

The Adventist Review and Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

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

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ONE LOOK.

ONLY take one look at Jesus,
And the heavy weight of grief,
Bowing down the soul and spirit,
Shall give way to sweet relief.

Only take one look at Jesus,
And thy restless thoughts shall cease;
Thou shalt find thy feverish longings
Hushed to calm and hallowed peace.

Only take one look at Jesus,
And thy heart, that craved and cried
In its loneliness and hunger,
Shall be sweetly satisfied.

Only take one look at Jesus—
Earth itself transfigured lies;
Every whisper of the breezes
Wakens heavenly harmonies.

Only rest thy gaze on Jesus—
Life and health and joy are thine;
Thou hast here the blessed foretaste
Of the heritage divine.

— Sarah G. Stock.

Our Contributors.

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

WHOSOEVER WILL, LET HIM COME.

BY MRS. E. G. WHITE.

"I JESUS have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." Here is brought to view the Christian's strength and efficiency, and I would that I had power to present the subject in its fullness. Christ is the root, and he sustains every branch by his divine power; but those who make finite man their dependence will certainly fall.

Christ is the root; his disciples are the branches. Great dishonor is done to Christ by those who profess to be his disciples, and are not. Men are not evidencing that they are branches of the divine root, if they are not partakers of the divine nature, they will not, they cannot, love those for whom Christ has given his life. His word declares: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. 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 notwithstanding these positive utterances, there is but little expression given to that love which evidences that its possessors are sons and daughters of God.

Christ is the "bright and morning star." He is the Christian's light. "They that follow me," he says, "shall not walk in darkness." They are to receive their light from the morning star; and as they catch his bright beams, they are actively, interestedly, to transmit to others the light received.

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name. . . . And of his fullness have all we received, and grace for grace." Every sincerely converted soul has his work to do; he is to receive grace from Christ, and to give as freely as he has received. He is to let the light from the bright and morning star shine forth in self-denial, in self-sacrifice, as Christ has given the example in his own life and character.

Jesus would impress upon his church that they are his brethren. He would have them unite with him in one brotherhood, as laborers together with God. They are to constitute the light of the world. They are to be co-partners with Christ in the great work of saving souls. Their efforts will be determinedly opposed; but they are to remember that Jesus failed not nor was discouraged. His manner of labor must be the plan adopted by his followers. The Lord expects every man to do his duty, each uniting with each, and all with Christ, the root and offspring of David, the bright and morning star.

When they are in unity with him, a living testimony goes forth, in words and actions, that the church have the spirit and mind of Christ. They love as brethren; they are the light of the world, the salt of the earth.

Jesus freely offers salvation. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Jesus says, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." This offer embraces all who accept Christ individually. The invitation "Come" is to be echoed by every soul who is a partaker of the divine nature. Christ was standing only a few steps from the heavenly throne when he gave his commission to his disciples. Including as missionaries all who should believe on his name, he said, "Go ye into all the world, and preach the gospel to every creature." God's power was to go with them. If those who claimed to have a living experience in the things of God had done their appointed work as the Lord ordained, the whole world would have been warned ere this, and the Lord Jesus would have come in power and great glory. For God has appointed a day in the which he will judge the world. He tells us when that day shall come,— "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Jesus wants every minister to whom he has committed a trust, to be faithful, to remember his

injunctions, to contemplate the vastness of the work, and upon how large a number the obligation rests. "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

God has organized his instrumentalities for drawing all men unto him. As the worker seeks to give to others the light God has given him, the Lord imparts increased light; and doing his best, with an eye single to the glory of God, he realizes the value of souls. As he visits from house to house, opening the Scriptures to those whose understanding is darkened, angels of God will be close beside him to impress the heart of the one who is athirst for the water of life.

When the latter rain is poured out, the church will be clothed with power for its work; but the church as a whole will never receive this until its members shall put away from among them, envy, evil-surmisings, and evil-speaking. Those who cherish these sins know not the blessed experience of love; they are not awake to the fact that the Lord is testing and proving their love for him by the attitude they assume toward one another. Christ says to us, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." When this commandment is obeyed, envy, evil-speaking, evil-surmising, and evil-thinking will not be indulged; they will have no part in the formation of character.

This love means growth spiritually. Christ has given an example which his people are to follow. He binds them to one another and to himself by his own divine attributes. Their oneness with Jesus Christ makes them love one another, for this is the sure fruit. He makes their affection for one another the badge of their discipleship.

As the Saviour lifted his eyes to heaven, just before he descended to the greatest depths of his humiliation, offering up his life on the cross, he prayed that his disciples might all be one, "even as we are one: . . . that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

God's people have battles to fight, close and severe, but not against their brethren. All dissension, all desire to hurt or weaken or destroy the influence or work of one of God's weakest workers, will be registered in the books of heaven as done unto Jesus. The warfare we must undertake is against the confederacy of evil; but woe unto those who shall turn their implements of warfare against their own 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?" The love of Jesus in the heart will always be revealed in kind heartedness and tender compassion for those for whom he paid so dear a price. The beloved disciple continues: "My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him.

... And whatsoever we ask, we receive of him, because we keep his commandments, and do do those things that are pleasing in his sight." We cannot be loveless Christians; the thing is simply impossible.

The education of the church has not been altogether what it should be. Satan has been working to blind the understanding, that the church shall not realize her weighty responsibilities. The ordained minister is depended upon to pray, and to open the Scriptures to the people who assemble for worship; but God would have every one do a work for the Master. Thousands might be at work who are not ordained to preach the gospel. It is humble men whom God will use,—those who will open their hearts to the voice and knock of Jesus, that he may come in and abide with them. And because they have neglected their God-given work, many have lost their first love. A hard, selfish spirit has taken possession of a large number of those who, if they had loved the souls for whom Christ has died, would work for them in a variety of ways as God's instrumentalities.

God reminds his army that they are to fight in unison with the angels of heaven, and that more than angels are engaged in the warfare. The Holy Spirit, Christ's representative, is in their ranks, arming the weakest with his might to press forward unto victory.

INDIA AND HER PEOPLE.

BY ELDER D. A. ROBINSON.
(Calcutta, India.)

BRITISH INDIA, including Burma, is about two fifths the size of the United States of America. It lies between the Himalaya Mountains on the north and the Indian Ocean on the south. To the west is the Arabian Sea, Baluchistan, and Afghanistan. The country has a coast-line of about five thousand miles.

Till recent years the history of India is but a picture of superstition, darkness, carnage, and blood. War and strife at the present moment are suppressed; but notwithstanding all the efforts of Christian missionaries for the past century, very much of the superstition and more of the darkness still remain. Schools and colleges have been multiplied in the land, and they have done much in removing the superstitious ideas of the people so far as their influence has extended, but common education does not dissipate the darkness.

An English journal last year very aptly described the situation in this great field. It said: "There is matter for thought in the words of a missionary in Calcutta: 'The devil has gone out of many things in India as a barbarous demon, but he has come back as a polished and civilized fiend; and he is more difficult to fight in the latter guise.' Civilization is not by any means Christianity, although it is often thought to be. The highest civilization is in itself nothing but polished heathenism. The devil as an angel of light is more dangerous than when he appears as the foul fiend Apollyon. Not civilization, but 'Jesus Christ, and him crucified,' is the one thing needed in all lands."

Christianity will make men civil, but civilization will not make men Christians. Many of these people who have to a certain extent adopted Western ideas of civilization, who have looked with wonder and admiration upon the progress of the West in literature, science, and art, have also been more ready to adopt Western skepticism and infidelity than they have to follow the teachings of Jesus of Nazareth. It is safe to say that thousands of these Hindus, who have been educated in what they supposed were Christian schools, possess the idea that Christianity is a science to be studied as one would study astronomy or mathematics. When such a person thus demonstrates its reasonableness, he has one more theory to hold; but since

Christianity is not demonstrated in that way, he concludes it is of little worth, and so drops the subject as unworthy his attention.

What these people need to see and to know is that Christianity is demonstrated not by a theory but by a life, even by the life of Him who gave his life so that those receiving it should be able to say, "Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

The one great object of Seventh-day Adventists in India, or anywhere else for that matter, is to teach the people *that one thing*—that Christianity is a life, a life conformable to all the requirements of its divine Author. What a work is that! Well may we say, "Who is sufficient for these things?" Certainly we—the weakest, poorest, smallest people in the world—are not. But we need not despair, for "our sufficiency is of God," who is an all-sufficient Saviour and an all-sufficient Helper in every time of need.

I have thus spoken of the educated classes, but they are the few compared with the great mass of the people, and yet from these the truth of God will find representatives. The contemplation of the great mass of humanity in this country is appalling, especially when one considers that the great majority know not God, and at this moment are bowing down to gods of wood and stone, and have no hope in the world that is worth anything. This vast area of about one and a half million square miles has a population of nearly two hundred souls for every square mile. Here are about two hundred and eighty million of our fellow beings, more than ninety-five per cent. of whom are still in the darkness of heathenism and Mohammedanism, which amounts to the same thing. The highest estimate that I have seen places the number of those who have embraced Christianity at about two million, but two thirds of these are Roman Catholics, leaving only two thirds of a million as the number who profess Protestantism.

The Romish Church finds it comparatively easy work to turn these heathen into her fold. Francis Xavier, the associate of Loyola, was the man who gave the greatest impulse to Catholicism in India. Of his work he wrote: "It often happens to me that my hands fail through the fatigue of baptizing, for I have baptized a whole village in a single day; and often by repeating so frequently the creed and other things, my voice and strength have failed me."

But our work is not to persuade men to nod assent to a creed, but to lead them to Him who will save them from the guilt and power of sin. Only through the Lord Jesus Christ can this mighty work be accomplished.

"O for the living flame
From his own altar brought,
To touch our lips, our souls inspire,
And wing to heaven our thought!"

Here are more than a hundred different languages and dialects. The leading one is Hindi-Urdu, used by more than eighty million people. Next comes the Bengali, spoken by about forty million people. Then there are the Telugu, Mahrati, Punjabi, Tamil, Gujarati, Kanarese, Uriya, Malayalam, Burmese, Sindhi, Assamese, Kol, Santali, Gondi, Pushtu, Karen, and Tulu, besides many others, though these are the principal ones. Into most of these languages the Scriptures or parts of them have been translated.

The first Protestant missionary to India was William Carey, who landed in Calcutta, Nov. 11, 1793, just one hundred and two years lacking two days before we came last November. Carey spent the last forty years of his life in this country. At the end of the first nine years his heart was made glad by seeing the first convert to Christianity, Krishna Chundra Pal. By accident this man's arm was put out of joint, which led him to apply to Mr. Thomas, the

medical missionary, Carey's associate. It may be interesting to note that this convert was the author of that good old hymn—

"O thou, my soul, forget no more
The Friend who all thy sorrows bore;
Let every idol be forgot,
But, O my soul, forget him not."

At the close of 1804 there were forty persons men and women, who had accepted Christ; and six years later there were three hundred, more than one third of whom were added in the last year named. The marks of Carey's work still remain, while he sleeps in Him whom he had learned to trust.

But the message of truth is still to go to millions who have not heard the glad news of a risen and living Saviour, who is able to save to the uttermost all who come to him. To us is presented the privilege of bearing this message to these darkened, perishing souls. Will we do it? or will we permit unbelief to come in and turn us away from the work which must and will be done? O that every soul that professes to believe this message would arise in the strength of living faith, and say that not only to India's crying millions, but to every nation, kindred, tongue and people, we will, in the name and strength of Him whose the message is, send it forth, and hasten the coming of that day when it shall be said, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ. And then in that day both those who have gone forth into all lands, and those who have, by their means and their prayers of faith, followed them and cheered them on, will meet around the great white throne, and see those for whom they have labored and sacrificed, all safe at last. I greatly desire to attend that wonderful meeting, but my soul desires something even more than that now, and that is to see men and women who are wholly given up to the Lord and his work scattered over this land, and the precious human jewels gathered out from the darkness and rubbish of sin, and made ready for that glad day which is so soon to come. Who will enter these places? Who will help to have them entered?"

OLD YET ALWAYS NEW.

BY ELDER E. HILLIARD.
(Tonga, South Pacific Islands.)

THE promises of pardon for sin in the word of God have but little meaning to the individual whose conscience lies dormant through a long practise in sin. The full import of such passages as, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," is not appreciated until the dead conscience has been quickened by the Spirit of God, and the sinfulness of the soul begins to be realized by the perpetrator.

When the soul feels its load of guilt, and bowed down with grief, then it as naturally seeks for relief as the drowning man, who cries for help, and clutches for any object within his reach. To such a one how full of meaning is the Saviour's invitation, "Come unto me, all 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." Matt. 11: 28, 29.

He has accepted the invitation, and laid his load of guilt at the Saviour's feet, and taken the exchange spiritual rest. He yokes up with Christ, and finds ardent labor more restful than the enjoyment of sinful pleasures. He has found that the way of the transgressor is hard, and glad to pass from the broad down-hill road to the narrow up-hill way. He finds it much more peaceful in this narrow way, cheered and stimulated by the promises of God, than in the broad way of death.

Sometimes he who has chosen the narrow way loses sight of his Guide, is overcome by temptation, and finds himself by the wayside way.

ing. Knowing the place where he left his former load of sin and grief, he begins to search the guide-book, and finds the comforting words, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

He confesses his sin, and with faith in his pleading Advocate, rises from his knees, and departs in peace. He knows something of the feeling of the poor paralytic to whom Jesus said, "Son, be of good cheer; thy sins be forgiven thee." To such these old, familiar promises are always new.

ENTIRE CONSECRATION.

BY F. F. SCHOELLHORN.
(San Francisco, Cal.)

THOU, Father, in compassion drawest me,
And hast engraven Jesus in my mind;
Thus sheltered in his loving arms, I see
The seeming loss was gain of precious kind.
My spirit longs to higher spheres to rise;
I give myself to thee a sacrifice.

These eyes, which once turned from the light
above,

Blindfolded by the world, its lust, and sin,
O may thy give, transformed through Jesus'
love,—

The mirror of my soul,— a light within!
Lord, open thou mine eyes to things untold,
While I the wonders of thy law behold.

These ears, resisting long the gospel's sound,
Stunned as they were, and dull to hear thy word,
In empty talks delightful pastime found,
Be tuned henceforth to thy divine accord.
O deafen them to false reports, I pray;
Keep them awake to hear thy voice each day.

My tongue, dear Lord, brought often me to shame,
And drove thy Holy Spirit from my side,
Which, when in anger burnt, no man could tame,
And thoughtless many grievous words replied.
Should sweet and bitter from the fountain flow?
Baptize my tongue, and then the world will know.

These hands thou gavest me my bread to earn,
Which wasted selfishly their strength in sin,
Neglecting oft to thee in prayer to yearn,
Nor being outstretched souls to warn and win,
Wilt thou in mercy bless until the end,
That they in deeds of love their time may spend.

Direct my steps, dear Father, so my feet
May never stumble, neither go astray;
Use them as messengers of comfort meet,
Let them with Jesus walk the narrow way.
Keep unpolluted, Lord, this earthly frame
To that great day; preserve it without blame.

O sanctify my aspirations, Lord!
Create in me a pure and noble heart;
Then will I teach transgressors from thy word
Thy precious truth of history's closing part.
Refresh me with thy presence, I appeal,
And set upon my forehead, Lord, thy seal.

Thou hast accepted me, my Saviour, King!
Henceforth all things will work but for my best;
Thanksgivings to thy glorious name I bring;
Christ liveth now in me, and I am blest.
Let me be crowned at last, with palms in hand,
And as a victor on Mount Zion stand.

THE MASSACRE OF ST. BARTHOLOMEW'S DAY.

BY PROFESSOR P. T. MAGAN.
(Battle Creek College.)

"PRECIOUS in the sight of the Lord is the death of his saints."—David.

No fouler blot has stained the pages of French history than the Massacre of St. Bartholomew's day. No deeper disgrace has ever attached itself to the annals of any civilized nation. The ferociousness of the Cæsars may have equaled, but certainly did not surpass, the cold-blooded, insane brutality of Pope Pius V, Catherine de' Medici,— the queen-mother,— and her son, Charles IX, king of France.

