

The Adventist Review and Sabbath Herald

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

VOL. 74, No. 39.

BATTLE CREEK, MICH., SEPTEMBER 28, 1897.

WHOLE NO., 2239.

The Review and Herald,

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,
BATTLE CREEK, MICHIGAN.

Terms, in Advance, \$2.00 a Year. To New Subscribers, or when sent to friends, \$1.50.

SPECIAL TERMS TO AGENTS.

Address all communications and make all Drafts and Money-Orders payable to

REVIEW & HERALD, Battle Creek, Mich.

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

GOD OVER ALL.

BY J. M. HOPKINS.
(Westport, Minn.)

It matters not where we may be,
On solid land, or rolling sea,
When Christ for us shall call;
Nor yet whate'er may be our lot,—
On couch of ease, or lowly cot,
His hand will find out all.

He knows the secrets of the earth,—
'Twas heavenly wisdom gave them birth,—
And, fashioned by his skill,
The wind and wave, the cloud and sky,
The silent vale, the mountain high,
Obey his sovereign will.

His saints are precious in his sight;
He girds them with his holy might
'Gainst every power to harm;
And in the resurrection day
He 'll raise them from their slumbering clay,
By his almighty arm.

Our Contributors.

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

PREACH THE WORD.

BY MRS. E. G. WHITE.

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

The word of God is like a treasure-house. It is a light that shineth in darkness. It is better to neglect anything of a temporal nature than to neglect to search the Scriptures. God has appointed that through the study of the Bible, important truth shall be communicated to his human agents. My heart aches as I see that even among those who claim to be looking for Christ's appearing in the clouds of heaven, there are those who permit their minds to be taken up with that which is merely fictitious. The world is full of such books, but God has given us a definite work to do, and we are not to turn to side issues, and employ time and workers in selling books that give no light.

Christianity is an intensely practical thing, and those who have put on Christ should walk even as he walked. We should be wholly engaged in the work of God. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?"

God does not generally work miracles to advance his truth. If the husbandman neglects to cultivate the soil after sowing his seed, God works no miracle to counteract the sure result of neglect. In the harvest he will find his field barren. God works according to great principles which he has presented to the human family, and it is our part to mature wise plans, and set in operation the means whereby God shall bring about certain results. Those who make no decided effort, but simply wait for the Holy Spirit to compel them to action, will perish in darkness. We would ask those who are waiting for a miracle, What means have been tried which God has placed within your reach? We would ask those who are hoping for some supernatural work to be done, who simply say, "Believe, believe," Have you submitted yourself to the revealed command of God? The Lord has said, "Thou shalt," and, "Thou shalt not." Let all study the parable of the talents, and realize that to every man God has given his work,—to every man he has entrusted his talents, that by exercising his ability, he may increase his efficiency. You are not to sit still, and do nothing in the work of God. There is work, earnest work, to be done for the Master in overcoming evil habits that are condemned in the word of God, and in doing those good things that are there commanded. Individually, you must battle against evil, wrench yourself from all hurtful associations, study God's word, and pray for divine aid to war against the world, the flesh, and the devil. You need daily light from God to fight the good fight of faith.

He who does nothing until he feels especially compelled to do something for God, will never do anything. God has given his word, and is this not sufficient? Can you not hear his voice in his word? If you will use God's appointed means, and diligently search the Scriptures, having a determined purpose to obey the truth, you will know the doctrine whether it be of God; but God will never work a miracle to compel you to see his truth. God, in giving his only begotten Son to die on Calvary's cross, has made it possible for all men to be saved. Christ died for a ruined world, and through the merit of Christ, God has elected that man should have a second trial, a second probation, a second test as to whether he will keep the commandments of God, or walk in the path of transgression, as did Adam. Through an infinite sacrifice, God has made it possible that men shall practise holiness in this life. Those who would ascertain their election for the future life, may ascertain it by their attitude of obedience to the commandments of God. Strong emotions, strong impulses, or desires, for heaven, when listening

to a description of the charms of a future life, will not prove that you are elected to sit down with Jesus Christ upon his throne. If you would know the mystery of godliness, you should follow that which has been revealed. The conditions of eternal life have been plainly stated. Jesus says: "If ye love me, keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." Here are the conditions upon which every soul may be elected to eternal life. Your obedience to God's commandments will prove that you are predestinated to a glorious inheritance. You are elected to be laborers together with God, to work in harmony with Christ, to wear his yoke, to lift his burden, and to follow in his footsteps. You have been provided with means whereby you may ascertain what to do to make your calling and election sure. Search the Scriptures, and you will find that not a son or daughter of Adam is elected to be saved in disobedience to God's commandments.

Should God save men in disobedience, after granting them a second probation, putting them to the test in this life, they would fail to regard his authority in the future life. Those who are disloyal to Christ in this world would be disloyal to him in the world to come, and would create a second rebellion in heaven. Men have the history of Adam's disobedience and fall before them, and because of this they should be warned against venturing to transgress the law of God. Jesus Christ has died in order that all men may have a chance to make their calling and election sure; but the standard of righteousness in this gospel age is no less than it was in the days of Adam, and heaven will be the reward of obedience.

The world is making void the law of God, but Christians are elected to faith, loyalty, and sanctification. They are elected to obey the commandments of God, although in so doing they must lift the cross.

The Bible, just as it reads, is to be our guide. Nothing is so calculated to enlarge the mind and strengthen the intellect as the study of the Bible. No other study will so elevate the soul and give vigor to the faculties as the study of the living oracles. The minds of thousands of ministers of the gospel are dwarfed because they are permitted to dwell upon commonplace things, and are not exercised in searching for the hidden treasure of the word of God. As the mind is brought to the study of God's word, the understanding will enlarge, and the higher powers will develop for the comprehension of high and ennobling truth. It is according to the character of the matter with which the mind becomes familiar that it is dwarfed or enlarged. If

the mind is not raised up to make vigorous and persistent effort in seeking to comprehend truth by comparing scripture with scripture, it will surely become contracted and lose its tone. We should set our minds to the task of searching for truths that do not lie directly upon the surface.

Ministers who are teaching Bible truths for this time are bearing to the people a message of a most solemn character, and they need to discipline the mind in order that they may comprehend the grand theme of redemption. They should understand from what man is to be redeemed, and how he is to be brought back to the paradise of God. It was through disobedience that men fell; but will continued disobedience make him acceptable to God? Will continual transgression make him a fit subject of heaven? Let ministers preach the word of God. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Ministers are not to preach men's opinions, not to relate anecdotes, get up theatrical performances, not to exhibit self; but as though they were in the presence of God and of the Lord Jesus Christ, they are to preach the word. Let them not bring levity into the work of the ministry, but let them preach the word in a manner that will leave a most solemn impression upon those who hear. Let them not present their own ideas and fanciful notions as God's word, but let them present the pure word of God, in all sincerity.

Paul mentions some ministers who wrest the Scriptures, but when they shall appear before the Judge of all the earth to answer for their work, they will wish that they had not handled the word of God deceitfully. The Lord's faithful ministers will heed the injunction given to Timothy, "Be instant in season, out of season." They will seize opportunities in season at their appointments, and out of season when in private places by the wayside, or in families where they shall visit. Through personal labor they will press the truth home upon the conscience with all earnestness, declaring in fervency of spirit that, if heeded, it will work man's salvation, and if neglected, his condemnation. They must not only warn men, but reprove, rebuke, exhort with all long-suffering and doctrine. Many, many opportunities are unimproved because ministers consider the occasion as one out of season; but even under forbidding circumstances, the Lord may fasten the word of truth into the conscience of the hearer. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Satan can furnish men with endless excuses and evasions to cause them to neglect the duty of speaking words of warning to those who are erring, and of presenting the truth as it is in Jesus to souls who are perishing. The minister who loves to sermonize will be in danger of preaching to a great length, as though a multitude of words was all-essential, and thus he will become so weary that he will have neither disposition nor strength to engage in personal effort when he has an opportunity of coming heart to heart with his hearers. The minister should be ready to open the Bible, and according as circumstances shall require, read reproof, rebuke, warning, or comfort to those who listen. He should teach the truth, rightly dividing the word, suiting out portions that will be as meat in due season to those with whom he associates. Too many ministers neglect to deal faithfully with those with whom they come in contact. They leave plain dealing to be done by other ministers; for they do

not want to run the risk of losing the friendship of those for whom they labor. If ministers would deal at the right time with those who err, they would prevent an accumulation of wrong, and save souls from death. If the work of reproving is neglected by one minister, and taken up by another, those who are reprovéd, receive the impression that the minister who did not point out their errors was a good minister. But this is not the case; he was merely a preacher, not a worker together with God for the suppression of sin. In the meekness of Jesus, you should do the work which will give full proof of your ministry. You should show a heartfelt sorrow for sin, but manifest no unholy passion in reproving the error. All your efforts must be made with long-suffering and doctrine; and if you see but meager results of your work, do not be discouraged. This experience will call for the manifestation of long-suffering and patience. Keep working, be discreet, be discerning, understand when to speak and when to keep silence.

Paul charged Timothy to "preach the word," but there was yet another part to be done,—"to reprove, rebuke, exhort with all long-suffering and doctrine." This work cannot be neglected with safety. Ministers must be instant in season and out of season, watching for souls as they that must give an account. They must exercise great carefulness. Watch in all things, watch for the devices of Satan, lest you be beguiled from doing the disagreeable part of the work. Difficulties must not intimidate or discourage you. Having well-balanced minds and established characters, meet the difficulties, and in overcoming them gain a rich experience. Do the work of an evangelist,—water and cultivate the seed already sown. When a new church has been raised up, it should not be left destitute of help. The minister should develop the talent in the church, that meetings may be profitably kept up. Timothy was commanded to go from church to church, as one who should do this kind of work, and build up the churches in the most holy faith. He was to do the work of an evangelist, and this is an even more important work than that of the ministers. He was to preach the word, but he was not to be settled over one church.

Be determined that you will not shun the disagreeable part of the work, and by unfaithfulness be a partner to the ruin of some human soul. If we are Christians indeed, we shall have in us the spirit of Him who died for the perishing. We shall love the erring and the sinner too well to flatter him, and thus encourage him in his course of wrong-doing. We must watch for souls as they that must give an account. We must be sure that we display that love that is holy and sanctified, not that favor which savors of sentimentalism. There is an abundance of this counterfeit current in the world; but it is not current with God. We must unfurl the banner which the Eternal has given to us to be displayed in the world. If we are true to God in minor matters, we shall have a holy boldness when we are called upon to make wise decisions, and shall be enabled to have a close walk with God, and be laborers together with God.

"AND PETER FOLLOWED AFAR OFF."

BY MRS. L. D. AVERY-STUTTLE.
(Battle Creek, Mich.)

It was only a few hours before the crucifixion. The fearful agony of Gethsemane had been endured. The treacherous kiss had been given by the traitor, and the murderous mob led Jesus away to be examined by Caiaphas.

The disciples had all forsaken him in his hour of direst need. Peter, the ardent enthusiast, was unnerved. Only a little while before, he had, in a moment of anger, made use

of his trusty sword. He had evidently been expecting that the mighty power which he had seen exerted with such wonderful effect in behalf of others, would assert itself, and that the divine Master would not suffer himself to be taken. This hope was intensified when he saw the approaching rabble struck down before the majestic Nazarene, at his simple announcement, "I am he." But now Peter's hope almost left him, and with his hope, his courage fled also. Yet he was anxious to know the end of the matter. Had he been deceived, after all? Could it be possible that for three years and a half he had allowed himself to be a mere plaything in the hands of this deceiver?

It is more than probable that Peter reviewed the evidences of his faith. He remembered the miracle of the loaves and the fishes. Perhaps he repeated to himself conversations which he had had with his Master, and lived over again that wonderful scene at the resurrection of Lazarus. Again those thrilling words sounded in his ear, "I am the resurrection and the life." Again he stood with James and John upon the glory-enshrouded mount, where he proposed to build three tabernacles, in his zeal for the Master. Once more memory transported him to the stormy sea of Galilee, and he almost felt the thrilling touch that placed him firmly upon his feet; and again the words, "O thou of little faith, wherefore didst thou doubt?" echoed in his ear.

Peter decided that he would follow his Lord, but, unlike his usual aggressive style, he thought to follow him "afar off." He would not get near enough to run any risk. Evidently he began at this time to backslide, if an unconverted man can be said to do this. Had he kept *close to the side* of his Master, he would never have been led to make the cowardly denial shortly after, in the palace of the high priest, which afterward caused him many and bitter tears of repentance.

Now we can never draw a lesson of profit from any circumstance, unless we make a personal application of it. Peter followed the Master afar off, because he was not converted. If *we* do the same, are *we* converted? What is the logical conclusion?

"Well," says one, "I am quite sure that I could never have acted so base a part, after making such pretensions and giving so many assurances of implicit confidence in the Master's cause." Could you not? Let us see.

Last winter at the revival, under the influence of the Spirit, did you not make many an earnest protest that you would follow the Master, both in precept and example? and before six months had passed, did you not speak so disparagingly of Brother A that poor young Sister B, who is very easily influenced, decided that she would not unite with the church while it contained *such* people? Again: what about that temper? Are you one day on the mountain-top of hope, and the next in the valley of despair? In fact, are you following afar off? If so, take heed, lest in a moment of weakness a denial be found on *your* lips.

Then, when one whom you loved was taken from you, what about those thoughts that would intrude themselves, even in the midst of your devotions, about the *unjust* dispensation of Providence, till sometimes you almost deemed the Lord unkind because he had sent affliction? Ah, the following of the Master was so very "far off" that he was nearly lost sight of altogether, and the lesson he meant to teach was unlearned. Alas and alas, that there should be so many Peters!

Let us no longer thus grieve the Master, but let us say, with Job, "Though he slay me, yet will I trust in him," and earnestly sing:—

"I will follow thee, my Saviour,
Wheresoe'er my lot may be;
Where thou goest, I will follow,
By thy grace I'll follow thee."

THE ACCEPTED TIME.

BY ANNA C. KING.
(Cincinnati, Ohio.)

THE past and the future,
How subtle their powers
To claim our attention
While the now that is ours
Glides away,
And becomes, when 'tis past,
A charm to entice us,
And hold us while vast
Opportunities are thus
Unimproved.

Why sigh for the future.
Why mourn for the past,
When the present has joys
And rich blessings? O, cast
Not away
The treasure that lies at thy feet.
The present will soon be the past;
The future on wings so fleet
Is now present, and time at last
Gives way to eternity.

"NOT UNDER THE LAW, BUT UNDER GRACE."

BY ELDER E. VAN DEUSEN.
(Barbadoes, W. I.)

THESE words are often quoted by those whose attention is called to the law of the Sabbath. Being under grace, they hold, gives them the right to disobey the law of the Sabbath. The whole verse reads: "But sin shall not have dominion over you: for ye are not under the law, but under grace." Rom. 6:14. Law is a rule of action. God's law is our rule of action. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. Also, "By the law is the knowledge of sin." Rom. 3:20. The fourth command of that law says: "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." But when their attention is called to the duty of this precept of the law, they quote, "We are not under the law, but under grace."

Is it true that grace relieves from obligation to obey law? If grace relieves from obligation to obey one command, why does the same grace not release from the other nine? I am accused of stealing. I do not deny it, but justify my act by quoting, "I am not under the law, but under grace." If my theft had been from those who use the text to justify Sabbath-breaking, would they accept my defense of the theft by the text?—No, indeed. How, then, can they expect the Lord to accept their use of the text as an excuse for their robbery of his holy time? Will he not rather judge them out of their own mouth? The difficulty lies just where this same apostle has placed it: "Because the carnal mind is enmity against God: it is not subject to the law of God, neither indeed can be." Rom. 8:7.

This would also arraign the apostle against himself. In verses 1, 2, of the sixth chapter, he says: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?" Cannot such see that they are saying just the opposite to what the apostle says? The grace that we are under is not a license to sin, but it is a liberty from our transgressions of the law. It is a death to sin. He who is dead to sin is not a transgressor of the law; but is an observer of the law. "Being then made free from sin, ye became the servants of righteousness." Verse 18. "A servant of righteousness" is a keeper of the law.

God's grace, or favor, gives us forgiveness of sin "through our Lord Jesus Christ." A grace of God to disobey his law would make the Grace-giver the subverter of his own law, by

giving man liberty to sin. Thus doing, he would annul his own justice to punish sin. It would also make Christ, the one through whom the grace of forgiveness comes, an agent, or minister, of sin. "If, while we seek [claim] to be justified [forgiven] by Christ, we ourselves also are found sinners [transgressors of the law], is Christ therefore the minister of sin? God forbid." Gal. 2:17.

