

W. A. Hennig NE Cor 28th Av & Grant St HOLY BIBLE IS THE FIELD OF THE WORLD The Adventist Review And Sabbath HERALD

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

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STRENGTH IN WEAKNESS.

"He giveth power to the faint; and to them that have no might he increaseth strength." Isa. 40:29.

It is no dream, Great Comforter,
But very truth to me,
That all earth's strengthless, fainting ones
May be made strong in thee.

The years have taught me many things,
But none so sure as this:
That shelter, solace, joy, and strength
Are always where God is.

So now, when hope and courage fail,
And only fear is strong,
My heart will sing, as in the past,
An unforgotten song.

"God is my refuge and my strength,
I will not be afraid;"
And though the night be wild and dark,
I meet it undismayed.

The strength to bear, or work, or wait,
Is thine, O God, to give.
And who shall weak and strengthless be,
That learns in thee to live?

—Marianne Farningham.

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.

YE ARE LABORERS TOGETHER WITH GOD.

BY MRS. E. G. WHITE.

GREATER and wiser efforts must be put forth to help the churches in our land. The elders and those who have leading places in the church should give more thought to their plans for conducting the work. They should arrange matters so that every member of the church shall have a part to act, that none may lead an aimless life, but that all may accomplish what they can according to their several ability. It is in working for others that we forget ourselves, but those who do nothing for their fellow-men, become morbid and self-centered, and time hangs heavily upon their hands. It is very essential that such an education should be given to the members of the church that they will become unselfish, devoted, efficient workers for God; and it is only through such a course that the church can be prevented from becoming fruitless and dead. It is those who are not engaged in this unselfish labor who have a sickly experience, and become worn out with struggling, doubting, murmuring, sinning, and repenting, until they lose all sense as to what constitutes genuine religion. They feel that they cannot go back to the world, and so they hang on the skirts of Zion, having petty jealousies, envyings, disappointments, and remorse. They are full of fault-finding, and feed

upon the mistakes and errors of their brethren. They have only a hopeless, faithless, sunless experience in their religious life. This is the condition of the church of which Christ speaks when he says, "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

Let every member of the church become an active worker,—a living stone, emitting light in God's temple. Those who bear responsibilities in the church should devise ways in which an opportunity will be given to every member of the church to act some part in the work. This has not been done in the past, and there are but few who realize how much has been lost on this account. Plans have not been formed whereby the talent of all could be employed in the service of the cause. The enemy is not slow in employing those who are idlers in the church, and he uses the unappreciated talent of the members of the church for his own work.

A greater work than has ever been done must be done for the young. They must be won with sympathy and love; all barriers must be broken down between them and those who would help them. The most good is not accomplished by long speeches and many words of exhortation or reproof. The greatest tact must be manifested, for human minds must be dealt with carefully, and the Lord will work with those who are fully consecrated to his service. Jesus is drawing the youth, and we must all work with him, putting no forbidding aspects upon our holy religion. We must partake of the divine nature ourselves, and then present Christ to others as the friend of sinners in such a way as to attract souls to leave the ranks of the evil one, and no longer work as agents to destroy souls. We must seek to press the youth with all their fresh vigor and ability, into the ranks of Christ, enlisting them as valiant soldiers in the great fight for truth. We have sadly neglected our duty toward the young, for we have not gathered them in, and induced them to put out their talents to the exchangers. A different mold should be placed upon the work. There should be less sermonizing and more personal labor. Fresh manna must be gathered from the word of God, and every man must have his portion in due season. A great work can be done by dropping a word privately to your young friends, and to those you meet in your daily walks.

Long sermons fail to do good, for both the speaker and the hearer become weary. Discourses should be shortened, and the physical and mental powers of the minister should be preserved for ministering, and a far greater work could be accomplished. If you were in connec-

tion with Christ, bright jewels of truth would flash their light into the minds of your listeners. The ambassadors of Christ should educate themselves in such a way that they may be able to minister effectually, not only in word and doctrine, but in watching for souls as those who shall have to give an account. No man can be a faithful steward of the grace of God who does not do this essential, but much neglected work. I have been shown that great neglect and indifference have existed in regard to the proper feeding of the flock of God. All should have their portion of meat in due season. Those who have ministered, have drifted out of the grace of Christ, and have been content with a legal religion, becoming self-righteous and self-sufficient. The minister cannot give to others that which he himself does not possess. If Christ is not abiding in the soul, how can he be presented to others in harmonious words of love? Many are able to talk upon doctrinal points, but they are ignorant of the lessons of Christ. Such men cannot be a blessing either in the pulpit or at the fireside.

A special work must be done for the children. Do not neglect the lambs of the flock. Christ said to Peter, "Feed my sheep," and again he said, "Feed my lambs." The best results would follow proper labor for the youth. Souls have gone to ruin that might have been saved if they had been labored for with perseverance and love. There must be a constant effort put forth both by precept and example, to save our children. Do not think that scolding will bring them to the fold of Christ. The youth are to be won by love. Be interested in them, speak with them, pray with and for them. Do not be found speaking light and trifling words, jesting and joking, but let all your conversation give a holy evidence that you possess genuine piety. Those in whose hearts Christ abides by faith, know how to speak a word in season, they know how to pray with the sinner, they know how to present the truth as it is in Jesus. The lessons must be given in such a manner that Christ may receive all the praise. All that we have, all that we are, all that we can do, is God's; it belongs to him; therefore when we give the best, and all there is of us, it is only that which belongs to God.

When we look to the cross, and there behold the suffering Son of the infinite God, our hearts are moved to repentance. Jesus volunteered to meet the highest claims of the law, that he might be the justifier of all who believe on him. We look to the cross, and see in Jesus a fully satisfied and reconciled God. Jesus is righteousness. What fullness is expressed in these words! And when we can say individually, "The Lord is my righteousness," then we may indeed rejoice; for the atoning sacrifice seen through faith brings peace and comfort and hope to the trembling soul weighed down beneath the sense of guilt. The law of God is the detector of sin, and as the sinner is drawn to the dying Christ, he sees the grievous character of sin, and repents and lays hold on the remedy, the Lamb of God, who taketh away the sin of the world.

We feel deeply thankful that some of our brethren are making an application of the truth to their own souls, through which new hopes and joys are sure to find place within the heart. A deeper Christian experience is greatly needed.

The promises are sure; they stand fast forever; we must individually take them to ourselves. Christ is speaking to us in his word. May the Sun of Righteousness send his bright beams into the chambers of the mind and into the soul temple, that the mist of doubt and uncertainty may be dispelled. Then may the soul, all warm with the love of God, in earnestness and power preach Christ and him crucified. Such preaching will not be in vain, but as it was when Christ, the great teacher, was upon the earth, many will be astonished and charmed, and hearts will be melted and subdued as they contemplate his matchless love. As the Saviour is lifted up before the people, they will see his humiliation, his self-denial, his self-sacrifice, his goodness, his tender compassion, his sufferings to save fallen man, and will realize that the atonement of Christ was not the cause of God's love, but the result of that love. Jesus died because God loved the world. The channel had to be made whereby the love of God should be recognized by man, and flow into the sinner's heart in perfect harmony with truth and justice.

GOSPEL VS. GAMES AND SODA FOUNTAINS.

BY W. E. CORNELL.
(Des Moines, Iowa.)

THE gospel of Christ has ever exerted a wonderful influence over the hearts of men. The truth told in a plain, simple manner touches a responsive chord in the human heart, awakening emotions that lead to a better life. It is a sad fact and keenly felt, that this same gospel as enunciated from the desks of our popular churches, is fast losing its hold on the people, and almost every device that the human mind can invent is resorted to, to make the way "pleasant and attractive." What was a few years ago considered questionable in the way of church entertainments of various kinds, is now regarded a necessity. No wonder that the cry comes from the clergy that the morals of the masses must be protected by the arm of the civil law! They are powerless to stay the tide, and because this popular disinclination to church-going is assuming such a serious aspect, it can well be conjectured that the "people's good" is not the only motive that prompts the demand for stringent Sunday laws. The following from a well-known Washington correspondent is too true, and presents a picture that can but make angels weep. After speaking in a general way of the matter, and the attempts that were being made to stay the tide, he says:—

The proposed remedies are not novel or startling, and they are generally ineffective to produce any result.

Some, like Henry Ward Beecher and his radical brother, Thomas K., David Swing, Talmage, and others, have endeavored to counteract the tendency by making the religious edifice more attractive in a material sense by introducing trees and flowers and brass bands on Sunday, and billiards, chess, and other harmless games on week-days, while some of them have hired a *chef*, or caterer, and set up a regular cookery in the basement.

Others have striven to entice non-attendants of a scientific cast of mind, by catering to the scholarly intellect and striving to give exact information concerning stars and flowers, stones, antiquities, mammals, mollusks, molecules, and chemical affinities. One orthodox church, at least, has added to its attractions a freedom of inquiry never before permitted, the clergyman inviting skeptics and all hearers to participate in the services to the extent of asking questions and entering into a limited debate concerning the truth of propositions laid down from the pulpit. This experiment has proved quite as enticing as was anticipated, for the church is full every Sunday—as full as the average saloon; but there is thought to be a falling off in that devoutness which accompanies only unquestioning acceptance. Debate and piety do not go well together.

The question which the Church of all denominations is asking itself, is, What shall we do to induce the public to attend service every Sunday and help support it? And it is a question which will be answered only by that evolution which results from experiment.

Concert gardens in this city are open every Sunday evening,—hundreds of them,—and single saloons furnish lager beer and other drinks to polite and well dressed ladies and gentlemen in greater numbers than attend any ten churches. Mr. Talmage contemplates starting a soda fountain in the vestibule of his spacious tabernacle, but this will be only a partial offset. What will the end be?

MEASURED WORSHIPERS.

BY JOHN A. OPPEY.
(Healdsburg, Cal.)

"RISE and measure the temple of God, and the altar, and them that worship therein." Rev. 11: 1. It is not our purpose to notice in this article "the temple of God and the altar," but simply "them that worship therein." We digress to note also that the *time* of this measurement is under the sounding of the third angel's message. In order to measure worshipers, we must have an instrument of measurement. But the measure of worshipers, as such, cannot be taken in feet and inches; hence the rule, or line, of measurement must be a *moral* one. As "the temple of God" is the place where these worshipers convene, and the command to measure them comes from *God*, it follows that the measuring-rod is God's rule of measure. Now, what is it?—"Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man." Eccl. 12: 13. From this text we learn that the fear (love) of God, and the keeping of his commandments constitute the *whole duty* of man.

The reader will note that in this text *fear*—love—is placed before the *keeping* of the commandments. We cannot keep the commandments in order to *love* God, but we must *love* God in order to *keep* the commandments. The decalogue, with its kindred truths, is God's measuring line. "The law of the Lord is perfect, converting the soul." Now, a perfect law, perfectly lived out by a probationary being, will develop a perfect character. But an *immoral* being cannot perfectly live out this divine law. Only a divine nature can live out a divine law; hence it follows that if we are ever able to "keep the commandments of God, and the faith of Jesus," we must have the "divine nature." "The carnal mind" (or nature) "is not *subject* to the law of God, neither indeed can be." No, it cannot be, any more than light can be reconciled to darkness or Christ to Satan. The only way to get rid of the satanic nature is to kill it. That is what Paul says about it: "Knowing this, that our old man is crucified with him, that the body of sin might be *destroyed*, that henceforth we should not serve sin." Rom. 6: 6. "Dead men tell no tales." If the "old man," the carnal nature, is *crucified, destroyed*, how can he influence our lives? "He that is dead is freed from sin." Verse 7.

But how about the divine nature? May we have it? Let Peter answer: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature." 2 Pet. 1: 4. Why are we promised the *divine nature*?—Because it is *absolutely necessary* to bring us into harmony with the heavenly world—all of which is governed by the divine law. One of the most fatal mistakes of religionists of all ages and climes has been and is the supposition that the keeping of the law of God will *remove moral* pollution. The law is as powerless to remove it as a looking-glass is to remove the moles or spots upon one's face. Paul says the law is "*holy*," "*just*," "*good*," "*spiritual*." This being true and the law being a rule of conduct, if the opposites of these things are found in us, the law will condemn them. "If any man be in Christ, he is a new creature." Did the law condemn Christ?—No. Then will it condemn the "new creature"?—No. Why?—Because the "new creature" has the divine nature, and the divine nature is in harmony with the law. It is a *moral impossibility* for the divine nature to violate the law. Proof of this is seen in the scripture which affirms that "it is impossible for God to lie." This may at first seem to be very close measurement. But "if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Christ did not do any more for us to save us than was necessary. How, then, can we be saved unless we claim the *full* provision? "Awake to righteousness, and sin not; for some have not the knowledge of God:

I speak this to your shame." 1 Cor. 15: 34.

Paul says there were *some* of the brethren at Corinth that did not have that "righteousness" (or rightness) that would keep them from sinning. He said *some* did *not* have it. Then there were *some* who *did* have it. He further said that to those who did *not* have it, it was a "*shame*" to them. Does not this scathing rebuke of the apostle fall with too much force among the brethren under the last message? Is it not *high time* to awake out of sleep, and come nearer to the praying Master? I once heard a minister say that "the difference between a sinner and a Christian is this: A Christian sins, and repents of it, and is sorry for it. A sinner sins, and does not repent, and is not sorry for sin." How many there are whose ideas of the Christian life are no higher than that! To be a Christian is to be *like* Christ in life. Did Christ sin and repent? Who will affirm it? Christianity is a *life*—a *life* hid with Christ in God. It is not profession, ritualism, creed, or dogma. Matthew says: "Thou shalt call his name Jesus: for he shall save his people from their sins." Not *in* their sins, but *from* them. Christ says: "The prince of this world [the Devil] cometh and hath nothing in me." That is, there was nothing wrong in him—Christ. If we are *in Christ*, when the Devil comes to us, will he find anything in us?—Most certainly not.

Dear reader, do not feel sad, and say the standard is too high. It is just where God put it. May I not entreat you to plead for the "new name" and the new nature? When we are "partakers of the divine nature," the future of our lives will not be that of sinning and repenting. "My little children, these things write I unto you, that ye sin not." 1 John 2: 1. "Whosoever abideth in him sinneth not." Chap. 3: 6. No one can say that he does sin who *abides* in Christ. But the question may be asked, Can *any* one abide in him? We will let the apostle answer: "And now, little children, abide in him." Chap. 2: 28. If we could *not* abide in him, it would be solemn mockery for the Lord to ask us to do so. "Whosoever abideth in him sinneth not." When it can be said of the Church that it *abides* in him, and sins *not*, then Zion will come up out of the wilderness, leaning upon the arm of her Beloved, "fair as the moon, clear as the sun, and terrible as an army with banners." Then the message will go with mighty power, and the gospel lamp of life and liberty will be speedily hung out on the four corners of the earth, where the four angels are holding the four winds—the *witness* will be complete, the end will come, and the redeemed will be gathered home.

"O beautiful home, far away in the skies,
My spirit is longing for thee,
Impatient on angelic pinions to rise
Thy glories immortal to see."

Why should we excuse sin any longer? There is balm in Gilead; there is a great Physician there. The *health* of the daughter of Zion may be recovered. "Wilt thou be made whole?" Then look to Calvary.

"Not running brook nor flood nor sea
Can wash the dismal stain away."