Catherine was a very tigress, utterly destitute of moral principle, devoid of the first sentiment of human pity, and a stranger even to shame. In her bosom she reared her royal son, training

him to bloodshed, perfidy, and vice, as a tigress rears her cubs. To instruct him she hired Albert Gondi, afterward created Duke of Retz. Of him the historian Brantôme has said that he was "cunning, corrupt, a liar, a great dissemler, swearing, and denying God like a sergeant." By such a man Charles IX was taught in the Catholic faith, and the image of God was daily defaced from his soul until, when manhood was reached, almost every trace of the divine had been obliterated from his mind.

In the summer of 1565, Catherine and her son made a royal progress through France. A brilliant train of knights and ladies accompanied them, "the dimness of their virtues being concealed beneath the splendor of their robes." As they passed through the provinces where the Huguenots, as the French Protestants were called, resided in the greatest numbers, the queen-mother took special care to call her son's attention to the absence of images, madonnas, "sacred ways," and all the other outward signs of Catholicism. Charles was made to feel that his kingdom had been polluted, and that unless the impious Huguenots were sacrificed, divine judgments would be visited upon France. The impression made upon the mind of the young prince was never effaced, and is believed to have inspired his policy in after years. In the course of this journey they met with the papal legate and the Duke of Alva, the right-hand man of that Philip II of Spain who had issued an edict that every Protestant man, woman, and child in the Netherlands should be put to death. In the château at Bayonne these royal personages laid the foundations for that awful plot which fructified on St. Bartholomew's day, 1572.

In 1569 the pope sent a letter to King Charles, in which he said:—

Let your majesty take for example, and never lose sight of, what happened to Saul, king of Israel. He had received the orders of God by the mouth of the prophet Samuel, to fight and to exterminate the infidel Amalekites in such a way that he should not spare one in any case or under any pretext. But he did not obey the will and the voice of God; . . . therefore he was deprived of his throne and his life.¹

What was this but a mandate calling for the death of every Huguenot? The wily pope perverted the sacred Scriptures, and, placing himself in the stead of the prophet, wrought upon the fears of the credulous king.

Deep and sinister was the plot which was laid. The fondest love was to be feigned for the Huguenots. Jeanne d'Albret was to be asked for the hand of her son, young Henry, king of Navarre, for Marguerite, the sister of Charles. The great wedding was to be held in Paris, and all the leaders of the Huguenots were to be invited for the splendid event. And then the blow was to fall. Jeanne d'Albret, a Christian of deep experience, was sorely troubled. The match was a brilliant one; but it was a fearful family to marry into, and she trembled for the morals and purity of her son. Well might she fear. A French writer, himself a papist, has said of the court of Catherine and Charles: "Impiety, atheism, necromancy, most horrible pollutions, black cowardice, perfidy, poisonings and assassinations, reigned there in a supreme degree."² At last Jeanne consented; but while the preliminaries were being arranged, she suddenly died,— Davila, the popish historian, says was celebrated with regal splendor in a pavilion erected in front of the cathedral of Notre Dame. For four days afterward all Paris was given up to festivities. It was during this time that final arrangements were made for the slaughter.

On Friday, the 22d, the brave Admiral Jaspard de Coligni, the noted leader of the Protestants, was fired at in the streets of Paris, and severely wounded. The Huguenots were mostly gathered in one quarter of the city. Orders had

already been given to close all the gates of Paris save two, which were left open to admit provisions. On Saturday, the 23d, the Huguenots could scarcely go into the streets without danger. Everything was now ready; at midnight the saturnalia of blood was to begin.

So horrible was the design, that even Charles could scarcely muster up resolution to order its execution. He wavered and trembled. With secret rage his mother saw that some traits of pity, softness, and humanity still lingered in the breast she had earnestly striven to make as cold and malevolent as her own.³ In the stillness of the night, in a retired chamber of the Louvre, Catherine pleaded with her son to give the order for a general massacre. O God, to what depths had this mother sunk! O Eve, if thou couldst have foreseen the vileness of this thy daughter, wouldst thou have put forth thine hand and taken of the fruit? It seems as if the very angels must have hidden their faces, and turned away with burning tears and choking sobs at the sight of a woman, a mother, thus depraved. She who should have pointed the offspring of her womb to the Lamb of God, was urging him to become a demon. At last the unhappy Charles yielded to the entreaties of his Satanic mother: "Let Coligni be butchered," said he, with an oath, "and let not one Huguenot in all France be left to reproach me with the deed."

From the Church of St. Germain l'Auxerrois, the awful tocsin began to sound, and instantly every bell in Paris took up the frightful clamor. The people arose and seized the arms with which the government had furnished them. A moment they hesitated, shuddering at the thought of what they were about to do. But officers of church and state everywhere goaded them on, telling them that the vengeance of Heaven would fall if the heretics were not exterminated. In the darkness of the night, amid the clanging of bells, the clash of swords, and the crackle of musketry, everywhere were heard the terrible words, "Kill, kill!" To the homes of the Huguenots the people rushed, and inhumanly butchered every inmate, from the peacefully slumbering babe to the silver-haired grandsire and the helpless maiden. By the lurid blaze of the torch were seen women unsexed, and children impregnated with an unnatural malice, torturing and beating with strange malignity the dying and the dead. Strange to say, the rage of the murderers was chiefly turned against women and children. One man threw two wee infants from a basket into the River Seine; a babe was dragged through the streets with a cord tied around its neck by a crowd of Catholic children; another babe smiled in the face of a man who had seized it, and played with his beard, but the fiend stabbed the little one, and with a blood-curdling oath threw it into the Seine. The kennels ran red with blood, the Seine was dyed scarlet as it rolled through Paris, and so numerous were the corpses which it bore to the ocean, that the bridges had difficulty to give them passage.

For seven days the massacre continued in Paris. Moreover, orders to kill the Huguenots were extended to all the provinces and cities where Protestants were found. The number of slain throughout France has been estimated at about seventy thousand. Well was it said by one Roman Catholic, more humane than the rest, that those who did the awful deed "were not men, but devils in the shape of men." When Gregory XIII, who had succeeded Pius V, heard the good news, he caused the guns of St. Angelo to give forth a joyous salute; the bells were pealed, bonfires blazed, and the pope led a magnificent procession to the church of St. Louis, where a Te Deum was chanted.

Miserable was the end of the unhappy Charles. Almost immediately after the massacre, his health began to decline. His mind was racked with remorse; his conscience chided him night

¹ Quoted by Wylie, "History of Protestantism," book 17, chap. 13, par. 8.

² Quoted from Péréfixe by Wylie, in "History of Protestantism," chap. 14, par. 5.

³ White, Mass., page 396.

and day. To him the air was filled with strange noises like the voices of dying Huguenots. He thought that the ghosts of the murdered stood by his bedside, and that his room was suffused with blood. To the nurse of his youth, a Huguenot, who watched over him in his dying hour, he cried: "O nurse! what shall I do? I am lost! I am lost!" She tried to soothe him with the hope that repentance and a Saviour's righteousness might save his guilty soul. Soon the wretched Charles passed away. Catherine died, and her second son, the Duke of Anjou, succeeded his brother on the throne, and was assassinated. Thus faded that blood-stained family from the earth; the Protestant Henry of Navarre became king of France, and the edict of Nantes gave peace to the persecuted Huguenots.

We weep for the faithful ones who perished at that awful "Paris wedding;" but in a certain sense more to be lamented are their assassins, so many of whom went down to the grave without a ray of hope. Scarlet was the seed which they had sown, and scarlet was the crop which the sons and daughters of unhappy France were destined to garner in the crimson days of the Revolution and of the red Reign of Terror.

IS THE CHURCH LOSING IN HER INFLUENCE OVER THE MASSES?

BY A CLERGYMAN.

(Continued.)

Is it true that education and right living, in the highest moral sense, leaving out the question of religion *per se*, obviate the necessity of regeneration by the Spirit of God?

There is under the writer's eye at this moment a paper containing the memoir of a soldier recently buried, in which it is said, among other things, that he had connected himself with the church in his boyhood, and remained a member in good standing until the day of his death. And yet there were many who listened to that statement at his funeral service who knew that for many years he had not only neglected the duties of membership in the church of God, but that he had tried hard to wear the brazen front of a skeptic in all matters pertaining to religion. The world believes better things of the church, and has a right to expect them; and so it comes to pass that when they note her inconsistencies, her influence for good over them is greatly weakened in the estimation of reflecting minds outside. Wherein lies the blame for this state of things in the church,—with the clergy or the laity?—Both are at fault in a measure. The great increase of wealth in the church has made costly buildings necessary, with all their furnishings, organs, choirs, and a high-priced ministry.

Let it be understood that the clergy are among the truest and best men in the world to-day; but under existing circumstances, it is to be feared that few of them have the courage of their convictions upon many questions relating to the very highest interests of society. They dare not speak out upon the subject of temperance; for, alas! many men connected with the manufacture and sale of intoxicating liquors are found in the churches, and with their money are liberal supporters of the same.

They are silent upon the question of stock-gambling; for sometimes men who are sanctionious in appearance in the Lord's house and on the Lord's day, are acknowledged leaders all the rest of the week in the sharp schemes of the gambler.

Would they declaim against the races, the fact confronts them that official men in their congregations, with their wives and daughters, are patrons of the exciting ring; and not seldom lesser lights in the church stake their money on the final issue in the same field. And so on down through a variety of evils which are sapping the life of the Christian church to-day.

Men of God are silent upon these questions because their position in the church and in the social world depends upon their letting them alone; and one of the results is seen in the drifting apart of the church and the masses, more and more, as the days are going by.

Not long ago in one of the Eastern States, a good Methodist brother wrote to the editor of one of the great official papers of the church, complaining of the lack of decision and courage on the part of his presiding elder. The answer of the editor was discreet, kind, and conciliatory; but the following week a ministerial brother of experience as a presiding elder, wrote to the editor also, justifying the brother elder complained of, because the bishops of his church would not sustain him in any other course than the one complained of. The return mail brought an answer from the editor in this exact language: "I acknowledge the receipt of your letter of the — inst. Its contents are serious, and give me painful thought, especially as they appear to be correct statements of existing facts." This is another straw showing the drift of things relating to discipline in the church to which these men belonged; and it is only fair to presume that churches without an episcopal form of government are in about the same condition.

A pampered ministry in high places shuts the door against an earnest, courageous, evangelical effort to reach the masses of the people; and so in many places they are left to perish without the bread of life. The remark of a poor man, but a good man, a close observer, and loyal to the church and religion, may not be out of place here. Said he: "Bishops, secretaries, and other dignitaries of the churches, who have fine salaries and ride in palaces on sea and land, seldom preaching, only at conferences, synods, and dedications of the finest churches, where they see the army of the Lord on dress parade, may not be doing as much as they imagine toward the coming of the kingdom of Christ; while the masses of the people are toiling and sweating on farms, and in mines, and factories, and hard places in society everywhere."

It requires generalship, to be sure, in the army of the Lord; but certainly not one so far removed from the soldiers, who do the hard fighting, and the praying also in this particular case. Then the services of these times, in so many churches, have no charm for the devout soul,—nothing in them to lift up and cheer the chastened spirit,—nothing inspiring and helpful to the tempted and discouraged. They are cold and formal, and hence the people stay away.

What a contrast between the simplicity and helpfulness of public worship forty years ago and much of it to-day! Then the massive hymns of Watts, and Wesley, and Doddridge, and Montgomery, and others equally gifted in sacred composition, sung by the whole congregation, had a sweep and a power about them that drew the people to the sanctuary, and lifted them up nearer to God. Now the choirs and quartets in many places indulge in nothing more than a performance, pleasant, perhaps, to a few cultivated ears, and gratifying to themselves, but utterly lost on souls devout, and intent upon the true worship of God.

We are not to forget that the question under consideration is the church's influence over the masses of people. Less than a half century ago the most of the churches in this country were filled with devout worshipers, in the cities and in the country alike, whenever there was a call to the house of prayer. Now only in exceptional localities, perhaps, it is an open secret that godly ministers and laymen alike mourn continually because of empty churches and almost all lack of any interest whatever by the people in spiritual things. In vain do many in high places shout themselves hoarse over the greatness of the church; her millions of members, and hundreds of millions of money; the great

benevolent and philanthropic enterprises under her control. All this is an effort to throw dust in the eyes of the people, while society goes on drifting away from the church, honeycombed with doubt, and prejudice, and a skepticism that threatens moral and religious bankruptcy to the whole ecclesiastical fabric; while the handful of loyal soldiers of the great Captain, in all the churches, are crying mightily unto God for relief.

During the last Christmas season the writer attended service in one of the churches belonging to a denomination which boasts of its culture and wealth, and, indeed, has large influence in the land. The exercises lasted just one hour and forty minutes; and the whole time, with the exception of eighteen minutes, was devoted to music and the ritual. The minister occupied the eighteen minutes in an address. Part of the responsive service was so poorly done as to excite the surprise and comment of a number of intelligent persons present; and yet it seemed to be regarded by the congregation present as a well-done affair; but there was absolutely nothing in it to touch or help the toiling masses outside; and so, having come to know these things, they stay away.

Another very strong evidence of the drifting apart of the church and the people is the almost frantic efforts of the clergy everywhere to arrest and hold their attention by the announcement of sensational themes for discussion in the pulpit from week to week. This thing has gone so far in many places as to become actually nauseating to intelligent people outside; many express themselves freely, while others catch their spirit; and so the chasm widens day by day.

Who is to blame at this point? People generally in this country believe the church building itself to be sacred, in a measure at least; hence its pulpit is not to be prostituted to the discussion of secular subjects or to the delivery of sensational addresses; neither are its walls to echo with the jollity and mirthfulness of the throngs which gather in many of our modern houses of worship to promenade to strains of secular music, or sit down to gossip over social questions at ice-cream or oyster tables. Those outside say, "We can do these things in other ways and places, and not violate our consciences by desecrating the sacred precincts of the sanctuary with secular affairs; and so the weakening of the church's religious influence over the people becomes greater by the constant repetition of these things."

(Concluded next week.)

"FAITH is the substance of things hoped for, the evidence of things not seen." Too often we let feelings affect the exercise of faith. Fatigue, the trifling trials of life, its cares, vexations, and a thousand nameless complications are allowed to depress, or the opposite, to elevate our feelings, and we become sad or joyous as our outward circumstances control us.

This is reversing the true order of things. Our faith should rise so far above the noise and commotion of the world within us and around us, that the mind will retain its balance amid the din and confusion, both internal and external, of this changing world. Poverty or wealth, sickness or health, honor or contempt, sorrow or joy, happiness or unhappiness, nothing, either natural or supernatural, should affect the exercise of faith. Faith anchors the soul to God and heaven. Faith is an attribute of God imparted to the human soul, rendering it Godlike in its purity, its peace, its wisdom and power.

Faith elevates the motive, yet walks in humility, and honors God by its steadfast love and reverence in trouble or prosperity, joy or pain. It runs to the shelter of the wings of Jehovah, where it rests secure and in perfect peace. True faith results in an assiduous cultivation of every Christian grace, thus adding symmetry and beauty to itself; for alone it would be only deformity.

JOSEPH CLARKE.

Special Mention.

PASSING EVENTS AND COMMENTS.

A Lesson in Politics.—The reports we receive from our collaborators in the Turkish Empire, reveal a situation that is remarkable, and one which is capable of imparting a forcible lesson on the subject of the proper relation between religion and politics. Our work opened in the sultan's dominions under circumstances that would usually be considered most unfavorable. When our single representative began his work, he was quickly haled to the judge; and when the Armenian patriarch was called upon to answer for him, he knew him not. The Greek Church did not acknowledge him; the Catholics would not recognize him; and all the representatives of Protestant churches repudiated him. Brother Baharian was neither Armenian, Greek, Catholic, nor Protestant, so far as those churches would recognize him. Then the judge called upon the prisoner to answer for himself. Since he was neither one nor the other of the above, but was repudiated by all, what was he? He replied that he was a Christian, even though he belonged to none of the prevailing churches. The judge was convinced by the consistent position taken by the lonely prisoner, whom no one would own, that he was what he pretended to be, and set him free.

From that time as our work went forward, circumstances were providentially so ordered as to bring our position prominently before the authorities. The testimony of our workers was backed up by their lives and teachings, and this was confirmed by others who testified that in our work we did not meddle with politics or the civil power in any way.

