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And Sabbath

REVIEW AND HERALD

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

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THE WAITING ONES.

There are some among the blessed
Waiting, watching, every day,
Peering through the misty shadows
To the clear and lighted way;
Listening in the dusky twilight,
Waiting even in the night,
'Mid the toil and heat of noonday
Bending forward to the light.

And they speak in eager whispers—
"Can we hear His chariot yet?"
"Will the Master longer tarry?"
"Will the Heavenly Friend forget?"
So they stand, these earnest servants,
Waiting, watching evermore
For the clouds to part asunder,
And reveal the open door.

There are dark-browed ones among them,
Looking through their eyes of night;
There are fair-haired little children
Peering up with faces bright;
There are aged pilgrims, longing
For the Master's spoken word;
There are some in every country
Waiting, watching for the Lord.

But they take their daily duties,
And perform them as for him;
And they read his loving message
When their eyes are tired and dim.
They are living lives of blessing—
Lives of love for his dear sake,
While they wait with eager longing
For the morn of joy to break.

He will come, and will not tarry;
He will fold them to his breast;
He will make his watchers happy
In a calm and holy rest.
He will give them satisfaction
For their days of waiting here;
He will bring them joy unceasing
When the Master shall appear.

—Sel.

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.

WE SHOULD PRAISE GOD NOW.

BY MRS. E. G. WHITE.

It is the absence of the graces of God's Spirit that leaves the home in a dark, unhappy condition. Your home should be a blessed sanctuary where God can come in, and where his holy angels can minister unto you. If impatience and unkindness are manifested one to another, angels cannot be attracted to your home; but where love and peace abide, these heavenly ones love to come and bring still more of the holy influence of the home above.

Scarcely any of us realize that angels are about us; and these precious angels, who minister to those who shall be heirs of salvation, are

saving from us many, many temptations and difficulties. The whole family of heaven is interested in the families here below; and how thankful we should be for this interest manifested for us day and night. Words spoken in our homes which are impatient and unkind, angels hear; and do you want to find in the books of heaven a record of the impatient and passionate words you have uttered in your family? Impatience brings the enemy of God and man into your family, and drives out the angels of God. If you are abiding in Christ, and Christ in you, you cannot speak angry words. Fathers and mothers, I beseech you, for Christ's sake, to be kind, tender, and patient in your homes. Then light and sunshine will enter your homes, and you will feel that bright beams from the Sun of Righteousness are indeed shining into your hearts.

You should never separate Christ from your life and family, and close the doors against him by un-Christlike words and actions. There are those who profess the truth who neglect family prayer. But how can you venture to go to your labor without committing the care of your souls to your Heavenly Father? You should show that you trust in him. You should consecrate your families to God before you leave your homes. Every prayer that you offer up to God in faith, will surely be respected and answered by your Heavenly Father. When Abraham was told to go out into a place which he knew not, wherever he pitched his tent he built an altar, and offered up his prayer morning and evening; and the Lord said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." This is the very work that should be done in every family, but it is strangely neglected. We want to live as in the sight of God in this world. It is of the greatest importance that we constantly make preparation here for the future, immortal life. We may have that life that measures with the life of God; if we are faithful, we shall have an immortal inheritance, an eternal substance; we shall see the King in his beauty; we shall behold the matchless charms of our blessed Saviour.

We should feel the importance of educating and training our children, that they shall seek and appreciate eternal life. Their will must be brought into subjection to the will of God, and they must seek constantly to repress everything that is evil in their natures. If fathers and mothers want their children to be Christlike in disposition, they must set them the example. Your every act should be one to fit yourself and your children for heaven, and you will have special help in the matter. The Saviour desires your joy to be full, therefore he tells you to abide in him and he will abide in you. Open the door of your heart, and let in Jesus and the bright rays of his righteousness. He loves us with a love that is inexpressible, and if at any time you begin to fear that you will be lost, that Jesus does not love you, look to Calvary. Do you want a clearer expression of his love than that which the Father has bestowed upon us, in that he has given us in his Son? The light shining from the cross of Calvary should make us the happiest people on the earth. Now I ask you, dear brethren and sisters, why should we

not love him? He exclaims, "What could have been done more to my vineyard, that I have not done in it?" If we had to work out our salvation in our own strength, we might be discouraged, and give up the warfare; but now he says, "I am with you always, even unto the end of the world." When he has given us such an assurance of his care, should we not respond to it by giving him our confidence? If you have been in the habit of murmuring, complaining, and finding fault, you must cease, for you are showing the Satanic side of your character. If you neglect your own soul, and begin to find fault and pick flaws in others, you are doing Satan's work. But if you are talking of the love of Jesus, and are trying to bless those around you with your influence, you are a blessing and not a curse, you are bringing yourself into close relationship to Jesus. Every day we are to be gaining the victory. Only one day at a time is given us in which to work. We must exercise living faith in God to-day; we must believe that God accepts us this day if we come to him in sincerity.

You must not be controlled by feeling. You must look away from the things that are seen, to the things that are unseen, trusting and rejoicing in the promises of God. I have thought with what joy the angels would look down from heaven upon us, if we were all praising God, and abiding in Christ. If, indeed, there is joy to the full for the Christian, why should we not possess it, and manifest it to the world? The whole treasure of heaven is opened before you in Christ; why should not every one bring Christ into his life, and represent him to the world?

Our Saviour is coming again, and he wants to find you all ready for his appearing. If you are ready, your eyes will be beholding Jesus and heaven your home. When trials come to depress and discourage you, you must talk faith, not doubt and despondency; you must place your eyes upon heaven and heavenly things. Says Paul, "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." Then let us keep talking of Jesus and his love; let us dwell upon the precious truths which he has intrusted to our keeping; let us show to the world around us that these truths are accomplishing something for us. How can the world tell of the value of the truth which you have received unless they witness the transforming effect on your character? When you have Christ abiding in your hearts by faith, you will bring his righteousness into your life and experience. Satan will say to you, "You cannot be saved; you are a sinner." Well, tell him that you know you are a sinner, but that Christ came to save sinners. He says, "I am not come to call the righteous, but sinners to repentance." Tell the enemy, "I have laid hold of the righteousness of Christ, and he is my Saviour. I have no righteousness of my own, but Christ is my righteousness." Then you will be justified by faith.

In just a little time, Christ will come in power and great glory, and what a terrible thing it would be if we should not be ready! Let us get ready at once. Separate evil from you, begin to sing the song of praise and rejoicing here below.

Do you want to learn the song of praise here, do not let a single word of bitterness or envy or fault-finding escape your lips; but let your lips be tuned to praise God. There is enough to discourage us everywhere, but we must look to the Author and Finisher of our faith, and by beholding his loveliness and purity become changed into the same image. You can feast your soul on his love; you can know that you are obtaining the victory every day; you can rejoice in the Lord.

I am so sorry for my Master, because he hears so little praise, so little thankfulness, for the love that he has bestowed upon us. Angels in heaven are praising God all the time, and here are mortals for whom Christ left the heavenly home, and suffered mockery, insult, and death, that he might lift us up to sit in heavenly places, and they offer no song of praise.

If you sit in heavenly places with Christ, you cannot refrain from praising God. Begin to educate your tongues to praise him, and train your hearts to make melody to God; and when the evil one begins to settle his gloom about you, sing praise to God. When things go crossways at your homes, strike up a song about the matchless charms of the Son of God, and I tell you, when you touch this strain, Satan will leave you. You can drive out the enemy with his gloom; his dark shadow will be swept from your pathway by praising God, and you can see, O, so much clearer, the love and compassion of your Heavenly Father. It is Satan's studied effort to eclipse the light of the Sun of Righteousness so that you cannot see it. Your mind should be uplifted to God; you should have praise meetings in your family and in the church. Do not tell a dismal story at any time or in any place. Let the whole world look upon you, and say, "These are people who love God; for we can see his image reflected in them."

Now, brethren and sisters, may the grace of God and his blessing come into your hearts. God does not want you to gather to your souls every little trial and difficulty, and talk of them until you become discouraged, and changed into a cloud of gloom and discouragement. Uplift your soul into the pure, heavenly atmosphere; get out of the moral miasma of this low earthliness; let the soul open to the love of God.

Be of good courage, brethren and sisters; Jesus lives! he is your Saviour; he wants to save every one of you; he wants to place a crown of glory upon every brow. Let us act before the world as God's peculiar people, showing forth the praises of Him who has called us out of darkness into his marvelous light.

O what a time of rejoicing there will be in heaven when we get out of the perplexities of this life! With gladness we shall cast our crowns at the Saviour's feet. We shall touch the golden harps, and fill all heaven with the richest harmony. Let us touch the harps here, and let our lips glorify God.

A DARKENED HEART MADE LIGHT.

BY ELD. WM. COVERT.
(Indianapolis, Ind.)

THE Scriptures recommend the keeping of the heart with all diligence, "for out of it are the issues of life." Prov. 4:23. The margin says, "Above all keeping." The idea is, that whatever else is left, the heart should not be neglected. Doubtless the reason why the heart should be so carefully guarded is because of the persistent efforts of Satan to sow seeds of sin in it, that he may accomplish man's destruction. Satan endeavors to make all the senses of the physical man avenues by which he may reach the heart. Not only are all these to be guarded, but he would use every emotion or attribute of the mind, if permitted to do so, as a highway to the heart. David realized this; hence his request that the words of his mouth and the meditations of his heart might be acceptable to the Lord.

Satan's ways are so sly, cunning, and crooked

that he can sow many tares while men sleep. Indeed, he seldom comes in the light of day. He never waits to be invited. All thieves and robbers have learned their tactics from him. Business houses usually leave a lamp burning through the darkness of the night, to prevent burglary. The heart of man should also keep a burning lamp in its chambers. Solomon says that the spirit of man is the candle, or lamp, of the Lord, "searching all the inward parts." Prov. 20:27. God's Spirit bears witness with our spirits. It is by this union of mind with the Lord that the light is kept burning brightly. If Satan can manage to have this flame extinguished, then he can sow his seeds of sin. The prophet Jeremiah says that "the heart is deceitful above all things, and desperately wicked." He then asks, "Who can know it?" There is much more wickedness hidden away in the heart than man is aware of, and this is why it is so deceitful. Satan stealthily covers over the seeds of sin in the soil of the heart. When opportunities are favorable, these seeds spring forth into life. It is the evil man, out of the evil treasure of the heart, who brings forth evil things.

These seeds of Satan must have connection with a lustful mind before they spring into life. James says, "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."

Satan places unnumbered temptations before the mind. But the pure will spurn them all, while the lustful mind will give them a welcome. If Satan's advances are reciprocated, he soon stores the soil of the heart full of living evil, yet he covers over all he does with a mantle of darkness. Such a heart is not aware of its own evil condition. Paul says that the god of this world blinds the minds of them that believe not. The same apostle calls these sins the "hidden things of dishonesty." He says that the mind is blinded "lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:4.

The darkened heart is described by Christ where he enumerates some of the evils that proceed from it. There are evil thoughts, adulteries, fornications, murders, thefts, covetousness, an evil eye, blasphemy, pride, foolishness, wickedness, deceit, lasciviousness, and false witnesses, pointed out. Yet the person possessing such a corrupt heart is often made to think he is quite pure. Satan knows his plants are so ill in features and so destructive to those selected to give them life, that they will be disowned as soon as their hideous forms are seen. He knows also that the gospel gives light to the heart, and therefore his effort to keep the mind from grasping gospel faith. But God wants light in the heart. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." When this light shows the sinner what deadly things are in his heart, he pleads for help to be delivered from this body of death. The law of the Spirit of life works deliverance through faith.

God, who knows the condition of the heart, purifies it by faith. Acts 15:6-9. Faith is an active, living principle, which is constantly suggesting improvements in the place where it dwells. Thus the heart that welcomes Jesus as an abiding guest, may be assured of a constant, pleasant helper. Our Saviour said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14:23. We should certainly feel honored if our earthly father would choose to make his home with us, but what an honor it is to have our Heavenly Father come to dwell with us! If God and Christ unite in taking up their abode in a human heart, that heart can safely trust to be kept by the power of God from Satan's blinding influence. But the Lord

will not abide in a darkened room. The one who entertains the Lord must come to the light, that his deeds may be made manifest. Good people are not afraid to have their hearts opened to the light. They gladly walk in the light. Their path is a shining one, increasing in brightness as they journey on. Prov. 4:18. It breaks forth at first like the dawn of the morning, and, as the rising sun, it increases in glory till it reaches the fullness of open day. The heavens may speak forth the glory of God as the starry worlds announce his handiwork. The evening and the morning stars may vie with one another as in their ceaseless course they sing the Creator's praise. But more wonderful than all this testimony to God's power is the love manifested in redemption. Even angels who have no sins to be forgiven, cease not to adore our dear Redeemer for his wonderful love manifested in our salvation. There is not only love incomprehensible, but also mighty power shown in the gospel. The invisible energy tenderly operating through saving faith in the heart, is to the converted mind as much of a demonstration of God's power as is manifested in the physical universe. As this to such an one is the sweetest theme of meditation, it is that which draws forth from the enlightened heart the tenderest love and the purest adoration. It is by this power that a fallen son or daughter of Adam is delivered from the power of darkness, and translated into the kingdom of God's Son. By this, the same one is made meet for the inheritance of the saints in light. Our Father has seen fit to glorify his name here in us by having us walk in the flesh yet after the Spirit of God. This glory in earthen vessels we have, that "the exceeding greatness of the power to usward who believe" may be of God and not from ourselves.

SYMPATHY.

BY MRS. M. J. BAHLER.
(Oakland, Cal.)

In all the realm of blessings which can come to us in this world, aside from God's precious word and the presence of his Holy Spirit, there is naught so comforting, so healing, so sustaining, as kindly words of sympathy. Written or spoken, they come with a potency for good, unequalled by anything else. They bind hearts by silken cords which nothing can ever sever.

The little song we used to sing in our childhood is true—how true, those only fully know who have walked in paths made dark by sorrow:—

"Kind words can never die, never die, never die,

Kind words can never die, no, never die.

God knows how deep they lie, stored in the breast."

Like cadences of soothing music, words of kindly sympathy float down through the changing years, ever a soothing, healing balm. However much we may change, or circumstances change around us, those precious words remain the same.

Did Mr. Edison invent the phonograph in consequence of realizing that in his own heart kind words were retained, not as though imprinted with characters indelible merely, but also to be repeated as though by vocal voice, though the coming years? Many a weary struggler will owe his salvation to some dear friend who, perchance almost a stranger, saw his need, and gave words of sympathy. Often they are of far more value than words of advice, caution, or admonition. And certain it is that when such words are needed, it is almost invariably the case that it is best to accompany them with sympathy.

Sometimes the tones alone express sympathy, and wisely given sympathy strengthens one to arise erect again from the blow which has smitten to the dust. They come with a power to revive both soul and body. Sympathy may also be expressed by a glance of the eye, and even though no word is spoken, its potency for good may be just as powerful. O that we might learn how to be truly and wisely sympathetic!

—A danger foreseen is half avoided.

WAITING.

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

As an exile in some far-off place
Counts the hours that he still must stay,
Dreams of his home and of each loved face,
And longs to journey the homeward way,

So I, mid the wrecks and sands of time,
Am waiting the call from the summerland,—
Waiting the hour when the King sublime
Shall come with his shining angel band,—

Waiting the time when the trumpet sound
Shall raise from their slumbers the righteous dead,
Waken the loved from the trembling ground,
And call each child from its dusty bed.

Father and mother, I'll meet you then;
Sister and brother, I'll greet you there,
Meet you, never to part again,
With your happy faces and shining hair.

Never again to be sick or sad,
To be weary or wrinkled or wan and old,
But with a rapture that earth ne'er had,
Pass through the beautiful gates of gold.

O, do you wonder I sigh for home,
And long for the shadowless bliss of heaven,
Waiting the time when my loved shall come
Forth from the grave, with their fetters riven,—

Waiting the time when my woes shall cease,
And my age as a dream shall pass away,—
Waiting the rest, that perfect peace,
When the glory of God shall abide for aye?

And many a time when the shadows fall,
When the dews are weeping their pearly tears,
I think that soon will the Master call
His own to heaven's unending years.

And harps shall quiver with sweetest airs,
To welcome the loved ones gathering home,
And fadeless flowers both pure and rare,
Shall strew all the path the redeemed shall come.

And now as an exile afar from home,
I wait in hope of that coming day
When the Saviour from glory shall bid me come,
And then I shall journey the homeward way.

THE CROSS OF CHRIST.

BY WILLIAM T. CASE.
(Norwich Town, Ct.)

GAL. 6:14. After Christ himself, the one great prominent figure in Christianity is that of his cross. Until he hung upon it, it was an emblem of disgrace and shame. By it his enemies manifested their hatred and contempt for him whom they nailed upon it, and evinced their purpose to overwhelm his followers with disgrace.

What could survive such a defeat? The leader and founder of this new sect, dying in infamy upon a felon's cross, between two thieves! Surely the death blow is given to all the fair promises of this pretender, and we shall hear no more of this Nazarene. Thus thought his enemies as Christ died upon the cross.

But behold what a change! The cross of Christ is now the center around which our hopes gather, and to which our faith and expectations cling. It is the greatest emblem of God's infinite love for sinful man, and the foundation upon which we rest our all for eternity. Is it any wonder that Paul exclaims, "God forbid that I should glory, save in the cross of our Lord Jesus Christ"?

In order to arrive at a correct understanding of just what Paul means, we need to read the context (verse 12): "As many as desire to make a fair show in the flesh." Who are these? Who can it be that, in the presence of the cross of Christ, desire to make a fair show in the flesh?—They were the Judaizing teachers who were annoying and hindering Paul in his great work as the apostle to the Gentiles. They wished to attach to the Christian life and faith, conditions that were of human wisdom and authority. The cross of Christ alone only indicated his work for man's redemption. They must have something that would manifest man's work for himself. This would "make a fair show in the flesh;" *i. e.*, of themselves.

"They constrain you to be circumcised." That would make the Gentiles, nationally, Jews;

they would then be of the favored nation. This indeed would make a fair show in the flesh. "Only lest they should suffer persecution for the cross of Christ." If they themselves, being Jews, should reject the sign and mark that distinguished the Jews from the Gentiles, and accepted the cross of Christ alone as the one common ground upon which Jew and Gentile alike were to hope for salvation, would they not suffer persecution at the hands of their own countrymen? But if they could only win the Gentiles over to receive the Jewish rite, would they not escape persecution for the cross of Christ themselves?

Verse 13: "For neither they themselves who are circumcised keep the law [*i. e.*, the ceremonial law]; but desire to have you circumcised, that they may glory in your flesh." Would they not have something in which to glory, in that they not only had made Gentiles Jews, but would have added their own works to the works of Christ as a condition of salvation? This would have made a fair show in the flesh. This would enable them to escape persecution for the cross of Christ. This would give them somewhat to glory in, over the Gentiles.

But what does Paul say about all these things?—"God forbid that I should glory, save in the cross of our Lord Jesus Christ." I clear myself of all such glory as this. I no longer pride myself in being a Hebrew of the Hebrews, or as touching the law, a Pharisee. I abandon all works that I have done. I take the cross of Christ, with all its humiliation and shame. By it, I crucify the world unto myself. By it, I crucify myself unto the world.

Who is right, Paul or those of whom he is speaking? Who has struck the right chord, Paul, glorying in the cross of Christ, or these Judaizing teachers, glorying in the flesh?

Right at this point was drawn the dividing line which separated Paul from those who would mix Judaism with Christianity; who would unite the work of man to the cross of Christ. Right at this point should be drawn the line *to-day* that would separate us from any and every "ism" that attempts to share the glory of our salvation with the cross of Christ.