If Christians are not under the law as a rule of life, or are under any part of it less than another, the whole world of sinners is free, and to call a man a sinner is a misnomer. Then the whole world, in the face of law, can sing, "Grace, 'tis a charming sound," in defiance of all God's threatenings against sin and sinners. If the world grows worse, is it to be wondered at, in view of such teachings? It amounts to declaring that sin is not sin, after all. That men professing to be Christians have become so deceived is equaled only by a class of men who teach that "whatever is, is right."

It is a sad thing that those who should be most loyal to God, their Maker, and to Christ, their Saviour, are too often found on the side of the enemy of both God and Christ, while professing to acknowledge them both. Nothing is more deceptive than sin. "For sin, taking occasion by the commandment, deceived me, and by it slew me." Rom. 7:11. Sabbath sin, by the commandment, after being seen, is sad deception. God gave the commandment that we might have a knowledge of sin. Rom. 3:20. "For without the law sin was dead" (Rom. 7:8), or, as stated in 1 Cor. 15:56, "The strength of sin is the law." "Whatsoever things were written aforetime were written for our learning." Rom. 15:4. God's punishment of Sabbath sins in the past should warn us of what the future will bring.

As complete as is the deception now, so complete will be the destruction "when the hail shall sweep away the refuge of lies." Isa. 28:17. "For we have made lies our refuge, and under falsehood have we hid ourselves." Verse 15. Sad delusion! fatal snare! How sad the fate of those who discover it too late!

SIN.

BY S. O. JAMES.
(Milford, Iowa.)

THE saddest thought that any mind, human or divine, has ever conceived of is the thought of sin; and as it has become a fact, it is of course the saddest of all facts, since it must be evident that were there no sin, sadness would be unknown. But why is the fact of sin such a sad one?—Because it has broken the hearts of thousands, yea millions, of God's creatures; worse still, it has ruined them for time and for eternity. For thousands of years it has caused holy angels to weep, and has grieved, beyond the conception of any finite mind, the loveliest and most benevolent Being in the universe. Its object, from beginning to end, is to dethrone God,—to reduce, humble, and forever blot out, him who is the Spirit of life and the Fountain of all good. Therefore it is deceptive as well as cruel in its nature. It is an unhealthy, or abnormal, condition induced by allowing the mind to dwell upon the supposed advantages which would accrue by the acquisition of one of the divine attributes, while others, equally valuable, are overlooked. For example, Lucifer's lust for power, his covetous longing for a position which, had it been possible for God to give it to him, he was in no wise competent to fill; for he desired not the Creator's love, holiness, and truth. Had he desired these things, he could not have sinned. He would have preferred others before himself, particularly the One whose character it is the very height of folly to question.

Sin is the transgression of the law.

JUSTIFICATION.

BY H. W. JOHNSON.
(Detroit, Minn.)

THAT many people do not understand the difference between sanctification and justification is very evident. I feel sure that this is one reason why so many do not possess that peace of mind that it is their privilege to enjoy, and think that because they have committed sins, though unwillingly, they have brought the disapprobation of God upon themselves, not realizing that they are justified by faith, while yet they may be far from being wholly sanctified. 1 Thess. 5:23.

In the discussion of this subject it will be proper to see what is the difference in the meaning of these two words. "Justify" means "to impute, account, or reckon as being righteous, lawful, or in accordance with law." "Sanctify" means "to make righteous or holy." It seems to me that the difference between the work of justification and the work of sanctification is clearly stated in the following language from the REVIEW of June 4, 1895, page 353: "The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven."

By what are we justified? and how long does it take to perform the work of justification? are two important questions in this connection. Paul, in summing up his argument in the fourth chapter of Romans, says: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. Here it is clearly stated that we are justified by faith. Presently we shall see what faith is.

Justification is an instantaneous work, and is performed the very instant we believe. Let us study God's dealing with Abraham in Gen. 15:5, 6. God told Abraham to look into the sky and number the stars, which was an impossibility as far as Abraham was concerned. Then the Lord said to him, "So shall thy seed be." Abraham could not comprehend how he could have so many children, but, "He believed in the Lord; and he counted it [the belief] to him for righteousness." Paul, in commenting on this, says: "Abraham believed God, and it was counted unto him for righteousness." Rom. 4:3. Abraham was convinced that the Lord was able to perform that which he had promised, and the Lord imputed it to him for righteousness, or accounted him justified. See Rom. 4:20-22.

To believe is to agree with God that what he says is so, to acknowledge that he is right, even though we cannot see or understand it. But this "is the substance ["ground, or confidence," margin] of things hoped for, the evidence of things not seen" (Heb. 11:1), and is faith. Now Abraham, in taking God at his word, in agreement with God that what he said was so, had the substance of what he hoped for, which was just what God promised him, and the evidence of the thing, although he did not see it, because he knew that God was able to perform what he had said.

When we speak of faith, there is a distinction that should be borne in mind. There is a kind of belief that is wholly distinct from faith. The existence and power of God, the truth of his word, are facts that even Satan and his hosts cannot at heart deny. The Bible says that "the devils also believe, and tremble;" but this is not faith. Where there is not only a belief in God's word but a submission of the will to him; where the heart is yielded to him, the affections fixed upon him, there is faith.—"Steps to Christ," page 69.

Abraham, in the act of believing, did these very things, and the Lord counted him righteous for so doing.

The Home.

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

A MORNING PRAYER.

TRANSLATED from the Greek of Aristarchus, a disciple of Polycarp, the companion of John, second century.

O come to me, dear Lord, to-day,
And let thy love my bosom stay;
My soul, it longeth sore for thee;
I would it might more worthy be.
The panting hart to streams doth fly
When he from thirst is like to die;
So longs my soul, O Lord, for thee.
O Jesus, Jesus, come to me! Amen.

BEHAVIOR IN GOD'S HOUSE.

IN the article last week on this subject, the importance of keeping the house of worship free from those things that would degrade the sacredness of the place and destroy all reverence for it was emphasized. But there needs to be something said, still; for there are those who do not have a proper regard for things that are sacred. The most of the discredit that goes with disorder in our churches is charged up to children, little or big. While much of it applies to these, so far as actual noise goes, if we search for the real causes, they will often be found with the parents.

In the first place, to avoid this mutual fault, let families sit together in church. With father and mother sitting on the front seat, listening devoutly to the sermon, or nodding in sleepy oblivion as to their surroundings, the children are often left to seek their own associates, and are sure to find those with whom they can have congenial intercourse. What wonder, then, that there is disturbance, with frequent trips to the door, whisperings, laughing, and shameful disorder? It was a positive sin in Eli that he did not restrain his sons; it is so with parents to-day. Parents should not be compelled to corral their children, and drive them into the pew with them; but there should be such an intimate association between them that the children will not want to sit elsewhere. They should not be taught to think that they can sit anywhere except in the family group. But we often see that even parents do not care to sit together. This is one of the fundamental evils of church disorder. Parents who wish to carry their children with them to the kingdom of heaven will certainly have to exercise some influence over them in this world.

The deportment of all in the house of God should be in harmony with the sacredness of the place. In some countries it is the custom for each one, upon entering, to kneel before he takes his seat, in silent prayer. A beautiful custom this, and one which we would gladly see implanted in our churches everywhere. At least let us form the devout habit of bowing the head in prayer as we take our seats, asking God's blessing and presence as we worship with his people.

On no occasion should the spirit of gossip or idle talk be indulged in God's house. For us who are older to chat and visit in such a place, sets before the youth and children an example that will lead them to do even worse, and to justify themselves behind what they have seen in us. There can be no doubt that among the sins of which we as a people are guilty, many of us will have to answer for a long and dark account of disrespect and contempt shown for God's house and his worship, unless by repentance, confession, and reformation we put those sins away. I am persuaded that when we as parents show a proper regard for holy things, the effect of our example will largely drive out, from our children, with a sense of shame, the enemy, godless irreverence.

STUDIES IN CHILD CULTURE.—NO. 17.

BY MRS. S. M. I. HENRY.
(Sanitarium.)

THE home-circle should be in the highest sense a branch of the church, both visible and invisible, and every member thereof should have a share in its responsibilities. I use the word "church" in its Biblical sense, as the body of Christ. It should have its regular, as well as special, services. It should do evangelistic home and mission work. Its Bible school should never "let out" for a vacation, but should through all seasons continue systematic study, which will lay a solid foundation of truth for education in every line.

In this school all creeds should be studied and compared with the living Word, so that the children may go out from the home thoroughly informed concerning the status of those creeds as compared with that Word, as well as the ground of the religious controversies which have grown out of them, and which they must meet sooner or later. These studies should be such that the children will become rooted and grounded in truth, so that they will not be tossed about by every wind of doctrine, and at last fall a prey to unbelief.

The father and mother should be united in the leadership of this home church, and should know what they believe, and why; but they should never forget that it is not the province of any branch of the church to take the place of Christ to any individual member; that he alone is the Head, and that each individual is a member of his body in particular, and must come into immediate personal relations with him through the Holy Spirit, which will make it certain that even if he is a child, he shall know some things for himself, and not another, even if that other is his own father.

The home-church life should permeate the atmosphere, and control everything that touches the home. All the servants and employees should be brought in just so far as they will yield to it. They should be left without the excuse that they were ignored, overlooked, forgotten, or uncared for. Every individual should have his home-church work, and it should be of such a nature as to develop those gifts which will be required for the larger field of the world. Great care should be taken that the visible does not overshadow the spiritual in importance, that the machine takes its legitimate place in subordination to the Power by which it must be operated. The home church should not be necessarily modeled after any organization which is in existence, but should take form and crystallize about the truth which has been accepted as a life principle. Truth can be taught in this inner little sanctuary which *will not* be taught in the large congregation, and which would not need to be there mentioned, if the home would do its whole work. Very seldom has the public ear been called upon to hear what is really meant by the statement that the "body is the temple of the Holy Ghost." The bearing which this truth has on the relations between husband and wife should be carefully taught to the growing boy and girl, with all the authority which inheres in the word of God and the visible body of Christ. Also those principles of temperance in eating, drinking, dress, and all personal habits which will preserve the temple of God from defilement, deformity, weakness, and decay.

Each member of the home church should have his own department of truth to investigate and teach, until he has built its principles into the very texture of his brain, and then he should be changed to some other. No one learns a lesson so thoroughly as the one who is required to teach it; and to be called upon to stand for a principle is a good incentive to faith in it.

The services of this home-church life should never be neglected. A man remarked to me recently that the "old fashion of family worship was going out; it had 'become a back number,' even in Christian homes." I wondered if this could be possible; and then, as I remembered how the world is eating into the very heart of church and home, I knew that this statement must, in a sense, be true. The *apparently* Christian home has doubtless found the daily hour of worship a serious tax on pleasure, business, and patience. Time which has been set apart to the service of the world and self is too costly to be squandered in that way. But in the *truly* Christian home, prayer and praise will always be "up to date."

The children should share in all these services, but in childish fashion. Do not, above all things, in matters of religion, cultivate a mannerism which will lead the child to feel that it is all entirely outside of ordinary life; that when one thinks, speaks, and acts as a Christian, he must, of course, be different in every way from what is natural. Let the child know from the beginning that the most menial work in his home is Christian work,—home-church work; that cooking is simply making food, such as God would approve, out of the material which he has given, for the purpose of keeping his temple in repair; that the laundry work is for the purpose of removing the disease germs which have been thrown off from the body, or which have been gathered up from earth and air into the clothing, so that this temple may not become defiled by contagion; that the sweeping and cleaning, the airing of the beds, the work about stable and barn, and all the orderly arrangements which employ head, hands, and feet, are to the same end; and that consequently all departments of Christian and home-church work are worthy of especial instruction from Christ, in his word.

I make a special appeal that in this home church the truth may be administered from the word in its uninterpreted simplicity, instead of being so "spiritualized" that it shall have the same effect upon them which follows the marvelous nursery tales which they have supposed were true, and later find to have been all fiction; and that for the sake of their future faith, the home religion shall conform to the truth as plainly and simply taught. I wish to leave here this word of warning which I have found to be of the most imperative importance: Stand on guard against the popular teaching of these days as it regards the Bible, to the intent that the children shall be prepared by the home teaching and influence to meet it and resist it; for it is of the earth earthy, while it professes to be more than ordinarily spiritual.

That which God made flesh is flesh, and not spirit; and he is not honored by any effort to translate it into spirit, or make it serve as spirit. Likewise that which he has made spirit is spirit, and any attempt to materialize it is presumption and fraud; for he, the Creator, alone can breathe the spirit into flesh, or translate flesh into a spiritual body. This applies as much to the Bible as it could to flesh, blood, and spirit.

Another principle for which that home church should stand against all that is outside is that God's own timepiece is not only the chronometer for the universe to run by, but for the little childish feet as well; that when he says *now*, he does not mean to-morrow, and that when we have disregarded his express word and his sacred time, we cannot buy favor by giving him a great deal of costly and beautiful service at some other time, in some other way than was enjoined in the commandment which was broken; that God means just what he has said to us, and that to honor his law and return his love is the "reasonable service" which he requires of every human being; and that upon the manner in which we meet this requirement hangs eternal destiny.

THE SUMMER SCHOOL AND ITS FRUITS.

BY ANGIE THOMPSON.

THE summer school is now one of the memories of the past. We now leave for a place where we can put into practise the many precious lessons we have been permitted to learn. The words of our Saviour come very close to our hearts, "Freely ye have received, freely give." It has been manifested to all that "showers of blessing" have attended the various studies which have been conducted during the term. Where are the young people who are free from care, and who could take hold of this work?

To every one I would say, As soon as you have the evidence that Christ has forgiven you, go to work. We can no more have a healthy Christian experience without working for others than we can have a healthy arm when it is not used. We wither and die unless we put our experience to real use.

I feel satisfied that this is the trouble with many of us to-day. The opportunities that present themselves to us every day are not used, so we wither up and are ready to die. This was so in my own case. Suggestions came to me to read the Bible or to talk personally with people; but I thought there were others who were better qualified to do this work, so I excused myself. Many suggestions came which I put off on some one else who I thought the Lord could use better than me. At last it became a task for me to speak of Christ to people, unless they started the conversation. Of course the Lord blessed what I was willing to do for others, and at last, in his great mercy, he brought me to this school, where I might have life, and have it more abundantly. I am thankful for this new life, and I want others to have it also. It is first, "Come," and then, "Go." Shall we go? I write this for the encouragement of those who feel as I did, and want to put the work off on some one else. I am sure we can do much if we are only willing. We think others are more competent, better qualified, and not pressed for time; but that does not excuse us; for God gives to every man his work, and no one can do our work as well as we can.

FATHERS, PROVOKE NOT YOUR CHILDREN.

THE custom of teasing and provoking children to anger, or nagging them into discouragement, is one that cannot be too strongly condemned. Dr. McLaren says: "How do parents provoke their children?—By unreasonable commands, by perpetual restriction, by capricious jerks at the bridle, alternating with capricious dropping the reins altogether, by not governing their own tempers, by shrill or stern tones where quiet, soft ones would do, by frequent checks and rebukes, and sparing praise. And what is sure to follow such mistreatment by father or mother?—Bursts of temper for which the child is punished, and the parent is guilty; and then spiritless listlessness and apathy. 'I cannot please him whatever I do,' leads to a rankling sense of injustice and then to recklessness—'it is useless to try any more.' And when a child or a man loses heart, there will be no more obedience. Many a parent, especially many a father, drives his child into evil by keeping him at a distance. He should make his boy a companion and playmate, teach him to think of his father as his confidant, try to keep his child nearer to himself than to anybody else, and then his authority will be absolute, his opinions an oracle, and his lightest wish a law."

The Bible also speaks pointedly in this matter: "Fathers, provoke not your children to anger, lest they be discouraged." Encouragement, rather than discouragement, will help our children to do right.

Special Attention.

PASSING EVENTS AND COMMENTS.

The Lynching Evil.—This great evil is on the increase in this country, notwithstanding all that has been said against it. There are but few, comparatively, who would care to defend it in a calm moment; but many more would embrace it in a moment of excitement. A rushing torrent of pent-up water is not more unreasoning or irresistible than a tide of human passion. Passion, or excitement, is easily communicated; it spreads like wild-fire. Mexico has caught the fever. A crazy dog undertook to attack President Diaz with a cudgel in a throng of people. The people settled the score by cutting the man to pieces. In Indiana, a fortnight or so ago, three men under arrest for burglary or stealing, were taken forcibly from jail and hung. The public mind was exasperated over a series of depredations, and this means was taken to teach the officers of the law a lesson and as a warning to evil-doers. This lynching was certainly a horrible crime. Whether the victims were guilty or not, had not been proved. Those who participated in that scene must wear the brand of Cain.

But this circumstance is significant as indicating the direction in which we are drifting. Almost anywhere in this country when a startling crime is committed, lynching comes at once to the mind, and a cordon of guards becomes necessary to prevent it. The extent to which this evil prevails cannot be measured by the number of incidents that actually occur. Those in which it is barely prevented should also be taken into account.