Our Attitude.—Our workers did not seek to obstruct the laws or institutions of the country. They did not inculcate revolution or incite oppression; they were simply intent on teaching the principles of the gospel from the Bible. Although frequently complained of by the jealous priests, often imprisoned, sometimes maltreated by mobs, invariably the authorities, when called upon to decide, have exonerated our people; and to-day, as we learn, the police commissioner of the empire recognizes and encourages our workers because of their neutrality in political affairs, and because they are ever found attending to their own Heaven-appointed work, and to that alone. How long this favorable state may continue, we know not; but we have seen that a consistent adherence to the principles we teach in regard to the relation of church and state, has brought our work through a dangerous crisis in spite of the efforts made by professed Christians to crush it out, and in spite of the troublous times through which Turkey is passing, and has given to our work a recognized standing in that country, while other more popular churches are regarded with suspicion and disfavor.

The principles which have produced this result, so satisfactory, so gratifying, to us, in Turkish dominions, prevail here. It is no more incumbent upon our workers in Moslem dominions to keep themselves aloof and apart from political intrigue and strife than it is in Great Britain or Germany. Our brethren in those countries do well to preserve a loyal attitude to

the powers that be, and leave to others the controversies, the bitterness, the entanglements, of politics, while they earnestly and humbly pursue the work to which God has called them. In doing so these workers keep themselves free from taint and prejudice, and set a worthy example to all who see their works and embrace the truth they teach.

What is true in the Old World is equally true in the New. Seventh-day Adventists the world over will do well to heed these principles. Dabbling in politics will only soil the garments and hands of the representatives of heaven. To mingle in earthly strife involves us in all the embarrassments of political partizanship, and the interest we invest in these things is more than likely to detract that much from the interest we have in the kingdom of Christ.

Without Natural Affection.—Had the apostle said, "without common decency," he would not have overstated the condition of many youngsters of the present day, whose ideas of their own smartness overtop every other consideration, and transform the individuals into human nuisances. Some days ago Mr. Bryan, one of the presidential candidates, undertook to address a meeting at New Haven, the seat of Yale College. The students of that institution were out in large numbers, and created so much disturbance as to render it almost impossible for Mr. Bryan to proceed, and at last compelled him to bring his address to a close. The disturbance included the most insulting remarks and calls. We allude to the event not because it occurred at a political meeting, but to show the low depths to which the cultured (?) youth of this country is capable of letting himself down. Read 2 Tim. 3:2, 3, and note the description of the children of the last days,— "disobedient to parents, unthankful, unholy, without natural affection,"—and then think of one of the first colleges of our land, filled with a class of youth who have no more respect for one who is the choice of a large portion of the people of this country for the highest office in the land, than one ruffian would have for another, and we have in mind what Paul meant when he described the children and youth of our times.

Individual Cups.—The question of the use of individual cups in celebrating the Lord's Supper, is one that is being agitated in many places and by various Christian bodies. It is one of those aggressive questions that will not be put down, but pushes itself to the front in spite of the scruples or prejudices of its opponents. To one unaccustomed to the thought of each one's sipping the wine of the communion from a separate cup, it is received generally with more or less repugnance. There is something in the idea that seems inconsistent with the word and spirit of communion. The practise proposed would not accord with the example of our Lord and his disciples. Our Saviour did not take twelve cups and bless or give thanks; he took *the* cup. From this cup each drank, according to the injunction of the Master. These details have been dwelt upon with peculiar fondness by the church of Christ ever since, and the heart naturally clings to them.

But along came science, taste, and common custom, and these cry out that the practise of scores of people drinking from the same cup is not to be tolerated. It would be regarded as very shabby hospitality were all the guests at an

ordinary table required to drink from one cup. At drinking-fountains each successive drinker does not fail thoroughly to rinse the common cup before using it. But the communion ignores these requirements of etiquette, and tramples all the mutterings of distaste underfoot.

But it is not a matter of etiquette or taste simply; the objections to the ordinary practise rest upon a foundation of serious facts. The danger of the contamination and infection of fatal and loathsome diseases is certainly much greater than most of us have been wont to consider. The almost universal custom of wearing mustaches by men, in which the bacilli of consumption and other infectious diseases find lodgment, increases the danger. The prevalence of sin has spread abroad diseases of a virulent, deadly, and loathsome nature. Good people sometimes contract these diseases innocently. These diseases are almost nameless here, but good people have them, and to drink from a cup with them is not only disgusting but very dangerous.

It is not necessary further to dwell on this subject; but it is probably before us, and we may be called upon to consider it. What we have said is not intended to cast a decisive influence on either side. If the order and circumstances of the first Supper are to be closely followed,—if they have a vital significance,—then they should be followed to that extent.

ORIGIN OF A FAMOUS HYMN. 7

[THE readers of the REVIEW have no doubt all been often charmed and cheered by the beautiful hymn entitled, "The Ninety and Nine;" but perhaps all do not know how it originated. The following sketch gives the account. Who can say that it was not, as Mr. Sankey claims, by the special impression of the Spirit of the Lord, and so to be ranked as a manifestation of one of the spiritual gifts of the New Testament?—U. S.]

At a great gathering recently in Denver, Ira W. Sankey, before singing "The Ninety and Nine," which, perhaps, of all his compositions, says the *Outlook*, is the one that has brought him the most fame, gave an account of its birth. Leaving Glasgow for Edinburgh with Mr. Moody, he stopped at a news-stand and bought a penny religious paper. Glancing over it as they rode on the cars, his eye fell on a few little verses in a corner of the page. Turning to Mr. Moody, he said, "I've found my hymn." But Mr. Moody was busily engaged, and did not hear a word. Mr. Sankey did not find time to make a tune for the verses, so he pasted them in his music scrap-book. One day they had an unusually impressive meeting in Edinburgh, in which Dr. Bonar had spoken with great effect on "The Good Shepherd." At the close of the address Mr. Moody beckoned to his partner to sing something appropriate. At first he could think of nothing but the twenty-third psalm, but that he had sung so often; his second thought was to sing the verses he had found in the newspaper, but the third thought was, How can it be done when I have no tune for them? Then a fourth thought came, and that was to sing the verses anyway. He put the verses before him, touched the keys of the organ, opened his mouth and sang, not knowing how he was going to come out. He finished his first verse amid profound silence. He took a long breath, and wondered if he could sing the second the same way. He tried it and succeeded. After that it was easy to sing it. When he finished the hymn, the meeting was all broken down—the throngs were crying, and the ministers were sobbing all around him. Mr. Sankey says it was the most intense moment of his life.

From that moment the hymn was popular. Mr. Moody said at the time he had never heard a song like that. It was sung at every meeting, and was soon going over the world. While traveling in the Highlands of Scotland, a short time later, Mr. Sankey received a letter from a lady at Melrose, thanking him for singing the verses written by her sister. That sister was Elizabeth C. Clephane. Mr. Sankey wished to call it "The Lost Sheep," but Mr. Moody insisted on calling it "The Ninety and Nine" whenever he announced it. Mr. Sankey firmly believes that God inspired him to sing that song with such effect, and says the honor should be His.—*Episcopal Recorder*.

The Review and Herald.

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

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KNOWING AFTER THE FLESH.

THAT is a forcible declaration of the apostle that "henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more." The preceding verse speaks of a death to self and a life devoted wholly to Him who died for us and rose again. He who thus dies and thus lives is a new creature. To him old things have passed away, and all things are become new.

At first thought it might appear that no view or relation to Christ that sprang from admiration, or that formed an attachment to him, could be improper or unprofitable. But in the light of this text we conclude that our knowledge of Christ may be of an unprofitable nature. There is a text of home-made scripture that speaks of the knowledge of Christ as, "Whom to know *aright* is life and peace." It is not in the Bible, nor are we sacrilegious enough to say that it should be; but it intimates the fact that there is a *wrong* knowledge of Christ. There may be such a thing as knowing good men, even the best of them, to our damage. We may have a knowledge of our friends that is wholly after the flesh, and it is possible that in such a knowledge we may include even Christ Jesus himself.

It may not be the fault of our friends that we thus know them. It certainly will be ours. Jesus lets light upon this point when he says, "It is expedient for you that I go away." Why?—Because the disciples knew him only after the flesh, and that knowledge was insufficient. Regarding Jesus as a personally present leader and guide, whose power to help and save was limited to his immediate presence, could never do for his people that which Christ must do for them, and which he could not do without the co-operation of the Comforter, the Holy Spirit.

Our final acceptance with God depends upon the development upon the part of every one of an individuality that bears the image and superscription of God. This each one of us must work out for himself through divine grace. Christ can and must do this *in* us; but he cannot and will not do it *for* us. The means by which he will do the work in us, are, the truth as a guide, a standard, and the Spirit of God as a helper and teacher. We are liable to get before our minds as a model of perfection the deeds or teachings of some person, and to think that if we imitate him, or follow his advice, we shall become what we ought to be, or, failing to become so, can lay the responsibility of our failure upon him.

This is all a mistake. For if there were a perfect example before us, or were we blest with the very best associations, these of themselves would not create the heart anew; and under such influences men would become at best only glossed over with an appearance of piety, while sin would still dwell in the soul, and break forth

whenever those associations were broken off. Our need is not the image of good men before our eyes, nor a Christ that dwells only in our admiration. We need a living Christ *in* the soul; and such a presence can only be secured through the intervention of the Spirit of God.

The disciples had come to reverence the Master; they looked to him for guidance and protection. While he remained, they would look for no further help and no deeper experience. While they were devoted to Jesus as disciples, and reposed great confidence in his leadership, their hearts were not brought under the re-creating power of the Spirit, nor would they be led to seek the aid of the Spirit while the Saviour was present with them in person. It is not enough to believe that Jesus is the Son of God, that he is the Saviour of sinners; all this avails us only when he becomes our personal Saviour, and this he can only be when our hearts have been wrought upon by the Holy Spirit. When this is done, we shall not simply be enamored of an exterior model, but possessed and controlled by an indwelling Saviour. G. C. T.

ORDER IN THE CHURCH.

Is It Right That There Should be Order in the Christian Church, Even Such as Depends on Organization?

THE Scriptures have much to say about "order" in the instruction they give us concerning the nature and the work of the church in the earth. "Let all things be done decently and in order." 1 Cor. 14:40. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting." Titus 1:5. "The rest will I set in order when I come." Paul to the Corinthians in 1 Cor. 11:34. In accordance with these statements is the constant tenor of New-Testament teaching.

The very term, "the church," implies organization and order. The word *ekklesia* signifies, "the called out," referring to a company of people called out to be followers of the Lord Jesus, to hold up his name, and to advance the interest of his cause among men. In multitudinous instances this name is applied to the followers of Christ. From what are they called out?—From the people around them, from the world, from those who are not the followers or the friends of Christ. Certain principles and influences draw the members of the church together into one body; and the same causes tend to separate them from others who have no interest in their views, their work, or their aims. Some characteristics must certainly appear to show the distinction between these classes, and set the church apart as a body by itself. And the line of demarcation should be visible to all; for while it is true that on its spiritual side the boundaries of the church may not correspond to human lines and men's imperfect calendars, it is also true, on its outward side, that the church is to be as a city set upon a hill, that cannot be hid. And how is it possible for this to be, unless there is some organization through which are manifest the reasons which thus led the members to associate together?

When Peter made his wonderful confession, "Thou art the Christ, the Son of the living God" (Matt. 16:16), and Christ said, "Upon this rock [this great truth so clearly stated], I will build my church," it was the announcement that great truths would be held in common by his people, and a community of belief be entertained in the church. And such a company

must assume some outward form, further than mere individual acquaintance. For the church has often to act in the capacity of a church. In the case of the commission of trespass, as recorded in Matt. 18:15 and onward, after the injured party has gone to the offender alone, and, not succeeding, has taken one or two brethren to try still further to adjust the matter, if the erring one will not hear them, then it is to be laid before the church. Does this mean that the matter is then to be spread abroad indiscriminately?—No; for some action is to follow. The obdurate transgressor is to become as a heathen man and a publican, to the injured party, and consequently to all who, with him, constitute "the church." Then there must be some means of determining who constitute the church, that such action may be taken. There must be some limitations, some line of demarcation, as an outward evidence that certain ones are recognized as constituting the church. In other words, the church must be organized, and the members enrolled. This is not saying that every one thus enrolled is a true child of God, and has his name registered as such in heaven; it is only a statement of what is necessary in our earthly experience to enable the church to act in its collective capacity.

As brought to view in the New Testament, the organization of the church is very simple. The officers are few, and their duties well defined. But the very fact that officers are necessary, and that some of them are to be chosen by the church, is a demonstration that organization, or association together on well-expressed conditions, is absolutely essential to the existence of the church, as a working body in this world. The different classes of officers named are, apostles, evangelists, elders, bishops, pastors, and deacons.

Apostle signifies "one sent." It is used to designate those whom God calls and sends out into his work. Some of these are given a pre-eminent position on account of circumstances which pertain to them alone. This was true of the twelve whom Christ chose and sent out. They were chosen from those who had been the personal associates of the Lord Jesus in his work while on earth. Acts 1:21. But after they passed away, there could be no longer the perpetuation of the twelve; for the condition of personal acquaintance with the Lord no longer existed. But there were others besides the twelve, who were apostles, even in that first age of the church. Christ himself was called an apostle. Heb. 3:1. Paul and Barnabas were apostles. Acts 14:4, 14. Titus and other brethren were called "messengers" (Greek, *apostoloi*, "apostles"). 2 Cor. 8:22, 23. Epaphroditus was also called a "messenger" (Greek, "apostle"). Phil. 2:25. This shows that the idea of perpetuating just twelve apostles in the church, as the Mormons and some others do, is not countenanced in the Scriptures. Such apostles are merely man-made and falsely named. It also shows that men specially called of God to lead out in any special work, as men have been in different periods of this dispensation, are apostles in the true sense; and that the idea of what is called "apostolical succession"—that is, that no man can be a true minister unless his ordination has come down in unbroken succession from the apostles of Christ's time—is simply a figment of the imagination.

Evangelists. This term is from the Greek *euangelistes*, and signifies primarily a "messen-

of good tidings." It is used in the New Testament to designate preachers of the gospel, missionaries, not confined to any particular locality, but moving about to present the truth and establish churches. Acts 21:8; Eph. 4:1; 2 Tim. 4:5; etc.

Elders, Bishops, and Pastors. The Greek words, *presbuteros*, "elder;" *episkopos*, "bishop;" and *poimeen*, "pastor," are used interchangeably in the New Testament, and signify only one office, which perhaps may be best expressed by the term "elder." See Titus 1:5, 7; Acts 14:17, 28. These are chosen to the office by the church, as is shown in the instruction given by Paul to Titus and Timothy in regard to the character they should maintain before they could be put in that office.

Deacons. These are officers to look after the temporalities of the church, and are chosen by the church. Acts 6:1-6. But before such action as choosing elders and deacons can be performed, the church must come into a definite, regulated, and organized body, as already suggested.

Expediency would readily suggest other necessary agents to serve the church, such as a clerk to keep its records, a treasurer and collector to care for the funds, and committees, as may be needed, to give special attention to possible lines of work that may be advisable.

Such are the simple agencies of the Christian church, in which are found the "teachers," "helpers," "governments" (1 Cor. 12:28), necessary to the spiritual and temporal interests of the people. These, of course, are all to be carried on in harmony with the words of our Lord, that "one is your Master, even Christ; and all ye are brethren."

But it is said by some that to place ourselves in these positions, and to work in such a way, is to be a part of Babylon. On the contrary, this is the very way to keep out of Babylon. Babylon means "mixture" and "confusion." Babylon comes from error, not order. Order is the law of God's universe, both material and spiritual. Confusion has come in by tradition, superstition, man-made creeds and confessions of faith. To avoid all these and to walk in the light, is what the Lord has revealed in his word that he both desires and requires of his people.

U. S.

THE COMFORT OF GOD.

God desires to make manifest the knowledge of himself by us in every place. In order that this may be done, it is essential that we recognize him in every place. He will not reign in our lives without our consent. It is by our cooperation that all is to be done. "If ye be willing and obedient, ye shall eat the good of the land." "Willing" is the present acting of the will. "If ye be willing," is therefore to say, If the present acting of your will is that God shall be glorified, that his will shall be done, and you yield yourself to his will, ye shall eat the good of the land. "Choose ye this day," each day, "while it is called to-day," "whom ye will serve." Thus it is that in order that God may make manifest the knowledge of himself by us in every place, it is essential that we acknowledge him in every place.