Paul was a safe teacher from whom to learn, a safe guide for us to follow. Let those who will "make a fair show in the flesh," escape "persecution for the cross of Christ," have somewhat in which to glory in the flesh; but as for us, let us, like Paul, glory not, "save in the cross of our Lord Jesus Christ." There are a few thoughts which grow out of this subject, that may be profitable for us to consider.

First, we should glory in the cross of Christ, because by it we are made partakers of the sufferings of our divine Lord. There is a mystery concerning the sufferings of Christ which we shall never be able to comprehend; yet this we know, because it is clearly revealed, that his sufferings were necessary in order to make an atonement for sin.

That he might become our Saviour, Christ humbled himself to a life of suffering, and died a felon's death. He, the divine Christ, left the glory he had with the Father before the world was, left the society of angels, and took upon him human flesh, to be despised and rejected by those whom he came to save.

We can never realize the extent of his sufferings; that is past the conception of finite mind. We only know that as he drank the bitter cup, he cried out in the anguish of his soul, "If it be possible, let this cup pass from me." (Read Heb. 5:8; 2:18; 1 Pet. 2:21.)

Christ was human as well as divine. As a man, he learned obedience by the things which he suffered. As our High-priest, he put himself in sympathy with all who are tempted, by his temptations in suffering, and he left us an example that we should follow in his steps:—

1. By his suffering, he learned obedience.
2. By his suffering, he became our sympathetic High-priest.
3. By his suffering he became our example.

It would seem that the cup of his sufferings was full—full to the very brim. But no; read Col. 1:24—"fill up;" *i. e.*, make complete, make perfect. Is this the legacy that Christ left his people, "to fill up that which is behind"?—Yes—a legacy of suffering and affliction "for his body's sake, which is the Church."

Paul and Peter both understood about this: "Fellowship of his sufferings" (Phil 3:10); "partakers of Christ's sufferings." 1 Pet. 4:13. What is this great mystery whereby believers are made partakers of the sufferings of their Lord, and enter into the fellowship of his sufferings? There are multitudes that desire to be partakers of his glory—of his throne, but there are few who are willing to be partakers of his sufferings. That this life of fellowship with Christ in his sufferings is the life to which we are called and appointed, see 1 Pet. 2:21; 1 Thess. 3:3: "For even hereunto were ye called;" "We are appointed." He who walked the pathway of suffering has bidden his disciples to follow him, not indeed as the hard and thorny path of duty, but as a privilege. This is shown in Phil. 1:29. Here it is represented to be as great a privilege to suffer with Christ as to believe on him.

The apostle Paul presents this subject in still a different light in Rom. 8:17: "If so be that we suffer with him, . . . we may be also glorified together." Here suffering with and for Christ, and being glorified with him, seem to be inseparably connected. The same thought is presented in 2 Tim. 2:12.

(To be continued.)

WHAT IS TRUTH?

BY W. S. CHAPMAN.
(Grand Rapids, Mich.)

In the vivid description left us by the apostle John, of the presentation of our Lord to Pilate by the infuriated Jews, is recorded the interview between them in the great judgment hall of the tower of Antonia. The Jews being afraid of defilement, if they followed farther (it being the passover), remained upon the pavement, or Gabbatha, below, while the temple guard led Jesus before Pilate.

In reply to one of the governor's questions, "Art thou a king then?" the answer was, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." And then came the wondering question from Pilate,—a question that has been asked all the way down the ages that have since passed,—"What is truth?"

There is no record that our Saviour answered him. It was not necessary, as it was beyond the ability of Pilate to comprehend. Our Lord had previously said to the unbelieving Jews, "Why do ye not understand my speech? Even because ye cannot hear my word. . . . He that is of God heareth God's words; ye therefore hear them not, because ye are not of God."

It is necessary, then, in order to understand a spiritual doctrine, that one should be led by the spirit of God,—be a child of God; for spiritual things are spiritually discerned. And because of this fact, and the unregenerate condition of mankind, this simple question has been, to the world at large, an apparently unsolved problem. Yet if Jesus came to "bear witness unto the truth," that fact alone shows it to be something of vital importance, and necessarily a part of the gospel which he came to proclaim. In searching the Scriptures, it is demonstrated that there is nothing that is essential for man to know in connection with the plan of salvation, but that is so clearly and simply explained as to come within the comprehension of even ordinary minds. In fact, this would be looked for, as the gospel is to be preached to all men, be their attainments what they may, bringing within its scope every nation, kindred, people, and tongue. It follows, therefore, that whatever truth may be, a plain,

satisfactory definition of it can be found in the Bible.

Whatever truth may be, the inquirer learns on the very start that it is of priceless value, and once comprehended, it should never be relinquished. Prov. 23:23. The Bible tells us that our God is not only a God of truth, but that he possesses an abundance of (or abounds in) truth and goodness (Deut. 32:4; Ex. 34:6); and that our Lord is an exemplification of that truth, being full of it and of grace. John 14:6; 1:14.

"Now therefore fear the Lord, and serve him in sincerity and in truth," says Joshua (chap. 24:14); and Samuel adds: "Serve him in truth with all your heart" (1 Sam. 12:24); while the Lord says, "God is a Spirit; and they that worship him must worship him in spirit and in truth." John 4:24. Peter says that the soul of the Christian is purified in obeying the truth (1 Pet. 1:22); and the psalmist, that the truth will be to him a shield and buckler. Ps. 91:4.

What, then, is truth? Let the Spirit of God answer: "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. 119:142. What a vast difference it might make if this were better known and comprehended! How often is it said, "I want the truth as it is in Christ Jesus," and how little does the world realize what that embraces, or the *simplicity of the truth* as it is in our Lord! He and the Father are said to be full of mercy and truth (Ex. 34:6; John 1:14), and we are told that in the plan of salvation mercy and truth met together, righteousness and peace kissed each other, because it was the council of peace for man, between the Father and the Son (Ps. 85:10; Zech. 6:13); and that because of all this, "by mercy and truth iniquity is purged" (Prov. 16:6), and the world is to be cleansed of sin. But where is the mercy found? Surely not in the law. There man, because of sin, can see only stern, unrelenting justice. "By the law is the knowledge of sin," and "the wages of sin is death." To the praise of God be it said that there can be no grace or mercy found there, only condemnation to the full. Where, then, are sinners to look for mercy? Jesus said, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." And Paul adds this: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; . . . for therein is the righteousness of God revealed from faith to faith: as it is written, *The just shall live by faith.*" "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." The truth of God condemns the sinner, and points him to the gospel of salvation, wherein the righteousness of Christ is revealed, in which the believer can be clothed and live. Mercy and truth then purge from sin. The law and the gospel are inseparable. Make void the law, and the necessity for the gospel of peace ceases, the need of a Saviour vanishes, the *truth as it is in Christ Jesus* disappears!

While the standard of truth, through which the redeemed are sanctified, is unchangeable, the gospel of mercy that accompanies it, is progressive, and the living Christian must go forward with it. In John's time the gospel read, "*He that believeth and is baptized shall be saved;*" but he said, "*I indeed baptize you with water unto repentance;*" but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: *he shall baptize you with the Holy Ghost, and with fire.*" So Peter told the penitent Jews on the day of Pentecost, after the death of Jesus, "Repent, and be baptized every one of you *in the name of Jesus Christ* for the remission of sins, *and ye shall receive the gift of the Holy Ghost.*" In our day the gospel reads, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every na-

tion, and kindred, and tongue, and people, saying with a loud voice, *Fear God, and give glory to him; for the hour of his judgment is come.*" And this progressive gospel, as it applies in its proper day and time, Peter calls "present truth." 2 Pet. 1:12. And at the end of time will be found waiting for the Lord's coming the little company who have steadfastly refused to separate the law and the gospel,—the truth as it is in Christ Jesus. Of them it will be said, "Here are they that keep the commandments of God [the law], and the faith of Jesus [the gospel]."

ANOTHER ADVERTISER.

BY L. T. HANSEN.
(Waterville, Me.)

ONE day, while canvassing for "Bible Readings," I called on a retired Baptist minister. As soon as he learned the title and plan of the book, he said that he had just been reading about it. And taking up a paper, he began to read, at my request, an article nearly one column in length, in the *Zion's Advocate* (Baptist) of June 18, headed, "A Fraud." The article was written by Rev. Wm. Hurlin, a personal acquaintance of the reader. The following is the substance of it:—

A few weeks ago, two book agents were in our village with a book which they stated to be "Bible Readings," and useful for ministers and Sunday-school teachers, and, indeed, for every one interested in the Bible. And they had a large number of testimonials from leading ministers of several denominations.

The place of publication being Battle Creek, Mich., the headquarters of the Seventh-day Adventists, my suspicions were excited, and turning to some of the sections, I saw that the book is gotten up for the purpose of circulating the special views of that sect. I call this a fraud. . . . The principle theme of the book is the duty of observing Friday night and Saturday as the Sabbath, and the sin and danger of observing Sunday instead. A number of sections are devoted especially to these points, and they are also brought in again and again in places where one would not expect them; and among the irrelevant texts quoted on these points are, 1 Kings 18:21, Ps. 89:34, Isa. 66:23, Eze. 13:5, Matt. 15:9, Rom. 6:16, Gal. 3:15, and Rev. 14:12. The two-horned beast spoken of in Rev. 13:11, is said to be the United States; the work of apostasy imposed by this beast (Rev. 13:16), is the observance of Sunday instead of Saturday, and those who receive the mark, that is, observe the Sunday, will have to drink of the wine of the wrath of God, as predicted in Rev. 14:10, 11.

The speedy personal coming of the Lord Jesus Christ is proved by the facts that a great earthquake occurred in 1775, the sun was darkened May 19, 1780, the moon became dark the same night, and the stars fell from heaven Nov. 13, 1833, the last three as predicted. Matt. 24:29. Those who look for the coming of the Saviour must purify themselves by abstaining from the use of tea and coffee, as well as tobacco; and Matt 24:48-51 is quoted to show "the doom of those who say, . . . The Lord is not soon coming." Among other things specially presented and pressed, is the unconscious state of the dead, the annihilation of the wicked, the washing of feet as an ordinance connected with the Lord's supper, the healing of the sick by prayer, anointing with oil, confessing faults to one another, and the earth as the final home of the saints, after they have reigned in heaven with Christ for a thousand years.

With a little change in the introductory, the above extracts would make a fair presentation of the views which are set forth not only in "Bible Readings," but in the Bible itself; and even as it stands it is conducive of more good than harm to the truth. Mr. Hurlin has, like many others who try to oppose the truth, made a statement, and utterly failed to prove it. He thinks himself an object of deception. A book is shown him; its title is "Bible Readings." Having learned its "place of publication," his suspicions are aroused, thinking that he will find views held by the "Seventh-day Adventists," and, "turning to some of the sections," he finds just what he expected. In his review, he further gives a number of references, showing that it is actually Bible readings. I used to think "fraud," or deception, was, reaching an end contrary to that which might be expected from the evidences presented. But this man finds just what he expects, and that he calls "a fraud." If abuse of language is the only argument, then it fails to be such.

In some part of the review, Mr. Hurlin states

that "even the words of the Devil" are quoted to prove a statement advanced. Doubtless these words were spoken to Christ at the temptation in the wilderness, when Satan, as an inducement to secure the worship of the Son of God, showed unto "him all the kingdoms of the world," and said unto him, "All these things will I give thee, if thou wilt fall down and worship me, showing that the kingdoms of the world are in Satan's possession. The fact that this inducement was a temptation, proves that Satan told the truth, and proves the statement advanced in the book beyond gainsaying.

In this connection, it may be well to notice that Mr. Hurlin quotes "the unconscious state of the dead among other things specially presented." If he would try to prove the contrary, by any means outside of heathen philosophy, he would find his best and only argument in "the words of the Devil" when he told a lie to Eve, and said, "Ye shall not surely die."

In commenting on the duty of observing Friday night and Saturday as the Sabbath, and the sin and danger of observing Sunday instead, he gives a number of references to "irrelevant texts on these points." The first refers to Elijah when he besought the people to make a decision, and said, "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." As both the Lord and Baal had, and have still, their distinct days of worship, the application is made of the texts "to those who learn the origin of Sunday observance," and reads: "How long halt ye between two opinions? If the Lord be God, follow him; but if the Roman Church, follow it." I do not see any irrelevancy there. The other text we would commend to careful examination, with the question of the Saviour: "How readest thou?"

The gentleman who read and gave me said article, became interested in the book, and wanted a copy. A lady who had subscribed, after reading the same article refused to take the book at the time of delivery, but soon repented, and willingly paid for it. Thus it is verified again that "we can do nothing against the truth, but for the truth," and therefore I wish "Bible Readings" good speed on its enlightening mission, and work and pray that its truths may not only enter the heads but also the hearts of men, and that the wheat as well as the tares may soon ripen for the harvest.

NOTHING TO SPEAK OF.

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

MR. CRAFTS says, "Saturday-keeping was a mere by-law of the Jews." We ask, Did the Jews keep the day which God commanded them to keep? and did he not write its law with his own hand in the midst of his moral law, and visit its transgressor with capital punishment? Where is the evidence that it was "a mere by-law of the Jews"? Let those who make such bold and reckless assertions produce the proof. Alas for them! they have none.

He also tells us that "no persecutions to speak of have resulted from enacting State Sabbath laws in every State." He admits, however, that "a dozen instances in Arkansas and one or two each in Tennessee and Georgia," are claimed as cases of persecution. And he cannot deny the claim. But these cases are so few that he counts them nothing "to speak of." Nebuchadnezzar cast only three into the fiery furnace, because they could not adopt his religious views, and worship the image he had set up; and Darius cast only one into the den of lions, because he persisted in worshiping God contrary to the law of the land. As Mr Crafts views it, there was no persecution in either case "to speak of."

The right of conscience in one is as sacred as that of millions.

—Sometimes to unkindness and injustice, silence may be softer than even the soft answer which turneth away wrath.

Choice Selections.

THE DAY OF SATISFACTION.

When I shall wake on that fair morn of morns,
After whose dawning never night returns,
And with whose glory day eternal burns,
I shall be satisfied.

When I shall see Thy glory face to face,
When in Thine arms Thou wilt Thy child embrace,
When Thou shalt open all Thy stores of grace,
I shall be satisfied.

When I shall meet with those whom I have loved,
And clasp within my arms the long-removed,
And find how faithful Thou hast ever proved,
I shall be satisfied.

When this vile body shall arise again,
Purged by Thy power from every taint and stain,
Delivered from all wickedness and all pain,
I shall be satisfied.

When I shall gaze upon the face of Him
Who for me died, with eye no longer dim,
And praise Him in the everlasting hymn,
I shall be satisfied.

When I shall call to mind the long, long past,
With clouds and storms and shadows overcast,
And know that I am saved and blest at last,
I shall be satisfied.

When every enemy shall disappear,
The unbelief, the darkness, and the fear;
When Thou shalt smooth the brow and wipe the tear,
I shall be satisfied.

When every vanity shall pass away,
And all be real, all without decay,
In that sweet dawning of the cloudless day,
I shall be satisfied.

—The late Rev. Horatius Bonar, D. D.

WATCH THE TURNING-POINTS.

THERE are certain hours and certain moments in life that are pivotal, upon which important matters depend, and at which the most momentous interests are decided. For most of the great questions of life are decided in advance. Whether a drop of water shall flow into the Pacific Ocean or the Gulf of Mexico, does not depend upon any action which is taken near the shores of those waters; but it depends upon the turning of a tiny stream away among the Rocky Mountains. Whether a man shall be an ignorant and unnoticed drudge, or an influential and valuable man, may depend not on any struggles or efforts in mature years and active life, but on a little white-headed boy studying his lesson in school, or spending his time in idleness and play. Whether a man shall be a sober, temperate, useful man, or a poor, drunken outcast, may not depend upon the will, the acts, or the determination of the full-grown man; but it may depend upon whether he has been brought up to take a sip of cider in his boyhood, or to make use of stimulants and condiments, which vitiate his taste and make him an easy prey of the men who fatten on the sins and vices of their fellow-men. Whether a woman shall be a strong, healthy, ruddy, vigorous, active, useful, and beautiful wife, and mother, and grandmother, and an influential member of society, or whether she shall, on the contrary, be a weak, feeble, delicate, dyspeptic, consumptive invalid, a burden to herself and her friends, until she speedily sinks into an early grave, depends, perhaps, not on any decision of hers with direct reference to those matters, nor upon the skill of doctors or the desires of friends; but the decision may depend upon whether in early life she seeks to improve upon the form which God has designed for her, and so cramps and confines her vital organs that before she is aware of it, her strength is gone, her health is ruined, and she becomes a helpless wreck, wretched, useless, and burdensome to those to whom she might have been a helper and a blessing.

It is not to Jerusalem alone that the Saviour says, "O, that thou hadst known, even thou, at least in this thy day, the things which belong to thy peace!" There are thousands who do not know, who will not know those things, until it is too late for them to be benefited by the knowledge.

Let those who fear the Lord, who hope in his mercy, and who wait for his salvation, remember that every present hour is an opportunity to be improved or neglected, and that most solemn consequences may hang upon each neglected moment or misimproved opportunity. To-day may be the day for making the decision which shall fix our destiny beyond recall. Let us pray that He who gives us privileges may give us a heart to improve them; lest we mourn at the last when our neglected opportunities shall rise up against us, and when it shall be too late to repair the mischief that our neglect has wrought.—*The Christian.*

DUTIES OF A SABBATH-SCHOOL TEACHER.

1. Be punctual; tardy teachers make tardy scholars.
2. Find Christ in every lesson, Christ to be believed on for the soul's salvation.
3. Be enthusiastic about your work; believe in it; cultivate love for it. It is high and holy work.
4. Seek the baptism of the Holy Spirit; without that, your best work will be a failure; with that, you cannot fail.
5. Never be absent from a session of the school unless it is absolutely unavoidable. If you are to be absent, provide a substitute.
6. Make thorough preparation for teaching the lesson. Have your class in mind as you prepare. The successful marksman takes aim.
7. Take an active part in all the general exercises of the school. If you slight them, how can you expect your scholars to do otherwise?
8. Never allow yourself to be listless, indifferent, or preoccupied, during the devotional exercises of the school. Remember that example is vastly more potent than precept.
9. Attend to the preliminaries—marking class-book, distributing books, etc.—carefully but quickly, and then teach. Do not waste time; teach as in the sight of God. Remember you must give an account for this opportunity.—*Sel.*

SPREADING IT THIN.

THE *St. Louis Republic* tells us that "there is a firm in Cincinnati which each year beats 21,000 gold dollars into gold-leaf, and as each dollar can be beat into a sheet that will carpet two rooms 16½ feet square, some idea may be formed of its tenuity. It requires 1,400 sheets of gold-leaf to equal in thickness a sheet of writing paper, and takes 280,000 of them, piled one upon the other, to equal an inch in thickness!"

We must confess that this is spreading it very thin. Gold is gold, but we would prefer our portion in a somewhat different form, where it would have more substance and less show, more solidity and less spread.

But this reminds us of another matter. The word of God is "more to be desired . . . than gold, yea, than much fine gold." More precious, and more valuable; but we suspect that some of the people who handle this precious, divine material, have a way of spreading it very thin; as in some of those delightful little essays which people call sermons, in which a little text is taken and hammered out as thin as the thinnest sheet of gold you ever saw; so that it would seem sometimes that the gold, instead of being leaf, was only a wash.

It is a question whether the religion of the day is not suffering somewhat from this extreme frugality in the use of the words of divine truth. Have we not rather an ample supply of this gilt-edged, gold-leaf religion? Is it not time to have less sounding brass and more solid bullion? Are not men patronizing the gilding and forgetting the gold,—attending to the polish and neglecting the substance? When the mines of God's word are full of golden treasures waiting the coming of the man who is willing to dig, and delve, and toil, and bring forth the pure metal from the sand and the quartz, would it not be wise to discontinue this practice of hammering out the gold dollar

into a sheet that will carpet two rooms, and get down to solid facts, Scripture quotations, and sound arguments; and thus have something besides emptiness and pomp and show,—something that will convince sinners of sin, and build up saints in the most holy faith of the gospel?

