

W. A. Hennig  
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# 6th *Advent* **REVIEW** *HOLY BIBLE* **HERALD** *And Sabbath*

THE FIELD IS THE WORLD

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

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## THE UNFAILING ONE.

He who hath led will lead  
All through the wilderness;  
He who hath fed will feed;  
He who hath blessed will bless;  
He who hath heard thy cry  
Will never close His ear;  
He who hath marked thy faintest sigh  
Will not forget thy tear.  
He loveth always, faileth never;  
So rest on Him to-day, forever!

He who hath made thee whole  
Will heal thee day by day;  
He who hath spoken to thy soul,  
Hath many things to say;  
He who hath gently taught,  
Yet more will make thee know;  
He who so wondrous wrought,  
Yet greater things will show.  
He loveth always, faileth never;  
So rest on Him to-day, forever!

—Frances Ridley Havergal.

## The Sermon.

"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."—2 Tim. 4:1, 2.

### OBEDIENCE TO THE LAW NECESSARY. \*

BY MRS. E. G. WHITE.

WE should seek most earnestly to have Christ abiding in our hearts by faith, that we may be kept through temptation without sin. We should be constantly looking to the Author and Finisher of our faith, so that we can attain unto righteousness. The closer we draw to Jesus, and the more clearly we see his life and character, the less we shall think of ourselves. There are a class that say that they are sanctified, they are holy, and yet they are living in transgression of God's law. Shall we take their word as truth, or shall we compare their characters and doctrines with the word of God? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." But the apostle says, "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." Every soul must be brought to the test of God's great standard of righteousness; and if the character is not in accordance with God's law, it is not in a right condition before God.

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." This is the only definition of sin given in the Holy Scriptures, and we should seek to under-

stand what sin is, lest any of us be found in opposition to the God of heaven. We are required to be in a position of obedience to all of God's commandments. Our salvation cost our Lord too much for us to be found going on in uncertainty when eternal interests are involved, therefore we should open our minds and search the Scriptures, so that we may know for ourselves how we can stand under the banner of Prince Immanuel. God requires at this moment just what he required of Adam in paradise before he fell—perfect obedience to his law. The requirement that God makes in grace is just the requirement he made in paradise. We want to understand the claims of God upon us that we may reach the hearts of men, and teach them what God's word requires of them in order that they may have eternal life. We must live by every word that proceedeth out of the mouth of God. Our Saviour has told us that in these last days there would be false doctrines and false teachers who would lead the people to accept fables and customs and practices of men, instead of the commandments of God, and that our world would be flooded with heresies. Are we bringing in heresies to turn souls from the truth of God's word? We want the truth of God's word on every point, and we need to practice it. Those who follow the course of error and live in transgression of the law of God, will not follow that course alone; there will be others who will imitate their example.

We must inquire what captain we are following, under whose banner we are standing. Satan was the first transgressor of the law of Jehovah. We read in the Bible how sin entered into the world. Satan was the first one who ever questioned the holy will of God, and his very first work was to transgress God's law, and then he came to Adam and Eve in Eden, and through his temptations caused them to break the commandments of God. Satan thought to win the human family to his side that they might war against the God of heaven. It was Satan's plan to war against the God of heaven. God has a constitution and laws to govern those whom he has created, and it would be a terrible thing if any of us should be found on the wrong side, warring against the government of Heaven. There are many deceptions to lead us away from the truth. Many think that Adam and Eve were very foolish in listening to the voice of the tempter that caused their fall from the high and holy estate, yet those who criticise do the same thing. Why do not the children of Adam who find fault with him for his sin, cease themselves to transgress?

John brings the commandments of God to view away down this side of the crucifixion of Christ, and shows their positive, binding claims upon men. Those who have taken the position that the commandments of God were done away when Christ hung upon the cross, are in harmony with the great deceiver. God has made his constitution and his laws, and he can encircle in his arms those who are obedient, and shield them from the powerful deceptions of Satan. When the foundations of the earth were laid, then was laid the foundation of the Sabbath, and the morning stars sang together, and all the sons of God shouted for joy.

God repeated his holy law upon Sinai, precept by precept, that his people might not be left

to dishonor him in disobeying his statutes, and he declares that we shall live in them if we obey them. Yet the Christian world claims that Christ died upon Calvary's cross to abolish the law of God. We have the types and the shadows in the ceremonial laws, and these were to last until they should meet the reality. The sacrificial offerings were continually revealing the fact that Christ was coming to our world, and when type met antitype in the death of Christ, then the sacrificial offerings, typifying Christ, were no more of any value, but the royal law of God could not be changed. Jesus addressed his disciples and the Pharisees in these words: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." The words of Christ in the day of God's retributive judgment will be sufficient to condemn the transgressor if there was not another evidence of the perpetuity of the law of Jehovah. There is no shadow in the precepts of the decalogue. The ten commandments are not a type. God gave his law, and in the fourth precept of the decalogue is his Sabbath, the very day on which we have turned aside from worldly business in order to observe it as a memorial of the creation of the heaven and the earth; and just as long as heaven and earth shall remain, just so long will this law be binding upon those who are living upon the earth. The instruction which Moses gave to the children of Israel concerning the statutes and the precepts of God, did not originate with Moses, but with the God of heaven. We are told that Christ was in the pillar of the cloud by day, and in the fiery pillar at night. Men are enshrouded in darkness, and when they array Christ in the New Testament against Christ in the Old Testament, surely wisdom has departed from them. The Israelites of old were saved by Christ as verily as we are saved by Christ in this day. We read in the word of God, "Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you."

We want the sanctification that God himself gives, and that sanctification comes through doing his law. We hear the heavenly benediction pronounced upon the obedient by Christ himself: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The only remedy that could be found for fallen man was the death of Christ upon the cross. Thus the penalty of transgression could be paid. Did the Father spare his Son one jot of the penalty? Behold him when he was in the garden praying, "If it be possible, let this cup pass from me," and the bloody sweat pressed through his pores, and moistened the sod of Gethsemane. Jesus carried out the plan to its very end, and on the cross cried out, "It is finished." The law finished?—No. The plan that had been proposed to rescue man from the degradation of sin, was carried out to the very letter. Could it have

been possible for Jehovah to change his law to meet man in his fallen condition, then Christ need not have left his glory, his majesty. It was because the law of God was changeless as his throne, that Christ consented to take humanity, to die in man's behalf to save him from eternal ruin. But Satan is continually at work with his devices to carry out his plan,—opposition against God's holy law. He commenced his work in heaven in trying to deceive the angels. He blinded the eyes of the Jewish nation so that they could not discern Christ as the Messiah, and the very nation that Christ came to save cried with the murderous throng, "Crucify him, crucify him." And again the hoarse and terrible cry was raised, that called maledictions upon themselves, "His blood be on us, and on our children," and they crucified the Lord of glory.

When Satan found that the tomb could not hold the Son of God, but that he had arisen and ascended to the Father, he came to man with another lie, and told him that the law of God that Jesus in such a wonderful manner had magnified and exalted, was done away when he died upon the cross. No greater deception could have come upon the world; but people receive it, and teach that the law of God is done away, notwithstanding the heavens and the earth which their eyes look upon speak to them every day that this is a fallacy. Hear what Christ himself says: "I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." And again, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

## Our Contributors.

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

### A DEAR PAPER.

BY ELD. R. F. COTTRELL.  
(Ridgeway, N. Y.)

It is a wonder that there are to be found any who profess to believe the transcendently important doctrines which are taught in the REVIEW, and yet do not take it, because, as they say, it is a dear paper—the price is too great. Doubtless they do not consider the difference there is between a paper printed on good paper, and filled from week to week with fresh matter, and not having a revenue, like other papers, from advertising, and besides this, advocating unpopular truth, and therefore having but a few thousand subscribers, and those popular journals which are the reverse in all these respects. If they would consider these things, they would change their minds.

But it is most likely that, not having stock in the institution, they view it from the wrong standpoint, and consequently feel that all they pay for it, is lost, and goes into the hands of others to make them rich. This is not so.

Those who have stock in the association which publishes the REVIEW, look upon it differently. Such feel that it is "our paper." If anything is gained by its publication, it is our gain.

"But you get no dividends on your stock."

Our dividends are continually added to our capital stock, so that our wealth is all the time increasing; and thus increased beyond computation, it will come back to us one day. Our cause is the Lord's, and it will succeed; and stock in it will pay better than any other enterprise. Let those who think the REVIEW a dear paper, take stock in it, and they will think differently.

To me it is a dear paper. It is one of my dearest friends. It is an old and tried friend. I have been intimately acquainted with it for nearly thirty-nine years. I have hailed its kindly

visits continually from Vol. 1, No. 1, to the present time; and I cannot afford to part company with it. I hope to triumph with the cause it advocates. And if I succeed, I shall be rich indeed.

### JESUS IS COMING.

BY ELD. W. C. WALES.  
(Monroe Center, Ill.)

Jesus in person will once more visit our earth. Once more will his sacred foot-fall be heard and his majestic form be seen. His pledge, "I will come again," compels belief. "This same Jesus," "The Lord himself shall descend," "Behold, I come quickly," and "Surely I come quickly," are inspired italics. The certainty and manner of his return cannot be made more emphatic. About this sublime arrival cluster our hopes of heaven or our fears of hell. The destinies of the race are involved. "Come, ye blessed," or "Depart from me, ye cursed," will then fall upon each anxious ear. In that awful moment my fate and yours, dear reader, will be sealed. That consuming day will try every tissue of our work. The wheat will be garnered, the chaff disappear in flames unquenchable.

What words can picture the dreadful terrors of that final scene! "Our God shall come, and shall not keep silence; a fire shall devour before him." With blanched cheeks and horrified gaze, but with speechless lips, the wicked will hear their doom. Not the profession we make will then save us. Not our standing in church or society circles will then profit. Our own fair deeds will not avail. Supplications and excuses will be in vain. Worldly gain and treasured gold will be alike forgotten. Human foundations will crumble. Strong men will cry bitterly. Frail women and helpless children will shudder with nameless terror. Chief captains and renowned warriors will seek to hide. "All kindreds of the earth shall wail because of Him." The great white cloud approaches. The King of kings in overwhelming glory is coming! The despairing throng cry to rocks and hills and falling crags to shelter them with the ghastly mantle of death. All in vain they seek to flee.

"His hand shall find out all  
In that day."

The judgment has come. The earth quakes. Lightnings flash, and roaring thunders shock the trembling ear. The air is rent with the weeping and wailing of the lost. The wrath of the Lamb confronts them. The face of an offended God consumes with its dazzling brightness. Who, who shall be able to stand? A transgressed law certifies their doom, and from the great white throne, before which the heavens flee, a voice proclaims, "Depart! depart!"

O brother, neighbor, friend, where will that awful day find you? Where will you appear? What will you do? Only the white robe of Christ's righteousness will pass the fiery ordeal. "Choose ye this day." "Now is the accepted time." This moment of grace is yours. Grasp it ere it passes forever. Your dear ones are perishing. Friends and neighbors sleep on the brink of death. Millions on every side are treading the road to ruin. Why do you wait? Arouse! arouse! Redeem the time. God's love draws you; Jesus invites you; the Holy Spirit pleads with you. Wait not for penitence or tears. Go to Christ as you are. Conviction, sorrow, faith, forgiveness,—all, everything must come from him. Cast away every rag of self-merit. You cannot supplement the righteousness of Jesus. Look not behind—death is there. Look not at self—only depravity and despair are within. Look not around you—hypocrisy and freezing formality abound. Look up! Look to Jesus! Behold the Lamb of God! In the very presence of the awful Majesty you have insulted, he assumes your guilt. Mercy abundant, peace unutterable, joy unspeakable, are there.

Delay not! Escape for thy life! The storm is gathering. The ominous tempest is rising. Earth reels with iniquity. The harvest is ripe.

The rumble of the King's chariot is in the land. Are you ready for the Bridegroom? Will he appear to your joy? Some will rejoice at his coming. Some will greet him as a friend. Some will love his appearing. Some will have on the wedding garment. Some will be ready. We may be among the harpers. We may share the rapture of that hour. We may be caught up to meet the Lord. "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

### IMMORTALITY THROUGH CHRIST OR IN SELF?

BY W. A. BLAKELY.  
(Battle Creek, Mich.)

NOTWITHSTANDING the beauty and harmony of God's word, and the plainness and simplicity of its teachings, there exists among men a perfect labyrinth of views on the subject of religion. There are heterogeneous religions, and heterogeneous views of these different religions.

Take, for example, the question of the immortality of the soul, a belief that is common to the fetishism of the African, to the Brahmanism and Buddhism of the Asiatic, to the Mohammedanism of the Turk, to the idolatry of the Greek and the Roman, and to most of the Protestant sects. What is its origin? Whence does it derive its authority? Is it true or untrue?

Plato, the great heathen philosopher, who lived 300 years before Christ, said the doctrine was true. Milton, the great English poet, said it was not true. Numerous have been the writers on the subject both *pro* and *con*; but the vast majority of the world have always held to the inherent immortality of the soul. Yet this does not prove anything; for the majority of the vast population of the world have always been in the wrong on religious subjects. So this, as all other religious questions, must be referred to the word of God for decision.

But the Bible says that "the wages of sin is death;" but, in contrast with this, "the gift of God is eternal life through Jesus Christ our Lord." Then if we are to get it as a gift, we cannot already have it; and if it is to come through Christ, it is impossible that any one should have it who does not receive it from him. And in Rom. 2: 7, it is said that "to them who by patient continuance in well-doing seek for glory and honor and immortality," God will render "eternal life"—not to others.

It may be asked, then, When are we to receive immortality? If we are mortal now, when shall we be made immortal? John says, "When he [Christ] shall appear, we shall be like him; for we shall see him as he is." 1 John 3: 2.

Again the Scripture says: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15: 51-54. And Paul, in his letter to the Colossians, says: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." If this is the truth, then where did the doctrine of inherent immortality originate? That question is also answered by the Bible: "And the serpent said unto the woman, Ye shall not surely die," but "ye shall be as gods;" or, more nearly literal, as the Revised Version has it, "ye shall be as God." God had said, "Thou shalt surely die;" Satan said, Thou shalt "not surely die."

In the whole Bible, from Genesis to the Revelation, it is not once said that man is immortal. The word of God says distinctly that God "only hath immortality." 1 Tim. 6: 16, 17. All

others must get it from him. To man, eternal life is the gift of God "through Jesus Christ our Lord;" and there is no other means given under heaven nor among men whereby it can be obtained. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3: 36.

#### NATIONAL REFORMERS AND THE LAW OF GOD.

BY GEO. B. THOMPSON.  
(Willow Hill, Ill.)

At the recent meeting of the Iowa Sabbath Association, a district secretary of the American Sabbath Union was present. The topic discussed by him was, "The Sabbath Question: the Present Status." He spoke of Puritanism, and wished there would be a shower of it all over Iowa. He then said:—

Then there is the liberal element in the churches, those who profess to believe every part of the Bible, and yet live in utter disregard of the duties they ought to observe. There is a growing disregard of the Sabbath right in the churches. Then there is the element of false religionists, those who claim that the moral law has been abolished, that it was Jewish, that the decalogue is not now binding upon us.

Contrary to the usual custom among National Reformers, the secretary sets himself forth as a profound believer in every part of the Bible; at least this is the inference to be drawn from his words, and we have no desire to question his sincerity in the matter. But how to harmonize the above statement with his National Reform principles, is a little beyond our comprehension. He says that the decalogue is binding, and that those who believe it "has been abolished" or "was Jewish," are "false religionists." This we do not question. But turning to Ex. 20: 8-11, I read that the "seventh day is the Sabbath of the Lord thy God." Does he believe this? He says he does, and brands all who dissent from it, as "false religionists." Now, the seventh day is Saturday, not Sunday; yet he is using all his energies to secure a law which will compel all to disobey God by keeping Sunday, though contrary to their conscientious convictions in the matter. Does not this savor of religious intolerance? and does he not fully meet his own definition of a "false religionist"?

Then, again, does he obey this mandate of high heaven?—Evidently not; for he keeps Sunday. Then does he not classify himself with that "liberal element" who "profess to believe every part of the Bible, and yet live in utter disregard of the duties they ought to observe"? Certainly we should do what the Lord has said, and he has pronounced the "seventh day" "holy." The speaker made his own classification, and by such classification has he not utterly stultified himself?

He has but one way in which to extricate himself from the dilemma into which his own words have placed him. To say that the words of God in which he proclaimed the seventh day as holy are not true, or that they are "abolished" and "Jewish," would place himself, according to his own words, among "false religionists," and would breathe out not a little of the spirit of infidelity. To say that he believes this declaration of God, and yet tramples the Sabbath beneath his feet, is to place himself with that "liberal element" who "say and do not." To act in harmony with his own words is to accept and obey those words which, when spoken from Sinai, shook the earth; adopt the spirit of Him who said, "Do violence to no man;" and cease striving for the iniquitous laws of religious legislation. Will he do so? Or will he still persist in his efforts to establish a man-made theocracy as the dictator of Christian ethics, and seek thus to overcome the coldness in the churches, instead of by the converting Spirit of God? In the light of his words before the Iowa Sabbath Convention, he cannot consistently do the latter; and of course he will not do the former.

#### LABOR FOR OTHERS.

BY ELD. L. D. SANTEE.  
(Princeville, Ill.)

AROUND us are hearts that are aching  
That we could make lighter to-day,  
And flowers that fade in the taking,  
Around us are withering away;  
Though they blossomed in yesterdays tender,  
And smiled to the skies from their bed,  
When coming days dawn, full of splendor,  
These flowers will be withered and dead.

And sad eyes are lifted, beseeching  
The pity of God and of man;  
And tired hands are heavenward reaching  
For joy in life's brief little span.  
But whether imposing or lowly,  
The pity of God reaches all;  
And life is made lovely and holy  
By raising the tempted who fall.

The souls that have hopefully striven  
To walk where the Master has trod,  
And to bear every cross that is given,  
Shall rejoice in the favor of God;  
And heaven will open to their vision,  
With rapture unending and sweet,  
And long shall the summits elysian  
Be the home of the journey-worn feet.

Our paths are by angels attended,  
And they beckon us up to the light,  
And life is heroic and splendid  
When given in defense of the right;  
And so let our lives, as we wander,  
Be a pattern of Christ and his grace,  
Till we reach, in the bright "over yonder,"  
Our goal at the end of the race.

#### "BE YE THEREFORE WISE AS SERPENTS, AND HARMLESS AS DOVES."

BY ELD. J. F. BALLENGER.  
(Sheridan, Ill.)

THESE words were spoken by the Saviour to those whom he had sent out to win souls to himself. He knew that to break down prejudice and introduce advanced light and new truth, would require great wisdom, with a spirit of meekness and innocence. One of the most difficult things that a person can undertake to do, is to change long-standing religious opinion and practice. Nothing short of the power of God will enable any one to do the work effectually; and any person undertaking it without the Spirit of Christ to help him, will do more harm than good.