To acknowledge this is only to acknowledge the truth. It is so much the truth that it is the truth whether we acknowledge it or not. When Paul stood on Mars Hill, with a crowd of the greatest heathen before him, among whom

there was not one Christian, he spoke the word of God,—that he is "not far from every one of us." Not far is near; so that he is near to every man in the world. So near is he, indeed, that he stands at the very door, and knocks, and pleads for entrance. And if any man will only hear his voice, and open the door, he will most gladly enter and reign in the life, and make manifest the fragrance of the knowledge of himself by that man in every place.

The Lord being thus near even to the heathen, and thus near to those who continually refuse to open to him the door of their lives, how much more is it true that he is near to those who have opened the door, and have yielded themselves to him. To all these he says, "I am with you always, even unto the end of the world." "I the Lord thy God will hold thy right hand." "I will never leave thee, nor forsake thee." "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. . . . Fear ye not therefore, ye are of more value than many sparrows." Yea, even "the very hairs of your head are all numbered."

All this shows that nothing can enter your life or mine, of the value of a sparrow,—a quarter of a cent or less,—but that God is there to meet it and watch over it, and make it turn to our good and to his own glory. It shows that nothing can enter your life that is of as much importance as one of the hairs of your head, but that God is there to meet it and make it turn to your good. And thus "we know that all things work together for good to them that love God." Therefore it is written that "the God of all comfort," "comforteth us in all our tribulation." This world is a world of trial, of difficulty, of trouble. "Man is born unto trouble, as the sparks fly upward." Such being the sort of world that this is, so long as we are in this world, we shall meet, and we are only to expect to meet, just such things as are in the world. We are not to ask to be kept *from* the trials that this world presents, but to be kept *while in* them. We are to ask for grace and discernment to find God there, that we may find his grace in every trial, his power in every difficulty, his comfort in all our tribulation.

This, too, not only that all the experiences of this world may be made to work for our own good and our own salvation, but also that by all these experiences we may be prepared the better to pass on that salvation to those who do not know it. Indeed, this latter is the very point dwelt upon in the passage which declares, "The God of all comfort," "comforteth us in all our tribulation." Here it is in full: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, *that we may be able* to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." As the object of God's comforting us is to make us able to comfort others, it is plain enough that the purpose of our meeting the trials that this world affords, is to enable us to help other people who meet these same trials. In order for us to be a real help to others, we must understand their experiences, their trials, their troubles.

People who are of this world only, have only the experiences that this world affords. But God wants them to know a better experience than any of these. He wants them to know him. He wants them to know him everywhere and in all things. He wants them to know his

power and his comfort, that will take all these experiences, and turn them to the salvation of those who meet them. And you and I, who profess to know him, who have taken his name upon us,—he expects that we shall acknowledge him in all these things, and that we shall thus find his power and his comfort turning all the bitter into sweet, turning *for* us all that seems to be against us, and thus be ourselves made able to comfort them that are in any trouble, with the comfort which we ourselves have received from God when we were in the like experiences that others meet who do not know God. Thus the Lord proposes to cause us always to triumph in Christ, and also to make manifest the knowledge of himself by us in every place and to all people.

As a sparrow cannot fall on the ground without your Father, much less can anything fall into your life without your Father. And when anything does fall into your life, it is only that you may be more able to minister to all others the knowledge of God; it is only that you may be able the better to convey to others the knowledge of the salvation of God. This also is written. Here it is: "And whether we be afflicted, it is for your consolation and salvation." Why was Paul afflicted?—It was for the consolation and salvation of other people. Why was Christ afflicted? Why was he, the majesty of heaven, made as we are, a man of sorrows and acquainted with grief?—It was for the consolation and salvation of all. Why, then, are *you* afflicted?—It is for the consolation and salvation of other people. That is the truth. The Lord says it, and it is so.

Yet many, instead of looking at trials and afflictions in this way, allow Satan to deceive them into thinking that the Lord is angry with them, and is punishing them for some great sin that they are afraid they have done, and which they could n't think of if it was to save their lives. And so instead of meeting, in their trial or their affliction, "the Father of mercies, and the God of all comfort," they see only the black, scowling face of a god of vengeance, of their own imaginings and Satan's suggestion. And thus, instead of meeting God's purpose in being, by these experiences, made better able to comfort them that are in any trouble, and to bear consolation and salvation to other people, they only cripple themselves in them. Let it not be so any more. Let God be true, and say with Paul: "Whether we be afflicted, it is for your consolation and salvation;" "or whether we be comforted, it is for your consolation and salvation." So that whether we are in affliction or in comfort, there is to be consolation and salvation to others in it.

There are on every hand those who are in trouble, those who are afflicted, those who are sorely tried and in discouragement. They do not know God; they do not find him and his comfort, his power, his strength, his courage. Christians are in the world to convey to these poor, troubled souls the comfort of God. Christians are here to say to them that are cast down, In God "there is lifting up;" to say to the discouraged, "Be of good cheer; I have overcome the world;" "be strong and of a good courage;" to the weak, "The joy of the Lord is your strength." Christians are here to "comfort them which are in *any* trouble."

And now the Lord knows whom you will meet next week or next year. He knows now what will be the trouble of those souls when you do

meet them. He wants you to be able, when you meet those souls, to comfort them with the comfort of God. But you are not prepared now to do that; for you have never had the experience that will be the experience of those souls when you meet them. Therefore, that you may be able to minister to their good when you meet them next week or next year, the Lord leads you to-day through the experience which you need in order that you may be able to comfort them when you meet them. So that what he is doing with you now by these experiences, is simply making you a better minister of his grace, a better minister of the knowledge of himself in every place. It may be that he leads you through the dark waters that fairly go over the soul. But do not fear nor faint. Jesus went that way before you. And now he says, "Fear thou not; for I am with thee. . . . I the Lord thy God will hold thy right hand." "I will never leave thee, nor forsake thee." I comfort thee, that thou mayest be able to comfort them which are in any trouble; that thou mayest be for consolation and salvation, in every place.

This is what the Father did with the Son in this world, that he might bring consolation and salvation to you and me. This is what Jesus did with Paul, "for a pattern to them which should hereafter believe on him to life everlasting." If "it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings," shall we say that it does not become us? If, in order "that he might be a merciful and faithful high priest in things pertaining to God," "in all things it behooved him to be made like unto his brethren," shall it be that we, whom he has made a royal priesthood, shall shun to partake of like experiences of our fellow men, in order that we may the better convey to them the knowledge of God? If in order that he might be "able to succor them that are tempted," it was necessary that he himself should suffer, being tempted in all points like as we are, shall it be that we shall shun the trials and sufferings of mankind, and so shut ourselves off from being able to succor the tempted, to comfort the afflicted, and to lift up the cast down?

No, no! "As my Father hath sent me, even so send I you. . . . Receive ye the Holy Ghost." "As he is, so are we in this world." We are here in Christ's stead, praying men "in Christ's stead, be ye reconciled to God." Therefore let every one who has named the name of Christ say in the joy and courage of a living faith, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation." 2 Cor. 1:3-6.

A. T. J.

JESUS never seemed anxious for golden opinions of men. He never courted the wealthy; never flattered men to gain their support. It would be to the glory of his name if all who bear that name were more like him in these respects.—*United Presbyterian.*

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.]

690.—SABBATH COLLECTIONS.

If it is right to take up a collection in the Sabbath-school on the Sabbath to defray the expenses of the school, why is it not right to take up a collection on the Sabbath for the support of the church, especially as it is the only time the majority of the church are together?

W. H. C.

Answer.—All that Sabbath collections of any kind should involve is the mere act of bringing the amount of the contribution to the meeting, and depositing it in the hands of the one who is the proper person to receive it; and this need not cause any more labor, or any more thought bestowed upon secular matters, than the taking off of one's hat, or the looking at one's watch. And it would be the same with any collection under like conditions. The reader will see the point, which is this: that all the *secular*, or *worldly*, part of the transaction is to be done before the Sabbath comes. If one is to make, for instance, a contribution to the Sabbath-school, he should take this into account during the week, look over his circumstances, decide what he can give, take the amount and put it apart by itself, and have it all ready to convey to its destination. In this way, as suggested above, all the part of the transaction not proper for the Sabbath is attended to beforehand. And just so with means for church expenses or any other branch of the cause of the Lord. No new or unexpected enterprise should be sprung upon the attention upon the Sabbath, calling for assistance which would require the mind then and there to be turned aside to worldly affairs. But let it be understood beforehand that aid is needed for certain enterprises; and then, provision having been made for it during the laboring days, there would not seem to be any encroachment upon a proper observance of the Sabbath by simply bringing the amount to the place of gathering, and transferring it to the person or place of deposit.

691.—THE HEALING OF DISEASE.

1. When is the promise of healing recorded in Ps. 103:3 to be fulfilled? If in this life, why may not all whose sins are forgiven expect the healing of their diseases? 2. Was it literally true that an angel did trouble the waters of the pool, as recorded in John 5:4, and that the first one that then stepped in was really healed?

E. F. B.

Ans.—1. Ps. 103:3, beyond question, applies to the present state. The verbs are in the present tense, "forgiveth;" and in a general sense the passage may apply to the body as well as to the moral nature. Some, to be sure, take the word "diseases" to have a spiritual signification. Thus Bishop Horne says: "The body experienceth the consequences of Adam's offense, and is subject to many infirmities; but the soul is subject to as many. What is pride, but lunacy; what is anger, but a fever; what is avarice, but a dropsy; what is lust, but a leprosy; what is sloth, but palsy?" These are all striking figures, and all this is true; yet if we take the passage in this sense, these things would all come under the first term "iniquities," and the last term be tautological. It seems therefore more consistent to apply "diseases" to the infirmities of the body. It will be noticed that the forgiveness of iniquities stands first, as it is most important, and, as other scriptures teach, is subject to no limitations, as is the healing of physical diseases. Forgiveness

of iniquities is sure and uniform when sought in faith; while healing of sickness may be delayed because the Lord sees best that it should continue. Probably no disease was ever healed that was not preceded by the forgiveness of sin; but sins may be forgiven, and the body not be healed, when the Lord finds it best to use that infirmity as an agent in his hands to curb our ambition, chasten our spirit, and cause us to realize our dependence upon him. But we may look for healing of disease with the forgiveness of sins; for the Lord connects the two things together, as in Ex. 15:26; 23:25; Deut. 7:15, etc.; and if this does not follow, it is an exception, as indicated above. When, therefore, we seek for relief from disease on the same conditions that we seek for forgiveness of sin, while the latter is granted, if the other does not follow, we may know that it is God's will to allow it for our good, to continue. And how this conviction enables us to be submissive to his will, bear patiently the affliction, and try to learn the lesson he would teach us thereby.

2. Critics try to prove (that is, they assert) that the latter clause of John 5:3 and all of verse 4 are an interpolation, and narrate a circumstance that rests only on superstition and tradition. This is probably to avoid the task of trying to explain it. But what is the objection to letting it stand as a part of the gospel narrative, and taking it literally, just as it reads? In this case it is only necessary to consider that it would be altogether consistent and fitting that such a scene be carried on, even for years, that there might be, in the fulness of time, an opportunity and occasion for just such a glorious miracle as the Saviour there wrought.

692.—CONNECTION WITH POLITICS.

It is certainly true that we as Christians ought not to take part in the political quarrels that are based upon selfish interests; but although this is true, is it wrong (1) To read and become acquainted with the principles which underly the opposing parties, providing one does not allow it to absorb his spiritual interests? (2) Is it wrong to vote for county superintendent of schools, if one has the interests of education in view, and nothing else? (3) Is it wrong for us to vote for any local officer where party quarrels are not involved, and where we have reason to think, from long acquaintance, that the person is a fit man for the office? (4) If a Seventh-day Adventist is appointed as assistant clerk to act during the day of election, would it be wrong for him to accept the position? (5) Is it wrong for one of us to go to hear a political speaker, if we do it to learn?

H. W. J.

Ans.—Every one must of course be left free to answer such questions according to his own conscience, and to act accordingly. But no reason appears to us why any one could not consistently answer, No, to every one of them. In a time like the present, when such a question as the money question is so profoundly agitating all classes of minds throughout the country, and such strong assertions are put forth by men of equal talent on both sides of the question, we could hardly do ourselves justice as intelligent people, to hold ourselves back in ignorance of the principles involved in the question, and not become acquainted with the circumstances upon which this unprecedented agitation is based. And when we have become intelligent upon the subject, if it seems to us that the interests of the country or the people are in danger, and we think that we can cast an influence on the right side, it is our privilege to use the ballot for this purpose, just according to our own sober and prayerful convictions in the case. We notice by the papers that this is the advice which Mr. Bryan gives to all his hearers, and we have from the first admired his liberality and candor in this respect.

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.

SOMETHING WE CAN DO.

BY JESSIE C. DORSEY.
(Hampton, S. C.)

O CHILDREN of our Heavenly King,
While working here below,
Think not your mite too small to bring,
Or seed too scant to sow.

If we are called from loving friend,
From home and comforts too,
Christ says he's with us to the end
If we his work will do.

Grieve not because your mite is small,
Or seeds are very few;
Just let us heed our Saviour's call;
There's something we can do.

Yea, work we will till setting sun,
From dawn till closing day;
And when our reaping here is done,
We'll bear our sheaves away.

SWEDEN.

STOCKHOLM, KNIFSTA, GEFLE, AND WESTGÅRDE.—From August 28 to September 3 Brother L. Johnson and I were with the church in Stockholm. During this time we held twelve meetings. Brother Johnson spoke five times, and I spoke seven times on the rise and progress of the advent movement, the gifts of the Spirit, etc. The hall, forty by thirty feet in size, was well filled at most of the meetings. One of our largest companies in Sweden is at Stockholm, and interest is apparent there from many who have not yet fully identified themselves with the work. August 31 Brother Johnson baptized a sister who has lately taken her stand with the church. We experienced much of the presence of the Lord in our meetings.

September 4 we came some thirty English miles north to Knifsta. We met with our people and some of their friends over Sabbath at the home of Brother Larson. Here I spoke three times, and Brother Johnson spoke the evening after the Sabbath to a large audience in a mission chapel some two miles from Brother Larson's. This small church of about fifteen members was much encouraged by our visit.

Sunday morning, September 6, we came on seventy miles to Gefle. At 4 p. m. I spoke to about fifty in their little hall on the work of the Spirit of God. Brother Johnson spoke in the evening to a full hall on the true Israel of God. On Monday, September 7, I spoke twice in the same hall to our little church of about sixteen on the gift of prophecy in the church. The Lord came very near by his Spirit. A good social meeting followed. In the evening Brother Johnson again addressed a well-filled hall.

Tuesday, September 8, we came on eighty-four miles farther northwest, to Westgårde. Brother Johnson spoke to some forty that evening in the home of Sister Hanson. On Wednesday I spoke twice in the daytime, and Brother Johnson spoke in the evening to about the same number. The church at Westgårde is small, but we much enjoyed our meetings with this company. These companies, but few of whom can get to the general meetings, appreciate the efforts made to instruct them concerning the Lord's dealings with his people in the past and present.

We have now filled eight of the sixteen appointments we have in Sweden. We are now at our farthest appointment north, and begin to work with companies west and south, closing October 5 at Göteborg. Our health is good, and we are of good courage in the service of the Master. During the month of October my address will be Frederikshavn High School, Frederikshavn, Denmark.

September 10.

J. N. LOUGHBOROUGH.

OUR WORK IN THE BAY ISLANDS.

THIS mission field embraces in its present operations the British colony of Belize, on the west coast of Central America, and what are known as the Bay Islands, several groups of small islands stretching out into the Caribbean Sea from Spanish Honduras, to which country they belong.

Our work was begun here five years ago, and aside from several unpleasant features, has gone on most prosperously to the present time. Our work in this field has been nearly self-supporting. Several churches of Sabbath-keepers have been established in different islands, and recently the nucleus of what we trust may prove a strong company, has been established in the city of Belize, the capital of British Honduras. Church houses have been erected at Bonacca and one or two other places among the islands, and during the last two years a mission school has been in successful operation at Bonacca. The common branches are taught, and also vocal and instrumental music. In this place especially, the power of the enemy has been brought to bear to destroy the work so well begun, but the Lord in infinite mercy is so overruling that what seemed like crushing defeat to our work may, we trust, only serve to cause our people to seek a deeper personal relation to the Lord. Sister Hutchins is now engaged in school work, while her husband, who is superintendent of the field, is laboring in the interests of the general work as his services are required.