The Light He is Following.—We have already alluded to the celebrated evangelist, B. Fay Mills, as having identified himself with the Unitarians. It seems that he still allows his name to remain where it was, and will await the action of the presbytery as to whether he will remain in the Presbyterian Church or not. He says that he now belongs to two denominations, and so broad and liberal are his ideas, that he is sorry he cannot belong to them all. Speaking of the influences that have led him over the road to liberalism, he says:—

I have for the most part sympathized with the views of such men as Maurice and Bushnell. But in recent years we have received such floods of light from history, science, philosophy, and literary criticism that, after such conscientious investigation, careful study, and prayerful meditation as have been possible for me, I have been led to accept most of the conclusions and hypotheses of what might be called modern thought, concerning the unity of the universe, the development of the world, and the progressive character of revelation. I would not dogmatize, either in affirmation or denial, concerning the Scriptures, the supernatural character and work of Jesus, or the mysteries of the world to come.

In giving credit to the various leading agencies that have been operating on his mind all the while he was supposed to be leading multitudes of men and women to Christ, he enumerates history, science, philosophy, and literary criticism, but makes no mention of the Bible or the Holy Spirit, those divinely appointed guides of the child of God. No wonder that these blind leaders led him into the ditch of "modern thought."

Narrow Dogma.—A writer in a valued exchange says that he loves the Adventists, and believes the Lord will lead us, or is leading us out of our "narrow dogmatism." It is very unfortunate for the religious world that such a prejudice exists against dogmatism. In the first place, let all remember that it has nothing whatever to do with dogs. A dogmatic dog has not yet been heard of. "Dogma" is a pure Greek word, and occurs not infrequently in the original

language of the New Testament, where it means an edict, or decree, of a prince, as Luke 2:1; or an authoritative opinion of an ecclesiastical body, as Acts 16:4; or the ordinances of the law, as Eph. 2:15; Col. 2:14. In our day it retains very nearly the same signification, except that it is usually applied to definite doctrinal opinions or principles based upon Scriptural authority. In its good sense, a dogmatic Christian is one whose religious life is governed by specific interpretation and application of Bible teaching. An undogmatic Christian (?) would be one who had no definite ideas of Biblical ethics, and holds himself at liberty to accept anything or reject everything that chance might bring along.

Narrow dogmatism would be a strict adherence to a narrow interpretation of God's word, from which may the Lord save us. A broad dogmatism is the prevailing broad-gauge religious persuasion of modern thought, from which may God keep us. What we need is to be able to see God's will in the teachings of the Holy Spirit; and to do it with the mind of the Master.

Negotiations Ended.—The wearisome task of arranging terms of peace between Turkey and Greece, which the ambassadors of the powers have had in hand at Constantinople, is said to be finished. For three months and more, they have wrestled and struggled with proposals, suggestions, and objections. Although the terms settled upon are not satisfactory to either party or to the less interested nations round about, yet it is a relief to have matters settled, at least temporarily.

By the terms now agreed upon, Greece pays Turkey \$20,000,000 indemnity, and the Turkish troops are to be withdrawn from Thessaly within a month. The Turks feel that they have been robbed of the rightful spoils of war. The Greeks feel that they are too severely dealt with. The Greeks are greatly humiliated; for instead of gaining Crete and restoring Macedonia, as they hoped to do, they have lost all, and in their already deep poverty have an immense debt heaped upon them. So also with the other nations; none of them seem to have gained what they hoped for; but one thing they seem to have done very adroitly was to avert a general war.

Blood is Thicker than Water.—At least that is what the old saw says; and events in Europe sustain the claim. It is unfortunate for the Turk that the sultan's sister had not married somebody. In this country we have "political pulls" which effectually shield evil-doers. That is, some one has a claim upon some one else who is in power, and he can "pull" on that string and gain what he needs, either immunities or preferences. Political pulls, or royal "pulls," are twined all about European politics. The intermarriage of royal families connects the nations of the Old World into a conglomerate family, among the members of which there is the usual amount of sputtering and bickering, but where no material interference from outsiders will be tolerated. The poor Turk is an outsider; and one obstreperous branch of the family recently fell into his hands. But the blood of Russia, Germany, England, and all the rest of them was invested in Greece, and the Turk must content himself as best he can with a paltry allowance of money, which will barely pay for the powder he burned. We do not complain of that; but the disposal of the whole matter, the apparent clashing of interests, the jargon of claims that augur swift and terrible war at times, are all settled by the distribution of a little blood containing royal Austrian, Russian, German, Italian, English, and Greek corpuscles. Perhaps it is by this means that the angels hold the four winds.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 28, 1897.

URIAH SMITH, }
GEO. C. TENNEY, } EDITORS.

SPECIAL CONTRIBUTORS:

OLE A. OLSEN, STEPHEN N. HASKELL, GEO. I. BUTLER,
ALONZO T. JONES, WM. W. PRESCOTT, HENRY P. HOLSER.

WATCHMAN, WHAT OF THE NIGHT?

UNDER this heading in the REVIEW of August 31, the probabilities, or the possibilities, of the nearness of the end were briefly discussed. It was suggested that all that remains to be fulfilled, to precede the actual appearance of Christ in the clouds of heaven, might easily be accomplished within the three remaining years of the present century.

The object was to guard against that dangerous and subtle spirit through which the enemy will endeavor to lead as many as possible to say in their hearts, "My Lord delayeth his coming," and so be thrown off their guard, and be overtaken by the great day unawares.

A correspondent is disposed to take some exception to the representation of the matter there set forth. He says he was at a camp-meeting some twenty years ago, when one of the leading ministers declared that the time was so short that two years might suffice to close up all things; and when such declarations are made, and time still continues, he thinks it tends to make the young, especially, skeptical in regard to the views we are teaching. To use his own words: "It seems to me that Seventh-day Adventists are just getting fairly started in their work, and that it will take years to carry out the plans which are being laid, in all their branches, of course judging the future by the past; and when such statements as the one referred to above are made, and time continues to pass on, it weakens the cause. I may be wrong in this view of the matter. But if your conclusions are correct, is not the time which is spent in getting an education, in taking farms to cultivate, going to Mexico to translate the Bible, etc., etc., likely to be time poorly spent? I sometimes see an article in regard to the great work to be done, and perhaps in the same paper another article setting forth that the work is almost finished; and I cannot make the two harmonize. Again, millions of heathen are yet reported as in darkness, and only one or two missionaries are in the fields occupied by these millions and these missionaries have yet to learn the language before effectual work can be done. I also notice from time to time instruction to parents so to train up their children that they may make good and substantial members of the community where they may live. I wish to see everything in its true light; but as already remarked, I am unable to harmonize the idea of the amount of work to be done with that of the shortness of time, as set forth."

While it is quite natural that such thoughts should suggest themselves, care should be taken that they do not lead one to the settled conclusion that the end cannot possibly come within twenty or twenty-five years, and so the mind become absorbed in devising plans and enterprises of a personal and commercial nature for at least that length of time. To his

servants whom he left in the world to carry on his work, the injunction of the Master was, "Occupy till I come." The exact date of that coming is not given us; but we are left to study the chart, watch the signs, and carefully note all the indications which show that that coming is drawing near when the account of our stewardship will be called for. Under these circumstances, by what principle should we be governed? Would not the true principle be to enter at once upon whatever work opens before us, taking hold to provide, in the shortest possible time, whatever facilities may be required to accomplish successfully the work in hand? To sit down and do nothing because the time is indefinite, and the end may come soon, would hardly be attending to that "occupation" which the Master has enjoined upon all. Whatever work he has committed to our hands is for us to attend to; whatever the Lord has engaged to do, we can safely leave in his hands, and we have no occasion to limit the Lord. "Not by might, nor by power, but by my Spirit, saith the Lord." We are glad our correspondent feels that Seventh-day Adventists are getting "fairly started in their work;" and we are thankful that it is so. Better this than not to have started at all. How large a work can be accomplished, and in how short a time, when the Lord finds a people to co-operate with him, and through whom he can freely work? The figure is that even a worm, apparently the weakest of creatures, can be made, in the hands of the Lord, a new, sharp threshing instrument, to thresh the mountains. Isa. 41:14, 15.

Our children should, of course, be kept in that line of training which, on the supposition that time was to continue, and they were to grow up to be adult members of society, would make them of the most reliable and substantial kind. This would be best for their present welfare as well as for the future good of themselves and society. And this principle will hold good in every line of the work; that is, whatever preparation we feel it duty to make, with a sincere desire to render ourselves more efficient for the work within possible conditions as to time and means, that work will be found best adapted to our present good; so that if the work should close up, and time should end, before we complete the work in hand, we could not possibly have been found in better occupation. So the student engaged in making preparation for work to which he is not now fitted, for lack of years or training, the scholar engaged in preparing a translation of the Scriptures for a field in which he foresees a need in the possible future, are putting in their time and strength to the best advantage; and should time end before they are able to carry out their ideas, could they possibly be better engaged just now than in such work? And then to stimulate exertion, and keep hope bright and in lively exercise, is it not well to look the ground over occasionally, and mark how soon, from every human standpoint, all things might be brought to their final consummation?

On two points let us keep ourselves constantly assured: (1) that we are doing what is best for us to do at the present moment; and (2) that the flame of happy anticipation in view of the coming of the Lord does not burn dim on the altar of our hearts.

U. S.

EASTERN CAMP-MEETINGS.

In the arrangements for camp-meeting labor, it was thought best for me to attend as many of the Eastern camp-meetings as possible. So I left Battle Creek, August 10, spending a few days at the Ohio meeting. As this meeting has been fully reported heretofore, I will say nothing more than simply to give expression to the pleasure that it afforded me to meet the brethren once more in camp-meeting, and to note the many evidences of advancement and interest in the cause in this conference.

In company with Elder Jones, I left the Ohio camp-ground the evening of the 15th, arriving in Wilmington, Del., where the Atlantic camp-meeting was being held, the evening of the 16th. The meeting had been in progress for several days when we arrived, and a good spirit seemed to prevail in the camp. Wilmington is a beautiful city of about sixty thousand inhabitants; and as this was the first meeting of the kind ever held there, the outside attendance was quite large, and seemed to be of the best class of people. Those who came were orderly and quiet, and seemed to attend for the benefit to be derived from the services. Immediately upon our arrival, it was decided that Elder Jones go on to the Vermont meeting sooner than we had planned; hence it was thought best for him to occupy most of the time while he remained. This he did with acceptance and profit to the people, speaking mainly upon the place we have now reached in the message and the importance of receiving the Holy Spirit to fit us for the work which must be done at this time.

The various business meetings were well attended, and an active interest was taken by all in the plans and arrangements for future labor. The report showed a healthy condition of things in the conference. Elder S. F. Svensson was elected president to fill the vacancy occasioned by the call of Elder Jayne to the secretaryship of the Foreign Mission Board. This conference is pre-eminently a conference of cities; and while the territory is not large, its population far exceeds any conference in the Union. Owing to its peculiar location and the national importance of one of its cities, the General Conference has assisted somewhat in the work of this field. However, it is but due to the conference to say that its members have shown commendable zeal and perseverance in pressing the work, and its rapid growth is largely the result of this effort. While the conference has not a large number of laborers, those employed are of a high grade, and full of earnestness and enthusiasm in the work. If union and harmony continue to prevail in the future as in the past, I see no reason why this conference may not be largely augmented in numbers the coming year.

In company with Elder Underwood, the superintendent of the district, I left the camp on August 22, for Rutland, Vt., where we arrived the evening of the 23d. The meeting had been in progress for four days, Elder Jones being present. Owing to the late season occasioned by a backward spring and wet summer, the attendance of our people was not as large as usual, many being kept at home to finish their haying and oat-harvest. During the first part of the meeting, the weather was also cold and wet, making it quite disagreeable for those who were encamped on the ground, and keeping the people of the city away. Notwithstanding all this, we

had very good meetings. Toward the close of the meeting, it cleared up, and the last Sabbath and Sunday were very pleasant. Sabbath was a good day in the camp. The Lord came near by his Spirit, many who were backslidden in heart made a new start, and nearly all seemed to experience a new conversion.

Only a small attendance was present from the city on Sunday, but those who did come seemed to be very much interested in the services. Rutland and its vicinity is really, in a sense, the birthplace of the message, as William Miller's home was only thirteen miles from there, and he preached all through that country. As a company of First-day Adventists who survived the disappointment of that movement and have repeatedly set times for the Lord to come, besides taking up with every new wind of doctrine, have lived here, the very name "Adventist" is a synonym for fanaticism, hence the people are prejudiced.

Elder K. O. Russell, of Pennsylvania, was present during the latter part of the meeting, rendering valuable assistance in the preaching services. He was elected president of the conference, to succeed Elder Bicknell, who expects to sail for South Africa about the middle of the month, as appointed by the recent General Conference. While the brethren were sorry to part with Elder Bicknell, they seemed glad to send so valuable a laborer to the "regions beyond."

Leaving Rutland the evening of the 29th, we arrived at Augusta, Me., where their camp-meeting was being held, the following evening. Elder Cottrell, the president of the New England Conference, had been present from the beginning, and remained till the close, giving much appreciated assistance, in counsel, the business meetings, and preaching. I was very much pleased, also, to meet Elder R. S. Webber, who has had charge of the work in the Maritime Provinces for the past four years. Maine is his old home, and he was back again on his own account on a short visit, and to enjoy the blessings of the camp-meeting. He spoke acceptably a number of times, showing that he is still active and vigorous in the work. By an arrangement made while there, he will change fields of labor, and take charge of the work in Newfoundland, the work of the Maritime Provinces being placed under the charge of Elder G. E. Langdon.

The brethren had a very pleasant location for their camp in the eastern suburbs of the city, on the banks of the Kennebec River. The weather was exceptionally fine, and the attendance of our own people quite good. There was also a fair outside attendance. While the different branches of our work received their due share of consideration at this as well as the other meetings, the burden of the preaching was to show the work of the Lord for this time, and our great need of a deeper consecration and a larger measure of the Spirit of God to fit us to carry the message into the highways and hedges, and thus close up the work with power. As we spoke of the nearness of the end, the Spirit of God witnessing in power to the truthfulness of these statements, several who had passed through the 1844 movement seemed to catch the inspiration again, and praised God that they could see the time drawing near when their long-looked-for hope was about to be realized.

This also is a historic place in connection with the third angel's message. As "westward the course of empire takes its way," so also the message seems to have followed and increased in volume and interest on its westward march; so that one, after having traveled through many of the large Western conferences, and seen the enterprise and push with which the message is going, might get the impression that those in the birthplace of the message are somewhat slow and conservative. But however this may be, there are many devoted souls who still love the truth; and as the wave returns eastward again, I trust that a new energy may vitalize the message, and in the last call those who have been more active in former years may be leaders in the movement.

Elder Basney has given good satisfaction as president of the Maine Conference, and was unanimously re-elected. Plans were matured for taking up the work in the cities, in harmony with the recent Testimonies.

Leaving Augusta the afternoon of September 5, after a very pleasant voyage down the Kennebec River, and by ocean steamer to Boston, we arrived at the New York camp-meeting, which was in progress at Syracuse, on the evening of the 6th. Elder Russell had been there to assist in carrying the meeting over the first Sabbath and Sunday; but owing to pressing appointments elsewhere, he left soon after our arrival. There was a good spiritual interest in the meeting, although the attendance was not as large as usual. All the meetings were fully attended by the brethren encamped on the ground and those living in the city, although during the week the number coming to the services from the outside was not large. This could be accounted for in a measure by the fact that the county fair was going on at the same time, and a large State prohibition convention was being held in the city. After our arrival, Elder Underwood and I did most of the preaching during the time that I remained.

Elder Prescott and his family, on their way East, stopped a day at the meeting. He delivered one discourse; and the balance of his stay was taken up in private counsel over some features of the work, both in this country and in his new field of labor. I appreciated the short interview very much, as it gave me an insight into many matters that I could not otherwise have obtained. They left the same evening, after an earnest season of prayer that the Lord's blessing might accompany them in their work.

I left Syracuse the evening of the 8th for Cleveland, Ohio, expecting to meet Elders Porter and Collie. Elder Collie arrived Friday noon; but word was received that Elder Porter would not be there until the first part of the week. I spent Friday afternoon in consultation with Elders Saxby and Collie with reference to the work in the city, and spoke on Sabbath forenoon. The Lord came very near, and blessed the words spoken. The service was followed by a good social meeting, in which nearly all present took part. It was very pleasant to have the privilege of meeting with this church once more; and while many whom I had previously known as members of the church were gone, I was pleased to note many new ones who had taken their places, and also to know that the church and work in Cleveland are in a prosperous condition. Elder Saxby and his

wife have done good work; and as they are about to leave to take up work in Louisville, Ky., I trust the same success may attend their efforts in that city. Elder Collie, who has formerly labored in Louisville, will take up the work in Cleveland; and with the same push and energy that have characterized his labors in the past, it is but reasonable to suppose that many souls will be gathered into the fold, and the encouraging words spoken by the Lord concerning this place will soon be realized.