I was forcibly impressed with this fact while conversing with a brother who had recently embraced the third angel's message and kindred truth. He said that nearly thirty years ago he was teaching school in a neighborhood where lived a first-day Adventist minister, from whom he first heard the idea advanced of the sleep of the dead and the soon coming of Christ. But the minister approached him with such an air of importance and egotism that a feeling of repulsion came over him; and when they entered into conversation, the preacher showed such a spirit of debate, and seemed to take so much satisfaction in holding up to ridicule the views of others, that he at once became so disgusted with him and his doctrines that for nearly thirty years he could not be induced to read or listen to anything that savored in the least of Adventism. He had received the impression that all Adventists and their doctrines were alike, that all they cared for was to make proselytes to their unscriptural dogmas, and that they knew nothing of experimental religion, therefore he did not care to know anything more about them or their doctrines.

As before stated, it was not until quite recently that he could be induced to read anything upon the views held by Seventh-day Adventists. The one through whose influence he was induced to read was a man who manifested a far different spirit from the one above referred to. This brother prevailed on him to read "Thoughts on Daniel and the Revelation," which opened his eyes to see the light, and he is now rejoicing in the truth. Said he, "If the man who first introduced the subject to me had come to me in humility, manifesting the spirit of Christ, I would not have been in the dark all these long years." And with tears in his eyes, he continued, "O

that I had seen the light before my parents died! I know my mother would have received the truth with gladness, and I think father would, too. But now it is too late for them." As these last words fell from his lips, I thought how many might have been rejoicing in the truth if those who brought them the message had been connected with Christ, but of whom it must be said, "It is now too late!"

Dear fellow-workers in this last and solemn warning, should not the above testimony make a deep impression upon all our hearts? Should we not seek a closer walk with God, that we may have more of the wisdom and meekness of the Master? Says the apostle, "Let this mind be in you which was also in Christ Jesus." O for more of the mind of Christ! then there would not be so many mistakes made; nor so many who hear the message, of whom it will be said, "It is too late for them to receive the light." Has not the Spirit of God, through the "Testimonies," for many years been urging upon us the necessity of exercising that faith which would clothe us with power from on high, and fit us to deal with precious souls, one of whom is of more value than many worlds? And yet how slow we have been to receive the lesson! God forgive that we use his inestimable gifts so ill. Brethren and sisters, as we go forth to our summer's work, let us earnestly pray that the words of the Saviour may be fulfilled in us: "Be ye therefore wise as serpents, and harmless as doves."

#### DIFFERENCES OF OPINION.

BY ETHAN LANPHEAR.  
(Plainfield, N. J.)

At a ministerial conference of the Southwestern or Wisconsin Seventh-day Baptist churches, held Jan. 21, 1890, the subject of the scripture phrases "everlasting life" and "everlasting punishment," was pretty thoroughly discussed. The question was, "Does the word translated 'eternal' ever mean *endless*?" One minister quoted the words, "The righteous into life eternal," claiming that this settled the question. But he proceeded with quite an elaborate discussion, quoting from authors to show that the etymology of the word demands endless duration for its meaning. Other essays followed, and the morning session was occupied in the discussion. Of two prominent ministers, one read a paper to prove that "the word rendered 'everlasting' was designed to express absolutely endless duration." Another presented a paper in which he maintained an opposite view. He said "everlasting" is not absolute, but may vary with the subject with which it is connected. He did not believe that the soul is by nature immortal, but that it received immortality through Christ. These two gentlemen are acknowledged scholars, though the latter is the better scholar in the original languages. How are we to decide when doctors disagree?—"To the law and to the testimony;" "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John 5: 39. The Bible is God's text-book of theology. Whatever theology does not correspond with the Bible is man-made theology, and of no account. To the man whom he had created, God said: "In the day that thou eatest thereof thou shalt surely die;" or as the margin gives it, "dying thou shalt die."

God guarded the tree of life, lest man should put forth his hand and eat, and live forever. Death was the penalty for sin: "Sin, when it is finished, bringeth forth death." James 1: 15. Stop here, and man is lost forever. "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten; . . . neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 5, 6. But God is "not willing that any should perish, but that all should come to repentance." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on



him should not perish, but have everlasting life." Now Christ enters the world, and says: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die." This settles the question of endless life for the believer in Christ: no such promise was ever applied to the wicked. They are still under the penalty of sin, "and sin, when it is finished bringeth forth death."

The Scriptures declare that "God only hath immortality;" and that Christ has "brought life and immortality to light through the gospel." How is it obtained?—"To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Rom. 2:7. Immortality is an attribute of God himself, never ending. When man accepts life through Christ, who can never die, and puts on immortality as a gift of God, he can never die. When do the righteous put on immortality?—"In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:52. Do the wicked ever put on incorruption? If not, what hinders them from consuming away like the fat of lambs and other decaying substances? Ps. 37:20. "For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:53. "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Verses 54, 55. The victory is won. "Heirs of God, and joint-heirs with Christ." On these the second death has no power.

Let us inquire as to the situation of the wicked, in reference to their endless existence. Do we find *immortality, incorruption, shall never die*, etc., applied to them?—Never! Then how can they stand the great conflagration and cleansing process of this world in the fire that is to be prepared for the Devil and his angels (Matt. 25:41), which is the second death! (See Rev. 20:14.) "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:1, 3.

Now let us turn our attention to the terms applied to prove endless punishment of the wicked,—"eternal," "everlasting," "forever," etc. Great stress is sometimes put upon the word "eternal," while at other times but very little is allowed to it. This, doubtless, is in consequence of the very limited meaning of the word itself. We find that the word "everlasting" implies the same meaning as "eternal," and can be used in its stead, all depending on the preference of terms of the one using them. The word "forever" and the expression "forever and ever" are frequently used, yet all seem to have derived their meaning from the Latin word *aeternus*, contracted from *aeviternus*, and this from *aevum*, an age or life-time. In the Hebrew, the most common word rendered "eternal" and "everlasting" is *olam*, properly defined, meaning *hidden*; specifically *hidden time*; i. e. obscure and long, of which beginning or end is uncertain; *duration, everlasting, eternally*.

The word itself does not define the length of time in any case, of its use. For instance, take Jude 6: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Here "everlasting" only reaches in duration down to the day of judgment. Now let us read the seventh verse: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Here seems to be a type, or an example, of the ruin of the

wicked generally, but we know that this *eternal fire* that was rained from God out of heaven, that destroyed those cities, was not of very long duration; yet it was *eternal fire*. Will any intelligent Bible reader attempt to claim that those cities are still burning, and will continue to burn through endless time because of this eternal fire? Again, Gen. 49:26: "Unto the utmost bound of the everlasting hills: they shall be on the head of Joseph," etc. Jer. 20:11: "Their everlasting confusion shall never be forgotten." Hab. 3:6: "He [God] stood, and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting."

Here we find "everlasting" applied to hills, mountains, and confusion, and to God's ways. Now, do these applications as thus used mean all the same length of time?—Certainly not. We find everlasting applied to possessions, landmarks, etc. Will any one attempt to claim that these applications mean endless time? "And the smoke of their torment ascendeth up forever and ever." Rev. 14:11. "Ever" here added after "forever," does not make the word any stronger in its meaning, but is added to accommodate language. In Lev. 6:13 we read thus: "The fire shall ever be burning upon the altar: it shall never go out." This text, you will readily see, refers to the meat-offerings offered unto the Lord by the sons of Aaron; and we learn that all his male children were required to eat of the meat-offerings forever through their generations. These offerings were done away *eternally* long ago.

I might mention the Hebrew servants' becoming slaves forever, and text after text, to show the mistaken idea people have in reference to these terms defining endless time; but the foregoing will be sufficient to satisfy any reasonable mind. These terms alone do not prove eternal duration.

Almost every expression which denotes extinction of life, used in our language, is in the Bible applied to the wicked; and the wicked are represented by every inflammable and perishable substance, as chaff, tares, branches, etc. Why are such terms used if they cannot be destroyed? Does the Bible anywhere, in any instance, state that endless torment is the penalty of sin? I have failed to find it, and to me it would be beyond common humanity, to say nothing of God's goodness and Christ's mercy, to apply such a penalty for sin,—endless torment for a few short years of probation! What could be gained to saint or sinner or to our God? Read of the vials of wrath that are to be poured out upon the wicked before their punishment and while they are being punished and being destroyed, if you think they will not receive their deserts. Will some one tell us where the wicked will exist after the second death, and after Christ has destroyed the works of the Devil, and the heavens and the earth that now are, are cleansed by fire, and the new earth appears, "wherein dwelleth righteousness"? "The meek shall inherit the earth," is the theology of the Bible; but "the wicked shall not be."

If I have departed from Bible theology in this communication, I trust some brother will set me right.

#### EFFICACY OF THE BLOOD OF JESUS.

BY ELD. E. O. HAMMOND.  
(Galva, Ill.)

THE poet expressed a sentiment in harmony with the Scriptures, when he said that Satan watches with malicious intent each unguarded heart. When Titus commenced the siege of Jerusalem, he marched around it with a body of horsemen, to discover the weakest point in the wall. After finding it, he brought his engines and battering rams to bear upon that particular point. This well illustrates Satan's plan of attack upon us individually. Being naturally "wiser than Daniel" (Eze. 28:3), and having

an experience of 6,000 years in the study of human nature, he has become an adept in leading mankind from the narrow pathway. He learns our weak points, and, like a wise general, assaults us where he is likely to gain the easiest victory. Some of the followers of Christ who have large hope and little conscientiousness, he leads into presumption, and induces them to believe they are rich, and increased in goods, and have need of nothing, when they are really poor, and blind, and miserable, and naked. Another class who have large conscientiousness, and have not cultivated hope as they should, he leads into doubt, discouragement, and criminal despondency. This latter class do well to consider the efficacy of the blood that was shed on Calvary, as set forth in the blessed Bible. When Satan says to us, "Your iniquities are such, the corruption and defilement of your soul are so great, that God will not forgive you; you might as well give up the contest," we have a weapon put into our hands that will silence the prince of darkness, and put him to flight. It is this: "The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

I have been forcibly impressed with this truth in reading David's prayer recorded in the 51st psalm. He had broken the holy law of God. He had stained his hands with the blood of one whom we have reason to believe was a conscientious, God-fearing man (2 Sam. 11:12); but when reproved by the prophet Nathan, an awful sense of his terrible crime was impressed upon him, and with contrition of soul he prayed, "Wash me, and I shall be whiter than snow." Did God hear that prayer, and perform David's request? Let us hear his own answer to the question, in the song he spoke some sixteen years afterward, as his eventful life was drawing to its close: "Therefore the Lord hath recompensed me according to my righteousness: according to my cleanness in his eye-sight." 2 Sam. 22:25. O the power and efficacy of that precious blood that can thus make clean in the sight of God the polluted soul of such a sinner as was David! No wonder that Satan's mouth is stopped when the penitent sinner meets him with the words of the beloved John, "The blood of Jesus Christ his Son cleanseth us from all sin."

David believed that through the atoning blood of the great antitypical sacrifice, he had been made as innocent and clean as though he had never sinned. This may seem like putting it in strong terms, but it is nevertheless true. As the fuller's soap removes the stains from a garment, and restores it to its original whiteness, so the blood of Jesus will remove all the defilements of sin from our robes of character, and make us clean in the sight of him who is "of purer eyes than to behold evil." Our Heavenly Father wants us to believe this with all our hearts, and not to live continually under a cloud, but to rejoice in hope of his glory, and let his high praises be ever in our mouths. A remembrance of our sins may cause us the most bitter regrets as long as we live, yet we may rejoice in being made partakers of His righteousness, and in the hope of standing at last with those who shall have "washed their robes, and made them white in the blood of the Lamb." Rev. 7:14.

—Christ is the vine. During the first twenty years of my Christian life I used to say, "There is fatness in the root, but how am I to get the fatness out of the root into my poor, puny branch?" Then I learned that nothing had to be got out, that it was all to be enjoyed in—that Christ is the whole vine, including the spongioles and root, the trunk and branches, the stem, the leaves, and the fruit; and that consequently the whole life of the whole vine was to be enjoyed in the vine itself. That was such a help to me—the blessed realization that he brings us into the treasury, and that all the treasures, undivided, are there for us to enjoy.—J. Hudson Taylor.

—"The law of the Lord is perfect."

## 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.

### THE PATH OF CONTENT.

BY THOMAS R. WILLIAMSON.

(Tallmadge, Ohio.)

THERE'S a pleasant path o'er the plains of life,  
Round the feet of its sunlit mountains;  
It is not broad, yet yourself and wife  
May plod together, if without strife  
You walk and rest at its fountains.

'Tis the path of content, and though through care  
It may wind, and through stormy valleys,  
Yet oft mid scenes that are grand and rare,  
Past kingly homes that are wondrous fair,  
O'er marble courts and through alleys.

It may lead past the Indian's wigwam fire,  
Or the bivouac halt of the cow-boy,  
Then the soul of cheer in the flame mounts higher,  
All kind thoughts there into song aspire,  
And each heart is blithe as a plowboy.

If you'll tread this path, be you rich or poor,  
To all friendly souls you'll be neighbor,  
On Afric's sands or the Arctic shore,  
In a Tartar's tent, on a prince's floor,  
Or where seamen sing at labor.

I have heard it said that content is best  
For the poor at the foot of the ladder.  
That is surely true, but all the rest  
Of this world of folks, though richly dressed,  
If content, must sure be gladder.

A contented mind hath a ceaseless feast.  
That's enough; let us cease our yearning  
For the needless things, and, no more distressed,  
We may count the sweets that give spice and zest  
To plain fare, though 'tis won by earning.

### GOOD-TEMPERED PARENTS.

How we insist upon good temper in our children, frowning upon stubbornness and anger, and that cross-grain of perversity which has gone down from the primal parents, and is a sort of hall-mark in nearly every baby that has ever lived. But uniformly good-tempered fathers and mothers are not so common as they used to be, and when we find them managing a nursery, presiding at a table, directing a household, setting young feet in the way they should go, we feel like saying as of old was said in another connection, "Their price is above rubies." It is not in the power of an ill-tempered child to do the mischief, create the suffering, cast the gloom, which an ill-tempered father can, bringing with him over his own threshold the sharpness and the chill of an east wind, nipping the soul of the sensitive girl, hardening the opposition of the obstinate boy, frightening the toddler, who hides beneath his mother's skirts instead of making a grand rush for his father's arms; giving the cook and housemaid cause for gratitude that they are paid by the month, and may leave when it is done, and are neither of them the man's wife, obliged to put up with his whims and caprices, his fault-finding and satire, till the end of their mortal lives. The misery an ill-tempered father can make is exceeded only by the dire wretchedness and utter hopelessness which follow in the wake of a fretful, morose, discouraging, and ill-to-please mother, who, more than all human beings, is a black frost in the home garden, a malarious influence in the home atmosphere. Fortunate the family where the parents are always good-tempered. Deeply to be commiserated the family where they are usually the reverse.

Consider a moment how helpless are the young people when it comes to the question of dealing with the misbehavior of parents. You may stand the baby in the corner, and banish little Jack to the room upstairs, if either is determined to pout, or storm, or cry, or be "contrary." You may remonstrate with Ella, who is twelve, and desire John Henry, who is nine, to change his lowering countenance to a bright from a sullen expression. How often do we hear the mother say, "Look pleasant, my child! We cannot have cross looks in the dining-room," or the parlor, or wherever

it may be. But the child may not thus reprove the older person, nor send him or her from its aggrieved presence, nor do anything, except bear in silence what the parent may choose to impose. Nine times out of ten, of course, the evil word is contagious, and the contagion spreads. Sunny-hearted and sunny-faced parents make sunny-hearted and smiling little folk. A habit of good humor in father and mother becomes a habit of amiability and real sweetness in the circle, from the girl and boy in their teens to the youngster in the crib.

It may be urged, and with truth, that parents are often tried and troubled by anxieties of which children know nothing. The problem of ways and means, the disappointment in anticipated remittances, and ships that never come in, the battles and defeats and sorrows double-edged that are a portion of later life, are quite unknown to our darlings, except as the reflection from our perturbed and untroubled spirits falls upon theirs. It is well that life's morning should be cheery, and that they who are bearing the heat and burden of the day should be strong for whatever may come. But with need is promised grace. It is doubtful whether any man or woman ever got through a hard day more successfully by scolding at its ills, and making others miserable because its sky over his head or hers was, for the time, of iron or brass. Such skies often melt over brave hearts and true, and always, whatever the sky above our head, above that again stretches heaven, and our Father in heaven is always ready to hear us when we pray, and to send, if need be, his angels to our relief.

There are people who are plodding and toiling from morning till night, day by day, year by year, that they may "leave a fortune," or at least a competence to their children. To this end they add field to field, pile up stock in bank by laborious thrift, deny themselves everything except absolute necessities, and grow narrow and shriveled, because out of sympathy with the world beyond their own front doors; and all for the life that now is, for the fashion that passeth away. Meager is the harvesting from such seed-sowing. It is right to be diligent and look well to the ways of one's household in pecuniary affairs; but it is better to cultivate graces and amenities than to grow rich in money and pauperized in soul. And no future store of gold and silver can ever repay to one's children the loss that is theirs, if father and mother be ill-tempered, churlish, or hateful in the sight of God and man.—*Christian Intelligencer.*

### A GENUINE MAN.

THERE is nothing more refreshing in a world of shams and emptiness, than a real genuine man, a man who is what he seems to be, and who means what he says. People grow sick of the conventionality and hypocrisy of empty compliment and idle show. They weary of smiles which veil the restlessness of anxious hearts, and hide the bitterness of envious souls. They grow sick of language which is used to conceal ideas, of the utterances of men who clothe their indifference in courtly phrases, or their malice beneath buttered tongues. Persons grow tired of men without opinions, convictions, feelings, or ideas, mere automatons, who are pulled and worked by other hands; they grow weary of women, painted, padded, and manufactured, with their simpering smiles, their frivolous giggles, their heartless compliments, and their affected tones. The world is hungering and thirsting for reality, and it will excuse even a little wickedness if it is combined with sincerity and honesty, rather than be forever surfeited with polite emptiness and pretentious goodness.

The choicest charm of humanity is seen in the simplicity and godly sincerity of persons who can afford to be honest, and who are willing to seem to be what they are, instead of pretending to be what they are not. The great need of the Church and the world to-day is men who are sincere in heart, blameless in life, frank, honest, and truth-

speaking; who have no secret ends to serve, no secret plots or plans to carry out, but whose lives adorn the doctrine of God our Saviour; who speak as they mean, who do as they say, and who are more anxious to be right with God than they are to be respected by anybody else.