At the last General Conference, Elder James A. Morrow and his wife, of Kansas, were sent to this field to assist Brother and Sister Hutchins. Brother Morrow's labors for the most part have been put forth in British Honduras. Here he has had a mixed population to work with, and many new conditions and untried experiences to meet. But we are glad to say that the Lord has blessed his efforts, and as noted above, from the labor that he and Brother Hutchins have put forth, we have a company in this place. In a recent letter from Brother Morrow, he speaks as follows of some of his experiences in that field:—

"I think that when I wrote you last, we were just leaving for Northern River. A brother who is a shipwright came with his boat to take us and the tent to a settlement on this stream. We found a village one half of the people of which were Spaniards. A house had been previously engaged, the best one obtainable for us, and it was indeed a sight to behold. All of the houses of the settlement were huddled closely together. Mules, horses, hogs, and all sorts of poultry were running at large. The house that we occupied was so low that the breeze was shut off, and a ray of sunshine seldom found its way inside. It had previously been used for a shop, but had been closed for some months. The sides of the building were of poles, and the earth floor was teeming with germs. When we opened the door, and stepped in, the stench was almost stifling; but we thought that by throwing open the door, and giving the air an opportunity to circulate freely, the room could be used. We used the house for some time, and then we sent for the small tent, and pitched it on as clean a place as we could find, where we could get the fresh breeze off the water. The stench there was terrible, but we found the tent a great improvement over the house. We remained here for several weeks, when we returned to Belize, where we joined Brother and Sister Hutchins, and with them proceeded along the coast in a boat we had secured for the purpose, engaging in the sale of our publications. One good, substantial man began the observance of the Sabbath at Northern River, and as the result of our canvassing trip, we disposed of something like one hundred dollars' worth of our publications.

"The people here move very slowly. There are some who give evidence that they love the truth. From the brethren and sisters here in

Belize I have received, since the first of January, \$58.80 in tithes; \$15.34 in Sabbath-school donations; \$12.85 miscellaneous, making a total of nearly \$87 donated by those in this colony. It is just a year now since I began to keep account of my book sales. During this time I have sold \$356.96 worth of books. We rejoice to believe that the work throughout the harvest-field is onward, and that from the darkest corners of the earth some jewels will be gathered to the praise of our precious Redeemer."

A great work yet remains to be done for this people. All along the coast of Central America are hundreds of people, especially Spaniards and Caribs, living under such conditions as Brother Morrow describes, who know little or nothing of the Saviour of the world. Many of them of course profess the Roman Catholic religion, but that religion with them consists largely in the worship of crucifixes and images, so that they are as veritably heathen as though they bowed down to images of wood and stone. What a field exists for our workers! What grand opportunities are presented, especially to young men, to go into these fields to teach these people correct habits of living, and a knowledge of Christ, the Saviour of men! Medical missionary work among these people would find rich opportunities for the accomplishment of good. The harvest indeed is great, and the laborers are few. Look where we will, there are unnumbered avenues inviting the entrance of the gospel worker.

Truly should the young men and women among us, those in the strength and vigor of their youth, devote themselves to the work of carrying the message to these benighted souls. As Brother Morrow says, the last day will bring together many jewels from the darkest portions of the earth. May it be the lot of every reader of these words to be a jewel-gatherer for the kingdom of God.

F. M. WILCOX.

SOCIETY ISLANDS.

TAHITI.—July 8 we were encouraged by the arrival of our missionary ship "Pitcairn." She left us again the 22d, taking Brother and Sister Prickett, who expect to stop at Raratonga. Brother Herbert Dexter and his wife remained here, and are comfortably situated in the city of Papeete, where they will labor as they have opportunity for the people of the different nationalities. Tahiti was the childhood home of Brother Dexter, but he has been away from here for eleven years. He has not, however, forgotten the Tahitian and French languages, of which he had a fair knowledge; and after a little practise, he can do good work in these tongues. Brother and Sister Joseph Green decided to stop here also, Brother Green to take charge of the printing work.

During the past few months the progress of our work has been very encouraging. The number of Sabbath-keepers has about doubled. We have just organized our brethren in the district of Paœa into a church of eleven members. There are five others there who are keeping the Sabbath, and who we hope will unite with the church soon. They now hold their meetings in a private house, but are endeavoring to get means together to build a church. Three French ladies, a mother and two daughters, are among our Sabbath-keepers in Paœa. The mother and the older daughter are the teachers of the government school there. The mother does not understand the English language, but the daughters speak English fluently. They learned of the truth through literature which we loaned them.

It seems that God, in his providence, is preparing teachers for a school for our children here, and now what we lack is means with which to establish the school. There are already some fifty children of our own people here and at Raiatea. These children learn as readily as average American children, and if they could have a proper education, most of them would no

doubt grow up to be intelligent and useful men and women.

We have kept three children in our home during the past few months, and begun their education, and they have made very good progress. They are bright and ambitious to learn, and besides their studies and music, have been quite a help in our printing work here. So we have been encouraged to try to help still others, and expect to try to keep six or eight in our family during the coming year. We shall work at a disadvantage, for we are not situated so as to keep, conveniently, such a large family. But very little can be done for the children while they remain in their own homes; for their parents have no proper idea of how they should be trained and disciplined, and their home and neighborhood influences have no tendency to elevate and lift them up, but only to drag down. So we need a home and school combined for them, where they can receive an all-round education, and trust that one may be provided before many months.

We have not a worker here for each different line of our work, so we have various kinds of work to do, and try to improve each opportunity as it comes. We are thankful for the privilege of having a part in this, the most important work in the earth, and our sincere desire is that God may work in and through us, both to will and to do of his good pleasure.

B. J. CADY.

THE GOLD COAST OF NEW ZEALAND.

In a letter to Elder Wilcox, an extract from which was recently published in the REVIEW, I mentioned having received, a short time before, an urgent request from Westport,—a mining town on the west coast of the South Island,—that some one should visit that place, and more fully instruct a few who were already interested in the doctrines held by us. As contemplated in my letter, I soon afterward went to the place, and the results of my visit will appear in the following report, which I afterward sent to the *Bible Echo*, and which may also be of interest to the readers of the REVIEW. The report referred to says that Brother Amy's gift to the home missionary work was two pounds. It should have read twenty pounds (\$100).

Since writing the report below, we have learned of two or three others who have received the Sabbath truth without having ever seen a minister, and in one case probably without knowing there were such a people as Seventh-day Adventists. The Spirit of the Lord is moving upon the hearts of the honest and willing, and the message is making its way to all parts of the field through that instrumentality alone. The books and other publications which have been distributed all over the colony are also having their effect, and the seed thus sown is beginning to take root, and I believe we shall soon reap an abundant harvest for the heavenly garner.

"The following incident and experience are an encouraging evidence of the way the Lord is working on the hearts of the people, and impressing the honest in heart with his truth:—

"Some years ago a miner in the gold-fields became impressed, by reading the New Testament, that Christians were not now observing as the Sabbath the day thus recognized and observed by Christ and the apostles, but that another day was receiving the honors conferred by the Lord upon the day he claims as his. Being a sincere Christian, he appealed to the ministers and leaders of his church, that he might know the reason why the first day of the week had taken the place assigned by the Lord to the seventh. But the explanations given were not satisfactory, and he continued in uncertainty until a few months ago, when his brother received from a relative some literature bearing on the subject, which he had obtained from our office at Wellington, after having pur-

chased a copy of 'Thoughts on Daniel and the Revelation' from a canvasser. After reading this, the two brothers were convinced that the seventh day, and not the first, was still the Sabbath of the Lord, and, with their wives, soon began its observance.

"Learning that there were Seventh-day Adventists in Wellington, but having lost our address, an earnest request for help and for information on other points of truth, was addressed by them to the 'Secretary of the Seventh-day Adventists, Wellington.' The letter reached us safely, and after a little correspondence, I decided to make them a visit, and render what assistance I could.

"The bad weather which prevails in that part of the colony during the winter made the holding of a series of public meetings impracticable, and services were therefore held in the homes of the people. Those who were already in the light had been at work for their friends and relatives, several of whom now gladly came together to study the word. I remained with them fourteen days, during which time twenty-two meetings were held, and five more precious souls received the truth. These, together with the four who were keeping the Sabbath before my arrival, make nine in all who are now walking in joyful obedience to all the commandments of God, with their hearts made glad by the hope of the soon-coming Saviour. Two of the number had been baptized, and the others will receive the ordinance at the first opportunity.

"The Lord greatly blessed in the presentation of the truth, and the Holy Spirit sealed it to the hearts of those who desired to know and were willing to obey the whole will of God."

W. M. CROTHERS.

Wellington, N. Z.

BRAZIL.

AFTER long patience and continual expectations, our hearts were made glad yesterday by the safe arrival of Brother and Sister F. W. Spies from Hamburg. We were glad to meet these dear souls and welcome them to our field. We expect Brother J. H. Lipke is about ready to sail for Brazil, and he will also find a warm welcome awaiting him. Aside from these workers, Brother Leopold Mathe, in Germany, is preparing to make Brazil his future field of labor. These good things rejoice our hearts, and we grow in courage, believing that the Foreign Mission Board is doing all for our field that can consistently be expected.

August 30.

W. H. THURSTON.

"AND, lo, I am with you alway, even unto the end of the world." Yea, truly, also in this country. God himself has begun his work here, and brought us here to behold how he completes it and to praise him. We have all cause to praise him for that which he has done in Curitiba, the capital of Parana; for we now have a school there with more than thirty students. Six days in the week, beginning with Monday, we give instruction; but on the Sabbath, only Bible study. From ten to eleven o'clock we have Sabbath-school, as is our custom at home; and from eleven to twelve, preaching, especially for the parents who are drawn in by our pupils.

After I had begun the work, and found that we could not get help from abroad, Brother Stein, from the state of São Paulo, came to help me, and took charge of the school. Brother Stein has found the truth by reading our books, and loves the work of the Lord with all his heart. Thus the Lord has given us in him a capable teacher. Several families in this place have accepted the truth, and support the cause to the extent of their means.

After Brother Stein had taken charge of the school, I prepared to take a second trip through the northern states. When I got through in São Paulo, and had brought many a hungry soul

to the Lord, I prepared to visit the church in the state of Espirito Santo; but on my way I learned from Brother Thurston in Rio de Janeiro, that Brother and Sister Spies, from Germany, were on their way to Brazil to help us here. May the Lord guide them safely is my prayer. The reward of their love the Lord has already provided; for there is waiting for them a large field, blessed with many honest, hungry, waiting souls. But as we thought that Brother and Sister Spies were going to Espirito Santo, and that the journey would be quite a difficult one for them alone, I decided to wait here and return with them, and visit the southern states meanwhile. I am very glad of this change; for the calls from the south, which have followed me to this place, are indeed urgent.

In the southern state of Rio Grande do Sul, where but little had been done until about four months ago, three of our brethren are having very good success at present. So far they have been supplied with seventeen hundred and fifty books, besides pamphlets and papers. Also in the northern part, in the state of Minas Geraes, where the brethren Berge have been working since April, the work has prospered, and we receive good letters from them from time to time. Their last letter shows that during the months of April and May, they have sold books to the amount of four hundred and nineteen dollars. Great will be the joy in heaven of our faithful canvassers; for there they will behold many souls to whom they have brought the truth here. May the Omnipotent keep them up in their good work, and help them to his heavenly joy, is my prayer. My address is Rua Paulo, Gomes No. 14, Curitiba, Estado Parana, Brazil.

H. F. GRAF.

NEWS FROM THE "PITCAIRN."

THE "Pitcairn" dropped anchor in the quiet harbor of Papeete, Tahiti, July 8, twelve days from Pitcairn Island. We found the mission workers well and the work progressing. Since the last visit of the "Pitcairn," a number of native families have accepted the message, besides three French ladies. Brother Paul Dean has spent some time in holding meetings in outlying districts. Brother Bambridge, who speaks English, French, and Tahitian, has given up his occupation as blacksmith and wagonwright, and is now devoting all his time to gospel work, with very good success. Since our arrival, we have visited a district fourteen miles from Papeete, where a year ago there was but one Sabbath-keeping family; now five or six of the best families of the district are rejoicing in the light of the truth, several have been baptized, and a church will soon be organized, and a house of worship built. Quite a number of tracts have been printed and distributed, and the truth is finding its way to the hearts of the people; the prospects for solid, substantial growth are very encouraging. Brother and Sister Cady are becoming quite proficient in the language of the people, and are doing all they can to help them in various ways. They now have three bright young people in their family, and there are many others who, if given the same opportunity, might be trained for useful work.

Brother and Sister Buckner took the mail-vessel on the 13th for San Francisco. Elder Dexter and his wife have rented a small house in the city, and will spend some time here before going out to labor in other parts of the island. Brother Dexter has spoken three or four times already in the native tongue. Having spent his boyhood here, he will not have to take so much time to learn the native language as others coming from abroad. The necessity of having a printer at work at once in Tahiti seemed so apparent that Brother and Sister Green have decided to stop here to take up that work. We expect the press here will be used to print tracts for the Cook Islands as well as for the Society

islands. Brother and Sister Prickett, who were off here a year ago, will go with us to Raratonga to join Dr. Caldwell in medical mission work.

We expect to sail this evening or in the morning for Rarutu, three hundred and twenty miles to the south, and thence to Raratonga.

JOHN E. GRAHAM.

Papeete, Tahiti, July 20.

NORTHERN ILLINOIS CAMP-MEETING.

THE camp meeting for northern Illinois was held at Dixon, August 17-27. The grounds selected for the occasion are noted as the Ohautauqua Assembly grounds, and are controlled by the Lutheran denomination in that part of the State. They are situated on the banks of Rock River, near Dixon, and are superb in scenery and location. The attendance was not large, but those who came manifested a spirit of devotion that made the meetings impressive from the first. The services were conducted principally by Elders Morrison, Lane, and Allee. Deep impressions of the signs of the times, and the need of consecration and a more effectual working of the Spirit of God in our midst, were impressed upon all. The second Sabbath witnessed one of those good revival movements where the Spirit works quietly and gently on the hearts of the penitent. After a powerful discourse by Elder Lane, about twenty-five went forward, confessing their sins, and renewing their covenant with God.

Sunday afternoon several thousand people gathered on the grassy slope overlooking the beautiful stream to witness the baptism of sixteen precious souls. Scarcely a sound was heard but the hymns that were sung, and the voice of the administrator as the candidates were buried with their Lord in the watery grave. Some of those baptized represented wealth and high position in social circles, but God is no respecter of persons. He baptizes all with the selfsame Spirit. The highest and the lowest are brought upon the same footing by the power of the gospel; and nowhere has this been more plainly manifested than at this meeting.

The outside attendance was not very large. There have been influences at work outside of our control that affected the public; but a few became interested, and these, with our people, greatly enjoyed the meeting. Dixon is situated in the northwestern part of the State, and is some distance from the larger churches of our people. This, in connection with the stringency of the times, was the cause of the small attendance, there being only about two hundred and fifty present.

The Sabbath-school and tract and missionary business of the year was transacted. The reports showed a much greater increase of interest in both branches than had been made for several years previous. There was no particular change in the election of officers, nearly all being re-elected for the coming year.

The quiet, orderly, and spiritual feeling that pervaded the entire meeting was noticeable in a marked degree, and all went home rejoicing, and feeling that it was good to have been there. Elder Allee, of Minnesota, was present to the close, and his services were much appreciated. Professor Caviness, of the Battle Creek College, Elder Tait, representing the religious liberty work, Elder Shultz, and others gave the meeting the benefit of their services, all of which were much appreciated both by the conference and the people.

The Lord's Spirit is at work afresh in this State, and with proper humility on the part of his people, the times of refreshing now at hand will lead them into greater fields of fruitfulness than they have yet seen. New interests are springing up. The seeds of truth are finding a lodging-place in many of the large cities, notwithstanding the fact that workers have never entered them. The providence of God is opening the field in unexpected ways, and the ripened

harvest is soon to be gathered. The reaping angels will find souls where the feet of human messengers have never trod.

Several Bible services were given on the spirit of prophecy and the ministration of the power of God through his Spirit. The people seemed to hunger and thirst for some of these things. The power of the Spirit was deeply felt in connection with these readings. Another interesting feature of the meeting was the presence of the representatives of the Chinese school in Chicago. Three of these, under the care of Sister Buzzell, spent the time on the grounds, bearing testimony in the meetings, and doing missionary work for others. One of these, with his cue still entwined around his forehead, in his broken English made such touching appeals for his benighted people that several times the congregation was melted to tears.