I have been glad of the privilege of visiting these conferences and becoming acquainted with the work and workers, and I trust the acquaintance will be of mutual benefit. My prayer is that a new consecration may be seen in the work, not only in these conferences, but throughout the entire field, so that the Lord's work may be quickly done in the earth, and he come to take his faithful, waiting people home to himself.

G. A. F.

CATHOLIC REFORM IN FRANCE.

It is encouraging to learn that a marked movement is apparent among the young Roman clergy in France, which shows that religious as well as civil freedom is a principle which will assert itself in the minds of men in face of all the restrictions which human authority seeks to impose upon it. Under the heading, "Catholic Reform in France," A. Beatrice Beard, in the *Independent* of September 16, mentions several who have spoken out earnestly and bravely their convictions, at the risk of expulsion from their charges and excommunication from the church. L'Abbé Bourrier, in the newspaper *L'Edair*, gave utterance some time ago to his convictions, in which appear the following sentences:—

I well understand that Romanism, with its dogmas, which are now held of no account, its crowned hierarchy dressed in gold, which we admire still, though it has ceased to terrify, with its formal esoteric heathen worship, is at an end.

We must break with these old customs; we must overthrow the remains of ancient prejudice, and frankly avow that we were on a false path.

Let us, then, be logical, and make the schism. Leave to the Italians their Italian pope, their Italian worship, their Italian subtleties—above all, their morals and superstitions. Delivered from this network, let us advance toward that evangelical ideal which is irreconcilable with ancient Roman doctrines.

Several others have given utterance to like sentiments, and have been expelled from their charges, but not yet excommunicated. Not so, however, with the following. The same newspaper, *L'Edair*, says:—

Recently in the diocese of Soissons, the *curé* of Plomion, in the department of Aisne, l'Abbé Philippot has been tried at the tribunal of the inquisition. He refused to retract, and resisted all solicitations and threats. The address of this priest to his parish and to his colleagues, dated June 16, 1897, brought about his excommunication. In his confession occur the following declarations:—

"When early martyrs were called before judges to be questioned, they replied, 'I am a Christian.' Following their example, I make my confession in their words, 'I am a Christian.' I am a Christian because I am united to Jesus Christ by faith; because in him I have the pardon of my sins, and immediate communion with the Heavenly Father; because the teachings of Jesus Christ are the law of my mind; because the teaching of Jesus Christ is the ideal of my life; because I do not conceive of a more perfect religion than that of Jesus Christ.

"I put the gospel of Jesus Christ above all human thought, and judge everything from that.

The consciousness of sonship with God is the essence of Christianity.

"I believe in the Holy Spirit, sent by the Son and the Father.

"This Holy Spirit, according to the beautiful thought of Tertullian, and according to the promise of the Saviour himself, is the vicar of Jesus Christ. By the Spirit, God reveals himself to us. It is by the Holy Spirit that the words of Jesus make our hearts to tremble, and it is the Spirit, who teaches us to call out to God, and say, 'Our Father,' and who tells us that we are 'children of God.'

"This testimony is the indestructible foundation of my Christian faith and of my apostolic calling.

"The Roman Church is not the universal church. She is only the most important part of the church.

"The apostles and the first missionaries founded independent churches united to each other only by love and faith in Jesus Christ.

"Afterward the churches grouped themselves under the authority of the bishop of Rome. The papacy is therefore a human institution, and in the view of the gospel all Christian churches are equal. To refuse the name of Christian to two hundred and fifty million people who believe in Christ is blasphemy, and to dispute their hope of eternal life is to dispute the gospel.

"Salvation may be found in all churches if one's life is in harmony with the teachings of Jesus Christ.

"I claim the right to think differently from my superiors, because it is my duty to seek the truth, and in acting thus I am far removed from heresy.

"The heretic is one who puts the thought of man over against the word of God."

This, says the writer, is an illustration of the attitude of mind among very many sincere young priests of France, in view of which she exclaims: "May we not, with good reason, cherish the hope that once again in France, 'the morning light is breaking'?" C. S.

A SIGNIFICANT CONGRESS.

DURING the last three days of August an international congress of the Zionists was held at Basel. For some time the Jews have been active in the interests of their oppressed and scattered brethren, and considerable has been done to aid the poorer classes in emigrating from such countries as Russia, where they are much oppressed, to lands of greater freedom and opportunity. For many years the two Americas have been the chief lands of refuge; but as the doors of these countries are being closed against emigration, both by legislation and by less favorable internal conditions, the Jews feel shut up to the necessity of looking in another direction for relief.

There is a party among the Jews known as the Zionists, who hold that the only permanent relief will be the restoration of the nation to its original home in Palestine. Another party has advocated the idea of colonization; but efforts in this direction in South America are now considered failures, and the Zionists regard the present situation as the opportune moment to take advance steps.

The congress held at Basel was international, and was attended by some two hundred delegates, mostly lawyers and rabbis, from the leading countries of the world. Dr. Herzl, of Berlin, a prominent journalist and leading spirit among the Zionists, was chosen president of the congress. It was an interesting assembly, and furnished a rare field for study in physiognomy. The congress was opened with much enthusiasm; over five hundred telegrams, representing sixty thousand signatures, were received from all over Europe, expressing interest in the movement.

The delegates seemed imbued with a sense of the world-wide character of their mission, and of its significance to at least five million people who sense the fact that they are wanderers among the nations, without a place of their own. From the first, a giant effort was made to present a solid front and harmonious action in the congress, and every speech in this direction was cheered to the echo; such enthusiasm was manifested on this point that it seemed as though the delegates were ready to adopt the platform of the Zionists without hearing it. But scarcely was the platform read when winds began to blow from every direction, causing a whirlwind and storm. The scene constantly reminded one of the description of scenes in the trial of Christ. Although centuries have wrought many changes in the Western nations, the Jews, like the nations of the East, remain almost unchanged. And, as is well known, the character of the Jew is, to an exceptional degree, expressed in bold lines on his face; and when these lines are worked successively by extreme surprise, utter contempt, fiery impatience, and assumed agony, all being emphasized with corresponding gestures, the scene is so absorbing that one almost forgets to follow the lines of thought presented.

One would naturally expect that at such a congress much would be made of the prophecies referring to the restoration of Israel in the land of promise; but very little reference was made to these. It is evident that the movement is largely of a political character; indeed, some of the leading spirits in it are freethinkers. The platform, as finally adopted, embraces the following points:—

Zionism aims to attain for the Jewish people a home in Palestine, with guaranteed public rights. To reach this end, the congress has the following means in view:—

1. To encourage for this purpose the settlement of Palestine by Jewish farmers, mechanics, and merchants.
2. To collect and cement together all the Jews by appropriate local and general measures, in harmony with the laws of the land.
3. To strengthen and extend Jewish nationalism and patriotism.
4. Preparatory steps toward obtaining governmental concessions necessary for attaining the object of the Zionists.

Besides adopting this platform, the congress formed a definite organization, with headquarters at Vienna. It is evident that a new era of activity in this movement has been reached. Besides the Jews, many Christians are interested in the success of this move, as it is regarded as a fulfilment of scriptures relating to the millennium. The Jews are not all Zionists, but there is general enthusiasm, both from a political and religious standpoint, in favor of the measure; and some are agitating in favor of a union of Jews and Christians, in order more speedily and successfully to secure the desired end.

Many are watching with deep interest the course of events in the East, hoping that the expected dismemberment of the Turkish Empire will result in the concession of Palestine to the Jews. And as the same nations that now largely dictate the policy of Turkey, and are expected finally to effect its dismemberment, look for the return of the Jews to Palestine as the inauguration of the millennium, it

is but natural that these nations should take a special interest in the movements of the Zionists.

It is remarkable that while the Jews have for years looked to the nations of the West as a place of refuge, all at once all efforts in this direction have been abandoned, and their whole attention has been turned to Palestine. How plain it is that the minds of all nations and classes are being prepared for the final gathering in the East! Could a sign of the times be more plain? While among the Zionists there are various parties and differences of opinion, it was evident in the congress that one mind is behind all, animating the movement. Doubtless the Jews, like all other nations, will be gathered in Palestine; but how different will be the outcome of that gathering from what is expected! It will not only be the inaugural of the millennium and the restoration of the true Israel, but also the final overthrow of all worldly nations, including the Jew according to the flesh. Rev. 16:12-21. H. P. H.

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.]

794.—ISAIAH 66:3.

What is meant by the words in Isa. 66:3? "He that killeth an ox is as if he slew a man." Does it mean that it is just as bad to slay an ox as to kill a man?

P. D.

Ans.—The prophet is not comparing the killing of an ox with the killing of a man, to show that the former was as great a sin as the latter; but the Lord is here exposing great wickedness among his people, joined with hypocrisy. Dr. Clarke gives as a correct translation of the passage, the following: "He that slayeth an ox killeth a man;" that is, he that pretends to be so strict in the performance of his religious duties that he will bring an ox, or other large gift, as an offering to the Lord, is at the same time so hypocritical and wicked that he will not hesitate to commit murder by slaying a man. Another would bring a lamb or an oblation, and at the same time be guilty of sins which would make his offerings just as offensive to God as if he had offered a dog or swine's blood. In Ezekiel's day, the Jews acted in the same manner. They would slay their children to their idols, and the same day make offerings to God in the sanctuary. Eze. 23:39. Just so, the Pharisees in the Saviour's time were guilty of a like hypocrisy, by making, for a pretense, long prayers, and at the same time devouring widows' houses. Matt. 23:14.

795.—EXCHANGING STOCK FOR HAY.

If I sell part of my stock to purchase hay to feed the remainder, should I tithe the stock sold?

C. R. C.

Ans.—It is an acknowledged principle in the tithing system that the expense of the business is to be taken out of the proceeds before the tithe is levied. That is, the portion of one's income that is to be tithed is that which comes into one's hands to be applied to his own personal uses. In the case stated above, the proceeds of the stock sold is not for the farmer's own use, but only to meet a further expense in the business, and would not, therefore, come under the law of the tithe.

U. S.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

MISSIONARY'S FAREWELL.

BY R. J. NASH.
(Verndale, Minn.)

JESUS calls, and I must leave you,
Dear old home and friends so true,—
Leave my fair, my native, country,
For a work afar to do,—
Leave my fondest plans and pleasures
And the ones I hold most dear,
Not to seek for earthly treasures,
But that souls the truth may hear.

I may wander in the highways,
In a rough and thorny maze;
Perils dire may oft beset me,
But the Lord will guide my ways.
Trusting only in his merit,—
Seeking else I sure would fail.—
Asking only Jesus' Spirit,
And with that I must prevail.

I know not how high the billows
Of life's stormy sea may foam.
Or what tides of persecution
May around my pathway come;
But the people sit in darkness,
Perishing in doubts and fears.
And the gospel of the kingdom
Must be sounded in their ears.

Lord, if life must needs be given,
Thou hast given thy life for me;
O, may my weak faith be strengthened
In the cross of Calvary!
Yea, I know that thou art with me
Wheresoe'er my lot may be,
And that thou wilt stay and strengthen
My weak hands that cling to thee.

NEW ZEALAND.

AFTER the last annual conference in New Zealand, we visited most of the churches in the conference, and found them generally of good courage in the Lord and his work. We find one difficulty here that is experienced in many localities in the States; that is, a tendency on the part of the people to move west. A good many of our people in New Zealand have gone to Australia, and so the churches have been reduced in some measure.

After visiting the churches, we came to the city of Christchurch, South Island. This is a city of about forty-five thousand inhabitants, and is a thriving, enterprising place. It is situated inland about ten miles from the harbor, in one of the most fertile districts of New Zealand. There is a level tract of country about forty miles wide and perhaps two hundred miles or more in length; almost everything grows here which is found in the temperate zone. The chief articles of export are wool and mutton. The meat is frozen by artificial means and shipped to England. The city is provided with nearly all the conveniences of any modern city. The shops are filled with goods manufactured largely in America, and also in England. If one wishes to purchase farming implements, carpenter's tools, household furniture, either for use or ornament, in nineteen cases out of twenty he will be shown articles manufactured in the United States, and he can secure them at about the same price he would pay for them there. Fruit is very expensive.

We purchased a new tent, forty by eighty feet in size, and began meetings the latter part of January. We had several young people to assist us. Our interest was not large at any time, and we did not have any large congregations. The people were very shy. Learning that we came from America made them more so, and we were not disposed to criticize or blame them for this; for as nearly as we are able to learn, almost every deception or humbug that the

United States has ever produced has come straight to the colonies, and New Zealand has been the first to be afflicted. Hence, in a religious line, anything which comes from the States is looked upon with suspicion. But as we became acquainted with the people, this feeling gradually wore away, and we found less difficulty as our work advanced.

After our meetings had progressed for about six weeks, and cold weather began to come, we found that when we took down our tent, we would have no place in which to hold meetings, so we bought a lot in a central part of the city for five hundred dollars. On this we built a meeting-house twenty-eight by fifty-eight feet. The house cost us about thirteen hundred dollars. The brethren and interested friends in the city donated nearly all the labor necessary to build the house, so \$1,800 was the actual cost of the land and material for the house. It was rather surprising to us to see men who had not yet begun to keep the Sabbath come and work from two days to two weeks for nothing, and seem to enjoy it, showing as much interest in the success of the enterprise as did those who were keeping the Sabbath. The house has been paid for, with the exception of about \$300. It seems to be just what we need, and we do not know what we could do without it.

Up to the present time, we have about forty Sabbath-keepers in the city and near vicinity. Many others are deeply interested in the truth, and some are embracing it. Every few days we hear of some who accept the Sabbath; and yet we have not had at any time what would be called a large interest. We judge there has been much private talk about our meetings and our work, but nothing open. We have had no opposition from the clergy. All they have done has been in a secret way. We have not yet organized a church, but think we shall do so in a few weeks. One thing that has been a great help to us is that one of our sisters had been selling a club of one hundred and forty-four *Bible Echoes* for some time before we came. After our meetings began, we enlarged the club to two hundred and eighty-eight; these papers have opened many doors to us, which otherwise would have been closed.

At Dunedin, a city about the size of Christchurch, about two hundred miles south of Christchurch, one of our sisters, with the assistance of a young girl, is selling each week five hundred and seventy-five copies of the *Bible Echo*. As a result of this, a deep interest is springing up in Dunedin, and there is no doubt that we must begin meetings there before long, in order to secure and save the interest. Two sisters in Wellington are selling four hundred and thirty copies of the *Echo* weekly, and quite an extended interest is springing up as the result of this work. These sisters do not sell these papers like newsboys on the street, but go quietly to the homes of the people, talk with them, and thus secure the sale of the paper. In a little time they work up quite a weekly subscription. Families take the paper regularly, week by week.

In the city of Westport, situated on the west coast of this island, some families secured some of our publications and began keeping the Sabbath. Ten persons embraced the truth in this way. Brother W. M. Crothers then visited them, when eight more embraced the truth and were baptized. We now have a little company there of about twenty. Eight or ten have embraced the truth as the result of Brother Steed's labors near Auckland during the past few months.

Our canvassers are having fairly good success wherever they go, although there are difficulties to surmount here, the same as in every place in the world. There are about ten canvassers in the field. We would be greatly

pleased if we could double the number. On the whole, we think the work is progressing in New Zealand reasonably well. We enjoy our work and this field. God has given us good health and freedom in presenting the truth since we have been here. We praise his name for all his goodness and love.

E. W. FARNSWORTH.

BRAZIL.

IN this land of flowers, the Light of life is shining forth, and brightening the hearts and homes of many weary souls. Amid the great darkness, ignorance, and superstition, the laborers go forth, sowing the precious seeds of truth. Nature, from vale to hilltop, swells forth praises to Him who created all things; but how little is his goodness appreciated by the dwellers in the land! Greed for gain is the all-absorbing characteristic of the people, yet some are receiving the message and preparing to meet their God.

In closing the books for the year ending June 30, 1897, we are made glad to see the workings of the Lord by some facts which are not otherwise revealed. It is self-evident that when people are wholly and truly converted, their means, if they have any, is included in their consecration to God, and it becomes a privilege as well as a blessing to render to the Lord his own and to make offerings for the spread of the gospel. This blessing is becoming more general as the months go by, and the truth takes hold of the people.