Just as the earth beneath one's feet feels the impress of his weight when he is all unconscious of the fact, so the world feels the impress of such men's lives, even when they are utterly unconscious of the influence which they are exercising. And in the great day when there shall be an end of all the emptiness and hypocrisy of men who walk in a vain show, the humble man of sincere and honest and blameless character will be astonished at the results of the life which he has lived, and wonder at the work which the power of God has wrought through his simple and obedient fidelity to God.—*The Armory.*

### LEARN OF THE AGED.

In many respects humanity has improved and is improving in its civil, social, and physical condition; but how sad to see the slowness with which improvement is dragged along through the ages!

No one cause of this slowness is greater than that of inattention to, or disregard of, the *counsels of the aged*, by the young. The old have been through life, and seen its many failures, imperfections, and needs. They look upon the young, rushing along with eager haste in the pathway of life, with an earnest desire to save them from many needless losses, trials, and sorrows, but are too often pushed aside as past use or respectful consideration, and only fit to be laid away out of sight.

All generations have had this fault, but it seems to be rapidly growing worse in this respect, so that the young seem about ready to assume the whole field to themselves, from infancy to manhood, and force the aged to retire before their time. This tendency is truly saddening, if not alarming, as humanity is to be so great a loser.

Much might be said of the advantages to be gained by the young from the hard-learned experience and wisdom of the aged; but we can only say, Young man, young woman, respect the old, such as you one day may be; and save yourself from many a disappointment, from many a bitter pang, by seeking their counsel, and using *their experience*, in the work and way before you. God has promised his blessing to such as honor the aged and give heed to their counsels.—*Sel.*

### UNSELFISHNESS IS NOBILITY OF CHARACTER.

SELFISHNESS may prompt a man to do things that seem unselfish; but there is a world-wide difference between selfishness and unselfishness, and the recognition of this difference, in one's self or in others, is a primal test of personal character. A man may show special attention to another, or may on an occasion deny himself for another, in order to be a personal gainer by his temporary surrender of self. He may even persist in the performance of self-denying acts in the present life in the hope of greater gain in the life to come. But apart from all these things, there come occasions for every man to decide whether he will lose all thought of self, or of gain, or of present or future reward, and act against his apparent interests at the call of another's need; and if at such times he chooses against himself, he acts unselfishly. This unselfish choosing is the true nobility of character. The selfish cynic says there is nothing of the sort in the world, but that every man's final choice is based on some view of his own self-interest. He, however, who is himself capable of unselfishness, knows that others also are sometimes ready to act unselfishly, and that they are to be adjudged noble accordingly. Whoever says that there is no such thing as unselfish thinking or doing in the world, thereby condemns himself as wholly and hopelessly selfish,—too selfish to appreciate or to recognize unselfishness when it is exhibited before him.—*Sel.*

## The Mission Field.

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

CONDUCTED BY J. O. CORLISS AND W. C. WHITE.

### THE STUDENT'S REVERIE.

CAN it be right to linger here,  
Where all may learn of the narrow way,  
Where all may the gospel's call obey,  
When millions are dying every year,—  
Dying in misery, ignorance, strife,  
Not having heard of the way of life?

Have I not caught those words sublime,  
"Go to the regions that lie beyond?"  
Ah! can it be that I am so fond  
Of home, of kindred, of native clime  
That I fail to obey that last command,  
"Go, carry the gospel to every land"?

Yes, I have heard His loving call;  
The Master's spirit my own shall be,  
I will cross for him the widest sea.  
Ambition, honor, pride, must fall;  
Those midnight souls shall learn from me  
The way of life, so open and free.

What earth styles dear, I freely yield;  
For they who go forth with burning tears  
Shall surely return in future years,  
Bringing their sheaves from the harvest-field.  
Yes, when I have ceased those fields to roam,  
Then how sweet the Master's call, "Come home!"

—J. C. Hyde, in Baptist Missionary Magazine.

### THE GROWING NECESSITY FOR MISSIONARY VESSELS.

THE American Board of Foreign Missions has caused to be built four different vessels for carrying missionaries and missionary supplies to various islands in the Pacific Ocean. Each has carried successively the name of "Morning Star." The first three of these were simple sailing vessels, and were each lost while cruising among the islands. In the last "Morning Star," auxiliary steam power was placed, to give additional speed and safety while traversing the waters surrounding the coral islands. She is reported as doing her work well, besides being an unspeakable comfort to the missionaries who are called to take passage on her.

The work of the "Morning Star" has been largely confined to the Carolines, and the Gilbert and Marshall groups. But the work on these alone has enlarged to such an extent that it has been decided to build another smaller vessel, to assist in that work. This one, which is to be but fifty tons' burden, will be retained among the Western Carolines, where frequent cruises must be made, from sixty to 100 miles in the open sea, in order to visit the several missionary stations in those islands.

This vessel is to receive the name of the missionary who did the pioneer work there for the American Board, Robert W. Logan, and whose grave is at Anapauq, in full sight of the harbor, which is intended to be the point from which the vessel will start on its periodical tours. It is expected that the children of Sunday-schools will contribute the larger part of the \$5,000 which the little craft is to cost.

Thus we see that after many years' experience, those engaged in the Pacific Island missionary work are not only satisfied that missionary vessels are a necessity, but they see such an increasing demand for them that they are constrained to enlarge their facilities in this department. May we not learn wisdom from the course of those who have occupied that field so long in advance of us? It has seemed an objection in the minds of some, that the expense of running a missionary vessel must be added to the cost of construction. But others have met such running expenses, and when vessel after vessel has been wrecked among the islands, another has been immediately built to supply the place of those which have been lost. This very fact shows that a missionary vessel has seemed indispensable to those who have the island work in their charge.

It will not be long before our new missionary ship, "Glad Tidings," will be launched, and ready

to receive supplies for a missionary voyage. These supplies ought to include more than bare provisions for the missionaries and crew. It would, perhaps, be considered premature to itemize so early the things needed, in that it would be anticipating the action of the committee who are to provide her equipments. But the liberality of our people should not suffer her to be sent on her voyage without every necessary comfort.

There should also be donations made by those in possession of means, with the thought in mind that the running expenses of the ship are now to be met, in addition to other foreign mission expenses. There are those in our ranks who could make handsome contributions in this direction, and not be greatly inconvenienced thereby. More than this, we believe that the Lord's blessing would be bountifully bestowed on those who would open their hands liberally in behalf of our foreign mission work. J. O. C.

### A MISSIONARY LETTER.

[THE following letter speaks for itself. While we were in the northwest provinces of India, we became acquainted with many of the mission workers, and some who had labored entirely alone for years without another white person within many miles, as teachers in schools, and in various ways. The young lady who writes this letter was one of such workers. Many such live incidents are related by those now engaged in the work.

S. N. H.]

In stating a few facts concerning our work here, I feel that much must remain unsaid; for often we learn more by a look or a tear than by spoken words, that the seed we are sowing is entering into good ground, in due time to spring up and bear fruit. I have great faith in our school work. In the schools we get the children more entirely under our influence than it is possible to do in the homes, where there is so much to distract the attention; and in the schools they hear the gospel every day, besides learning hymns and verses, etc., much quicker, and they carry the gospel to their homes. I was asked by a child one day to visit her home, and on going received a warm welcome from the mother, who, in the course of conversation, said: "My child talks of nothing else but you and what you teach her. She sings us the hymns she has learned, and tells us about Jesus, and asks me to trust in him, saying it is good to do so." It was a great joy to hear this. Here was this child in her simple way preaching the gospel and preparing their hearts to hear more. This home had never before been visited, but they were ready to listen to more of this teaching.

In some respects, school work is very difficult and discouraging. Here we find a *real terror* that we shall carry them off to England, and so we often have to lament the loss of a bright pupil whose friends, becoming alarmed at the progress she is making, prevent her coming; or some bigoted relative terrifies her by affirming that we shall surely carry her off.

You may be interested in hearing of a visit I paid to the castle of the *rajah* of Arkes, last year. We—a fellow-worker, Miss Blackwell, and myself—were asked to visit his wife, who was ill; so, accordingly, we started on this journey of eighteen miles across the mountains. We were carried in a kind of long reclining chair on men's shoulders, the path being often only steps cut in the rock; again, the bed of a river, through which the men plodded seemingly regardless of the swift current; then through fields of rice flooded with water, and up and up the steep mountain-side. About midday we were deposited by the side of a river, while our bearers refreshed themselves, and gave us an opportunity to do the same. Tea without milk (which was not available) was drank out of glasses for want of cups, and cake was partaken of very merrily. After a journey of nine hours, we reached the castle, rising white on the hill-side. Our dwelling-

place was at a little distance off. After sending a messenger to announce our arrival, we were relieved to find the *ranis* preferred receiving us the next morning, and gladly retired to rest well wearied.

The next morning we heard the tinkling of a bell outside, and going out, found it was from a bell on the neck of a large elephant, sent by the *rajah* to convey us to the castle. We felt rather dismayed at the prospect, but managed to ascend its back by the aid of a ladder, holding on tightly to ropes, yet, nevertheless, not feeling very safe, as the cushions were slippery seats. Upon reaching the castle, we passed through a massive gateway, and dismounted very awkwardly, but with much satisfaction, in a large court-yard. Then we were led up a broad flight of steps to another court-yard, and up another flight of steps to another. Here we were told that the *rajah* was coming, so we waited to meet him. He came in with his crowd of attendants, and then took us up other steps and across a court-yard, to where the *ranis* was lying ill. We had agreed together, before going, that we would give them to understand we were only instruments in God's hands, and that though we gave the medicine, it would be by the blessing of God she would recover, and we would ask for that blessing, accordingly, after I had ascertained the *ranis's* condition.

I may here state that Miss Blackwell was the doctor, and I the interpreter, as she had been in the country only a few months. I told the *rajah* we were servants of the one true God, and with his permission I would ask his blessing on the means we were about to use for the *ranis's* recovery. He assented, and we knelt down, and for the first time the voice of prayer ascended out of that castle. No English lady had ever before found entrance there. At first it was with trembling that I lifted my voice. I felt that I was indeed being called "to speak before kings for His name." But soon that feeling was lost in the consciousness of a mightier Presence. When I ceased, and we rose from our knees, I saw tears in the *ranis's* eyes. She was a sweet, gentle creature. She had one child, a daughter. Sitting there on silver chairs, in the presence of an earthly king, we felt how much richer we were than they; for we possessed an unfading inheritance, and they were without knowledge or hope of Christ. The *rajah's* little daughter came quite readily, and sat in my lap, though it was her first sight of a white face, and we had a pleasant talk together. I told the *rajah* that I should like to speak to the women in the castle, and I should like to go into the village, and speak to the people there also, and he very readily said I could do whatever I wished.

The next visit was in the evening, and this time the elephant ride was not so bad; we felt more at home on the huge creature's back. As we were leaving the castle, we were informed that another *ranis* wished to see us the next morning. We supposed it to be some other relation, the *rajah's* mother probably. But when we went, we found the *rajah* had four wives. He had no son, and as is their custom, had taken these four wives in succession. The apartments we were then shown into were the *tánáné* apartments, the air filled with that indescribable odor of which the inhabitants of the East are so fond, the walls beautifully painted, and the dresses of the ladies beyond description. It was a live picture of Eastern luxury and splendor. But, oh! in the midst of all this was such pitiable darkness,—no hope or knowledge of anything beyond the present, and minds so dense to religious feelings that it seemed hopeless to try to awaken them. We sat facing the *rajah* and the eldest *ranis*, the others sitting on piled cushions on the floor, and listened to the sad story of disappointed hopes, the *rajah* speaking very freely. At different times during our visits there, he spoke of the difference between their women and English women, and I told him how we owed it all to the Bible,—God's gift to us,—and that the same blessing would be extended to them, if they would receive it.



The *rajah* spoke sadly of how in four more years, when she would be *ten* years of age, he would have his little daughter married, and after that she would never see her mother again, never again leave her husband's house; and although he should give as her dowry jewels and clothing, money, servants, and horses, all this would not insure her happiness. She might be kindly treated or not, as the case might be,—and he could do nothing to help her then.

It was sweet, yet difficult, to tell the gospel to these people, a great crowd of women sitting around us. I felt the utter weakness of anything I might say without the power of God to open their hearts, and lifting up my heart to God for a message, and for strength to deliver it, I spoke to them the "wonderful words of life." The dear, gentle *ranis* who was ill, seemed greatly touched.

One day, on returning from the castle, we were much encouraged by a little incident. Miss Blackwell and I had been speaking of trying to get one idea in their minds, that they might remember something, and this day we found this had been the case in at least one instance. When we reached our dwelling-place, we found a man waiting for medicine. After administering it, he still lingered, so I asked the man who was with him if he wanted anything else. "Yes," he answered. "Yesterday when you read to us out of your book (the Bible), this man was here, and he heard you say something about 'if a man died, he would live again;' and he wishes to hear more about it." How gladly I brought my Bible, and retold the story of life to those two men! When I had finished, he drew a long breath, and said, "I never heard it before; no one knows it in my village." It is words like these that wring one's heart, and fill one with intense longing to spend and be spent a thousand times, if possible, in spreading this precious gospel.

In the village we were well received, and sowed the seed there. It seemed truly one of Satan's strongholds,—temples abounding; fakirs, or holy men, sitting covered from head to toe with mud, surrounded by a ring of fire kept burning night and day,—dreadful-looking objects regarded with reverence and dread by these poor, deluded people, who at night would dance and sing round them; yet here the people listened gladly to our news.

After spending three days there, we returned, and were glad to find how our visit had been appreciated, the *ranis* asking us to correspond with them, and visit them again the next year when near. We left a hymn book and gospel with them, and since then I have sent a Testament, and received an answer back that they would read it. A melancholy interest is attached to our visit there, as it was the last work my friend was permitted to do down here. Returning home, she took a chill, through a thick mountain mist that came on, and about three months later she died. And in her dying hours she remembered these people, and said that though it had cost so much, she was glad she had gone; that the work was finished for her down here, but she would not forget it up there. I ask your prayers that God may be glorified in the salvation of sinners in that castle.

R. E. HARTLEY.

—Judson preached to the Buddhists in Burma for six years without a convert. Every first Sunday he and his devoted wife would celebrate the sacrament of the Lord's supper, and would say at the conclusion, "We are the Church of Jesus in Burma." Somebody wrote to Mr. Judson after he had been there five years, to know what were the prospects for the conversion of the heathen. He answered, "As bright as the promises of God."

—At the late anniversary of the London Missionary Society, the attendance was so great that old Exeter Hall was "crowded to the doors." The financial report of the society showed that the receipts of the year were \$517,000, or \$20,000 more than for the preceding year. Of this amount, \$90,000 were raised entirely in the mission fields occupied by that society.

## Special Mention.

### CENSUS FACTS ABOUT OUR BIG CITIES.

AMONG the most interesting data collected by the new census, that showing the relative size and growth of the big cities must be counted. Some revision of the first figures will doubtless be made later, but the main facts discovered by this branch of the census work are as well known now as they ever will be. The population of some of the leading cities of the United States is given as ascertained in 1890, as follows:—

New York, 1,627,227; Chicago, 1,086,000; Philadelphia, 1,040,499; Brooklyn, 806,583; Baltimore, 432,095; St. Louis, 430,000; Boston, 417,720; Cincinnati, 315,000; Pittsburgh, 250,000; Buffalo, 250,000; Cleveland, 248,000; New Orleans, 246,000; Milwaukee, 235,000; Washington, 228,160; Minneapolis, 185,000; Louisville, 180,000; St. Paul, 130,600.

Our National pride is flattered by the discovery that we have now as many cities with seven-figured populations as Europe. The millionaire cities of Europe, and their populations, are as follows: London, 4,351,738; Paris, 2,260,995; Berlin, 1,489,672.

Vienna, with 811,434 inhabitants, St. Petersburg, with 927,467, Moscow, with 748,000, Constantinople, with 600,000, Glasgow and Liverpool, with about 560,000 each, Naples, with 494,000, Birmingham and Manchester, with about 400,000 each, Madrid, with 397,000, Warsaw, with 383,000, Brussels and Lyons, each with 377,000, Buda-Pesth, with 365,000, and Marseilles, with 360,000, comprise the European procession of big cities in the order named. While we can now boast of as many seven-figured city populations as Europe, it will be seen that our largest city's millions are still small by comparison with those of London, which holds as many people as our three millionaire cities put together, and a round half-million more. Europe still has the lead, too, in the size and density of the population of her second and third rate cities. This is not a matter concerning which we should feel any impatience to eclipse Europe, for it would be undoubtedly better for us if we never succeeded in packing as many people into as small a space as the European nations have done. The best social conditions are not attained in the largest and most crowded centers of population. Asia can probably still boast—if it was any ground for boasting—of more millionaire cities than Europe and the United States combined, though the absence of any exact census of the Celestial Empire makes this merely a matter of conjecture. It is generally believed, however, that China has seven cities with over 1,000,000 inhabitants. She is welcome to them, and long may it be before we surpass her in this respect.

—*Boston Globe.*

### EMIN PASHA RELIEF EXPEDITION.

For the relief of Emin Pasha, we traveled during 987 days over 6,000 miles in length; 500 days were passed in the great forest, the rest in grass-lands.

The forest of Central Africa is 621 miles long and 517 broad. The trees are from twenty to 200 feet high; their boughs and leaves form a roof impenetrable by the sunlight. On clear days, twilight reigns throughout the wood; on rainy days (150 in a year) it is as dark as pitch. The rain pours down in torrents, the storm roars like a hurricane, and the thunder makes the noise of a general explosion and collapse.

The trees reminded me of human life; the same struggle for light, for food. Some were old, others still young. That palm took root sometime before the Plague of London; yonder iron-wood was a babe when the tower of Babel was being built. What is the office of those old giants? Is it that of guardians of a king?

In a part of the forest we found the pigmy

tribes, where they had been located by tradition. That people has lived there for over fifty centuries. One day we met a couple; the man was four feet high, the woman something less; his weight, eighty-five pounds; their color, brownish. The pigmies live near the settlements of a taller people. Though useful to the owners of those plantations, warning them in case of danger, they are regarded by them as parasites.

The pasture land in Central Africa begins at an altitude of 4,000 feet; the forest ends at 3,500. On those large grass-lands other tribes live; some are herdsmen, others farmers; while a third tribe is both agriculturist and herdsman.

What differences in form and in color are noticeable among the Africans?—First, we have the pigmies of the big forest, who are of negro race; then the well-known type of the negro of West and Southeast Africa, with his woolly hair; in the third place the Zulus and Kaffirs—negroids; then the Mhuma, looking like the traditional New Englander darkened with charcoal, originally from Abyssinia; and, lastly, the Semitic Africans, chiefly among the Mahdists. We conclude that the pigmies and the negroes are the primitive races of the Dark Continent; that immigrants of the Aryan type produced the composite race.