Of the cities represented, besides a large delegation from Chicago, were Peoria, Rockford, Moline, Rock Island, Galesburg, and Aurora. A lady from the latter place, a representative of the good work of the Sanitarium, came as the only known Sabbath-keeper in that city, and was baptized.

The hotel and other luxuries on the ground made camping out a pleasure to those in attendance. All was made to contribute to the glory of God and the spirituality of the meeting.

J. P. HENDERSON.

CAMP-MEETING IN MISSOURI.

THIS meeting was held in a beautiful grove called Association Park, a mile from the business portion of the city of Sedalia. The attendance was not so large as last year, there being between four hundred and five hundred present. The laborers from abroad were Elders Hyatt and Stebbins, from Kansas; Elder Hoopes, from Union College; Dr. Paulson, from the Sanitarium; and the writer. Brother W. E. Cornell, of Des Moines, was present, and rendered efficient service in reporting the meeting for the daily papers.

From the first we were impressed that the people had come to seek God and learn all they could. This made the labor on the ground very pleasant. The order during the entire meeting was excellent, and in marked contrast with some other like meetings we have attended during the past year; for when the ministers entered the desk at the commencement of a service, there was perfect silence.

Meetings were held daily with the youth and children. All these meetings were characterized by the blessing of God. The preaching was mostly of a practical nature, intended to draw the people nearer to God, so that they could better understand their privileges and obligations. We have felt that one reason why many of our people have not done better in their lives was because they have hardly understood their duty; neither the Bible nor the Testimonies have been read as they should have been. There was considerable labor bestowed along these lines, and the Lord blessed the effort.

On the first Sabbath there was a good spirit in the camp, and several gave their hearts anew to the service of the Lord. The last Sabbath of the meeting was also a blessed day. It was observed as a fast-day, and the Lord came very near by his Holy Spirit. Over one hundred came forward for prayers, and the tender Spirit of the Lord rested upon the congregation.

The attendance from the city was not very large, probably owing to the fact that the camp-meeting has been held at this place several times in the past, yet some attended and were much interested. All points of the work for this time were considered. The foreign mission work received considerable attention, and the brethren pledged themselves to be more faithful in First-day offerings. On Sabbath afternoon Brethren H. L. Hoover and W. T. Millman were ordained

to the sacred work of the ministry. The occasion was a very solemn one. Twenty-eight were baptized Sunday in the Christian church baptistery in the city.

It was encouraging to see that notwithstanding the hard times, the tithe of the conference this year increased five hundred dollars over that of the previous year. This conference has done a good deal in the line of mission work. They have a prosperous church in Kansas City; and in St. Louis, the fifth city of the nation, there is a church of about one hundred members. Steps were taken to build a church there. There is a membership of about sixteen hundred in the State. There are nine ordained ministers and five licentiates, besides several Bible workers, laboring in the conference. Elder W. S. Hyatt, who has for the past four years faithfully discharged the duties of president of this conference, has been called to act as president of the Kansas Conference. The membership of the conference during his stay here has nearly doubled, so also have the tithes. Elder W. A. Hennig, from Nebraska, was asked by the General Conference to come to this State three months ago. He was unanimously elected president of the conference at this meeting, and starts out in his work with the full confidence and co-operation of all the brethren and sisters.

Personally, I have greatly enjoyed my work at these camp-meetings, and have been made glad to see that the word of God has taken effect upon the people. I now return to Iowa.

E. G. OLSEN.

SOUTH DAKOTA.

SIoux FALLS.—As we are beginning work in a new place, we will report the result of the work at Sioux Falls. Since we began meetings there, fifty have joined the church, thirty-two adults and eighteen young people and children. Of these, six were children of old Sabbath-keepers, so only forty-four were new. Besides these, twenty-five more are keeping the Sabbath, most of whom we hope will join soon. We also leave from twenty to thirty others who are almost persuaded to go with us, and we expect that some of these will ere long give up all and follow Jesus. Four of those who joined the church have given up the truth, but we count on about sixty, altogether, who will prove true to God. We remember with trembling that our work is still to be tested by fire; but we trust that when the fiery trial is over, many will have proved to be precious stones.

We are now at Canton, a town of two thousand people, twenty miles southeast of Sioux Falls. It seems more and more precious to have a part in the Master's work. We trust that the prayers of God's people will still go out before us as sharp sickles.

LUTHER WARREN.

September 15.

TEXAS.

CORSICANA.—I will write something concerning the work among the colored people at Corsicana. A Sabbath-school was organized last Sabbath consisting of seven members, one of whom was Elder V. O. Whorton, who is an evangelist, but is being shut out of his own home church. Three others were licensed ministers, all of the Primitive Baptist denomination. They hope to have the subject brought before the association when it convenes this fall. Quite a number throughout that denomination are favorably impressed with the Sabbath truth, having obtained most of their knowledge from reading "Thoughts on Daniel and the Revelation." A number of others are expected to join this Sabbath school soon. We would make a plea to those who have books that they can spare to let these brethren have them, as they are poor so far as this world's goods are concerned. Copies of the "Hymn and Tune Book" or the "Song Sheaf" would be gratefully re-

ceived, and papers and tracts. All such can be sent to Elder V. O. Whorton, Corsicana, Tex., and he will attend to their distribution as he needs them in his work.

These brethren have obtained permission from the M. E. church (colored) to use their tabernacle at present for church services, and they hold their church services, Sabbath-school, etc., in the afternoon, thereby giving an opportunity to the colored and white schools to visit each other. Pray for the work in this field.

ELIJAH TAYLOR.

MINNESOTA.

NEW ULM.—Last Sunday we had an excellent meeting, with good attendance and attention. Baptism was the subject presented; the last part of Rom. 14:23 was the basis for the argument. The power of the gospel was manifested in a good degree. Although some bitter objections were raised during and after the meeting, a goodly number of friends were made for the truth. Afterward two willing souls were buried with the Lord in baptism. We hope that others will soon follow. We are trusting in the Lord, for he has helped us, and no doubt will work further through his feeble instruments.

September 15.

A. W. KUEHL,
J. J. GRAF.

GRAND RAPIDS.—We have held meetings at this place since July 1. We took down our tent some time since, as the evenings were very cool, but have continued our meetings in private houses with good results. There has been very bitter prejudice from the first. The M. E. minister spoke twice against the truth, but that helped us; for men can do nothing against the truth but for it. About eleven persons are now observing the Sabbath as the result of the work so far. Five sisters united in Christian fellowship, three receiving baptism; others are not ready to take this step at present, but we hope and pray they will do so. We had the best meeting last evening that we have had since coming here.

I left for home this morning, September 22, and Elder J. W. Ingison remains for a time to follow up the work. We have realized God's protection and care while laboring in this place. Our large tent was stolen in the evening between eight and nine o'clock, after we had taken it down, but we recovered it the next day. Have taken three orders for the REVIEW. We praise the Lord for the privilege of laboring together with him.

ANDREW MEAD.

September 23.

KENTUCKY.

LOUISVILLE.—After our return from the excellent camp-meeting at Chattanooga, we laid our plans to hold one more tent effort this fall; but an unforeseen accident destroyed a part of our tent furnishings, and under the circumstances we decided to give up the idea. We began a series of lectures, or Bible studies, in our chapel, and the interest to hear has been most excellent. The Lord is blessing to the good of all who attend, in direct fulfilment of Rev. 1:3. The Lord has blessed our labors in this city to such an extent that we are now ready for church organization, which will take place October 3 and 4. We expect about thirty-five to unite in church fellowship.

Since our last writing our working force has been increased by the coming of Sister Lillian Pierce, formerly of the Detroit mission. She had her work nicely under way when she was taken down with malarial fever, which caused a delay in the work. She has now recovered, and is able to engage again in the work of God.

The prospects for the future still look encouraging; and while we are confronted with many discouraging features, yet we are reminded

of the promise made by our great Captain,—“He shall not fail nor be discouraged.” While the busy throng are bent upon pleasure seeking, political honor, and riches, hurrying by oblivious of the fact that Christ is soon coming, we pray for a deeper consecration, that we may be able to give the trumpet a “certain sound,” and arrest their attention long enough to tell them the good news of the everlasting gospel. The results are with God. We are to sow the seed faithfully, and God will give the increase. We ask for the continued prayers of God's people.

J. W. COLLIE,

M. W. LEWIS.

MICHIGAN.

NORTH WHEELER.—The work here is making some advancement. Those who first embraced the truth are being tested. While some falter, others gather strength, and press the battle with courage. I am in the midst of the work in a schoolhouse three miles from town. The interest is good, and some have commenced to obey. Among these are those who a few weeks ago did not believe the Bible. Thus the Lord uses his word to gather precious souls from the highways and hedges of skepticism. Some of these propose to buy the schoolhouse, which is to be sold soon, as a permanent place in which to hold our meetings. Thus the work here seems to be settling upon a permanent basis, and we hope to have a strong church; but there must be much faithful labor bestowed here yet to accomplish this result.

ALBERT WEEKS.

TENNESSEE.

FROM NAST TO HARRIMAN.—We began work in the first named place about two years ago. Soon another schoolhouse was opened up which goes by the name of “Pickens's Schoolhouse.” In these two places I have circulated tracts, books, *Sentinels*, *REVIEWS*, *Our Little Friend*, and the *Youth's Instructor*, and held meetings in public and Bible readings in private. Now as a result there is a firm Sabbath-school of six, including two children. There is also a most manifest evidence that no less than thirty or forty families are in the valley of decision. We have left friends in every place where we have been, and yet we never before experienced such a wide and deep favor with any people as we have here.

We believe that God has a good little church here, and we hope to see more take hold of the truth of God at no distant day. Those who have embraced the message have come from the ranks of those who used tobacco and were unknowingly indulging in many hurtful practises; but now God has delivered them from all those things, and they are a grateful company.

The neighbors came to help us pack our goods, and gave us all the attention they knew how, and seemed sad that we were going to leave them. We told them we would rather they would feel so, than to want to mob us away. Of course we have enemies, but the Lord takes care of them.

We are now in Harriman, and have already rented a nice cottage, where, to-morrow, if the Lord wills, we shall unpack our goods for a while at least. Here we meet a kind reception, and we earnestly hope for a fruitful stay here. Our work will be mostly at a place called Sugar Grove, but we shall also visit believers in a place known as Daisy Dell. There are believers here in Harriman also, who will claim some of our time. These are the fields where our esteemed Brother E. L. Sanford has been doing earnest and successful work. An influence has been exerted here that will not die soon, nor fail of a sure and happy reward. We earnestly pray that our devotion from the beginning may be real, lively, and constant, and that God will yet add to his church from these places such as shall be saved. We need the prayers and counsel of our

brethren in working in these fields; but above all do we need the latter rain of God's Spirit to quicken what is sown.

MR. AND MRS. C. E. STURDEVANT.

OHIO.

ST PAUL.—After the slim attendance and discouraging circumstances at our late series of meetings at Ashville, it is pleasant to report an exceptionally good interest and attendance at this place, which is four miles from Ashville. We begin on the Sabbath question to-night, having canvassed the advent theme and state of the dead. People have been asking about the Sabbath for a week. Our temporal wants are fully supplied. We have great reason to be thankful, and hope for some precious fruits.

C. P. HASKELL,

C. C. WEBSTER.

UPPER COLUMBIA.

SHOSHONE, IDAHO.—We came to this place, July 14, pitched our tent, and began meetings the evening of the 17th. At first the attendance was rather small, only about twenty being out the first evening, but it increased until our tent, which is 30 x 50 ft., was well filled with attentive and interested listeners. At times the tent would not accommodate all who came. There was a family of Sabbath-keepers living at Shoshone when we came there, who had been doing considerable missionary work, and several had become interested. This, to us, is a strong argument in favor of our brethren's scattering and holding up the light wherever they go. On Sabbath, August 29, five were baptized in Little Wood River, which flows through the town. One of the largest crowds we have ever seen on such an occasion was out to witness the ceremony. We met with but little opposition except from a Baptist evangelist who came into the town and spoke against the truth. We reviewed him before a large audience, and the truth gained a decided victory.

We expected to close the meetings by August 30, but as the interest seemed to demand another week's stay, we remained, and as a result, four more were converted and baptized. There were others who accepted the truth, but they were not baptized as they had been immersed before. Those who embraced the truth were of all ages, and our hearts were made to rejoice to see the bright experiences, and hear the good testimonies of those who took a stand for the truth of God. We hope to see a good church organized there in the near future.

On the evening of September 6, we closed at Shoshone and came to Pocatello, where we have our tent pitched, and are preaching the “good tidings.” So far it is hard to tell what the result here will be. Our courage and hope in the Lord and his truth never were stronger. We feel that the Lord has a few honest souls here, and hope to see the truth reach them.

W. F. MARTIN,

E. D. SHARPE.

VIRGINIA.

LYNCHBURG.—Since our last report from this place, the interest has continued unabated. In addition to the seats for five hundred we had already provided, we put in seats for two hundred more, running them out at the sides and rear of the tent, and yet much of the time the seating capacity has been insufficient. We have had a regular attendance of from five hundred to eight hundred; the best of attention has been given to the preaching, and every kindness possible shown us. In the absence of Mrs. McCutchen, the Baptist church organist and two others have played for us regularly; singers from the different church choirs have kept us supplied with a regular and full choir; and new-made friends have furnished us with many comforts, and voluntarily taken the collections from

the audience for us. We have more invitations to visit and dine with the people than we can keep up with. The interest has become widespread, and is attracting attention from all over the city, and some of the ministers are thoroughly alarmed for fear of the inroads it will make in their churches.

It seems that everything has favored our work here. First, an excellent lot for the tent in just the right place, free of charge; and even the weather has seemed to accommodate itself to us. We omit meeting on the evening after the Sabbath, and strange to say, on this evening of the four weeks we have been here, it has rained, while not a thing has occurred on any other evening to interfere with our meeting; so that not one of our meetings has been interrupted, and yet we have had refreshing rains every week; but they have accommodately come on our off night each time, and all cleared away nicely before time for the next service; and excellent weather has prevailed the whole time, except those evenings on which we had no meeting.

Our meeting has been in progress a little over four weeks. Donations to date amount to \$36.46; tract sales, to about \$7. We held our first Sabbath meeting yesterday, and organized a Sabbath-school of fifty-five members. Following the Sabbath-school and a short discourse, we had an excellent social meeting, in which several spoke very feelingly of the light they had received and the blessing God had given them in walking out in it. Thirty adults arose as having taken their stand with us to keep the Sabbath and all the commandments of God. A large number of others are convinced and are under deep conviction, and we look for several more to take their stand with us by next Sabbath. We desire the prayers of all for a continued ingathering of souls in this city.

W. A. MC CUTCHEN,

J. P. NEMP.

THE NEW ENGLAND CONFERENCE AND TRACT SOCIETY PROCEEDINGS.

THE twenty-sixth annual session of the New England Conference and Tract Society was held upon the camp-ground at Leominster, Mass., Aug. 27 to Sept. 7, 1896. Eight meetings were held, the president, H. W. Cottrell, presiding.

The churches at Everett, Mass., Rochester, N. H., and Hebron and New Haven, Conn., were admitted to the conference, making the present number of churches thirty-three, with a membership of nine hundred and ninety,— a gain of fifty-seven during the year. The amount of tithes reported by the treasurer was \$10,407.93; donations, sales, etc., \$386.60. Balance in the treasury after the usual expenditures, \$1125.79. Average amount of tithes paid by each member, \$10.57. The financial report of the tract society showed a gain of \$587.71. The First-day and annual offerings have been \$3276.24. Donations to the Haskell Home, Southern field, and other enterprises outside the conference, \$659.42; donation to the home work, \$1436.15. Retail value of subscription books sold was \$8958.16.

The corresponding secretary presented an encouraging report of labor, which showed a gain in some respects over the previous year. Number of *Signs* taken in clubs, 1715; and 302 copies of the *REVIEW* are being taken, or a little less than one to every three members.

Resolutions were adopted expressing gratitude to God for the prosperity which has attended the work of the conference the past year; our sense of loss in the death of a fellow laborer, Elder C. L. Kellogg; recommending a more general support of our church paper, the *REVIEW*; efforts to increase the circulation of the *Signs* and the *Sentinel*; a taking up of the Christian Help work in our churches; greater faithfulness in laboring for the salvation of our youth and children, and in contributing weekly to the support of foreign missions; also favoring the recent plan of gardening for missions.

