to December, and at eleven o'clock we met for Sabbath-school. Some brethren who were here before us and are located on farms joining the mission farm, came in, and we had a good school. A number of natives were present, and were formed into a class and taught by brother Sparrows. At 3 p. m., we met for worship, and brother and sister Wessels met with us. We had a very enjoyable time as we recounted the mercies of the Master; none were sorry that they were here, but rather glad to be used to bring a knowledge of those things which the people need so much within their reach. Here we were made glad also by receiving letters from friends, and our good papers. Upon the whole, this, our first Sabbath on the mission farm, was a season of refreshing to all, and at its close we felt to praise the Lord for all he had given us.

G. B. TRIPP.

Bulawayo, South Africa.

## DISTRICT NO. 5.

THE annual camp-meeting and Conference for Kansas were held in Oakland park, Topeka, from Sept. 12-22. Elder O. A. Olsen was with the workers for two days before the camp-meeting proper opened, and gave some useful talks. About seven hundred of our people gathered in camp. For four days of the meeting we had severe south winds and excessive heat, and the last day a turn to cold, frosty weather; still our meetings were full of interest throughout.

Aside from the home laborers the meeting was attended by brethren Kauble, Fifield, Willis, Mead, Loughhead, and the writer. Several revival services were held during the camp-meeting, and many persons were converted to the Lord. Fifty-six souls were baptized; the most of whom were just converted.

The report of standing of the Conference showed ten new churches which were voted in at this time, the membership being 165. Besides these, 184 members had been added to the old churches during the year. The tithe and donations to the Conference fund for the year amounted to \$13,818.60, being \$459.35 less than the previous year. The first-day offerings for the year were \$1370.49, and the annual offering, \$957.86. In the Sabbath-school work there was a net increase of eleven schools and 324 members, making the present membership of the 122 schools 2971. These contributed for foreign missions, \$1038.05. The report of the tract and missionary society gave the book sales for the year at \$10,688.65, and helps sold by the canvassers, \$1168.65. The sales were about one third less than last year. Considering the fact that the State has suffered from the effect of last year's drouth, and that it will until it gets returns from this year's crop, this was considered a fair showing for the canvassing work.

On the last day of the meeting brother Morteson (Swedish) was ordained to the work of the gospel ministry. So our good camp-meeting closed, and our people returned to their homes with much instruction, which they had received in various lines of the work. May the Lord give grace to put in practice the instruction received, is the prayer of—

J. N. LOUGHBOROUGH.

## ILLINOIS.

GALESBURG.—Elder Curtis and I have been laboring in Galesburg nearly all summer. As we take our tent down, we are pleased to report thirty Sabbath-keepers here. We have organized a Sabbath-school and a tract and missionary society, and we believe this is only a nucleus to which others will gather. Prayer-meetings will be held in private houses, and Sabbath services in a hall during the winter. We have realized while laboring for this people and seeing their joy in accepting the truth, that "it is sweet to work for Jesus." Our associations in counsel and labor have been very pleasant.

L. D. SANTEE.

## COLORADO.

DENVER.—As a result of our good camp-meeting here in Denver, quite an interest was created among the citizens to hear further; so it was decided that Elder W. Ziegler and I should continue the work after the camp-meeting. This we did, pitching a fifty-foot round tent, which was well filled almost every evening. We have just closed, after three weeks' work. As a result of this effort, twelve honest souls have taken a firm stand for the truth, and will be added to the Denver church. Others will also take their stand with us soon. Brother Ziegler will continue to work and visit among the people here for a time, while I take the tent and move at once to Fort Lupton, about twenty-five

miles south of here, where there is an earnest call for meetings, the interest having been created through the labors of B. W. Marsh, one of our canvassers. The work is onward in Colorado. Never have we had so many openings for work as now. Calls are coming from every quarter of the State.

G. W. ANGLEBARGER.

## ALABAMA.

HUNTSVILLE.—I came to this place, Sept. 20, and have thus spent some time in Bible work. Number of visits made, 159; sermons, 46; Bible readings, 538; other meetings, 25; reading-matter distributed, 2062 pages; papers given away, 180. About eighteen have been so influenced by the truth as to begin the observance of the Sabbath, but the stability of most of them has been tested and found wanting. The efforts to develop them so as to get them to attend regular Sabbath meetings, have been unsuccessful, so that at this writing a permanent work here appears doubtful. There has been very little open opposition manifested, but the people have lacked strength to carry out the convictions of truth and duty.

C. M. KINNY.

## WISCONSIN.

SINCE reporting last, I have had the privilege of baptizing four more persons at Lena. Eighteen persons have been added to the Lena church by baptism since I came to this part of the State. By these additions, the church has been more than trebled. The work among the French is necessarily slow, as but few among them ever saw a Bible, and not more than one in ten of them can read French. But we have a few French families who are interested in the truth. As we closed a visit and two readings with one of these families a short time since, the head of it thanked me and said, "I feel I have been highly honored. It is the happiest day of my life."

I have labored at three points in Wisconsin, giving as many as twelve discourses a week, besides taking a trip to Michigan to look after some of the French students who attended our late school at Fort Howard, and to prepare the way for two of them to take a nurses' course at our Sanitarium. I spoke three times at different points, the good Lord sanctioning the efforts by his Holy Spirit, and the dear believers and a few outsiders showing a great appreciation of the labors bestowed upon them.

D. T. BOURDEAU.

Oconto, Wis., Sept. 27.

WE have held tent-meetings in two places in northern Wisconsin the past summer, one at Rice Lake and one at Stanley. Our co-laborers were J. N. Anderson and brother and sister Frank Phelps. At Rice Lake we spent six weeks, resulting in one family making a start in Christian life. Several others acknowledged the message to be present truth, but lacked the courage to take a stand with us in the face of circumstances which seemed to oppose.

Aug. 15 we removed to Stanley, Chippewa Co., and continued meetings every evening until Sept. 30. Here we found a people awaiting the message, and before we had taken down the tent, twenty-five precious souls had set their faces Zionward, and several others were in the valley of decision who we hope may ere long cast their lot with the remnant people, and beneath the banner of love find rest to their weary souls.

Early in the summer a company of revivalists held a tent-meeting here, and claimed to have gathered twenty-six souls for the heavenly garner; but upon our arrival, we found nearly all of these stranded, reminding us of the logs we saw on the gravelly bed of the Chippewa River, where the retreating flood had left them. We wondered if their feet were ever firmly planted

on the Rock, and who would be held accountable in that day when the fire shall try every man's work. O for more of that old-fashioned, "ye-must-be-born-again" religion! such as Wesley and Baxter and Bunyan and Paul and Peter and Jesus preached.

With strong bands of love wilt thou bind to the altar  
This poor little offering we tremblingly bring.  
Though worthless it be, not a moment we falter;  
With an Abraham's faith to thy promise we cling.

Let me lay at thy feet every worldly ambition;  
With childlike simplicity, Lord, let me come;  
O pity my poor, blind, and naked condition,  
And with righteousness clothe for the heavenly home.

J. B. SCOTT.

Shamrock, Wis., Oct. 6.

## NEW YORK.

BROOKLYN.—After taking down our tent we have continued to hold meetings in private houses that have been opened to us, and we have had four such meetings each week, besides those in the hall which we use for our Sabbath worship.

Our quarterly meeting is just in the past. We had one of the best meetings we ever had on this occasion. Seven dear souls were added to our number at this time,—five by baptism, one by letter, and one Baptist brother whose wife joined us one year ago. After giving a short Bible reading about giving to the poor, when I brought in the following Scriptures: Mark 14:7; Prov. 19:17; Heb. 6:10; Ps. 41:2, 3; Prov. 21:13; Isa. 58:6-11; Job 29:15, 16; 31:16, 17, 32; and Matt. 25:35-40, a collection was taken for the Haskell Home, as recommended, and \$27.87 was received. As all our members do not live here, we hope that they will remember this most worthy cause. We feel grateful to God for his great goodness toward us all. Pray for the Scandinavian cause here.

J. F. HANSEN.

## MINNESOTA.

I CAN say that the message is onward in our State. Eight tents have been in the field during the season, and success has attended most of the efforts in these new places. The experience of the tent laborers has been somewhat varied. In some of the places the work moved rather slowly, and the people seemed rather hard to reach with the truth for this time. Others responded more readily. The success or failure of an effort made in the vicinity where brethren live, depends much on the manner of life that is manifested by those who represent the truth; and may it not be that the truth is sometimes misrepresented? How careful brethren should be that the life properly represents the precious gospel, before they ask that the message that decides the destiny of souls for life or death be preached in their neighborhoods! A solemn message is committed to us to present to the world. "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. What a sacred and solemn yet exalted position is this,— "in Christ's stead," in his place, and with his authority, to invite sinners to become reconciled to God. With all humility of mind let us accept the trust, and be found faithful in representing the Saviour in our lives.