Interesting was the discovery of the connection between Lake Albert Edward and that of Albert, also the Mountains of the Moon and the southwest extension of Lake Victoria. I hesitated to mention the discovery of the many Mountains of the Moon, because, though already known in the classical times of Homer, later cartographers omitted them or placed them on the wrong place. One of those peaks, the Ruwenzori (the Cloud King), is at least 18,000 feet high; tremendous avalanches roll down its slopes, formidable glaciers move on and give birth to the sacred Nile.

Some people have asked what is the use of our late expedition? I answer that it has furthered the cause of humanity; that as a Christian people it is a subject of congratulation that a few thousand pounds have rescued 400 men from slavery; that the late governor (Emin) was rescued with his followers. Besides, our geographical knowledge is extended. The forestland, the source of the classic Nile, the Mountains of the Moon, are all discovered or rediscovered. The most interesting part of Africa has been traversed and thrown open to British and the world's commerce.—*H. M. Stanley.*

### "ROME NEVER CHANGES."

DR. LEROY M. VERNON is responsible for the following concerning the present status of Romanism, which, if true, verifies the oft-repeated statement that "Rome never changes:—"

My sojourn of eighteen years in Italy has convinced me of these facts. *The Roman Inquisition is in full organization to-day.* We do not hear the sullen creak of the wheel of torment, and we forget it. The Inquisition is still organized in Rome, with definite and particular records of all living opponents. It only waits a return of power. Then they will endue and gibbet and burn, as they used to. The influence of the Jesuits is again as strong as ever in the Romish Church. Repeatedly the authorities of the Church have repudiated and suppressed them, but in 1886 Leo XIII. reconfirmed all their privileges. But united Italy gives us a lesson as to the method of dealing with them. She has publicly recognized them as foes, and suppressed them, and the Jesuit college at Rome has been turned into a public school and a free library. I commend these facts to the United States.

—In the last three years Pasteur has treated 7,893 persons bitten by mad dogs, and only fifty-three have died. The usual percentage of deaths is 15.9, so that Pasteur would seem to have saved 1,265 lives.

—A new element, named "damaria" is said to have been discovered in the crater of an extinct volcano in Damaraland. It is reported to have an atomic weight of 0.5, or half that of hydrogen; and, therefore, it is the lightest known substance.

# The Review and Herald.

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

BATTLE CREEK, MICH., JULY 15, 1890.

URIAH SMITH, - - - - - EDITOR.  
L. A. SMITH, - - - - - ASSISTANT EDITOR.

EDITORIAL CONTRIBUTORS:  
GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,  
L. B. CONRADI, W. A. COLCORD.

## PORTENTS IN THE EAST.

Not only "rumors of wars," but also "wars" were to be, by their excess, an indication to those who are watching the signs of the times that the world is drawing near the close of its sinful history. The present generation has witnessed some of the most gigantic wars the world has ever seen. And since the sound of the latest gun died away in Europe, the continent has resounded with the hum of preparation for further strife, and the air has been filled with rumors of strained relations, threatening attitudes, plots and counterplots, jealousy, and recrimination on the part of the powers of Europe toward each other.

For years all eyes have been watching with expectation, not knowing what moment the first flames of an all-devastating war would spring up, and minds have been busy with speculations as to its extent and results when it should come, as come it must, and that soon, as all agree. So vast have been the preparations, that the peace footing is almost as bad as war, and imposes a burden that cannot long be endured.

And now affairs assume a still more threatening aspect, as the following paragraphs show. The *Rome (N. Y.) Sentinel*, of June 24, 1890, speaks as follows:—

"Russia appears to have at last completed preparations to foreclose her mortgage on Turkey. On Saturday the Russian minister at Constantinople presented to the porte a note demanding immediate payment of the war indemnity, and declaring that, in the event of refusal, Russia will take measures to compel its payment. Almost simultaneously with this action of the Russian Government, the Bulgarian representative at Constantinople demanded recognition of the independence of Bulgaria and the extension of Religious Liberty to Bulgarians in Turkey. These demands on the porte are particularly ominous. Turkey has no money with which to pay Russia, and to concede the independence of Bulgaria would be suicidal. It is believed that the next move in the game will be a declaration of independence on the part of Bulgaria, backed by Russia, and the subsequent annexation to the principality of a piece of Turkish territory—all of which is expected to take the Russian bear just so much nearer the coveted city of Constantinople. Russia has not been perfecting her army for nothing, and while Germany, England, and Italy have been encumbering themselves with African territory, leaving Austria alone to watch the wily Muscovite, the latter has been laying out an easy path to the Bosphorus."

And this receives confirmation by the following, which we clip from the *Independent* of July 3, 1890:—

"The news from the storm centers of Europe is somewhat squally. Russia is demanding from Turkey, with some show of insistence, a large suspended war indemnity. Austria is quarreling with her near neighbor Serbia, and putting prohibitory duties on Servian products to punish the latter state for coquetting with Russia. Major Panitza has been shot for treason against Bulgaria. Possibly most dangerous of all, the search for arms made in an Armenian Church in Erzurum, in Armenia, has been resisted by the worshipers, and a number of Turkish soldiers and of Armenians have been killed. Now an outbreak in Armenia is just what Russia would like; she would be very glad to take a slice of Armenia, in payment of the war indemnity. In fact, it was just for this purpose that she has all these years been holding the indemnity in reserve, to be asked at a time when she thought she could force its payment in territory. And just now we hear that the Ulema, the Turkish body of ruling priests, are pronouncing against the sultan's deference to Christian states. The indications are

not favorable for peace, or would not be but for the fact that the European powers have not got their rifles adjusted yet to smokeless powder, and cannot for two years."

The pressure may become so great that they cannot wait for smokeless powder. At any rate we may be sure that the conflict, when it comes, will not be a smokeless one. In accordance with all the indications of these past years, it appears that Turkey is to be the object of the first thunderbolt that falls. And it is hard to see how it can result otherwise than driving the Turk from Europe, according to the prophecy.

## JOSEPH.

His Career as Statesman and Governor.

(Continued.)

THE ten brethren now hurried down to Egypt. When Joseph saw Benjamin was with them, he ordered his servants to prepare a feast, slay beasts and arrange for them to dine with him at noon. When they were brought to Joseph's house, they greatly feared they were to be taken advantage of in some way because of the money which was placed in their sacks, or that by means of some excuse he would seize them as slaves, and take what they had. So they told the steward how they found the money in the sacks when they returned to their father, and had brought it back and other money besides with which to purchase more bread. But he told them not to fear, that he had their money before and that the God of their fathers had given them this treasure. He brought Simeon unto them, and all of them to Joseph's house, feeding their beasts and treating them very courteously.

Thus assured, they waited till noon, when Joseph returned. They gave him the present from their father, bowing "themselves to him to the earth." He asked of their welfare and inquired of their father, "Is your father well, the old man of whom ye spake? Is he yet alive? And they answered, Thy servant our father is in good health, he is yet alive." Again they made obeisance. When he saw Benjamin, his own mother's son, he said: "Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother; and he sought where to weep; and he entered into his chamber, and wept there." Noble man! His great prosperity had not snatched from him his tenderness of heart.

But he soon recovered himself, subdued his feelings, washed from his face the traces of weeping, and seated himself at a table apart from them (for it was not thought a proper thing for an Egyptian ruler to eat with Hebrews). He then caused his eleven brethren all to be seated in the order of their ages, the first-born being at the head of the table. This caused them to marvel much, how he should exactly know their respective ages. He then provided messes of food for each, but caused Benjamin to have five times as much as any of the others. Then they drank and made merry.

In the morning he sent them all on their journey homeward, after having filled their sacks with grain, putting the money each paid in the mouth of his sack, and *his own silver cup* in Benjamin's sack. When they were gone a little distance on their way, the steward hastily followed them, demanding why they had returned evil for good, taking his lord's cup, which was a very valuable, precious object. He charged them with committing a very great wrong in so doing. They stoutly asserted their innocence, referring to the fact that they had returned the money formerly found in their sacks, at the previous journey. Why, therefore, should such a crime be laid to their charge? They declared that with whomsoever the cup should be found, he should die, and they would all become his servants.

When the sacks were opened, there was the cup in Benjamin's sack. "Then they rent their clothes [in ancient times a sign of the deepest sorrow], and laded every man his ass, and returned to the city." What a terrible dilemma they were in! What

could they do? Here was the loved son they had solemnly promised to return unto their father, or forever "bear the blame," now, by their own decision, to be put to death or sold as a bondman. Judah and his brethren now sought the face of the governor, and they fell before him on the ground. "And Joseph said unto them, What deed is this that ye have done? wot [or know] ye not that such a man as I can certainly divine?" i. e., understand mysterious matters; they need not then expect to gain advantages over him by taking his cup. Then "Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants; behold, we are my lord's servants, both we and he also with whom the cup is found." To which Joseph replied, "God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father."

The narrative now reaches a point of deep interest. What will Judah and the rest do, now that Benjamin is placed in such jeopardy? Will something of that same spirit of selfishness toward Benjamin manifest itself as appeared when Joseph was hated and sold, or will they show that they have truly repented of that great wickedness?

Judah now came near unto Joseph, and in a most touching speech, rarely excelled for pathetic interest, pleaded for Benjamin's liberation, that he might return to his father, offering to take his place and be a bondman unto the governor, if Benjamin might return. He rehearses the circumstances of their former trip to obtain food, and how Joseph required that Benjamin should be sent, and how loth Jacob was to spare him in view of the fact that his elder brother was supposed to be dead, and of his great affection for him. He said if they should return without him, it would "bring down the gray hairs of" his "father with sorrow to the grave. . . . Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father." Gen. 44:31-34.

Joseph's object was now fully accomplished in this trial. He saw a different spirit manifested from what had been shown in the days of his youth. He could restrain his feelings of affection no longer. He caused all but his brethren to go out from his presence. "He wept aloud," and said to his brethren, "*I am Joseph*; doth my father yet live?" "His brethren could not answer him, for they were terrified [margin] at his presence." He urged them to come near to him. "He fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover, he kissed all his brethren." He did all he could to make them realize that he had no spirit of resentment laid up against them for the great evil they had done to him. He assured them it was a matter of providence, God sending him before them to preserve life, in view of the great famine about to come; that is, they were unconsciously acting the part of an agency of Providence in treating him so, endeavoring to take away the sting of remorse as much as possible, showing them his affection and kind intentions toward them. He told them two years of the famine were past, but five years more of famine were yet to come. God had designed by his being sent to Egypt ahead of them, to preserve all their lives.

And now they must hasten at once to bring down their father, their wives, their children, and their households, and all that they had to Egypt, and he would care for them; "the good of the land of Egypt" was before them. He gave them wagons by the command of Pharaoh, and provisions for the way, and very valuable presents for his father. He also gave each one of them a change of raiment, but to Benjamin "three hundred pieces of silver, and five changes of raiment." He gave his brethren also this valuable piece of advice as they were



about to leave: "See that ye fall not out by the way." He well knew there would be great chance for recriminations and an effort of each to shield himself as much as possible and lay the blame upon another. But all the ten had been in measure guilty; though Reuben and Judah had shown less cruelty than some of the rest, yet all had participated in the concealment of the matter and the falsehood, and all had hated Joseph. When one has been guilty of wrong, it is better to make a full and free confession of it, humbling the soul in penitence, than to try to make it appear that another has done worse, and mitigate one's real guilt and justify self.

We may imagine that journey homeward must have been one of serious feeling and conflicting emotions. Benjamin could be very happy. With the others there must have been some pangs of anguish mingled with the joy of finding the long absent brother. They must now lay open the falsehood before their aged father, which they had carried on their conscience for twenty-two years. A full confession was inevitable. They must have contrasted his noble generosity and magnanimity with their selfish cruelty. He had them all in his power, and could have inflicted terrible vengeance upon them had he been so disposed. But he kissed and forgave them, treating them with unmerited kindness, promising them tender watch-care and prosperity in the future.

What a scene it must have been when the long caravan came in view of home! There would be a hastening of wives, sons, and daughters to meet them, while the aged patriarch and the older members of the household would linger behind. What mean these strange wagons, with their burden of good things? These had not been seen before. What numerous questions are asked and answered till at last they meet the aged Jacob, and open to him the whole matter. "Joseph is yet alive, and he is governor over all the land of Egypt." The shock was almost too much for the patriarch. His "heart fainted." His strength was overcome. Very likely he could not stand upon his feet. Startling good news sometimes almost, if not quite, causes death by its sudden disclosure. It took time for Jacob to take it all in. His heart had been in constant mourning for his dear boy for more than a score of years. In imagination he had seen him torn by some lion or bear. It had been his constant thought by day and night. And now they say he is alive, and most highly exalted in prosperity. He listens and vaguely ponders it all. What can it mean? He sees the wagons and the stuff. Benjamin tells the same story as the rest, shows perhaps his gifts from Joseph. Then the gifts sent himself are displayed. *It must be so.* Yes, Joseph is alive. At last he says, "It is enough." With a heart overflowing with joy and gratitude, he exclaims, "Joseph my son is yet alive: I will go and see him before I die."

G. I. B.

(Concluded next week.)

#### CHRISTIANITY BECAME POPULAR IN JAPAN IN THE SIXTEENTH CENTURY.

(Continued from No. 24.)

By the leading princes' embracing Christianity and becoming successful in their battles, a popularity was given to a profession of faith in Christ that was not the most healthful for Christians. About this time there was a certain commander by the name of Nobunaga. He was a powerful prince and one that was quite successful in his schemes against his enemies. He managed to enlist in his interest five other commanders of increasing fame. He was anxious to make peace for the empire. Doubtless he would have succeeded if he had left the Buddhist and Christian religions alone, but he felt that the Buddhists stood in his way, and he set his heart to crush them. After duly considering the matter, he chose two ways for the carrying out of his resolution. In the first place, he favored the doctrine of Christianity, which was everywhere taking root and enlisting the conscientious, by bestowing land upon the preachers, for the building

of their churches, and by protecting them against the Buddhist bonzes. Second, he took the sword in order to break down the fortresses into which many of the Buddhist monasteries had been transformed. "Thus it came about that Nobunaga was regarded by the Buddhists as a demon and a persecutor, who was bent upon exterminating their religion, while the Jesuits and historians of the Church in Japan praise him as a patron and friend of their cause." Because of thus favoring Christians, the hatred of the Buddhists toward the very name of Christian was intensified. He thus became a protector, though not a friend, to Christianity. He knew nothing of its principles and its power upon the heart, but his success gave for a time great popularity to Christianity. But the growth was not a healthy one. During this period, however, Christianity made rapid progress.

About the year 1581 the Jesuits reckoned their adherents to be about 150,000 in all classes of society. Hirado and the Goto Islands embraced the new doctrine, and favored it in every way. In 1556 many of the leading princes in the main island embraced Christianity, and everything bade fair for this to become a Christian nation. Nothing seemed to stand before its influence or to hinder its prosperity. But during this time the bitterness of the Buddhist priests was increasing. In a short time, Nobunaga died suddenly. Other princes died who had embraced Christianity, and some of those who out of policy had embraced it, turned against it. The Buddhists were successful in some instances in procuring instructors to the child princes, and they instilled in them a decided hatred toward the very name of Christian. As other Christian princes saw what was coming, they filled their armies with Christians, so that it might be truly said that Christianity was not for the household only, but for the army. And when the army was beaten, Christianity was beaten. It was built upon a sandy foundation. It had left the humble path it had taken in the days of its introduction into the country. In 1587 it was estimated that there were of the kings and nobility and princes 200,000 Christians. Some of these men holding the highest positions turned against it, and ere long the influence of the court was not in its favor. In 1587 an edict was issued against the Christians for the first time, and persecution in some parts of the kingdom began; but notwithstanding this, they rapidly increased for a few years longer. About this time a Portuguese captain refused to obey an order to sail his ship into a certain bay, which aroused the spirit of the officials against the Portuguese. The Portuguese and the Christian teachers were very closely related; in fact, the Jesuits themselves were Portuguese.

There were three principles that contributed to the downfall of Christianity, and its final expulsion from the country: first, the incoming of other missionaries who were not as wise or devoted as the first who came; second, the jealousy on the part of the Japanese toward the Portuguese in their commercial transactions; and, third, what was the underlying principle of the whole of their disaster—the line of policy that they had adopted.

We have already noticed that the first hostile proceedings against the Christians was in the year 1587. This was by Hideyoshi, who at the beginning of his reign appeared friendly. But the favor which he at that time showed to the Portuguese fathers lasted only as long as his anxiety to establish his government claimed his attention. He was one of the princes. From this time there was more or less persecution. After 1608 the pope permitted other religious societies to enter Japan as missionaries. Up to this time the Jesuits had had the country to themselves. The Spanish monks came from Manila, and they disregarded the prohibitions concerning preaching that to a limited extent had circumscribed the liberties of the Christians. Pope Urban VIII., at the suggestion of the Franciscans, proposed to canonize the first martyrs, but finally did not, as the expense of doing so would cost 52,000 Roman dollars, and this was more than the Franciscans

could well pay. But they were canonized in 1862 by Pope Pius IX. The news of Pope Urban's design reached the missionaries in Japan, and on Feb. 5, 1597, Loyola, the founder of the society, was to be canonized. This gave them such great joy that they outstepped all restriction, disobeying the commands of the princes, which only enraged them against the Christians. They celebrated the event of the canonizing of Loyola by great magnificence and a public procession, in which forty fathers took a part, followed by an illumination.

The disaffection arising with the Portuguese, led the officials of the Japanese to greatly restrict them in their privileges, and finally they found that it was for their commercial interests to drive them out of Japan. In speaking of this, the historian says: "There can be no doubt that the fear lest the native Christians should, through foreign influence, become traitors to their country, was the chief cause of this persecution. In proportion as the Portuguese became obnoxious to the Japanese, so the Jesuits lost favor; for they were and had been intimately connected from the first. That which contributed largely to the cessation of the commercial relation of the Portuguese was the position of the Dutch toward them and toward the Jesuits and, in short, toward all who bore the name Roman Catholic. The Dutch at this time were growing in favor with the Japanese. The opening of the Dutch commerce with Japan was effected by Spex and Segersohn, about 1610. This took place before Iyeyasu and his son, the Shogun at Yeddo. The Shogun were the temporal rulers, while the Mikados were the spiritual, who, according to custom, led a secluded cloister life, so that practically they had nothing to do with the affairs of the kingdom, or at least Iyeyasu brought this about in his reign.