The tithes received during the year ending June 30 amounted to \$1,164.41, and offerings were received to the amount of \$147.44. Some of our brethren are very poor in this world's goods, but they freely give what they can. The brother, elder of the Santa Leopoldina church, who gave \$2,600 for school purposes, died quite suddenly last year, and the money was lost to the cause. It was in the bank, but we had not come into possession of it; and in settling up the estate, as nearly as I can learn, the government took a portion of it for its trouble, and the balance was held for the children. The enemy took advantage of this occurrence, and tried to break up the church; but a house built upon a rock will stand, thank the Lord. We now have five churches and four companies, with a total membership of 251, and sixteen Sabbath-schools, with a membership of nearly 500. Several of our Sabbath-school scholars are from non-Sabbath-keeping families, and through these children some of the parents are becoming interested.

Our school in Curitiba is doing very good work, considering the numerous changes which have been made in German teachers. On account of not having a permanent teacher, the membership has decreased somewhat since the first of the year, but the interest is still good. For many months we have been calling for a German teacher to enter the Curitiba school, but none has been supplied as yet. We are still waiting patiently for the right man to come. Brother Lipke was assigned to Brazil for school-teaching a year ago, but he has not arrived yet. We have a place for him as soon as he comes. We have two ministers in this great field, four colporteurs, two teachers, and a secretary. I am not able to spend much time in the field, on account of looking after the work at headquarters. Wherever our books have been sold, there is an interest to hear more about the last message of mercy, but we are unable to meet all the calls for help. Brazil cannot be recommended as a healthful country to labor in, but it is a beautiful country, and it is a part of the world,—“the field.” There are many good people here, and many who are hungering for the bread of life. Some of our laborers do not enjoy as good

health here as they did in the States, but we trust in God to keep us. There are some states in Brazil which have a good climate, and in which agriculture is carried on much as it is in the United States. The states of Paraná and Rio Grande do Sul are enterprising states. Why would it not be advisable for some of our brethren of means in the United States, to move down here, and engage in agriculture, and thus be sentinels for the truth? To be sure, they would need to learn the language; but if they could speak German, they could get along very well in the two states named, especially the latter. Who is willing to cut loose, and launch out across the deep for the saving of perishing souls?

Last month we were made glad by receiving a gift of fifty dollars from the Wisconsin Sabbath-school Association to help on the work in this needy field. The Bible says it is more blessed to give than to receive, but I do not think it was much more so in this case. The more men and means we have, the faster we can advance the truth. May the Lord raise up more laborers for this field.

"So shine on, O star unchanging, and guide our pilgrim way,
Until we see the dawning of heaven's eternal day."

August 1.

W. H. THURSTON.

CAMP-MEETINGS IN DISTRICT 1.

THE camp-meetings in the East this season have been marked by a large measure of the Spirit of God. The Atlantic, Vermont, and Maine meetings were attended by the president of the General Conference, and will be reported by him. Elder Irwin also spent two or three days at the New York meeting. This meeting was held at Syracuse, N. Y., some two or three miles from the main part of the city. The outside attendance was good on Sundays, but the meeting was too far from the city to secure a large attendance during the week. Elder K. C. Russell, of Pennsylvania, was present to assist in the meeting over the first Sabbath and Sunday. There was a good attendance of our own people from the first, and an excellent spirit was present in all the meetings. Elder Irwin and myself came on Monday of the second week of the meeting. Professor Prescott stopped a few hours on Wednesday, and gave one talk. Elder Irwin was called to leave on Thursday, but during the last three days of the meeting we had the labors of T. F. Mackey and W. S. Sadler, of Chicago. These brethren added much to the interest of the occasion. The last Sabbath of the meeting was a day long to be remembered by many. Fully three hundred came forward to seek God for themselves, children, and friends. A goodly number sought God for the first time, and found the Saviour precious to their souls. Twenty-eight were baptized on Sunday.

The conference voted to purchase a large pavilion for camp-meeting purposes. Over three hundred dollars was raised on the spot for the same. Donations to foreign missions, the South Lancaster Academy, the work in Chicago, and in Syracuse, N. Y., were made to the amount of several hundred dollars. I did not learn the exact amount. The meeting closed on Sunday night. Brother Mackey spoke to a large crowd, giving his experience in what God had wrought for him and in him. A deep feeling was in the large audience. Twenty-five or more requested prayers at the close of the service. Elder A. E. Place was again elected president. Sunday morning, in connection with a very interesting meeting, Brethren A. K. Hyatt and George K. Lesch were set apart to the work of the gospel ministry by ordination. God's Spirit witnessed to the ordination of these dear brethren. Our people left the meeting feeling that it was the

best camp-meeting they had ever attended in New York.

At this writing we are in the midst of the West Virginia camp-meeting at Clarksburg. This meeting, like those held before it, is marked by the special presence of the Spirit of God. Elder Basney, of Maine, has been here from the first of the meeting, and will make a full report of it. We have reached a most solemn time in connection with this message. The last call is being given. May God speed on the good work.

R. A. UNDERWOOD.

COLORADO CAMP-MEETING.

LEAVING the Kansas meeting before its close, I arrived on the camp-ground at Colorado Springs after the meeting had been in progress four days, with very encouraging results. Many were seeking the Lord. Much of the business of the different departments of the conference had been transacted. The officers of the previous year were re-elected, and few changes were made in any of the departments. There were about eight hundred camped on the ground. The outside attendance was very good, and many were interested. A ready response was given to the word spoken and the instruction given. The voice of praise and thanksgiving was heard from nearly all for what God had wrought in their behalf. More than a hundred came forward for prayers, and forty-three were buried with the Lord by baptism into his death.

The testimony borne by Elder A. T. Jones was much appreciated. The labors of Elder Moon in behalf of the work in missionary fields met a hearty response. The plan to institute a regular system of weekly offerings was accepted, and if this is carried out by the churches and individuals, the treasury of the Foreign Mission Board will be liberally supplied with means to push forward the triumphs of the gospel in "regions beyond." Dr. D. W. Read and Elder F. M. Wilcox were present, representing the principles of health and temperance advocated at the Boulder Sanitarium. About \$700 was pledged toward inaugurating a workmen's home at Denver. There is a loud call for such a mission in that city.

Nine new churches, with a membership of three hundred, were added to the conference, making their total membership about sixteen hundred. The tithe income fully meets the demands on the treasury; and at the request of the General Conference Committee, this conference has accepted the watch-care of New Mexico. This mission field was added to the Colorado Conference, with the laborers and two field tents now in the territory.

Brother S. C. Osborne, the district canvassing agent, was present, giving attention to the interests of the canvassing work, with encouraging results. Several new canvassers were enlisted and added to the corps already in the field. The prospects in all these States are good, and the canvassers go forth with courage and hope. The book sales in this conference amounted to about \$4,800 the past year. We were glad to note the spirit of good cheer and harmony which prevailed among the officers and workers in all departments of the conference.

Four licentiates were recommended for ordination and credentials. Accordingly, on Sunday afternoon, in the presence of a large audience, Brethren W. W. Hills, B. W. Marsh, E. H. Curtis, and Jacob Kraft were solemnly set apart to the work of the ministry by the laying on of hands and prayer, Elder A. T. Jones administering the charge. It was indeed a precious season. The Holy Spirit was present, as it was throughout the meeting. The time has come for us to receive what God has so graciously promised to us. "Have ye received the Holy Ghost since ye believed?"

We can't say that we have not heard of the promise, "Ask, and it shall be given you." The Father knows how to bestow this gift.

R. M. KILGORE.

ONTARIO.

I HAVE recently visited Chatham and London, remaining a few days with the workers in each place. Several have identified themselves with us in each of these places within the past few months. At Chatham, Brethren Wellman and Howe have been holding tent-meetings since June. The interest has been good all the time, and there seems to be a call for the work to be carried on through the winter. Some eight or ten have come out fully to obey the Lord, and there are many more who are on the point of deciding. The attendance is remarkably good, when we consider the length of time the meetings have been in progress.

The brethren have arranged to build a portable tabernacle, in which they can continue their meetings when it becomes too cold to hold them in a tent. We expect this building will be ready for use in another week. It will seat about the same number as a forty-foot tent, and is so arranged that it can be moved from place to place, as it is in sections which are three feet in width.

At London Brethren Ballenger and Dryer are conducting a tent effort. Their interest is better now than it was in the beginning. Nine received baptism while I was with them, and others will go forward in this ordinance soon. They expect to move to a hall as soon as it is too cold to continue meetings in the tent. There is a prospect of having a good church in London.

The work among the Indians near Hagersville is making excellent progress. Brethren Simpson and Spear are holding a tent effort at this place, and they report a good attendance. Several there are awaiting baptism. The Indians on this reservation are much interested in the truth, and quite a number have already accepted the light brought to them.

From Toronto we hear encouraging reports. Elder Guild is now located there, and is having good meetings. He reports a good attendance and many interested. Four experienced Bible workers will soon go to this city, and we hope to see a large number accept the truth.

J. H. DURLAND.

TORONTO.—This is a city of over two hundred thousand inhabitants, and I find much to do since coming here. Five have united with the church, and others are keeping the Sabbath, who we expect will be ready to unite with us soon. Most of these have accepted the truth through the labors of our Bible workers. Our Sunday evening meetings have been well attended for some time past by those not of our faith.

I go once a week to the central prison, and have spoken in several of the city missions. I expect to continue this line of work, for there is a blessing in it. At present I am also delivering fifty copies of the *Signs* to monthly subscribers. The *Signs* takes well here. A special effort will be made here this fall in behalf of Sunday laws, and we desire the prayers of all who love the truth for the success of the work and the salvation of souls in this great city. I can use *Signs* and *Instructors* to good advantage in missionary work here. My address is 75 Ossington Ave., Toronto, Ontario.

M. C. GUILD.

IN THE NORTHWEST.

ABOUT two months ago I came to the place, near the boundary line between North Dakota and Manitoba, where my brother spent a few weeks last fall and in early winter, in laboring among some French families. The ex-

cessive cold, and the frequent blizzards in these prairies at that time, made it impracticable for him to stay here long. Yet as the result of his untiring efforts, under the blessing of God, about twelve adults decided to keep the Sabbath. He succeeded in baptizing four of them before leaving.

After that, Brother N. McGill spared no pains in coming a long distance, with some members of his family, and sometimes with others, from Wakopa, Manitoba, to attend the Sabbath meetings with these brethren in St. John, N. Dak. This was a help to them, yet they needed more ministerial labor. Their former pastors in Quebec had written letters to influence them to discontinue the observance of the Sabbath, and some were becoming unsettled in their minds. But the Lord has drawn near by his Spirit, and these dear souls have all started anew in obeying the truth. They are succeeding well in adhering to the laws of health.

On two occasions they have met with the brethren at Wakopa. Sabbath, August 21, the attendance there was good, and we had a blessed time in the Lord. Some said that it was the best meeting they had ever attended. That day I baptized nine willing souls in a creek near by. I expect to baptize about as many more soon.

The inhabitants of this part of the country are situated far apart on their large farms, and are so interspersed with half-breeds that it is difficult to reach them. I do what I can in visiting families, holding meetings on Sabbaths and Sundays in a schoolhouse near St. Johns, and occasionally in one at Wakopa. Already two antinomian speakers, who say they are saved, have attempted to oppose us. But truly they can do nothing against the truth but for the truth. It is safe to trust in the Lord at all times. "Blessed is the man that trusteth in him." A. C. BOURDEAU.

TEXAS.

DALLAS.—April 11 the cruel hand of death fell upon my dear wife, which brought to myself and five children much grief and sorrow of heart, but we sorrow not as those who have no hope. Knowing that the Lord doeth all things well, we submit to the will of our Heavenly Father, who has wonderfully blessed us with his Holy Spirit.

In May, I was requested to go to Dallas in answer to a call from that large city, to develop an interest which had been awakened there by the church in their distribution of our literature. I began meetings in a hall, which soon became too small to accommodate those who came. Learning of a second-hand tent, forty by sixty feet in size, we purchased it, and continued our meetings in it for eight weeks, resetting it once. During that time I spoke seventy times, with no help except that of Brother W. D. Taylor, who acted as tent-master. The Lord blessed us wonderfully in many ways. My health, which had been previously very poor, seemed to be miraculously restored, so that during the day I was enabled to write a brief outline of my discourse for the evening. This was printed in the *Dallas News* the next morning, and read in every city and town in the State, thus setting the truths for our time before the people. We now have many calls to come with the tent to other towns. The immediate result, in the city of Dallas, as far as we were enabled to determine, is that twenty-four adults are keeping the Sabbath, and many others are deeply interested. The attention of almost the entire city was called to the truth.

The tent was taken to Fort Worth for camp-meeting, and then back to Dallas. W. L. Mc Neely and his wife, Miss Marie Bruch, and Miss Blacklock are with me as workers. Our tent is pitched near the fair-ground; and meetings began August 20, with a good attend-

ance, which has increased, with a deepening interest. Several have already begun to keep the Sabbath. Four united with the church by baptism last Sabbath, and a number will join next Sabbath. We are of good courage, and labor on in hope. Pray for the work in Dallas. J. M. HUGULEY.

IOWA.

VILLISCA.—We have just closed a meeting of eight weeks' continuance in this city, a place of twenty-five hundred inhabitants. The attendance was not what we had hoped for, owing to a bitter prejudice as the result of labor done here by First-day Adventists for several years. This body was once strong in numbers here; but a spirit of jealousy developed, dividing the organization into two factions, hostile to each other, so that their present attitude is a poor recommendation of the important message they claim to bear to the world. The situation furnishes a lesson on the result of accepting a part of present truth, while opposing a part. Some in this body are becoming aware of this lack. One of their leaders, in private conversation, expressed himself thus: "In religious belief I am decidedly a Seventh-day Adventist, but my present business interests prevent me from living out that faith." A man of pleasing address who accepted the Sabbath truth in Nebraska two years ago, but gave it up after coming to this place, and united with the Baptist Church, was active in opposing our efforts.

Notwithstanding all these things, the Lord blessed in removing prejudice, and twelve souls were led to promise obedience to the truths presented. A convenient place for Sabbath services has been secured, and we hope to see the truth firmly planted here, and a healthy growth to attest the power and fruitfulness of the word.

We now have the tent pitched in Braddyville, a farming community. The numbers in attendance and the attention paid indicate a decided interest to hear the special message for this time. We have now held fourteen services, speaking three times on the Sabbath question. The truth seems to be well received, except by an old minister who exhibits the fire and zeal of earlier years in opposing the Sabbath claims. We see evidences that the Lord has some people here, and to these we hope to prove a blessing and strength, uniting them in an effort for those who know not the Saviour.

B. E. NICOLA,

E. E. GARDNER.

NORTH CAROLINA.

I HAVE not made a regular report through the *REVIEW* for some time, but I have not been idle. When I last reported, in June, I was engaged with Brother E. L. Sanford in a series of meetings in Reidsville. The results there were not all that we desired, but we believe the meetings were a great help to our own people in that place. We had an excellent quarterly meeting there the last Sabbath in June, and the Spirit of the Lord was present in large measure. Some began to bring the tithes into the Lord's treasury, and although our company there is small, the tithes amounted to nearly one hundred and fifty dollars. The blessing of God rested upon those who so faithfully responded in this matter, and all our hearts were made to rejoice as we saw these evidences of the working of the Spirit of God.

July 9-11 we had another good quarterly meeting with the brethren of Lego. The ordinances were celebrated in a solemn and impressive manner. On the last day of the meeting two dear souls followed the Saviour in the ordinance of baptism. May they indeed "walk in newness of life." A good tithe was paid at this place.

I have also done what I could to follow up the work at Greensboro, Archdale, and other places where a few are trying to walk in the way of truth. I am now holding meetings near Norwood, where I held a few meetings last winter. The friends here have fixed up a pleasant arbor in the grove for our meetings. The weather has been fine for the work, and the attendance has been fair all the while. Most of the time we have services day and night. Yesterday (Sabbath) there were about thirty-five present at our meeting, and nearly all expressed their conviction that we have the truth. Ten have promised to keep the Sabbath, and a number of others seem almost ready to obey. We trust that the work may still go on till a good church can be formed at this place. Brethren, pray for us. My permanent address is Archdale, N. C.

B. F. PURDHAM.

NEW YORK.

AFTER earnestly seeking the Lord for his direction, we pitched our tent in the pretty little village of West Stockholm, St. Lawrence Co., in June, and held meetings nine weeks. Considerable interruption was caused by rainy weather. A good interest was manifested all the way through. The people were especially generous in supplying our wants at the tent. We used tracts on the envelope plan, and found the results very satisfactory. The Lord blessed in presenting his truth; and as the result, fourteen adults signified their determination to obey the truth, and began to keep the Sabbath. Some were ready for the truth, and had been praying for it before we came. A local camp-meeting will be held at Norwood, six miles from West Stockholm, after the State camp-meeting at Syracuse, after which the interest will be followed up if the Lord wills.

H. L. BRISTOL,

B. E. TEFIT.

MICHIGAN.