To those who pretend to be rich, and increased in goods, and have need of nothing, but whose wealth consists mainly in tinsel and gilding, the Faithful and True Witness says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Rev. 3:18.—*The Christian.*

IS THIS A CHRISTIAN COUNTRY?

CHRISTIANITY is not the exclusive religion of the people; it is not incorporated into Government by legislative action; it has never been declared by State authority to be the only true religion. This is a Christian country in so far as the Christian religion controls the consciences of the people and determines the frame-work of the Government through popular sentiment. An intelligent pagan would not form the most exalted notion of Christianity from what he might see in this country. It is said that the commission sent by the Japanese Government to investigate the religious establishment of England with a view to its introduction into Japan, reported adversely, chiefly on the ground that Christianity had not saved England from becoming a drunken nation. To make Christianity the established religion does not make a Christian nation in the real sense. Christianity cannot be legislated into the world, it must be propagated by the "foolishness of preaching."—*The Christian Advocate.*

ESTEEM.

In domestic rules, esteem is more potent than indulgence or even forbearance. When boys or girls go wrong, a very frequent cause is that they are not esteemed at home, or fancy they are not. This esteem must be genuine; it cannot be pretended or counterfeited. Hence in a governing person there are few qualities so valuable as readiness to appreciate merits, or ingenuity in discovering them, especially the latter. In every large family or small circle of friends, there is generally some very difficult person to understand. This person is often exceedingly troublesome, and, to use a common expression, "very trying." His or her merits, for he or she is sure to have some, have not been found out. Find them out, and appreciate them; a great deal of trouble of dealing with that person will be removed. The value of imagination in domestic government is very great. If we could have statistics on the subject, we should find, I think, that the children of unimaginative people are particularly prone to go wrong.—*Arthur Helps.*

LIFE IS TOO SHORT.

"I'LL get even with her somehow," declared a woman, who had been retailing to a friend in my hearing the details of some "slight" or "snub" received from a neighbor. And I thought what a pity it is that we womenkind cannot be large enough, great enough, good enough to overlook such little petty vexations, and save the time and mental strength thus wasted, for higher, better uses. Life is too short to waste its precious moments in "getting even" with the ill-bred, unkind individuals we must now and then encounter. It is just as easy, sisters, to "keep sweet" and keep the eyes and thoughts lifted so far above petty annoyances that they cannot trouble us, as to permit ourselves to be worried by them. Let us all make a great, big try, anyhow. Let us be so busied doing and seeing and enjoying the better things of life, that the worse will pass us by unnoticed and leave us unharmed.—*Sel.*

The Mission Field.

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

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

WHY IS IT SO?

In the July *Missionary Review*, Dr. A. T. Pierson presents what he calls a paradox. He says that while God displays his providence and grace in modern missions, thereby calling on his people to become co-laborers with him in their work, the Church fails to adequately respond to the challenge. He then cites the accelerating pace of every department,—art, science, invention, social reform,—and asks if it is not a reproach to the Church that, while all these have so felt the quickening pulse of the nineteenth century, the work of missions, the noblest enterprise of all the ages, is left so far behind in the onward march of the present age.

In attempting to answer the question as to what is the cause of the seeming apathy of the Church, he lays down the proposition that, first of all, information is lacking in the Church at large. We can do no better than to quote here from his article:—

Knowledge does not always awaken zeal, but zeal of a true type cannot exist without knowledge. There may be fuel without fire, but not fire without fuel. There is not only amazing ignorance, but, in some parts, an audacious display of it. A few, perhaps, affect to know less than they do, as though missions belonged to a level far beneath them. Such remind one of Beau Brummell, who, with exquisite affectation, replied to a poor beggar who asked a ha'penny, "A ha'penny? And what is that? Really, I don't know that I ever saw one; but would a shilling do you?" The London *Times* of Oct. 14, 1863, accounted for prevailing apathy as to the propagation of the gospel by the lack of satisfactory reports of results—a parading of ignorance which was astounding, in view of the missionary literature, already so abundant, which for reality or romance, power or poetry, was unsurpassed in the products of the human pen. At the very time of that challenge the writer might have read the story of William Carey in India, Robert Morrison in China, Robert Moffat in South Africa, Adoniram Judson in Burmah, William Johnson in Sierra Leone, John Williams in the South Seas,—those new chapters in the Acts of the Apostles.

The bulk of our church-membership remains ignorant of the subject of missions. Even the geography of heathen lands is misapprehended. An intelligent Englishman sent to Dr. Duff a package, containing other smaller ones, requesting him, at his convenience, to hand one to a party at Bombay, and the other to another party at Madras; about as reasonable as to ask a New Yorker to deliver one package at Boston and the other at Washington or Cincinnati. We have been accustomed to speak of Africa as the Dark Continent. But the great subject of missions is itself a whole unexplored continent. It has more than a thousand million inhabitants. Its area is equal to four-fifths of the habitable globe. Its vast "coast-line" has, as yet, been scarcely explored; here and there missionaries have penetrated a few hundred miles toward the interior; a very few intrepid explorers have reached the heart of this Dark Continent of missions; but their path of exploration has been very narrow. And to-day, not only are there vast tracts unoccupied by the missionary, but practically untraversed; and, as to the great mass even of intelligent Christians, there is no real acquaintance either with the wants and woes of these millions, or with what is now being done to relieve them. Were the facts familiar, could the degradation and destitution of these unsaved millions be really understood and felt, the prevailing apathy would not last an hour. It is inconceivable that a true disciple can be brought face to face with the facts, both of man's extremity and the Church's opportunity, without an immediate and enthusiastic response to man's wail and to God's will.

The second cause assigned, and that which we believe to be even more weighty than the first, is the lack of feeling a personal responsibility in the matter, by the great body of church-members. Here is what the doctor says on this point:—

The sense of obligation is lacking,—of individual duty to the lost. The time has passed when missions are ridiculed by disciples, and even ministers of the gospel use unsanctified wit or logic to make the work appear chimerical—"the dreams of a dreamer who dreams he has been dreaming." But while the Church does not deny her debt, it is paid, if at all, by proxy. We erect great Boards, put at their head some capable and earnest men, take a yearly collection, attend an occasional missionary meeting, perhaps subscribe directly for the support of some man or woman who goes to represent "our own church," and there, with most disciples, activity ends.

There are some great truths that must be burned or

beaten into the conviction and conscience and consciousness of all believers—*inculcated*—trodden in with the heel; and, among them, this is foremost: EVERY BELIEVER IS A PREACHER—Every hearer is a herald. Proclaiming the gospel is not an exclusive prerogative. From the moment we open the New Testament, the line between priest and people disappears, and never re-appears in history until the Church apostatizes. We are all a priesthood of kings, a kingdom of priests. All the rights of the "clergy" inhere essentially in the "laity"—indeed, those very terms are the invention of the Devil in the Dark Ages. It may be well to set apart certain persons to give themselves to prayer and to the ministry of the word; it may be well to have a class of men to act as bishops of the churches, and exercise oversight of the flock, to insure soundness of teaching and practical piety. But, to make the ground-work of the ministerial calling a "division of labor," is one of the worst practical heresies that ever cursed the Church. The labor of proclaiming the good news and seeking to win souls is universal and indivisible. God scattered the infant Church, and while the apostles were yet at Jerusalem, these primitive believers went everywhere preaching the word. Philip—only a deacon—went down into Samaria and evangelized, yes, and baptized, and a new pentecost came to Samaria. The command, "Go ye into all the world," came to the whole Church, and the whole Church obeyed. We must get back where the primitive disciples were. Preaching the gospel must be so universal that if every ordained minister were shut up, like Luther at Wartburg, preaching will go on. Even the woman who finds Christ must remember Mary of Magdala, who first bore the tidings of a risen Christ, and that nameless woman of Samaria who forgot her water-pot in her zeal to tell even the men of Sychar what a Saviour she had found. Christian women must not forget Phebe the deaconess: Priscilla, who taught even Apollos; and other women who, like Persis, labored much in the Lord. . . . There is one right that never ought to be, or can be conceded or transferred; namely, the right to proclaim the gospel. That must ever remain the inalienable, untransferable prerogative of every one who believes. To believe is, *ipso facto*, to be a preacher, with a divine right of one of God's kings and priests to tell the good news.

There is weight in the closing paragraph, which is as follows: "Individualism is what is needed. God and man must unite to lay upon every believer's heart and conscience the weight of a world's lost condition." Not only is individualism needed, but that which is entirely consecrated. The cause does not need great men so much as it needs those who will take on a proper burden of the work, and then give themselves to the work, to do according to their individual abilities.

J. O. C.

PERSONAL OBSERVATIONS IN BRAZIL.

[CHARLES E. KNOX, D. D., of Bloomfield, New Jersey, has given in the May and June numbers of the *Missionary Review* a very interesting account of his observations during a recent extended trip in Brazil. The following are among the many interesting observations he notes.

W. C. W.]

The evangelistic work opens everywhere, and greatly outruns the missionary force. In any new place the traveling preacher could have a congregation on a half-day's notice. With common prudence and loving endurance of the priest's opposition, and with perhaps a little cool courage under a shower of stones, he could in a short time establish a permanent congregation.

One hundred new men, our missionaries said, could be at once profitably employed, as soon as they could learn the language, and another hundred could follow them at once.

The native and immigrant population impressed us as presenting certain characteristics which are especially hopeful. Three aspects are full of interest. In the first place, the Portuguese and the Brazilians are an amiable people. They are not intense and vindictive, like the Spanish. They are affectionate among themselves, and hospitable to strangers. They may be aroused to sharp encounter, but their prevailing mood is placid. The history of their former revolutions shows this, and the present bloodless revolution exhibits the same trait. Religious animosity, therefore, inspired by selfish priests, is not likely to be persistent, as under the Spanish type of character. Never was there a better opportunity to introduce the high principles of Christianity than among a people who have a strong social nature, who have ardent desires for a pure religious love, whose

confidence in their false religious teachers has been broken, and whose present revolution points them toward Civil and Religious Liberty.

In the second place, the color line is unknown. Prejudice in a race caste does not exist. The ebony black, the Corinthian bronze, the Indian copper, the Caucasian white, and all the shades, statures, features, dress, and manners of these classes, sit side by side in the congregation, and mix in common society. Grades of social distinction do not depend on color. Our brethren from our Southern States said to us again and again: "We have no difficulty here in respect to the color line." "The old idea at home does not disturb us here." "We hardly know ourselves in the changed condition." This condition of the Brazilian community arises out of the long intermixture of blood, and the consequent impracticability of applying any race distinction, and the continued adjustment of social relations and customs to such a historic fact.

In the third place, the immigrant population has already become a powerful factor in the nation. The German people in the extreme south, especially in Rio Grande de Sul, have been recognized as a possible foundation for a separate republic. They occupy districts, and towns, and cities. In Sao Paulo, also, their numbers are increasing. "We have a contract to bring in 10,000 families from Wurtemberg," said General Magalhaes to us. "The German emigration to us has been resisted in Germany, but the obstacle is now removed." The Italian constitutes the principal immigrant for multiplication of "arms." They were not regarded formerly as making good citizens, but recently a better class from the farms of Italy has come. They do a large amount of work, and consume little food. The Portuguese immigrants, principally from the Canary and Azores islands, are less numerous. They are chiefly in the cities.

The great demand of the empire has been for "arms," or, as we say, for "hands," to develop the acres, to open the mineral depths, to lay the railroads, and to build the mills. National laws and provincial laws have therefore offered a premium for the introduction of labor. The province of Sao Paulo has been the most enterprising. Large buildings were pointed out to us in the city of Sao Paulo, built for the temporary accommodation of these multitudes in transit. "We are bringing 5,000 a month into this province," said General Magalhaes. "We have a contract by the province for this purpose." "More immigrants have come into the country since October last (about eleven months) than during the preceding history of the empire."

THE WORK IN THE GERMAN EMPIRE.

GERMANY is one of the foremost powers of Europe. It is composed of twenty-six states, each having its own peculiar government. The king of Prussia is also emperor of Germany. He is assisted in his government by a cabinet of fifty-eight members, the chief of whom is the chancellor. The legislative body of the government is called the *Reichstag*, and is composed of 397 members, chosen from among the people by popular vote.

The State of Texas is as large as the whole of Germany and the State of Michigan. But the number of inhabitants in Germany is much greater, in proportion, than in the United States, the ratio being about ten to one in favor of Germany. But the 48,000,000 inhabitants of this empire are not all of German extraction. More than 2,000,000 of them are Poles, while about half a million more are divided among the French, Danes, and other nations.

Fully 30,000,000 of the people are Lutherans, of either the old or the new school, over 17,000,000 of them are Roman Catholics, about 500,000 are Jews, and the small balance—about 125,000—are dissenters, made up of Mennonites, Moravians, Baptists, Methodists of the various branches, and the Irvingites. The Lutheran is recognized as the State Church, yet all others

are tolerated. The ministers of the State Church are employed and paid by the government, yet the funds from which their salaries are paid are the result of a special tax paid by the church-members for this purpose.

Sabbath-keepers have existed in Germany from the beginning of the eighteenth century. The first knowledge we had of their existence, however, was in 1870, when Elds. Andrews and Ertzenberger went to Rhenish Prussia to visit some Sabbath-keepers in that section, who had commenced the observance of the Sabbath ten years before. Eld. Ertzenberger labored about two years in those parts, and was rewarded by seeing two churches organized. These still exist, though with only a small membership. After the departure of Eld. Ertzenberger from that field, no particular labor was bestowed there until 1888, when the canvassing work was begun in Germany and Rhenish Prussia.

In 1889 the mission was opened in Hamburg, the second city in the German Empire. Since then, two institutes have been held there for the education of workers, with excellent results. Last winter a church was organized, which now numbers forty members. Labor is being put forth in other places near by, with cheering prospects.

We now have in this field one minister, one licentiate, and one Bible-worker from America. There are also twelve native canvassers at work, three of whom give a portion of their time to Bible work. There are some difficulties before the canvasser in Germany. In every place, except Hamburg, where our repository is located, the canvasser must secure a license, or permit, to do his work. This, however, can only be secured for such books as, after examination by the censor, are decided not to be in conflict with the doctrines of the State Church. But if the censor happens to favor, in any degree, the Catholic Church, all books containing things offensive to that church, are prohibited. But if nothing objectionable is found in the books the canvasser wishes to solicit for, he cannot secure his license without furnishing a testimonial for good behavior from the neighborhood where he resides. Under this condition especially it will be seen how hard it is for foreigners to be able to do much in Germany.

There are twenty cities in Germany with over 100,000 inhabitants each, and about 100 cities each containing 20,000 people. Yet our ministers have entered only three of the former, and two of the latter class of cities. The canvassers, however, have worked quite a large number of these places. As the result of the labor the last year, \$4,000 worth of books have been sold, and the subscription list of the German paper has been largely extended.

Labor done in Germany in the line of Bible work, has proved that it is, if anything, a better field than America. What we need is more help in this direction. But when we speak of needing workers for any branch of the cause, our needs may be summed up by saying, We need workers in every department. The field is ripe, and we have no time to lose.

Notwithstanding the rapid increase of crime and infidelity, one thing is very favorable to our work: There are very few who cannot read and write. But, on the other hand, the market is stocked with vile literature, which ought to be supplanted with that which is pure and elevating. Quite a goodly number are awaking to the needs of the hour, and as they come in contact with the truth, hail it with joy.

More than 2,000 cities and 70,000 villages yet remain to be worked in behalf of the truth in Germany, and the great problem which constantly presents itself is, From whence will come the men and means with which to do this great work? Will not the words of the Lord, "Ye shall not have gone over the cities of Israel, till the Son of man be come," have a veritable fulfillment in the case of Germany? "How long, O Lord, how long?"

L. R. CONRAD.

Hamburg, Germany.

Special Attention.

RELIGIOUS LIBERTY IN SWITZERLAND.

PERHAPS nothing could illustrate better what Religious Liberty means in Switzerland, and what it does not mean, than a glimpse into the sanctum of the Swiss law-makers, at a time when the question is up for discussion. Recently the question was to be settled, whether or not the Salvation Army ought to be suffered to carry on their work, in their own peculiar way, in Switzerland. In 1888 the Federal Council had been petitioned, by cantonal societies, to put a stop to the practices of the Salutists throughout Switzerland, since their doings were nothing more than a humbug. Since then a number of other petitions of the same nature have been sent in, and only very few have appeared in favor of any such Religious Liberty as the Salvationists evidently expected. But the Federal Council, after mature consideration of the matter, decided not to issue any laws against any religious body, as long as such body did not violate a certain section of the fifty-first article of the constitution, which is against the Jesuits, as a body, who by vows and oaths on the one side, and interference in politics on the other, become an enemy to the state and the public safety. But such objections could not be raised in any way against the Salvationists. The council then gives its sentiments in these words:—

Religious Liberty, which includes both confessional freedom and the free exercise of the various acts of worship, is one of the grandest attainments of more modern times. In Switzerland this liberty has been able to assert itself only after severe and long conflicts. . . . To be sure it is to be lamented that the religious freedom, as provided by the Federal Constitution, is not recognized by the spirit and customs of our people, as it might be. The people are at any time ready to raise claims in favor of their own views of faith and practice; but when it comes to the respect of the rights and privileges of others, they are only too much inclined to deny them these, more or less. We are sorry that conflicting tendencies of this kind are so common that we did not feel surprised to be petitioned by a society on the matter, which generally stands in the very front among those who raise the cry for the realization of new progress. But in view of such deviations and missteps, we shall always hold fast to the principle of Religious Liberty within the boundaries of the constitution, and shall secure for it throughout Switzerland the proper recognition.

Thereupon they considered all the objections which are raised against the Salvationists on account of their noisy, boisterous ways of doing, their levying money on every possible occasion, disturbing the public peace by frequent broils and even fights, where blood has flowed; but the Federal Council recognizes considerably their reasons, that they must proceed in this way "to arouse the public," "in order to win those souls that cannot be impressed by the monotonous services of the State Church or the Free Church of Switzerland." The council then sums up its conclusions in these words:—

It is true that the Salutists have acted in such a way that whole sections of the population, where for a long time already numerous sects had enjoyed the greatest liberties, in view of the exciting "war-cries" of Salutists, have lost their sense of peace; and it is further true that the Salutists themselves, by their stubbornness and tough resistance against every order issued, which they thought they could successfully combat, have forfeited the good-will of the police, and even of some of the cantonal governments. But all this cannot prevent us from recognizing the religious and moral character of the Salutists; just as little would it be in place for us to deviate from the decisions which the Federal Constitution has marked out for us as our guide. The necessity of maintaining public order may compel the local governments to put certain restrictions upon the public actions of the Salvationists, but a complete suppression would not be possible without severing from the escutcheon of our constitution one of its most precious gems—the principle of liberty of worship. We must therefore, from the start, turn away every attempt which aims at interdicting the exercise of their religious worship to the Salutists.

The Federal Council then comes to speak of the proceedings on the part of several cantonal governments against the Salvationists, and says that, on general principles, while Religious Liberty and liberty of conscience should have unrestricted freedom, yet the manner of conducting

their worship should be in harmony with decency and order, and wherever this is not the case, legal restrictions may become necessary for the sake of maintaining public order. And such restrictions could only be provisory and temporal. But the council could not resist from censuring several cantonal governments, which censure is couched in these words:—

To be candid, several of the measures against the Salutists have not pleased us at all; for it would seem that the freedom of worship has been altogether too lightly sacrificed to the fastidious demands of public order; in other words, the maintenance of public order might have been achieved through other means. This evil has, however, not seemed to us sufficiently weighty to withdraw from the cantons one of their most essential prerogatives. We have preferred to remain in our normal position, and thus only watch the remedies they apply, and, if necessary, to make use of our influence and right of supervision to gradually bring the cantons to abandon severe measures which are not justified by compelling circumstances. From this point of view we have ever acted, and in the future it shall continue to be our standard.