"He that committeth sin is of the Devil." Oh! who does not covet a sinless life? "Whosoever is born of God doth not commit sin." Why?—"For his seed remaineth in him; and he cannot sin [morally speaking] because he is born of God." Paul told the Romans that they had yielded themselves servants to uncleanness and to iniquity unto iniquity, and that it was a *shame* to them (see Rom. 6: 19-21); but he also noted the change that had taken place in them, for he says: "But now being made *free* from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Verse 22. Brethren, there can be no mistake about the kind of *fruit* we will bear, if we are "*made free from sin*."

(Concluded next week.)

—Intense self-love intoxicates the moral and intellectual powers, and sears the conscience.

A HYMN OF SUPPLICATION.
(Tune, "America.")BY C. EDWIN JOHNSON.
(Orlando, Fla.)

LORD, now we come to thee,
O thou our refuge be
From sin and wrong.
O, hear our humble prayer,
Breathed on the silent air,
For thou art everywhere
Thy people's song.

Wash us in Jesus' blood,
Cleanse us in Calvary's flood,
O gift divine!
Jesus, we hope in thee,
Who died upon the tree,
That we might ever be
Thine for all time.

O watch, and when we stray,
Back to the narrow way,
Thy children turn.
Feed us from heavenly store,
O guide us evermore,
Until we reach that shore
For which we yearn.

WHO DARES TO TRUST THE LORD?

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

HAS God's arm shortened that man dare not trust him? Has the religion of Christ lost its power among men? and the Church become so weak in faith that they dare not trust in God's providence? "The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing." "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." There seems to be no lack in God's promises to those that follow him and keep his commandments; yet we observe that ministers and church-members dare not take him at his word.

Most of the people in our cities, in the Church and out of it, seem to prefer some insurance company to God's promises or Christ's Church, in case of need, sickness, or death. They unite themselves with all sorts of secret organizations, and depend upon them for help in time of need, instead of the Church. In case of death, they may resort to a church to hold the funeral, and the preacher may be called upon to pray or preach a short sermon. The order to which he belonged then takes possession. A procession is formed by the order, and the burial is conducted by the officers in the most gorgeous show of regalia, and pomp, and fashion, the minister not being further called upon. Even church-members are surrendered to the order to which he belongs, rather than that the church should bury its own dead.

Many pastors of churches now belong to some outside order, and but few of them dare risk themselves in the hands of God, but have their lives insured for several thousand dollars, lest their families shall come to want. They dare not trust the Church or take God at his promises. Is there no pure and undefiled religion in the Church of to-day, that the widow and the fatherless can be looked after without turning to the world for provision or care? Has the Church lost its power and attractiveness, that the ministers and laymen have to resort to these worldly associations for help and protection? It seems difficult these days to keep up a church prayer-meeting, as the evenings of the week are all taken up in attending club meetings and secret organizations. The order of the gospel seems to be changed from "Seek ye first the kingdom of God, and his righteousness," to Seek ye the mammon of unrighteousness.

Nearly all the ministers now belong to some of these popular clubs or societies, and seem to preach more to please the world than to tell of Christ's sacrifice for sinners, and the salvation of the world. Many of them have come to preach and teach that if they are in good standing in some society, they have a passport to heaven as much as if they were members of the Church of the living God. Preaching repentance seems out of fashion, while preaching to itching ears seems to be

the order of the times. Sunday excursions and no-Sabbatism seem to have become common to all men. Gambling is common in nearly all the clubs of the day, and churchmen and members of the Christian association take part in these worldly organizations with more zeal than in the Church.

A young boy of the S. D. Baptist Church in this city, thirteen years of age, in reading over the names of ministers of the place that had become members of one of these clubs that allowed gambling and raffling for turkeys, etc., in their club-house, discovered the name of his church pastor, and said to his parents, "I think he would better leave the pulpit and stop preaching." Where is the hope for the rising generation while pastor and members set such unholy examples? It would seem that the time had come when church and people were waxing worse and worse for the time of the judgment of the great day of the Lord, that they were becoming worse and worse as in the days of Noah and the flood. Let those that fear the Lord be found watching; for "in such an hour as ye think not the Son of man cometh." Who will be wise and be found ready for the change from mortal to immortality and eternal life at his coming and the first resurrection, and be ready for the mansions he has gone to prepare for them that love him and keep the commandments of God? "On such the second death hath no power."

THE SABBATH AND SUNDAY AUTHORITIES
CONTRASTED.BY GEO. B. THOMPSON.
(Willow Hill, Ill.)

WHEN any religious tenet is being brought before the people, every consistent Christian will ask, Is it found in the Bible? Was it taught by Christ and his apostles? It is by this means only that we can remain free from the dogmas of popery, and maintain a doctrine free from error. Such questions we think eminently proper in regard to the Sabbath question now being so extensively agitated in the earth. Does the Bible command us to keep holy the seventh day, or Saturday; or has it been set aside by divine authority, and Sunday, the first day of the week, been instituted in its stead? In order to answer these questions, we will arrange a few facts regarding the authoritative basis of each, in parallel columns, which will plainly show the origin and sanctity of each:—

SABBATH COMMANDMENT,
GIVEN BY THE LORD.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

"Thy name, O Lord, endureth forever; and thy memorial, O Lord, throughout all generations." Ps. 135:13.

CHARACTER OF LAW-MAKING
POWER.

"Holy and reverend is his name." Ps. 111:9.

He is the "God of Israel." Ex. 24:10.

"The Mighty God, The Lord of Hosts is his name." Jer. 32:18.

His throne is "in the heavens." Ps. 103:19.

SUNDAY COMMANDMENT,
GIVEN BY CONSTANTINE,
A. D. 321.

"Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven. Given the seventh day of March; Crispus and Constantine being consuls, each of them for the second time."—*History of the Sabbath*, p. 343.

EMPEROR LEO, A. D. 469.

"We command, therefore, all, as well-husbandmen as others, to forbear work on this day of our restoration."—*Dialogues on the Lord's Day*, p. 260.

CHARACTER OF LAW-MAKING
POWER.

"The altars of Apollo were crowned with the votive offering of Constantine." "The sun was universally celebrated as the invincible guide and protector of Constantine."—*Decline and Fall of the Roman Empire*, chap. 20.

"Thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth." 2 Kings 19:15.

"For thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place." Isa. 57:15.

"But the Lord is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Jer. 10:10, 12.

"The just Lord; . . . he will not do iniquity." Zeph. 3:5.

FOR WHOM MADE.

"The Sabbath was made for man." Mark 2:27.

"It is a sign between me and the children of Israel forever." Ex. 31:17.

"Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

pagan world, especially that part which had admitted any tendency toward the Oriental theology.—*Id.*, bk. 3, chap. 4.

ITS TITLE.

"The seventh day is the Sabbath of the Lord thy God." Ex. 20:10.

"Thou camest down also upon Mount Sinai; . . . and madest known unto them thy holy Sabbath." Neh. 9:13, 14.

"I gave them my Sabbaths." Eze. 20:12.

"My holy day." Isa. 58:13.

"The Lord's day." Rev. 1:10.

"Verily my Sabbaths ye shall keep." Ex. 31:13.

gave the name of Sunday, as much as to say the sun's day, or the day of the sun."—*Versteegan's Antiquities*, p. 68.

THE REWARD.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

Dear reader, which day is holy and demands your obedience? Is it not unquestionably that day set forth as "holy" by the mandate of Omnipotence, rather than the one of heathen origin, which was afterward baptized by the "mother of harlots," and received unto her bosom. The seventh-day Sabbath is held in place by a cable of tremendous strength. Sunday is sustained by a rope of sand. To which will we trust? May we be guided in wisdom's ways, and when the heavenly fiat proclaims the "mystery . . . finished," be found anchored on a "thus saith the Lord."

—Scriptural repentance is that deep and radical change whereby a sinner turns from the idols of sin and self unto God, and devotes every movement of the inner and outer man to the captivity of his obedience.—*Chalmers*.

"He waded without remorse through seas of blood, and was a most tyrannical prince."—*Marsh's Eccl. Hist.*, period 3, chap. 5.

He caused his eldest son, Crispus, to be privately murdered. In the same ruin was involved his nephew Licinius "whose rank was his only crime," and this was followed by the execution "perhaps of a guilty wife."—*Decline and Fall of the Roman Empire*, chap. 18; *History of the Sabbath*, p. 350.

FOR WHOM MADE.

"But the believer in the new *paganism*, of which the solar worship was the characteristic, might acquiesce without scruple in the sanctity of the first day of the week."—*History of Christianity*, bk. 3, chap. 1.

"In fact, as we have before observed, the day of the sun would be willingly hallowed by almost all the

ITS TITLE.

A "working-day." Eze. 46:1. The "first day of the week." Mark 16:2. The "venerable day of the sun."—*Constantine*.

The "wild solar holiday of all pagan times."—*North British Review*, vol. 18, p. 409.

Sunday—"So called because this day was anciently dedicated to the sun, or to its worship."—*Webster*; also see *Worcester*.

"Unto the day dedicated unto the special adoration of the idol of the sun, they gave the name of Sunday, as much as to say the sun's day, or the day of the sun."—*Versteegan's Antiquities*, p. 68.

THE REWARD.

"But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9.

"And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition." "Making the word of God of none effect through your tradition, which ye have delivered; and many such like things do ye." Mark 7:9, 13.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:8.

"ALL ABOARD."

BY M. B. DUFFIE.
(Battle Creek, Mich.)

IN the early days of railroading, before any attempt was made at uniformity in the matter of car construction, style of draw bars, coupling apparatus, trucks, etc., before a standard gauge of track had been even hinted at, the car works then in existence built their rolling stock after their own plans and specifications,—some with large wheels, some with small wheels, low trucks and high trucks. Hence, to couple the cars of one company to those of another, links of different patterns, straight, bent, linked, and crooked, were necessary, and with pins of varied forms. To accommodate cars of a different gauge, some roads were even obliged to lay the third rail, and cars have been constructed so the wheels on one side would slide upon the axle, adjustable to the gauge of track. Quite serious accidents have resulted from this lack of uniformity in car building.

Many of the great railway thoroughfares of to-day are divided off into three divisions, known, for example, as the Eastern, Middle, and Western.

"The run" from Edenton to Zionville has been well likened unto a great through trunk line. Its train was "made up" at its eastern terminal, and not having to "wait for connections," it "pulled out" exactly on time, under running orders from the great Dispatcher. The stations along the line of the Eastern and Middle divisions were long since passed, at all of which passengers have left and taken the train. It is now speeding along, well over its Western division.

It has been aptly remarked that one of the rails of this great road is called, "The commandments of God," and the other, "The faith of Jesus."

It will be observed that all the rolling stock is of the same pattern, the same couplings, the same gauge, all built by the one and only Master-builder.

As the passengers of this train are usually "ticketed through," the train is made up of "day coaches" only, as none but "way passengers," who do not care to watch the signals along the line, become at all drowsy; and as this class seldom travel far, there is but little demand for "sleepers," which only cumber a train. Some have declined to take this train, and others have left it, because there was no "smoker" attached, and for the reason that wine, tea, coffee, and ham were not provided in the "dining car."

Once in a while a passenger or train hand becomes offended at something or somebody, whereupon he almost invariably jumps off, intending to place some obstruction under the wheels, or throw mud at the train or some one on board. They all seem to have miscalculated the speed at which the train is moving. They gesticulate wildly a moment or two, then seem to grow smaller and smaller, until the curvature of the earth hides them entirely from view.

This train has "picked up" additional coaches at several points along the line, as directed by the great "Master of Transportation."

The last coach taken on bears the legend, "Religious Liberty." The two immediately forward are the "William Miller," and the "Martin Luther."

The rules of the great time card upon which this train is running, say, "Look out for increasing perils and obstructions along this third or Western division." It warns against train-wreckers, describes the false signals which will be shown here and there. It tells of "blind switches," leading out over diverging lines, a region of bridgeless chasms, sink-holes, and wash-outs. It says that at these points attempts will be made by the opposition to attach their cars to the train—cars with sliding wheels, adjustable to any gauge, but defective in coupling appliances. As the train is constantly on the move, and does not stop at any point not indicated on the time card, it is impossible to couple these

cars into the train, though they are frequently backed rapidly down by the engines of the opposition (which are always "steamed up" and waiting at these points), and attached to the "rear end" by means of many very crooked links, etc. These coaches are gotten up with the intent to imitate those of the regular line as nearly as possible, and so similar are they, indeed, that several passengers, who had intended to go through, taking passage in them, have been left behind. For as soon as these cars are attached, those in charge thereof almost invariably apply the brakes, and the engine of the opposition is "reversed" in an attempt to get control of the train. The result is that these coaches, owing to their peculiarly constructed trucks, have not been able to "keep the track" for any great ways, and, by reason of their defective coupling apparatus, and the momentum of the train, they soon uncouple, "jump the track," are "ditched" and wrecked.

These engines which have attempted to take possession of the train at various points along the line, are all owned by the opposition, and bear various names, a few of which were noted down, as follows: "Tradition," "Testimony of the Fathers," "Unconditional Immortality," "Sunday Sanctity," "Antinomian," "Christian Science," "Age to Come," "Post-mortem Probation," "Sprinkler," "Hypnotic," "Holiness," "Premillennium," "Zetetic," etc., etc.

Notwithstanding all the distracting influences at work, the train is nearing "the end of the run." The signal lights of Zionville glimmer in the distance. The great engine, "Present Truth," is pressing steadily, majestically onward, without accident or detention, "on time to the minute."

METHODISM VS. METHODISM.

BY J. M. STONEMAN.

The *Northwestern Christian Advocate*, one of the leading organs of the Methodist Church, took particular pains a few weeks ago to warn its readers against the S. D. Adventist people, on account of their methods of doing business, their doctrine, teaching, etc., and in doing so used harsh and unwarrantable language, or, at least, called attention to articles in the papers, using this language, and advised its readers to read and heed.

One of the statements made against the Adventists was, that they were *materialists*; and this fact was stated as though it was a heinous crime to believe that the Bible means what it says when it declares in Genesis, "For dust thou art, and unto dust shalt thou return;" and in Ecclesiastes, "The dead know not anything;" and in the language of Job, "All the days of my appointed time will I wait, till my change come;" and in the psalms of David, "I shall be satisfied, when I awake, with thy likeness;" and again, in Job, "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them;" and many more texts showing that "there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Of course, believing these things puts a quietus to the commonly accepted theories of the state of the dead between death and the resurrection, the natural immortality of the soul and eternal punishment; but we notice that the S. D. A. doctrine, or, rather, Bible doctrine, can be used skillfully by our Methodist friends when Adventists are not in sight.

In the *Pacific Christian Advocate* (Methodist) of July 2, in refuting the claims of the Christian Scientists, Rev. W. B. McMillin made some statements to which I would call attention. I make but few comments, as it is unnecessary.