Early in the summer, Professor Lewis, of Union College, joined us to labor for the season. General meetings were held at Sauk Center, Pine Island, Wells, Mankato, Owatonna, Hutchinson, and Brookville. The churches at Lake City, Winona, Pleasant Grove, Austin, Good Thunder, Eagle Lake, Dodge Center, Medford, Redwood Falls, Kasota, Mountain Lake, and Worthington were visited; also the tent companies at Lone Tree and Marshall. In all of these meetings there were encouraging

features. Many of the brethren manifested a desire for, and experienced a deeper work of, grace in the heart. The different lines of our work were considered as occasion permitted, and it was encouraging to see the ready response that was given by the brethren to the claims of these subjects on our time and means.

Pledges were taken for the payment of our indebtedness, and cash collections for the endowed bed at the Sanitarium Hospital. We are glad to report excellent results already from the use of this bed. After the fall camp-meetings it is expected that the laborers will spend their time almost exclusively in new fields. Many places in our State seem to be waiting for the message to be proclaimed, and it seems much more proper to carry the last message to those who have not yet heard it, than to repeat it to those who have received it. As to results of the work of the season so far, five churches have been organized, and some others are almost ready for organization. Quite a number have been added to the churches. The spiritual condition of the brethren in many places is improving. Altogether we feel that we have abundant reason to praise the Lord for his great goodness to us, and with renewed courage press on till the final triumph is proclaimed, and the faithful servants are called home.

N. W. ALLEE.

#### WISCONSIN FALL CAMP-MEETINGS.

THE first of these meetings was held at Knapp, Dunn Co., Sept. 17-22, and was especially for the benefit of those living in the northwestern corner of the State. The churches at Knapp, Lucas, Beldenville, Maiden Rock, and Chetek, besides a number of small companies, were represented, and the weather during the first part of the meeting was all that could be desired. God's blessing rested upon all who sought him, and his Spirit was present to convince of sin and to lift up Jesus, the sin-pardoning Redeemer.

The last meeting was located at Star, Vernon Co., lasting from Sept. 24-29. Brethren and sisters from Star, Victory, Cashton, Mt. Sterling, Debello, La Grange, Sparta, Sextonville, and Mauston were present, besides a good attendance from the surrounding country evenings and Sunday. At this meeting we felt the presence of the same good Spirit which was manifested at Knapp, and those who have become cold and indifferent were again led to renew their consecration to the Lord.

It was impossible to obtain help from abroad for either of these meetings, but Elder Johnson and those associated with him labored to the best of their ability, and the Lord came near and verified his precious promises to the waiting people. All the different branches of the work received due attention, and the instruction given was much appreciated. Pledges and donations were taken at both meetings to carry on the work at home, and first-day offerings to the amount of \$23.80 were taken up, which, together with the Sabbath-school donations, made over \$40 received for foreign missions.

Tracts and papers in packages were sold at these meetings on Sunday, and thus our literature was placed before the people. We praise the Lord for the good work begun, and trust that all may continue to walk in the light received, and be among the number who are waiting for our Lord.

G. M. BROWN.

#### THE READING, PA., CAMP-MEETING.

THIS meeting, the last on the list of appointments for District No. 1, was held as per appointment. Being so late in the season it was feared that the weather might be unfavorable. There were a few cold nights, which reminded us that autumn had come, but for the time of year the weather was very pleasant.

There were twenty-eight family tents pitched upon the ground. Over one hundred were reg-

ularly encamped, and the number increased toward the close of the meeting to about two hundred. Regular daily services were conducted in both German and English. Ten were baptized and united with churches in the Conference. This being the first camp-meeting held by Seventh-day Adventists in this part of the State, it was much appreciated by our people. On account of the State firemen's tournament held in Reading at the same time, the outside attendance was small.

Elders Shultz, of Nebraska, and Shrock, of Ohio, were present and labored in the German language. Elders Underwood, Ballenger, Merrill, and other Conference laborers, with the writer, labored in the English. Brother Excell, of Buffalo, was with us, and rendered valuable service in the singing. The interests of the missionary work were carefully considered, and a good degree of the Holy Spirit was manifested in all the meetings. On Sunday morning the need of means to forward the work in the Conference was presented, and \$1035 were raised for that purpose.

The work in foreign lands was also remembered, and Sabbath-school and first-day offerings were taken to the amount of \$29.64, and \$21.47 for the orphans. A spirit of courage and good cheer prevailed, and as the time for parting and returning home came, many heartfelt testimonies of appreciation of the meetings were borne. After a busy season's work, which has been continuous since April 22, I now return home for a few days' rest. I feel deeply grateful to my Heavenly Father for his kind care and tender mercies over me and over all his work.

R. C. PORTER.

#### WEST VIRGINIA CAMP-MEETING.

THIS meeting was held in a pleasant grove near Parkersburg. It continued twelve days, and the interest, both among our people and those in attendance from the city, increased till the close. The first half of the meeting was conducted wholly by the laborers in the Conference. Elder A. E. Place and the writer reached the grounds when the meeting was a little more than half over. There was an excellent spirit in the meeting. After seeking the Lord and counseling together, the business passed off readily and harmoniously.

An excellent interest was manifested in the tract society work, and plans were laid to do much more extensive work in the circulation of literature by all of the churches the coming year. More than sixty have embraced the faith during the past year, and they hope for a much larger increase in the membership during the year to come. Three churches were received into the Conference.

The last Sabbath and Sunday of the meeting were days of special interest. On Sabbath, the meeting was of a deep and earnest nature throughout the day. Many earnestly sought the Lord, and found him to the joy of their souls. Among them were a number who were making the surrender for the first time. Several were baptized the last day of the meeting. The exact number I cannot give. All left the meeting full of courage.

After the close of the meeting I accompanied Elder Babcock on a 125-mile trip through the Conference. We made the journey with horse and carriage, which was very pleasant and restful after a long-continued strain of camp-meeting labor. During our journey we visited Newark, where the Conference school is located. I was much pleased with the buildings and the equipment of the school. Great care has been exercised in the financial management, so that there is but little indebtedness to retard the work of the school. The prospect for a good attendance of children desiring an education was never better. May the prospering hand of God ever

abide with those bearing the burdens of his cause in this Conference.

While enroute from West Virginia to the Reading, Pa., camp-meeting, our train was wrecked, being side-wiped by the west-bound express at Tunnelton, W. Va., where the double track becomes single to pass through the tunnel. Our train had just passed through the tunnel, and was in the act of entering the double track. The engine, and baggage-, mail-, and express-cars were out of danger when the collision occurred. The west-bound train dashed at full speed into our train, striking the rear of the smoker, and then striking the front of the day coach, in which I was riding. To all human appearances our car must have been crushed had it not leaped upon the engine, and tipped over upon a flat-car, allowing the engine to pass under it without entirely demolishing it, although it was badly wrecked. This left the Pullman car following the day coach open to the final crash in the wreck. After crushing in the end of the Pullman, the wrecked engine came to a stand, and poured its volume of scalding steam into the two wrecked cars. A few persons were badly scalded, but none were killed. Many spoke of our escape as miraculous. Having passed through this experience unharmed, I was impressed afresh with a sense of the goodness and care of God for his children.

The wreck was caused by the engineer misunderstanding the signal. In these days, many are, in like manner, rushing on, misunderstanding the signals which warn us that the world and the professed church of Christ are sweeping onward at full speed to destruction, while the Lord is signaling a halt. May the Lord anoint our eyes, that we may read with unerring certainty the danger-signals, and halt before the general wreck that is so soon to come, in the breaking up of nations, desolation of cities, and the depopulating of all the earth, at the presence of the Lord, when he ariseth to shake terribly the earth.

R. C. PORTER.

#### ILLINOIS CONFERENCE PROCEEDINGS.

THE twenty-fourth annual session of the Illinois Conference of Seventh-day Adventists was held in Plano, Aug. 20 to Sept. 1, S. H. Lane presiding.

The following resolutions were adopted:—

"Resolved, That the next annual State Conference and camp-meeting be held in the city of Champaign, providing a suitable location can be secured, such meeting to be held the latter part of September or the first of October, 1896.