Even by the most unfavorable construction which might be put upon these words, it cannot be denied that they are neither bigoted nor intolerant; and if words mean anything, the immediate future prospect for Swiss Religious Liberty is at least not one whit less good than it is now. On the contrary, it promises to be better, if the words of the Federal Council mean anything. May God grant that they prove true in the fullest sense of their import.

A. KUNZ.

THE BRAZILIAN CONSTITUTION.

THE very full and intelligent abstract of the new Constitution of the United States of Brazil, just promulgated, that has been cabled to this country, shows a purpose to copy closely that of the United States, and the outlook for the Brazilian Republic may be regarded as very hopeful. It was drawn under the supervision of some of the most eminent public men of Brazil, and, besides following our organic law, contains several provisions that have been advocated in this country by able statesmen, and with which it is believed public opinion is in accord. The Brazilian Constitution provides for a Congress composed of two legislative bodies—a house of Representatives and a Senate. Both are chosen by popular vote. Members of the former body serve for three years; members of the latter body serve for nine years. The first president is to be chosen by Congress; but after this a system of electors like our own is to be put in operation. The electors, as in this country, are to be proportioned to the delegations of the several states in Congress, and the elections to be held in the same general way as here. The plan which is more or less agitated in the United States, of electing the presidents by a direct popular vote, seems not to have been considered. The presidential term is six years, and the president is ineligible for re-election within ten years succeeding. The Congress will exercise purely legislative functions. The Executive is responsible to the people, the Cabinet responsible to the Executive, and an adverse vote by either House will not entail a change of ministry. There will be sixty-three Senators (three for each state and the Federal district) and 200 Representatives. They will meet in joint assembly as soon as practicable after election, and choose a chief of state, who will organize a regular Cabinet. Then the joint assembly will revise the Constitution, and afterward promulgate it as revised. Subsequently the two chambers will assume their respective functions as regular legislative bodies. Thus the administration will be transferred in an orderly way from the provisional to the permanent constitutional government. Here is a wise and sagacious model, but, after all, everything will depend on the way it is administered and the adaptability of the Brazilian people to self-government.—*Sel.*

—There is nothing in the universe that I fear, except that I may not know all my duty, or may fail to do it.—*Mary Lyon.*

The Review and Herald.

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

BATTLE CREEK, MICH., AUG. 5, 1890.

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THE THIRD ANGEL'S MESSAGE.

A CORRESPONDENT inquires how many third angel's messages there are. The question is called out by the fact that there are so many movements in the world to-day, which, if they do not claim in so many words to be the third angel's message, virtually assume the position, and to be doing the work of that message.

The third angel's message is the last special message to go to the world previous to the appearing of the Son of man on the great white cloud. Whatever movement, therefore, claims to be a special closing work among men, no matter what its nature is, it assumes the position of that message.

But there is but one third angel's message; and the prophecy which presents its testing characteristics is that of Rev. 14:9-12. And that message presents a complete work. It leaves out no practice or experience essential to the perfection of the Church as she is preparing for the return of her Lord. And though a movement may possess some of these features, if it does not possess them all, it is not the message pointed out in the prophecy. A movement may make very prominent the subject of the second advent; but if it does not connect with it the Sabbath reform, it is not the third angel's message. A movement may make much of the Sabbath, but if it does not connect with it the doctrine of the second coming of Christ, it is not the third angel's message. A movement may make a great deal of the law, but if it does not connect with it "the faith of Jesus," it is not the message; and though it may make everything of the gospel, if it in the least degree ignores or slights the law, it still is not the message. Law and gospel—"the commandments of God and the faith of Jesus"—prophecy and reform, are all embodied in the genuine third angel's message.

In conformity with all God's movements in behalf of the world, the object of this message is to save men. To this end it promulgates a crowning reform which takes hold of, not the faith only, but also the practice, of the Church. This most appropriately pertains to, that which is the great rule of life here, and will be the test in the judgment—the law of God; and that part of the law on which a reform is called for is the Sabbath precept, on which the Devil and his vicegerent, the man of sin, have labored so hard to secure a complete apostasy among men, but, thank God! without success. But the last church, while waiting for the Son of God from heaven, are called upon, in the light of the majesty of Sinai and the sacrifice of Calvary, to stand right on the law of God, letting its precepts appear in their lives "drawn out in living characters."

This reform is the grand front of the third angel's message. "Here are they that keep the commandments of God, and the faith of Jesus." To bring out such a class is the object of the message; and whatever else it does, if it does not succeed in bringing out such a company, it is a failure.

Of course, in bringing out truth, it is obliged to expose error; but this exposure of error is secondary to the leading theme, which is the presentation of the truth. In urging a reform in regard to the Sabbath institution, it must show the necessity for that reform; it must show the work of apostasy in connection with this institution, and the author of it, and the position which the attempted change of the Sabbath holds in the scheme of the apostatizing power, namely, as the sign or badge of its authority; and hence it must warn against this "mark" of the

beast, against worshiping it or anything that resembles it. But this alone does not constitute the message. It is a part of it; but it is only subsidiary to the main question, which is to bring men to God through obedience to the closing truths for this time, that they may be saved in the kingdom of heaven.

The claims of God's law upon them must be shown. The true Sabbath must be made known. They must be turned into the path of obedience. They must be brought to yield to the cross. And until this is done, and men are converted, nothing really is accomplished. Trite as the saying is that "theory will save nobody," it is an important one. Though all the people of the land should come to know, even so as to be willing to confess, that Sunday-keeping finds no countenance in the Scriptures, and to see clearly the part the "man of sin" has acted in bringing it into Christendom, unless they are brought to see, and acknowledge, and yield to, the claims of the Sabbath of Jehovah, and turn to the service of God, so far as the important object—their salvation—is concerned, what is gained? It is more encouraging to hear that five have practically accepted the message, than that 500 have been shown the error and danger of Sunday-keeping, provided the matter is to stop there. Let it be followed up, and no effort cease with a mere exposure of error, but be carried forward till an urgent presentation of all the truth for this time is made, and as many as possible are brought thereby to a personal connection with Christ, and to take a practical interest in his work, that they may be prepared for his coming. To bring men to the keeping of the commandments of God and the faith of Jesus, is the work of the third angel's message.

QUESTIONS AND ANSWERS.

C. F. S.: The members of one church visiting at another church, have no right to participate in the deliberations of the latter church, except upon the invitation of said church.

A. B. S.: 1 Cor. 14:34 and 1 Tim. 2:12, were evidently written with reference to abuses which were coming into the Church in the days of the apostles, when, in the language to Timothy, women were *usurping authority* over the men. The passages do not forbid the proper use by the sisters of any Christian privilege in the Church, as to pray (1 Cor. 11:5), or to speak in the congregation to edification and exhortation and comfort. 1 Cor. 11:5; 14:3.

E. E. G.: The use of the word "Sunday" in Rev. 1:10, in the Swedish and some of the European versions of the New Testament, is not a translation, but an interpretation. The New Testament was written originally in Greek. From that all the translations into modern languages are made. In the Greek, Rev. 1:10 does not read "Sunday," but "Lord's day." The Swedish translators having adopted the idea that "Lord's day" means *Sunday*, put "Sunday" into the translation. But they had no right to do it. It is the same as if some one should adopt the notion that Tuesday was the Lord's day, and so translate it "Tuesday"; or if some one believes that sprinkling is baptism, should translate the word "baptize," "to sprinkle." No one has a right to put in merely what he believes as a translation. A translation should give the meaning of the words, and confine itself to that. Then any one may make it appear that his view is according to the text, if he can.

J. E. F.: Undoubtedly 1 John 5:7, 8, should read as follows: "For there are three that bear record, the Spirit and the water and the blood, and these three agree in one," all the rest being interpolation. Arius was, according to the best evidence, correct. See Dr. Clarke's extensive note on this question. Of one hundred and twelve of the most ancient manuscripts examined, he says that only three (and two of them of no authority) contain the texts as they appear in the English version.

A SEASON OF PRAYER FOR THE RAISING UP OF LABORERS.

At the late meeting of the General Conference Committee, the wants of the cause were carefully canvassed, and the great dearth of laborers became very apparent. In trying to find men to supply the urgent calls from different places, we met this difficulty in all its reality. We have been drawing upon our laboring forces until it seems impossible to make any drafts without seriously endangering the work in the home fields.

Under these circumstances the question was raised, What shall be done? What measures can we take to meet the urgent calls that are now coming forward from almost every part of the field? We could come to no other conclusion than that which is generally reached under like circumstances, namely, to appeal to the Lord for special help. We therefore came to the conclusion that it was proper, and that the circumstances demanded that we should set apart a season of special prayer for the raising up of laborers. Our Council thought it best to appoint a special committee to make recommendations, and here follows a part of the report of that committee:—

Your committee appointed to make suggestions relative to a season of humiliation, fasting, and prayer, that the Lord will raise up laborers to enter the harvest-field, submit the following:—

Recognizing the fact that the providence of God has gone before us in opening up fields for labor which we are unable to fill, on account of the dearth of efficient laborers among us; and in harmony with the admonition of our Saviour, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest," we deem it fitting to recommend,—

That Oct. 3, 4, and 5, be set apart as days of humiliation, fasting, and prayer, to be observed by our people in every part of the world, to implore the Lord of the harvest to raise up faithful men who will consecrate their talents to the proclamation of the third angel's message; and we would further recommend that in the supplications of our people during this season, special mention be made in behalf of those of our ministers who have failed in health.

This brings the matter fairly before you. Every one will see the importance of doing something in such a time as this. To be negligent and indifferent now will certainly bring upon ourselves the curse of Meroz.

We shall not at this time attempt to say all that ought to be said on this subject. We merely make mention of the decision of the Committee in order to give our brethren and sisters opportunity to think and pray over this matter. Later on we shall write more fully on this subject. May God help us to sense the responsibility of our time, and the greatness of the work that he has committed to us. May we be fully aroused to the importance of this critical time.

O. A. OLSEN, Pres. Gen'l Conf.

THE RELIGIONS OF THE JAPANESE.

THAT the reader may more fully understand the character of the Japanese, and thus be better prepared to appreciate the Christian work of the nineteenth century, it may be well to consider some of the influences that have molded their minds and religions for over a thousand years.

According to tradition, their present emperor is the 121st or 122d Mikado that has continued in direct succession. This was preserved by tradition till 711 A. D., when appeared, as they claim, three volumes, two of which treat of the ruling house from 660 B. C. until 668 A. D. This is their bible, and it is called Kojiki, meaning the book of old traditions. Until the sixth century they had no written language whatever. It was Jimmu-enno who founded the dynasty, and he is one of the gods that now rules over Japan. The word "mikado" is derived from "mi," *exalted*, and "kado," *door*. The idea conveyed by the term was that Mikado was too lofty a name to be pronounced, so it is used figuratively.

Jimmu-tenno was successor to Ninidi-no-Mikoto, whom the sun goddess Amaterasu sent to rule over Japan. Amaterasu-mi-Kami means, "the divinity

that looks down from heaven," hence the name of "Sunrise Kingdom." The Mikado has no family name. None is needed, because his dynasty never changes. Being above ordinary mortals, no name is necessary to distinguish him from other men. He needs only personality to distinguish him from other gods, and when he dies, he will enter the company of gods. There are numerous titles given to him, such as, "Tenno, king of heaven; Tenshi, son of heaven; Kotei, the sublime ruler; Dairi or Ouchi, great interior; Go-Sho, imperial place; Kinri-sama, lord of the palace," &c. It is further stated that in order to completely comprehend the idea of the Japanese by these terms, a full and profound study of the modes of thought of the Japanese people is necessary. He therefore is not an emperor in the sense in which the term is used in more civilized countries, neither is he a king, nor a pope in the sense of the Romanists; yet in a sense, to the Japanese, he is an infallible pope. The nation has been rooted and grounded in the belief of his divine descent. He is infallible; but his infallibility, in its manifestation, is much modified by the Shogun, who was the temporal ruler, or the prime minister and commander-in-chief of the armies of the nation. Mikado was formerly the spiritual ruler, or pope, of Japan as opposed to the temporary ruler, or Shogun. In the time of persecution, when Yeyasu wished to control the nation, and much of the persecution was attributable to him, he insisted that it was not proper for Mikado to have anything to do with the temporal, but to bestow honors on the dead and titles on the living, &c. Consequently, Mikado became a mere figure-head for him, while he, with the apparent indorsement of the spiritual head (Mikado), was the temporal ruler of Japan.

In those times there was no person who saw the Mikado's face except his wives and chief ministers. When he gave audience to privileged subjects, which seldom happened, he sat on a throne of rushes behind a curtain. When he went through the streets of the town, his feet must not touch the earth, but he was drawn by oxen in a richly ornamented carriage, which completely inclosed him from view. There was no honor so great as to have his approval and blessing. He was the divine representative of the gods, visible as to his existence, yet invisible to the people. With a people thus instructed to reverence a spiritual head who was in their midst, with the favor of rulers who had his approval, and these rulers favoring the gospel, it can be understood how the gospel made such progress in the sixteenth century, and it also can be seen that when such a politic man as Yeyasu was at the head of affairs, he could wield such a power against the Christians that in a brief period of time he could drive them from the country.

The three most famous names to which Japan has given birth, says the historian, were Nobunaga, Hideyoshi, and Yeyasu. It was during the reign of the former that Christianity prospered, as Nobunaga sided with Christianity and destroyed the Buddhists. And it was under Yeyasu that a reverse came to Christians, and a revolution of affairs took place.

As to their religions, the Shinto is the State religion, but the Buddhist is the most popular. The Shinto originated in the mainland of Asia. "In growth and development, it is a genuine product of the Japanese soil." It has no system of belief or code of morals. It is the worship of the dead. The floating legends, and the religious ideas of the aborigines gathered up, amplified by a dominant race, transformed and made coherent by dogmatic theocracy, became the basis of the Shinto. According to this religion, Japan is pre-eminently the land of the gods, and Mikado is their divine representative and vicegerent. Hence the duty of all Japanese to implicitly obey him. The necessary result of the study of the Shinto was an increase of reverence for the Mikado. On the hill-top, at the river-side, or in the forest grove the people assembled, when invocations were offered and thanksgiving rendered to their gods. The priests, after fasting and lustra-

tions, purified themselves, then, robed in white, made offerings of the fruit of the earth or the trophies of the net or the chase. At present, temples are quite common, and almost at any time the devout Shinto can be seen going to the small temple, where he rings the bell to call the attention of the gods, then offers his prayer, claps his hands, and reverently walks away.

In China as well as in Japan, the common people have found in Buddhism much more satisfaction for their religious needs, than ancestral worship and the moral teachings of the Chinese sages could give them; though it was not so with the Samurai, who were warlike, and proud of their privileges. In Buddhism the noblest and loveliest of all water plants attained a high and symbolical meaning. The lotus flower, especially the white one, is a symbol of purity and perfection. As the bud of the lotus rises out of the water tank, and unfolds at various heights its charming leaves and flowers, in whose pure and lovely tints no trace can be observed of the filth from which it springs, so is the soul of man, according to Buddha, elevated by its power and activity. The soul migrates through stages of life in some animal, inferior or superior, until, perchance, it arrives and is absorbed in Buddha, which is nothing. This is Navarna, or their heaven. All the ills of this life are in consequence of the sins it committed in its previous existence. In this life, all is fleeting; nothing is real. This life is all a delusion.

Considering the character of the Japanese, their private life and political life much resemble the climate of varied temperature, and the features of the country. Long periods of repose and slumber alternate with the impetuous political awakenings and impetuous outbreaks. Says one writer, "Everything proves that theirs is a temperament without equilibrium, a disposition tossed like ships without ballast, a passive nature driven backward and forward by fits and starts. There is much love of pleasure and surprises, disinclination for persevering labor, sudden flights and sudden flagging in quick succession, much activity, intelligence, and talents, little principle and no character. Like scourges with which the country is visited (meaning earthquakes and conflagrations), there energy has its long sleep and disorderly awakening."

The character of the Japanese people being intensively imaginative, so that whatever fires the imagination leads them captive by their religious teachers, such a religion becoming Japanized, took well with this people, and became popular. It is so at the present day. Of the professed Christian religions, the Roman Catholic is the most popular even at the present time, and is ever destined to be while any Christian religion exists on the Japanese soil.

One other characteristic of the Japanese was the high sense of honor and the chivalrous feeling which manifested itself in suicide. Especially among the noblemen was it considered a great favor, and it was one often granted to them, if condemned to die, to put an end to their own miserable life in a miserable manner. The instrument used in taking one's life was the dagger; the place of attack, the abdomen. If after cutting open this portion of the body, he had sufficient strength to turn the dagger round and thrust it into his throat and afterward replace it in the scabbard, it was an act of the utmost possible knightly bravery, and was lauded for many generations. This was to be done in the presence of his friends and many witnesses. Then, again, if they drew the sword at any time for the purpose of taking life, they should not put it up without its doing the work, if not upon their enemy, then upon themselves. They set no regard upon life, either upon their own or that of their neighbors. They had a law that for a small offense, they were to be beheaded. After the offense had been committed, they would not even wait for a trial, if one was to be had, but would go up to the guillotine, and put their neck on the block with as much coolness as though they were sitting down to eat. Others would be standing or sitting around without any apparent concern. With a combination of such traits of character, it can be seen that the persecution for their faith would not terrify them, and they would be subject to receiving any new faith, if it took hold on their imagination, especially if it came with the Mikado's sanction.

It also can be seen that the character of the Japanese is entirely different from that of the native African or that of the East Indian. They are as

much unlike each other as the European is different from them. Although in some of these countries they may have the same religion, yet it does not mold them alike. There is no power in any religion that does not make Christ its salvation, without meritorious works, that can elevate the soul, and unite the people possessing different characteristics. Japan, of all the nations of the earth, has been the most exclusive till within the last half century. This has affected them as a nation the same as it would individuals or families living by themselves. And it appears to us that such a people possessing intelligence and a degree of civilization, whose entire history has been unfavorable to Christian civilization, will not be passed by in the closing work of the gospel. But from Japan, as from all other nations, languages, tongues, and people, God will gather precious jewels to deck the crown of our Saviour in the coming kingdom. S. N. H.

THE GENERAL CONFERENCE COUNCIL.

The General Conference Committee has spent three weeks together at Battle Creek, in council. Most of the brethren came direct from the field and camp-meetings which they had been attending. While every one was hopeful and of good courage in the Lord, yet we felt somewhat worn and weary. In order to facilitate our work and derive as much rest as possible, the Committee decided to hold their council at Lake Gogunac. Here we pitched our tents, and remained for two weeks. We had a very pleasant location, and enjoyed a precious season. We had our regular seasons for devotion and business every day. Our morning and evening devotions were seasons of special interest. The Lord came very near. While reviewing the work in different fields, and considering the wants, our souls became deeply stirred over the situation. We see everywhere the need of deeper spirituality. The extreme dearth of laborers is not only sad, but it presents a problem of great perplexity. Never were there so many urgent calls for help, and never were we in such a strait to answer these calls as now. The fact that so many of our ministers have failed in health was also a feature which deeply impressed itself on our minds. As we brought these things before the Lord in our seasons of prayer, we felt the evidence that God would hear and answer, and work deliverance to his glory.

Many important measures have been considered in our councils, which will be mentioned in the REVIEW from time to time.