LANSING.—As I expect soon to leave for my new field of labor, it is only right that I should report to the brethren and sisters by whose prayers and means I have been sustained in my work in this city. Four years ago last May, I left Grand Rapids for this place. I distinctly remember the first day I spent in Lansing. I inquired of several if they could direct me to any Adventists, but in vain; no one knew anything about any such people. I then went to the post-office, and inquired if the *REVIEW AND HERALD* was taken; the postmaster said that one or more copies were taken, but that he had no authority to tell me whom they were taken by, or where the persons taking them lived; so I was obliged to go to a hotel for lodging. However, the next day I succeeded in finding a few Sabbath-keepers, who held meetings in a private house near the fair-grounds. The first Sabbath that I met with them, there were about a dozen gathered together, including children, and some canvassers who were selling our publications in the city. As this outlook was so different from that of the field I had left at Grand Rapids, I was nearly discouraged for a short time. However, I soon rose above all that, reasoning that if I was where God wanted me to be, he would help me, and bless my labors to the good of souls. In proof of how well he has done this, I have only to say that at this writing there are eighty-one names enrolled on the church-book, with a church property valued, at a low estimate, at one thousand dollars. There is room on the lot for a church school when the time comes to build one. I am happy to say that this property was dedicated to the use of God free from debt. To him be all glory and praise.

Truly God has been good to this people, and as they have had a mind to work, he has supplemented their weakness with his strength, and much has been accomplished. His Spirit is doing its work on the hearts of the people; many are interested in our work, and some have lately taken their stand with us. Two excellent young people were baptized yesterday. Some are anxious to attend the school at Battle Creek, the better to prepare for a place in the work. As I look over the past four years, I cannot but feel that he has, in a marked manner, fulfilled his promise, "Lo I am with you alway." As I go soon to Port Huron, I ask to be remembered in the prayers of God's people. As far as I know, there are only three who keep the Sabbath in that city, besides the Bible workers who are laboring there. Our trust is in God, and victory is on his side.

L. G. MOORE.

WISCONSIN.

ASHLAND.—We came to this place at the request of the Conference Committee, July 20. A Sabbath-school has been organized, beginning with ten members, but has since increased to nineteen. Weekly prayer-meetings are held, which are quite well attended, and considerable interest is manifested. We have also arranged for a weekly Bible study, which will be held from house to house wherever the way is open, to which the immediate neighbors and friends of those interested will be invited. We hope in this way to become acquainted with a large number of people, and invite them to attend our meetings, and so secure their interest in our work. We have already ordered a club of thirty *Sigurs*, ten *Sunhedens Tidende*, and five *Zions Vaktare*, and hope to increase this number soon. We have now held four Sabbath meetings, the attendance ranging from eleven to twenty-three. The work was started here last year, and Sabbath meetings were being held when we came, but were declining in interest and attendance. The interest seems to be coming up, the attendance has more than doubled, and we hope for good results.

There is a large field in northern Wisconsin which has scarcely been touched. Scandinavians form a large proportion of the population. Brother J. B. Locken is with us to take charge of this branch of the work, and we hope, by the help of the Lord and a persevering effort, to bring the truth to this new field, and gather a goodly number of sheaves for the heavenly garner.

We have rented a house, and expect to stay here until we have done all that is possible, with the help of the Lord, to establish the work on a permanent basis. Brethren, pray for this part of the Lord's vineyard, and that our efforts may be crowned with success.

T. B. SNOW, J. B. LOCKEN,
705 11th Ave. West. MARY SNOW.

OHIO.

CLEVELAND.—It may be interesting to the readers of the *Review* to hear from the canvassing company in Cleveland. We are seven in number, and are of very good courage in the work, as the Lord has blessed us with unusual success. We find the people, as we visit from house to house, seemingly hungering for the very principles of this gospel which we have to present, and we feel thankful for the privilege of ministering to these souls. We have many very interesting experiences in our work. We have met a Swedish lady physician here, who is in perfect harmony with the health principles advocated by our people. She is owner and superintendent of two sanitariums, — one in New York and one in Texas, — and has observed the seventh-day Sabbath for several years, not knowing that there was another

Sabbath-keeper in America. When we told her of our little company here, her face fairly shone with joy. Thus we see the Spirit of the Lord working upon the hearts of the people, and even the hard times cannot stay the spread of the message.

E. H. HARNDEN.

NEBRASKA.

BEATRICE, CAMBRIDGE.—August 24-31 I was with our people in the local camp-meeting for southeastern Nebraska, held at Beatrice. Our camp was on the beautiful Chautauqua grounds. The well-seated pavilion was our general meeting-place, a smaller building being used by the Germans and for children's meetings. There were some fifteen cottages on the grounds, occupied by a portion of the campers, the rest occupying tents. There were one hundred and seventy of our people in attendance at this meeting. On the Sabbath a goodly number responded to the call for greater consecration, or to seek the Lord for the first. During this meeting eighteen persons were buried with the Lord in baptism.

September 1-7 I was in attendance at the local camp-meeting at Cambridge, held for our people in the western part of Nebraska. In this camp were two hundred and sixty campers, who were accommodated in thirty-seven tents. Brother H. E. Robinson, president of the conference, was prevented from attending this meeting in consequence of a severe attack of hay-fever, and so, aside from the writer, the services were conducted by the laborers of the conference. Brother Brunson, of Union College, was with us over Sabbath and First-day.

That part of Nebraska has been dried out for several years past, but having fine crops this year made it more favorable for our people to attend the meeting, and so we had an even larger attendance than was anticipated. Among old acquaintances that I met at this meeting was Sister Palin, a daughter of Brother Wm. Dawson, of Tyrone, Mich., at whose place Brother and Sister White held their first meeting in Michigan, in May, 1853.

The Lord came near to us as we sought him in the Cambridge meeting, and souls were converted. During the camp-meeting sixteen persons were baptized and united with the Lord's people. On September 8 I returned to Iowa to attend some local camp-meetings.

J. N. LOUGHBOROUGH.

ATLANTIC CONFERENCE.

PERTH AMBOY, N. J.—In company with Brother Jesse C. Stevens, I came to this place immediately after our good camp-meeting. Elder Svensson had labored here previously, preaching in the Swedish language. As a result of his labors, he baptized three dear souls. In consequence of this, urged on by his so-called friends, the husband of one of the candidates left her and her family, vowing never to return unless she recanted. This involved us in an experience that for the time being was not at all pleasant, but one, however, in which was given us a further lesson of the protecting care of our loving Heavenly Father. Before we began our meetings, we were informed that trouble was brewing, and we sought to draw closer to the Saviour, that no word or act of ours should mar that which we professed. On two evenings previous to the opening service, Brother Stevens was unceremoniously routed out of his bed to listen to threats made. The night of our opening service a mob of from two to three hundred men and women surrounded the tent. During the time of preaching, frequent interruptions were made. But through it all the Lord gave good liberty in presenting the word. At the close of the service, however, the situation became quite threatening. Men stepped into the tent, one especially ma-

king use of the vilest language and indulging in the most indecent gestures. All this seemed to give great satisfaction to the mob gathered around. As I gazed into their faces, I shall never forget how they appeared. They reminded me very much of the scene depicted in the picture "Christ before Pilate." I felt sorry for them, knowing full well that their hatred was not against us, but against the precious Saviour.

"Surely the wrath of man shall praise thee: the remainder of wrath thou shalt restrain." Ps. 76:10. When it seemed that the climax had been reached, and physical harm appeared imminent, the Lord's restraining power was manifested. At this juncture some one stepped into the tent, laid hold of the ringleader, and led him out. The only damage done to us was the cutting of the ropes of our tent.

The sister over whom all this trouble occurred stood stiffly for the truth, refusing to compromise her faith in any particular, although repeatedly urged to do so by her husband, who was willing to return to her if she would give up. God sustained his child. After about a week, the husband returned to his family. For a time it seemed as though the affair had frustrated our work. I never saw so much prejudice. Night after night we would begin our meeting without a soul being present. Various attempts have been made to drive us out of the city; but God has raised up friends for us, and we are persuaded that he has some precious souls here.

At this present time an interest seems to be awakening, a most encouraging audience being present last night to hear the discourse on the signs of the times. The leading paper of the place has published some of our discourses, and to-day another editor has expressed a willingness to give us some space. For all these good omens we praise the Lord, take courage, and hope for good results. Pray for the work here.

C. H. KESLAKE.

PENNSYLVANIA.

HONEOYE.—We visited the scattered brethren in reach of Bolivar, N. Y., and found them desirous that something be done for that place. So we obtained permission of the Free Methodists to use their church building, and September 4 we organized a Sabbath-school of thirty members, with E. D. Stillman to act as superintendent and Harvey Stannard as secretary. F. W. Luke was chosen leader of the meetings until a minister can come and organize a church.

E. D. STILLMAN,
L. W. VOORHEES.

MAINE.

CLIFF ISLAND.—I was with this church Sabbath and First-day, September 11, 12. Our meetings were good; the Lord came near to us, and some who had been discouraged returned to the Lord. One more also decided to obey, and three were received into the church by baptism. We praise God for his goodness to the children of men.

J. B. GOODRICH.

NEW MEXICO.

LAS VEGAS AND ALBUQUERQUE.—I arrived at Las Vegas, June 15, with my family. After spending some time with the little company there, I visited a few small towns near by, hoping to find a location for tent-meetings; but as there were so few English-speaking people in that vicinity, we pitched the tent in Las Vegas, and began meetings the evening of July 8, with about twenty-five present. This was the third effort our people had made at this place, so we found it very hard to reach the people.

However, three precious souls embraced the truth, one of whom was an elderly lady who heard Wm. Miller preach in 1843-44. Besides these, a few who had given up the truth took their stand again. We believe that if this company remains faithful, others will soon be added to their number. Toward the close of the meetings, Elder Anglebarger and Brother Spring came, and assisted much in the meetings.

September 1 Brother Spring and I went to Albuquerque with the tent, and began meetings the evening of the 6th, with about thirty present. We trust the Lord has some souls here that will heed the message.

H. L. HOOVER.

COLORADO SPRINGS WORKERS' MEETING.

We were temporarily situated near the campground, and were pleased to meet the dear friends as they came upon the ground to prepare for the meeting. The Colorado Springs church arranged to have their meeting and Sabbath-school on the ground, Sabbath, August 28. And on Sabbath morning, at the hour for Sabbath-school, nearly all our company were in their places. As we saw them gathering in from different directions, our hearts were made to rejoice that our annual feast was at hand, and that we could enjoy the blessed privilege of such a gathering. In the forenoon, Elder Rees spoke from the words found in Matt. 13: 44, and by the aid of God's Spirit, with earnest words and an appropriate illustration, he made it plain to his hearers that the sacrifice of every earthly treasure would be required to purchase the field. In the afternoon, Elder Trubey spoke for a short time from Rom. 12: 1, 2, bringing out many precious thoughts in harmony with the morning lesson. Following this was a short testimony meeting, in which a number gave cheering testimony to the praise of God, and declared their purpose to seek him earnestly.

ALICE E. PIERCE.

MT. VERNON ACADEMY.

I AM glad to be able to give a good report of the opening of our school. We have between ninety and one hundred students, which is fully fifty per cent. more than we had one year ago, and is, I am told, the largest actual attendance the school ever had at any time. This statement is made by those who were teaching here before I came, and who can therefore speak from personal knowledge.

But the best and most encouraging fact of all is that a large majority have come for the purpose of becoming better acquainted with God through his word and works, and several have expressed themselves as "expecting great things from the Lord." We believe they will not be disappointed; already we can see evidences of a mighty work from God. We are all of good courage, and rejoice because of what we see and experience, and we earnestly hope that *all* the schools are opening as favorably.

J. W. LOUGHHEAD.

UNION COLLEGE.

UNION COLLEGE opened September 15, with an enrolment of one hundred and sixty-five, and the number is constantly increasing. Everything indicates a large attendance and a prosperous year for the college. A large proportion of the students are taking up the missionary and normal courses of study. These courses are two years each in length, and are especially designed to fit men and women for different lines of missionary work, and also to teach in our church schools. Scores of our young people who are now engaged in teaching in the public schools should avail themselves of the opportunities offered by the normal course. If such cannot come at once, they

should come as soon as possible; and if they cannot spend the whole year in school, they should come for one or two terms. The work in the industrial department is opening up very encouragingly, and several kinds of work will be offered to the students.

The foreign departments of the college are growing in numbers, and this year are able to announce regular courses of study. The German department offers two courses,—the Biblical, a course of four years, and the Missionary, which is two years in length. The Scandinavian department offers a missionary course three years in length. Our German and Scandinavian brethren should see that these departments are filled to their utmost capacity.

As Union College takes up the work after God's order, the blessing of God comes in in rich measure. The faculty are of good courage, and determined that Union College shall meet the mind of God in *all* its work. Let the brethren and sisters in the field co-operate with the college, and scores of laborers will be trained for service in the closing work of the third angel's message.

N. W. KAUBLE, *Pres.*

A LETTER.

BROTHER NELSON, of Owatonna, Minn., was in our Office this week, and handed us the following note of appreciation. We were glad to greet our brother:—

For the last two months I have been in Chicago, taking treatment with Dr. Nelson (my son); this has, by the Lord's help, improved my health very much. I have been a reader of our good friend, the REVIEW AND HERALD, ever since 1867, and have often desired to visit our institutions in Battle Creek. As this is my first privilege of doing so, I am very grateful to God, who has given these good institutions in the hands of his people, by which to spread the message to a sinful world. It is my prayer that the will of our Heavenly Father may be carried out, and that his servants may have wisdom from heaven to work in harmony with the Spirit of God.

C. NELSON.

Battle Creek, September 19.

TEXAS TRACT SOCIETY PROCEEDINGS.

THE nineteenth annual session of the Texas Tract Society was held in connection with the camp-meeting at Fort Worth, July 30 to August 10. Two meetings were held. The president gave a short address, calling attention to some of the results of the work done by the society in past years.

The following resolutions were adopted:—

Whereas, The Testimonies tell us that if there is one work more important than another, it is that of getting our publications before the public; therefore,—

Resolved, That we encourage our people everywhere judiciously to engage in the work of distributing our literature; first, by systematically canvassing for our books; second, by canvassing for the *Signs of the Times*; and third, by selling, loaning, and giving away tracts.

Whereas, The present size of our State paper is not large enough to contain all the reports from our laborers and other matter that it should contain; therefore,—

Resolved, That the *Texas Reporter* be enlarged.

Whereas, Our depository is located six miles in the country, and is thus deprived of direct freight, express, telegraph, mail, and banking facilities; therefore,—

Resolved, That the depository be removed to some city where these advantages can be had.

The officers elected for the ensuing year are as follows: For President, C. McReynolds; Vice-President, J. M. Huguley; Secretary and Treasurer, T. T. Stevenson; State Agent, A. G. Bodwell.

HATTIE E. WHITE, *Sec.*

ILLINOIS CONFERENCE PROCEEDINGS.

THE twenty-sixth annual session of the Illinois Conference was held at Forrest, Aug. 27 to Sept. 5, 1897, the president, S. H. Lane, in the chair. There were fifty-one delegates present, representing twenty-six churches. Six new churches were received into the conference, and one was dropped from the list.

The following officers were elected for the coming year: President, S. H. Lane; Vice-President, W. D. Curtis; Secretary, Walter Foreman; Treasurer, Illinois Tract Society. Conference Committee: S. H. Lane, W. D. Curtis, R. F. Andrews, Jacob Klooster, S. I. Greer, G. A. Wheeler, Charles Thompson.

Renewal of credentials was granted to S. H. Lane, W. D. Curtis, R. F. Andrews, E. A. Curtis, L. D. Santee, C. H. Bliss, J. P. Henderson, A. W. Bartlett. George G. Johnson was ordained to the work of the gospel ministry. Ministerial license was given to C. L. Taggart, H. Stein, Wm. Schafer, W. D. McLay, Earnest Mitchell, J. T. Sweatt, G. A. Wheeler. The following received missionary license: Marthina Sorenson, Mrs. W. D. Curtis, Jean Phillips, Helen Wright, E. Louise Alsberge, Anna Hibben, Clara B. Silver, Rose Kimlin, Carrie V. Hanson, Louise M. Stormout, Blanche Strader. It was voted to encourage the following-named persons to labor at their own expense for a time, and thus prove their calling: Chas. Everson, W. S. Bell, Andrew Nordland, David J. Hibben, Chas. Thompson, Lee Moran, F. M. Corbally, Mrs. Rachel Mitchell, Thos. L. Weatherford.

G. A. WHEELER, *Sec. pro. tem.*

News of the Week.

FOR WEEK ENDING SEPTEMBER 25, 1897.

NEWS NOTES.