He says in regard to personality, "It is because you can see, feel, think, and reason; this is what makes your personality and makes the world feel your power." It requires organs and organization to enable man to do the foregoing acts. "But what do the Scriptures teach regarding God; yea, what does God declare concerning himself?" "I read in the very first chapter [of the Bible] that

God said, 'Let us make man in our image, after our likeness.' Here I discover that God has the power of speech." He therefore has the organs of speech. "Again I read, 'And the Lord formed man of the ground, and breathed into his nostrils the breath of life; and man became a living soul.' Here we see that God is represented as possessing vitality, life. He breathes, and imparts the breath of life to man." He has mouth, nose, etc. "I read, 'I have surely seen the affliction of my people, and have heard their cry by reason of their task-masters.' And the Lord said, 'I have heard thy prayer and thy supplications that thou hast made before me.' Thus we see that God represents himself as possessing the powers of sight and hearing." He has eyes and ears. And many other Scripture texts are quoted to show that God possesses all that goes to make up individuality or personality. "But what of the affections and reasoning powers? For if God possesses personality, he must possess these attributes, for they belong to persons. I read in Judges 10:16, 'His soul was grieved for the misery of Israel.' "And in the first chapter of Isaiah, 'Come, let us reason together, saith the Lord.' Thus we see that God has every attribute that goes to make up personality." And consequently is a person, a tangible being. "It is not necessary to believe that he has a body of flesh and blood in order that he may possess these powers. We believe, as the Scriptures declare, that God is a Spirit, and, as a spirit, he has a spiritual body in which adhere all these spiritual attributes just as truly and really as they adhere in our natural bodies." So do we; we also believe his next quotation from Paul—"There is a natural body and there is a spiritual body." But we emphatically deny that the Bible teaches there is a spiritual body within our natural body, co-existing yet separate from it; and also that we shall have a spiritual body until our corruptible bodies are changed into incorruptible, or spiritual bodies.

Mr. McMillin further goes on to show that Christ, angels, and Satan and his devils are personal beings, in which, I am sure, he is in accord with the Bible and in harmony with S. D. Adventists.

In conclusion, I should like to ask my friends of the *Northwestern Christian Advocate*, if this is Methodism, that God is a person, and Christ, angels, and devils are persons, and have all the attributes of persons,—nose, ears, eyes, mouth, hands, etc.,—are they not organized beings that consist of something? If this is so,—and it is unless the Bible and the *Pacific Advocate* are false,—I should like to have explained why you feel so bitterly toward the materialism of the Adventists.

Again, if there is a natural body and a spiritual body, and all persons must have one or the other, and the spiritual body goes to heaven before the resurrection, and the flesh and blood, or earthly body, cannot go to heaven, what, in the name of truth and reason, is it resurrected for? or does God have it resurrected and changed so that man may have two spiritual bodies in case of an emergency? (Pardon the seeming irreverence, but the absurdity is too much for my weak mind.) Again, if to be a person we must have the attributes of a person, it is essential to have a body; for it is the different members of the body that perform the different acts and go to make up one's personality. Paul, in 1 Cor. 15:44, in speaking of the resurrection of the body, says, "It is sown a natural body; it is raised a spiritual body." If it is sown at death a natural body, and raised at the resurrection a spiritual body, what personality does the individual have between these two events without any body, which must be the case if the *real, intelligent* man goes to paradise, or heaven, at death? Or perhaps he exists as a Christian Scientist's *principle* during the interim. If my friends can rectify these anomalies, I shall be more than pleased to be instructed.

—Beauty, unaccompanied by virtue, is a flower without perfume.—*From the French.*

The Mission Field.

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

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

WHO ARE THE DONORS?

UNDER the heading, "Let the Good Work Go on," the *Foreign Mission Journal* for July gives its readers a list of those who have made late donations to the Southern Baptist foreign mission fund. Among these are a number who have given \$500 each, and two others who are each supporting a missionary in the foreign field.

Probably these donors are not what the world terms wealthy. As a general rule, this class are not of those who give largely to the cause of missions. None give in that direction, unless they are specially interested in that line of work, and the average rich man has little time, aside from that devoted to worldly cares, to become interested in the welfare of the heathen. It is therefore likely that the donations reported by the *Foreign Mission Journal* came mostly from those in the middle walks of life.

There are frequently those who, while in moderate circumstances, think considerably of the condition of the heathen, and express a wish to be able to help them. But such, instead of giving them what they can, and by so doing cultivating a spirit of liberality, usually console themselves with the further thought that when their own condition, financially, will warrant, they will make some large donations for the benefit of foreign missions, no doubt at the time fully expecting to do so. But instead of doing this, they keep all their funds so invested that they can hardly command any portion of them for anything but worldly enterprises. As their means increase, their business enlarges, absorbing their entire time and attention, and eventually the needs of missions, and their good resolutions regarding them, are entirely forgotten.

It is to be seriously questioned whether God is pleased to have any one undertake to trade off upon him a promise to deliver a large amount from future uncertainties, in the place of a present, though smaller amount, which is ready at hand. The Lord asks nothing in this line of any one which it is not in their power to perform. But he is evidently pleased with those who constantly do present duty according to their ability. It is therefore noticeable that those who are attentive to the wants of the foreign mission work, are usually happy and prosperous. In many cases, the more one does, the more ability he has to do.

What is most necessary to a successful support of our foreign mission work, is a continuous giving of such small amounts as are committed to our stewardship, and not to withhold these, expecting to do more at once, at an indefinite, future time. To yield to the latter course, is to place one's self in the way of temptation, and, unless some special intervention takes place, he is more than likely to lose all desire to fulfill his good intentions. Happy is he who succeeds in preserving inviolate his early desire to see the truth spread, as soon as possible, to the remotest bounds of the earth.

J. O. C.

PAPISTS AND PROTESTANTS IN EUROPE.

SINCE the establishment of the papacy, Italy has been the seat of its power, and Europe its chief field of operation. To a certain extent, the Reformation broke the power of Rome, and gave birth to a new church. The bursting forth of light in the sixteenth century was but the first rays of dawn which should have shown brighter and brighter till the perfect day. But the Reformers soon formulated creeds, to which their followers have adhered, and as it is impossible for the Church to stand still, the moment it ceased to advance in the increasing light, it began to fall backward. The result is that to-day but little of the primitive vigor is seen in the Protestant churches of Europe. In some respects, they are but little better than the papists, and

in many places even fall below them in zeal and missionary fervor.

The tenacity with which the Church of Rome holds its ground is remarkable. For a time the Reformation wrested many from papal thralldom, but this work has now almost wholly ceased. Very few are converted from Romanism to Protestantism. While Protestants are scarcely holding their ground, Catholics are actually increasing. The latter rigidly hold the ground which they already have, and at the same time are aggressive in Protestant districts. This is especially noticeable in the larger Protestant cities, in nearly all of which the Catholics are more rapidly increasing than Protestants. It seems to be the policy of the church to send her people in large numbers to settle among Protestants, where they build the finest churches, and show the greatest zeal. Even the Waldensian Valleys, which so long withstood the power of Rome, are now yielding to her subtle influences. When visiting these valleys, in company with a brother, I called on the Waldensian missionary at Pra del Tor, in the Agogna Valley, the ancient stronghold of Waldenses. When the papists had more than once gained every other point, they were defeated here. The missionary was at home, and received us kindly, but acted as though half asleep, with no special burden resting on his heart. After a short interview, we proceeded to the Catholic church below, for in recent times the Catholics had used money to send in their members to people this valley, and now they actually have a church in the Waldensian citadel.

On entering the priest's residence adjoining the church, we found the black-robed gentleman busily engaged in teaching a number of small children. He was as active and wide-awake as a fox. He informed us that they now have more than half the population in the surrounding valleys, and that they are constantly increasing. I thought to myself, Here is a good illustration of the condition of papists and Protestants in some parts of Europe. The latter seem to have no burden for the conversion of Catholics; they have not only lost the burden of the Reformation, but have largely cast aside the open Bible, which the Reformation gave them. On the other hand, Catholics seem to be awakening in their zeal for the conversion of Protestants. The odds are greatly in favor of the former. In Bohemia, Austria, Italy, France, Belgium, Spain, and Portugal, the Catholic religion is the State religion. In these countries, Protestantism has a very weak hold, and in some is scarcely tolerated. For example, in Italy less than five per cent of the population is Protestant; in France, two per cent; and in Belgium, one half of one per cent. This, together with the fact that Protestantism has lost much of its power, diminishes the hopes of Protestants in the countries named. A new power, a new message, is needed. As Protestants have not walked in the advancing light, the Lord is not with them in a special sense; a new message, with the hand of God in it, as in the great Reformation, only more so, is needed; the third angel's message is just such a message.

After its deadly wound was healed, all the world wondered after the beast, and the third message warns against this course. The papacy seems to be gaining power, and the work of forming the image is far advanced; and the great question for us is, How far is the work of warning advanced? In some of the fields named, it is not begun, so far as our knowledge and work extends. Yet the Lord doubtless has many honest souls in these lands, who will accept the truth and rejoice in it as soon as it is brought to them. The Lord will surely send the truth to such. O may we as individuals and as a people be where he can use us in accomplishing the great closing work!

When the enemy is so active on every hand in doing his part of the work, is it not time for us to awake, and make more than ordinary efforts to advance the truth? No people was ever in-

trusted with such a great and solemn, yet glorious message as we. The Lord grant that we be faithful in our charge, that his closing work and purposes may be accomplished in us!

H. P. HOLSER.

PAGANISM IN NEW MEXICO.

THE following from Mrs. C. H. Philpot, dated Raton, New Mexico, was published in *World-Wide Missions*. It tells its own story, and if true, presents an opportunity to do work for Christ among heathen without going into foreign countries:—

I went to see the penitents on Good Friday. We drove about three miles from town up a narrow canon. We were not permitted to go into the canon, but stood on the side of the mountain;—the canon is holy ground. Soon after we arrived, we heard a rattling of bones from a hut built in the side of the mountain. This continued some time, when the door was opened and three Mexicans came out who were going to atone for their sins. They were bare from the waist up—without shoes or socks. Each man had an attendant, who wore his usual dress. Besides these, were three men,—a man with an open book leading a blind man and a fifer.

This procession started for the cross which was standing not far away, the man with open book leading the blind man at the head and the fifer at their side. They proceeded in Indian-file. In the hands of the atoning Mexicans were soap-weed tops. This resembles our flag that grows in ponds, but it is covered with thorns. Each step the men took they stopped and struck their bare backs, throwing the weed over their shoulders. After they had taken four steps, which meant four lashes, the blood began to flow. Both men and women among the spectators turned sick at heart. The attendants sang all the time. I cannot describe the noise they made.

It took some time to reach the cross. When the cross was reached, they went around once in a circle, still whipping themselves at every step. Then they knelt to the cross and kissed it, then turned back whipping themselves at every second step until the hut was reached. By this time their backs were an awful sight, the blood running down on their clothing to their heels.

On the Wednesday before Good Friday, they crucified a man. They nailed him on his cross, and left him to hang from 6 P. M. until midnight. This is what is done in the most civilized part of New Mexico. People who have lived farther down in the Territory tell me what they do here is mild in comparison with what they do in other parts. The man often dies that is hung on the cross. This is considered a bad omen to the tribe. The men who thus atone, need never atone again. This secures forgiveness for every sin of the past and of the future, even murder. The man on the cross atones for all his relatives, even the unborn.

ANOTHER LIGHT-BEARER.

AN Episcopal minister writes to a friend employed in this Office, in substance as follows:—

You will be rejoiced to know that while speaking in my pulpit lately upon the three paradisaical institutions, viz., marriage, Sabbath, promise, I endeavored to handle the second question with particular distinctness, and with the assurance that I was not speaking upon the Sunday question, but with regard to the Sabbath. I insisted that the first day of the week was no more of a sabbath than the fourth or sixth, calling the attention of my congregation to the efforts put forth by some so-called Sabbath reformers, to enforce a day as holy which never was so. While I presume I shall have to suffer for being so outspoken, be assured that I am prepared for persecution. I know the Lord will give me grace to endure, persevere, and finally conquer. That part of my discourse to which I refer, created quite a stir. A certain Methodist minister of my acquaintance, who happened to be present, waited for me till after the service was over, when we passed out upon the street together, where we fully exchanged views. Having the truth upon my side, I felt like a giant, and I opine that the said minister discovered more truth upon the subject in five minutes than he had ever before known. The poor man fenced, defended, reiterated, and finally, becoming boisterous, inquired if such a sermon as that was not contrary to the teachings of my own church. My reply was, "Stick to the question; did I preach Bible truth?" Not being able to deny, he ended, "But, is it politic, or wise?" I answered that I was not a politician. Thus another victory has been scored for the truth. Remember, for grace and power.

—Moses saw the good land from the summit of Nebo, but was not permitted to enter. He must die and be buried in the land of Moab. Likewise many are permitted to sow the seed, but not to see the harvest. Yet sowers and reapers shall rejoice together in the grand harvest-home.—*Woman's Missionary Record*.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPT. 2, 1890.

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THE SABBATH A SIGN.

AT, or near, the conclusion of the first forty days' interview of Moses with God on Mount Sinai, the Lord gave him the following instruction relative to the Sabbath:—

"Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you." Ex. 31:13.

The multitudes who are anxiously searching about for reasons to show that the seventh-day Sabbath is not now binding, do not, of course, fail to find this text; and they proceed at once to build on it the following claim: The Sabbath, say they, was only a Jewish institution; for it was a sign between God and the Jews, and was confined to their generations.

Let us, then, carefully and candidly examine this claim. What was the object God had in giving them the Sabbath as a sign?—He states the reason; namely, "that ye may know that I am the Lord that doth sanctify you." In Eze. 20:12, we have a restatement of the object of the Sabbath as a sign: "Moreover, also, I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." And when the fathers rebelled against the Lord, he enjoined upon their children the keeping of the Sabbath for the same purpose: "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Versé 20.

The word translated "sign," in all these passages, is defined to mean, "mark, memorial, warning." Thus we have the fact stated that God gave to Israel, who had been set apart to be his people, an institution to be a "mark" or "memorial" between himself and them, by which they might know him, or by which he would ever be kept before their minds as the true God. How it was possible for the Sabbath to be such a sign, is stated in Ex. 31:17: "It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." By keeping the Sabbath they acknowledged Jehovah, the maker of the heavens and the earth, as the only true God, and declared themselves to be his worshipers. And so long as they did this, he had pledged himself to sanctify them, or regard them as set apart to him as a peculiar treasure.

No one will, therefore, dispute that for over 1,500 years God gave to those whom he acknowledged to be his people on the earth, a sign, a token of knowledge, truth, union, and affection, between himself and them. Now we raise the question, Were they a more favored race than any other that has ever lived? Have not all the righteous from Abel down, had a knowledge of the true God? and has there not been some sign or memorial between them in token of that fact?

It is significant that throughout the whole Bible, when the sacred writers have occasion to point out the true God, they do it by an appeal to the facts upon which the fourth commandment is based. They hold him up as the Maker of the heavens and the earth, in contrast with the false gods who have not made the heavens and the earth. Now, the Sabbath, being given to the world in the very beginning, was fitted for just that use through all time. And so we believe it has been, and still is, the sign between God and his people.

As against this conclusion, we are well aware it will be urged that the record says that it was a sign between God and the children of Israel; that it was to be so throughout their generations; and, as Ezekiel has it, that God gave it to them to be a sign between him and them.

Very true; but the record also says that it was to be a sign, not only throughout their generations, but forever. "It is a sign between me and the children of Israel forever." Ex. 31:17. The word "forever" we know is sometimes used in a limited sense; but in this case the reason for the statement is immediately given; and the reason is such as to show that the word must here be taken without limitation; for the record continues: "For in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." The heavens and the earth were not made for the especial benefit of the Jews; the institution of the Sabbath there in the beginning had no reference to national distinctions to be developed in the future; and the Sabbath was made thousands of years before a Jew, as such, existed. We are as much interested and concerned in the fact of God's work in the creation of the world in six days, and his rest on the seventh, as the Jews ever were. And if for the reason there assigned, the Sabbath exists, and if for the same reason it is a sign, so long as the reason for its original promulgation remains, so long the Sabbath must exist, and so long it must also be a sign between God and his believing children. If the Sabbath became a sign to any class because the facts upon which it is based concerned that class, must it not be a sign to every other class whom the facts equally concern, when they adopt the worship of the true God?