"Resolved, That the ministers of this Conference look out and encourage young men of ability, and recommend such to the Conference to become public laborers.

"Resolved, That the executive committee of this Conference, in counsel with the ministers, assign each Conference laborer his or her special field of work.

"Whereas, The General Conference has responded to the petition of the Illinois Conference, expressed by resolution one year ago, for a president who should devote his whole time to the work in this State, by sending Elder S. H. Lane; therefore,—

"Resolved, That we hereby express our appreciation of, and satisfaction with, this action of the General Conference.

"Resolved, That it is the sense of this Conference that the endowed bed at the Sanitarium be continued during the coming Conference year, and that cash donations and pledges be solicited at this meeting for support of same.

"Whereas, During the Conference year just closing, death has removed from our midst our esteemed fellow-laborer, brother D. N. Loughborough; therefore,—

"Resolved, That while we greatly mourn the loss of our brother, we bow in submission to the Providence that has removed him from our midst.

"Resolved, That we hereby extend sincere sympathy to his bereaved companion and friends, and would point them to the consolation of the promise of God. 1 Thess. 4:14-16."

Officers elected are as follows: President, S. H. Lane; Vice-president, W. D. Curtis; Secretary, A. W. Rothwell; Treasurer, Illinois Tract Society. Credentials and licenses were



granted as follows: Credentials, S. H. Lane, W. D. Curtis, R. F. Andrews, L. D. Santee, J. W. Scoles, J. P. Henderson, E. A. Curtis, A. J. Stone, and C. H. Bliss. Ministerial Licenses, George A. Wheeler, William Shaefer, H. Steen, W. D. Mc Lay, C. L. Taggart, and J. T. Sweatt. S. H. LANE, *Pres.*  
A. W. ROTHWELL, *Sec.*

#### COLORADO CONFERENCE PROCEEDINGS.

THE thirteenth annual session of the Colorado Conference was held at Argyle park, Aug. 29 to Sept. 9. Six meetings were held. Elder N. W. Kauble, the president, in the chair. Elders O. A. Olsen, J. N. Loughborough, G. E. Fifield, Professor Cady, and others were present to assist in the meetings, and were invited to take part in the deliberations. Much of the Spirit of God was present at the meeting, and his blessing especially attended the business sessions.

From the president's address it was shown that during the year God's blessing had been with the laborers, and they had mostly been blessed with good health. From twenty to twenty-five have devoted most of their time to the work during the past year, through the means of which, by the blessing of God, about three hundred souls have been converted. Nearly the same have been added to the Conference. Six new churches have been organized, and were admitted into the Conference at this meeting. The treasurer's report showed the finances are in an encouraging condition.

Officers elected were N. W. Kauble, President; Mrs. Hattie Kauble, Secretary; Colorado Tract Society, Treasurer; N. W. Kauble, George Anglebarger, W. Ziegler, J. F. Hartman, G. O. States, Conference Committee. Ministerial Credentials were granted to N. W. Kauble, G. O. States, George Anglebarger, W. Ziegler, John Fulton, and T. M. Thorne. Ordination and Credentials were granted to J. B. Wilson and J. A. Leland. L. F. Trubey is to be ordained at the Delta camp-meeting. Ministerial Licenses were given to M. A. Altman, J. J. Devereaux, G. W. Barker; Missionary Licenses to Mrs. Bertie Herrell, Miss Florence Cornell, C. A. Frederick, Miss Sarah Haskins, D. H. Soggs. N. W. KAUBLE, *Pres.*  
C. H. McWHORTER, *Sec. pro tem.*

#### THE OHIO CONFERENCE.

THE work of the Lord is onward in Ohio Conference. All of our people, as far as I have been able to learn, are anxious that it shall go faster and stronger. Many are taking responsibilities and bearing burdens nobly, yet we all feel there is room for improvement, as there will be till we reach the end. The canvassers' institute last April was a grand success. The Bible studies in connection with other instruction were well received. The canvassers in the State, with the few who came from other States, at one time numbered over forty. The blessing of God has given prosperity to this department of the work. A recent letter from our State agent informs me that in the four months now past, over \$10,000 worth of books have been sold. About one third of this amount was for "Great Controversy" alone.

Our good camp-meeting, with fully eight hundred of our people in attendance, was a fair success. The revival work told well toward raising the spiritual standing of our people. Fifty candidates were baptized. The great truths of the message, as given by the Lord's servants, made a solemn impression upon all. Union of feeling and harmony of action prevailed in all the business done. Sales at the book-stand amounted to \$498.30. The first-day offerings in cash were \$184.89, and in pledges, \$32.50. These figures have been increased some since the meeting.

There is a small increase in tithes over the past year, yet the employment of more laborers draws a greater amount out of the treasury, so that the demand is a little more than the supply. Steps are being taken to remedy this lack. Some of our people who are fairly well-to-do, have grown weary in well-doing in this line. Others, again, never have seen that the Lord had any claim on them in this direction. We hope that both these classes will see that we are too near the end to run risks on any Christian duty. The children and youth had good privileges at the camp-meeting, and good results were seen for the labor bestowed.

Our Ohio school, the Mt. Vernon Academy, made a good showing the past year both in attendance of students and in finance. It also had a place and was well represented at our camp-meeting. The prospect is very fair for a good school the coming year.

Six tents have been used during the tent season, and, according to reports, with fair success. The calls and openings for labor are more than can be supplied. The Lord is blessing his servants, and they are seeing fruits of their labors. Our city Bible work is prospering under the faithful labors of the devoted workers. Good results are seen by many receiving the truth, and many more are being warned, who could not be reached with any other line of work. The large cities of Cleveland, Columbus, Cincinnati, and Toledo, have well-established churches, accomplished mostly through this kind of labor. May the Lord still bless his servants and prosper the great work of present truth in Ohio.

I. D. VAN HORN.

#### NEBRASKA CONFERENCE PROCEEDINGS.

THE eighteenth annual session of the Nebraska Conference was held on the camp-ground at Lincoln, Sept. 3-9. The business was transacted at three meetings. Eight churches were admitted to the Conference.

Resolutions were adopted, approving the work of Union College and of the General Conference Bible school at College View, and urging the attendance of proper persons; authorizing the Conference officers to endow a bed at the sanitarium at College View; and one expressing approval of the plan already adopted in the Conference of setting apart a portion of the crop for an offering to the work of the Lord.

Credentials were granted to W. B. White, L. A. Hoopes, H. Grant, D. Nettleton, W. A. Hennig, C. N. Harr, J. H. Rogers, and E. Loepke. Licenses were granted to nine persons, and missionary licenses to four persons. The officers elected for the coming year were, W. B. White, President; Mrs. Nettie G. White, Secretary; Nebraska Tract Society, Treasurer. W. B. WHITE, *Pres.*

NETTIE G. WHITE, *Sec.*

#### MAINE CONFERENCE PROCEEDINGS.

THE twenty-ninth annual session of the Maine Seventh-day Adventist Conference was held in Augusta, in connection with the camp-meeting, Aug. 23 to Sept. 2. Five meetings were called. Twelve churches were represented by twenty delegates. The president in his annual address reviewed in an interesting and masterly manner the work of the past year. He stated that during the two years of his connection with the work in the State over \$15,000 had been consecrated to the cause of God by the brethren and sisters in Maine, being an average of about \$40 to each man, woman, and child in the Conference. The annual financial report of the treasurer showed a gain in several departments of the work.

The following resolutions were passed:—

"Whereas, The Lord has blessed us the past year with both spiritual and temporal prosperity; therefore,—

"Resolved, That we lift our hearts in gratitude to him for his great love manifested.

"Resolved, That we extend our thanks to the railroads for their continued favors during the year.

"Resolved, That we recognize the hand of God in the establishment of the educational institutions among us, and that we use our utmost diligence to encourage and assist our youth and children to receive their benefits by attending the same.

"Whereas, We believe that it is our duty to care for the worthy poor; therefore,—

"Resolved, That we continue our present practice of taking a collection in all our churches the second Sabbath of each month for their benefit.

"Resolved, That we continue the publication of our State paper, the *Vineyard*.

"Resolved, That we tender our sincere thanks to Elder J. E. Jayne for his faithful labors among us, and for his careful management of the business of the Conference during his official connection therewith."