The canvassing work, Sabbath-school work, endowed bed, fourth-Sabbath offerings, and conference paper were subjects which also received attention. Nearly twenty-five hundred dollars was raised in cash and pledges for the home and foreign work.

Credentials were renewed to H. W. Cottrell, G. B. Wheeler, F. W. Mace, C. H. Edwards, and E. E. Miles. M. Wood and S. A. Farnsworth were ordained and received credentials. J. H. Haughey, H. C. Giles, D. D. Lake, A. H. Clark, and F. C. Gilbert were granted ministerial license; and Mrs. H. W. Cottrell, Mrs. M. A. Scribner, C. E. and E. T. Palmer received missionary license.

Officers were chosen as follows: President, H. W. Cottrell; Vice President, W. L. Payne; Secretary and Treasurer, E. T. Palmer; Corresponding Secretary, Mrs. H. W. Cottrell; Auditor, H. C. Giles; State Agent, H. C. Wilcox. Conference Committee: H. W. Cottrell, W. L. Payne, G. B. Wheeler, S. A. Farnsworth, D. M. Hull. Delegates to General Conference: H. W. Cottrell and C. H. Edwards.

E. T. PALMER, *Sec.*

NEBRASKA CONFERENCE PROCEEDINGS.

THE nineteenth annual session of the Nebraska Conference was held at Fremont, Neb., Aug. 30 to Sept. 7, 1896, in connection with the State camp-meeting. The churches of Ashland and Ragan were admitted to the conference.

Resolutions were adopted on the following topics: the study of the word; Attendance at Union College; General Conference at Lincoln; Enlargement of the work at Omaha; Death of brethren Devereaux and Hyatt; *Nebraska Reporter*; Endowed bed; Appreciation of kindness shown.

The following officers were elected for the coming year: President, W. B. White; Secretary, Mrs. Nettie G. White; Treasurer, Nebraska Tract Society. Executive Committee: W. B. White, Victor Thompson, J. Sutherland, J. C. Middaugh, J. H. Wheeler.

Credentials were granted to W. B. White, L. A. Hoopes, H. Grant, Victor Thompson, Edward Loeppeke, J. H. Rogers, F. B. Armitage, George H. Smith, C. N. Harr, Fred Anderson, Fred Stebbed, and A. J. Howard. Licenses were granted to A. C. Anderson, S. G. Chaney, J. H. Wheeler, E. L. Stewart, J. J. Hughes, J. A. Lorenz, J. W. Boynton, C. C. Hornbacher, and George Blum. Missionary license was granted to ten persons.

It was voted not to hold a general camp-meeting the coming year, but that several local camp-meetings be held where they could best accommodate the people. Harmony and love prevailed in all the meetings.

NETTIE G. WHITE, *Sec.*

KANSAS CONFERENCE PROCEEDINGS.

THE twenty-second annual session of the Kansas Conference was held at Council Grove, Aug. 26 to Sept. 7, 1896. At the first meeting eighty-eight delegates were present, representing thirty-seven churches. The total representation reached one hundred and twenty-eight. Seven new churches were admitted to the conference. The review of the work for the past conference year, as given by Elder Mc Reynolds, was very encouraging. Resolutions were adopted on the following points: Expressing praise and gratitude to God for his mercies and blessings manifested to us; Realizing the sacred responsibility resting upon us, we would consecrate ourselves and our all fully to God and his service; Expressing appreciation for the labors of Elder C. Mc Reynolds; Giving a vote of thanks to the Council Grove Fair Association for the free use of their beautiful grove, and to the railroads in the State for their liberality; and that the conference year close June 30.

The following persons were chosen as conference officers for the ensuing year: President, W. S. Hyatt; Secretary, N. B. Emerson; Treasurer, T. J. Eagle. Conference Committee: W. S. Hyatt, J. W. Westphal, D. H. Oberholzer, T. J. Eagle, E. L. Fortner. Ten persons were granted credentials; sixteen received ministerial licenses, and eleven, missionary credentials.

The report of the treasurer showed that \$12,240.20 tithe had been received during the year. Total receipts, \$14,551.83. Union and harmony prevailed in all the business of the conference.

G. D. SYMMS, *Sec.*

OHIO CONFERENCE PROCEEDINGS.

THE thirty-fifth annual session of the Ohio Conference was held in connection with the camp-meeting at Findlay, August 6-17. The new churches at Dayton, Wengerlawn, and Wadsworth were admitted to the conference. By request the church at Genoa was dropped from the list, its members to unite with the Toledo church. The treasurer's report showed a gain in the tithe over last year of \$1095.87.

It was recommended that the conference committee select such persons as they may deem proper, and instruct them to labor among the churches in the interests of missionary work; heartily to indorse the plan of missionary farming and gardening; to continue the effort to assist worthy poor young persons to enter Mt. Vernon Academy, and to contribute to the fund for that purpose; and to continue to maintain the Ohio endowed bed.

The following officers were elected: President, I. D. Van Horn; Secretary, E. A. Merriam; Treasurer, D. K. Mitchell. Executive Committee: I. D. Van Horn, H. M. Mitchell, W. H. Saxby, R. R. Kennedy, and A. G. Haughey. Auditor, H. M. Mitchell. Delegates to General Conference: I. D. Van Horn, H. M. Mitchell, W. H. Saxby, H. H. Burkholder, and C. A. Pedicord. Trustees for Mt. Vernon Academy: J. H. Loughhead, R. R. Kennedy, W. H. Wakeham, A. O. Tait, D. K. Mitchell, Rudolph Fisher, and J. S. Iles.

Credentials were granted to I. D. Van Horn, H. M. Mitchell, J. G. Wood, O. F. Guilford, J. S. Iles, D. E. Lindsey, E. J. Van Horn, W. H. Saxby, H. H. Burkholder, C. P. Haskell, W. L. Iles, W. H. Wakeham, C. A. Smith, S. S. Shrock, A. G. Shannon; for ordination and credentials, A. G. Haughey. Ministerial licenses were issued to R. A. Boardman, W. J. Fitzgerald, F. W. Field, Albert Carey, M. S. Babcock, L. C. Sheafe, C. C. Webster, and R. R. Kennedy. Missionary credentials were given to thirteen persons.

E. A. MERRIAM, *Sec.*

TENNESSEE RIVER CONFERENCE.

THE sixteenth annual session of the Tennessee River Conference convened in connection with the camp-meeting at Clarksville from Aug. 17-27, 1896.

One new church was added to the conference, and the church membership was increased by twenty-five, giving a total of three hundred and fifty-six. There are also about forty new converts that have not yet been organized into churches. In speaking of the year's work, Elder Boyd said that while an earnest effort had been made to bring converts to the faith and to organize companies and churches, special efforts had been made to enlighten civil officers and the public generally upon the true principles of religious liberty. The change that has taken place in public sentiment toward our people shows that these efforts have not been fruitless.

The treasurer reported \$2050.08 received in tithes, an increase of \$224.19 over last year. Resolutions were passed relative to the payment of tithes, the time for the next year's camp-meeting, and the sustaining of the schools now

established in our district by the General Conference. A good degree of interest was manifested on the subject of education, and the resolution was spoken to at length by Professor Bland and Elders Irwin and Brunson.

The following officers were elected for the coming year: President, Elder F. D. Starr; Secretary, G. H. Ward; Treasurer, Mrs. Clara C. Hunt. Executive Committee, F. D. Starr, C. L. Boyd, J. H. Dortch, R. G. Garrett, and W. H. Mason.

Credentials were voted to C. L. Boyd, F. D. Starr, H. W. Reed, and R. G. Garrett; ministerial license to Walter Jones; and missionary license to J. W. Beardslee, Mrs. C. L. Boyd, Mrs. Clara C. Hunt, and J. H. Lewis.

Mrs. C. L. Boyd, Sec.

NEBRASKA TRACT SOCIETY PROCEEDINGS.

FIVE meetings of the seventeenth annual session of the Nebraska Tract Society were held in connection with the camp-meeting at Fremont, August 30 to September 7. The time was largely occupied in the consideration of plans for the distribution of our literature. Resolutions were passed recommending an increased effort in the circulation of the *Signs*, the *Sentinel*, and other periodicals. The special field occupied by the REVIEW was spoken of, and all our people were urged to read it, thus keeping in touch with the work. It was suggested that the church look after and supply all members with this paper who are not able to subscribe for it. The good accomplished by the distribution of tracts on the envelope plan was considered, and this line of work was recommended for the future.

The following officers were elected for the coming year: President, Elder W. B. White; Vice-President, Elder L. A. Hoopes; Secretary and Treasurer, Mary F. Beatty; Assistant, J. F. Beatty.

MARY F. BEATTY, Sec.

OHIO TRACT SOCIETY PROCEEDINGS.

THIS society convened in its twenty-fifth annual session, in connection with the camp-meeting at Findlay, August 6-17. Three meetings were held. The secretary and treasurer submitted his annual report, from which we condense the following items: Reports returned, 714; letters received, 311; letters written, 853; subscriptions obtained for periodicals, 1304; periodicals distributed, 51,616; pages of reading-matter distributed, 470,957; financial gain over last year, \$323.53.

Resolutions were presented and adopted on the following subjects: Recommending that a more earnest effort be put forth to increase the club list of the *Signs of the Times*; that in view of the recent inducements offered to new subscribers to the *Youth's Instructor*, a special effort be made to increase its circulation; and that an effort be made to place the REVIEW AND HERALD in every Seventh-day Adventist family in the conference.

All the old officers were retained for another year; namely, I. D. Van Horn, President; D. E. Lindsey, Vice-President; E. A. Merriam, Secretary and Treasurer; Estella Houser, Corresponding Secretary.

E. A. MERRIAM, Sec.

TO OUR PEOPLE IN DAKOTA.

MUCH has been said by voice and pen and by men of wide experience, along the lines of missionary work, but we will add our mite to the rest. In all my work in the past I never realized the need of a thorough canvass from house to house with some of our good tracts as I have in our work this summer. I know of no better way to reach those of culture than to visit them at their homes with some of our best tracts, get them to reading, and give them a chance to learn for themselves who we are and what we teach.

Now as the autumn has come, and we are all

getting ready for the long winter, I wonder how many of our brethren and sisters in the Dakota Conference are preparing to do something for the Lord. Now is the time to lay our plans for our winter's work. The long evenings will soon be here; in fact, they are already knocking at our doors. Let us be up and doing. I see no reason why hundreds of dollars' worth of our small books should not be sold by the laity among us, as well as by our regular workers. The Lord willing, we expect to give every family in Jamestown, rich and poor alike, a chance to read the truth and to buy some of our small books. Nothing preventing, we shall make a thorough canvass with "Steps to Christ," following with the "Mount of Blessing." "Christ our Saviour" will be used as a book for the children. These are the books we shall use; but we have already begun our tract work, starting out with the "Sufferings of Christ." Dear brethren and sisters, let us heed the admonition of the Spirit of God, and "scatter these silent messengers like the leaves of autumn."

G. F. WATSON.

News of the Week.

FOR WEEK ENDING OCTOBER 3, 1896.

NEWS NOTES.

The equinoctial storm visited this country last week, and was unusually severe in its character. For some days the Weather Bureau had been predicting a severe storm, especially in the East, attributing it to a West India hurricane which was making its way northward. The predictions proved well grounded, for the Atlantic Coast was visited with one of the severest storms on record in that country. Telegraphic communication was seriously interrupted, more or less havoc was wrought with shipping and other property, and at least twenty lives were lost. Telegrams from Mazatlan, Mexico, say that the town of Altata was completely destroyed as the result of the recent hurricane. Of the town of Elota, only one house remains, and nineteen persons were drowned. Several other towns have also been destroyed, and the inhabitants who escaped death are left without food, shelter, or clothing. Although the storm was more severe in the Eastern States, it extended to the West, and covered a large portion of the country, producing floods and general discomfort.

Mrs. Rose Lathrop, daughter of Nathaniel Hawthorne, has devoted herself to a truly philanthropic work. Giving up a comfortable home and the luxuries of life, she has gone to live in Scammel street, in New York City, in a poverty-stricken neighborhood, where she will establish a small private hospital for the benefit of people suffering with cancer. Her mind has been particularly agitated in behalf of these sufferers, only a small portion of whom can find accommodation in the hospitals, and who are discharged when they are found to be incurable. Many of them have no place to go where they can find the ordinary comforts of life, and are left to drag out a miserable existence month after month, until death claims its victim. Mrs. Lathrop intends to devote her life to nursing women and girls thus afflicted. She has but limited means at her command, and the apartments which she is fitting up are small and very plain; but her spirit of sacrifice is truly a noble response to one of the most hopeless forms of human suffering.

Apparently it would be wisdom if our political gladiators would go back to the original stump for a rostrum, instead of depending upon the flimsy stands which are erected for their accommodation by the crowds which hastily assemble. Several times during this present campaign the speaker's stand at political gatherings has given way, precipitating the speakers to the ground; and twice, at least, Mr. Bryan has had narrow escape from serious injury. Nor is he by any means the only sufferer in this direction. Last week, at Burlington, Ia., Vice-President Stevenson, Governor Drake, and his official staff, and a score or more of prominent officials, were standing upon one of these flimsy platforms for the purpose of reviewing a procession. The trap gave way in view of thousands, and the wildest excitement ensued. The party fell about fifteen feet. It was reported that Vice-President Stevenson was killed, and Governor Drake fatally injured. These reports, happily, did not prove to be well founded, though the vice-president was badly injured, as was also Governor Drake and nearly all who occupied the platform. One of the officers was perhaps fatally in-

jured. Such carelessness is criminal in the highest sense. It is to be hoped that the principles upon which the political preachers profess to stand are more stable than these platforms. But in this case, hope battles with fear; for selfishness seems to be the principal feature of all their platforms, literal or figurative.

ITEMS.

— Fully one half of the people on earth are governed by two rulers. The emperor of China governs 400,000,000, and Queen Victoria 380,000,000 people.

— Christian Endeavorers of this country and Scotland propose to unite in a special season of prayer, in behalf of Armenia, during the second week in November.

— A religious fanatic of Evansport, O., attempted to cross a stream by walking on the water. His presumption would not do the work of faith, and his dead body was fished out of the river some distance down the stream.

— Serious rioting has occurred in Delhi, India, and trouble is reported at various other points in that country, on account of a famine produced by protracted drought. The government is urged promptly to assist the poorer classes.

— The British, having taken possession of Dongola, are proceeding to organize its government under British-Egyptian control. Advices from the Soudan state that trouble has broken out among the khalifa's lieutenants, and it is quite probable that his power will be broken.

— The brother of the Austrian consul at Serres, Macedonia, was carried off by brigands some two weeks ago, and the report is now that he and four of his companions have been murdered because the ransom of \$50,000 demanded by the brigands was not forthcoming.

— Corn is so cheap in some places that it is being used for fuel. The school board of Buffalo Center, Ia., has passed a resolution to use corn for fuel unless there should be a considerable advance in the present price. At ten cents a bushel, corn is cheaper to burn, it is claimed, than coal.

— The Mt. Holyoke College, a celebrated institution for higher education of women, was visited with a severe calamity on Sept. 27. The main building was burned, inflicting a loss of \$150,000. None of the students were injured, though many of them lost all their personal effects.

— Word has been received from London that the attempted loan in England to the Spanish government for \$200,000,000, was an utter failure, the British refusing to accept it. The expenses of the Cuban campaign are said to be \$11,000,000 per month; and the pay of the Spanish army is six months in arrears.

— The Canadian Pacific Railroad is "tied up" by an extensive strike, and at last accounts only the through passenger-trains were permitted to run. Employees are dissatisfied with the present management, and have struck in order to secure better terms. The trouble occurs at an unfavorable time, for a large amount of grain is now waiting shipment. Winnipeg is threatened with a fruit and meat famine, as the railroad will not receive perishable freight.

— The British House of Commons has voted to appropriate £3,000,000 to aid in the construction of a railroad from Mombasa, on the eastern coast of Africa, through the province of Zanzibar, through British East Africa, and Uganda and Lake Victoria Nyanza. It is practically over the route followed by Stanley on his first trip to find Livingstone. It is expected that the route will aid very greatly in the development of the country, and in behalf of British interests in that part of the country.