Let it be marked that neither of the passages in Exodus or Ezekiel say that the Sabbath was made when the Jews came out of Egypt, nor that it was made for the Jews, but only that God gave it to them. But Ezekiel also states that at the same time and in the same way God gave them all his statutes, the whole moral law (Eze. 20:11); and Lev. 11:45 states that God even gave them himself: "For I am the Lord that bringeth you up out of the land of Egypt, to be your God." But how does Paul comment on this?—He says: "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also." Rom. 3:29.

The expressions that God gave to that people the Sabbath, and the law, and himself, refer only to the fact of his delivering them from Egypt by his wonderful providences, and bringing them into such a position that they could properly be made the depositaries and guardians of his law and his truth in the earth. But this does not even imply that these things did not exist before; and their being given to them for a while in trust, did not restrict them to that people. Stephen, bearing before those who were soon to be his murderers his last testimony to the truths of the gospel, said that they (the Hebrew people) received the lively (or living) oracles (the ten commandments, not excluding the Sabbath) to give unto us (Christians in the gospel age). Acts 7:38.

A word now concerning the expression, "throughout your generations." This, it is claimed, confines the Sabbath to the Jewish people. But our friends will here find themselves in difficulty; for it must be admitted that if it is confined to the literal seed of Abraham, it must cover all the time during which their generations in regular succession as a distinct people should continue. Now, they could perhaps get along quite well with their position, if the Jews had all at once lost their nationality at the introduction of the gospel, and ceased to be a distinct people. But such a thing did not happen to happen. Their generations went right on, and they have continued to this day. The Jews are to-day, though scattered among all nations, a standing fulfillment of prophecy in the preservation of their distinct nationality, and the marvel of the world for this very reason. But is the Sabbath, which they still observe, a sign between them and God to-day?

Will any Christian say that it is?—No one. But their generations still continue during which our friends claim the Sabbath was to be a sign between God and them. Has the word of God failed?—No. What, then, is the explanation?—Simply this: that they refused the advancing light of truth, rejected the Son of God and his gospel, and were set aside as no longer the people of God. The Sabbath, then, though they still nominally cling to that truth, can no longer be a "sign" of union between them and God, because in other things they have forfeited his regard and favor. *The significance of the Sabbath as a sign, therefore, rests wholly in the fact that those who observe it are so living in obedience to him in all things, that he can recognize them as his children.* And this very fact forbids our confining it to natural generation and the literal seed.

And this consideration leads us to what we regard as the true application. Although the literal generations of Israel did not cease at the first advent of Christ, a decisive change with that people did there take place. They were rejected and the gospel went forth to the Gentiles, to gather out of them a people for God's name. And the Gentiles have ever since been coming in, taking the place of the rejected Jews. (Read Paul's beautiful allegory of the olive tree, in Romans 11.) The natural branches, the literal Jews, were broken off; and the Gentiles, the wild olive tree, were grafted in to partake of the root and fatness of the true olive tree. Thus the Gentiles (a spiritual seed) were brought in to perpetuate the true olive tree. They then became the true Israel. Hence we find such expressions as these: "For he is not a Jew, which is one outwardly; . . . but he is a Jew which is one inwardly." Rom. 2:28, 29. "They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. 9:6-8. "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved." Rom. 11:25, 26. That is, it takes the fullness of the Gentiles, all who are grafted into the true olive tree from the Gentiles, to make up the "all Israel" who are to be saved. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

Thus it is evident that since the first advent the "children of Israel," the true Israel, consist of a spiritual seed, those who connect themselves with Christ by faith, whether Jews or Gentiles. To this spiritual Israel, the second house of Israel (Isa. 8:14), there was, of course, a continuance of all the moral possessions and spiritual blessings which were put into the keeping of the literal Israel. Paul says that to his kinsmen according to the flesh pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. And theirs, he continues, are the fathers, and of them as concerning the flesh Christ came. Rom. 9:1-5. Thus through them came down to the Christian Israel of this dispensation, the lively oracles, the covenants, the promises, and the Saviour himself. With the perpetuation of the Sabbath comes all that ever pertained to it. Its significance as a sign between God and his people continues. It was a sign to them; it is a sign to us. We boldly aver that no man has any service by which he can show that he is a worshiper of the true God who made the heavens and the earth, unless he keeps the seventh-day Sabbath.

The conclusion, then, is this: that when the Sabbath is declared to be a sign "throughout your generations," it depended upon their relationship to God, and not upon their earthly genealogy; and it passed over to the spiritual Israel when the literal seed ceased to be the people of God; and with the spiritual seed continues to the end of time.

And this view finds significant confirmation in the fact that the "sign" or "seal" of God is brought

to view in a great Sabbath reform to be accomplished in the last days, which we have not time here to discuss. See Rom. 4:11, in connection with Gen. 17:11; also Isa. 8:16; Rev. 7:1-8; 14:1.

THE SEASON OF PRAYER FOR THE RAISING UP OF LABORERS.

THE readers of the REVIEW have already had their attention called to the appointment for this season of prayer, but we think it well to add a little more in reference to the propriety and importance of such a season.

We cannot stop here to give a detailed review of the work and its advancement from the beginning to the present time,—of what we understand as the third angel's message. It is well known to all that this movement started out in weakness and under very adverse circumstances. The pioneers in this work were not men of worldly renown, wealth, or popularity. Instead of this, they were earnest, God-fearing men and women, wholly consecrated to the cause which they had espoused, and which they believed to be the last warning message to the world. The early experience of those connected with this important movement should not be forgotten by us; for I believe that it is the will of God that the same spirit of consecration, devotion, perseverance, and simplicity which characterized this work in its beginning, should follow it to its close. In the face of the greatest difficulties and perplexities, God owned and blessed the work of these consecrated laborers, and gave success beyond their expectation. They were then few, and their support was scanty; for while the friends of the cause were devoted and very self-sacrificing, their numbers were small, and they were poor in this world's goods. Yet the courage of these self-sacrificing and devoted laborers was undaunted as they pushed forward in the work, looking to God for divine help and power. In this way the cause prospered, and has steadily advanced until the present time. Surely none can review the brief history of the rise and progress of this message with which we are connected, and not be impressed with the truth of the scripture, "Not by might, nor by power, but by my Spirit, saith the Lord."

But the work is not completed; the end has not been reached. We have not yet come to the point where we need less of God's special help. No, no! there never was a time in our experience when we needed more of God's help and more of the power of his Spirit than now. The work has taken on large dimensions, and the demands on us from every stand-point were never so great as at the present time. We have long believed the coming of the Lord to be near, but never before has the evidence of this fact been so clear as now. Many things that were a matter of prophecy in the early part of our experience, have now become facts of history. We have everything to inspire confidence, to strengthen our faith, and to urge us onward in the work.

With the enlargement of the work comes an increase of perplexity and responsibility. There is the greatest danger that worldliness and formality will take the place of the consecration and self-sacrificing devotion and simplicity that characterized the early believers connected with this message. No one doubts that these characteristics were a source of strength; for while in that attitude, God could work with power for them and with them. At the present time we everywhere hear the expression of regret that we do not see the power of God so manifest as we did in our early experience. Much of the preaching at the present time does not have that fullness of the Spirit of God that the times so much demand, and a large proportion of the church-members are greatly lacking in spiritual growth and divine attainments.

God's providence has gone out before us everywhere. In our early experience, it was difficult to find openings for the preaching of the truth, the opposition and prejudice being so great. But now we

cannot begin to fill the most urgent calls that are coming from every quarter. We never before felt our need of laborers as much as now. It is evident to every close observer, that our laborers have not increased in the same ratio in which the work has enlarged; consequently we are falling short more and more every year. This is not encouraging; it is not as it should be; and it is evident that there exists a difficulty somewhere. We cannot say that God's hand is shortened that it cannot save, nor that his ear is heavy that it cannot hear. No, the fault is with us. It is our iniquities that separate us from God, and our sins that cause him to hide his face from us, that he will not hear. Therefore it behooves us with humble penitence and confession of sin, to return to the Lord.

This is a very serious matter. If as a people and as individuals we stood in the right relation to God, if we had a true sense of our time, if we had more of the early spirit of consecration and devotion, and if we had more of the spirit of Christ, there would be a different state of things in our midst than now exists.

In "Testimony for the Church, No. 31," pp. 30, 31, we read: "I have been shown that it is the result of our own selfishness that there are not 100 young men where there now is one engaged in earnest labor for the salvation of their fellow-men." This is very plain language, and it plainly shows that we are much at fault. The situation is an alarming one. Selfishness is at the root of every sin. Pride, worldliness, and covetousness are only the outgrowth of selfishness. In the same book, on page 198, we again quote:—

A spiritual malady is upon the church. Its members are wounded by Satan, but they will not look to the cross of Christ, as the Israelites looked to the brazen serpent, that they may live. The world has so many claims upon them that they have not time to look to the cross of Calvary long enough to see its glory or to feel its power. When they now and then catch a glimpse of the self-denial and self-dedication which the truth demands, it is unwelcome, and they turn their attention in another direction, that they may the sooner forget it. The Lord cannot make his people useful and efficient while they are not careful to comply with the conditions he has laid down.

Is not this true? Who can say that the picture is overdrawn? We can only with shame confess to the truth of it all. But who will now take it to heart? Here the Lord has been appealing to us for years, but have we brought forth fruits meet for repentance? We appeal to you, dear brethren and sisters. Is it not time to call a halt and consider this matter? I am glad that mercy still lingers and probation yet continues; but there is no time for delay now. We have already sinned and brought evil upon ourselves by our terrible indifference. True, we say we are sorry, and we appear to feel so. We greatly lament our lack of spirituality and the dearth of laborers that exists. We feel sad that we cannot answer the many urgent calls for help. But have we really become aroused to the danger of the situation?

Is it a fact, as stated in the above testimony, that when we now and then catch a glimpse of the self-denial and self-dedication which the truth demands, it is unwelcome, and we turn our attention in another direction, that we may the sooner forget it? Is this indeed so with us? Bring the question home to your individual self. How long shall we continue in this state? Is it not time that every one of us awoke to a sense of the situation? Do not turn a deaf ear to these earnest entreaties. Your eternal destiny and the destiny of souls around you are at stake. We profess great light and advance truth, but where is the power? We may try to persuade ourselves that all is well, but we are only deceiving ourselves. This state of things ought not to exist. Again we quote from the same testimony, on page 199:—

Great demands are everywhere made for the light which God has given to his people; but these calls are, for the most part, in vain. Who feels the burden of consecrating himself to God and to his work? Where are the young men who are qualifying themselves to answer these calls? Vast territories are opened before us where the light of truth has never penetrated. Whichever way we look, we see rich harvests ready to be gathered, but

there are none to do the reaping. Prayers are offered for the triumph of the truth. What do your prayers mean, brethren? What kind of success do you desire?—a success to suit your indolence, your selfish indulgence?—a success that will sustain and support itself without any effort on your part?

I cannot add anything to the above, and coming from the source it does, it needs no comment. Truly the eye of the faithful and true Witness is upon us, and he knows our works.

These things being so, can we wonder at the dearth of laborers, and the lack of power among us as a people? It is more to be wondered at that God has not already cut us off as wholly unprofitable. But let us delay no longer. We feel that the time has come when we must arouse as one man, and turn to the Lord.

For these reasons we have thought it proper to appoint Oct. 3, 4, and 5, as a season of humiliation and prayer. In praying that God will raise up laborers, it becomes us to humble our souls, repent of our sins, and put away our wrongs. Then may we expect that God will hear and answer. We have many precious promises to encourage us. I am so glad that God has said, "Put me in remembrance." While we have wearied the Lord with our iniquities, yet he has promised, "I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins." Isa. 43:24-26.

We hope that this season will be generally observed by our people everywhere. May we not hope that it will mark a new era in our experience individually and collectively? We may expect with the fullest confidence that God will hear us, if we seek him with all the heart; and we shall then be able to say with Ezra, "So we fasted and besought our God for this; and he was entreated of us." Ezra 8:23.

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

ELIJAH.

(Continued.)

He Reveals Himself.

As soon as Elijah had given his message to Ahab, the word of the Lord came to him, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening: and he drank of the brook." 1 Kings 17:3-6. It is supposed Elijah remained in this locality about six months, being fed miraculously.

The locality of this "brook Cherith" is not certainly known, as learned authors familiar with Palestine differ. Mr. Smith, in his large Bible Dictionary (Art. "Cherith"), gives the original of the term, "the torrent of the cut or gorge." Elijah was to hide "in" this, not "by" it, as given in our version. It seems, according to many authorities, to have been a deep gorge, or "wady," entering into the Jordan from the Mountains of Ephraim, some fifteen miles above Jordan. Travelers describe it as an exceedingly wild, romantic place. "In going down from Jerusalem to Jericho, the frightful gorge opens suddenly upon us at a bend of the road. About two miles from the plain, there the traveler finds himself in front of a precipice perhaps 500 feet high, pierced by many inaccessible anchorite caverns, and with a steep, rugged hill above. We gaze down into the steep ravine, and see the ravens, eagles, and griffon—vultures sailing beneath us. These are now the sole inhabitants of these caves, the monarchs of the waste."

Certainly this description would well fit the circumstances of the Bible narrative, and afford a place of the greatest secrecy for Elijah's abode. And here the birds could bring him food as prepared by the Lord for his servant. This seems the most probable locality of any we have seen mentioned,

for his sojourn. He could hide in the deep recesses of this gorge, sleep in one of its numerous caverns, and none would think to search for him in the dense jungle which enveloped the brook.

Dr. Clarke, in his comments on this circumstance in Elijah's life, gives quite an argument to prove that the original word "*orebim*," translated "*ravens*" in the authorized version, might be properly rendered "*merchants*," or refer to the inhabitants of a town or village by the name "Orbo." St. Jerome says, "There is a town in the vicinity of Bethshan, and its name is Orbo." "The orbim inhabitants of a town in the confines of the Arabs, gave nourishment to Elijah." Jerome spent several years in Palestine, and was familiar with its geography; and Dr. Clarke considers it far more probable that Elijah received his food from these people than from the unclean bird mentioned in our version. According to Lev. 11:13-15, "every raven after his kind" they should have "in abomination." They feast on carrion. There would have to be several miracles performed in the operation of their supplying the prophet food: 1. To obtain clean food; for we cannot suppose God's servant ate that which was corrupt; 2. To keep the crows from eating it when obtained; 3. To make them willing to part with it when they got it; and, 4. To make them not afraid to approach a person, of whom they usually are in fear. He claims it would be far more reasonable to suppose that the Lord moved, by the special influence of his Spirit, upon these persons to supply the prophet, than that a *tissue* of miracles should need to be performed to bring food to him by a class of birds whom his law had commanded his people to abhor. We must admit Dr. Clarke's arguments seem to have some force.

"And it came to pass after awhile, that the brook dried up, because there had been no rain in the land. And the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee." Verses 7-9.

Zarephath (Greek, "*Sarepta*," as given in Luke 4:26), or "*Surafend*," its modern name, lay between Tyre and Sidon on the public road. It is now but a small collection of houses on a hill about a mile from the coast, but formerly it lay on the shore, where the ruins of the ancient town are to be found. It was not probably a very large place. It was a Phenecian town. Here Elijah remained in this retreat some three years, lodged in the widow's house.