It was not missionary zeal that brought the Dutch to Japan, and the Japanese soon found they could get all the benefit commercially, and instruction from them, without their religion, and this pleased them much better. Then the attitude of the Dutch toward the Portuguese and the Catholics greatly increased the hatred of the natives toward the latter. Upon this point Rein, the German historian, says: "The accommodating Dutchman was evidently very welcome to the Tokugawa; from these men whom commercial interests, not missionary zeal, had brought to Japan, could be secured all the commercial advantages which the hated Namban had brought, and they could also be much better employed than the Jesuits in cannon founding, gun-powder making, and many other useful and desirable arts. Besides this, the dislike of the new strangers to the Portuguese and Spaniards and their religion, was scarcely less than that of the leading natives; nay, it is asserted, and not without reason, that the charges of danger to the State, and many false accusations against the Jesuits and their doctrines, which led to the bloody persecutions of the Christians, already described, were actually fostered by the Dutch and English. Nay, still more; accounts of the thoroughly trustworthy and well-informed Kempfer, and other indications, hardly leave room to doubt that in the last great measure against the native Christians, namely, the siege and capture of Arima and Shimabara, the Dutch did not hesitate to give a specimen of their obedience and their enmity to Catholics, which might well satisfy the Japanese. 'Our resident Koekebacker,' says Kempfer explicitly, 'betook himself with the still remaining ship to Shimabara, and within fourteen days bombarded the besieged Christians from the ship, as well as by land, with 426 great cannon shots.'"

But why should the Dutch and English assume such an attitude toward the Christian work in Japan? It should be remembered that fresh in the minds of the Protestant Dutch and English was the defeat of the Armada and the fall of the Netherlands, and that the Jesuitical missionaries had brought with them the spirit of the Inquisition, then in full blast in Spain and Portugal, which they there used for the reclamation of natives and Dutch heretics, and that they had attacked the Buddhist bonzes and incited their

converts to insult the god, and destroy the idols, and burn or desecrate the old shrines. In fact, they worked through the princes to carry out the same principle against the Buddhists that they had manifested toward the Protestants in Europe.

From the above it can be readily seen that these evils came about by the policy of the Jesuits in connecting their interests with the political affairs of the nation, and by their pursuing the same course in other nations, also in taking advantage of the political condition of the country in uniting their interest with the temporal rather than confining it to the spiritual. In the earliest Dutch books about Japan, the chief cause assigned for the persecutions and the expulsion of foreigners, was the treachery of the Jesuits who had endeavored to turn Japan into a Portuguese province. This point cannot be considered too carefully. Any who will read carefully the history of Japan, or the writings of those who have written concerning those persecutions, will see that this was the cause of the calamities which followed, and which in our next article we will mention. It is this unholy amalgamation of Church and State that made the papacy in the beginning the apostate church. It is the antichrist, and is a deadly poison to the best efforts of the Christian work, whether Catholic or Protestant. It is the rock upon which the Church in primitive ages foundered, it has destroyed many an effort of Christians to establish the gospel in foreign fields, and it appears to us that it is the underlying principle upon which much of the mission effort in the nineteenth century will prove a failure in heathendom.

S. N. H.

#### FOR THE LOVE OF MONEY.

THE sacred writer has told us that the love of money is the root of all evil. That this is so, a goodly number of Nebraska newspaper editors have recently demonstrated. Prohibition is the question at issue in that State this year. A short time ago the *Voice*, of New York, sent a decoy circular from Louisville, Kentucky, purporting to come from the liquor dealers, to 170 newspapers in Nebraska, inclosing samples of anti-Prohibition matter which it was desired to have published as news or editorial, without any marks which would distinguish it as advertisements, and asking terms. The matter submitted was full of old falsehoods which have been put forth by the liquor men, and refuted time and again. In a recent issue the *Voice* printed a list of fifty-six papers whose proprietors offered to sell themselves and their columns to the liquor power for a price. Among them are large and influential journals, like the *Omaha Bee*, the *Omaha Republican*, the *Lincoln State Journal*, etc. The replies show how mercenary motives predominate over all others among a large class of men to-day. One editor writes as follows: "We cannot afford for a nominal sum to do that which will necessarily lower us in the eyes of our subscribers." Another says: "For the sum of \$2,000 in hand paid, I will turn my paper against it, and do all I can to defeat prohibition. . . . I consider that this is not a Democratic fight, and if I cannot get well paid for my services, I do not feel like making my friends mad and losing a great deal of patronage." Still another replies: "I am not engaged in the newspaper business for my health. Local prohibition leaders have made me very fair offers for my support, but not high enough to reach me. Let us get to business at once. What is the highest figure you will offer for the support of the *Gazette* during the entire campaign?"

We do not call attention to this matter because we have any antipathy against Nebraska newspapers, nor because we presume the editors and managers of them are more venal than those of other States. On the contrary, we presume that Nebraska newspaper men will compare, in point of integrity, very favorably with newspaper men in other sections of the country. This does not in the least incline us to think that these men are more corrupt on an average, and more susceptible to bribery, than are

those of their profession elsewhere. The Saviour said that we should not think that the eighteen upon whom the tower of Siloam fell were sinners above all men that dwelt in Jerusalem. Through the rather crafty scheme executed by the *Voice*, the real character of these men was brought to light. There is no reason for believing that the newspaper men of other States would make any better showing under similar circumstances.

Neither have we called attention to this matter because we believe that newspaper men in general are so much worse and deserving of more exposure and condemnation than men of other occupations and trades. We do not. The others have not all been tested, as were the Nebraska editors. Suppose the curtain should be lifted from the door of the hearts not only of the Nebraska newspaper men, but of all the newspaper men in the country; and not only of the newspaper men, but of all men in all occupations, high and low, everywhere—all! and what sort of picture would meet our view? Suppose a scheme were gotten up on the preachers that would cause them to open their hearts and divulge just what are the real motives which actuate them in their work. The Lord in a certain place speaks of his watchmen as "greedy dogs which can never have enough," as "shepherds that cannot understand," that "look to their own way, every one for his gain, from his quarter." Such a description the New York *Voice* might think would apply well to these Nebraska editors, and it would; but the Lord applies it to his shepherds, or those who occupy the position of shepherds, or pastors, over the people. And that there are just such ministers in the pulpits, and the most popular pulpits, in the land to-day, we need only to quote the confession of a Cincinnati clergyman, as reported in the *Cincinnati Times*, July 28, 1870, in answer to the question why he so often violated good taste both in matter and manner in his sermons. He said:—

I have no more liking for the kind of sermons I deliver than you have. They are meretricious in rhetoric, and unsound in sentiment; but they are popular; and I must furnish the sort of article my congregation is willing to pay for. You are aware that my predecessor was an able and scholarly man, and extremely conscientious withal; but he failed to fill the pews, and he was requested to resign. If I had obeyed my own inclination as to sermons, I should have shared his fate. I was anxious, however, to retain the position; for I have a large family, and it is my duty to support them. Do you blame me for discharging that duty?

Churches now are nothing more than theological theaters; and preachers, the actors who are paid so much for performing cleverly and acceptably. When the priestly artists do not draw, their engagement is discontinued. We are forced to make our sermons attractive to those who come to hear them. In consulting our household expenses, we must make a liberal surrender of our tastes and convictions. I receive \$10,000 a year. If I preached simpler and better sermons, reflecting my *real views*, I could not get \$3,000. So, you see, bread-earning outweighs both aspiration and inspiration.

From this we see that it is not simply newspaper editors who will advocate that which is not in accordance with their "*real views*" for a price. There are ministers in this boasted Christian land who are guilty of the same thing. Should the screen of piety be removed from the clergy, it would be found that not a few of them, like the Nebraska editors, are anxious to obtain a goodly amount of filthy lucre, even at the expense of truth. Not infrequently do we hear of a minister's leaving one pastorate to take charge of another, the only reason assigned being that the former congregation were unable to raise large enough salary to retain him; that he had a higher offer from another place. The writer is acquainted with a minister who left the United Brethren church and went to preaching for a Presbyterian congregation. Chancing to meet him a short time afterward, we took occasion to ask him what his reasons were for the change; what the difference in doctrine was that had caused him to make it. He replied by saying that the difference was "some \$500 a year in favor of the latter church." Like the editors, many ministers are solicitous about the question of pleasing or offending their patrons. Says Rev. J. R. Collier, of the

Walnut St. Presbyterian church, Louisville, Ky.:—

The situation here is deplorable. My leading men read the Sunday newspaper. And I find it does not do to speak about it in the pulpit, for it offends them. I have to depend on talking privately. The same is true in the other churches.—*Christian Statesman*, March 27, 1890.

How much braver are such men, and how much firmer adherence to principle do they manifest, than the Nebraska editors? Evidently they all are governed by the same motive—the love of money. For money they will advocate that which they know will offend their patrons, or for money they will preach that which will please them, regardless of whether they preach what they believe or not.

So it has been. For a reward, Baalam sought occasion to curse Israel. For the love of his possessions, the young man rejected the offer of salvation, and went away sorrowful. For the love of money, Judas betrayed his Lord. For the love of money, Ananias and Sapphira lied, keeping back a part of the price of that which was sold.

And so it is to-day. The love of money is the root of all evil. Covetousness is the ruling disposition in those whose hearts have never been converted and given to God, who have never learned to yield obedience to that great law which teaches man to love God with all the heart and his neighbor as himself. And this disposition is by no means growing less among mankind. The apostle Paul said that in the last days perilous times would come because men would be "lovers of their own selves, covetous," etc., and the facts bear out the correctness of his prediction. What security can there be to life, liberty, or happiness when men for a price will sell themselves,—when Congressmen can be bribed, when jurymen can be bought, when witnesses for money will perjure themselves, and lawyers and doctors and editors and preachers for mammon advocate as truth what they do not honestly believe? What security can there be under such a condition of affairs? Truly we have fallen upon perilous times. Our only safety is in God. W. A. C.

#### CARDINAL GIBBONS ON SUNDAY REST.

A LATE number of the *Catholic Mirror* contains the following statement of America's most eminent Catholic, relative to the true basis of Sunday observance. It will be seen that the cardinal, while yielding to the solicitations of National Reformers for his signature to the petition for the Blair Sunday-rest bill, is far from favoring the kind of Sunday observance which they hope to see established:—

I think that Sunday should be, first of all, a day devoted to religious worship, and, second, to innocent and healthful recreation, as being the only day in which the great masses of the people have time to seek relaxation from their work. The danger is in the excess either way, and I entirely agree with Dr. Weld in deprecating the closing of our art galleries, libraries, etc., absolutely to the public. Presupposing that a certain portion of the day is set apart for religious exercises, I think that any recreation that will contribute to the physical, mental, and moral benefit and enjoyment of the masses should be encouraged. . . . The Christian Sunday is not to be confounded with the Jewish or even with the Puritan Sabbath. It prescribes the golden mean between rigid Sabbatarianism on the one hand and lax indulgence on the other. There is little doubt that the revulsion in public sentiment from a rigorous to a loose observance of the Lord's day can be ascribed to the sincere but misguided zeal of the Puritans, who confounded the Christian Sunday with the Jewish Sabbath, and imposed restraints on the people which were repulsive to Christian freedom, and which were not warranted by the gospel dispensation. The Lord's day to the Christian heart is always a day of joy. The Church desires us on that day to be cheerful without dissipation, grave and religious without sadness and melancholy. She forbids, indeed, all unnecessary servile work on that day, but as the Sabbath was made for man, and not man for the Sabbath, she allows such work whenever charity or necessity may demand it. As it is a day consecrated not only to religion, but to relaxation of mind and body, she permits us to spend a portion of it in innocent recreation.

—Truth, by whomsoever spoken, comes from God; it is, in short, a divine essence.—*From the Latin.*

—The voice of selfishness—"Send the multitude away." The voice of compassion—"Give ye them to eat."

## 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.

### THE LIFE I SEEK.

Nor in some cloistered cell  
Dost thou, Lord, bid me dwell,  
My love to show;  
But mid the busy marts  
Where men with burdened hearts  
Do come and go.

Some tempted soul to cheer  
When breath of ill is near  
And foes annoy;  
The sinning to restrain;  
To ease the throb of pain;  
Be such my joy.

Lord, make me quick to see  
Each task awaiting me,  
And quick to do;  
O, grant me strength, I pray,  
With lowly love each day,  
And purpose true,

To go as Jesus went,  
Spending and being spent,  
Myself forgot;  
Supplying human needs  
By loving words and deeds—  
O happy lot!

—Robert M. Offord.

### SOUTH AFRICA.

**DIAMOND FIELDS.**—About two months ago I left Paarl, where I had been laboring in a private way for a few weeks, and came to Beaconsfield. Since my return to this field a merchant and his wife have commenced the observance of the Sabbath, and have been baptized, uniting themselves fully with the church here. This man became interested in the truth through Bible readings which were being held some six months ago.

A chapel has been built here, the first by our people in this great African Continent, and the second "general meeting" of Sabbath-keepers in South Africa has been held. In harmony with previous appointment, this meeting was held May 9-18. Bro. and sister Hankins, Bro. Tarr, who has been laboring in connection with Bro. H., and a brother who has recently embraced the Sabbath were here from the Eastern Province. Bro. and sister Druillard, Bro. Wessels, and others were here from the cape. From the commencement of these meetings a spirit of love, union, and harmony has prevailed, and we have felt that the Spirit of God was directing our minds. The business matters will be reported by our secretary.

Bro. Peter Wessels, of Dutch nationality, was voted a ministerial license; and we hope that his labors among those who speak his native tongue will be blessed of God to the salvation of many precious souls. Bro. Wessels was among the first who embraced the "present truth" in this country, since which time he has been an earnest advocate of the truths which he holds most dear, and a goodly number are keeping the Sabbath as the fruits of his labors. His association with those who have had more experience in presenting the unpopular truths which make us a peculiar people, I trust will make his labors in the future even more successful than they have been in the past.

Among the other difficulties of this field is that of the sparsely settled condition of the country. This will ever be a formidable obstacle in the way of a general attendance at our general meetings. But we trust that the union and harmony and other blessings which are the legitimate fruits of such meetings, will continue to be given us of God in other ways, and by other means which he will provide.

Bro. Hankins and Tarr return to the Eastern Province to labor, Mrs. Boyd is to engage in Bible work here in the Fields, and a sister will accompany her, to engage in the canvassing work. If the Lord will, I expect to make a tour through the Transvaal, to look out the lay of the country there. We have two devoted young men who are engaged in a successful canvass of that republic, and we trust that the coming storm which is betokened by some breezes which have attracted the attention of our brethren in other countries, will be held in check by the commissioned angels until more of the seeds of truth have been sown there. Our canvassers in Natal are doing a good work in sowing seed which we trust will bear fruit for the soon coming kingdom.

We have received encouragement from our good brethren in America that Bro. Morrison may come here from Australia, to give instruction and assistance in the canvassing work. He will receive a warm welcome, and we hope that his coming will be both directed and blessed of the Lord. Two young sisters, one from America and the other from this country, have been engaged for the past four months in canvassing, and by their successful efforts have led us to hope that they will become useful laborers in the vineyard of the Lord.

I wish that the parents who read these lines would say to their children who paid their nickels and dimes to send the truth to South Africa, that if they are faithful to the end they may hope to see precious sheaves in the heavenly garner as the fruit of the seed they have helped to sow.

The most of our work thus far in Africa has been for the white population; but I trust that the time is not far distant when a successful effort will be made to bring some from the better tribes of natives under the light of this last message of mercy. Some of these native tribes are noted for their intelligence; ranking among the most enterprising of the native tribes of the world.

We had hoped to be able to hold the general meeting just past, while Bro. Haskell was with us, that we might have the help of his valuable labors; but the shortness of his stay prevented. But the Lord met with us, and those who attended will look back to this meeting with a feeling of grateful remembrance. We solicit a continued interest in the prayers of God's people, and pledge ourselves to try to meet you in the kingdom.

May 19.

CHAS. L. BOYD.

### PENNSYLVANIA.

**SOUTH OIL CITY.**—We pitched our tents in this city, and began meetings June 21, and have now held five meetings, with an increasing interest. People seem very courteous, and pay good attention to the word spoken. The papers are giving favorable notices of our meetings. Pray that the Lord will give us a harvest of souls.

June 25.

D. A. BALL.  
E. E. FRANKE.

### MINNESOTA.

**VILLARD.**—We began meetings at this place in a tent, June 14. The people have received us very kindly, and have given us an excellent hearing so far. We have now held twelve meetings. We have presented some of the evidences of the Lord's coming, and have given three discourses on the Sabbath question. The interest seems quite deep, and we hope that through the blessing of God and the power of the truth, many will be converted and saved. Opposition is being manifested, but we trust that even that will be turned to the glory of God and the advancement of his work, through the power of his Spirit. We rejoice in God and in his truth, and are of good courage.

June 25.

BYRON TRIPP.  
L. E. LAWTON.  
E. A. CURTIS.

### NEW YORK.

ALTHOUGH there have been but few reports from the State of New York during the past year, it has not been because the work has been at a stand-still. Through the blessing of the Lord, a good work has been accomplished in the old Empire State. Nearly all our churches have been visited several times, and considerable work has been bestowed on them, which has had good results. The brethren and sisters have been much encouraged and strengthened, and at the present time they are, in the main, of good courage.

Our tithes have been increased, also first-day offerings, and the financial aspects of the work have brightened. The Conference debt has been reduced some \$2,000. This has encouraged the workers, and none but feelings of union and harmony exist among them; thus united, all are working to advance and build up the work in the State in all of its branches. Quite a number of the young are beginning to feel the burden of the work, and although the workers are few at the present time, the number is in a fair way to be increased. The Lord in his own good time will give us more laborers.

This State is a good territory in which to sell books. Our canvassers have done well. We have had but few in the past, but they have sold over

\$10,000 worth of books during the past year. We have more in the field at the present time, and the sales will be increased rapidly in the future. The tract society has reduced its debt fully \$1,000 during the past year. Some are embracing the truth as the result of the sale of our subscription books, and as they rejoice in the truth, they feel anxious to see the work grow.

The camp-meeting of last year gave a new impetus to the work, and the one just closed has caused many to rejoice anew in the thought of sins forgiven and of peace and pardon in true, trusting faith. It is cheering to hear in our social meetings in the various churches, the hearty praise to God for the freedom there is in trusting in a sin-pardoning Saviour.

It has been decided to place two tents in the field this summer, one in the northeastern part of the State, and the other in the western part. We now intend to hold a local camp-meeting in Northeastern New York in the month of August. We ask all our brethren and sisters to remember these companies in their prayers. As we hold meetings with our churches, quite a number are being baptized and uniting with the churches. Thus the work is gaining ground, for which we praise God.

S. H. LANE.

### TEXAS.

**COOPER AND FAIRYLAND.**—Bro. W. S. Greer and I closed our tent work at Cooper June 8. The interest from the first was not very great. There were a few who were interested, but none have taken a stand as yet for the truth. Thirty-three discourses were given. June 12 we began meetings at Fairyland, and gave thirteen discourses, closing June 22. We used the Methodist church building, and the attendance was good. Last night the house was full. On Sabbath, June 21, Bro. Greer organized a church of twelve members at this place. Union and harmony seem to prevail here among the believers. Last fall I gave twenty-eight discourses at this place, but before completing the work, I was requested to attend the ministers' school at Battle Creek. Several families are very much interested, and we hope they will soon take a stand for the truth and unite with this church. We are now preparing to pitch the tent at Oakland, about eight miles north of Black Jack Grove. We need the prayers of God's people.