The terrible nature of the war in Cuba may be seen from a late occurrence. Colonel Doraz was an officer of the insurgents. Lately his father, mother, and two sisters were killed by a band of Spanish guerrillas, the sisters being most shamefully abused before their death. Colonel Doraz swore revenge, and on Sept. 18 he succeeded in surrounding this guerrilla band, numbering 125 men, with his own troops, numbering 400. After a desperate fight, all but thirty-five of the guerrillas were killed; these were taken prisoners. These men the enraged Cuban chief tortured to death. He seemed beside himself with rage, and would neither listen to the pleas of the Spaniards nor to those of his own men. A few days afterward he became insane, and killed himself. Such tragic events will undoubtedly hasten the intervention of the United States in the interests of peace.

Something decisive in regard to Cuba will probably soon be done by the United States. Their ambassadors and ministers in European countries have carefully sounded the governments to which they are accredited; and with the exception of Austria, all have acknowledged the right of the United States to intervene to put an end to the war. As the queen regent of Spain is sister to the emperor of Austria, the Austrian government does not take kindly to United States intervention in Cuban affairs. It is understood that Minister Woodford will first offer the friendly offices of his government to Spain in the settlement of Cuban affairs. This offer will be made in good faith. If accepted, attempts will be made to induce a settlement by giving Cuba a government similar to that of Canada. If either Spain or the insurgents refuse this offer, something else will be done. What that will be is not yet known. It may be the acknowledgment of the belligerency of the Cubans, and it may be an acknowledgment of the independence of Cuba. It seems to be believed by the United States government that this will not necessarily lead to war between the United States and Spain, but all admit that it may do so. Assistant Secretary of War Roosevelt has lately declared that "we are on the eve of a war with Spain." Stirring events may transpire when we are least looking for them.

A good deal has been said lately about the school-books of the United States keeping up a spirit of hostility against Great Britain by their partial, and some have even said absurd and untrue, history of the Revolutionary War and its causes. Professor Goldwin Smith, of Toronto (Canada) University, very kindly and considerately comes to the rescue and takes issue with those who decry American school-books. He has carefully examined three standard histories used in schools in the "States," and reports that he finds them, while loyal to the American side of the conflict, very fair in their statements, and containing nothing, in fact, at which an Englishman of the present day can complain. There are other reasons for this animosity that many do not see. The United States has been flooded with cheap and sensational stories growing out of the war with England. These stories were of a nature to keep up a feeling of hatred against England; and there are few Americans who have not, at some time, read more or fewer of them. They are much more responsible for this feeling than are the histories, which aim to record only facts.

Very interesting and valuable discoveries in the treatment of the bubonic plague are reported by Prince Kropotkin, in the *Nineteenth Century*. The general plan is the same that has been pursued in the treatment of diphtheria, by the means of serum obtained from the blood of animals which had been treated, and had become immune to the disease. The experiments were first conducted at the Pasteur Institute in Paris. Microbes of the plague were obtained, and after many experiments, it was found that by heating them to 136° F. for an hour they were so weakened that they could be injected into the veins of a rabbit without killing it. After a few such injections, the rabbit became immune to the disease, and would withstand injections of the deadly microbes in full strength. It was then tried upon horses, with equal success. One of the doctors then went to Indo-China, but was not able under the surroundings there to manufacture the serum in sufficient quantities for practical use. At length he received from Paris one hundred bottles of the serum, and went at once to Hong-kong, where the plague was raging. His success was very remarkable. Of the first seventeen patients treated, fifteen recovered; the other two were nearly dead when he took them. At this time eighty per cent. of those taken to the hospitals were dying. His further efforts were equally satisfactory. These remarkable successes against this deadly disease give hope that Europe at least will not be decimated by this plague as it was in the Middle Ages.

In the old days of romance and chivalry, when two knightly gentlemen found themselves to be rivals, they used to meet

“ . . . on horse,
On foaming steed in full career,
With brand to aid, when as the spear
Should shiver in the course.”

But time has changed customs. The other day two young men of St. Louis, Mo., became enamored of the same young lady. Fight they would, in some way; and as they were both expert bicycle riders, it was finally agreed that they should separate themselves by 150 yards on a good road, and then ride at each other at full speed, and see what would happen! This was accordingly done. There was a great crash, a cloud of dust, broken rims, spokes, and twisted steel; and the two combatants lay helplessly sprawling in the road. They were removed to their homes in carriages. The referee has reserved his decision; but the wheelmen of St. Louis have the satisfaction of knowing that the age of chivalry is not past, and that the wheel has scored another victory over that once useful but now obsolete animal—the horse.

ITEMS.

—King Menelik has sent a decoration to Prince Bismarck.

—Earthquakes are reported from Turkestan and Switzerland.

—Flags will no longer be used by the British army in battle.

—Severe earthquake shocks were felt at Lima, Peru, Sept. 20.

—The National University of Chicago has been detected in selling degrees.

—Drunkenness among women of both high and low classes is increasing in England.

—The treaty of peace between Turkey and Greece was signed at Constantinople, Sept. 18.

—A new invention, the bicycle skate, promises to become a formidable rival to the bicycle.

—The report that more troops are needed in Cuba is received in Spain with amazement.

—President McKinley has asked General Lee to retain his position in Cuba as consul-general.

—General Weyler has formally notified his government that he will pacify Cuba in four months.

—A troop of twenty-five United States soldiers will be sent to St. Michaels, Alaska, to preserve order.

—Yellow fever has reached Illinois, two cases having been found among a colony of Italians at Cairo.

—The British forces have obtained some decided victories over the wild tribesmen of the north of India.

—Silver is on the jump in London and New York. It has now recovered seven cents on an ounce above its lowest point.

—Lieut. Peary has returned from Greenland. He has secured the big meteoric stone which he was unable to bring before.

—Most of the sovereigns of Europe have congratulated the sultan on the conclusion of peace. But what about poor Greece?

—Missionary reports from India, Arabia, and Turkey indicate that many Mohammedans in those countries are accepting Christ.

—It is now reported that Attorney-General McKenna has declared that section 22 of the Dingley tariff law is inoperative and void.

—The Presbyterian ministers of Chicago are petitioning President McKinley to stop Sunday work on the government building in that city.

—The Kansas City Live Stock Association has been declared to be a trust by Judge Foster, and he enjoins the commission from doing business.

—Twenty-eight judges have spoken in reference to government by injunction. Sixteen of these judges think it all right, the others dissent.

—On Sept. 10 the Hawaiian Legislature ratified the treaty of annexation with the United States. Now what will the United States Congress do?

—Warrants have been made out for Sheriff Martin, of Hazleton, Pa., and his eighty-two deputies, charging them with wilful and malicious murder.

—Some of the Canadian press are alarmed for fear that there will be a kind of Jameson raid from the States into the Klondike country in the spring.

—Judge Jackson, of Virginia, has made the injunction against Eugene Debs perpetual. He will therefore be liable to arrest should he ever visit the State!

—The twenty-eighth anniversary of the entrance of Italian troops into Rome was celebrated in that city, Sept. 20. The day was a national holiday all over Italy.

—London bankers have filed a protest against the action of the governor of the Bank of England in his determination to make silver one fifth of the bank reserves.

—The conditions of the treaty between Turkey and Greece are understood to be the cession to Turkey of certain strategic points on the frontier and the payment of \$15,000,000 indemnity.

—The deficit of the United States for the month of August was \$15,000,000. It is expected that more money will come into the treasury later on. There is more gold in the treasury than before for some years.

—The kind policy of the present czar toward Russian Poland has won the hitherto implacable Poles; and upon a late visit to Warsaw, he was received as no czar of Russia has ever been received in Poland.

—The Lutheran General Synod has withdrawn its fraternal hand from the United Brethren, because the latter church sends missionaries to Germany. Evidently there is a little national feeling there somewhere.

—The new silver dollar of the republic of Cuba is out. As it contains only about fifty cents' worth of silver, and as millions of them will be taken by Americans at full price, the Cuban cause will raise much money by this means.

—The city of Alton, Ill., is attempting to separate the colored from the white children in the schools, and the majority of the colored people of Alton oppose it. The law is clearly on the side of the colored people in this contention.

—On Sept. 14, the inhabitants of the village of Antzifrowskoi, in Northern Russia, north latitude about 57°, saw a balloon passing over the country,

which by many persons, officials, and others, is believed to be the balloon of Andree.

—A peace contract between the insurgents and the government in Uruguay has been signed, and all parties are happy. Now the government is trying to raise a loan to pay the war expenses. The whole affair has had a decided South American cast.

—A man suspected of being a Spanish spy has been examining the defenses of Charleston, S. C. The Secretary of War has issued an order forbidding any one, not properly accredited, to visit or inspect any of the defenses of the United States.

—The British expedition moving up the Nile has entered into treaty relations with the calif, by which England, for Egypt, regains all that she lost at the time that Gordon was killed. It is probable that English gold has had something to do with this victory.

—Government by injunction has been carried to that extent in West Virginia that Judge J. M. Hagan has forbidden the Rev. W. H. Wiley, a Methodist minister, from preaching to the miners. The minister will probably say that the "word of God is not bound."

—Ten batteries of artillery have been ordered from England to India. As the British army now upon the frontier is large enough to defeat the tribes in revolt, it is thought that the British government has information that the ameer of Afghanistan is in collusion with the wild tribesmen, and perhaps that Russia is back of it all.

—General Garcia, who lately took the strongly fortified town of Victoria de las Tunas, has announced his intention of driving the Spanish out of eastern Cuba. This is that portion of Cuba which Maceo commanded before he was killed, and which Weyler declared he had pacified some months ago. Lately he drew a Spanish army under General Toral into an ambush, and defeated him, with great loss.

—Lord Russell, chief justice of England, during the late heated term, defied all precedent by sitting upon the bench minus his wig of wool and his robe. London wonders, but commends his good sense. The justices of the United States Supreme Court wear robes, no one knows why, unless it is because the English judges wear them. All this shows that ancient and foolish practises are very slowly dispensed with.

—A despatch from Hammerfest, Norway, declares that a whaling-ship has brought there a carrier-pigeon with a message from Andree. The message was dated July 13, two days after Andree started, and reads, "July 13, 12:30 p. m. Latitude 82:2 north, longitude 12:5 east, good voyage eastward. All well." This is regarded as authentic, and as affording proof that Andree safely passed the water to the pack-ice around the pole.

—The sister of ex-Attorney-General Harmon is under arrest in New York City for stealing a valuable ring. Her distinguished brother has gone to her defense. He declares that her mind is affected. Probably this plea and the high character and social and political standing of her family will prevail; but if she were a poor woman, without friends, she would have to suffer for her crime. No plea of insanity would save her in such a case.

—The first storm of the approaching winter struck the would-be Alaska miners on the Skagaway and at other places, Sept. 13. Snow fell to the depth of eighteen inches. This will close the trail for the winter. The correspondent of the *New York World* reports two thousand men over the pass; but he says no more can go, and that those over will be obliged to winter on the Yukon. Miners must now go into winter quarters or perish. Four hundred and fifty tons of provisions were landed at Dawson City, Aug. 18.

—The Mexican government is making a searching inquiry to find who is responsible for the violent death of the man who attempted to kill President Diaz. The chief police of Mexico City, with many other police, are under arrest. There seems to be evidence that the would-be assassin was a lunatic, whose proper place was an asylum. The officials of the government and President Diaz himself are greatly mortified that the man was murdered, and they wish to do all they can to remove this stain from the nation.

—The Spanish Minister of Finance has seized and confiscated lands claimed by the Catholic Church. The bishop of the diocese where this occurred has excommunicated the secretary, and the decree has been read in all the churches of the diocese. This is a terrible thing (in Spain), and it is thought that the minister will resign. No office can long be held by a man in Spain against the wishes of the clergy. The church rules there. How will it be here when the American church gets into the same place here that the Spanish church occupies in Spain?

Special Notices.

NOTICE TO FLORIDA.

ON account of the prevalence of yellow fever in Mobile and other points, and desiring to second the efforts of our State board of health to keep the disease out of Florida, the camp-meeting which was to be held in Tampa, Oct. 1-10, is hereby postponed indefinitely.

L. H. CRISLER,
Pres. Fla. Conference.

GENERAL MEETING FOR DISTRICT 2.

It has been decided to hold a general meeting, or district conference, for District 2, at Graysville, Tenn., Nov. 9-16, 1897, for the purpose of seeking the Lord together for wisdom to more thoroughly organize the work, and mature plans for its more rapid extension. Further announcement and fuller particulars in regard to the meeting will be given in next week's REVIEW by Elder Albee, superintendent of the district.

GEO. A. IRWIN.

APPOINTMENTS.

NOTHING preventing, I will meet with the churches in the Michigan Conference as follows:—

Hagersville, Ont., Oct. 1-7
Toronto, " " 8-13
Allegan, Mich., " 27-31

At the last-named place we expect to hold a church, tract society, and Sabbath-school institute. We hope to see all the officers of the surrounding churches present. We shall be glad to see a good representation of the membership of churches in the vicinity of Allegan at this meeting. It will be a workers' meeting. Those who come are requested to bring bedding, as it may be needed to provide lodgings for all.

J. H. DURLAND.

QUARTERLY MEETINGS IN MICHIGAN.

We expect Elders H. W. Miller and P. T. Magan to meet with the Alameda church, Oct. 1-3. They will represent the interests of the Battle Creek College, and will be glad to see an attendance from the neighboring churches.

We have arranged for Elder H. C. Goodrich to attend the Decatur quarterly meeting. There will be an opportunity for baptism. We hope that all the members of this church will be present.

Elder H. D. Day will probably attend the quarterly meeting at Lowell, and attend to the ordinance of baptism. We hope the members of this church will do all they can to make this occasion a blessing to all.

J. H. DURLAND.

Publishers' Department.

CHURCH ARCHITECTURE.

We have received from the publishers, J. and R. Lamb, New York, a neat and attractive volume entitled, "The What, How, and Why of Church Building," by Geo. W. Kramer, F. A. I. A. The book contains about 250 pages, embellished with many illustrations and plans. The reading-matter discusses, in an intelligent and interesting way, the topics suggested by the title of the book. The matter is both technical and practical. Price, \$1.25.

THE "GOSPEL OF HEALTH."

PERHAPS the readers of the REVIEW would like to know a little about this journal. Its name is a good index to its character. The *Gospel of Health* is the advocate of healthful living, as taught in the Bible. It is not only a religious journal, but distinctly Seventh-day Adventist, and intended especially to meet the wants of our own people.

For years there has been a demand for a journal in which the principles of health reform as a vital part of the third angel's message could be freely set forth. *Good Health* has a large outside patronage; hence it would not be best to introduce such matter in that journal; but the *Gospel of Health* has been started for this very purpose. Every number is freighted with the precious truths relating to the subject of health reform, which the Lord is giving us through the Spirit of prophecy. This instruction will not be found in our other papers; therefore every Seventh-day Adventist who wishes to keep pace with this important branch of our work should be a reader of the *Gospel of Health*.

The journal is a sixteen-page monthly. The price is 40 cents a year. Besides editorials from

Dr. J. H. Kellogg, an article from Sister White, reports from the training-schools and sanitariums, and a question department, each number contains a variety of interesting and timely articles by other of our best-known physicians. No effort will be spared to make it all that such a journal should be, and we trust we shall have the active co-operation of every believer in the special truths for this time.

Send for free sample copy to *Gospel of Health*, Battle Creek, Mich.

M. E. OLSEN.

Deaths.

NEWMAN.—At the residence of G. W. Page, near Heber, Ark., July 25, 1897, Jonas R. Newman, aged 78 years. Remarks at the funeral by the writer.

GEO. W. PAGE.

GRIFFIN.—Died of tubercular meningitis, on Cliff Island, Sept. 8, 1897, Alice B., daughter of A. C. and Minnie F. Griffin, aged 1 year, 1 month.

J. B. GOODRICH.

RICE.—Mrs. O. P. Rice died at her home in Farmington Center, Pa., Aug. 7, 1897, in the seventy-fifth year of her age. She had been a faithful Sabbath-keeper for about thirty-seven years.

FLINT.—Died near Parker, S. Dak., Sept. 1, 1897, Brother Warren Flint, aged nearly 90 years. He embraced present truth in 1880, and was faithful until death. Words of comfort were spoken by the writer, from Rev. 14:13.

J. W. WATT.

TENNEY.—Newton S. Tenney died in Jamestown, N. Y., Sept. 10, 1897, aged 56 years. He became a Seventh-day Adventist about twenty years ago. Funeral services conducted by the writer, assisted by W. P. Hellings, of the Baptist church. Text, 1 John 4:8.

J. B. STOW.

WOODHULL.—Sister Lydia Woodhull died at her home at Duffield, Mich., July 29, 1897, at the age of 76 years, 5 months. She was one of the first to embrace the third angel's message in Newfane, N. Y. An aged companion and three children are left to mourn. Remarks by the writer, from 1 John 4:8.