In this notice we will call attention to only one point, which will be of general interest to our people. It is remembered by all that at the last General Conference it was decided to build a missionary ship, and that the contributions of the Sabbath-schools for the first half of the year were to go to that enterprise. You have also heard that the ship is now being built, and, according to the reports, she was to be launched July 28. The Foreign Mission Board decided to name the ship "Pitcairn," which seems very appropriate, under the circumstances. It has now been decided that Eld. E. H. Gates and wife shall go with the ship. We have also recommended that Bro. A. J. Reed, of New England, go with them. It is probable that a Bible worker, also, will be selected. This will constitute the missionary force that will go with the ship. How soon the ship will be ready to sail, we are not prepared to say, but it will probably be ready the latter part of September. We need not recommend that our people make this enterprise a special subject of prayer. We know that you all will do so. In the midst of our great dearth of laborers, the Committee was much perplexed to know whom to select for this important mission. But as we made it a subject of earnest prayer from day to day, we believe the Spirit of the Lord directed our minds, and when the selection was made, there was a perfect unity of sentiment; and every one that has learned of the decision seems to be greatly pleased. We believe it meets the mind of the Spirit of God, and that the Lord's blessing will go with them as they go to carry the precious message of truth to the islands of the sea.

The brethren have now separated and returned to their several districts. The fall camp-meeting season is now before us. We earnestly desire that these meetings may be the best that we have as yet experienced. The Lord is willing to make it so, if we seek him with all our hearts. Brethren and sisters, remember the laborers as you gather around the altar of prayer, that God may imbue them with special blessings and the power of his Spirit.

O. A. OLSEN, Pres.

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.

JOY IN TRIBULATION.

BY JEAN E. PHILLIPS.
(Normal, Ill.)

WHEN persecution we receive,
If we in Christ do but believe,
He all our sorrows will relieve,
We may rejoice.

Rejoicing is but to obey,
For what does our Redeemer say?—
Rejoice and be ye glad alway.
We must rejoice.

And if we righteous then would be,
Though from temptations we're not free,
We pray, Dear Lord, be thou with me;
And do rejoice.

When evil things of us are said
For Jesus' sake, if we have read
His sweet command where he has said,
"Rejoice, be glad;"

And if of us they falsely speak,
The throne of Heaven we may seek,
And mingle with the blessed meek,
And still rejoice.

All longings will be past when we
Our Saviour in the clouds shall see;
And in the new earth, glad and free,
We will rejoice.

MINNESOTA.

WASHINGTON.—We came to this place and commenced to hold meetings June 26. The work has progressed slowly from the first, and although the people are religiously inclined, they seem to keep shy of our meetings. We have delivered twenty-eight discourses, and held Bible readings nearly every day. At some of our readings thirteen have been in attendance, and manifested a deep interest. We have come to the conclusion that what we get here we get by hard work, but we can see omens of encouragement, and are thankful for the blessings of God and for his help. Six have promised to keep the commandments of God and the faith of Jesus.

W. B. HILL.
J. W. COLLIE.
W. A. ALWAY.

MICHIGAN.

BAY CITY AND ASHLEY.—We pitched our tent in Bay City the first of June. From the start much prejudice was manifested, and the attendance was small, our congregations through the week ranging from thirty to eighty, and not above 200 on Sunday evenings. We remained there nearly five weeks, canvassing the leading points of our faith. Three took hold of the truth, and others were investigating. But the interest being so slight, we concluded to move our tent to a smaller place. During our stay, the brethren and sisters did all they could for our comfort, and greatly to their regret we moved our tent to Ashley. We have only held seven meetings here, but the attendance has been increasing. There have been from 125 to 300 present at our meetings, and there is a fair prospect of doing some good. Our only hope is in God, and to him we look for help.

M. E. CORNELL.
C. P. WHITFORD.
M. MICHAEL.
I. H. EVANS.

KANSAS.

SENECA AND HOLTON.—We pitched our tent in Seneca, the county-seat of Nemaha County, and began meetings May 30. The attendance was not large at any time, yet the few that did attend seemed hungry for the truth. Several reasons contributed toward making the attendance small, one of which is the non-church-going element of the place. The Catholics have by far the largest church in the place. The Universalist church is next, and the infidel and atheist element is uncommonly large, none of whom seemed to care for the truth. We continued the effort till July 20, when ten went forward in baptism. Twenty-three signed the covenant to keep all the commandments, of which number six were keeping the Sabbath when we came to the place. One sister was living out the truth who

had not attended any of our meetings since hearing Elds. Lawrence and Van Horn give a course of lectures twenty-four years ago. Others are keeping the Sabbath, and we hope to see them take their stand for the whole truth.

We are now at Holton, Jackson Co., where we have held four meetings, with good attendance. Last night many went away for want of room. The people seem friendly, and we trust many will be glad to obey when they learn of present truth. Our trust is all in the Lord.

OSCAR AND RUIE HILL.
T. M. THORN.

MASSACHUSETTS.

LYNN.—About the last of March, I came here to hold a few meetings with the church. The preaching was done in a little hall about 15 x 20 feet in size. At that time, there was being conducted in this city a series of anti-Catholic meetings, similar to those held in Music Hall, Boston. They had speakers from all parts of the country, among them such men as Father Chiniquy and many other names of note. The leader of these meetings happened to be at one of our meetings, in the little hall, and immediately gave me an invitation to speak in their large hall. This I did, taking for a subject, "The Progressive Nature of Truth as opposed to the Roman Catholic Idea of an Established Church and a Fossilized Creed." The audience numbered some 1,200 or more. I received another invitation to speak on the subject, "The Origin and Nature of the Roman Catholic Church." This I did in Music Hall, to an audience of nearly 2,000. These lectures offered so fine an opportunity for laying a foundation for further presenting the truth, that we felt it could not be lost. So a hall was hired, and a several-weeks' series of meetings was held. The result was that eight were baptized, and eleven new ones united with the church.

The interest was such that we felt that it should be continued this summer, and so after our camp-meeting Eld. Mace and myself came here with our 50x70-foot tent, and, putting it up, began meetings last evening. Although we had not put out any bills, but simply noticed the meetings in the papers, the tent was nearly filled with an intelligent class of people, that listened attentively to the singing and speaking, and seemed deeply interested. We hope and trust that the Lord will do a great work here. To this end we ask the prayers of God's people.

G. E. FIFIELD.

IOWA.

AMONG THE CHURCHES.—Just before the Iowa camp-meeting, which was held at Des Moines, June 3-10, I visited all the churches in Dist. No. 7, in company with the director, S. M. Jacobs. All the different lines of work received attention. The Union College enterprise at Lincoln, Neb., was remembered by pledges and donations. I was glad to become more acquainted with the work and the workers in this district, and to renew my acquaintance with Bro. S. M. Jacobs, whose help while in this district was appreciated.

After this, I visited Clarinda and Hawleyville, in Page County. At Clarinda a new S. D. A. meeting-house was dedicated. Eld. E. W. Farnsworth was present, and preached the dedicatory sermon on Sunday afternoon, May 11. The service was well attended, and the audience was intelligent and attentive. If those who have espoused the truth in that place and vicinity are faithful to keep their vows to the church and to God, there can be and will be a strong church in that place. Clarinda is the county-seat of Page County, in Southwestern Iowa, and is a beautiful city. The streets are wide, and the city has a generous and thrifty appearance. This is the home of Eld. B. F. Snook, who was once an acceptable laborer among our people, and was at one time president of the Iowa Conference. He is in charge of a Universalist congregation in the city. I attended one of his services, and heard him preach from Matt. 5:6. He and some of his people attended the dedicatory service at our new church, and all seemed friendly.

May 12-18, we were at Hawleyville, visiting from house to house and holding meetings evenings. Those who had embraced present truth at this place seemed rather slow to enter into a church organization. A church of nine was organized, with a prospect that this number might soon be multiplied by four. They have an interesting Sabbath-school that numbered (I think) some fifty or sixty. I shall

hope to hear good news from this company soon, if those who represent the cause there will live out their faith. The work in this part of the field was started last tent season by J. S. Washburn and C. M. Gardner.

C. A. WASHBURN.

July 25.

NORWAY CONFERENCE PROCEEDINGS.

THE third annual session of the Norway S. D. A. Conference was held in connection with the camp-meeting at Moss, Norway, June 10-16. The churches belonging to the Conference were represented as follows: Christiania by eleven delegates, Moss by three, Laurvig by two. A church organized during the year at Hadseløen, Nordland, with twenty-four members, was admitted into the Conference, and three delegates were chosen to represent it. These delegates, together with the ministers present, participated in the proceedings of the Conference.

The President made a few opening remarks, in which he expressed his gratitude to God for the success that had attended the work during the past year. The report of the previous Conference meeting was read and approved. The Treasurer's report, also, was read and approved. The Chair was empowered to appoint the usual committees.

Interesting remarks were made by several of the ministers and colporters, in which they expressed their gratitude to God for the success that had attended their labor during the past year.

The Chair then appointed the following committees: Nominating Committee, C. F. Dahl, Olaus Johansen, A. Berg; Committee on Resolutions, J. Lornitz, M. M. Olsen, N. Clausen; on Credentials and Licenses, K. Brorsen, P. Christensen, H. L. Henricksen; Auditing Committee, H. J. Hansen, Hans Johansen, M. Hede-man.

At a later meeting, the following resolutions were presented by the Committee on Resolutions:—

Whereas, We must confess that of ourselves we are weak, and unable to do the work of the Lord; and,—

Whereas, The Lord during the past year nevertheless has held his protecting hand over us, and greatly blessed our efforts; therefore,—

Resolved, That we express our heart-felt gratitude to God for his great mercy and love toward us.

Whereas, Our mission school during the past year has proved to be a great blessing; therefore,—

Resolved, That the school be continued the coming year, and that it commence Sept. 1, or at such a time as the Conference Committee may find most suitable.

Whereas, We have learned by experience that in different places our children cannot be exempted from attending the state school on the Sabbath; and,—

Whereas, Our children are thereby deprived of attending Sabbath-school and obtaining the proper instruction in regard to God and his truth; therefore,—

Resolved, That we request the Conference Committee to ascertain what can be done in that direction, and, if necessary, apply to the proper authority for the exemption of our children from attending the state school on the Sabbath.

Whereas, We still are in great need of ministers, Bible workers, and colporters; but as the Conference funds are very limited; therefore,—

Resolved, That we heartily appreciate the faithfulness of those who in the past year conscientiously have paid their tithe; and that we, as members of this Conference, in the future, personally and conscientiously pay a tithe of all our income, be it little or much, to the Conference treasury, and that it be the duty of the treasurer in every church to encourage those members who neglect paying their tithe, to do their duty in this respect; and, further, that the church treasurer have a book in which to keep a strict account of all incomes and expenses of the church, and that he give receipts for all money received from those who pay tithe; and that every church appoint a revisor, who at the close of every quarter shall revise the accounts.

Whereas, The Bible plainly teaches temperance; and as this is regarded by us as a denomination as an important part of the truth; therefore,—

Resolved, That we recommend that every S. D. A. church organize a temperance society; and, further, that we request the Conference Committee to see that pledges of one or more kinds be prepared, printed, and sent to all our churches, so that every church can have some on hand when such a temperance society is organized.

Whereas, It was resolved at the last Conference meeting that Sister White's works be translated into the Danish-Norwegian and Swedish languages; therefore,—

Resolved, That we express our thanks for the fact that "Great Controversy, Vol. IV," is now ready for the press, and will probably be ready for sale in a few months; and, further, that we request the Conference Committee to lay before the proper parties our desire to have Nos. 32 and 33 of "Testimonies to the Church" translated into Danish, and printed as soon as possible.

Whereas, We are informed that our Danish-Norwegian hymn-book with notes is sold out, and a new one is needed; therefore,—

Resolved, That we request the President of the Conference to lay before the brethren in America our desire to have a new hymn-book with notes, somewhat similar to the American edition.

Whereas, Our work grows larger and the number of our workers steadily increases; therefore,—

Resolved, That all ministers and Bible workers in the Conference labor under the direction of the Conference Committee.

Resolved, That we express our thanks to God and to the Conference Committee for this second camp-meeting in Norway, which has proved to be a great blessing.

Resolved, That we hold a similar camp-meeting in Norway

next year, in such place as the Conference Committee may appoint.

Resolved, That we express our gratitude to God and to the General Conference for Bro. H. P. Holser's presence at this meeting, and for the help and encouragement which he, by the grace of God, has brought us; and that we likewise express our thanks for all the encouragement and assistance we have received from Bro. J. F. Hansen, of Denmark, J. M. Erikson and O. Johnson, of Sweden, and M. M. Olsen, of America.

Resolved, That the Conference Committee appoint a camp-meeting committee, consisting of three members, who shall assist the Conference Committee in arranging for the next camp-meeting.

Resolved, That the Conference express its thanks to the church in Moss for the self-sacrifice and kindness they have manifested at this meeting.

These resolutions were discussed, one by one, at some length, and were adopted.

The Committee on Nominations presented the following report: For Conference Committee, L. Johnson, President; E. G. Olsen, N. Clausen, K. Brorsen, H. J. Hansen; for Secretary, N. Clausen; for Treasurer, Mary Heilesen. The report was adopted, the names being voted upon separately.

The Committee on Credentials and Licenses recommended that credentials be given to L. Johnson, E. G. Olsen, N. Clausen, and K. Brorsen; that O. J. Olsen and H. L. Henriksen receive license to preach; and that H. H. Surtten, Martinus Olsen, Ole Anderson, Simon Andersen, Olaf Karlsen, N. Bergersen, John Hansen, and Christine Nordby be recommended to receive license from the printing-office as colporters.

The names were considered separately, and the report was adopted.

After a few closing remarks by the President, in which he expressed his thanks for the blessing of God and for the good spirit manifested during the Conference, the meeting adjourned *sine die*.

L. JOHNSON, Pres.

N. CLAUSEN, Sec.

NEW YORK CONFERENCE PROCEEDINGS.

THE twenty-ninth annual session of the New York Conference of Seventh-day Adventists was held in connection with the camp-meeting at Fulton, N. Y., June 10-17, 1890.

FIRST MEETING, JUNE 11, AT 9 A. M.—The President of the Conference, Eld. S. H. Lane, presided. Eld. O. A. Olsen offered prayer. The roll-call of churches was responded to by twenty-seven delegates, representing fourteen churches. The minutes of last year's session were read and approved. The Chair having been authorized to appoint the usual committees, named them, as follows: On Auditing, Daniel Bowe, A. P. Ackerman, I. N. Russell, Horace Church, Chas. Coon, E. S. Lane, W. D. Blount; on Resolutions, A. E. Place, A. T. Robinson, F. M. Wilcox; on Nominations, P. Z. Kinne, Irving Whitford, F. E. Hitchcock; on Credentials and Licenses, C. M. Lindsay, N. S. Washbond, E. B. Gaskill.

Adjourned to call of Chair.

SECOND MEETING, JUNE 13, AT 4 P. M.—The President made some remarks, briefly reviewing the progress of the cause in the State the last year. The seeds of truth had been sown in three counties, bringing about twenty-five persons into the truth. The Committee on Resolutions presented a partial report, as follows:—

Whereas, There is a sad lack of efficiency in our ministry; and,—

Whereas, To meet this lack, a Ministers' School has been established in Battle Creek, Mich.; therefore,—

Resolved, That we will encourage those of our ministers who can do so, to attend the Ministers' School the coming fall and winter, and that we will seek out and encourage young men who have the ministry in view, to avail themselves of the advantages of this school.

Whereas, There are several counties in our State in which nothing has been done with petitions or Religious Liberty literature; and,—

Whereas, Our force of laborers is far too small to do this work ourselves in a short time; therefore,—

Resolved, That we request our Conference Committee to select two or more suitable persons to go from school district to school district, securing some reliable person in each district to circulate petitions and aid in distributing Religious Liberty literature.

Whereas, There are urgent calls for help in foreign fields; and,—

Whereas, The foreign mission work is largely dependent on the plan adopted among our people, of laying aside something for this purpose, each first day of the week; and,—

Whereas, The reports show that our people in this Conference have failed to realize the great importance of this work; therefore,—

Resolved, That we hereby express our sorrow on account of our failure in this respect in the past, and that for the year to come we will bring forth fruit meet for repentance.

Whereas, In the providence of God a denominational school has been established at South Lancaster, Mass.; and,—

Whereas, There is much latent talent among our young people, which, if properly developed, would be of great value to the cause of God; therefore,—

Resolved, That we urge upon parents in our Conference who can do so, to send their children to this school.

Resolved, That we urge upon our Conference officers the duty of encouraging and assisting worthy young persons to secure an education that will fit them to fill places of usefulness in our work.

Resolution one called out earnest remarks from Elds. O. A. Olsen and I. D. Van Horn, and Prof. G. W. Caviness. The good results of the Ministers' School held

last winter, had already been apparent, as shown in the greater efficiency of the workers who had attended the school. Resolution two called out remarks from Bro. L. C. Chadwick. He told how the petition work had been prosecuted in Michigan. The cost of maintaining a man in the field had averaged only \$1.13 per day. The carrying out of the plan proposed by the resolution was strongly urged.

Pending the adoption of resolution two, the meeting adjourned to call of Chair.

THIRD MEETING, JUNE 15, AT 9 A. M.—The discussion on the resolution pending at the adjournment of the previous meeting, was resumed. The resolution concerning first-day offerings to foreign missions was discussed by Eld. O. A. Olsen. Resolution four was amended by making it read:—

Resolved, That we urge upon parents in our Conference, who can do so, to send their children to South Lancaster Academy instead of to Battle Creek College or to any of the higher State public schools.

After some discussion, the amendment was lost by a slight majority vote. The final vote on the report of the Committee resulted in the adoption of the resolutions as recommended. The Committee on Nominations reported as follows: For President, S. H. Lane; Secretary, F. M. Wilcox; Treasurer, J. V. Willson; Executive Committee, S. H. Lane, A. E. Place, F. M. Wilcox, N. S. Washbond, C. W. Lindsay; Auditor, P. Z. Kinne. The Committee further recommended that the selection of the Camp-meeting Committee be referred to the Executive Committee of the Conference.

After the consideration of each name, the report was adopted.

Adjourned to call of Chair.

FOURTH MEETING, JUNE 14, AT 9 A. M.—The Committee on Credentials and Licenses reported, recommending that credentials be renewed to R. F. Cottrell, F. Wheeler, C. O. Taylor, H. H. Wilcox, S. H. Lane, A. E. Place, F. M. Wilcox; that license be renewed to P. Z. Kinne, J. V. Willson, H. L. Bristol, and that S. M. Cobb also receive a license to preach. The recommendation was adopted. Eld. Lane presented a tabulated report showing the financial condition of the Conference.

The Committee on Resolutions reported further, as follows:—

Whereas, The plan adopted, especially during the past winter, of spending more time among our churches, has been attended by encouraging results to our ministers as well as our brethren and sisters; therefore,—

Resolved, That we will try to follow the same plan as far as consistent, for the coming year.

Resolved, That we express our thanks to God for the financial success that has attended our work the past year, and that we will try to be faithful in encouraging all during the coming year to pay an honest tithe, and do what we can to see our Conference freed from debt, and the work pushed forward.

Whereas, Death has again entered the ranks of our ministry, and removed a faithful laborer in the person of Eld. J. E. Swift; therefore,—

Resolved, That while we deplore the loss which the cause has sustained, we will remember that God doeth all things well; and that we extend to his sorrowing companion, sister E. M. Swift, and his father and mother, Bro. and sister Geo. E. Swift, our heart-felt sympathies and prayers in the affliction which has come to them.

Resolution six called out remarks, showing how work among the churches had resulted the past winter. Much good had, apparently, been done.