The following officers were elected for the ensuing year: President, H. C. Basney; Secretary and Treasurer, E. H. Morton; Executive Committee, H. C. Basney, M. G. Huffman, P. B. Osborne, B. F. Davis, G. W. Whitney. Credentials were granted H. C. Basney, P. B. Osborne, and M. G. Huffman; Ministerial License, C. W. Keniston; Colporteur License, A. H. Sturdevant; Missionary Licenses, B. F. Davis, G. W. Whitney, M. E. Mason, and M. H. Wood. The following individuals were chosen to act as Camp-meeting Committee for the ensuing year: G. W. Whitney, Andrew Iverson, and A. H. Sturdevant.

E. H. MORTON, *Sec.*

#### PROCEEDINGS OF THE MICHIGAN CONFERENCE.

THE thirty-fifth annual session of the Michigan Conference was held at Lansing, Mich., Sept. 20-30. Eighty-seven churches were represented by 165 delegates. Seven churches, with a total membership of 179, were added to the Conference. The president, Elder I. H. Evans, in his address, stated that six new church buildings have been dedicated since the last Conference. During the summer twelve tents have been in the field, with two laborers to each tent.

The financial report was next given, which showed that the Conference received in tithes for the year, \$28,250.86.

Resolutions relative to the following points were adopted: (1) That the Conference committee be authorized to take such steps for the erection of a church building at Ann Arbor as in their judgment is for the best interests of the work; (2) That means for this purpose be raised by special subscriptions; (3) That in addition to the general camp-meeting, several local camp-meetings be held in the State and one in Ontario; (4) That an institute be held in each district of the State for the instruction of church and Sabbath-school officers; (5) That it is the sense of this Conference that when our people move from where their church membership exists, they should unite with the church at the place where they settle; (6) That the Conference Committee take steps to raise \$30,000 by Jan. 1, 1897, to relieve the indebtedness of the Battle Creek College.

The following were elected officers for the coming year: President, I. H. Evans; Secretary, J. S. Hall; Treasurer, REVIEW AND HERALD; Conference Committee, I. H. Evans, J. Fargo, H. D. Day, Eugene Leland, and S. M. Butler; Conference Association Board, I. H. Evans, J. Fargo, S. M. Butler, H. D. Day, and J. S. Hall.

Ministerial Credentials were granted as follows: I. H. Evans, J. Fargo, E. H. Root, H. M. Kenyon, William Ostrander, L. G. Moore, Eugene Leland, R. J. Lawrence, T. M. Steward, R. C. Horton, H. S. Lay, E. Van Deusen, H. D. Day, S. M. Butler, J. L. Edgar, J. F. Ballenger, A. O. Burrill, and B. F. Stureman; Ministerial Licenses, H. C. Goodrich, W. C. Hebner, J. F. Stureman, Will Simpson, L. N.

Lane, O. F. Campbell, C. N. Sanders, M. C. Guild, D. E. Wellman, O. Soule, P. M. Howe, W. H. Spear, Wallace Matthews, Conrad Weber, E. R. Williams, J. C. Harris, Chancy Wood, E. Vince, Adolph Schaupp, E. I. Beebe, Elam Jenks, S. Wight, and E. C. Stopp; Missionary Licenses, J. S. Hall and A. J. Olsen.

The Michigan Tract Society officers elected are I. H. Evans, President; S. M. Butler, Vice-president; J. S. Hall, Secretary and Treasurer; A. J. Olsen, General Agent.

J. S. HALL, Sec.

#### ILLINOIS TRACT SOCIETY PROCEEDINGS.

THE twenty-third annual session of the Illinois Tract Society was held at Plano, Ill., Aug. 21 to Sept. 1.

The following resolutions were adopted:—

“Whereas, The small number of reports received from our tract societies during the past year indicates a decided lack of interest in this branch of the work; therefore,—

“Resolved, That we discontinue our present plan of reporting to the State secretary.

“Whereas, The canvassing work is a very important branch of the Lord's work; and,—

“Whereas, There is a dearth of experienced canvassers in our Conference, owing to the fact that comparatively few new workers have entered the field the past two years; therefore,—

“Resolved, That this Conference put forth systematic efforts to develop experienced canvassers, who will continue permanently in this work.

“Resolved, That we urge upon our brethren and sisters throughout the Conference the importance of making earnest efforts to canvass all the territory possible near them, for ‘Glorious Appearing,’ and ‘Gospel Primer,’ ‘Gospel in Creation,’ and ‘Mount of Blessing,’ and do the work in a systematic manner.

“Resolved, That we recommend the holding of a canvassers' school the coming winter, for the instructing and training of prospective agents, the time, place, and length of time to be held, to be decided by the Conference committee.

“Resolved, That in view of the increasing importance of the religious liberty work, and the arrests of Sabbath-keepers now being made in our own State, we hereby urge upon our people in this Conference the necessity of circulating our religious liberty literature, including the *American Sentinel*, in large quantities in the portions of the State where such arrests have been or may be made.”

The committee on nominations made the following report, which on motion was adopted: For President, S. H. Lane; Vice-president, G. A. Wheeler; Secretary and Treasurer, A. W. Rothwell; State Agent, G. A. Wheeler.

S. H. LANE, Pres.

A. W. ROTHWELL, Sec.

#### MAINE TRACT SOCIETY PROCEEDINGS.

THE Maine Tract Society held three meetings in August in connection with the camp-meeting, Aug. 23 to Sept. 2. The annual financial report of the treasurer showed a considerable gain over that of the preceding year. The society now has property and bills receivable enough to cover the liabilities and show a present worth of \$116.11. Two years ago the liabilities of the society were \$2110. It then had no property and but few resources to cover liabilities.

The following resolutions were passed:—

“Resolved, That with gratitude we acknowledge the providence of God in his direction of the work the past year, and that with renewed zeal and consecration we enter upon the work of the year to come.

“Whereas, Intelligence relating to success in a laudable enterprise has a tendency to encourage others to do likewise; therefore,—

“Resolved, That we advise our members to report regularly their missionary work.

“Whereas, The *Signs of the Times* and the *American Sentinel* set forth in an able, Christian-like manner the truths of the gospel of Christ and the true principles of religious liberty and American citizenship; therefore,—

“Resolved, That we avail ourselves of the advantages of the liberal offers made by the publishers, that there may be a much wider circulation of these periodicals in our State.

“Whereas, There is a pending debt embarrassing us in our work; therefore,—

“Resolved, That we instruct our laborers to take pledges to raise a sum to cover our indebtedness, and that we will respond to the call according to our ability.

“Whereas, It has been proved that a proper circulation of our literature has been blessed of the Lord; therefore,—

“Resolved, That we encourage all our people to engage in this good work and especially to handle our smaller publications.

“Whereas, The canvassing work in past years has been an efficient means of educating the people in the truth; therefore,—

“Resolved, That we urge all our former canvassers, as far as possible, to return to their work, and that we would encourage many more to enlist in this good work.”

The following officers were elected: President, H. C. Basney; Vice-president, P. B. Osborne; Secretary and Treasurer, E. H. Morton. It was recommended and voted that the work of the State agent be performed the coming year by the president and the secretary.

E. H. MORTON, Sec.

#### NEBRASKA TRACT SOCIETY PROCEEDINGS.

THE seventeenth annual session of this society was held in connection with the camp-meeting at Lincoln, Sept. 3-9. The missionary report showed that during the past year 2100 letters had been written, 1421 Bible readings held, 39,372 periodicals and 427,383 pages of tracts and books distributed. The treasurer's report showed cash received as follows: For foreign missions, \$1723.79; Orphans' Home, \$269.06; societies and agents, \$4784.29; relief fund, \$1187.32; merchandise sales, \$1465.17; for other funds, \$4642.20. Total, \$14,071.83.

Resolutions were passed relative to the circulation of the *Signs of the Times*, the *American Sentinel*, and the *Nebraska Reporter*. The distribution of tracts on the envelope plan and the canvassing for our works, such as “Glorious Appearing,” “Gospel Primer,” and “Gospel in Creation,” was also recommended.

The following report of the nominating committee was adopted: President, W. B. White, Vice-president, L. A. Hoopes; Secretary and Treasurer, Mary F. Beatty; Assistant Secretary, J. F. Beatty; State Agent, E. N. Burns.

W. B. WHITE, Pres.

MARY F. BEATTY, Sec.