C. N. SANDERS.

WHARRAM.—Elijah C. Wharram was drowned at Sturgeon Point, Lake Erie, Aug. 19, 1897, aged 52 years, 6 months. He became convinced of the truth some three years ago, and at the camp-meeting at Springfield, he made a full surrender, and laid aside lifelong habits. Brother Wharram leaves a devoted wife and a large family of children. Words of comfort were spoken at the funeral by the writer.

C. P. HASKELL.

WARD.—Died of neuralgia of the heart, on board the train near Winnemucca, Nev., on the way from Boulder, Colo., to St. Helena, Cal., Sept. 9, 1897, my beloved wife, Luella H. Ward, aged 35 years, 3 months, 15 days. She was converted in California, while quite young, under the labors of Elder J. D. Rice. She was buried at Winnemucca, Nev. The funeral was held in the Methodist church, and conducted by the deacon, there being no ministers present.

W. C. WARD.

CASE.—Orrin Case died at his home near Augusta, Mich., Sept. 19, 1897, of cancer of the stomach, after a painful illness extending over several months. Brother Case was born in Oswego Co., N. Y., Oct. 2, 1840. He had resided in the neighborhood where he died for nearly thirty years, and there reared a family of three daughters and one son. These, with his faithful wife, mourn his loss. Brother Case and his family have been identified with our people but a few years, but he was highly esteemed in the church and in the community at large. The latter part of his experience gave great evidence to the sustaining power of God's grace. He bore his sufferings with fortitude, and met the last end in the confidence of faith.

G. C. T.

DAVIS.—Died at Walla Walla, Wash., July 7, 1897, Elder G. W. Davis, aged 58 years, 3 months. The cause of death was a tubercular abscess of the lower spine, the result of fall and injury. During the year and a half previous to his death, Elder Davis was a great sufferer, yet through it all he manifested wonderful patience. In Isa. 26:3 he ever found comfort and cheer. About 1883, through the labors of Elder Boyd, the deceased dedicated his life to the work of the third angel's message, and since his ordination by Elder Loughborough, a year later, he has been actively engaged in ministerial work, principally in the North Pacific and Upper Columbia conferences, with marked success and influence.

By his death the cause loses still another tried and faithful worker. A faithful wife and little adopted daughter, with many warm friends, are left to mourn. Elder Donnell preached the funeral sermon from Ps. 17:15.

IRA FULTON.

NOTICES.

ADDRESS.—The address of Elder E. H. Gates is Harriman, Tenn.

WANTED IMMEDIATELY.—A Seventh-day Adventist lady stenographer, capable of keeping books or willing to learn. Please give reference. Dufferin, Shuman & Co., 638 Bagge St., Detroit, Mich.

WANTED.—To work in a jewelry and music store, a young Adventist lady who had experience in a jewelry store or music store. Must be good piano and organ player. Address REVIEW AND HERALD, stating position occupied and wages wanted.

To avoid misunderstandings and annoyances at this end, will each of our publishing houses that may be sending periodicals to subscribers in Argentina, Uruguay, or Paraguay, please send all accounts to the undersigned, Casilla Correo 481, Buenos Ayres, Argentina, instead of sending them to the individual subscribers?

N. Z. TOWN, Secretary Argentina Tract Society.

Grand Trunk Railway System.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect June 20, 1897.

EASTBOUND.

Bay City, Detroit, Port Huron, and East..... † 7.00 A. M.
Bay City, Detroit, Port Huron, and Int. Stations... † 3.45 P. M.
Port Huron, Susp. Bridge, New York, and Montreal, * 8.22 P. M.
Detroit, Port Huron, Susp. Bridge, New York, and Boston..... * 2.25 A. M.

WESTBOUND.

South Bend, Chicago, and West..... * 8.42 A. M.
Chicago and Intermediate Stations..... † 12.15 P. M.
Mixed, Valparaiso and Int. Stations..... † 7.05 A. M.
South Bend, Chicago, and West..... * 4.05 P. M.
South Bend, Chicago, and West..... † 12.55 A. M.

SLEEPING AND THROUGH CAR SERVICE.

EASTBOUND.

8.22 P. M. train has Pullman vestibule sleeping car to Boston via Stratford, Montreal, and C. V. Ry. Pullman vestibule buffet sleeping cars to New York and Philadelphia, via Suspension Bridge and Lehigh Valley R. R. Through coach to Toronto via Port Huron.

2.40 A. M. train has Pullman buffet sleeping cars to New York and Philadelphia via Buffalo and L. V. R. R. Pullman sleeper to Bay City via Flint, Pullman buffet sleeping car to Detroit and Mt. Clemens via Durand, Pullman sleeping car to Montreal via Port Huron, Hamilton, and Toronto. Through coach to Niagara Falls.

WESTBOUND.

8.35 A. M., 4.05 P. M., and 12.50 A. M. trains have Pullman sleeping cars and coaches to Chicago.

CONNECTIONS AT DURAND.

7.00 A. M. and 3.45 P. M. trains connect at Durand with D. & M. Division for Detroit and stations east and west of Durand, C. S. & M. Division for Saginaw and Bay City, and with Ann Arbor R. R. north and south.

* Daily.

† Except Sunday.

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

W. E. DAVIS,

E. H. HUGHES,

G. P. and T. Agent,
MONTREAL, QUEBEC.

A. G. P. Agent,
CHICAGO, ILL.

BEN FLETCHER, Trav. Pass. Agt., DETROIT.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected July 4, 1897.

EAST.	8	12	6	10	14	4	8
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N.Y. & Bos. Spl.	*Eastern Express.	*N.Shore Limited.	*Atlantic Express.
Chicago.....	pm 9.50		am 6.50	am 10.30	pm 3.00	pm 12.30	pm 11.40
Michigan City.....	11.40		8.48	pm 12.08	4.50	2.03	am 1.34
Niles.....	am 12.43		10.15	1.00	5.55	2.58	2.40
Kalamazoo.....	2.10	am 7.15	11.52	2.08	7.16	4.03	4.05
Battle Creek.....	3.00	7.55	pm 12.50	2.42	7.55	4.38	4.40
Marshall.....	3.30	8.23	1.20	3.03	8.19		4.40
Albion.....	4.00	8.47	1.45	3.27	8.38		5.34
Jackson.....	4.40	10.05	2.35	4.05	9.15	5.53	6.25
Ann Arbor.....	5.50	11.10	3.47	4.58	10.05	6.45	7.30
Detroit.....	7.23	pm 12.25	5.30	6.00	11.10	7.45	9.00
Falls View.....					am 5.28		4.18
Susp. Bridge.....					5.38		4.38
Niagara Falls.....					5.58		4.43
Buffalo.....				am 12.20	6.45	am 1.40	5.30
Rochester.....				3.13	5.55	4.20	5.40
Syracuse.....				5.13	6.15	10.15	10.45
Albany.....				9.05	4.50	9.55	am 2.50
New York.....				pm 3.25	8.45	pm 1.30	7.00
Springfield.....				12.10	8.34	1.12	9.33
Boston.....				3.00	11.35	4.00	10.45

WEST	7	15	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Spl.	†Mail & Express.	*N.Shore Limited.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....		am 10.30		am 5.00	pm 3.00		pm 7.15
New York.....		pm 1.00		10.40	am 5.00		pm 12.10
Syracuse.....		8.35		pm 5.00	am 5.25		pm 2.25
Rochester.....		10.37		6.55	4.15		am 2.25
Buffalo.....		11.50		7.50	5.40		pm 3.55
Niagara Falls.....				8.50	6.23		4.37
Falls View.....					6.54		5.12
Detroit.....	pm 8.20	am 7.15	am 7.50	am 1.50	pm 12.55	pm 4.45	11.25
Ann Arbor.....	9.40	8.12	9.18		1.55	5.55	12.30
Jackson.....	11.15	9.10	11.00	3.35	2.57	7.35	1.35
Battle Creek.....	am 12.40	10.21	pm 12.55	4.43	4.07	9.11	3.00
Kalamazoo.....	1.35	10.57	2.13	5.18	4.48	10.00	3.40
Niles.....	3.15	12.33	4.10	6.27	4.40		4.00
Michigan City.....	4.26	pm 1.22	5.20	7.32	7.25		6.08
Chicago.....	6.30	3.00	7.15	9.00	8.55		7.50

* Daily. † Daily except Sunday.

Train on Battle Creek Division depart at 8.05 a. m. and 4.15 p. m., and arrive at 12.40 p. m. and 6.45 p. m. daily except Sunday.

O. W. RUGGLES,

General Pass. & Ticket Agent, Chicago

GEO. J. SADLER,

Ticket Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., SEPTEMBER 28, 1897.

CONTENTS OF THIS NUMBER.

POETRY.—God over All, J. M. HOPKINS—The Accepted Time, A. C. KING—A Morning Prayer—Missionary's Farewell, E. J. NASH.....	609, 611, 612, 617
CONTRIBUTORS.—Preach the Word, E. G. WHITE—"And Peter Followed After Him," L. D. A. STUTTLER—Justification, H. W. JOHNSON—"Not under the Law, but under Grace," E. VAN DEUSEN—Sin, S. O. JAMES.....	609-611
THE HOME.—Behavior in God's House, T.—Studies in Child Culture.—No. 17, S. M. I. HENRY—The Summer School and Its Fruits, A. THOMPSON—Fathers, Provoke not Your Children.....	612, 613
SPECIAL MENTION.—Passing Events and Comments, T.....	613
EDITORIAL.—Watchman, What of the Night? U. S.—Eastern Camp-meetings, G. A. T.—Catholic Reform in France, U. S.—A Significant Congress, H. P. H.—In the Question Chair, U. S.....	614-616
PROGRESS.—New Zealand—Brazil—Camp-meetings in District 1—Colorado Camp-meeting—Ontario—In the Northwest—Reports from Texas—Iowa—North Carolina—New York—Michigan—Wisconsin—Ohio—Nebraska—Atlantic Conference—Pennsylvania—Maine—New Mexico—Colorado Springs Workers' Meeting—Mt. Vernon Academy—Union College—A Letter—Texas Tract Society Proceedings—Illinois Conference Proceedings.....	617-621
NEWS.....	621, 622
SPECIAL NOTICES.—Notice to Florida—General Meeting for District 2—Appointments—Quarterly Meetings in Michigan.....	623
PUBLISHERS' DEPARTMENT.....	623
DEATHS.—Newman—Griffin—Rice—Ellis—Tenney—Woodhull—Wharman—Ward—Case—Davis.....	623
EDITORIAL NOTES.....	624

Editorial Notes.

We are pleased to receive from Tahiti a hymn-book in the language of that people, containing 110 pages, and 131 of our familiar hymns and Bible songs.

There are reported to be, in the European and American mission schools in India, 7,000 children; and in the field, 170 missionaries, 50 native pastors, nearly 1,200 native teachers, and more than 100,000 confirmed church-members.

Elder J. F. Hansen, who for some years has been laboring in Denmark, writes that he is about to return to this country, and wishes us to state that his address for the time being will be 221 Union St., care of Steen Jensen, Brooklyn, N. Y.

We learn of the case of a brother in Tennessee who is employed in a post-office. Failing to report for duty on the Sabbath, he was dismissed for "insubordination." In some way the matter came to the knowledge of the Washington authorities, and the Postmaster-general ordered his reinstatement, with the observation that he "had a high regard for a man with the courage of his religious convictions."

This community was shocked by the sudden death of Mr. C. L. Ellis, of the Ellis Publishing Company of this city, which took place on the 25th inst. This company are extensive publishers of school-books, school-supplies, and educational literature. Their business with this Office amounts to many thousand dollars annually; and in all our intercourse with Mr. Ellis, we have found him above reproach as a gentleman and a business man. We share in the universal sorrow that his sudden death will cause. He was in the vigor of young manhood, full of hope, and with a bright prospect before him. As we are informed, an injury received some days previous, while riding a bicycle, was the cause of his death.

In an exchange we find the following: "It is announced that the Roman Catholic Bureau of Indian Missions at Washington, is to be discontinued. This indicates that the Catholic hierarchy is convinced that the policy of Congress to make no appropriations for Indian schools maintained by religious sects, is permanent. Since 1874, the bureau has received \$4,000,000 from the government treasury."

The paragraph in the REVIEW of September 14 on "The Pension Bureau" has elicited a response from two or three subscribers who were soldiers in the civil war, and who feel that the article was a reflection on their class. After a careful rereading of it, the writer is unable to see anything of that kind; certainly it was not intended to convey any such impression. We hold fully to the justice of the claims of those who fought for the preservation of the Union, and are now become dependent. They should be well and tenderly cared for, and no one should begrudge the old soldiers, or those dependent upon them, the little the government pays them. That was not the point of the article. But the immense figures of the Pension Bureau led us to believe that there are those who are in good circumstances, who never gave an hour's service to their country, and are drawing pensions that they do not need or deserve. This is what, to our minds, requires investigation.

Last Sabbath was indeed a profitable day for the church in Battle Creek. In the forenoon Elder A. F. Ballenger spoke in the Tabernacle to a large congregation, using a portion of Daniel's prayer of confession as a basis of his remarks. The thought of the discourse was that we had reached the time for the outpouring of the Holy Spirit, but that God could not place his Spirit upon sin. Therefore it was a time for repentance and confession of wrong, that God might place his special blessing upon this great and important church. We cannot here go into the particulars of the discourse, but it was witnessed by the Holy Spirit, and took a deep hold upon the congregation. A call was made for those who felt like dedicating themselves to God by confession and repentance, the acknowledgment of personal sins and the sins of the people, to meet in the afternoon. It was a matter of glad surprise to see nearly the whole congregation out; and though the time was employed by a few leading brethren, the sentiments expressed were evidently shared by all, and there was a deep earnestness to get right before God, renounce the sins of our hearts and lives, and to seek and prepare for the outpouring of the Holy Spirit, the special blessing which God has for his people at this hour. In order that this work might be carried farther and deeper, a series of evening meetings was appointed through the week. From these we confidently expect large results. We are surely living in the time of the latter rain. God is waiting to pour rich showers upon us, and it is a question which we must each settle, Will we receive the Holy Spirit and the latter rain? We fully believe that we have reached the time when God is waiting to fit his people for the last great struggle.

The fruit of the doctrine of the "immortality of the soul" is as evil in heathen lands as in the more enlightened. This is

illustrated in the following incident related of two Buddhist priests in China. In China it is well understood that if one who has a charge against another can get to the magistrate first, he can, by presenting his case, and by a judicious use of money, win him over to his side; and they believe that much the same state of things exists in the spirit world. So it often happens that if two men quarrel, one of them will commit suicide so as to be first in the other world to present his cause. "In the year 1872," says the *North China Daily News*, "when Mr. Elwin was staying on the island of Pootoo with a friend, they were called in to save the lives of two Buddhist priests who had taken opium. These men had quarreled, and one of them took poison in order to go into the other world to lay a charge against his enemy. When this enemy heard what had been done, he took a larger dose, in order to get there first."

When man was expelled from Eden, if the holy angels had been asked what the future of the human family would be, would they have been able to answer? Nothing but forgiveness could save them; but could or would God forgive them? They had known enough of God to know that he was omnipotent, omniscient, just, and faithful; but they had seen no exercise of pardon. The only other case of disobedience within their knowledge was that of Satan and his followers; but they had been speedily expelled from heaven, and were past hope. Would they not conclude, therefore, that there was no pardon for guilty men? Doubtless they would; and doubtless Satan calculated on the same condition in tempting them to sin. But they and we have learned by many precious examples, the truthfulness of the declaration of the psalmist, "There is forgiveness with thee, that thou mayest be feared."

ON THE RIGHT TRACK.

FROM a letter lately received at this Office calling for some of our denominational literature, we make the following quotation, which will be of interest to our readers:—

"I am an old retired Methodist itinerant. I have had hand-to-hand controversies with the Seventh-day Adventists, but nevertheless I have strong faith in the honesty, Christianity, and brains of your advocates. Lately I have read considerable of your literature, and have just finished reading 'His Glorious Appearing.' Your arguments in proof of the doctrine that man is not naturally immortal are strong and Biblical. I have read a little tract entitled 'The Soul,' which is decidedly able. I hope your theory is true, and I am inclined to think it is. I have traveled in four conferences, have filled our best stations, and served three terms in the presiding elder's office. I love facts."

FLORIDA CAMP-MEETING.

Appointment Withdrawn.

WE are informed by the Florida Conference Committee that the appointment for the camp-meeting at Tampa, Fla., is withdrawn, the health board of that city having decided that no bedding can be received into the place, or moved from point to point. There is no yellow fever as yet in Tampa, or in any part of the State; and this measure is only precautionary, with the design of keeping it out. The committee suggest that a State Conference, with a general meeting, may be held soon; and if so, due notice will be given.