His introduction to his hostess was, to say the least, peculiar. When he came to the gate of the city, the woman was gathering sticks for a fire. She must have been poor. Elijah requested of her to "fetch . . . a little water . . . and a morsel of bread," in her hand. She replied, "As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel [literally, *an earthen jar*, necessary in hot countries to prevent the entrance of insects], and a little oil in a cruse [*i. e.*, literally, *a bottle*]: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it and die." We may conclude from this: 1. That the drought had become extremely severe, and that famine already was imminent, if not prevailing, in that region. 2. She, being a Gentile, had not probably been a worshiper of the true God. She evidently recognized Elijah not only as a servant of the God of Israel, but very likely as a prophet. Some conversation preceding that revealed in the narrative, had likely taken place between them. "As the Lord thy God liveth," would indicate that she knew of the true God, though not claiming herself to be his servant. Very likely in selecting this widow as the one to entertain his servant, God chose one more or less favorably inclined to his service. 3. We must suppose that here and there in the Gentile world, were persons holding in reverence the true God, and having little faith in idolatry, but looking with respect to the religion of Israel. The cases of Jethro, Rahab, Ruth, this

widow, and others indicate this. These persons lived up to all the light they enjoyed, and were far more pleasing to God than his professed people, who had greater light but did not live up to it. The Lord honored this widow, a Gentile, in placing under her roof for three years this great prophet. He would not trust him in the hands of the Israelites, who were far gone in apostasy.

Elijah's reply must have been a heavy strain upon this woman's faith. He asked that she prepare *first for him* a portion of the *mere pittance* of provisions remaining, assuring her that the amount should not decrease, but continue all through the drought. "For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." Verse 14. The Lord always tests the faith of those he uses in accomplishing his work. Had she not done as he requested, she would, doubtless, have been left to perish in the famine. But showing faith in the words of God's servant, her life was preserved, and also that of her son.

We may, in imagination, go back to that ancient time, and behold Elijah a guest in this poor widow's cottage. Doubtless he kept very quiet, and made no stir, waiting three years for the time to pass when the crisis would come for the people to be tested. With what interest would that widow each morning look into that earthen jar to see if there was enough flour for a meal for her family of three! Their diet was not luxurious, but very plain, and, we should say, somewhat stinted. But there was sufficient to preserve life, while others, no doubt, were starving, as the poor widow had expected to be. They were all grateful for so much. Such a visitor must have been gladly entertained. This miracle must have resembled the Saviour's turning the water into wine,—a constant creation as their needs required; no excess, but just enough. As they brought their vessels to draw, the wine flowed. As the meal and oil were needed, there was the supply. A wonderful type of God's dealings with us! He does not bestow at once *all* the blessings we shall *ever want*, but as our wants are *felt*, and *by faith* we come to him, the Living Fountain, we always find a sufficiency.

But in the midst of this long period of retirement, a circumstance most painful in character occurred. The widow's son fell sick, and his sickness was so severe that he died. His mother was, of course, in great distress, and came to Elijah, and said: "What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?" Elijah took from her arms the dead body, "and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?" Then he stretched himself upon the body, perhaps to impart to it animal heat, as Elisha did on the son of the Shunamite, and Paul upon Eutychus, praying earnestly that "his soul," that is, his life, might return to him. And the child revived, and he gave him to his mother. "And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

We notice some points of interest in this brief narrative:—

1. Elijah's abode was in a "loft," *i. e.*, "the room or space under a roof;" perhaps an unfinished room, if in a poor abode. Here the great prophet had a bed, and doubtless kept himself retired here as privately as possible, so that none of Ahab's messengers could get a clue to him, living in a very humble, unpretending style. Three years in such a place must have seemed a long time to wait.

2. In the woman's distress she cries, "What have I to do with thee, O thou man of God? art thou come unto me to call *my sin* to remembrance, and to slay my son?" In her previous life she had, doubtless, committed some sin—to us unknown—which lay heavy upon her conscience. Affliction

causes us to consider our ways. That is the reason why God sends it—always for our good. She feared—and perhaps it was the true reason—that this judgment and bereavement was sent in consequence of this sin. She sought the help of God's servant—a very sensible thing to do.

3. Elijah, greatly distressed at the poor woman's sorrow, pleads with God in her behalf, and he mercifully gives back the child's life. Elijah, it would seem, could hardly comprehend why this affliction should come upon one entertaining him, under the peculiar circumstances. It seemed mysterious to him. But God's ways are past finding out. We see it all worked to the glory of God and the good of the woman. Doubtless her "sin" was more thoroughly repented of, and her faith in God's servant greatly increased; and the miracle of raising to life the dead son was a wonderful attestation to the special mission of Elijah, and should be an encouragement to God's people in all ages, showing his willingness to work for them in their great need. We are not to suppose God's prophets even, comprehend at once all of God's providences toward them, only as he reveals them to their understanding. While it must have seemed strange to Elijah that his hostess should be so greatly afflicted, yet it all worked for their mutual good.

So, at last, the long, sad, weary period of waiting drew to a close. Famine, sorrow, starvation, and death were all through the land. Doubtless these evils set the people to *thinking*. Why is it that such a dire calamity should occur? Then the solemn message to king Ahab, well known to all, is spoken of. Where can Elijah be concealed? Will he never return? Can it be possible that his word does control the elements, and that rain and dew will nevermore visit the parched land till Elijah speaks the word? What queries and curiosity and deep anxiety must have been awakened in all minds! And how well calculated were Elijah's words to Ahab to set the people everywhere to thinking over the past and present! God had wrought for them in past ages. The idol priests certainly had utterly failed to help them in their dire distress. They were powerless, however many excuses they might have offered.

At last the three and a half years expire. Ahab and Obadiah, his faithful, God-fearing minister, who had shown his integrity by hiding 100 of God's prophets in caves when Jezebel would have killed them, were searching through the land to find, if possible, some grass to save the horses and mules alive. Then the word of the Lord came to Elijah, "Go, show thyself unto Ahab." "And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah? And he answered him, I am: go, tell thy lord, Behold, Elijah is here."

We may well suppose that the sight of the stern prophet filled the heart of Obadiah with trepidation, almost as if an apparition had appeared before him. He proceeds to inform the prophet that they have sought for him in every nation and kingdom, and have been utterly unable to get any trace of him. And now he commands him to tell Ahab, "Behold, Elijah is here." As it has been impossible to find him for three and a half years, may not the Spirit carry him away again, and Ahab slay him for bringing him a false message? But Elijah assures him he will surely present himself to Ahab this very day.

The king hastens to meet him with this salutation: "Art thou he that troubleth Israel?" The stern prophet of the Most High at once replies, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table." 1 Kings 18:17, 18. The crisis had now come. All Israel would be anxious to see this strange prophet who had exerted such power over even the very elements. The couriers went forth to all the ten tribes to gather them at mount Carmel.

(To be continued.)

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.

BE GLAD AND REJOICE. ISA. 65: 17-25.

BY E. J. JOHNSON.
(Hart's Road, Fla.)

O GLORIOUS, soul-inspiring thought,
All things shall be made new,
And scenes with sin and sorrow fraught
Forever pass from view!

Forgotten like a troubled dream,
Will be this world of strife,
When on our wakened eyes shall beam
The light of endless life!

We will be glad, we will rejoice,
In that Thou dost create;
E'en now will tune both heart and voice
That time to celebrate.

No weeping there—then let us cease
Our mourning here. Not long
Ere that bright world of rest and peace,
Of glory, joy, and song.

That holy mountain of the Lord
Will be our blissful home.
We rest in faith upon Thy word,
And cry, "Thy kingdom come."

SOUTH AFRICA.

CAPE TOWN.—I have just returned to Grahams-town from Cape Town, where I was called by the earnest solicitation of brethren and sisters, to defend the truth against the attacks of one Dr. Hammond, who claims to belong to a London Evangelical society. He is lecturing against Romanism in the colony, and seems also to have a special burden to misrepresent and denounce S. D. Adventists.

In a lecture in the Baptist church of Cape Town, to a crowded house, Dr. H. challenged us to meet him and refute his statements. Accordingly, I met him, and in our first interview propositions were agreed upon. I agreed to affirm that "the Scriptures teach that the Sabbath of the fourth commandment is binding upon Christians in the present dispensation." Dr. H. agreed to affirm that "the Scriptures teach that the ten commandments are not binding upon Christians, but are ended by limitation." At the end of two weeks, when we entered upon special terms of discussion, the doctor insisted on adding an explanatory clause, as follows: "The fourth commandment and the ten commandments to be discussed, are the commandments spoken by God and given by God to Moses, and engraven upon the tables of stone."

The very first evening, the doctor took advantage of this explanation, and, with the co-operation of the chairman and his referee, confined me to the time subsequent to the giving of the law to Moses, in my affirmative proposition. He tried hard to confine the entire discussion to the law as rehearsed by Moses, recorded in Deuteronomy 5, claiming that that was the law spoken by God and written on stone. This point being assumed, he then proceeded to show that the Sabbath as there commanded was purely commemorative of the deliverance of Israel from Egypt. If this point could be sustained, it would be an apparent victory for our opponents; but, like all other arguments against the Sabbath, it will not stand the test of Bible criticism.

In reply to this argument, it was shown that the ten commandments were both spoken and written, and a covenant was made with Israel concerning them, forty years before they were rehearsed by Moses as recorded in Deuteronomy 5; and therefore the Sabbath was based originally upon the facts stated in Ex. 20:11. The usual no-law arguments were urged, and a weak effort was made to sustain the Sunday. In our first interview, the doctor declined to affirm anything in favor of the first day as a sabbath or holy day, believing every day is a sabbath.

His many personal reflections disgusted sensible people, and his unfairness was a common subject of remark. Our own people were much strengthened by this opposition, and many others look with more favor upon our work than formerly. Many who had never heard before, had the privilege of hearing some of the reasons of our faith, and on the whole, I believe we shall see good results from this discussion.

There is pressing need of a few experienced work-

ers in Cape Town and suburbs. The brethren in the suburbs have about completed a neat little chapel. The church in Rokeby Park is growing. Three persons signed the covenant since my last report.

July 4.

IRA J. HANKINS.

IOWA.

KESWICK.—We pitched our tent at this place June 24, and held meetings about seven weeks. The people were very kind, and ministered to our wants in many ways. Cash donations amounted to nine dollars; book sales, five dollars. Six signed the covenant and seven are keeping the Sabbath. There are others for whom we hope. Eld. H. Nicola and Bro. W. B. Everhart did most of the preaching. Mrs. Caviness held a number of children's meetings, with good results. A Sabbath-school will soon be organized. We are now located at South English.

R. M. CAVINESS.

NEW MARKET.—We have now been at this place about seven weeks, with a small attendance from the first, except on Sunday nights, when our tent has been well filled. The prejudice was very strong and determined, but by the help of the Lord it has been partially overcome, and the attendance has been increasing some the last few weeks. Nine have already signed the covenant, and we hope for a few more.

We have also visited the churches at Clarinda and Hawleyville several times since coming here; at the latter place three were lately baptized and taken into the church. Our courage in the work is good, and we feel that the Lord is very kind to us.

Aug. 15.

MATTHEW LARSON.

C. M. GARDNER.

H. M. J. RICHARDS.

WISCONSIN.

BLACK RIVER FALLS.—After the camp-meeting at Mauston, Bro. Scott and I pitched our tent in that city, and began our meetings July 5. The attendance was small from the first, and though we went from door to door inviting the people to our meetings, yet they manifested no interest to hear. We then thought best to go where we would find "hearers of the word."

We came to this place July 14, and opened our meetings with a temperance lecture on the evening of the 17th. We had an audience of about sixty. The attendance has since increased, some evenings 150 being present. Many of the same persons attend every night. The people listen with intense interest to the subjects presented. When we had given five discourses on the prophecies, I was taken sick, and could not proceed with the lectures. Our audience was held by several practical sermons by Bro. Scott. Eld. S. S. Smith came and assisted us. He gave three lectures on "Religious Liberty." Bro. White came to-day, and Bro. Smith returned to his work.

We have presented one discourse on the Sabbath question. The interest is good. Some say the Bible seems to them like a new book, and they are now searching to see if these things are true. The ministers are friendly and come to our meetings. The M. E. church was undergoing repairs, and the congregation accepted our offer and held their Sunday services in the tent. The people generously supply our wants, and have also donated \$2.10. We are of good courage, and labor on, hoping as a result that a goodly number will accept the truth.

Aug. 8.

T. B. SNOW.

AMONG THE CHURCHES.—Since my report of July 25, I have visited the company of Sabbath-keepers at Boscobel, in company with Eld. H. R. Johnson. We found the friends in rather a discouraged condition. We labored to encourage and help them all we could, with some degree of success. The Lord blessed us greatly as we labored for them, and we trust that the labor will not be in vain in the Lord. We were much encouraged by the presence and counsel of the brethren from Sand Prairie and Mt. Hope. It was thought best to have one of our Bible workers go there to take charge of the work, until a minister could be sent after our tent season. Sister Rose Chapman was selected, and is now laboring there faithfully to build up the work.

I have spent two Sabbaths, and much of the time intervening, in labor at Madison, in the interests of the church and the general work, such as repairing and improving the property owned by the Wisconsin Tract Society, and in necessary correspondence. I

have also visited Milwaukee, and spent about a week there in the interests of the Milwaukee church enterprise. The prospects are now favorable for beginning the house soon, if our brethren respond liberally to the call for help for this important enterprise which has been before us now for consideration over a year. Action was taken at our Conference in June, 1889, that immediate steps be taken to raise \$10,000 to erect a house of worship in Milwaukee. After careful investigation, we find that we can secure a suitable lot, and erect a good, commodious house, sufficiently large to accommodate 300 people, give room for our State depository and those who labor in it, and to our Bible workers for Milwaukee, and afford storage for our Conference property, at an expense which will not exceed \$5,000 or \$6,000 at the most. We know this will please our brethren and sisters throughout the State. They will also be glad to learn that the interest in Milwaukee is increasing. A church building is greatly needed to accommodate the friends of the cause there.

M. H. BROWN.

LAWRENCE.—We have been laboring in this little country place, about three miles from Westfield (the latter being our P. O. address), since June 30. We have had much secret opposition, but the truth is finding its way to the hearts of some. A lady and her two daughters kept last Sabbath, and also attended our Sabbath meeting. We expect others to obey soon. There is only one church here, and that is a German Evangelical church. We pitched our tent in a grove belonging to one of the deacons of the church. When they learned that some of their members were interested, a plan was made to stop our work here. They concluded that if we should be deprived of the use of the ground we occupied, we would not pitch again at this place; but in this they were mistaken. After they had told us that we could have the place no longer, another was offered us only a few rods from the old location. Public opinion was against them to such a degree that a few days afterward they came and invited us to remain, which we did. We are of good courage, and expect to see the German work prosper in this State.

Aug. 12.

F. H. WESTPHAL.

J. W. WESTPHAL.

NEW YORK.

ORCHARD PARK, ERIE CO.—This is a village of about 350 inhabitants, situated on the Buffalo, Rochester, and Pittsburgh Railroad, eleven miles southeast of Buffalo. There are two churches in the place, Quaker and Presbyterian. The Quaker belief was once the prevailing sentiment of the community, and most of the people are either Quakers or the children of Quaker parents. The Quaker belief has led the people more or less into Spiritualism, and from this development has come a large element of infidelity. This has served to make Orchard Park a hard field.