#### TEXAS TRACT SOCIETY REPORT.

THE following items were omitted from the previous report of the proceedings of the Texas Tract Society at its last annual meeting:—

##### REPORT OF LABOR.

No. of members,	650
“ reports returned,	872
“ letters written,	746
“ “ received,	428
“ missionary visits made,	1,063
“ Bible readings held,	784
“ periodicals distributed,	12,041
“ pp. of reading-matter distributed,	184,820

##### TREASURER'S REPORT.

Cash received during year,	\$10,247 88
“ paid out “ “	\$10,234 44
“ on hand,	13 44
Total,	\$10,247 88
Resources,	\$10,416 74
Liabilities,	611 29
Present worth,	\$9,805 45

#### BARBADOES.

FROM a private letter from brother Anthony Beans, who is engaged in the canvassing work in Barbadoes, we are permitted to make the following extracts, which will doubtless be of interest to our readers:—

“May God, who is rich in mercy, bless you in reading these few lines. I feel that his blessings are getting richer and richer to my soul, and express a wish that it may be the same with you. The truth is still leavening the people of

Barbadoes, and it seems to work its way deeper and deeper in the hearts of the honest ones. We have just returned from an excellent meeting to-night. This meeting was well attended, and the blessed Spirit of God was manifest in a large measure, making all present feel that it was good to be there.

“We often think of our dear Battle Creek brethren, and pray that they may be kept steadfast, that the precious cause may not suffer loss. During the last few months I have delivered forty copies of ‘Patriarchs and Prophets’ in the country, and have as many more to deliver between now and December. Experience shows us that it is much easier to take orders these hard times than to deliver, but we are still of good courage, knowing that the Lord will bless and prosper his own precious cause. Only about one family out of fifty can really afford to buy a book of the size of ‘Patriarchs,’ but the people of this island are particularly accustomed to lending books, and in that way many a poor soul will get a book to read that could not otherwise. We have sold many books of all kinds in this island, and the demand for them seems no less, if anything; increasing. It seems that when the people have examined our books, and found out what they are, they want to secure any new book that we may have. Three of our colored canvassers are studying up their books ‘Prophecies of Jesus,’ and another went with brother Hackett about a month ago to St. Lucia and St. Vincent.

“I do not think there ever was a time when the minds of the people were more occupied with reference to the third angel's message, and the things that are taking place upon the earth, than they are here at the present time.

“We have been lately blessed with an abundance of rain, and the people are feeling much better, although it would have done much more good had it come two months sooner.”

#### THE SCHOOL IN FREDERIKSHAVN, DENMARK.

THE second school year of this institution began at the appointed time, Sept. 2, with an enrollment of thirty-seven and eleven in the primary division. Since that time eight have been added, and others have been heard from who intend coming soon. Of the higher department, ten are from Sweden, the remainder from Norway and Denmark. All are well and in good spirits, and manifest a good degree of interest in the work. We are seven teachers and have weekly teachers' meetings, where we consider and discuss the interests of the school. Union and harmony is a prevailing element in the school, although quite a number of the students are strangers and unconverted. This is the Lord's doing; and unknowing that he has a care for his work, we are of good courage and look for a profitable year. With the help of God we know it will be so.

M. M. OLSEN.

#### FITCH BAY HIGH SCHOOL.

THE Fitch Bay high school began its second year of work, Sept. 9, with twice the number of students it had last year, and more are coming soon. The school had a very good influence over the youth that attended last year. The people have taken a great interest in the school, and have a much better feeling toward the S. D. Adventists than before. Good work is being done by the students. The aim of this school is the same as that of our other schools,—to keep continually before the minds of the students the principles of a true education. A students' prayer-meeting is held each week to cause us to remember our Creator in the days of our youth. With the help of God, we expect much good will be done in training the young in the right way, which is so much needed in the last days.

CARROLL H. DROWN, Principal.

### THE BOULDER, COL., SANITARIUM.

The following from the *Camera* of Boulder gives the best account we have had of the new sanitarium that is being established there:—

"Among the foremost of the many enterprises in Boulder is the Colorado sanitarium, which is located at the west end of Mapleton avenue, where it commands a view of the immediate foot-hills, as well as a delightful panorama of the whole city and surrounding country, Loveland, Niwot, Longmont, Valmont, and Marshall lying in full view from the grounds.

"We understand this institution is to be equal in its appointments and second only in size to the well-known medical and surgical sanitarium located at Battle Creek, Mich.

"The general business interests of the institution are under the immediate charge of A. R. Henry, of Battle Creek, who is also president of the board of managers. This fact in itself places the institution in an unquestionable financial basis, with business houses throughout the country. Dr. O. G. Place, who has been connected with this company's institution for the past thirteen years, in Michigan, Ohio, and Chicago, and whose surgical responsibility is well known, has charge of the medical work.

"The institution is already equipped with treatment departments, one for women and one for men, with women and men attendants, who are each thoroughly trained nurses.

"Just ninety days ago ground was broken for their first building, and to-day the grounds have the appearance of the founding of a new town. Two large villas are already completed, besides several temporary wooden structures and a small canvas village serve as temporary quarters while the main building is being erected. The main building will be a four-story brick-and-stone structure, 96 ft. x 45 ft., with twelve-foot verandas on three sides, having also a four-story wing on the west, making the building, when completed, about one hundred feet front, facing Sunshine Canyon drive, which is a continuation of Mapleton avenue.

"The first floor will be devoted to medical and business offices and a large gymnasium. On the second floor will be found the large parlor and guests' rooms. The third floor will be devoted mostly to guests' apartments, while on the fourth, or top floor, but few rooms will be used in this way. The main wing being inclosed by large glass windows, will be used as a dining-hall and solarium. The kitchen and serving room will occupy the fourth floor of the west wing.

"Extensive bath apartments will be arranged on the first and second floors of the west wing. The institution also provides for a modern aseptic surgical department.

"We understand that all physicians of the institutions governed by this company, are graduates from our best regular medical colleges, and the means employed are such as are employed by the regular profession, together with such additional means as can be made practical in hospital or institution work. Hydrotherapeutics forms an important adjunct in their practice.

"The object of these institutions is not to make money for any individual or for the company, but in this, as in each of their other institutions, there are but two provisions granted by the charter for the use of any earning over and above actual cost; viz., to improve the facilities for work; and secondly, to bear the expenses of those who apply for treatment and have no means with which to pay for the same.

"All the money which has thus far gone into the grounds and buildings has been donated by persons here and elsewhere, expecting no returns for the same, only desiring that their money shall be used in this way.

"Such an institution established on such principles must be a benefit to any city and its people, and we wish it every success in its work."

### A LETTER.

The following letter is published with the approval of the president of the Upper Columbia Conference:—

DEAR EDITOR: Pardon me for taking the liberty of asking for a small space in your valuable paper, but knowing that the *REVIEW AND HERALD* is read by most of our people, I thought it would be the right place to make my wants known.

I have been reading the late articles from sister White in regard to our people congregating in large numbers in one place, and that some churches are preached to spiritual death, and in this way talents are hidden, while souls are left to perish for want of some one to bring the truth to them, and that is just the condition here. Our church membership is fifty-six, with

four Sabbath-schools, three being held in the country. It is in the city we need help. We need some one who can give intelligent Bible readings, and add strength to the church and Sabbath-school work—self-supporting help.

I have wept and prayed so long over our needs, that I thought some one feeling a burden for souls, either married or unmarried, could find a good field for labor in this place. Vancouver is a beautifully situated city of about five thousand inhabitants, on the Columbia River, six miles from Portland, Ore., in the North Pacific Conference. The climate is mild, fruit, grains, and vegetables grow abundantly. Any one wishing to correspond for further particulars, address Mrs. L. Z. Pincus, Box 14, Vancouver, Wash.

### AN INTERESTING SERMON.

At the present time, when the clamor from many pulpits is for stringent religious legislation, it is refreshing to hear a man stand up for freedom, and say that the only remedy for the malific influences is the gospel of Jesus Christ. The writer had the privilege a short time ago of listening to such a sermon from a Congregational minister on the subject, "Our Country." He said, "If I am not mistaken, we are entering an era of national history, when principle will struggle against principle as in no preceding age." How true this is! The gentleman then spoke of the evils arising from immigration, and said, "Perplexing religious problems arise from this same immigration. This country was founded by Protestants, and its government is in harmony with Protestant views of liberty of conscience and *personal* responsibility."