June 23.

W. S. CRUZAN.

### VIRGINIA.

**SNICKERSVILLE, LOUDOUN CO.**—It may be a surprise to the friends to learn that we are at another place so soon, but after remaining nearly two weeks at Berryville, and not seeing an attendance to justify remaining longer, we decided to come here. Two severe hailstorms passed over the place just before and while we were there, destroying much grain, grass, etc., some of the hailstones measuring seven inches in circumference. This and other causes seemed to prevent an attendance. We have been here over a week, and the average attendance has been about 150 to 175. The people are kindly caring for our temporal wants, inviting us to their homes, and bringing us the necessities of life. Much interest is already manifested in the meetings. The Lord has aided in the presentation of his truth so far, and we plead for his presence to the end. We ask an interest in the prayers of all that we may be able to get the message before these people in such a way that souls will be saved.

June 30.

A. C. NEFF.  
R. D. HOTTEL.

### IN THE SOUTH.

**MAY 15** I returned to Georgia, where I remained over two weeks. Most of this time I spent with the church at Alpharetta. This newly organized company, though mostly composed of sisters, is striving to hold up the light. They have received but little instruction since Elds. Huffman and Crisler left them. The bitter opposition with which they have had to contend from the first has only settled and rooted their faith more deeply in the truth. They have maintained regular Sabbath meetings and Sabbath-school, also missionary meetings, and were ready and willing to accept and put into practice the instruction we had for them. The latter part of the meeting we were favored with the presence and labors of Eld. G. T. Wilson and wife, which were much appreciated by all; and we were all mutually benefited and strengthened



by our associations and the sweet counsel we were privileged to enjoy. We were made to realize that the wise arrangement adopted by the Master in sending out his servants two and two, affords privileges and blessings which the isolated minister does not enjoy. The meetings were held in the Baptist church, which has recently been sold for debt, and is now owned by one who is much interested in the truth. Some of our sisters were turned out of this church because they chose to obey God by keeping the Sabbath. One man declared himself on the Lord's side. One was baptized. Bro. and sister Wilson are now engaged in tent labor in another part of the State. Although alone, they are of good courage in the Lord, and are much interested in the work in Georgia. The canvassing work is prosperous, and those at work are doing well for themselves and much good for others. There is no field where the canvassers are more successful than in this State, and there is room for more workers.

From Georgia I went to North Carolina, where I remained two weeks. Here the laborers are few in number, and there are but few others from whom to recruit and add to their forces. Bro. Wolf is doing all he can to push the canvassing work. Eld. Bagby is determined to labor on, though success has not greatly crowned his efforts in the past. His health is not good, and without an assistant he cannot engage in tent labor. While there I visited three churches. Bro. Bagby took me in his own conveyance from Statesville to Mast, near the north line of the State, a distance of more than 100 miles. Here among the mountains are two churches that seemed to appreciate our efforts for their good. Some of the brethren, sisters, and children, in order to attend these meetings, had to walk from ten to twelve miles. This is the general mode of travel over those mountains, and they take kindly to it, and some of them are more prompt and regular in attendance in the meetings than many who have no mountains to climb, and have better means of locomotion. We were refreshed spiritually while we tried to feed these flocks with the bread of life, and we were strengthened physically while breathing the invigorating air, and drinking the pure soft water of the mountains.

I next visited the workers in the Cumberland Mission Field. A general meeting was called at Graysville, Tenn. Brethren were present from Dayton and Mt. Gilead. Here they are building a new meeting-house, which they hope to complete soon. A company of canvassers started out from this meeting, and a general good feeling of hope prevailed that success was before the workers in this field. Eld. J. W. Scoles will pitch a new tent, and he and his wife will do the best they can. They were sadly disappointed because Bro. and sister Atkins, whom they were expecting, did not come to their assistance. Here, as in all the Southern mission fields, are loud calls for more devoted, consecrated laborers to take hold with those that are there, and push the battle to the wall in these Southern fields. Where are the volunteers to help fight in this warfare? Those who are there are doing all they can single-handed. There is no better place for young men to engage in the work where they can gain an experience, than that which is now open in these new fields.

I spoke on Monday night at Dayton, on Religious Liberty. The late decision of the Supreme Court of Tennessee, in the case of Bro. King, is awaking public sentiment both *pro* and *con* on this subject. Those who clamor for legal enactments to prop up and sustain the tottering papal Sunday, become more defiant and intolerant as such judgments are rendered, while the oppressed are driven to their knees, and seek more earnestly the face and favor of Him who rules in heaven.

The last night I met with the church at Louisville, and spoke to them in their new hall. The former one, in which we organized the church on my way south last spring, was torn to pieces by the cyclone, while their books and organ were left uninjured. This little company is growing spiritually, and increasing in numbers. Eld. Kinney is working hard to build up the work in that city, and the Lord is blessing his efforts. I am now on my way to Chicago. I praise the Lord for his many mercies while in the Southern field. R. M. KILGORE.

#### WISCONSIN CAMP-MEETING.

This meeting was held in a beautiful grove in the outskirts of the town of Mauston. In company with Elds. Farnsworth, Shultz, Johnson, and Wakeham, I reached the camp-ground the night of

the first day's meeting. About ninety tents were pitched, and nearly 500 were in attendance. This attendance seems small, but probably other local camp-meetings will be held in the State before the close of the season. Daily meetings were held in the Scandinavian and German tents. Very interesting young people's and children's meetings were held. The Milwaukee papers published interesting reports of the camp-meeting, as did also the local papers. The preaching was largely of a practical character, and the social meetings were quite spiritual. Ministers' meetings were held nearly every day, which we are sure resulted in great good to the laborers in this State. I am more and more satisfied that these meetings are of great spiritual value to our ministers. The people generally will not go ahead of the ministers. Very interesting meetings were held in the interests of education, and resolutions were passed urging the importance of a large attendance of the young people at our schools, and pledging financial aid to the "Homes" for the use of the Scandinavians and Germans in connection with Union College. At a meeting of the Conference, it was voted to raise \$5,000 for the enterprise, and \$3,000 were pledged on the grounds before the meeting closed. Considering that Wisconsin is not included in that school district, we feel that it has set a worthy example to other States. Wisconsin has a large number of foreigners, and we trust that these may soon have a place where they can receive an education in their own tongue. On account of poor health and other reasons, Eld. A. J. Breed wished to be released from the burdens of the presidency of the Conference the coming year, and Eld. M. H. Brown was elected to serve in his place. I trust this may result in the continued prosperity of the work.

The Sabbath was a good day for all in the camp. In the forenoon Eld. Farnsworth spoke to a deeply interested audience, and although a heavy rain continued to fall during most of the meeting, all remained to the close. At the close of the discourse an opportunity was given for those who wished to seek the Lord for the first time, and for those who were backslidden, to separate themselves and come to the front seats. Probably about 100 responded. Among them was a large number of youth and children. It was a beautiful sight to see these young people placing their feet in the way of salvation. Many feeling testimonies were borne, which showed that God's Spirit had been at work on their hearts. In the afternoon the congregation was divided into five companies, and the good work was still further carried forward.

The meeting on Sunday was attended by a large number from the outside. Eld. Porter preached in the afternoon to a good audience, on Religious Liberty, and at night Eld. Farnsworth spoke upon the evidences for Sabbath-keeping. I was obliged to leave the grounds Sunday night, but learned that the meeting closed well, and that thirty-one were baptized. This State has quite a number of laborers, and these go forth to their work with courage, and as far as I could see, with confidence in the administration. The people of Mauston showed their good will to our people, the mayor offering to furnish police for the camp free of charge. May God bless the dear people of this large State.

E. H. GATES.

#### SOUTH DAKOTA CAMP-MEETING.

This meeting was held on the same ground as the meeting last year, about three miles from Madison, near Lake Hermon. The location is beautiful, and well protected from the wind and storms by timber. There are only a few such places in South Dakota anywhere near the body of our people. There were 535 persons encamped on the ground, occupying ninety-one tents. We had heavy rains during the meeting, but they came in the night and at such times as not to interfere seriously with the progress of the meeting.

The general features of this gathering were much the same as our camp-meetings generally present. Of these things but little need be said. The different lines of work were carried on with vigor and earnestness, and good results were seen. The Dakota Conference reports some increase in membership the past year, having added 150 to its church list, and others have embraced the truth who have not as yet united with the church. It has been a hard year financially, on account of low prices and the failure of the harvest. But the Conference has done reasonably well in this line, and with a prospect of a good crop this season, the people are more hopeful. The brethren have taken hold of the col-

lege enterprise with good earnestness, and, notwithstanding the hard times, have raised in good pledges their entire amount; and it will be mostly paid in during the month of July.

Our revival meetings were seasons of real blessing from God, in which all participated. A good many started for the first time to be Christians. On Monday there were thirty-five baptized, and God greatly blessed the occasion.

We are glad to report quite an increase in the German work this past year. Some over 100 have embraced the truth, mostly under the labors of Bro. Leer. God's servant has labored hard, and through God's help many have been made to rejoice in the love of the truth. In the business meetings everything passed off harmoniously and with but little debate. Most of the old officers were returned to their positions. On account of the increase of work in the tract society, it was thought best that some man should take the heaviest part of it, and so Bro. I. N. Lloyd, recently from Indiana, was elected secretary of the tract society in the place of sister Alice Beaumont, who has served the society so well and long. Sister Beaumont will still be retained in the office as assistant. She will keep the accounts of the society, and act as corresponding secretary, and will also issue their *Worker* twice a month. We think this arrangement will add materially to the working force in the office, and we trust there will be less danger of failing health on the part of sister Beaumont.

On the whole, the meeting was a most successful one. The people seemed hungry for the word of life, and the servants of God enjoyed freedom in presenting it to them. The meeting will be regarded by many as one of the best ever held in Dakota. We hope it may prove so to all.

E. W. FARNSWORTH.

#### IOWA CONFERENCE PROCEEDINGS.

THE twenty-seventh annual session of the Iowa Conference convened according to appointment, on the camp-ground at Oak Park, in North Des Moines. The first meeting was held June 3, at 9:30 A. M., the President, J. H. Morrison, in the chair. Prayer was offered by Eld. E. W. Farnsworth. The minutes of the last meeting of the session of 1889 were read and approved. The roll of delegates showed some fifty-nine present, representing thirty-seven churches. The annual address of the President was one of encouragement and faith. He gave a retrospective view of the Conference from its organization to the present time. There were 274 members added the past year, making a membership of 2,052 in the Conference, with eighty-four organizations.

The Chair was authorized to appoint all the usual committees, which were as follows: On Nominations, S. M. Jacobs, Jacob Shively, D. H. Tanner; on Resolutions, L. T. Nicola, J. S. Washburn, J. H. Durland, J. M. Willoughby, E. H. Gates; on Credentials and Licenses, C. A. Washburn, A. P. Heacock, L. P. Jacobson. The Chair was authorized to appoint a committee of three, to consider the matter of credentials of delegates, and recommend to the Conference. H. Nicola, J. T. Mitchell, and Matthew Larson were duly appointed.

Adjourned to call of Chair.

SECOND MEETING, JUNE 5, AT 9:30 A. M.—At this meeting 100 delegates were present, representing sixty-three churches.

On motion, the following churches, with their respective memberships, were admitted to the Conference: Pilot Mound, with twenty-five members; Sioux City, thirty-two members; Hawleysville, nine members; Twin Oaks, seven members. All were represented by delegates.

The name of the College Springs church was changed to that of Clarinda, and the name of the Lansing church was changed to that of Village Creek. The name of the Dayton church was dropped from the Conference roll, as all the members, except one, had united with the Pilot Mound church.

The Chair made some brief remarks in regard to the tithe, emphasizing the point that it *should not* be used in building churches and making improvements, but for the sole purpose of supporting the ministry, for which it is designed.

Adjourned to call of Chair.

THIRD MEETING, JUNE 6, AT 9:30 A. M.—There were present 112 delegates, representing sixty-seven churches. The Committee on Resolutions reported as follows:—

*Resolved*, That we recommend that the name of each candidate for baptism at our annual camp-meetings be carefully taken, with his or her present address, and the name of the church with which he or she wishes to unite, and that all these names be given to the Secretary of the Conference, so he can see that all such become members of some organization in the Conference.

*Whereas*, There has been a manifest carelessness on the part of members in changing their membership when moving from church to church; therefore,—

*Resolved*, That it is the sense of this Conference that when members change their place of residence, they should, in connection with such a change, or as soon thereafter as is consistent, transfer their membership.

Whereas, There is often manifested a lack of reverence for the house of God and its services; therefore,—

Resolved, That we would urge a more diligent following of the scriptural instruction on this point, and that we would recommend a careful consideration of the article in "Testimony No. 33," entitled, "Reverence for the House of God."

Resolved, That we indorse the work of the National Religious Liberty Association, and recommend that its membership in Iowa be made as large as possible.

Resolved, That we tender a vote of thanks to the proprietor of Oak Park, the railroads of Iowa, and the newspapers of Des Moines, for many valuable favors extended.

The resolutions were considered separately, and the report was adopted. Many encouraging remarks were made in favor of the resolutions.

Adjourned to call of Chair.

FOURTH MEETING, JUNE 8, AT 9:30 A. M.—The Committee on Credentials and Licenses reported as follows: For Credentials, J. H. Morrison, C. A. Washburn, J. T. Mitchell, J. S. Hart, J. M. Willoughby, H. Nicola, A. P. Heacock, C. F. Stevens, L. T. Nicola, W. H. Wakeham, J. S. Washburn, A. A. John, Matthew Larson, J. P. Henderson; for Ministerial License, J. J. Ellyson, C. M. Gardner, E. W. Chapman, W. B. Everhart, E. E. Gardner, Harry V. Adams, Geo. F. Watson, H. J. Schneppe; for Missionary License, P. L. Hoen, C. W. Neal, S. M. Holly, P. W. Baker, Nels Jorgensen, H. M. J. Richards, Isaac Olsen, J. W. Adams, S. M. Jacobs, D. H. Tanner, B. C. Chandler, R. M. Caviness, L. P. Jacobson. The names were considered separately, and the report was adopted.

The Committee on Nominations reported as follows: For President, J. H. Morrison; Secretary, C. W. Smouse; Treasurer, C. F. Stevens; Conference Committee, J. H. Morrison, Henry Nicola, C. A. Washburn, A. P. Heacock, L. P. Jacobson; Camp-meeting Committee, S. M. Jacobs, Jacob Shively, James Bowles, L. P. Jacobson, D. H. Tanner; Grocer, A. J. Stiffler.

The report was adopted, the names being considered separately.

The Treasurer's report was as follows:—

CASH RECEIVED.	
Cash on hand June 7, 1889,	\$ 3,008 12
Tithe received during the year,	13,778 07
First-day offerings,	10 29
Canvassers' fund,	2 00
Total,	\$16,798 48
CASH PAID OUT.	
To canvassers' fund,	\$ 2 00
"first-day offerings,	10 29
"laborers and tithe to Gen'l Conf.,	13,180 11
"cash on hand June 6, 1890,	3,606 08
Total,	\$16,798 48

A motion was made to accept the report of the Treasurer, but before taking action, the Chair was authorized to appoint an auditor to examine the Treasurer's books, and the meeting adjourned to call of Chair.

FIFTH MEETING, JUNE 9, AT 11:30 A. M.—After listening to an interesting report from A. R. Henry in regard to Union College, the Chair called a meeting of the Conference to hear upon this subject. The Auditor reported the books of the Treasurer correct. The Auditor's report and the Treasurer's report were both accepted.

Adjourned *sine die*.

J. H. MORRISON, Pres.

C. W. SMOUSE, Sec.

#### WISCONSIN HEALTH AND TEMPERANCE SOCIETY PROCEEDINGS.

THE fourth annual session of the Wisconsin Health and Temperance Society was held in connection with the camp-meeting at Mauston, June 10-17.

FIRST MEETING, JUNE 10, AT 6 P. M.—The President, M. H. Brown, in the chair. Prayer was offered by W. H. Thurston, after which the minutes of the last session were read and approved. The President spoke of the cooking school, expressing his gratitude that we would be permitted to receive some instruction in cookery in connection with this camp-meeting. He also spoke of the general interest which is manifested in the hygienic mode of cookery.

The Chair was authorized to appoint the usual committees, and announced them as follows: On Nominations, H. R. Johnson, Alex. Paton, M. J. Bartholf; on Resolutions, B. J. Cady, W. A. Wakeham, Calvin Green. Meeting adjourned to call of Chair.

SECOND MEETING, JUNE 11, AT 6 P. M.—Eld. W. H. Wakeham addressed the Society, urging upon those present the importance of this branch of the Lord's work. He read extracts from the "Testimonies," showing that education in health and temperance principles is greatly needed in our churches, and gave briefly a statement of the principles of health and temperance. He closed by saying that in the absence of sister Wakeham, he would not hold a regular cooking school, but would spend as much time as practicable in giving instructions upon the subject of healthful cookery.

Adjourned to call of Chair.

THIRD MEETING, JUNE 13, AT 6 P. M.—The Committee on Resolutions presented their report as follows:—

Whereas, The principles of Christian temperance are closely connected with the work of God for this time; therefore,—

Resolved, That we express our gratitude to God for the light

of truth on this important subject, and hereby pledge ourselves anew to the advancement of this important branch of the third angel's message.

Whereas, The principles of health and temperance, as advocated by *Good Health*, "Home Hand Book," "Ladies' Guide," etc., are worthy of our attention; therefore,—

Resolved, That we will encourage the circulation of such literature to the best of our ability.

Resolved, That we heartily indorse the plan recommended by the International Tract and Missionary Society, of holding monthly meetings in all our churches, in the interests of health and temperance, and that we pledge it our cordial support.

Resolved, That conventions be held in such places as may be thought best under the direction of the President of this Society, for the purpose of instructing our people in the principles of health and temperance, encouraging the health and temperance canvassing work, and thus educating those who may engage in this line of work.

The second resolution was spoken to by Bro. Wakeham, showing the importance of reading and becoming educated upon these subjects. Especially should all take and read *Good Health*. He also spoke of the "Home Hand Book" as a book which no family can afford to do without, and the importance of the circulation of all health and temperance literature. Other interesting remarks were made by E. W. Webster, M. H. Brown, and B. J. Cady, concerning the different principles embodied in the resolutions, after which they were unanimously adopted.

Adjourned to call of Chair.

FOURTH MEETING, JUNE 16, AT 11 A. M.—The Committee on Nominations submitted the following report: For President, B. J. Cady; Secretary and Treasurer, Mrs. Iva F. Cady. The report was adopted.

During the camp-meeting, Bro. Wakeham gave excellent instruction upon domestic economy, which was highly appreciated by all. An increasing interest was shown in the work of health and temperance. The amount of \$10.50 was received on membership, and \$6.10 on dues.

Adjourned *sine die*.