We began meetings Saturday evening, June 28, and closed our tent-meetings Sunday night, Aug. 17, having given fifty-four discourses. Four signed the covenant, two of whom rejoiced for the first time in the pardoning mercy of a Saviour's love. There are several others for whom we have strong hopes. We have established regular weekly meetings, and one of us will meet with the little company there each week while we are in this vicinity. We shall continue to do all we can for them. Our book sales have been small. Our money donations amounted to twenty-three dollars.

We pitched our tent in West Falls Aug. 21, and expect to begin meetings evening after the Sabbath, Aug. 23. We have an excellent location. We are not far from where the Colden tent was last year, and the friends from Colden will meet at the tent each week for Sabbath worship. Our trust is in God.

Aug. 22.

F. M. WILCOX.

H. L. BRISTOL.

AMONG THE CHURCHES.—From the last of June until the second week in August, the writer held quarterly meetings at Jeddo, Lancaster, Batavia, Syracuse, and Mannsville. At Jeddo the meetings were good and were appreciated by the friends. There seems to be some outside interest, and we desire and expect to hold a series of meetings there in the fall or early winter. At Lancaster the attendance was good and the meetings excellent. One united with the church. At Batavia the church was much encouraged by the meetings. Two of the members of this church are active canvassers, alive in the work, and are full of a rich experience in the cause of the blessed Master. At this meeting we met

some brethren and sisters from Darien Centre who had not heard a sermon for months. They were blessed, and we were benefited by their presence. The meetings at Syracuse began on the evening of the Sabbath, July 18. On the Sabbath, after the forenoon service, we repaired to Onondaga Creek, in a suburb of the city, and buried three willing souls in baptism, one of whom was a young man who a few months ago embraced the truth. He had a marked conversion, and took an active part in the Sabbath-school and social meetings. He was then in health and strength. A few weeks since he suddenly failed in health on account of heart difficulty, and at the time of his baptism was in very poor health. In the afternoon, after the baptism, we celebrated the ordinances, and five united with the church.

During the meetings at Syracuse, I was called to Pulaski to preach the funeral of Eld. J. E. Robinson. The service was held at the residence of A. H. Robinson, father of the deceased, on Sunday, July 20. By request, I spoke that night in the district school-house. It was well filled, and all seemed much interested. Tuesday, July 22, I held a meeting with the church. At its close two were baptized, and one united with the church. July, 24-28, I held meetings with the church at Mannsville. There was a large attendance on the Sabbath, not only of the church-members there, but brethren and sisters came in from surrounding churches until the meeting-house was well filled. On first-day two united with the church, and the district quarterly meeting was held.

Aug. 1-4, I was with the Syracuse church again. On Sabbath forenoon our place of worship was well filled. In the afternoon I preached the funeral of the young man whom I had baptized two weeks before. There was a large attendance, and the discourse made a good impression on those who heard. Sunday forenoon, after a discourse, three were baptized. In the afternoon five united with the church. The work in the city of Syracuse is certainly growing. New ones are constantly becoming interested in the truth, and are embracing it. Our meeting-room will soon be too small, and will have to be enlarged. Time and the growth of the work in the city are demonstrating the fact that a wise move was made when church property was purchased.

Our canvassing work in the State is progressing well. In praise to the name of the Lord, we can declare that the work in the Empire State is gaining ground spiritually and financially.

S. H. LANE.

KANSAS.

AMONG THE CHURCHES.—I would assure the friends of the cause that it has not been for a lack of interest that I have not reported before, but time has been precious with me, and space in the REVIEW no less so. I now condense the season's labor up to this point:—

From April 15 to May 6, I had the privilege of being with Bro. McReynolds in the Religious Liberty work, laboring together also for the believers at different points. Some victories were gained over popular advocates of Sunday laws. Some three weeks were occupied in labor at Newton and with neighboring churches, which gave character to the work in the minds of many. June 2, I started on a tour through Southeastern Kansas. I held meetings at every point where our people have a company or organization, and searched out lonely and scattered ones, and visited every family in my effort to do them good. Communion services were held in most of these places, which did not fail to unite our hearts anew in bonds of love and holy union.

At the present writing some sixteen or more companies and churches have received labor, and in every instance the preaching of the word by faith in Jesus Christ has not failed to greatly strengthen the believers. It is needless to name every place visited, but at Neutral the Lord especially manifested his power and willingness to draw us to him. Twelve were baptized, eight of whom were new additions to the church. May God bless the dear youth that took hold of Jesus and the truth at this place.

We have tried to adhere closely to the spirit of the message at the present time. Righteousness and faith in connection with obedience have been made leading themes, and found a response in the hearts of our people, and lessened prejudice among those not of our faith. I might extend this report very much by particularizing, for there is no lack of interesting features of which to speak. Person-

ally, I am gaining daily victories through Jesus. It humbles me to know that God is using me, even me, to do his people good and to save sinners. Brethren and sisters at all these places, let me exhort you to run into the "Tower," and hide self in the "Rock of Ages." I must visit several other places before our Conference. After an absence of nearly four months, I shall enjoy a visit with my family.

W. W. STEBBINS.

COLORADO.

DENVER, FT. COLLINS, ETC.—Although I have not reported in the REVIEW for some time, I have not been out of the work all the time. About the first of January, I engaged in the Religious Liberty work in Denver. We visited the State officers, judges, lawyers, editors, ministers, etc., etc., and while we obtained their signatures we also made it a point to become acquainted with them and to give them some idea of our people and work. We failed to secure the signature of only one editor. We obtained a list of some seventy judges and lawyers, and some ministers, among them the pastor of the First Congregational church of Denver, and Father Car, one of the first priests of the city, and editor of the *Colorado Catholic*.

We obtained the use of several influential papers, in which articles appeared from time to time, opposing religious legislation; one of them (the *Courier* of Ft. Collins) gave us space to conduct a discussion with a Presbyterian minister, which continued for some months. It was conducted in a conservative manner, and resulted in quite an interest, so the editor told me.

We visited a number of towns, and spoke and appointed agents to work for us. As this was expensive, we gave some of the time to the temperance work (and thus paid our way), though this was objectionable; and as our agents not did meet our expectations, we discontinued that work.

The way seemed to open for us to secure a home, and we obtained a lot and have just finished a substantial house, and can now invite our Eastern friends who need the benefit of Colorado sun and air, to come to our home.

During the time we were building, we met with the little company here, and Sunday evenings we met at Bellvue, seven miles distant, and had good congregations.

One man has just commenced to observe the Sabbath here, and met with us last Sabbath. He is half-owner in a foundry and machine shops, and it will entail some sacrifice on his part to live out the truth. The truth is as bright as ever, and carries its own credentials.

J. D. PEGG.

Aug. 16.

DENVER.—The good work is onward here in Denver. The church is becoming more and more united in love and good works. For some months in the past it has seemed that it was necessary for the church to have two places of meeting, for different reasons. We have felt all along that it was not for the best good of the cause in many ways, to have our forces divided. So the church decided that we should try to find a central location for our meetings, large enough to accommodate all our brethren and sisters together. We asked the Lord to direct us in this move, if it was his will that the church should all meet in one place, and open the way before us so we might secure a place which would be suitable. So with this prayer in our hearts we began the search. After a little effort we were able to secure the first floor of the First Congregational Church, one of the largest churches in the city, at a very reasonable rate of rent; and as we had been refused this church some time in the past, we cannot help but think that the Lord went before us and opened the way in this our great time of need.

We held our first meeting in our new place of worship the 26th of July. I do not think one of the church was absent that could possibly attend. Some of the brethren and sisters were thirty miles away from Denver, visiting, and when they heard of the meeting, returned home to be in attendance at the first service. After the Sabbath-school, a short sermon was preached from Ps. 84:11, showing the willingness of God to care for his people, and give them all the blessings which are in store for them, after which we had a praise meeting, the best I ever attended. The good Spirit of God was felt by all present. At the close of the meeting, you could hear the remark on every hand from the dear brethren and sisters, What a good meeting we have enjoyed to-day! Many outsiders were present, and were deeply moved.

I expect to see the Denver church advance as never before. Many are taking hold of the truth through Bible work, etc. I hope to see our numbers at this place greatly increased from this time on? I have become very much attached to the Denver church, and my constant prayer is that we may all be united in the work of the Master as we were in the past, that our love for each other may increase more and more, and that God may add to the church daily such as shall be saved.

Aug. 19.

GEO. W. ANGLEBARGER.

SOUTH DAKOTA.

BLACK HILLS.—As numerous appeals had been made from this part of the Conference for help, it was thought best after camp-meeting for me to spend a few weeks here among the scattered Sabbath-keepers, many of whom had not heard any preaching for a number of years. I left home July 15, and in the evening, by request, preached in the church in Sioux City. I was glad to meet with the brethren and sisters here, and a good meeting was enjoyed. July 17, I reached Hermosa, S. D., and was met by Bro. R. M. Lamie, of Hill City. The ride of twenty-eight miles from Hermosa to Hill City, was grand indeed, the country being as different from Eastern Dakota as one could well imagine. These Hills are called "Black Hills," from the fact that they are wooded to the summit with pine, which in the distance gives them a dark appearance. The country is very much broken, and presents some wild and grand scenery. At Hill City we found quite a company keeping the Sabbath and trying to live for God. They have quite a good Sabbath-school, also a tract society.

We felt desirous of holding some meetings with this company, but where to hold them was the question. Hill City is a new town, just starting, and has neither church nor hall. There was a small school-house, but some society or denomination occupied it almost every evening in the week; so for a time we hardly knew what to do, not having a tent, but finally concluded to construct a bowery. We made a frame and thickly covered it with spruce boughs. In this we placed comfortable seats, and it answered very well for a place in which to hold meetings, although some evenings it was quite cool. There was but little outside interest, almost every one having heard the truth before coming to the Hills, either in Iowa, Nebraska, or Kansas, and their minds seemed settled. Again, such a spirit of worldliness and pleasure-seeking I never saw before, in any place. Religious things seem to be but little cared for; money-making and pleasure are the order of the day. No day is observed by the majority, every store and place of business being open every day in the week. Some, however, came to our meetings and seemed interested, and we trust some seeds of truth were sown which will some day spring up and bear fruit.

The meetings here were a great source of strength and encouragement to our people, and all seemed to enjoy them much. At Hill City we organized a company, and we hope that soon a church may be organized here, as others who love the truth are moving in from different parts of the country. For the present, however, it was thought best to defer church organization till matters become a little more settled. We visited scattered ones in different parts of the country, and tried to encourage and strengthen all we could; and we believe the efforts in this line were appreciated by these lonely ones. While on this trip, we sold about thirty-five dollars' worth of books, and took some subscriptions for our periodicals. Before we left, the brethren raised means to pay the expenses of a minister to return late in the fall and hold a general meeting near Rapid City. Probably some one will visit them at that time.

The different branches of the work were considered while here, and we trust the friends of the cause in the "Hills" will do all they can for the advancement of the truth in their section of the country. We believe here is an excellent place for a good, earnest canvasser; for in the towns and mining camps money seems to be quite plenty. One brother here started out to canvass for "Bible Readings," and had excellent success for the time he was at work. We hope he may arrange his business so as to spend his time in the work. We hope that railroads will soon be opened across the Sioux Reservation, bringing this field into more direct communication with the Conference. When this is done, we feel sure this section can expect more ministerial aid, also general meetings, camp-meetings, etc. Surveying is now being done with this end in view, and, no doubt, ere long a few hours' ride, instead of

two or three days, will take one from Eastern Dakota to the Black Hills. We trust all our brethren and sisters there will be faithful to God and to his cause, and be prepared for the glad gathering of God's people.

W. B. WHITE.

CUMBERLAND MISSION FIELD.

GRAYSVILLE AND PIKEVILLE, TENN.—We are glad to report some degree of progress in this field. Our general meeting at Graysville, Tenn., June 13-15, was well attended by brethren from different parts of the field, and was an occasion of much interest. Eld. R. M. Kilgore was with us, and gave needed spiritual instruction, as well as much helpful advice in regard to plans for labor this season. A company of canvassers was organized, and a general feeling of encouragement seemed to prevail in regard to all the features of the work. Immediately after this meeting, I visited the scattered Sabbath-keepers in Scott, Roane, and Knox counties, Tenn. I found most of them pressing onward in the cause of truth, and of good courage in the Lord.

It having been decided at our general meeting to pitch the tent this season in Pikeville, Tenn., we came here, accordingly, and began meetings July 22. This place is situated in a beautiful valley between two mountain ranges, and is almost shut off from the rest of the world. The people seem to have a spirit of honest investigation which is as rare as it is praiseworthy. Like the noble Bereans, they are searching the Scriptures daily, to see whether these things are so. I have delivered twenty discourses thus far, to good audiences, and much interest is being aroused. People sometimes come as far as fourteen miles to attend the meetings. Two honest souls have already signed the covenant, and several others are in the valley of decision. The minister of the M. E. Church South announces that he will show the falsity of our views next Sunday. Bro. W. C. Dalbey is with me, assisting in visiting, caring for the tent, etc. Our prayer is that the Lord may guide in all things connected with the work in the Southern field.

Aug. 11.

J. W. SCOLES.

MICHIGAN.

SOUTH HAVEN.—The tent has been here about six weeks. Before we came, there were a few scattered brethren here and in the vicinity. There are now twenty-two adults who have signed the covenant, thirteen of whom are new ones, who have just begun the observance of all of God's commandments. Some have given evidence of real heart-work in conversion. One brother whose wife has kept the Sabbath over twenty-five years, gave his heart to God, and with tears and a humble confession resolved that he would keep the Sabbath with his wife, and go with her to the kingdom of heaven. Other families have been united upon present truth as the result of our meetings. Husbands, wives, if your companions are not with you or oppose you, don't give up the struggle; earnest prayer and faithful living will win, though years may roll by before your desires are granted. He is faithful who has promised.

The ministers in the place, becoming alarmed for the safety of their flocks, sent for a minister to come and "expose Adventism." He came and gave three discourses. We replied to him in the tent. The result is that not one that was interested has been affected, but some have taken their stand with us, thus demonstrating the fact that man can do nothing against the truth but for it, when God's children trust in him for help. This minister called at the tent, and in conversation stated that the only position that could be taken against the Sabbath was to abolish the ten commandments. Said he, "If I believed the ten commandments were binding, I would keep the seventh day." When asked if the Baptist ministers generally were taking that position, he replied yes, not only the Baptist but the Methodist and other ministers.

O shade of Roger Williams and John Wesley, where are the churches drifting? Will not the abolition of the moral law soon ripen the world for the sword of justice? Where are the reapers to gather out the wheat before that awful day shall come? God save the honest ones! We expect to remain here a week or ten days longer, to bind off the work. Some desire baptism before we leave. Pray for the work in Dist. No. 3.

Aug. 7.

J. F. BALLENGER.

F. I. RICHARDSON.

H. F. RANDOLPH.

OREGON.

ADAMS AND ALDER.—Bro. E. E. Andross and I pitched our tent in Adams, a village of about 150 inhabitants, and began meetings May 30. The interest at first seemed good, but as we came to the testing points, many by their actions began to say, "This is a hard saying; who can hear it?" Although there had been quite a lengthy revival held during the past winter, there seemed to be a very urgent call for another one; and this with the stay-away arguments that were used, quite fully succeeded in taking away the most of our audience. We closed our meetings June 20, after speaking twenty times, without seeing any fruit from our effort; but we have since learned that one of the best families of the vicinity has taken a stand on the side of truth, partly, at least, as the result of our effort there.