Eld. Olsen spoke upon resolution seven. He was confident that the Conference would clear its indebtedness during the coming year, if the resolution was faithfully carried out. No low standard should be adopted, but all should aim higher and higher in the work of God.

Resolution eight called out remarks from Elds. Olsen, Van Horn, Lane, and Place, expressing appreciation of Eld. Swift's worth, and their sympathy for the afflicted relatives. The report of the Committee was adopted, the last resolution by a rising vote of the whole congregation.

The Auditor reported as follows:—

Having examined the accounts of the N. Y. Conference of S. D. Adventists, I hereby certify that they have been faithfully and accurately kept, to the best of my knowledge and belief.

The Treasurer's report for the year ending May 31, is as follows:—

RECEIPTS.	
Cash on hand June 1, 1889,	\$ 453 27
Tithes received from churches,	5,129 12
“ “ “ scattered brethren,	478 85
Donations,	629 32
Commission on book sales,	43 25
Rec'd on account,	532 50
“ “ tent and camp-meeting fund,	386 46
“ “ loans,	1,625 00
Total,	\$9,277 77
EXPENDITURES.	
Paid to laborers,	\$5,318 01
“ for tent and camp-meeting,	749 01
“ on accounts,	507 56
“ for expense,	61 85
“ to General Conference,	1,100 56
“ on loans,	1,026 04
“ for interest,	120 73
Cash on hand May 31, 1890;	394 01
Total,	\$9,277 77

The report was accepted.

A vote of thanks was extended to Mr. Gilbert, the secretary of the Agricultural Fair Society, for his kindness and courtesy during the meeting.

Adjourned *sine die*.

S. H. LANE, Pres.

F. M. WILCOX, Sec.

NEW ENGLAND TRACT SOCIETY PROCEEDINGS.

A QUARTERLY meeting of the N. E. Tract Society was held on the camp-ground at Nashua, N. H., June 25-30.

FIRST MEETING, JUNE 25, AT 5 P. M.—Prayer by H. J. Farman. Report of the last annual session was read and approved. A report of the workings of the Society since that session, embracing three quarters' labor, was given, as follows:—

No. of members.....	432
“ reports returned.....	515
“ members added.....	8
“ “ dismissed.....	13
“ letters written.....	6,024
“ “ received.....	1,542
“ visits made.....	13,285
“ Bible-readings held.....	580
“ persons attending readings.....	2,001
“ subscriptions obtained.....	51
“ periodicals distributed.....	42,522
“ pp. reading-matter sold, loaned, donated....	1,563,806

FINANCIAL REPORT.

Rec'd on sales and periodicals,	\$ 1,944 61
“ “ of subscription books,	11,014 89
“ fourth-Sabbath donations, etc.,	826 23
“ donat's to city and C. M. funds,	109 00
“ “ to International Soc.,	59 55
“ to foreign missions,	1,113 05
Cash on hand July, 1889,	558 88
Total,	\$15,626 21
Paid for publications,	\$13,504 02
“ running expenses,	664 38
“ to International Society,	61 05
“ foreign missions,	1,228 30
Cash on hand to balance, April, 1890,	168 46
Total,	\$15,626 21

FINANCIAL STANDING.

Total resources,	\$7,297 65
“ liabilities,	3,989 23
Present worth of Society,	\$3,308 42

After the reading of reports, the President called attention to the magnitude of our work. Our field is the world. Christ's commission to his disciples is, “Go ye into all the world, and preach the gospel to every creature;” and we learn from his teachings that this work must be carried to all nations before the end shall come. Christ was the first great missionary, and by our profession of faith in him, we pledge ourselves to do all in our power to extend his work to the ends of the world. Nothing would be more encouraging than to see our dear workers so filled with the true missionary spirit that they would yearn after the precious souls in foreign lands, and gladly go to carry them the light. When this spirit shall take possession of our people, we may expect to see the Lord work with mighty power.

Upon motion, the following names were announced by the Chair as a Committee on Resolutions: E. E. Miles, G. W. Caviness, S. A. Farnsworth.

SECOND MEETING, JUNE 29, AT 9 A. M.—A partial report was presented by the Committee on Resolutions:—

Whereas, The most of the T. and M. societies in Dist. No. 1 have decided to unite their canvassing reports, and issue a weekly paper exclusively in the interests of the canvassing work; therefore,—

Resolved, That we approve of the steps taken by the officers of this Society, to unite with the other societies, and that we will do what lies in our power to make this undertaking a success.

Whereas, A volume of seventy-three chapters, 750 pages, has just been issued by the Pacific Press, called, “Patriarchs and Prophets,” which we believe to be a most excellent book both for general circulation and for our own members to read in their homes, and to use as a book of reference, in connection with the Sabbath-school lessons for the quarter beginning July 1, 1890; and,—

Whereas, We believe that the appearance of this book is a signal to call a new army of workers into the field, and that the best way to secure a corps of competent canvassers for it, is to first induce our own people to procure and read it, and thus become acquainted with its merits; therefore,—

Resolved, That we will endeavor to carry out the following plan in every church in the Conference:—

1. Have some one explain the book in a general way to the churches and isolated families, to show its value, and speak of the need of canvassers to carry it to the people.
2. Let Bible readings be held on the subject of the spirit of prophecy, to show the nature of the book in this respect.
3. Let reading circles be organized, and get all to join in reading the book, even though they may not be able to meet with the circle to discuss the topics read.
4. Offer the following inducement to get all to procure the book, and enter upon the work at once: (1) Issue certificates of membership to all who join a circle, which shall be so worded as to secure to the holder a rebate of twenty-five per cent of the cost of his copy of the book, provided he reads it through, carefully noting each heading and sub-heading to the chapters as found in the table of contents as he proceeds, within three months from the date of purchase; and (2) to secure a further rebate of twenty-five per cent on his copy, in case he shall engage in canvassing for the book.
5. Provide the same special training for canvassers, and help

for them in the field, as for those who work for other books.

Whereas, The Signs of the Times has been reduced in size and price, the better adapting it as a pioneer missionary journal; therefore,—

Resolved, That we encourage all our local societies to take clubs of the Signs to use in their missionary work.

Whereas, The plan of first-day offerings for the support of foreign missions, recommended by the General Conference, has been approved by us; and,—

Whereas, The quarterly reports show that we have not done our duty in this direction; therefore,—

Resolved, That we hereby express our deep sorrow of heart for this unfaithfulness, and that we pledge ourselves before God to bring forth fruits meet for repentance, by doing our duty to this branch of our work.

Whereas, We have a message that is to be carried to every nation, kindred, tongue, and people; and,—

Whereas, There is great need of laborers in the different foreign fields; therefore,—

Resolved, That we encourage young persons in our midst to fit themselves to respond to the call for laborers in the different lines of work in foreign lands.

Resolved, That this Society approve the adoption by its officers, of the C. O. D. or a strictly business method of dealing with its agents.

Some time was spent in discussing the first and second resolutions, after which they were adopted. In considering the second, Prof. Caviness spoke of the advantages of pursuing a systematic course of reading. Far more can be accomplished in this way than when no method is observed. A short selection was read from "Testimony No. 29," strongly recommending this course of reading. Over seventy subscriptions for "Patriarchs and Prophets" were taken at the close of the meeting.

THIRD MEETING, JUNE 30, AT 10:30 A. M.—The remaining resolutions were considered. Eld. A. T. Jones was present, and took part in their discussion. In speaking to the fourth, Eld. Jones said that nothing is more profitable than to form the habit of giving to the cause of God. It is not alone what we give that proves a blessing, but the habit is a blessing, and we give much easier in this way. A letter was read from Eld. W. C. White in behalf of foreign missions.

After discussion, these resolutions were adopted, and the Committee further reported, as follows:—

Whereas, There is a crying demand for laborers in the different lines of our work; and,—

Whereas, South Lancaster Academy offers special advantages to those who desire to prepare themselves to work in the cause; and,—

Whereas, There are many young persons who would gladly avail themselves of the advantages of the school who have not the means with which to do so; therefore,—

Resolved, That we earnestly invite all who can do so, to seek out such persons, and loan them money to take a course of training at the Academy.

Whereas, A paper known as the Kaleidoscope has been started in the interests of the South Lancaster Academy; and,—

Whereas, It gives evidence of proving an efficient help not only to the students but also to the Academy in a general way; therefore,—

Resolved, That we give the paper our hearty support, and use our influence to extend its circulation.

Whereas, In the providence of God, the American Sentinel has been established to watch the movements to unite Church and State, and to show the progress of the movement as well as to set forth the true principles of Religious and Civil Liberty; and,—

Whereas, The movement which it is the special work of the Sentinel to watch, is constantly gaining force and influence both in Congress and throughout the country; therefore,—

Resolved, That we will do all in our power to give the Sentinel the widest possible circulation.

This report, also, was adopted, and the meeting adjourned.

A. T. ROBINSON, Pres.

E. T. PALMER, Sec.

WISCONSIN TRACT SOCIETY PROCEEDINGS.

THE eighteenth annual meeting of the Wisconsin Tract Society was called in connection with the camp-meeting at Mauston, Wis., the first meeting being called at 4:15 p. m., June 11, and was presided over by the President. On motion, the minutes of last meeting were not read.

The President spoke of the progress, present standing, and wants of the cause. He was then empowered to appoint the usual committees. At the second meeting the Committee on Resolutions presented the following:—

Whereas, The International Tract Society has assumed the responsibility of circulating our health and temperance literature by means of the canvassing work; and,—

Whereas, Experience has demonstrated the necessity of having specialists at the head of every department of our work; therefore,—

Resolved, That we approve resolution thirteen, passed by the International Society at its last annual session, and respectfully urge upon our Conference Committee the importance of appointing, as soon as possible, an Assistant State Agent for the health and temperance canvassing work.

Resolved, That we especially appreciate the efforts of the National Religious Liberty Association in extending the circulation of the American Sentinel, and the systematic plan of the school district work, and that we recommend that each director place the Sentinel in the hands of all editors, lawyers, and teachers in his district, and that he especially interest himself in the prosecution of the school district work.

After being discussed by Brn. Porter, Wakeham, and Eldridge, these resolutions were passed.

Resolved, That the Constitution of this Society be amended as follows:—

In Art. V., Sec. 3, where it reads, "As Treasurer, he shall receive all money from the district," it shall be changed to read, "As Treasurer, he shall receive all money from the church tract societies."

Art. V., Sec. 6, shall be changed in the first sentence so as to read, "The Librarian shall receive all orders for publications, and money for the same, and shall forward them to the State Secretary."

Art. V., Sec. 5, shall be amended so as to read, "The duties of this officer shall be those of a recording and corresponding secretary."

Resolved, That the Tract Society year begin April 1 and end March 31.

Resolved, That the Society carry into effect resolutions 27 and 28 as found in Home Missionary Extra of February, 1890.

After discussion and many interesting remarks, the above were adopted.

The Nominating Committee reported as follows: For President, M. H. Brown; Vice-President, P. H. Cady; Secretary and Treasurer, E. W. Webster; Directors, Dist. No. 1, Calvin Green; No. 2, Swin Swinson; No. 3, W. S. Shreve; No. 4, G. W. Sheldon; No. 5, H. H. Fisher; No. 6, Paul E. Gros; No. 7, B. J. Cady; No. 9, W. H. Thurston; No. 10, C. A. Smith. The persons named were elected to their respective offices. The Treasurer's report for the year ending May 31, 1890, was presented, as follows:—

RECEIPTS.	
Cash on hand June 1, 1889,	\$1,764 68
Received during year,	11,178 27
Total,	\$12,942 95
EXPENDITURES.	
Cash paid out during year,	\$11,540 47
" in bank,	545 40
" on hand,	867 08
Total,	\$12,942 95
FINANCIAL STANDING.	
RESOURCES.	
Stock per inventory,	\$1,823 90
Office furniture,	210 00
Bills receivable,	593 00
Due Society on account,	4,058 26
Total,	\$6,685 16
LIABILITIES.	
Due on accounts,	\$3,769 51
Present worth, 1890,	\$2,915 65
" " 1889,	2,608 73
Net gain,	\$306 92
Value of real estate,	\$3,500 00
Due on real estate,	1,032 20
Balance in favor of Society,	\$2,467 80
Meeting then adjourned <i>sine die</i> .	
A. J. BREED, Pres.	
S. D. HARTWELL, Sec.	

SOUTH DAKOTA SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE eleventh annual session of the South Dakota Sabbath-school Association convened in connection with the camp-meeting held at Madison, June 17-24, 1890.

FIRST MEETING, JUNE 17, AT 5 P. M.—Eld. W. B. White, President, in the chair. After singing, prayer was offered by Eld. S. B. Whitney. As there were not many present, it was voted to waive the reading of the report of the proceedings of the Association meetings held at the last annual Conference. It was voted that the various committees be appointed by the Chair, which were announced as follows: On Nominations, F. Gravelle, L. W. Jones, Valentine Leer; on Resolutions, G. H. Smith, C. C. Lewis, Hattie Kauble.

Adjourned to call of Chair.

SECOND MEETING, JUNE 18, AT 4:30 P. M.—Remarks were made by the President, in regard to the progress of the work. The minutes of the last annual meeting were read and approved.

The Secretary read a report showing the present standing of the Association. There are forty-five schools now belonging to the Association, sixteen new schools having been organized during the year. A comparison was then read of the standing of the Association at the close of the year ending June 30, 1889, and that ending March 31, 1890. The financial statement of the Association was also read. During the past three quarters the schools have received by means of class contributions, \$371.35. Of this amount \$36.59 have been sent to the State Association as tithes, \$154.47 to the Hamburg mission, and \$108.30 to the missionary ship. The whole amount donated to the missionary ship is \$197.96, and the total amount donated to missions for the year ending March 31, 1890, is \$368.89. The President made some encouraging remarks in regard to the progress we had made during the past year. The Committee on Resolutions then presented the following:—

Whereas, The efforts made during the past year by our State Secretary, to organize family Sabbath-schools, have been a blessing to the cause and to themselves, especially in that such a work interests the minds of our lonely brethren on the Sabbath; therefore,—

Resolved, That this work be continued, if possible, until a school shall be organized in every isolated family in the Conference.

Whereas, The Sabbath School Worker has been a source of strength to our Sabbath-school work, and an instructor especially to our family Sabbath-schools; therefore,—

Resolved, That we show our appreciation of the same by trying to increase its circulation.

On motion, the resolutions were considered separately, and after some remarks with reference to the merits of the Sabbath School Worker, they were adopted.

Adjourned to call of Chair.

THIRD MEETING, JUNE 22, AT 3 P. M.—The Committee on Nominations reported as follows: For President, Mrs. Hattie Kauble; Vice-President, C. P. Frederickson; Secretary and Treasurer, Lillie E. Ham; Executive Committee, Hattie Kauble, C. P. Frederickson, Lillie E. Ham, M. Streman, Valentine Leer. The report was unanimously adopted.

Adjourned *sine die*.

W. B. WHITE, Pres.

VINA A. NICHOLS, Sec.

THE TENNESSEE PERSECUTIONS.

BRO. L. A. CALLICOTT's trial came off July 21, at Dyersburg, Tenn. He had been tried once, and found guilty, but the judge ordered a new trial, which took place as above. Three additional witnesses were examined, two of whom were our own brethren. No additional proof was elicited against the defendant, but on cross-examination, Col. Richardson (attorney for defense) proved the defendant to be a Christian gentleman.

The question of our position as to the sin of resting or not working on Sunday came up for discussion, and the writer was qualified and placed upon the witness stand. In substance, the following is the result:—

Col. Richardson.—"Mr. Marvin, where do you live?"

Mr. Marvin.—"At Trezevant, Carroll Co., Tenn."

Col. R.—"Are you a minister of the Seventh-day Adventist Church?"

Mr. M.—"Yes, sir."

Col. R.—"What is the belief and practice of your church concerning the Sabbath?"

Mr. M.—"We believe the seventh day is the Sabbath of the Lord, as brought to view in Exodus, twentieth chapter, and keep it as such; and with James (chap. 2:12) we believe this to be a law of liberty, and that we have a heaven-born right to obey it in any State or nation."

Col. R.—"You regard it as a Christian duty to keep that day holy, and no other?"

Mr. M.—"Yes, sir."

Col. R.—"Does your church hold that the working upon six days is as imperative as the keeping of the seventh?"

Mr. M.—"No, sir."

Attorney-General.—"Mr. Marvin, what is the position of your people as to working six days?"

Mr. M.—"They have never officially or publicly expressed any rule concerning it."

Atty.-Gen.—"Do your people teach that it is a sin to rest on Sunday?"

Mr. M.—"We believe that when required to"—

Atty.-Gen.—"But answer my question."

Mr. M.—"I will, sir, if you will give me opportunity."

Atty.-Gen.—"Well, go on, then."

Mr. M.—"We believe that when required to rest on Sunday by laws based upon the religious aspect of the day, it would be wrong to obey them."

Atty.-Gen.—"Do laws requiring men simply to rest tend to enforce religion or worship?"

Mr. M.—"Yes, sir, if such laws be Sunday laws."

Atty.-Gen.—"On what grounds?"

Mr. M.—"On the grounds that there is not now, nor ever was, a Sunday law that did not have for its basis the religious character of the day."

Atty.-Gen.—"But it would not interfere with your religion to rest on Sunday?"

Mr. M.—"Yes, sir. Sunday-keeping is a religious act—an act of worship. It would be conforming to an opposing religion."

The writer was then excused, and the attorney-general yielded the case, the judge charging the jury to bring in a verdict of *not guilty*. Thus another State disgrace was rolled back upon the individuals who originated it. We thank God for this victory for his dear cause.

In making up the jury, but two or three men were found who did not know something about these prosecutions. Many of them had "read a tract that told something about these people," etc.

Judge Flippin is to be honored for his impartial ruling and superior sense of justice manifested all

through the trial. We attribute this victory largely to the National Religious Liberty literature.

E. E. MARVIN.

A SUGGESTION IN REFERENCE TO THE PITCHING AND SEATING OF LARGE TENTS FOR CAMP-MEETINGS.

A FEW years since, I read a long and very instructive article in the *Century Magazine*, on the acoustic properties of halls and auditoriums. After describing the many poorly constructed halls and meeting-houses of the present time, the writer went on to speak of the form and dimensions of ancient Greek auditoriums, giving cuts illustrating the same. It was distinctly seen from the illustrations and the writer's descriptions, that nearly all their auditoriums were oval, oblong buildings. The writer said the general ground floor was in form similar to a horse-shoe, with the speaker's stand placed between the heel-corks. This was their almost universal plan, and I suppose those ancient halls were the most nearly perfect, so far as acoustic properties were concerned, of any that were ever built.

When I was on my way to California, two years since, I stopped at Salt Lake, and, among other places, visited the Mormon Tabernacle; and while some in the party were testing its acoustic properties, by dropping a pin nearly 200 feet away, which could be distinctly heard as it struck the floor, I could but notice the general form of the building. It was quite similar to those described by the writer in the *Century*. One writer, in describing the general form of the Mormon Tabernacle, said "it was like an egg-shell cut in two longitudinally,—lengthwise,—and turned flat side down," the pulpit being in one end. I do not think I was ever in a building in which it was easier to speak than in this one.

It will be seen that our large tents are, in form, quite similar to these buildings, being oval, or egg-shaped. We always place our pulpit on one side, extending the seats to the right and left. Three years since, the brethren in Wisconsin loaned their large 80x125-foot tent to the Seventh-day Baptist brethren. When they pitched it, they put the pulpit in one end. Bro. Breed, who was there, suggested to them that they were making a mistake in seating it in that way, that it would be better to put the pulpit at the side. But the brethren who were pitching the tent, differed with him, explaining in the meantime that the reasons they had for seating it in that way were, that it was much easier to speak in and also to hear, and kindly intimated to Bro. Breed that we would learn that after awhile. Bro. B. confessed afterward that he never was in a tent in which he could hear so readily, and the speakers speak so easily.