M. H. BROWN, Pres.

IVA F. CADY, Sec.

#### PENNSYLVANIA TRACT SOCIETY PROCEEDINGS.

THE first meeting of the twelfth annual session of the Pennsylvania Tract and Missionary Society was called Wednesday, June 4, at 10 A. M., the President, E. J. Hibbard, in the chair. The Secretary being absent, the Corresponding Secretary was requested to act in that capacity. The reading of the minutes of the last annual session was deferred till the next meeting. The President then made a few remarks about the work of the Society for the past year. The canvassing work has grown until it is evident that the sales for the last year will be about double what they were the previous year. During the year an assistant to the State agent has been chosen to look after the health and temperance canvassing work, who has been in the field for some months, and has secured some good results. Considerable has been done in the circulation of N. R. L. literature and petitions. There are some embarrassing features about the work that need to have careful attention. The health of the Secretary having failed, it will be necessary to select some one else, and the Chair recommended that the Committee on Nominations consider the matter carefully, and select some competent business man who will take hold of this work and carry it on successfully. The question of doing business on the C. O. D. method should also be considered.

The Chair was empowered to appoint the usual committees, which were subsequently announced as follows: On Nominations, C. W. Knapp, M. D. Mattson, J. M. Kutz; on Resolutions, L. C. Chadwick, J. W. Raymond, C. O. Holden.

Adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., JUNE 5.—The President being absent on account of sickness, I. N. Williams was chosen President *pro tem*. The minutes of the last year's session were read and approved. The Committee on Nominations made a partial report, which was amended to read as follows: For President, E. J. Hibbard; Vice-President, W. F. Williams; Directors, Dist. No. 1, John Kutz; No. 2, J. Loughhead; No. 3, J. D. Kimble; No. 4, G. W. Knapp; No. 5, H. Howe; No. 6, C. O. Holden; No. 7, S. Thurston; No. 8, John Ayling; No. 9, G. W. Peabody; No. 10, J. D. Mulhollen.

On motion, action on this report was deferred till the next meeting. The Committee on Resolutions presented the following as a partial report:—

Resolved, That we recognize the leading hand of God in the prosperity that has attended the work of the Society during the past year, not simply in the growth and increase of the canvassing work, but in other lines of missionary work.

Resolved, That we approve of the action of the officers of the Society in selecting an assistant to the State agent, to look after the health and temperance canvassing work.

Resolved, That we will lend our aid and influence to encourage the circulation of health and temperance literature.

Whereas, The regular issuing of a weekly report of the canvassing work in our State, has encouraged the canvassers in the field, and awakened more of an interest in the minds of others who have read them, in this important branch of our work; and,—

Whereas, There are nine Conferences and one mission field in General Conference District No. 1, who are under one general

management, and should therefore be mutually interested in the entire work in the district; therefore,—

Resolved, That as one of the States in Dist. No. 1, we favor the plan of issuing a weekly report of the canvassing work in the district, to take the place of our own reports, provided it can be issued promptly so as to reach the canvassers the week following the work performed, and made to contain the same matter that our own reports contain, and be furnished at a reasonable price.

Whereas, Our Secretary, sister Amelia Cook, has been obliged to leave her work on account of ill health, making it necessary to select some one else to take her place; therefore,—

Resolved, That we hereby express our appreciation of her faithful work in the past, our sympathy for her in her affliction, and our earnest desire for her speedy recovery.

Whereas, Delays, confusion, and often misunderstandings arise on account of a lack of carefulness on the part of those who deal with the Tract Society; therefore,—

Resolved, That we will try to study carefulness and business methods in the business we do with the Tract Society.

Resolved, That we approve of the action of the State agent in selecting two canvassers from our force, to fill the call of the General Canvassing Agent for canvassers for England, for the health and temperance work.

Resolved, That we will encourage any movement in this direction which tends to widen and extend the circulation of our good books in other lands, by releasing from our State work such workers as are fitted to go and fill the crying demands for help in destitute fields, and can be spared without seriously affecting the work in our own State.

Resolved, That we recommend to our officers the adoption of the cash, or C. O. D., plan of doing business with agents.

The first resolution was spoken to by Elds. Olsen and Shrock and Bro. L. C. Chadwick. The second was freely discussed, and the importance of the health and temperance work was forcibly presented by several. Pending the discussion of resolution four, the meeting adjourned to call of Chair.

THIRD MEETING, AT 12 M.—Eld. Miles gave a talk in regard to the fourth resolution. He stated that the plan was to issue a four-page weekly report which should contain a report from all the canvassers in Dist. No. 1, and that it could be furnished to the State Society at a less expense than the stencil reports, which they are now issuing. Several questions were asked and answered, and the meeting adjourned to call of Chair.

FOURTH MEETING, JUNE 9, AT 4 P. M.—The discussion of the fourth resolution was resumed, and the other resolutions also were discussed quite freely.

On motion, resolution nine was voted upon separately. The resolution was lost. A motion was also made to adopt the report of the Nominating Committee. The report was accepted, and the persons mentioned were elected to the offices named.

The Nominating Committee further reported, as follows: For Secretary and Treasurer, W. M. Lee; Corresponding Secretary, Amelia Cook. The report was accepted, and the persons mentioned were elected to the offices named.

The Committee on Resolutions completed their report by presenting the following:—

Whereas, It is expected there will be quite a demand for the new book, "Patriarchs and Prophets;" and,—

Whereas, Its sale will be confined exclusively to the subscription book plan; therefore,—

Resolved, That we earnestly request that each church elder and each leader use their influence in assisting the State agent in securing the services of some suitable person to canvass their respective churches and as much adjacent territory as possible.

It was moved and supported that the resolution be adopted. Carried.

Adjourned *sine die*.

E. J. HIBBARD, Pres.

A. V. CHADWICK, Cor. Sec.

#### THE WORK IN NEW ENGLAND.

SINCE the close of our good camp-meeting in Nashua, N. H., Eld. Fifield has visited Norwich Town, Conn. He reports the church there in a prosperous, growing condition. Four were baptized, the church now numbering fifty-one. The tithe from this church for the last quarter amounted to \$167.

Bro. A. J. Reed has gone to Springfield, Mass., to make arrangements for holding a tent-meeting in that city. A small company has been raised up there, and a church organization effected, under the labors of Eld. H. J. Farman, during the past winter and spring. If the way opens for the location of the tent in Springfield, the work will be carried on by Brn. Reed and Whittier.

It has been arranged for Elds. G. E. Fifield and F. W. Mace to hold a series of tent-meetings in Lynn, Mass. At the beginning of camp-meeting, Eld. Fifield closed a brief course of lectures in that city, the result of which was that eight were baptized, and eleven joined the Lynn church. This was a great source of encouragement to the church, and we trust that as a result of the tent effort, many more will be added to their number of such as shall be saved when the Master comes to make up his jewels.

Eld. O. O. Farnsworth held meetings in the Methodist church at East Washington, N. H., three weeks prior to the camp-meeting. The interest

awakened in that place was such that it was deemed necessary for him to return and follow up the work. We hope to be able to report success in the work there.

It is expected that Bro. W. J. Boynton will visit the few Sabbath-keepers in Northern New Hampshire, and labor canvassing, holding Bible readings, visiting, etc., in such manner as the way may open before him.

Eld. H. J. Farman remains to follow up the work in Nashua. He reports an extensive interest awakened by the camp-meeting. On Sunday, July 6, the leading minister in the city (Methodist) preached on "The Seventh-day Sabbath, and the Christian Lord's Day." His sermon was widely advertised and largely attended. He made very few references to us as a people, but Eld. Farman reports that many of his congregation expressed themselves as displeased with his treatment of the question. Some of our brethren were present and took notes, and arrangements are being made for Eld. Fifield to preach on the same subject next Sunday evening.

Bro. M. Wood and C. H. Edwards have had a tent shipped to Rhode Island, and we hope in our next report to state where it will be located. Eld. Robinson left Monday evening to attend the mid-summer council of the General Conference Committee, to be held in Battle Creek, Mich., July 8-29. Prof. Caviness and Eld. Miles have just been in attendance at the Canada camp-meeting. The latter is now conducting a canvassing class in South Stukely, P. Q. Prof. and Mrs. Caviness are to spend a few weeks in attending the summer school at Chautauqua, N. Y. Mrs. S. J. Hall and Miss Hattie O. Warren, of the Academy faculty, will attend a similar school at Cottage City, Mass.

At the request of the committee, we are planning to report, from time to time, through the columns of the REVIEW, items of interest in connection with our work. To aid in this, we invite all our laborers to report to this office each week; and we bespeak for them the earnest prayers of all who know how to prevail with God.

For full reports from all our canvassers, see the *Atlantic Canvasser*, published every Thursday at So. Lancaster, Mass.

July 10. HELEN A. WHITING, Cor. Sec.

## Special Notices.

### NOTICE TO MISSOURI LABORERS.

LET all who have accounts with the Missouri Conference see that they have them made out and sent in to me or to W. B. Tovey, by July 29.

R. S. DONNELL.

### CANVASSING WORK IN DIST. NO. 5.

THE outlook for the canvassing work in this district is good. The State agents and canvassers seem to feel the importance of this work, and seem determined to make it a success. We are glad to see this, and to see so many new ones taking hold of the work, aiming to make it a life work. The Lord will surely bless the efforts of such.

Knowing how necessary it is to have a thorough preparation both of heart and mind in order to make a success of this very important work, it has been thought best to conduct a class drill in connection with the camp-meeting in each State, beginning with the workers' meeting, as follows: Missouri, July 29 to Aug. 12; Arkansas, Aug. 5-19; Texas, Aug. 12-26; Colorado, Aug. 26 to Sept. 9; Northern Kansas, Sept. 12-22; Southern Kansas, Oct. 2-13.

We hope to see all who intend to enter the canvassing work, and all who are in the canvassing work now, at the beginning of these institutes. Come prepared as far as possible to go from the meeting to the field to canvass. I will try to be at each of these meetings to help the State agent give instruction in the canvassing work.

W. R. SMITH, Dist. Ag't.

### A WORD TO BROTHERS AND SISTERS IN MISSOURI.

THE time for our camp-meeting is almost here. You, no doubt, have read the appointment and what we have had to say about it before this in the REVIEW. We expect you at this meeting, and I trust you are making arrangements to come. The workers' meeting will begin the 29th of this month, and continue to Aug. 5. We expect this to be a

week of real instruction. Help in the canvassing and the health and temperance work has been promised.

I wish to say to all, and especially to our sisters, that during the workers' meeting there will be a cooking school, where all who wish may be taught, free of charge, how to prepare food in a healthful manner. I bespeak for this school a full attendance, as here you will be taught not only how to cook aright the different articles of food, but what varieties may be eaten together without injury, and those which should not be eaten together, thus learning the proper mixture of foods, a thing very necessary, and without which you will never have health reform. We are told in the "Testimonies" that "the light on health reform is given us that we may have health." If not already entering, we are rapidly nearing the time when by scourge and pestilence this earth is to be swept of thousands of its inhabitants. Shall we not come together and learn with regard to the laws of our being, and study the rules God has given whereby we may have health, and be prepared to escape the hand of the destroyer? Let all who wish the full benefit of this school be on hand the first day of the workers' meeting, July 29.

Reduced rates have been granted by the railroads on the certificate plan, as mentioned last week. The trains stopping at Kingsville this year during the meeting, leave Kansas City at 6:45 A. M. and 8:25 P. M.; Pleasant Hill, 8:18 A. M. and 9:51 P. M.; St. Louis, 7:55 A. M. and 8:20 P. M.; Sedalia, 3:25 A. M. and 3:40 P. M.

Tents will be rented at the same rate as last year: 12 x 14 ft., \$3.00; 10 x 12 ft., \$2.50. Do not fail to send in your order for tents at once, as we shall be obliged to send to Kansas City for them, and you will want your tents on the ground ready for you when you arrive. In ordering, be sure to give the size of tent you want.

In conclusion, brethren, let me say that we are expecting the best meeting we have ever had in Missouri. You cannot afford to miss it, so don't stay away. Remember the time, July 29 to Aug. 12, and the place, Kingsville.

R. S. DONNELL.

### MICHIGAN S. S. ASSOCIATION AND THE MISSIONS.

I DESIRE to say a few words to the members of the Michigan S. S. Association, about our interest in the missions which are being supported by the donations from the Sabbath-schools.

This work began a few years ago by aiding the work in South Africa. After this the London mission was assisted quite liberally. The first six months of the present year, the donations were to be used to assist in building a missionary ship to carry the truth to the islands of the Pacific Ocean. While the interest in this work for South Africa and London was good, and the donations were beyond the expectations of those who were at the head of the work, I am glad to congratulate the Michigan schools on their liberal donations the last six months, for the missionary ship. During this time your donations have amounted to about \$1,400—nearly double the amount donated during any six months previous. Then your liberality toward the missions has increased the tithes to the State association, so that we have been able to donate of our surplus fund \$300 more to the ship enterprise. This makes our donation to the ship amount to more than \$2,000 for six months. At first this may seem to be a large sum for our Sabbath-schools to give in so short a time; but when we look over the list of schools, and find that about one-third of the number have not donated anything, and those that have done so have not been pressed to be liberal, but have given according to the interest they had in the work, we are led to the conclusion that we could just as easily have swelled the amount \$500 more as to have it what it is. But I have no words of censure to offer. The Lord will bless you for the interest you have taken in his work. When glad tidings come from across the ocean that souls have been made glad by the precious rays of light that have been brought to them by means of the ship which will soon set sail, you can rejoice with the minister who speaks the truth to them, because your prayers and means have gone with him.

But shall we slacken our interest in this kind of work? It is decided to give our donations for the next six months to start the work in South America. This is an important field, and should space permit, I should like to call your attention to many things connected with this unworked field, but must leave the

matter for future consideration. Take your geographies and study the field and its population, and see if you do not think we have a work to do before the Lord comes.

I propose to keep the schools of Michigan informed in regard to the field, by sending them circular letters every two weeks, on the wants of this field. If there are isolated families who do not attend Sabbath-school, but wish to take an interest in this field, and will send us their address, we will send them a copy of the letters we send out.

I hope our liberality will not fall short of that of the last six months, but that it will be increased as we study the wants of South America. Dear brethren, let us be diligent, for the day of the Lord hasteth.

J. H. DURLAND, Pres. Mich. S. S. A.

### WEST VIRGINIA, NOTICE!

THE General Conference Committee has fixed the date of our camp-meeting for Aug. 5-12, preceded by a workers' meeting beginning July 29. This is a short notice, but we trust our brethren will begin to prepare at once for this annual gathering. More particulars next week. W. J. STONE.

## The Sabbath-School.

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

### OLD TESTAMENT HISTORY.

#### LESSON 4.—CROSSING THE JORDAN.

(Sabbath, July 26.)

(Read "Patriarchs and Prophets," chapter XLIV.)

1. What report did the two spies bring back from Jericho? Josh. 2:23, 24.
2. How long after the return of the spies before the march was begun to cross the Jordan? Josh. 3:1-3.
3. What preparation had been made? Josh. 1:10, 11.
4. How did the people respond to Joshua's command? Verses 16-18.
5. What was to lead the host? Josh. 3:3.
6. How far behind the ark were the people to follow? Verse 4.
7. What command was given to the people? Verse 5.
8. With what words did the Lord again encourage Joshua? Verse 7.
9. Did the waters of Jordan divide before the march across began? Verses 8, 13-16.
10. After the waters were divided, what position did the priests with the ark occupy while the people crossed? Josh. 3:11; 4:3, 10.
11. After the people had passed over, what was done for a memorial of the event? Josh. 4:1-9.
12. As soon as the priests came up from the river, what took place? Verses 15-18.
13. What prestige did the Lord bring to Joshua by this miracle? Verse 14.
14. For what purpose did the Lord have Israel cross the Jordan in this miraculous manner? Verses 22-24.
15. How did it affect the Canaanites? Josh. 5:1.
16. What was the chief glory of the Israelites? Rom. 3:1, 2.
17. Then when they were faithful to their trust, what would be the result of the high position into which they were brought by God's miraculous working for them? Deut. 4:4-6; Matt. 5:14-16.

## News of the Week.

FOR WEEK ENDING JULY 12.

### DOMESTIC.

—A cyclone passed over Catlin, Ill., Tuesday, doing great damage to growing crops.

—A wind storm, Tuesday evening, at Cleveland, Ohio, caused damage estimated at \$200,000.

—Crops are failing in Oklahoma, rain is scarce, and the people there are becoming discouraged.

—By a vote of sixty-eight to thirty-one, the Louisiana Lottery bill passed the House, Tuesday, over the governor's veto.

—P. T. Barnum's fortune is estimated at \$11,000,000, every cent of which he has accumulated since he reached his fortieth birthday.



—Tin Cup, Col., was greatly excited Monday, over the discovery of what promises to be one of the richest gold veins ever opened.

—Easton, Pa., has an artificial-ice factory which turns out twelve tons of ice a day. The ice is sold at fifty cents per hundred-weight.

—A race riot occurred at Star's Millpond, Fayette Co., Ga., Thursday, in which eighteen men were killed and wounded. Four negroes are reported dead.

—Fire at Ferrysburg, Mich., on Monday destroyed 1,000,000 feet of lumber and 100,000 cords of slabs in the yard of the Grand Haven Lumber Company.

—An explosion on the steam-boat "Tioga," Friday evening, while unloading at Chicago, killed fourteen men and injured others. The cause of the explosion is a mystery.

—The Navy Department, Thursday, ordered two war vessels to proceed to Central America to protect American interests and subjects in the event of war between Salvador and Guatemala.

—President Samuel Gompers, of the American Federation of Labor, has issued a call for an International Congress of Working-men, to be held in Chicago in connection with the World's Fair.

—A special train on the Illinois Central, carrying Knights of Pythias excursionists to Milwaukee, was derailed, Monday morning, at Manteno, Ill. One man was killed, and several persons were dangerously injured.

—The James River Valley, Dakota, was swept by a violent thunder and hail storm Sunday night, completely destroying all crops. A farmer, who lived thirteen miles north of Jamestown, was, with his wife and babe, killed by lightning.

—A severe shock of earthquake, Tuesday afternoon, in the Norris Basin in Wyoming, caused an eruption of the geyser known as the "New Crater," which is now reported to be throwing up "a column of steam, stones, and water 200 feet in circumference," and 125 feet high.

—Wednesday night, near Sidney, Neb., cow-boys amused themselves by firing at telegraph wires and insulators, cutting every wire with their bullets, and severing communication with the West and the Pacific Coast. It took a large force of men all day Thursday to repair the damage.

—A tornado swept through Fargo, N. D., early Monday morning, destroying many buildings. Seven persons were killed and nineteen wounded. A Chicago and Northwestern train just leaving Fargo at the time of the storm, was blown from the track, and many of the passengers were severely injured.