After spending a few days at Milton, we came across the Blue Mountains to the beautiful Wallowa Valley, at the head of which lies the Wallowa Lake, one and one half miles wide and five miles long. Seven miles from this, at the Alder P. O., in the country, we pitched our tent again, and began meetings the 17th of July, and although it was in the midst of the hay harvest, which is their principal crop, the interest was good from the first. As the result of our effort here, six precious souls are walking in the light, and we expect one or two more to follow soon. We closed our meetings last Sabbath. My wife and I will remain to bind off the work, while Bro. Andross and wife will return to Milton to attend school this coming year.

Aug. 17.

W. W. STEWARD.

PENNSYLVANIA.

SOUTH OIL CITY.—A series of tent-meetings has been held in this place the past season, by Brn. D. A. Ball and E. E. Franke. These meetings closed Aug. 12. It was my privilege to visit this place twice during these meetings, and to spend a week each time in assisting those engaged in them; and I am highly pleased with the character and results of this effort. I have had the pleasure of baptizing thirteen of those who have embraced the truth here. The day following the close of the tent effort, we organized a church of nineteen. Others are observing the Sabbath, and they are expected to go forward in baptism when we visit them again in a few weeks, and then unite with the church. What augments this interest is the hopeful outlook in other cases than those who have already accepted the truth. An item of no small magnitude is that in this company there are three Bible-reading workers and also several canvassers.

Perhaps I ought to add that an interest was awakened last fall in Siverly, a village just across the river from this place, by Bible readings conducted by one sister, resulting in the acceptance of the truth by eight. This led to our tent work in South Oil City, with results as stated. And we feel to praise God for the results effected here thus far.

Bro. Franke remains here for awhile to look after the interest, and will then enter new fields in this vicinity. Bro. Ball has left, preparatory to going to the West Indies this fall. While we feel that in his removal our Conference will lose a tried and valuable laborer, yet remembering that we have a world-wide message, with the Macedonian cry in our ears, even from afar, and that in a little while the dear faithful ones will meet in that grand, glorious reunion when Christ comes to redeem them, we cheerfully give him up to the far-off work now before him. And may Heaven bless him and prosper the work in his hands. We hope to meet when the work is closed.

J. W. RAYMOND.

ARKANSAS CAMP-MEETING.

This meeting was held at the little village of Van Buren, a place of about 3,000 inhabitants. It is nicely located on the Arkansas River, nearly opposite Fort Smith. This was the first meeting we have ever held south of the Boston Mountains, hence it was something of a new experience for many of the brethren. The meeting was not large, hardly as large as last year, about 100 being in attendance. The brethren showed a commendable spirit in getting out. Railroad facilities are not good in many parts of Arkansas, and hence most of the people came by team; some of them drove nearly a week that they might be present at the meeting, and one man walked 150 miles to attend. It is no surprise that people who make such sacrifices to attend a

meeting are blessed when they come, and this was the case with them.

Bro. J. G. Wood came to Arkansas by recommendation of the General Conference last spring, and also Bro. Daniel Nettleton; and they have labored very hard all the time. But God has greatly blessed them in their work. They found many things very perplexing, but gradually, by the blessing of God, they brought things into better shape, and a more hopeful aspect and spirit now prevail. We were glad indeed to see a spirit of love and union among all the brethren, and there seems to be a desire to all pull together. God has blessed Bro. Nettleton's labors, and a company of twenty or more have embraced the truth; and others, in other parts of the State, have also come into the work. Both these brethren are doing all they can to lift the work and bring it into better condition. But they are crippled for lack of means. The tithe, all told, amounted to a little less than \$900. There is a duty resting upon the brethren in Arkansas to be faithful in this respect. If all would pay a faithful tithe, there would be sufficient to keep the laborers in the field all the time. What a blessing this would be! It must be evident to all that \$3.20 each for the whole Conference does not represent one-half of the real income, and that some are robbing God. Brethren, who are they? and do the unfaithful ones propose to continue to do so in the future?

Brn. Wood and Nettleton had been conducting the meeting for a week before we arrived on the ground. Bro. R. M. Kilgore and the writer attended the meeting. There was a good interest from the people of the place. The large tent was full almost every night, and a more respectful, attentive audience we seldom see. All seemed to come to hear the truth of God. There was great liberty enjoyed by the speakers all the time. The revival services were good, and the Lord greatly blessed. Twelve were baptized on Monday. The great need of this State is consecrated workers. We tried the best we knew how to encourage them to take hold of the canvassing work, and we think that a good number will try to see what can be done.

Some debts are hanging over the Conference and tract society, and it will require good management and faithful labor to bring things out all right. But matters look hopeful, and we see no reason why these debts may not soon be canceled. We left the brethren in good courage as more are entering the work. They have some anxiety about the results of the work of the legislature this winter, still they hope that a kind Providence will give them liberty to live in peace for some time to come.

E. W. FARNSWORTH.

MISSOURI CAMP-MEETING.

We arrived on the camp-ground at Kingsville, Mo., on Friday of the workers' meeting, and found nearly all the tents pitched, and the work of preparation for the meeting largely completed. Elds. R. C. Porter and W. H. Wakeham had preceded us, and were doing efficient service in the Religious Liberty and the health and temperance work, besides assisting in the preaching.

The meeting was held on the same ground as last year. The attendance was somewhat larger. More than eighty tents were pitched, and about 500 were encamped on the ground. The attendance from the outside was good throughout the meeting. On Sundays the people came in from a radius of from twelve to fifteen miles, bringing their dinners with them.

It was near this place that Eld. R. J. Lawrence delivered a course of lectures and brought out a company about twenty years ago. This was one of the first companies of Sabbath-keepers raised up in the State. The truth has met with strong opposition here from the beginning, and much prejudice has existed against the doctrines held by Seventh-day Adventists. This, however, seems to be breaking down at the present time, as all denominations were well represented at the camp-meeting, and all seemed to enjoy the preaching.

Last year it was not thought best to make any reference to the Sabbath question at all during the entire meeting; and this left a good impression on the minds of the people, as they saw that Adventists could hold a camp-meeting and preach good, practical truth without mentioning the Sabbath question. This year, by request, Eld. Farnsworth spoke on the Sabbath question, on Sunday afternoon, to a large audience.

Prof. C. C. Lewis attended the meeting in the interests of the reporting work. He instructed a class in camp-meeting reporting. Reports were sent

out to daily papers in Kansas City, St. Louis, St. Joseph, Springfield, Pleasant Hill, Warrensburg, Nevada, Sedalia, Butler, Rich Hill, Marshall, and other places. No previous arrangement had been made with the editors of these papers, and we had no means of knowing whether the reports were published in every instance or not; but quite a number of papers were received containing the reports just as written. This gives us encouragement that a good work can be done in camp-meeting reporting, even when the camp-meetings are not held in or near large cities.

Bro. A. R. Henry attended the meeting, and spoke in the interests of Union College. But little had been done up to the time of the meeting, toward raising for the college the proportion of funds assigned to Missouri; but at this meeting the brethren took hold well, and more than half of the amount assigned to Missouri was raised on the ground, and it is confidently believed that the whole will soon be raised.

Quite an interest was taken in the health and temperance work. A class in cooking was conducted by sister Eva Wick, President of the Missouri Health and Temperance Association, which was well attended, and gave good satisfaction. The instruction given by Eld. Wakeham was also very much appreciated by all present.

The spiritual interests of the meeting were good. Young people's meetings were held each morning, in which nearly all took part. The camp was districted during the workers' meeting, and the leaders of districts held a meeting each day. Meetings of elders and deacons were also held each day, in which questions that perplexed these local church officers were discussed, and advice was given.

Bro. W. R. Smith was present during the workers' meeting, and gave instruction to a large class of canvassers. The canvassing work has been growing very encouragingly during the past year, and the prospects now for successful work in this line, are better than ever before.

Eld. R. S. Donnell was re-elected president of the Conference, and Eld. N. W. Allee president of the Tract Society. Eld. Wm. Covert, who has been laboring very acceptably in the Conference since the beginning of the year, went home at the close of the meeting for a little rest, after which he will return and continue his labors in the State. About twenty were baptized at the close of the meeting. We were very much encouraged to see the work building up in Missouri, and believe that, with the blessing of God, it will continue to increase and expand until it reaches every part of that large State.

The people of Western Missouri are very much favored this year with crops. The rains came just in time to insure a large crop of corn, while wheat, oats, and grass were reasonably good. With temporal prosperity there should be a corresponding prosperity in spiritual things; and we trust that the favors of Heaven will draw the people nearer to God, and increase their gratitude to the Giver of all good, and their dependence on Him who is the source of every blessing.

DAN. T. JONES.

ARKANSAS HEALTH AND TEMPERANCE SOCIETY PROCEEDINGS.

A MEETING in the interest of health and temperance was called on the camp-ground at Van Buren, Ark., at 11 A. M., Aug. 12, 1890. After singing, prayer was offered by W. F. Martin. Eld. Wood explained that the President had moved away, and as nothing was being done, the Arkansas Health and Temperance Society was almost dissolved. He suggested that a chairman be appointed. Eld. W. H. Wakeham was chosen. The Secretary's report was read. The Chairman called for resolutions referred to in the minutes, and made appropriate remarks about our need of them. He asked for the membership and the names of clubs that had been organized. He then presented the *Home Missionary*, and showed how beneficial it is in this line of work. He urged the necessity of each family and church having access to it, and the importance of holding regular monthly meetings. It is not wrong to hold them on Sabbath, as health and temperance is a part of religion. With references to the life of Christ, showing how he labored in this cause, the Chairman closed his remarks by proving how important it is to train workers in this branch of the third angel's message, and stated some of the good accomplished by cooking-schools. The Committee on Nominations and the Committee on Resolutions were subsequently announced as follows: On Nominations, F. N. Elmore, Jonas Divelbiss, J. F. Johnson; on Resolutions, Geo. W. Copley, Ida M. Ford, Melissa L. Rice.

SECOND MEETING, AUG. 12, AT 5 P. M.—The Committee on Resolutions presented the following:—

Resolved, That we express our gratitude to God for the light we have received on health and temperance reform; that we pledge ourselves anew to walk in this light, and will do what we can to interest others in this important question.

Eld. Wakeham urged the importance of *living* our gratitude. The resolution was unanimously adopted.

Whereas, We believe that a knowledge of healthful cookery furnishes a key to the practical solution of some of the difficulties attending the health reform; therefore,—

Resolved, That we give this matter our serious attention, and that we recommend that our sisters educate themselves to be able to prepare food so that it will be both palatable and healthful.

This was spoken to at some length, and was adopted. The Committee on Nominations reported as follows: For President, Louis C. Sommerville; Secretary, Ida M. Ford.

Adjourned to call of Chair.

Eld. Wakeham then devoted considerable time to general instructions, answering questions, etc.

THIRD MEETING, AUG. 18, AT 5:30 P. M.—President Sommerville in the chair. Eld. Nettleton made some excellent remarks at this meeting.

Adjourned *sine die*.

LOUIS C. SOMMERVILLE, *Pres.*

IDA M. FORD, *Sec.*

SOUTH DAKOTA TRACT SOCIETY PROCEEDINGS.

THE twelfth annual session of the South Dakota Tract Society was held in connection with the camp-meeting at Lake Herman, three miles southwest of Madison, So. Dak., June 17-24, 1890.

FIRST MEETING, JUNE 17, AT 12 M.—Eld. W. B. White in the chair. Prayer by C. M. Everest. The minutes of the last annual session being quite lengthy, it was voted to waive the reading of the same. The Chair being empowered to appoint the usual committees, announced the following: On Nominations, M. Stremman, Conrad Reimche, E. S. Abbott; on Resolutions, G. A. Wheeler, F. L. Mead, Alice H. Beaumont.

Adjourned to call of Chair.

SECOND MEETING, JUNE 19, AT 6:45 P. M.—The report of labor, also the Treasurer's report, were then read, the summary of each for the past *three quarters* being as follows:—

REPORT OF LABOR.

| | |
|--|---------|
| No. of members, | 505 |
| “ reports returned, | 743 |
| “ members added, | 33 |
| “ “ dismissed, | 36 |
| “ letters written, | 1,192 |
| “ “ received, | 311 |
| “ missionary visits, | 3,433 |
| “ Bible readings held, | 740 |
| “ persons attending readings, | 2,273 |
| “ yearly subscriptions obtained, | 145 |
| “ periodicals distributed, | 19,514 |
| “ pp. of books and tracts distributed, | 798,772 |

TREASURER'S REPORT.

| | |
|-----------------------------|------------|
| Cash on hand June 26, 1889, | \$ 316 57 |
| Received during the year, | 6,848 90 |
| Total, | \$7,165 47 |
| Paid out during the year, | \$6,990 07 |
| Cash on hand May 14, 1890, | 175 40 |
| Total, | \$7,165 47 |

FINANCIAL STANDING.

| | |
|------------------------------------|------------|
| RESOURCES. | |
| Depository building and furniture, | \$3,363 55 |
| Stock on hand, | 2,348 93 |
| Due on accounts, | 2,866 76 |
| Cash on hand May 14, 1890, | 175 40 |
| Total, | \$8,754 64 |

| | |
|-----------------------------|------------|
| LIABILITIES. | |
| Due offices of publication, | \$1,239 19 |
| “ societies on account, | 53 40 |
| “ mission funds, | 457 61 |
| “ on deposit, | 114 50 |
| Present worth, | 6,889 94 |
| Total, | \$8,754 64 |

The President made a few remarks relative to the report, and stated that while the past year had not been a very prosperous one financially, owing to the failure in crops, yet he believed that much real missionary work had been done by the State and local societies.

The Committee on Resolutions presented the following partial report:—

Whereas, Through the agency of the canvassing work a large amount of printed matter containing present truth has been carried to the homes of the people, resulting in the conversion of some honest souls to the truth; therefore,—

Resolved, That we recognize the canvassing work as God's means of reaching many who would not otherwise be impressed with the truth, and that we pledge our hearty sympathies and support to those engaged in this work, and will follow these laborers with our prayers.

Whereas, The *Signs of the Times* has been a valuable aid in the missionary work; and,—

Whereas, The same is soon to be reduced in size and price, thus bringing it within the reach of all; therefore,—

Resolved, That we pledge ourselves to do all we can to secure a large circulation of this excellent paper.

Resolved, That we heartily indorse the action taken at our State meeting at Madison, Nov. 24, 1889, to discontinue the office of District Secretary, and place Librarians in direct communication with the State office.

Resolved, That we approve of the State Society furnishing National Religious Liberty literature, to be circulated among legislators, leading lawyers, public educators, and other influential persons.

It was moved and supported to adopt this report, considering the resolutions separately. Resolution one drew forth stirring remarks from Brn. White, Farnsworth, and Mead. Several instances were cited where persons had embraced the truth as the result of reading the books sold to them by our canvassers. It was stated that one of the greatest needs we have at the present time is *more canvassers*, not only for our English books, but for our German and Scandinavian works as well. It was the opinion of the speakers that we must work *mightily* to get more canvassers into the field. When put to a vote, the resolution was unanimously adopted. Resolution two was adopted without discussion. Resolution three was spoken to by several of the Librarians, each one expressing his appreciation of the change that had been made. The resolution was adopted by a unanimous vote.

Adjourned to call of Chair.