— It is now being reported that the mission of Abbe Proulx, who was sent to Rome by the Canadian premier, embraced a petition to the pope to send an ablegate to Ottawa, who shall have control of the Catholic Church in that province, and whose authority will be superior to that of the archbishops already there. The object of this arrangement is to prevent an interference of the ecclesiastics of the Quebec provinces, whose authority in church matters is not acceptable to those in the western province.

Special Notices.

POSTPONEMENT OF THE OPENING OF THE OAKWOOD INDUSTRIAL SCHOOL.

ARRANGEMENTS were being made to open the Oakwood Industrial School in Huntsville, Ala., the 7th of October; but on account of lack of funds to put the buildings in proper readiness for the school, the preparations have been considerably delayed; so it has been decided to postpone the date of opening one month, to Wednesday, the 4th of November. The announcements

for the school have been issued, and those desiring a copy should address the Oakwood Industrial School, Huntsville, Ala. G. A. IRWIN.

GENERAL MEETINGS FOR WISCONSIN.

GENERAL meetings are appointed for Wisconsin as follows:—

Sand Prairie, Oct. 20-26.
Knapp, " 27 to Nov. 1.
Victory, Nov. 3-9.

It is expected that neighboring churches will be well represented in these meetings. Two or more ministers will attend all these appointments. Sister Emma Thompson will be at Sand Prairie in the interests of the Sabbath-school work. The writer is planning to be present at all the meetings. WM. COVERT.

Publishers' Department.

OUR TIME TO WORK.

WHILE commotion, strife, and evils of every nature abound, it is all the more necessary that we should be active in our efforts to extend a knowledge of that peace which comes only from above. Every individual possesses means by which he can assist in this work. Each one has been entrusted with talents to use. "What shall we do?" is the question with many. One of the most efficient means of reaching the people to-day is by the use of our small tracts. Few people have time to read a book, but a tract will usually receive attention. Each tract has for its companion the Spirit of the Lord to convince and convict the reader. Shall we treat such work indifferently?

Tracts have been prepared which deal with all points of our faith as well as many current issues of the day. We have the Bible Students' Library, containing 145 numbers, the last two issues entitled "Truth for the Times" and "The Eastern Question." These numbers are deserving of a wide circulation just now. No. 41 of the Religious Liberty Library, "Fighting vs. God," is an illustrated sixteen-page tract containing six half-tones which serve to illustrate in a most convincing manner the principles set forth. Now, while the world is teeming with the spirit of persecution, is an opportune time to scatter this little messenger. Let every society, each individual, lay plans to put copies of this valuable little teacher into the homes of the people.

The Apples of Gold Library contains many interesting numbers which can be made of good use in correspondence. We trust the two last numbers have not been overlooked. "The Hope That is Set before Us" brings hope and courage to the soul, and points the reader to the promises of life which are for all who believe.

The "Words of Truth" series deals with subjects of a doctrinal nature, setting forth in a concise way, our reasons, by quotations from the Scriptures. In answer to inquiries regarding such subjects as the change of the Sabbath, the millennium, the nature of man, the wages of sin, and the coming of the Lord, these little tracts will be found very convenient and helpful.

As you are now provided with such simple, efficient means for warning the world, which includes your neighbors, who will be responsible if the work is not done? Your State Tract Society secretary is anxious to help you, and any information or assistance you may require will be gladly given. How much will you do? INTERNATIONAL TRACT SOCIETY.

HARD TIMES AND OVERWORK.

As a people we have been predicting for forty or more years, that just before the end we should have unparalleled hard times; that the Lord's people must endure hardships and suffer persecutions. These things would be a sign to us that the end of all things was at hand.

We have no need that any one should tell us that these hard times have begun, and we know from the Testimonies that they will never be better. There may be a short time of relief caused by the moneyed men's thinking that times will be better, thus making investments that will create work for the laboring classes. But each investment of this kind will only lose money for the speculator, and will thus cause him to tighten his purse-strings, thus grinding down the laboring classes.

Now that we have entered into these times, why do the Lord's people complain? Why do we try to shirk the Lord's work? He gave us warning years ago that what we failed to do in times of peace and prosperity, we must do when times were the reverse. If we must do the Lord's work in order to have eternal life, why are so many saying, "We cannot"? Brethren, this is doing and saying just what the ten spies did when they returned from the promised land. The same sin that kept ancient Israel in the wilderness forty years is keeping modern Israel in the wilderness a longer period. Are we not, then, more distrustful than they? God is

no respecter of persons. What shall we do, then?— It is necessary that we all go to work for the Lord in some branch. Let each one get the answer from the Lord, as to what he is best fitted for. How can you get the answer?— Ask him; he will tell you. After he has plainly indicated to you the right way, go to work in that line with courage and zeal. How is it so many fail in their calling? Perhaps they are not living near enough to the Lord to hear the answer, and mistake their desire for an answer; or having heard, are too indolent to keep pace with the message; for it is certainly true that the One who rules the universe can procure the necessities of life, and impart wisdom sufficient to keep us in the field and make us more efficient each year.

Are these hard times to stop the canvassing work?— It is impossible. If it stops us, some one will get our crown. Some workers are going through to the kingdom; some are going through hardships, hunger, thirst, and will be willing to give up father, mother, wife, children, and life itself; but they will enter the kingdom. Who these persons will be will be known in the judgment, the rule of which is, According to the deeds done. Let us be faithful. C. A. PEDICORD.

READY FOR ORDERS.

OUR new book, "Sketches of Bible Child Life," which we have already announced through the columns of the REVIEW, is now ready for delivery, and orders can be filled promptly in any quantities. The book is beautifully bound in cloth and nicely illustrated throughout.

As the title of the book would indicate, it gives a brief sketch, in simple language, of the child life of most of the prominent characters in the Bible, such as Isaac, Joseph, Moses, Samuel, etc., etc. We have sent sample copies of the book to our tract society secretaries and some other leading workers; and one secretary, in sending his order for some of the books, says: "Allow us to congratulate you on this publication, as it seems to us that it is one of the finest child's books we have on the market. We trust it will have a large sale."

It is just such a book as you will want for your own child to read, and we believe also that you will want to assist in placing it in the homes of all your neighbors. The book will be sent post-paid for fifty cents and will be furnished the tract societies at the usual subscription-book discounts, and through them supplied to the agents. Now is your time to get an agency for the book, and sell it as extensively as you can from now until the holidays.

REVIEW & HERALD PUB. CO., DEP'T OF CIRCULATION.

Obituary Notices.

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

RUST.—Died at her home near Booneville, Ark., Judith S. Rust, wife of J. E. Rust, Aug. 9, 1896, aged sixty-eight years, after an illness of nine days, caused by a fall and heart-disease. She united with the Seventh-day Adventist church in 1873, and since then has been a firm believer in the views held by this people. The last years of her life have been spent in work for the Master. She was a great sufferer, but was very patient. She leaves a husband and five children, but we mourn not as those who have no hope.

HERBERT RUST.

BATSEL.—Died at Wyocena, Wis., Aug. 13, 1896, of paralysis, Melissa Batzel, aged fifty-two years. This sister had been a paralytic since childhood, and had been unable to walk for over thirty years. About eight years ago she embraced present truth through some reading-matter sent to her father, and two years later was baptized by Elder S. S. Shrock. During the last four or five years of her life, she was almost totally blind, thus depriving her of her greatest comfort. But through all her affliction she trusted in God and endured patiently until she was allowed to rest.

E. R. ALLEN.

LINDSEY AND BABCOCK.—Died Aug. 9, 1896, at Clyde, O., of typhoid fever, Cora Lindsey, wife of Charles Lindsey, and the daughter of the elder of the Clyde church. Her age was about twenty-four years. She died trusting in the Lord. Her husband and three small children are left to mourn.

Sept. 9 I was called to conduct the funeral services for her brother, Henry Babcock, and his wife Maggie, who died within a few moments of each other of typhoid fever. Henry was aged about twenty-nine years, and Maggie about twenty-four. Henry visited his sister a few days before she died, and thoughtlessly kissed her, which no doubt was the cause of his death and that of his wife. Henry and Maggie both sought the Lord, and he restored them to his favor. All had formerly been members of the church. They leave two

little girls to mourn. We feel that we have the sympathy of our blessed Master, and hope to meet these dear ones when he comes. D. E. LINDSEY.

WANTED.

LITERATURE.— Signs, Sentinels, and religious liberty literature, sent post-paid for missionary purposes.

TEXAS TRACT SOCIETY.

HELP.— S. D. Adventist help wanted in a small restaurant. Must be a good cook and good bread-maker. Also a strong girl for general work. References desired. Address at once, Mrs. D. E. Youngs, Minnesota, Minn.

PAPERS.— Clean, late copies of any of our denominational papers will be thankfully received by the Ohio Tract Society for missionary purposes. If those who have no place for their papers after reading will kindly send them to us each month, they will be very much appreciated. Send all post-paid to 249 Cedar Ave., Cleveland, O.

ADDRESSES.

THE future address of Elder C. H. Keslake will be Box 146, St. Charles, Saginaw Co., Mich.

THE address of the Tennessee River Tract Society, and that of the secretary, Mrs. C. C. Hunt, and the president, F. D. Starr, is now 324 Cleveland Ave., Nashville, Tenn.

HAVING been transferred from Omaha to Nebraska City, Neb., this latter will be my permanent address till further notice. The street number is "corner of 3 Corso and 13th street." J. H. ROGERS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Sept. 27, 1896.

Table with columns for EAST, WEST, STATIONS, Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Spl., Eastern Express, and Atlantic Express. Lists stations like Chicago, Michigan City, Niles, etc.

*Daily. †Daily except Sunday. Trains on Battle Creek Division depart at 8:10 a. m. and 4:35 p. m., and arrive at 12:25 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.

GRAND TRUNK RAILWAY SYSTEM

(CHICAGO AND GRAND TRUNK DIVISION.)

Time Table, in Effect March 20, 1896.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes stations like Chicago, Valparaiso, South Bend, Cassopolis, Schoolcraft, Vicksburg, Battle Creek, Charlotte, Lansing, Durand, Flint, Lapeer, Emley City, Tunnel, Detroit, Toronto, Montreal, Boston, Susp'n Bridge, Buffalo, New York, and Boston.

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

The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 6, 1896.

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A beautiful new book, just the article for a gift, has been issued by this Office. It is entitled, "Sketches of Bible Child Life," by Mary Alicia Steward. See notice in Publishers' Department.

We learn that the meetings at the College so far this year are very spiritual. They are seasons of blessing. A good spirit of union and earnestness pervades the institution and its work. The attendance is on the increase, and we confidently anticipate a good and profitable year's work.

The autumn council of the General Conference Committee and its various boards will be held in this city, commencing the 8th instant. Elders R. C. Porter, of New England, and F. M. Wilcox, Foreign Mission Secretary, are already with us. Elders Morrison, Durland, and Olsen are also here, and other members will be arriving daily.

An eight-page leaflet, tastily arranged and printed, is received, which bears upon its title-page these words: "First Annual Announcement of the Vicksburg Mission School." It relates to the work started for the colored people in Vicksburg, Miss. The faculty are E. W. Carey and F. W. Halladay, whose address is 802 Locust St., and who will give all further information.

The Minneapolis *Tribune* of Sept. 10, 1896, contains an account of a man by the name of A. M. Reaper, who, with the aid of several assistant evangelists, and from curbstones as pulpits, is proclaiming to the people of that city that the end of the world will take place by the coming of the Lord in 1898, or 1899 at the outside. There would be no occasion to mention the matter, only the paper calls him a "Seventh-day Adventist," and that impression we desire to correct. No man who sets a time for the Lord to come is a Seventh-day Adventist; for it is a fundamental principle in the belief of this denomination, that there are no data given from which it is possible to set a time for that event. If a day or even year is to be set for the coming of the Lord, it must be fixed by some prophetic

period; but the prophetic periods have all expired, and we are now in the short but indefinite space of patience and waiting that precedes the end.

We have seen a letter from the principal of South Lancaster Academy that speaks encouragingly of the way the work of the year opens in that institution. The attendance was one hundred and seven, and others are expected. Seventy-two students are in the Home. Teachers and students are of the best courage.

The Michigan camp-meeting at Owosso closes as this paper goes to press. Being obliged to leave the grounds on Thursday evening, and having no later reports, we are not prepared to give an account of the closing days. The weather was unfavorable during the middle of the week, but became fine on Friday and continued so to the close. We hope to be able to give a report of the meeting next week.

There comes to our table from Buenos Ayres, a neat little tract of twenty pages, with cover, in the Spanish language, bearing the name of J. Vuilleumier as author, and entitled, "La Ultima Reforma," which we take to mean, "The Closing Reform," referring to the last message of mercy to be given to the world. It is designed to be a help to those who are laboring to give to the people of those countries a knowledge of the truth.

Notice what the International Tract Society says in reference to its tracts. These little messengers of truth should now be going everywhere. Especially would we call attention to the "Words of Truth" series. These are little four-page leaflets printed on light paper, and of a size to slip into a letter. One of these tracts may be read in a few minutes, and they contain the essence of the subject upon which they treat. There is a series of about sixteen numbers of these tracts, and they may be had, post-paid, for thirty-five cents a hundred,—almost three tracts for one cent.

Ford's Store, Md., is again obtaining notoriety as the scene of prosecution of Sabbath-keepers for Sunday work. One Seventh-day Adventist, and two other men whose wives are Sabbath-keepers, were arrested for crab-fishing on Sunday. The case against the former failed because the prosecution was not on hand. In the other cases no conviction was obtained because of lack of testimony. A dispute in the court between the prosecutor and some of his witnesses brought out what we presume was the fact, that the complaints were made by the constable for the purpose of procuring money. The trial was conducted in fairness by the magistrate.

A new pamphlet in behalf of Sunday-keeping (that is, we suppose that is its object) has been placed in our hands. Its title is, "The Primeval Sabbath, Lost in Adam, Restored in Christ." By Elmer E. Taylor. The scanning of a few pages is sufficient to convince one that further examination would be time thrown away; and it would not be noticed here except for the fact that it surpasses all efforts heretofore put forth, so far as we have noticed, in getting as far from the truth as possible on every point. It starts out by saying that God's week was different from Adam's week, and the first day of God's

week was Monday, etc., etc. This will do for a sample of the whole. Much of the work is unintelligible; but so far as we have noticed, every proposition stated in such a way that one can tell what the writer means, is false.

The question of reviving the efficiency of our tract societies is coming up in many conferences, and is generally being decided in the affirmative. The office of the director is being restored, and new life will, we trust, be given to this agency for the promulgation of the truth. In the place of active officers, correspondence has been resorted to, and it was stated in the Michigan Tract Society meeting that circular letters received by our churches average from one to five per week.

A private letter from Melbourne speaks encouragingly of the work of the *Echo* Publishing Company, and of the cause in general. The governor of the colony has had some printing done at our office there, and was so pleased with it as to send to the company an official appointment as printers to his excellency. This is considered a high compliment. The new church building is finished at a cost of about five thousand dollars. It stands in a favorable and pleasant situation, and was greatly needed. The church in North Fitzroy, and our people in the colonies generally, mourn the loss by death of Brother J. H. Stockton, who was the first person to embrace the present truth in Australia. Since the first he has remained a true and staunch friend of the cause.

CONTRIBUTIONS TO THE INTERNATIONAL TRACT SOCIETY.

ACCORDING to the arrangement that has been made, a collection is to be taken up on the fourth Sabbath in October for the support of the International Tract Society. This time is now close at hand. It is hardly necessary to speak particularly of the work of the International Tract Society; its importance is well known to all our people. Its secretaries conduct correspondence with individuals in various parts of the world, and reading-matter, in the form of periodicals, pamphlets, and books, is sent to persons in every part of the world. This work has been greatly blessed in the past, and has resulted in bringing the light of present truth to thousands of persons who did not have the opportunity to receive it from other sources.

We are now greatly in need of funds, as the expenses of the society are great, and its work should be carried forward with energy. Therefore we ask our brethren in every part of the world to make a liberal contribution. The money thus contributed may be taken by the local tract society officers, and by them forwarded to the secretary of their respective State societies, who will send directly to the International Tract Society, Battle Creek, Mich. Isolated brethren and sisters who may not have the privilege of attending meetings with any of our churches on that date, are invited to send their contributions either to their State society or directly to the International Tract Society. We request that our ministers and church officers take a special interest in this matter, and see that due announcement and proper attention are given it. Remember the date, the fourth Sabbath in October.

O. A. OLSEN,
Pres. International Tract Society.