Then, after dwelling at some length on the evils of Romanism, socialism, and infidelity, he asks, "What have we to make of our nation one people? The horizon is black with storm-clouds against whose thunderbolts the forces of free soil, universal suffrage, and popular education will prove insufficient. We need a mightier power. . . . God has given it to us in the gospel of our Lord Jesus Christ. Here is the power that can bind us together, and the only power in the universe that can accomplish it." "The future will not tolerate a Christianity of the educated, which prates to the poor of contentment, and will do nothing of itself of sacrifice; that keeps them hard at work till late Saturday night, and then upbraids them for Sabbath-breaking; that preaches against their sins, and is deaf to their sorrows. Men who cannot be argued out of socialism can be converted out of it. . . . If these aliens are to be saved, it will be by Christians going in Christ's name to reach them."

After the sermon he told me emphatically that legislation would accomplish no good in bringing men to Christ. It is consoling to know there are some knees which have not bowed to Baal.

W. F. MARTIN.

## News of the Week.

FOR WEEK ENDING OCTOBER 12, 1895.

### NOTES.

Reports from the East show that the Turks are still massacring the Armenians, while the sultan is temporizing with the nations and giving no real guaranty that these cruelties shall cease. The latest news of killing comes from Trebizond, in Asiatic Turkey, a chief city on the south shore of the Black Sea. There were conflicts between Mohammedans and Armenians, and it is said that soldiers assisted in killing the people. The promises of the sultan have no virtue, and it seems now that the powers will need to take decisive steps to have the murderous scenes ended. The Armenians now in prison in Constantinople in consequence of the late riots, are said to be in a most pitiable situation, wounded, unattended, without food, and filthy.

Tradition has it that when Romulus had built a wall about the camp which marked the beginning of Rome, Remus, his brother, showed his opinion of it by running and jumping over it, for which derisive act he was put to death by his angry brother. Recently Romulus has dug a ditch connecting the North and Baltic Seas, over which he made a great splurge. All nations were called together to see his ditch. He has a brother "Remus," or Henry, who, it is reported, says the ditch isn't much of a thing after all. The sides are caving in, the channel isn't deep enough, and the charges are so high that shipping is kept out of it, even if it were good for anything. Romulus didn't stick Remus with a sword this time, but he gave him *leave of absence* for a year. And so Prince Henry is visiting his relatives over the other side of the ditch. Wilhelm is emperor. *Nicht-wahr?*

Just before his late retirement as general of the United States Army, General Schofield held for a day or two the position of acting-secretary of war. At that time he received a letter from a retired army officer, Captain George A. Armes, a long letter scoring him rather severely for partial and harsh dealing with Armes while he was in the service. Armes did not know that Schofield was secretary of war, or he would have been more cautious, for Schofield used his official prerogative to have Armes arrested and imprisoned for writing an insulting letter. Judge Bradley, of the district supreme court, has decided in favor of Armes, and scores Schofield again for his unwarranted action in arresting and imprisoning a man against whom there was no charge, and who was simply protesting against alleged injustice. The judge held that it was the privilege of any officer or private to protest. The War Department is chagrined at the outcome, and the case has been appealed. It excites great interest in army circles.

On Sept. 27 Antananarivo, the capital of Madagascar, surrendered to the French invading forces. This virtually closes the struggle, though the Hovas will make another pretense of resistance at Ambositse, the sacred city. Throughout, the Hovas have shown themselves entirely incapable of resistance. The only enemy the French have met, has been climatic difficulties. The fever has taken off one third of their troops. At least 6000 have thus fallen. Queen Ranavanola III. is beloved by her people, and respected everywhere as a wise, progressive, Christian ruler. A short time since she said: "We want peace with all the world. We love peace and hate war, but we will fight until we die to keep the land God gave us, and our fathers preserved. The French are landing on our coasts to efface our flag, to destroy our government, and to make us merely a part of themselves. Oh, the shame of it! We have sought no war with France, but we will fight till every home is burned, and every man has perished before we will submit to such disgrace. What Hova is there who cares to survive his country?" It is a case of high-handed robbery, committed in the sight of all the world, and not a nation would listen to the cries of despair which arose from those who were being despoiled of freedom and every right.

### ITEMS.

—Prof. Louis Pasteur, the celebrated French scientist and advocate of inoculation, is dead.

—Lieut. Peary, after having been on three expeditions after the North Pole, says he has enough of it, and if he ever sees it, it will be because some one brings it to him.

—The new steamship "St. Paul," sister-ship to the "St. Louis," has passed the tests successfully, and has been put on the Southampton route in the place of the "Paris," which will be thoroughly overhauled.

—Prof. L. L. Langstroth died in Dayton, O., of apoplexy, while delivering a sermon. He was eighty-five years old, and years ago was widely known as an authority on bee culture and a manufacturer of hives.

—The death of General William Mahone occurred in Washington on the 8th inst. As an independent member of the U. S. Senate from Virginia, he held for some time the balance of power between the two great parties.

—It is stated that Manitoba is ready to revolt rather than re-establish the Catholic parochial schools. It is supposed that a session of the Canadian parliament will soon be called, and that Manitoba will be ordered to restore the schools.

—The Catholic Sisters of Charity are building a leper hospital at New Orleans, and advertised for a head nurse who would volunteer to take the charge of the patients. Catharine Carr, a nurse at Evansville, Ind., has volunteered and been accepted. She enters upon her work knowing that she will be forever isolated from the world, with the almost certainty of contracting the disease, and perishing with it. Miss Carr is a graduate of a Boston training school.



—There have been 15,000 new freight cars and 160 new locomotives ordered this year by railroads centering in Chicago.

—James H. Eckels, comptroller of the U. S. currency, has spent six weeks in London, and has made quite a thorough study of the methods of the Bank of England.

—The illness of the czarovitch, brother of the Russian czar, and heir-apparent to the throne, has become alarming, and his early death is anticipated. He is a consumptive.

—On account of a war among tobacco manufacturers, it is expected that cigarettes will be given away in Chicago within a few days. Men will be employed to visit offices and distribute them freely.

—In Pike county, Ga., Thomas Speer killed his eight children by poisoning them. Speer was jealous of his wife, and during her absence on a shopping expedition, he took this inhuman method of revenging himself.

—Henry J. McCoy, general secretary of the Y. M. C. A., accosted a jurymen on the celebrated Durrant murder case in a street-car, and said, "If you do not hang him, we will hang you." McCoy was cited before the court on charge of contempt, and fined \$250.

—Japanese forces on the Island of Formosa have met and routed the main body, consisting of 10,000 men, of the Black Flags. The Black Flag leader, General Liu-Yung-Fuh, is surrounded on three sides by the Japanese troops, and his capture and that of all his warriors is assured.

—At Mt. Clemens, Mich., during a performance at a harvest festival by the Episcopal church, one man was to strike another with a hatchet. To prevent harm, the man to be struck wore a board beneath his clothes. The hatchet missed the board, and inflicted a very serious wound in the man's back.

—There has been an outbreak in Corea, and the insurgents under the king's father penetrated the palace, and it is reported that the queen is killed. She was an offense to many in the kingdom on account of her political activity and influence. The Japanese troops soon put down the uprising.

—Hjalmar Hjorth Boyesen, the Norwegian litterateur and professor of the Germanic languages and literature in Columbia College, New York, died suddenly of heart failure, Oct. 4. He was born in Norway in 1848, and was educated there and at Leipsic. When a young man, he came to the United States.

—Two young American women, Miss Belle Wilson and Miss Henrietta Morgan, have gone to the American Baptist Missionary Union station at Assam, Thibet, in the southwestern part of the Chinese empire, there to preach the gospel and work among the Chinese. Miss Morgan is from Pittsburg, Pa., and Miss Wilson is a Brooklyn lady.

—News from Honolulu, Oct. 2, states that the cholera has run its course and disappeared. It broke out Aug. 18. There have been eighty-five cases and sixty deaths. There had been no new cases since Sept. 28, and if there were no new cases within two or three days, quarantine would be raised, business would be resumed, and schools reopened.

—News of the complete subjugation of Madagascar by the French is now expected daily. At last accounts the Hovas were preparing for one more stand, but they are either incapable of fighting or unwilling to fight. The queen has issued a proclamation reproaching her soldiers for not defending their country, and expressing her determination to die in her own palace.

—Lord Sackville West, on the eve of a presidential election, wrote an offensive partisan letter while acting as representative of Great Britain to the United States. For this he was dismissed. He is now out with a pamphlet in which he reviews the circumstance, and charges Mr. Bayard, the Secretary of State, now ambassador to Great Britain, with duplicity, and thus in a measure justifies himself.

—At a picnic near New York a contest was given between two artistic butchers as to which could murder and dress a steer in the shortest time. Over fifteen hundred people crowded to see the race. It was intended to draw curtains around the killing act, and expose only the work of dressing the beeves. But the audience, women as well as men, shouted their disapproval and demanded to see the blood flow.