For the last two years the brethren in Wisconsin have seated their tent that way. It has seemed to those who have been at their meetings, that this has been a great improvement, and that it was easier for both speaker and hearer. It brings the whole congregation almost directly in front of the speaker's stand, and this is much more pleasant for all. It is true that a small part of the congregation will be thrown a little farther from the pulpit, but I think what is lost in this respect is much more than gained in other respects. We wish that other Conferences would try this, and seat their tents in the way suggested, and see if they do not like it.

E. W. FARNSWORTH.

Special Notices.

HOMER CAMP-MEETING RATES.

THE Michigan Central and the Cincinnati, Jackson, and Mackinaw railroads will sell round-trip tickets to this meeting at four cents per mile. Tickets to be on sale each day of the meeting, good to return at any time, including the 13th inst. The other roads sell tickets on the fourth and sixth only, good for the same time to return.

A. R. HENRY.

RAILROAD FARE TO THE INDIANA CAMP-MEETING.

ARRANGEMENTS for obtaining reduced fare from the Frankfort, Ind., camp-meeting have now been completed. The Central Traffic Association has very kindly granted certificates for the camp-meeting, Aug. 12-26, also for the Conference, Aug. 18-26. By this means, those coming to the meeting any time from Aug. 9 to 21 can obtain certificates enabling them to procure tickets for the re-

turn journey at one-third fare. It would be well to see your ticket agent a few days before you start, to see that he has the necessary tickets and certificates, so he can get them in case he does not have them.

We shall endeavor to have some one at the depots to meet all who arrive. The grounds are but a short distance south of the Vandalia and Monon depots.

And now, brethren, we trust you will not fail to attend this camp-meeting. Its benefits cannot be overestimated. A more favorable opportunity for seeking the Lord may never be ours to enjoy. No trifling matter should be allowed to keep us away, but we should rather make a sacrifice to attend.

IND. CONF. COM.

CAMP-MEETINGS IN DISTRICT NO. 3.

Two weeks ago we announced that Eld. Kilgore would attend some of the meetings in this district; but an urgent call has been made for him to go to Texas, and therefore he will be present only in Illinois. Eld. U. Smith will attend the meetings in Michigan, and we should be very glad if he could attend others. We expect Eld. Breed, of Wisconsin, to attend the Indiana camp-meeting.

O. A. OLSEN.

SCHROON LAKE, N. Y., CAMP-MEETING.

IN REVIEW of July 22, we requested all those who expect to attend the Schroon Lake camp-meeting by railroad, to go via Saratoga. At Saratoga change cars and take the Adirondack R. R. to North Creek. Later advices from the brethren who live at North Creek, state that it will be better to leave the cars at Riverside instead of North Creek. Let all those who expect to come from the south by rail, make a note of this, and leave the cars at Riverside. Purchase tickets at Saratoga for Riverside. Excursion tickets to Saratoga, good for several days, can usually be purchased from all principal stations.

Let all those who expect to attend via Saratoga and Riverside, write to Chas. S. Cowles, Pottsville, Warren Co., N. Y., and state on what day you will reach Riverside. Teams will meet all that write. Write several days before you start. Should anything occur that the teams do not meet those that come to Riverside, take the stage to Schroon Lake, a distance of fifteen miles.

Those coming from the north will take cars to Crown Point, there change and run to Hammond, and then take stage to Schroon Lake, a distance of twelve miles. We are expecting a good meeting, and believe the Lord will bless those who come.

S. LANE.

CAMP-MEETING FOR TENNESSEE RIVER CONFERENCE.

By reference to camp-meeting notices in REVIEW, it will be seen that our meeting has been postponed till Sept. 16-23. The General Conference Committee found this change necessary in order to furnish us with proper help. I hope our people will accommodate themselves to this change, and begin at once to make arrangements to come to the meeting. Elds. R. M. Kilgore and J. H. Durland will be present to give us such instructions as we need. The latter will also take charge of the Sabbath-school work and the youth and children's meetings. Let all bring their children and youth to this meeting, praying for their conversion to God, and much good may be done for them.

It is probable that there will be no boarding-tent this year, and we hope that all will come prepared to take care of themselves just as far as possible. In the past, some of our willing sisters have been overworked, and forced to miss much of the good of the meeting by endeavoring to make others comfortable who came unprepared to take care of themselves. Brethren, this is not right. Our sisters have their little ones to look after, and should be permitted to enjoy as much of the meetings as possible. They need the instruction and encouragement as much as any other class.

Tents will be on the ground to rent at moderate prices. Let those desiring tents address me at once at Mt. Pelia, Weakley Co., Tenn., stating what sized tent they want.

Let none stay away from the meeting because they are not able to rent tents, as shelter will be provided for all. A provision-stand will be on the ground.

Negotiations are on foot with the L. and N. R. R. for reduced rates to the meeting, and the results of

the same will be made known as soon as ascertained. Guthrie, Ky., is the place where the meeting will be held, and is the most central point, railroad privileges considered, that could be chosen; and this is the reason why the meeting is appointed for this place.

A workers' meeting will precede the camp-meeting, beginning one week earlier than the camp-meeting. Let as many of our brethren come to this meeting as consistently can. Brn. Kilgore and Durland will be there to instruct, besides the state agent, Bro. W. R. Burrow.

E. E. MARVIN.

VERMONT CAMP-MEETING.

OUR brethren in Vermont have already noticed that our camp-meeting is to be held one week earlier than the first appointment in the REVIEW. The camp-meeting will begin Tuesday, Aug. 26, and the workers' meeting Tuesday, Aug. 19. All accounts against the Conference, and all reports, should be sent to the Conference secretary immediately. It is expected that the delegates and all who have any official connection with the Conference, all the workers in the Conference, and all who have a mind to work, and, finally, all our brethren and sisters who possibly can, will be present at the beginning and remain to the close. Eld. A. T. Jones, Eld. Robinson, and other ministers of the Atlantic District are expected to be with us, and some of them will be present through the entire meeting.

Round-trip tickets for fare one way, will be for sale, good from Aug. 18 to Sept. 4, inclusive, by the Boston and Main R. R., at the following stations: Newport, Barton Landing, West Burke, St. Johnsbury, Hardwick, Wolcott, Morrisville, Hyde Park, and Johnson to Cambridge Junction; and from Bradford to Wells River. Also over the Montpelier and Wells River R. R. from Wells River and Marshfield to Montpelier. The same reduction as usual is expected over the Vermont Central and its branches, but nothing definite can be announced at present. There will be no reduction over the Southeastern Road.

There will be ample accommodations for horses, both in stable and pasture, at reasonable rates. Let all who desire to rent tents of the Conference, notify Eld. P. F. Bicknell, at Essex Junction, at once, stating the size they wish.

T. H. PURDON.

THE ILLINOIS CAMP-MEETING.

It has been decided to hold our camp-meeting at Bloomington, Sept. 2-9. The grounds this year are equally as good as the park we had last year, and are situated in the northern suburbs of the city, lying directly between Bloomington and Normal, making it the most central location for the inhabitants of these two cities. The street-car line running between Bloomington and Normal passes near the east side of the grounds, and a line connecting with all parts of Bloomington runs right along the south side. An abundant supply of the best of water will be had on the ground.

We are negotiating with the railroads, and expect to get the usual reduction of rates. Full announcement in regard to this will be made as soon as arrangements are completed. Tents will be on the ground for rent at the usual rates, and we will also have a dining tent, as usual, where board can be had by those desiring it, at reasonable rates.

Another interesting feature of our camp-meeting this year will be the cooking school. Bro. and sister Baber have taken a thorough drill at the school in Battle Creek, and will be prepared to take up that work, and give instruction that will be very beneficial in the line of healthful cooking.

We expect Dr. Kellogg to be present to assist in the health and temperance work, Eld. J. H. Durland in the Sabbath-school work, Bro. L. C. Chadwick in the tract and missionary work, Bro. J. E. Froom in the canvassing work, and Eld. O. A. Olsen in the general work, besides the ministers from our own State.

The camp-meeting will be preceded, as usual, by a workers' meeting of one week, beginning Aug. 26, at 9 A. M. We desire that all of our canvassers, Bible workers, ministers, and any others engaged directly in the work in the State, shall come at the beginning of the workers' meeting to stay till the close of the camp-meeting. We hope that all our workers will make a note of this, and arrange their work accordingly. While we would especially urge our workers to attend the workers' meeting, we would also urge upon all our brethren and sisters

the importance of being present the entire two weeks. Some of our very best meetings are during the workers' meeting, and we feel anxious that all shall avail themselves of them. We hope that the time will soon come when our people will feel the need of attending the annual convocations for the entire two weeks.

Good help has been provided for all the departments of our work, and we hope that our brethren and sisters throughout the State will plan to come. Every year brings great developments in the progress of our work, and we need to meet and commune together to keep abreast with the times. Matters of great importance to our work in the State will be considered, and subjects of unusual interest in connection with the progress of the message will be presented.

We have never approached the time for a camp-meeting with greater anxiety than we approach this one. We are certainly in times that are alive with important events, and we need to be fully aroused to the situation. We never saw such great need of our own people's having a living connection with God as we do to-day. And we are determined that our camp-meeting this year shall afford all the help possible to those attending. More attention than usual will be given to the spiritual needs of our people, and not so much to the business, which we hope to have in shape to dispatch in a short time. We greatly desire that all our people shall avail themselves of the advantages of this meeting.

ILL. CONF. COM.

EASTERN MICHIGAN CAMP-MEETING.

ARRANGEMENTS are made to hold this meeting at Saginaw. The time appointed for the workers' meeting is from Aug. 19 to 26, and the camp-meeting proper from Aug. 26 to Sept. 2. The ground is the same as last year, with the additional privilege of using the grove lying just across the street west. This will make the location more pleasant than last year, as most of the family tents can be located in the shade.

The prospect before us is very good for a good meeting. We had an excellent meeting last year, but we ought to have a better one this year. One very essential thing to make it a good meeting will be the attendance of our own people. Districts four, five, six, seven, eight, nine, and ten should feel an especial interest in this meeting. Churches and families in this portion of the State should take some responsibility, and begin at once to prepare for the meeting.

We hope our brethren and churches will not forget the workers' meeting. From one to ten should come from each church to assist in the labor, and to enjoy the privileges of instruction, and the devotional exercises of this part of the camp-meeting. We say from one to ten from each church, but we will not limit it; let as many come as can, both brethren and sisters. We hope the elder of every church will take special pains to have his church represented at the workers' meeting. All should bring tools to work with, such as ax, hammer, and saw.

The churches, or those members who remain at home, can assist us much by raising some means to help bear the expenses of the meeting, and send it along with those who come.

We shall have good ministerial help at the meeting, and shall hope to see a large number of our people there to enjoy it, and to receive the benefit to be derived from it.

The reduction of fare on the railroads to this meeting will be as follows: You can get tickets at your R. R. station on Tuesday and Thursday, Aug. 26 and 28, for four cents per mile for the round trip, and limited until Wednesday, Sept. 3, to return.

I. D. VAN HORN.

A WORD OF EXPLANATION.

WE understand that some criticisms have been made on the present series of Sabbath-school lessons on Old Testament History, in that the attention of the student is frequently called to the new book entitled "Patriarchs and Prophets." Fears are expressed that it will be considered by many as "an advertising scheme to compel our people to buy a book which they do not want and cannot afford to get." Some are reported as saying they had supposed the Sabbath-school lessons were based upon the Bible, and not upon "Patriarchs and Prophets."

In reply to these criticisms, we would say that had these lessons been based upon "Patriarchs and Prophets" instead of the Bible, or had the attention

of the student been called to this book simply as an advertising scheme in order to force its sale, then the course could not have been too loudly condemned. But that this is not the case can easily be demonstrated. The Sabbath-school lessons are complete in and of themselves. They are based upon the Bible and the Bible alone. The answer to every question can be found in the Bible; indeed, the chapter and verse where the answer is to be found are given. If the student should never see a copy of "Patriarchs and Prophets," he might have a perfect lesson. But many of our teachers and scholars are anxious to use all the helps within their reach in the study of the lessons, and for this reason, and for the benefit of such, attention is called to this valuable book, not, however, with the idea that it must be obtained in order for one to be able to learn the lesson, but as a source of additional information. Those who have read chapter 43 of "Patriarchs and Prophets" in connection with the lesson on the "Death of Moses," can testify to the value of this additional "side light."

The lesson writer alone is responsible for calling the attention of the student to "Patriarchs and Prophets." He had supposed that nearly every family would have a copy of this valuable book, and attention was called to it for the sole purpose of assisting the student; and we know of many who appreciate the kindness.

We trust that this explanation will be sufficient to satisfy every one that it was done with only the best of intentions, and with the idea that it would be a favor to the student. When it is rightly understood, we believe it will be regarded as such.

C. H. JONES.

The Sabbath-School.

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

OLD TESTAMENT HISTORY.

LESSON 7.—AI AND ACHAN.

(Sabbath, Aug. 16.)

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

1. After the fall of Jericho, what city next claimed the attention of the Israelites? Josh. 7: 2.
2. What advice was given by the men sent up to view it? Verse 3.
3. Accordingly, how many men were sent to take the city? Verse 4.
4. What was indicated by this action?
5. What was the result of the expedition? Verses 4, 5.
6. What did Joshua and the elders do? Verse 6.
7. What did Joshua say? Verses 7-9.
8. What did the Lord say to him? Verse 10.
9. What did he say was the reason why Israel had been put to flight? Verses 11, 12. (See note.)
10. What had the Lord said would be the conditions of the supremacy of Israel over the nations? Deut. 11: 22-25.
11. Before they could stand before their enemies, what must be done? Josh. 7: 13.
12. What course was to be pursued to detect the sin? Verses 14, 15.
13. As the result, who was taken? Verses 16-18.
14. In response to Joshua's adjuration, what did Achan confess? Verses 19-21.
15. Where were the stolen articles found? Verses 21-23.
16. To what place did they bring Achan and all that belonged to him? Verse 24.
17. What punishment was inflicted? Verse 25.
18. What can you say as to the destruction of his sons and daughters? (See note.)
19. How do you know that they did not share his fate unless they were guilty with him? Deut. 24: 16.
20. When Israel had put away the accursed thing, how did the Lord regard them? Josh. 7: 26.
21. Why did wrath come upon all Israel because of one man's transgression? See 1 Cor. 5: 1-6, especially verse 6.
22. What scripture is illustrated by this event? Eccl. 9: 18.

NOTES.

The course of Israel in supposing that only a few men would be sufficient to capture Ai, shows that they expected to take it simply by force of arms, and that they

were not depending on the help of the Lord. It did not matter if Ai was a very small city compared with Jericho, there was as much reason for taking a large force of men to capture it as there was at Jericho. Since the Lord threw down the walls, Jericho could have been taken with a few men as well as with the thousands who surrounded it. The Lord could have delivered Ai into the hands of the 3,000 Israelites who went up to take it, as easily as into the hands of tens of thousands, since it is nothing with him to help "whether with many, or with them that have no power" (2 Chron. 14: 11); but the Lord had not told them to take only a few men, and their doing so showed that they thought themselves fully able to help themselves. Perhaps they had become unduly elated and vainglorious over the wonderful victory at Jericho, and had insensibly come to think that the victory was due to their own might. It often happens that the Christian's greatest danger is just after he has had a signal blessing, or gained a great victory through faith in Christ. In the joy that necessarily follows, Satan will always attempt to insinuate some self-gratulation, and before the man knows it, his thankfulness to God has degenerated into self-complacency, and then he falls an easy prey to some comparatively small temptation. Thousands of Christians can tell by sad experience the necessity of the injunction, "Let him that thinketh he standeth take heed lest he fall."

It is impossible to tell from the reading of Josh. 7: 24, 25 whether Achan's family shared his fate or not. Verse 25 says: "And all Israel stoned him with stones, and burnt them with fire, after they had stoned them with stones." It is certain that if they were not sharers with him in his crime, they were not involved in the punishment; for God had already given this law to Israel; "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin." Deut. 24: 16. And long after this we find the rule obeyed by Amaziah. (See 2 Kings 14: 1-6). So no one need speculate concerning the fate of Achan's family, nor, imagining that they also suffered death, vainly charge injustice upon the Lord; for whatever occurred, we may rest assured that the Judge of all the earth did right.

News of the Week.

FOR WEEK ENDING AUG. 2.

DOMESTIC.

—Two strikes, involving 10,000 men, are threatened at Pittsburg.

—New Hampshire's population is given at 377,000; a gain of over 30,000. Buffalo has 255,543 inhabitants.

—Mrs. Adam Wuchter, of White Hall, Lehigh Co., Pa., is reported to have existed for 120 days without food or drink.

—Hailstones in the vicinity of Casselton and Walburg, N. D., Wednesday morning, almost totally destroyed the crops over large areas.

—Sworn statements of the superintendent show that the total ore output of the Comstock lode mines during the quarter ending June 30, aggregate 88,993 tons, yielding \$1,300,013 in bullion.

—A local paper at Johnstown, Pa., Thursday, printed what is claimed to be a correct list of the victims of the flood, giving the number of the dead at 2,187, which leaves over 200 bodies not yet recovered.

—South Lawrence, Mass., was visited by a tornado July 26, which killed eight people, wounded others, and destroyed property valued at \$125,000. This is said to be the first tornado in the New England States since 1851.

—J. Milton Turner, the colored ex-minister to Liberia, with others, has secured 23,000,000 acres of land in Mexico, which he proposes to colonize with negroes from the United States. It is said that leading colored men favor the plan.

—The population of the seven largest cities of Michigan, as ascertained by the census, is, in round numbers: Detroit, 207,000; Grand Rapids, 61,000; Saginaw, 54,000; Bay City, 39,000; Muskegon, 24,000; Jackson, 22,000; Kalamazoo, 18,000.

—Some smart cities are springing up in the Northern belt of States. Butte, Mont., sticks its head above the census flood with 22,008 people, probably the most prosperous mining camp in the world, not excepting the diamond field at Kimberly, Africa.

—Reports from Western Kansas state that the hot winds of the past few days have so burned up the corn that many fields will not yield a single ear. East of Concordia for a hundred miles the crop may be equal to five or ten per cent, and east to Atchison fifty per cent of last year's. The hay crop will also be very light.

—Central and South American disturbances will cause the following distribution of some of our fleet: The Tallapoosa has been ordered to Buenos Ayres; the Pensacola and Essex will shortly move that way. The Kearsage will go at once to the Atlantic coast of the Central American states, and the Ranger and Thetis to Guatemala, on the Pacific.

FOREIGN.

—Russia has made another demand on Turkey for the war indemnity, which amounts to \$152,750,000.

—The town of Hammerfest, in Norway, the northernmost town in the world, was destroyed by fire last week.

—The San Salvador-Guatemala war seems to have subsided. General Rivas, leader of the San Salvador revolt, has been captured and shot.

—Wheat harvesting began near Emerson, Manitoba, Tuesday. Reports from all parts of the province indicate that the yield will be the largest known.

—The "Mischief," which has arrived at Victoria, British Columbia, with over 13,000 seal-skins, reports that the catch this year is the best ever known.

—Advices from Japan state that on the 11th inst. the total number of cholera cases was 239, with 114 deaths. On the 12th, thirty new cases and twenty-seven deaths were reported at Nagasa.

RELIGIOUS.

—The Senate has refused to amend the Indian Appropriation Bill by striking out items for Catholic schools. It was argued that Catholics are most successful in educating the Indians.

—Three of the Norwegian synods, numbering 250 pastors, 900 congregations, and 72,000 communicants, have agreed to unite. A great jubilee meeting was held in Minneapolis, Minn., to ratify the accomplished fact. The joint synod is divided into nineteen districts.