—The public debt statement, issued last week, shows that the reduction of the public debt during June amounts to \$20,688,736. This makes the total decrease for the fiscal year \$88,471,448. The total debt at the beginning of the present year, July 1, was \$988,175,172. The total cash in the Treasury is \$661,855,834.20.

### FOREIGN.

—The cholera epidemic in Spain is slightly on the increase.

—Germany has sent another large expedition, consisting of 2,000 persons, to Africa, to take possession of her new lands.

—Famine is increasing in the Soudan, and it is ascertained that men, women, and children are being killed to serve as food.

—Unfavorable weather in England has caused an advance in wheat. It is also reported that the East Indian crop will be short 2,000,000 quarters.

—The Turkish Government has sent a note to the British Government, demanding that it fix a date upon which Egypt will be evacuated by the British troops without the right of again occupying that country.

—The island of Heligoland will be formally ceded to Germany in October. The extent of territory acquired by England in Africa under the agreement with Germany, is estimated by Henry M. Stanley at 650,000 square miles, besides the protectorate of Zanzibar.

—On the Fourth, at Mount Hope, Ontario, Joel Smith hoisted the stars and stripes over his house. Neighboring farmers requested the flag's removal, and when refused shot it into shreds and divided the pieces among the crowd. Smith floated a second flag with similar results.

—A financial panic prevails at Montevideo. In order to stop the run on the banks, the government issued a decree making July 7 a national holiday. One million five hundred thousand dollars in gold is on its way there from Buenos Ayres, and it is hoped that upon its arrival the financial distress will be relieved.

—At Dartmouth, Nova Scotia, Friday evening, while a large crowd of people were collected on a bridge awaiting the landing of a steamer, one end of the bridge suddenly sank, precipitating several hundred women and children into the water. A large number are supposed to have perished, but only a few bodies have been recovered.

—Target practice and crew drills are being conducted every day by the English war ships in British Columbian

waters, and Admiral Hotham, known as a "fighter," is expected every day on the "War Sprite," and sealing vessel owners anticipate the fullest protection. Four English war ships are daily expected to put in an appearance in Behring Sea, to be prepared for emergencies in the seal-fishing dispute.

### RELIGIOUS.

—A Catholic Congress of colored men is in session in Cincinnati.

—Nine members of the Salvation Army were arrested for parading the streets of Eau Claire, Wis., Tuesday, in violation of an ordinance prohibiting such displays.

—Joseph P. Hazard, a wealthy Spiritualist of South Kensington, R. I., will erect a huge tower at that place, and dedicate it to the advent of modern Spiritualism.

—A Protestant clergyman named Grimm was recently tried at Riga, Russia, for making insulting references to the Greek Church, and sentenced to ten years' exile to Siberia.

—The famous Andover controversy is still in process of settlement. It is expected that the full bench of the Massachusetts Supreme Court will give a hearing on the case Oct. 14.

—A Philadelphia barber named Waldman was recently arrested and fined for shaving on Sunday, under the State law of 1794, which provides a fine of four dollars "for the performance of any worldly employment on the Lord's day commonly called Sunday." The case was appealed, and Judge Pennypacker rendered a decision sustaining the fine, declaring that Sunday shaving was neither a work of necessity nor of charity.

### Appointments.

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

THE quarterly meeting for Dist. No. 3, New York, will be held at Mannsville, July 26, 27. We hope to see a goodly number in attendance. Eld. S. H. Lane will be present. H. D. CHURCH, Director.

I EXPECT to meet with the church at St. Cloud July 19-20. Meetings will commence Friday evening. It is expected the church will be dedicated at that time. Should be glad to have the brethren and sisters from adjoining churches meet with us. R. C. PORTER.

THE annual meeting of the Ohio State Tract and Missionary Society will be held at Marion, Ohio, in connection with the camp-meeting, Aug. 5-19, for the purpose of electing officers and transacting such other business as may properly come before the meeting. H. W. MILLER, Pres.

WE will meet with the church at Hamler, Ohio, July 18-20. At this meeting their new house of worship will be dedicated. Dedication service Sunday, at 10:30 A. M. A cordial invitation is extended to neighboring churches. The director of the district will be present, and perhaps other laborers. The different lines of our work will receive consideration as time will permit. And now, brethren, while we dedicate a house to the service of God, shall we not decide to consecrate ourselves anew to him and his work? First meeting the 18th, at 8 P. M. GEO. A. IRWIN. H. W. MILLER.

### BUSINESS NOTICES.

[Under this head, short business notices will be inserted at one dollar for each notice of four lines or less. Over four lines, twenty-five cents a line. Persons unknown to the managers of the REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.]

I WISH to correspond with parties in Nebraska who desire an S. D. A. teacher for the coming fall and winter. I hold first-class papers and can furnish good testimonials. Address me at Frank Pierce, Johnson Co., Iowa. WM. S. BUTTERBAUGH.

### Obituary Notices.

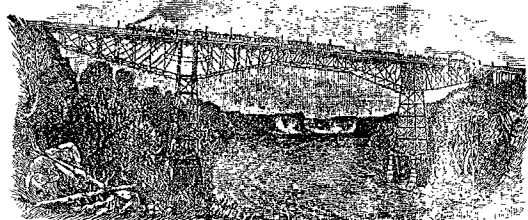
"Blessed are the dead which die in the Lord from henceforth."—Rev. 14:13.

HARE.—We are called upon to record the sad and seemingly untimely death of our beloved brother, William John Hare, of Kaao, New Zealand. His death, which occurred Feb. 13, was to us painful and mysterious. He was felling a tree near his house, and some of the family were about him. As the tree was about to fall, he saw one of his little girls coming to him. Fearing she would be killed, he shouted to the child. The tree fell, and the child escaped without injury. But when those near by had taken the little one in their arms and turned to its father, he was lying by the tree dead. What caused it is unknown. There was a slight scratch on his face and a red line around his neck which indicated that it had been broken. It appeared also that a blood-vessel had burst. It is supposed that he must have grappled with the falling tree with such violence as to burst a blood-vessel, and that the fall had broken his neck. The death

of this dear brother was a heavy blow to the large family circle with which he was connected, and a great loss to the Kaao district, in which he lived, and the cause of present truth in New Zealand. Bro. Hare held important official positions for many years in his district, and enjoyed the confidence and esteem of all who knew him. He was not afraid to condemn wrong and advocate that which was right. Long before Eld. Haskell visited Kaao, Bro. Hare had received from some source the Good Health. Its principles of health and temperance commended themselves to his judgment, and he adopted them in the main. When Eld. Haskell placed the truths of the third angel's message before him, he hesitated not, but obeyed, and from that time until his death he was not only an ardent advocate but an example to the church and the world. He never talked doubt nor fear. His face was always toward Zion. He was cut down without a moment's warning. Why, we cannot tell. The judgments of God "are a great deep." He leaves a devoted wife and a large family of children, besides parents and brothers and sisters, to mourn their loss. But they have no doubt but that he will come up in the first resurrection and receive the crown of life. May they prove faithful, that they may meet him with joy. A. G. DANIELLS.

HARRIS.—Died at Bartlett, Ill., at her son's home, sister Amy Harris, aged ninety-one years, mother of sister Hannah Swadling, of Grinnell, Ia. She leaves four children,—two sons and two daughters. She embraced the views of the Seventh-day Adventists about seven years ago, and died with a bright hope for the future. HANNAH SWADLING.

### Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

### MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected May 18, 1890

EAST.	Mail.	Day Express.	N. Shore Limited.	N. Y. Express.	Atlantic Express.	Amer. Express.	Kal. Accom'n.
STATIONS.							
Chicago.....	am 7.05	am 9.00	pm 12.00	pm 3.10	pm 10.15	am 9.00	am 4.50
Michigan City.....	9.10	11.10	1.55	4.48	am 12.25	11.53	7.01
Niles.....	10.2	pm 12.5	2.53	5.55	1.5	m 2.00	8.25
Kalamazoo.....	11.50	2.23	3.58	7.04	3.55	m 1.18	pm 10.05
Battle Creek.....	pm 12.55	3.03	4.30	7.37	4.1	m 2.03	7.39
Jackson.....	3.10	4.30	5.33	8.52	6.1	m 2.40	9.55
Ann Arbor.....	4.45	5.32	6.29	9.45	7.4	m 2.45	11.00
Detroit.....	6.15	6.45	7.30	10.45	9.2	m 2.50	12.10
Buffalo.....	am 3.25	am 3.25	am 3.25	am 3.25	pm 4.35	m 2.15	8.30
Rochester.....			6.00	1.20	9.05		11.20
Syracuse.....			8.00	11.35	10.20		am 1.30
New York.....			pm 4.00	pm 8.50	pm 7.20		9.42
Boston.....			8.30	10.57	9.55		pm 2.50
WEST.	Mail.	Day Express.	N. Shore Limited.	Chicago Express.	Pacific Express.	Kal. Accom'n.	Niles Accom'n.
STATIONS.							
Boston.....		am 8.30		pm 8.00	pm 7.00		
New York.....		11.50	pm 4.51	6.00	10.00		
Syracuse.....		pm 8.30	11.55	am 2.10	am 8.00		
Rochester.....		10.40	am 1.42	4.20	10.45		
Buffalo.....	pm 11.30	11.30		5.30	11.50	am 8.45	
Spent Bridge.....	am 12.15	am 12.25	3.05	6.25	pm 12.50		
Detroit.....	9.05	7.50	9.25	1.20	9.05	4.4	pm 5.55
Ann Arbor.....	10.37	8.55	10.15	2.17	10.30	5.18	7.16
Jackson.....	pm 12.15	10.05	11.18	3.20	11.50	7.1	pm 8.30
Battle Creek.....	1.50	11.35	pm 1.22	4.30	am 1.23	8.47	7.55
Kalamazoo.....	2.37	pm 12.12	1.59	5.02	2.17	pm 8.50	8.59
Niles.....	4.17	1.23	2.0	6.17	4.05	am 7.40	10.05
Michigan City.....	5.42	2.25	3.18	7.20	5.45	8.55	
Chicago.....	7.56	4.15	4.50	9.00	8.05	11.20	

\* Daily. † Daily except Sunday. Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.15 P. M., arriving at Jackson at 7.55 P. M., daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



### Chicago & Grand Trunk R.R.

Time Table, in Effect Jan 19, 1890.

GOING WEST.				STATIONS.		GOING EAST.			
am	pm	am	pm			am	pm	am	pm
3 00	7 10			Boston		8 50	7 30	7 30	7 30
5 00	8 10			New York		11 30	7 40	10 10	10 10
6 20	6 32	1 40		Buffalo		9 50	6 40	7 30	9 00
7 40	7 35	2 45		Niagara Falls		8 15	3 17	5 30	7 10
	8 30		m	Boston			9 50	12 10	12 10
8 30	8 30	11 5		Montreal		8 00	7 45	7 45	7 45
			pm	Toronto			8 40	7 25	7 25
			1 00	Detroit		am	9 45	7 45	11 50
Chl. Pass.	B. C. Pass.	Limit Exp.	Pacific Exp.	Pacific Exp.	Mail	Limit Exp.	Adm. Exp.	Night Exp.	Tr. Chl. Pass.
am	pm	am	pm	Dep.	Arr.	pm	am	am	am
5 55	4 10	12 45	8 55	7 45	7 15	10 20	1 05	7 35	10 00
7 28	5 40	1 55	10 20	9 08	8 35	8 47	11 47	6 17	8 31
8 05	6 20	2 25	10 30	9 45	9 0	7 55	17 40	6 47	9 35
8 45	6 55	2 55	10 30	9 30	9 35	7 15	11 48	6 58	7 15
10 00	8 25	3 45	12 87	11 35	10 30	6 56	9 57	4 00	6 05
10 37	9 00	4 13	1 08	11 05	11 00	4 57	9 27	3 25	5 38
1 49	10 00	5 00	2 00	1 00	12 05	4 05	8 45	3 35	4 55
2 52			2 50	1 48	1 42	3 19	8 01	1 48	
3 40	6 19	3 43	3 58	1 58	1 58	2 05	7 16	1 22	
5 00	6 50	4 25	3 35	2 25	2 25	1 25	6 40	3 20	
5 20	8 10	5 55	5 10	4 00	4 00	12 05	5 20	10 30	1 30
pm	10 10	8 10	7 31	6 25	6 25	9 05	3 15	8 15	11 25
	pm	am	pm	Arr.	Dep.	am	pm	pm	pm

# The Review and Herald.

BATTLE CREEK, MICH., JULY 15, 1890.

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## CAMP-MEETING APPOINTMENTS.

### DIST. NO. 1.

*West Va., Newburgh,	Aug.	5-12
New York, Schroon Lake,	"	21-31
*Vermont, Essex Junction,	26-Sept. 2	
*Maine, Pittsfield,	Sept.	9-16

### DIST. NO. 2.

*Tenn. River Conf., Guthrie, Ky.,	Sept.	2-9
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### DIST. NO. 3.

*Michigan (Southwestern), Homer,	Aug.	5-12
Ohio, Marion,	"	5-19

### DIST. NO. 4.

Nebraska (Southwestern), Oxford,	July	30-Aug 4
* " (General),	Sept.	9-16

### DIST. NO. 5.

*Missouri, Kingsville,	Aug.	5-12
*Arkansas, Van Buren,	"	12-19
*Texas, Dallas,	"	19-26
*Colorado, Denver,	Sept.	2-9
*Kansas (Northern),	"	12-22
* " (Southern),	Oct.	2-18

### DIST. NO. 6.

Idaho,	Sept.	2-9
California, (Northern),	Aug.	21-Sept. 1
* " (General), Oakland,	Sept.	17-30
" San Luis, Obispo Co.,	Oct.	14-21
" (Southern),	"	15-28

Appointments marked by a star will be preceded by a workers' meeting. GEN'L CONF. COM.

A report of labor from Peoria, Arkansas, comes to us with no signature attached. Anonymous communications are not inserted in the REVIEW.

In REVIEW of July 1, in behalf of those who conduct the missionary department of the REVIEW, we called for contributions to that department from the brethren at large. We should have added that anything sent in, in response to that call, should be addressed to Eld. J. O. Corliss, REVIEW AND HERALD Office, Battle Creek, Mich.

We have received the first number of a neat little sheet published at South Lancaster, Mass.,

called, *The Atlantic Canvasser*. It is designed to give a full report of the canvassing work in that district, and take the place of the cyclostyle reports heretofore used in some of the Conferences there. It will be furnished to those who wish it, for forty cents for six months.

We call attention to the report of the work in New England in this number, with special reference to the form of the report, and the plan which has been adopted to acquaint the brethren at large each week with the progress of the work in that field. Our readers will be able to judge of its efficiency as they peruse it. We trust the plan may be faithfully carried out. And we think it might be well for other Conferences to consider whether they might not profitably adopt a similar plan.

The Lutheran synod of Missouri, which closed its annual session July 3, declared that they felt in conscience bound not to send their children to the public schools, because they were conducted on a non-religious basis; and that they did not feel bound to obey such laws as those recently passed in Wisconsin and Illinois. Yet these same Lutherans would probably condemn the action of seventh-day observers who do not feel in conscience bound to obey Sunday laws.

A writer in the *Herald of Gospel Liberty*, of June 19, says: The original Sabbath being a perpetual memorial of God, the Creator, calling man to imitate God in the observance of the same, man could not keep the original Sabbath and forget God." True; and why do not all professing Christians keep and advocate the keeping of this original Sabbath, when it is such a safeguard against idolatry, heathenism, and infidelity, which are the great sins separating three-fourths of the inhabitants of the world from God to-day? We rejoice in holding up before the world this original institution so wisely ordained by God for the perpetuation of his name among the children of men.

Dr. Tiffany, pastor of the Hennepin Avenue M. E. church, of Minneapolis, gave an address at the commencement exercises of the Rochester (Minn.) High School. Among other good things, he said:—

Church and State must not be united. As Americans, we deny the right of any religious or other combination to have authority in civil matters. We recognize religion as a necessity, and the Church as a form of it, but we look with suspicion upon any interference it may attempt in government. . . . Home shall teach youth obedience, the churches religion, but the schools shall give knowledge. The State must not teach religion, for that would give it authority to decide what religion to teach. The State must educate the children to make them intelligent, not saints.—*Rochester (Minn.) Post*, July 13, 1890.

It would be a good thing if there were more such sound Methodist doctors of divinity on the subject of Church and State.

## A USURPER.

How Sunday-keeping draws all its sap and nourishment from the Sabbath of the Lord, which is the seventh and not the first day of the week, manifests itself in many ways. The Disciple people are very persistent sometimes in asserting that the weekly day they observe is not a sabbath and does not take the place of the Sabbath, but is another and a different institution entirely, sustaining no relation whatever to the Sabbath. Of course we know this is all false, and every once in a while something comes up which leads these very people to prove it so.

The International Sunday-school lesson for July 6, 1890, was on Luke 13:10-17, and was entitled, "Lawful Work on the Sabbath." A question upon this for the "Primary Exercises," which the *Oracle* folks in *Oracle* of July 3 put forth, illustrates the point. It was as follows:—

"Julia, how ought we to use our Sunday?"

Now, we should like to know why Christ's teach-

ings in regard to the Sabbath are employed to teach how Sunday ought to be used if there is no connection whatever between Sunday and the Sabbath,—if the Sunday is a different institution altogether, and in no way founded on the Sabbatical idea. The facts are that Sunday is a sabbath, and is kept as a sabbath, and is a usurper of the Sabbath, and that it can stand only upon a false interpretation of the Sabbath command and a misapplication of Bible teachings on proper Sabbath-day keeping. There is no other foundation upon which it can rest for a moment. When Sunday-keepers cease to rest on Sunday, Sunday will cease to be a sabbath, and Sunday-keepers cease to be.

W. A. C.

## SIGNIFICANT FACTS.

The United States continues more and more to be an astonishment to the world, in its wonderful developments which are exhibited on every hand. And every new achievement strengthens the hypothesis that this prodigy among nations would surely find a mention in prophecy, if prophecy is as complete as we suppose it to be in delineating the history of the world to the close of time. It must be that this nation is noticed in prophecy, and it is more than evident that Rev. 13:11-17, is the scripture in which it is brought to view. The following statements are from the *Boston Manufacturers' Gazette*:—

"The rapid increase of the wealth, business, and prosperity of the United States during the past ten years, is simply marvelous. According to the published figures, the total wealth of the country is now \$71,459,000,000, equal to nearly \$1,000 per capita. This is an increase in ten years of \$18,000,000,000, or forty-two per cent. England's wealth in 1885 is given at \$50,000,000,000. The average of wealth per head in England is \$1,545, in Scotland \$1,215, in Ireland but \$565. The total wealth of France is estimated at \$36,000,000,000. England exacts in taxes twenty dollars per head of population, while each individual in the United States pays but \$12.50. America will produce 7,000,000 tons of iron this year, while England's greatest production is 8,600,000 tons."

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