—Mrs. Sarah Coolidge, of Cambridge, Mass., was supposed to be in limited circumstance. She died suddenly, and when the undertaker was at work, he discovered sundry gold coins about her clothing. This led to a search of the room, when over \$20,000 in cash, and \$300,000 in negotiable securities were found stored away in different places. Titles to other property were found, which show her to have been worth over \$1,000,000. Her servant is as much surprised as any one.

—The Ministers' Union, of Hoboken, has adopted resolutions for their congregations to sign for the observance of the sabbath. The resolutions declare that church people are charged with being largely respon-

sible for Sunday desecration, because they patronize tradespeople who keep their shops open on Sunday, "We, the undersigned, disapproving of such lawlessness, do solemnly promise to refrain from purchasing our goods on the sabbath (except in cases of necessity and mercy), and that, as far as is possible, we will patronize the tradespeople who respect the law and close their places on Sunday."

## Publishers' Department.

H. L. HASTINGS, 47 Cornhill St., Boston, has issued in convenient and strong pamphlet form "A Greek Lexicon to the New Testament," by W. Greenfield. It is identical with the lexicon that is found with the "Polymicrian Greek Testament," and embraces every word in the Greek Testament except proper names. Price 20 cents.

### NOTICE!

THE following articles left on the Lansing campground are in the custody of Elder L. G. Moore, 600 Kalamazoo St., Lansing, Mich.: A gray woolen shawl, a pocket-knife, an umbrella, a black rubber pin.

In addition to the above there is a black satchel, medium size, filled with ladies' clothing, now in the hands of Andrew Fishell, of this Office. A tag bears a name thought to be "Mrs. Butler." The owners of this property may have it upon application.

As I shall labor this fall and winter in southwestern Missouri, I would like the address of all the scattered Sabbath-keepers in Barry, McDonald, and Newton counties. Address me at Rockville, Bates Co., Mo.

L. W. TERRY.

A GENTLEMAN of intelligence, 56 years of age, well and strong, but whose sight and hearing are somewhat impaired, has lately received the truth in Cleveland, O. He very much desires some employment at very reasonable wages. Particulars may be had by addressing Elder W. H. Saxby, 249 Cedar Ave., Cleveland, O.

THE October number of the General Conference Bulletin will soon be mailed. If you wish your address changed on our list, please write us immediately.

INTERNATIONAL TRACT SOCIETY,

271 West Main St., Battle Creek, Mich.

### CHANGE OF ADDRESS.

CORRESPONDENTS will please take note that the address of Elder J. W. Collic, M. W. Lewis, and W. J. Sloan will be until further notice 2431 West Broadway, Louisville, Ky.

## Obituary Notices.

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

DURRIE.—Died in Leon, Wis., Sept. 9, 1895, Jennie F. Durrie, wife of brother George Durrie, aged forty-eight years. She embraced the truth in 1886, and continued in the faith unto the end. She leaves a husband, a son, and two daughters to mourn their loss.

I. SANBORN.

ZIRKLE.—Died in New Market, Va., Sept. 13, 1895, of consumption, William Henry Zirkle, in the thirty-fifth year of his age. Brother Zirkle united with the church ten years ago, and has been a faithful member to the end. His valuable service both in church and Conference will be missed. The influence of a godly life was recognized by all who knew him. We have the assurance that he sleeps at peace with God.

A. C. NEFF.

TOVEY.—Died in Battle Creek, Mich., Sept. 7, 1895, sister E. S. Tovey, aged thirty-seven years. Three years ago last spring brother and sister Tovey came to Kansas City, Mo., to engage in Bible work. Sister Tovey has not been strong, but again and again the Lord has heard prayer, and given her relief and strength to work for him. Knowing that she could live but little longer in her present condition, she at last decided to go to the Sanitarium, and have a surgical operation. This was performed on Friday, Sept. 6, but she died the following evening at eight o'clock. Her last expression was perfect confidence in her Saviour, whom she loved. We laid her away to sleep in the family burying-ground near Anabel, Mo., to await the call of the Lifegiver. A large number of friends and relatives were present. In her death the church has lost a faithful worker, but we mourn not as those who have no hope. Funeral services were conducted by the writer. Text, Rev. 14: 13.

W. S. HYATT.

GESSLER.—Died in Dunbar, Wis., April 15, 1895, of congestion of the brain, Ralph L. Gessler, aged 1 year, 1 month, and 6 days. Our hearts are sad and lonely for our darling, but we know that if faithful, we shall meet him when the Lifegiver comes.

JENNIE T. GESSLER.

KELLOGG.—Hadley Kellogg, the infant son of W. K. Kellogg, died Aug. 21, 1895, aged 10 months and 6 days. Everything that skill could suggest was done for him, but his disease refused to respond to any treatment. The parents have the sympathy of their many friends in this bereavement.

A. O. TAIT.

BOLTON.—We are informed by letter from John Monkhouse, of Jewella, La., of the death of brother T. B. Bolton, at Bayou La Chute, where he was engaged in teaching school. His death occurred Oct. 6, but the particulars are very meager. Brother Monkhouse incloses a letter he had lately received from the deceased, which is filled with an earnest Christian spirit.

G. C. T.

GILBERT.—Died in Vienna, Wis., Sept. 12, 1895, sister Sophrona L. Gilbert, aged seventy-six years. In the fall of 1858 she joined the S. D. Adventists. She ever strove to live a consistent Christian life, and in her profession as a nurse she truly was a kind friend to all in trouble. In her last sickness, which was short, she said so many times, "O, I am so tired, so tired." Though it was with sad hearts that we met to pay our last tribute to her memory, we felt that she rests in the Lord.

MRS. LUCIE M. LINDSAY.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 2, 1895.

EAST.	*Night Express.	†Detroit Accom.	‡Mail & Express.	*N. Y. & Bos. Sp.	*Eastern Express.	*Atlantic Express.
STATIONS.						
Chicago.....	pm 9.30		am 6.30	am 10.30	pm 8.00	pm 11.30
Michigan City.....	pm 11.30		am 8.50	pm 12.00	am 4.50	am 1.19
Niles.....	am 12.45		pm 10.15	am 1.02	pm 5.55	pm 2.45
Kalamazoo.....	am 1.15	am 7.20	pm 11.52	am 2.16	pm 7.21	pm 3.35
Battle Creek.....	am 8.00	am 8.10	pm 12.50	am 2.50	pm 7.58	pm 4.22
Jackson.....	am 4.30	am 10.00	pm 2.40	am 4.10	pm 9.20	pm 5.50
Ann Arbor.....	am 5.40	am 11.05	pm 3.50	am 5.00	pm 10.12	pm 7.47
Detroit.....	am 7.10	pm 12.20	pm 6.30	am 6.00	pm 11.15	pm 9.20
Buffalo.....				am 12.10	am 6.45	pm 9.40
Rochester.....				am 1.00	am 7.55	pm 10.45
Syracuse.....				am 2.00	am 8.45	pm 11.40
New York.....				pm 1.45	am 8.45	pm 12.00
Boston.....				am 3.00	am 11.35	pm 12.00
WEST.	*Night Express.	*N.Y. Bos. & Chi. Sp.	‡Mail & Express.	*N. Shore Limited.	*Western Express.	†Kalam. Accom.
STATIONS.						
Boston.....			am 10.30	pm 2.00	pm 8.00	pm 7.15
New York.....			pm 1.00	am 4.30	pm 9.00	pm 9.15
Syracuse.....			am 1.30	am 5.00	pm 9.30	pm 9.45
Rochester.....			am 1.30	am 5.00	pm 9.30	pm 9.45
Buffalo.....			am 1.45	am 5.10	pm 9.40	pm 9.55
Detroit.....	pm 8.45	am 6.30	am 7.20	am 8.30	pm 1.00	pm 4.35
Ann Arbor.....	pm 10.25	am 7.30	am 8.43	am 9.25	pm 2.00	pm 5.57
Jackson.....	pm 11.40	am 8.35	am 10.43	am 10.30	pm 3.02	pm 7.35
Battle Creek.....	am 1.15	am 9.45	pm 12.15	pm 11.30	pm 4.15	pm 9.11
Kalamazoo.....	am 2.10	am 10.27	pm 1.00	pm 12.22	pm 4.57	pm 10.00
Niles.....	am 4.00	am 11.48	pm 2.00	pm 1.40	pm 6.27	pm 11.05
Michigan City.....	am 5.00	pm 12.50	pm 4.25	pm 2.45	pm 7.22	pm 12.00
Chicago.....	am 7.10	pm 2.40	pm 6.35	pm 4.30	pm 9.05	pm 12.00

\*Daily. †Daily except Sunday.