—The United Presbyterian says: "Pennsylvania, by church statistics, proves its right to be regarded as the home of Presbyterianism in this country. Of our own members 42,089 live within its borders; New York numbers 13,814, and Ohio 18,481. Of the Presbyterian Church, 164,618 members live in Pennsylvania, 4,000 more than there are in New York, and more than double the number in Ohio."

Appointments.

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

THE annual meeting of the Indiana Health and Temperance Society will be held in connection with the camp-meeting at Frankfort, Aug. 19-26, for the purpose of electing officers and considering the interests of the health and temperance work. Ample time will be given, during the meeting, for the consideration of this important subject. We hope to devote several sessions to this branch of the work. We hope for help from abroad.

VICTOR THOMPSON, Pres.

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.]

TO RENT.—I desire to rent my farm to a Sabbath-keeper with family. I will furnish house, team, tools, and milch cows. S. D. A. church and good school convenient. References required. Address F. M. Atteberry, Keenville, Wayne Co., Ill.

WANTED.—A Sabbath-keeper to rent farm on shares. Must have a team, and commence work this fall. An experienced man wanted. Address Wm. J. Williamson, Box 42, Gagetown, Mich.

LABOR BUREAU.

WANTED.—A home for two little girls of six and nine years. Address Mrs. Elsie Turner, River Falls, Wis.

WANTED.—A home among Sabbath-keepers by a little girl of eleven years. Address Mrs. Carrie Rogers, Linzey, Ind.

ADDRESS.

THE address of S. S. Shrock is changed from 105 Floyd St., to 830 Galena St., Milwaukee, Wis.

MODERN SPIRITUALISM.

ITS NATURE, TENDENCY, DEVELOPMENT, AND DESTINY.

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Obituary Notices.

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

EMERSON.—Died at Amery, Wis., June 18, 1890, of brain fever, Francis C. Emerson, youngest son of Albert and Della Emerson, aged 5 months and 4 days. We have laid our darling to rest, but we mourn not as those without hope; for we believe if we are faithful, that when the Lifegiver shall come, we shall meet our loved one again. Words of comfort were spoken by Eld. Cane (Baptist).

MRS. C. L. LORD.

MORRILL.—Died near Seffner, Fla., May 25, 1890, Edmond G., son of A. M. and Lorena B. Morrill, aged 7 years, 4 months, and 11 days, of confusion of the brain, complicated by heart disease. Dear Eddy lived three weeks after the accident that caused his death, and bore his sufferings with a gentle patience beautiful in one so young. Thus another of our loving children has fallen asleep in Jesus. Eddy had been instructed in the truths of the Bible, and he trusted in Jesus, knowing that he would bring him again from the land of the enemy.

A. M. AND LORENA B. MORRILL.

BLACKSTOCK.—Died of diphtheria, at Bellvue, Colo., May 26, 1890, Bertha Jane Blackstock, aged 11 years, 10 months, and 28 days. Janey was an exceptionally good child, obedient to her parents, and faithful in all her duties. When it became apparent that she must die, she cheerfully resigned herself into the hands of the Lord, and said, "I am not afraid to die. I have the seal of God in my forehead, and the Lord will take care of me." She left a message of love to her brother who was absent at the time, and exhorted her parents and brothers and sister to live to meet her in the new earth. Words of comfort were spoken by the writer.

J. D. PEGG.

STACY.—Died of consumption, May 27, 1890, in St. Charles, Saginaw Co., Mich., Katie Blanche Stacy, in the fourteenth year of her age. She was a member of the Sabbath-school, the influence of which we believe led her, in her last sickness, to give her young heart to the Saviour, of which she gave satisfactory evidence, choosing rather to pass away than to take the chances of a life experience in the present condition of society, Katie having parted with her father, mother, and one sister, all within the last eighteen months. May the Good Shepherd watch over the lone one remaining. Funeral services were conducted by the writer. Text, Eccl. 12:1.

C. STODDARD.

TOBY.—Died at the residence of her father, at Grove Lake, Minn., April 7, 1890, Mrs. Maria Toby, wife of J. E. Toby, aged 31 years and 9 months. Sister Toby had been in poor health for several years. About five months before her death she suffered much from dropsy. She was an esteemed member of the S. D. A. church at Hancock, where, with her husband, she accepted Christ, and was baptized by the writer a little more than a year before she died. Her hope and trust in her Redeemer were firm and serene. We believe she sleeps in Jesus. She leaves a husband, four small children, and other relatives to mourn her loss. The funeral services were conducted by the writer, assisted by Eld. Barkio (Methodist).

E. A. CURTIS.

AIKEN.—Died of peritonitis, near Boise City, Idaho, June 17, 1890, Bro. La Fayette Aiken, aged 23 years, 6 months, and 23 days. Bro. Aiken was baptized by Eld. Fero, and became a member of the Franklin church, Idaho, in the spring of 1886. Since that time the church has experienced many trials, and many of the members have dropped off through discouragement; but Bro. Aiken was ever cheerful and firm in his Christian experience. He died in hope of eternal life; and as we stood beside the newly made grave, and mourned our loss, we could but feel that to him it was gain. May God grant that the remaining ones of this church may be quickened to new energies in discharging their Christian duty, by this painful warning.

H. W. CARR.

HILTON.—Died of catarrhal pneumonia, in Cornville, Me., May 21, 1890, Joseph Hilton, aged 90 years, 1 month, and 10 days. He was a native of Deerfield, N. H., where his father and mother died of consumption when he was thirteen years of age, leaving one brother two years younger, and a sister two years his senior. The former died three years ago, and the sister still survives. Their grandfather, with whom the boys lived after their parents died, was one of the proprietors of the town of Cornville, and as the rush of emigration at that time was "down east," the subject of this sketch, with several other new-comers, in 1822 began clearing farms from what was then an unbroken forest. In 1824 he returned, and on Feb. 1 was married to Comfort Dearborn, also a native of Deerfield, starting the same day with a team for their then far distant home, where they lived together over fifty-eight years, having a family of eleven children, six of whom survive. His face was so deformed by the removal of a cancer in 1880, as not only to be a great inconvenience to himself, but a daily care of the family. He was converted in 1831, under the labors of Eld. William Henry Frost, of the Christian denomination, uniting and remaining with them until a Christian Baptist church was organized in his school district, when he united with them, serving as deacon till he embraced the views held by the S. D. Adventists, under the labors of Eld. M. E. Cornell, during the winter of 1866-7, holding with them the office of deacon at the time of his death. His money was freely spent to advance the cause of God. His house has ever been a pilgrim's home, and his Christian influence such as to command the respect and confidence of all classes of society. The funeral was largely attended by sympathizing neighbors and friends, and we laid him away to rest, feeling confident that when the trumpet sounds to awake the sleeping saints, he will come forth clad with immortality, to live where the pangs of death will be felt and feared no more. The funeral services were conducted by Elds. J. B. Goodrich and P. B. Osborne. Sermon by Eld. Goodrich, from John 14:2-3.

T. S. AND HANNAH C. EMERY.

P. S.—I have been personally acquainted with Bro. Hilton for about thirty years, and have known him as a true Christian brother and friend, he acting as deacon of the Christian Baptist

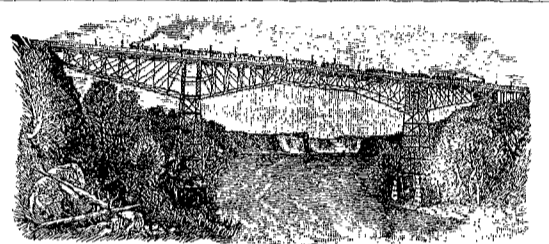
church of which I was a member at the time I embraced the third angel's message. He nobly defended and maintained that I had a perfect right to act according to my own convictions of duty, and that he could fellowship me as a Christian. He soon after accepted the truth himself, and died in the faith. May God bless the surviving members of the family, and grant them a blessed reunion in the kingdom of God.

J. B. GOODRICH.

WILLIAMSON.—Died near Poetry, Texas, June 29, 1890, Richard Williamson, aged 39 years and 6 months. Bro. Richard was afflicted with rheumatism when about thirteen years old, which confined him to his bed for several months, and from which he never fully recovered. He professed religion when quite young, and would ask questions concerning the Sabbath, one of which was, why people kept the first day of the week instead of the seventh; but he never had this satisfactorily answered till nearly eleven years ago, when Eld. R. M. Kilgore gave a series of discourses near Poetry. At that time Bro. Richard accepted present truth, and has since lived in harmony with it. We know we shall miss him much at our meetings, especially in our Sabbath-school, of which he was the superintendent. He was rational till the last. About half an hour before his death, he begged his wife to stay near Sabbath-school, so that she and the children could attend. After he became speechless, he extended his hand for a last farewell, and passed away with a smile on his lips. He leaves a wife, three children, three brothers, three sisters, and many friends to mourn their loss. Funeral service conducted by Eld. McCoy (Free Methodist).

J. G. WILLIAMSON.

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 12.20	pm 8.10	pm 10.10	pm 9.00	pm 4.50
Michigan City.....	9.10	11.10	1.60	4.40	am 12.20	10.50	7.00
Niles.....	10.20	pm 12.5	2.50	5.50	1.00	12.00	8.20
Kalamazoo.....	11.60	2.20	3.50	7.00	3.35	am 1.18	am 7.11
Battle Creek.....	pm 12.55	3.03	4.30	7.30	4.25	2.03	7.55
Saginaw.....	3.10	4.30	5.30	8.30	4.30	3.40	9.55
Ann Arbor.....	4.45	5.32	6.20	9.45	7.15	4.55	11.00
Detroit.....	6.15	6.45	7.30	10.45	9.20	6.20	pm 12.10
Buffalo.....	am 8.25	am 8.25	am 8.25	am 6.25	pm 4.55	pm 2.15	8.30
Rochester.....				9.20	8.00		11.20
Syracuse.....				11.35	10.20		am 1.30
New York.....			pm 8.00	pm 8.00	7.20		am 9.42
Boston.....			8.30	10.57	9.55		pm 2.50
STATIONS.							
Boston.....	am 8.30		pm 8.00	pm 7.00			
New York.....	11.50	pm 4.50	6.00	10.00			
Saginaw.....	8.30	pm 1.15	2.20	am 5.45			
Rochester.....	10.40	am 1.42	2.40	am 6.45			
Buffalo.....	pm 11.30	11.30	4.30	11.45	am 8.45		
Saginaw Bridge.....	am 12.28	am 12.28	8.05	6.25	pm 12.50		
Detroit.....	9.05	7.50	9.25	pm 1.20	9.15	4.45	pm 5.55
Ann Arbor.....	10.37	8.55	10.19	2.17	10.30	5.58	7.16
Jackson.....	pm 12.15	10.05	11.18	3.20	11.50	7.15	pm 8.30
Battle Creek.....	1.50	11.35	pm 1.22	4.30	am 1.28	8.47	7.55
Kalamazoo.....	2.37	pm 12.12	1.50	5.02	2.17	am 9.30	8.39
Niles.....	3.27	2.23	2.01	6.17	4.05	7.40	10.05
Michigan City.....	5.42	2.25	3.18	7.20	5.45	8.55	
Chicago.....	7.55	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 6.16 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.
pm 3.00	.....Boston.....	am 8.50
pm 5.00	.....New York.....	am 11.10
am 6.30	.....Buffalo.....	am 9.50
am 7.45	.....Niagara Falls.....	am 8.15
am 8.30	.....Boston.....	am 9.50
am 8.30	.....Montreal.....	am 8.00
am 8.30	.....Toronto.....	am 8.40
am 8.30	.....Detroit.....	am 9.45
am 8.30	.....Port Huron.....	am 10.20
am 8.30	.....Lapeer.....	am 10.40
am 8.30	.....Hunt.....	am 10.50
am 8.30	.....South Bend.....	am 11.00
am 8.30	.....Lansing.....	am 11.10
am 8.30	.....Charlotte.....	am 11.20
am 8.30	.....BATTLE CREEK.....	am 11.30
am 8.30	.....Vicksburg.....	am 11.40
am 8.30	.....Schoolcraft.....	am 11.50
am 8.30	.....Cassopolis.....	am 12.00
am 8.30	.....Haskell's.....	am 12.10
am 8.30Haskell's.....	am 12.20
am 8.30Chicago.....	am 12.30

Where no time is given, train does not stop.

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Sunday Passenger, Sunday only.

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The Review and Herald.

BATTLE CREEK, MICH., AUG. 5, 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.	16-23	
DIST. No. 3.			
*Michigan (Southwestern), Homer,	Aug.	5-12	
" (Eastern) Saginaw,	"	26-Sept. 2	
Ohio, Marion,	"	5-19	
*Indiana, Frankfort,	"	19-26	
*Illinois, Bloomington,	Sept.	2-9	
DIST. No. 4.			
Nebraska (Southwestern), Oxford,	July	30-Aug 4	
* " (General), York,	Sept.	9-16	
South Dakota, St. Lawrence	"	17-22	
Iowa, Olin,	"	3-9	
" Clarinda,	"	17-23	
" Avoca,	"	24-30	
DIST. No. 5.			
*Missouri, Kingsville,	Aug.	5-12	
*Arkansas, Van Buren,	"	12-19	
*Texas, Dallas,	"	19-26	
*Colorado, Denver,	Sept.	2-9	
Kansas, Lebanon, Smith Co.,	"	12-22	
* " (State Conference), Eureka, Oct.	"	2-13	
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.

Bro. La Rue has our thanks for a copy of the Sarawak (Borneo) Gazette of May 1, 1890.

The "Woman's Medical College of Cincinnati," 164 George St., announces "free scholarships for candidates for missionary service." Address for catalogue, Dr. Chas. A. L. Reed, 311 Elm St., Cincinnati, O.

NO PAPER NEXT WEEK.

As announced last week, on account of the Southwestern Michigan camp-meeting at Homer, the paper will be omitted next week. Number 32 will be dated Aug. 19.

GERMANY AND CATHOLICISM.

THE reports that Protestants have been arrested in Germany for speaking against Catholics, have been calculated to convey the impression that in the German fatherland there has been a great retrogression from the feelings and doctrines of Luther. While this is doubtless so to some extent, we are happy to learn by a note from Bro. Kunz, that it is not so bad as it would seem. From a private letter of his, we take the liberty to give the following extract:—

"In Germany, it is true, there have been of late years one or two arrests made, upon the instigation of the Roman Catholics, of those that have openly stood up against the papacy; but if one will examine their words and actions, their arrests will not seem so undeserved, after all. There is a large growing organization in that country, called, 'The Evangelical Covenant,' with its seat in Saxony, composed of some of the very best theological minds in the land, who are indefatigably working against Rome and its aggressive policy. The government, as far as I have been able to learn, has not laid any hinderances in their way, whenever their work has been carried on in decency and order. And quite recently the German emperor has spoken definitely in favor of Religious Liberty to all; but, of course, the new sects must plead for their rights, simply because the prejudices of the people are in favor of the old ways."

THE OUTLOOK.

OUR Lord himself foretold, over eighteen hundred years ago, that distress of nations with perplexity, would mark the last days. This perplexity must arise largely from disturbed relations growing up among different classes of people. Some are rich and take advantage of the poor; others have positions of power, and use that power to oppress those over whom they can exercise authority. The oppressed naturally grow restive under the abuses they are forced to endure, and plot and scheme, as in Russia, to break from off their necks the yoke of the oppressor.

In our own most favored country, the outlook is anything but assuring. In America of May 1, 1890; the situation is thus described:—

"The moneyed classes sit in our Congressional halls, control legislation, own railroads and gigantic enterprises, which in itself is legitimate business, but is not so when the functions of government are manipulated as to enable them to extort by toll and tariff from the masses, and are permitted to segregate their millions in trusts and corners to control supply and prices of articles of subsistence, and thus wring additional contributions from the reluctant hand of toil. There is some significance to be attached to the mutterings of discontented labor to be heard on every side, to the resolutions of large organized bodies, such as the Farmers' Alliance of Kansas, to the denunciations of the rulings of the Supreme Court of the United States, by the Minnesota farmers in convention assembled, to the labor unions and organizations blindly groping after amelioration of condition and lightening of the burdens of toil, to the fact that the American producer is being restricted . . . to narrower market limits, so that in the Northwest it is found less unprofitable to burn agricultural products than buy fuel, and ship the fruits of the farm to market. If our national pathway led in the past from sectional differentiation through sectional antagonism to sectional conflict, with the tendency that history has to repeat itself, we can see ourselves entering from the region of class differences into that of class antagonism. To turn aside ere we reach the third stage, class conflict, will tax the full wisdom and discretion of the American people."

ALL AFLOAT.

THE editor of the *Christian Standard* (Chicago), of July 3, 1890, speaking of how strictly Sunday ought to be kept, says:—

It will be noticed that neither our Lord nor any of his apostles has given us any precise rules in that regard. We seem to be left in considerable measure to the exercise of a Christian discretion, and to the promptings of a Christian spirit.

Yes; we had observed some time ago this lack of "any precise rules" from Christ or any of his apostles for keeping Sunday. The recognition of this fact is what gave rise to the denomination known as Seventh-day Adventists. They appreciate the fact that those who observe Sunday "seem to be left in considerable measure" at sea so far as having any scriptural regulations for their practice, for there is not only a lack of any definite rules for the manner of keeping Sunday, but for keeping it at all. W. A. C.

NOTICE!

ALL who expect to be in attendance at Battle Creek College during the first term of the coming year, are requested to forward their names at once. Catalogues can be had on application. Address,—

BATTLE CREEK COLLEGE,
Battle Creek, Mich.

ANOTHER STANDARD-BEARER FALLEN.

WE have just received a telegram bringing the sad news of the death of my brother, Eld. A. D. Olsen, Sabbath morning, Aug. 2, at Boulder, Colo.

Thus we are called upon to chronicle the fall of another faithful laborer in the prime of his life.

A year ago last February he came to Battle Creek on Conference business, being president of the Minnesota Conference. Although aware that he was much worn with continued labor, he did not apprehend that his health or life was in danger. While he had the opportunity, he thought he would take a little treatment, in order to get strength to return and pursue his work. But he was destined never to return to the field. It was soon discovered that disease had fastened on his lungs, and that his only hope of recovery was to go at once to Colorado, thinking perhaps the climate might prove beneficial to him; but he was too far gone to receive any benefit.

The remains will be taken to Poy Sippi, Wis., where the funeral service will occur Aug. 9. Further particulars will be given later.

O. A. OLSEN.

A FUND FOR THE EMPLOYMENT OF COLPORTERS IN THE SOUTHERN FIELD.

For the prosecution of this work, we ask for \$2,000, in donations of ten dollars and upward. Those who feel an interest in reaching the people of the South with the truth are earnestly requested to contribute promptly and liberally to this fund for the support of colporters in the Southern field.

(Previously reported, \$843.00.)

Mrs. Luella H. Ward	\$10 00
Wm. Potter and wife	10 00
A. Thompson and wife	25 00
R. M. Kilgore	10 00
M. Mc Gregor	10 00
G. A. Gilbert	10 00
A. W. Stanton	10 00

All contributions should be sent to W. H. Edwards, REVIEW AND HERALD, Battle Creek, Mich.

\$5,000-FUND FOR RELIGIOUS LIBERTY WORK.

One Hundred Men Wanted to Pay Fifty Dollars Each.

WE whose names follow, agree to pay the amount set opposite, toward raising a fund of \$5,000 for the circulation of Religious Liberty literature in States and Territories in the South and West where there are no local Conferences or State organizations:—

(Previously reported, \$2,550.)

R. M. Kilgore	\$50 00
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Remittances to this fund should be sent to W. H. Edwards, REVIEW AND HERALD, Battle Creek, Mich.