Kalamazoo accommodation train goes west at 6.05 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 Mail Ex.		11 Mail Ex.
4 L'd Ex.		1 Day Ex.
6 Atl. Ex.		9 R'd Ex.
42 Mix'd Ex.		23 B.O. Pass.
2 Pt. H. Pass.		5 P.O. Ex.
am 9.00	.....D. Chicago A.....	pm 6.45
11.25	.....Valparaiso.....	5.05
pm 1.05	.....South Bend.....	10.15
7.12	.....Cassopolis.....	5.44
2.39	.....Schoolcraft.....	5.18
4.44	.....Vicksburg.....	5.55
9.30	.....Battle Creek.....	12.15
4.39	.....Charlotte.....	11.14
5.10	.....Lansing.....	10.40
6.30	.....Durand.....	9.35
7.30	.....Flint.....	8.35
8.42	.....Lapeer.....	7.49
9.50	.....Lansing City.....	6.50
1.00	.....Pt. H'n Tunnel.....	5.50
2.25	.....Detroit.....	5.00
3.15	.....Toronto.....	4.20
4.15	.....Montreal.....	3.15
5.15	.....Boston.....	2.15
6.15	.....Susp'n Bridge.....	1.15
7.00	.....Buffalo.....	1.00
8.00	.....New York.....	1.00
9.00	.....Boston.....	1.00

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. Supl., Battle Creek

A. S. PARKER,

Pass. Agent, Battle Creek.

# The Review and Herald.

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

FOR WEEK ENDING OCTOBER 15, 1895.

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We have been requested by friends in London to correct an impression which some have obtained, that there have been any arrests of our people in that city for Sunday labor. *There have been none.* The International Tract Society, Ltd., was summoned under a Factory law intended to protect working people, and which forbids the employment of women and children in factories on Sunday. The law was not aimed at a religious practice; and our correspondent says: "There is no religious persecution in it at present, and cannot be till public opinion changes materially."

The article in our last week's "Special Mention" on the action of the Constitutional Convention of South Carolina, has elicited a letter from Allen Moon, who has been for two weeks in attendance upon the Convention. We very much regret that this letter reached us too late for insertion this week. Brother Moon thinks the Northern papers are giving a wrong coloring to the matter, and that the Convention does not aim at the disfranchisement of the Negro. We had begun to suspect as much, and shall be very glad to be mistaken, and to give place to Elder Moon's article next week, which will no doubt throw light on this important matter.

The Foreign Mission Board at its last meeting made the following appointments for the better organization of the work in mission fields. The names given are to constitute the advisory committee in their respective fields. Hawaiian Islands, E. H. Gates, Director and Treasurer. Society Islands, B. J. Cady, Director and Treasurer. Fiji Islands, J. M. Cole, Chairman and Treasurer; Dr. F. E. Braucht. Bay Islands, F. J. Hutchins, Chairman; J. A. Morrow, Treasurer; W. A. Miller. Jamaica, A. J. Haysmer, Chairman and Treasurer; F. I. Richardson, W. W. Eastman. Lesser Antilles, E. Van Deusen, Director and Treasurer. British Guiana, G. W. Kneeland, Chairman and Treasurer; Dr. B. J. Ferciot, P. Giddings.

Trinidad, E. W. Webster, Director and Treasurer. Brazil, W. H. Thurston, Chairman and Treasurer; H. F. Graf, A. B. Stauffer. Chili, G. H. Baber, Chairman and Treasurer. India, D. A. Robinson, Director and Treasurer. Newfoundland, S. J. Hersum, Director and Treasurer. Mexico, D. T. Jones, Chairman and Treasurer; Dr. J. H. Neall, Ora A. Osborne, Alfred Cooper, A. J. Rice.

A sad commentary on the religious condition of some of the popular churches of Chicago, is furnished in the following: Dr. Henson, Baptist, preached against the "Fatherhood of God," as generally understood. Dr. Canfield, Universalist, responded with some sharp criticisms. Dr. Henson then intimated that Dr. Canfield's church was a "circus." To this Dr. Canfield responded that Henson's church was a "menagerie," in which the pastor constituted the whole show. "That," says the *Interior* of Oct. 5, "is as far as this high debate has reached at this time, but both combatants announce that it will proceed with even greater vigor." The *Interior* then most caustically adds: "The labors of both ministers are now attended with great popularity and success. They have crowded houses. A great 'religious interest' has risen to hear one minister in a richly appointed church call the other a clown, and to hear another in an equally fine sanctuary describe the other as a baboon."

It may seem strange, but it is asserted that the stringent New-York Sunday saloon-closing law, which was passed in 1892, was carried while the whole machinery of the New York State government was dominated by Tammany, the support of the saloon, and the incarnation of corruption of every conceivable kind. The matter is explained, however, when it is added (according to the *October Review of Reviews*) that the law was passed for the purpose "of securing the allegiance of the church-going people by the hypocritical putting on the statute-books of a law which was not meant to be observed; and, secondly, of providing a trenchant weapon wherewith to blackmail and browbeat the saloon-keeper into the support of the then dominant power in New York City." In the hands of a man of backbone, like Roosevelt, this law has proved a boomerang, and has struck Tammany and the saloon men, like a thunderbolt, square in the face. It now remains to be seen whether they will allow the law to remain, to curry influence with church-going people, or whether their hypocrisy will give way, and the law be thrown overboard.

## ENGLISH LANGUAGE COURSE IN THE BIBLE SCHOOL AT BATTLE CREEK.

Those who have read the announcement for this school have noticed that the services of Prof. G. H. Bell have been secured in the English language course. To those who have been acquainted with Professor Bell as a teacher, nothing needs to be said in regard to his proficiency in this line of work. But we wish to say a word to those who may not have had this privilege.

Professor Bell has had many years' experience in teaching the English language, both in the College and in private classes. At the present time he is actively engaged in this line of work, and will have to dismiss some of his pupils, in order to engage with us in the Bible school.

His experience in teaching all classes of pupils, qualifies him to do excellent work for our ministers and Bible workers who may attend the school this winter.

We hope that all of our laborers who attend the Bible school will carefully consider the importance of taking further instruction in the use of their mother-tongue. Although you may have had some advantages in grammar, may it not be well to take some advance work and at the same time review some of your past work?

Should there be any in Battle Creek who would like to take instruction in this line, but who cannot take the Bible work, arrangements can be made for you to take instruction in the language classes.

J. H. DURLAND.

## NOTES.

C. H. Jones, manager of the Pacific Press, passed through this city last week on his way to Boston and New York. We expect him with us later.

Brother Wm. Hutchinson, of West Virginia, will return to Ireland with his family, sailing from New York the 23d inst. He has formerly labored in that country, and a warm welcome awaits his return.

Elder E. Van Deusen and family and W. W. Eastman and family expect to sail from Baltimore, Oct. 29, for the West Indies. They go direct to Jamaica; though Barbadoes is the field to which Elder Van Deusen will go after a visit with his daughter, Mrs. F. I. Richardson.

The *Alethian* is the title of a new monthly published at Healdsburg College. It has no apologies to offer for being born, and declares that its aim in life is to be true to its name as an organ of truth. It will be devoted to education in general, and Healdsburg College in particular. The first number contains eight pages, besides covers, and presents a neat appearance. Price 50 cents a year. Address Alethian Pub. Co., Healdsburg, Cal.

## SUGGESTED.

THE reader already knows that the fourth Sabbath donations for the month of October are to be given to the International Tract Society. Some have suggested that it might be a good plan to allow donations to constitute a membership fee, and thereby donors become members of the society. The Constitution of the International Tract Society provides that \$1 shall be the membership fee for annual members, and that \$10 constitutes a life-membership fee.

The money thus received as membership fees is really a donation to the society to assist it in carrying on its work, and at the same time it makes the persons giving it members of the society. In former years many became life members of the society, but lately the matter has been agitated but very little. We hope that many hundreds of our people throughout the field will decide to become life members of the society during this month of October. Their membership fees will be a great help to the work just now. Those who desire to become members should state that fact in connection with their donations, and also give plainly their full name and address. Fees, donations, and names may be sent to the undersigned, Battle Creek, Mich., or paid to the local tract society.

A. O. TAFT, Sec. and Treas.