THIRD MEETING, JUNE 22, AT 5 P. M.—The first business was the consideration of the fourth resolution, left over from the last meeting. The same was read, and after interesting remarks from several of the brethren, it was adopted.

The Committee on Resolutions presented the following additional report:—

Resolved, That the *South Dakota Worker* be published semi-monthly, commencing July 1, and that a subscription price of twenty-five cents be charged for the same.

Resolved, That thirty per cent of the profits on subscription books the coming year be used in advancing the canvassing work, under the direction of the President, Secretary, and State Agent.

The resolutions were considered separately. Bro. N. P. Nelson offered an amendment to resolution five, recommending that a subscription price of twenty-five cents be charged to *all but regular canvassers*. As amended, the resolution was adopted. Resolution six was the subject of interesting remarks from Brn. Mead, Farnsworth, White, and others, and was heartily adopted.

The Committee on Nominations reported as follows: For President, W. B. White; Vice-President, N. P. Nelson; Secretary and Treasurer, I. S. Lloyd; Assistant Secretary, Alice H. Beaumont; Directors, Dist. No. 1, N. P. Nelson; Nos. 2 and 3, W. B. White; Nos. 4 and 5, N. W. Kauble; No. 6, I. S. Lloyd. On motion, Art. II. of the State Tract Society Constitution was amended by inserting the words “assistant secretary,” after the word “treasurer.”

These names were considered separately, and the nominees were elected to their respective offices. As no director for Dist. No. 7 had been appointed, it was voted that the vacancy be filled by order of the President and the Board of Directors.

Adjourned *sine die*.

W. B. WHITE, *Pres.*

ALICE H. BEAUMONT, *Sec.*

ORGANIZATION OF THE WEST VIRGINIA HEALTH AND TEMPERANCE ASSOCIATION.

A MEETING in the interest of the health and temperance work in the West Virginia Conference was called at 6 P. M., Aug. 6, 1890, on the camp-ground at Newburg, West Va. Eld. W. J. Stone, President of the Conference, in the chair. After singing a temperance song, prayer was offered by S. F. Reeder. The Chairman then stated that no organized association had been perfected, and proposed that steps be taken in the matter at this meeting. He stated that so far as he knew, there were thirty-six persons in the Conference who had already signed the teetotal pledge.

By vote, H. E. Robinson was appointed Secretary *pro tem*.

Eld. A. T. Robinson spoke at considerable length upon the place our people should occupy in the temperance cause, that we may not seem to favor the saloon element while we stand aloof from other organizations in behalf of temperance, because of the position taken by them on religious legislation.

The different pledges were read, and twenty-three names were signed to the teetotal pledge, which discards liquor, tobacco, tea, coffee, and other stimulants. Nine signified their desire to become members of the Association by paying the initiation fee of twenty-five cents. The Chair was authorized to appoint the necessary committees, and they were named as follows: On Nominations, C. B. Rule, Mary L. Meredith, E. W. Metcalf; on Resolutions, S. F. Reeder, D. N. Meredith, A. E. Place.

Adjourned to call of Chair.

SECOND MEETING, AT 7:30 A. M., AUG. 13.—Committee on Resolutions presented the following:—

Whereas, We have been highly favored in securing the services of Miss Laura C. Bee, who has had special training at the Sanitarium in Battle Creek, Mich., in the best methods of health and temperance work; and,—

Whereas, Plans have been laid to make some special efforts in this important work; therefore,—

Resolved, That we will co-operate in these undertakings in every way we can.

The resolution was heartily adopted.

Committee on Nominations presented the name of Laura C. Bee for President of the Association, and Emma Meredith for Secretary, and they were elected to these offices.

Adjourned *sine die*.

W. J. STONE, *Chairman*.

H. E. ROBINSON, *Sec. pro tem*.

VIRGINIA TRACT SOCIETY.

Report for Quarter Ending June 30, 1890.

| | |
|--|-------|
| No. of members..... | 41 |
| “ reports returned..... | 18 |
| “ letters written..... | 89 |
| “ “ received..... | 54 |
| “ missionary visits..... | 36 |
| “ Bible readings held..... | 2 |
| “ persons attending readings..... | 46 |
| “ subscriptions obtained for periodicals.... | 2 |
| “ periodicals distributed..... | 616 |
| “ pp. books and tracts sold, loaned, and given away..... | 2,584 |

Cash received on books, tracts, and periodicals, \$14.09; fourth Sabbath donations, etc., \$2.27; first-day offerings, \$15.17; retail value of books and tracts sold, 25 cts.; tithes paid to church treasurer, \$15.30.

AMY A. NEFF, Sec.

IOWA TRACT SOCIETY.

Report for Quarter Ending June 30, 1890.

| | |
|--|---------|
| No. of members..... | 1,156 |
| “ reports returned..... | 471 |
| “ members added..... | 44 |
| “ “ dropped..... | 9 |
| “ letters written..... | 387 |
| “ “ received..... | 166 |
| “ missionary visits..... | 1,116 |
| “ Bible readings held..... | 159 |
| “ persons in attendance at readings..... | 423 |
| “ subscriptions obtained for periodicals.... | 126 |
| “ periodicals distributed..... | 7,840 |
| “ pp. reading-matter distributed..... | 109,700 |

Cash received on memberships and donations, \$97.03; accounts, \$1,839.31; sales, \$739.27; home enterprises, \$811.23; Union College, \$1,655.45; first-day offerings, \$231.17; one-hundred-thousand-dollar fund, \$50.00; National Religious Liberty Association, \$74.00; Southern colporters' fund, \$10.00; deposits, \$2,331.03.

L. T. NICOLA, Sec.

NEW YORK TRACT SOCIETY.

Report for Quarter Ending June 30, 1890.

| | |
|--|---------|
| No. of members..... | 526 |
| “ reports returned..... | 108 |
| “ members added..... | 3 |
| “ “ dismissed..... | 4 |
| “ letters written..... | 123 |
| “ “ received..... | 61 |
| “ missionary visits..... | 705 |
| “ Bible readings held..... | 36 |
| “ persons attending readings..... | 18 |
| “ subscriptions obtained for periodicals.... | 1 |
| “ periodicals distributed..... | 2,103 |
| “ pp. reading-matter distributed..... | 163,411 |

Cash received on sales, \$2,086.36; on donations, \$82.52; on membership, \$2.00; on first-day offerings, \$68.64; on other funds, \$385.15.

The following societies failed to report: North Parma, West Monroe, Gouverneur, and Silver Hill.

J. V. WILLSON, Sec.

TEXAS TRACT SOCIETY.

Report for Quarter Ending June 30, 1890.

| | |
|---|--------|
| No. of members..... | 236 |
| “ “ dismissed..... | 2 |
| “ reports returned..... | 80 |
| “ letters written..... | 1,120 |
| “ “ received..... | 124 |
| “ missionary visits..... | 279 |
| “ Bible readings held..... | 73 |
| “ persons attending readings..... | 143 |
| “ periodicals distributed..... | 20,514 |
| “ pp. books and tracts loaned and given away..... | 15,056 |

Cash received on books, tracts, and periodicals, \$3.80; fourth Sabbath and other donations for local society, \$13.65; membership and special donations, \$8.00; first-day offerings for foreign missions, \$16.30.

The societies at Plano, Savoy, Black Jack, and Rockwall failed to report.

T. T. STEVENSON, Sec.

SOUTH DAKOTA TRACT SOCIETY.

Report for Quarter Ending June 30, 1890.

| | |
|---|---------|
| No. of members..... | 502 |
| “ reports returned..... | 188 |
| “ members added..... | 1 |
| “ “ dismissed..... | 9 |
| “ letters written..... | 280 |
| “ “ received..... | 57 |
| “ missionary visits..... | 372 |
| “ Bible readings held..... | 91 |
| “ persons attending readings..... | 513 |
| “ subscriptions to periodicals..... | 21 |
| “ periodicals distributed..... | 4,572 |
| “ pp. books sold, loaned, and donated.. | 138,026 |

Cash received on books, tracts, and periodicals, \$748.21; tent fund, \$448.04; Union College fund, \$774.00; first-day offerings, \$165.84; National Religious Liberty fund, \$30.00; one-hundred-thousand-dollar fund, \$13.50.

I. S. LLOYD, Sec.

TENNESSEE TRACT SOCIETY.

Report for Quarter Ending June 30, 1890.

| | |
|-----------------------------------|---------|
| No. of members..... | 89 |
| “ reports returned..... | 32 |
| “ letters written..... | 25 |
| “ “ received..... | 2 |
| “ missionary visits..... | 634 |
| “ Bible readings held..... | 29 |
| “ persons attending readings..... | 214 |
| “ subscriptions obtained..... | 7 |
| “ periodicals distributed..... | 634 |
| “ pp. tracts distributed..... | 106,577 |

Cash received on first-day offerings, \$3.57; book sales and periodicals, \$279.94.

J. H. DORTCH, Sec.

Special Notices.

NOTICE!

THE Arkansas Tract Society having removed its depository from Little Rock to Van Buren, Ark., all business connected with it should hereafter be addressed to the latter place.

EMMA J. BUCK, Sec. and Treas.

SOUTH DAKOTA, NOTICE!

WE trust our brethren and sisters in the north-western part of the Conference are laying plans to attend the camp-meeting at St. Lawrence, Sept. 17-24. All will be done that can be, to make the meeting a success, and we shall look for a large attendance. Good help is promised, and, better than all, Jesus has promised to be an ever-present help, and so we can depend on his assistance.

Let all who desire tents order them at once of I. S. Lloyd, Vilas, S. D. They are free to those who wish them, but we desire to know who want them, that we may know about how many to send to the ground. We trust all will come Wednesday, and be there at the first meeting, Wednesday evening. Bring the children, as children's meetings will be held each day. All should come prepared as fully as possible to care for themselves. Come praying the Lord to meet with us.

W. B. WHITE.

TENNESSEE RIVER CAMP-MEETING R. R. RATES, ETC.

WE have been granted one-and-one-third fare for round trip on all lines of the L. & N. System, in both Kentucky and Tennessee. This line is accessible to nearly all our people, and hence we have not applied to any other company for rates. In purchasing a ticket at any L. & N. station, take from the agent a certificate of purchase for full fare paid to Guthrie. This certificate, when signed by the secretary of the Conference, will secure your return ticket at one cent per mile. Be sure to get the certificate when you purchase your ticket, or you will have to pay full fare both ways.

We are encouraged to believe that Eld. W. H. Wakeham will be with us, to give instructions in the health and temperance work. Sister Mary Ellis, a graduate of the Sanitarium training-school, will conduct a cooking-school at our camp-meeting. Let all our sisters avail themselves of this golden opportunity to learn this most important art. Let the friends bring a little extra bedding, as it will be needed.

Elds. Kilgore and Durland will be at the workers' meeting, to begin the 9th, and we hope our canvassers and all who desire to enter this or any other branch of the work, will be at this meeting. Let all make a special effort to be at the camp-meeting proper. Come praying for God's blessing.

E. E. MARVIN.

DISTRICT NO. 1, ATTENTION!

DEAR BRETHREN AND SISTERS: Have you read it—the announcement by the General Conference Committee, of a season of humiliation, fasting, and prayer? If you have not, allow me to invite your attention to the notice of it in the REVIEW of Aug. 5; also please note what may be written between now and the date of the appointed fast.

As the subject of the great dearth of laborers pressed itself upon the Committee in their efforts to respond to the many calls from various parts of the whitening harvest-field, it was recommended that such an appointment be made, and that an effort be made to call the attention of our people everywhere to the importance of the situation.

Probably never before in the history of our work

have those who stand at its head realized so much perplexity in trying to meet the demands for men and means, as during the past year. This condition of things could not possibly exist if our people everywhere sensed the time in which we live and the magnitude and importance of the work committed to our hands.

It is high time for the people of God to awake from the lethargy that is upon them. Who will recognize the voice of God calling upon us to awake to the importance of our time? If we cannot recognize his voice in this appeal of his servants, calling upon us to unite in an effort to seek the blessing of God upon his languishing cause, I fear that some who slight this opportunity will hear his voice speaking to them in the judgments that are abroad in the land.

In every part of the field there is a great lack of men and means to accomplish the work that is suffering to be done. The testimony to us is, that because of our negligence, blood-bought souls are perishing in the very shadow of our homes. The prophet of God pronounces a woe upon those who are at ease in Zion. If we have allowed the things of this world to wholly engross our attention, thus hiding under a bushel the precious light God has permitted to shine upon our pathway; if we have used wholly for our own selfish interests the means which he has committed to us, what account will we render for the souls who go down to perdition on account of our unfaithfulness? Not only in our own neighborhoods and in our own country, but from every part of the world, comes the Macedonian cry, “Come over and help us.”

I hope all will read the articles in the *Home Missionary*, especially the extracts from letters received from different countries where an interest has been awakened in the truth, by reading-matter sent out by the International Tract and Missionary Society. If we would study the field and become familiar with the people in different countries, we would feel more tenderness in our hearts for those who sit in darkness. We want our hearts enlarged, that we may take in the magnitude of our field, which is the world. The plan of salvation originated in sacrifice, and the commission of our Saviour is, “Go ye into all the world, and preach the gospel to every creature.” Every person, therefore, who professes to be a follower of Christ, pledges himself to do all within his power to extend the light of the gospel, until this commission shall have been completed.

I hope and trust that there will be a general move on the part of all our brethren and sisters in this important district, to make these days, which have been set apart as a time of humbling the heart and seeking God, an occasion of great interest and profit. Begin now to so shape your business and home cares that you may be free to devote these three entire days to seeking the Lord. Let the united cry of our people come up to the Lord of the harvest during these days, that he will not only raise up faithful men and women to carry the truths of the third angel's message to the millions in our own home field, but that there may also be many upon whom will be laid the burden of carrying the truth to foreign fields. At the time when this fast is appointed, our missionary ship is to set sail. Two faithful laborers from our district, upon whom the Lord has been laying the burden of foreign missions for a year or more, will go on the ship. We shall greatly miss their labors, especially in the field where they have been connected directly with the work, and our hearts are made sad to part with those we love; but shall we not praise the Lord that he has permitted us to make this sacrifice, in sending the truth to the “isles” that “wait for his law”? I believe that if we seek the Lord as it is our privilege on this occasion, a similar burden will be laid upon other young people in our midst. We cannot help having a great deal more faith in the mission of those whom the Lord selects and lays the burden of his work upon, than in those who have no special burden, but go rather on the judgment and conviction of others.

Another point suggested in the appointment of this fast, is to make special mention in our prayers of the cases of our faithful ministers who are suffering from ill health. Since the appointment was made, our hearts have been made sad by the intelligence that two of these faithful sentinels have fallen, having been compelled some time before to lay off the harness on account of disease.

Brethren and sisters, I entreat of you, make this a time when your souls shall be drawn out toward the precious, languishing cause of God. “It is time to seek the Lord, till he come and rain righteousness upon you.” There are showers of God's

blessing for his people at this time, but they will fall only where there is a seeking for them. Says the prophet, "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain." The language of another prophet of God on this point is, "Also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered." Will it be the case that in some parts of the field there will be an earnest reaching out after God, which will result in the pouring out of showers of divine grace, while in other places there will be no special effort, and, as the opportunity passes, the work will wither and dry up? We believe the lines are thus being drawn, and will be more and more marked as we near the close of the work.

A. T. ROBINSON, *Supt. Dist. No. 1.*

Aug. 26.

MANKATO, MINN., CAMP-MEETING NOTICE.

ON account of other pressing matters, my time at the above meeting will probably be limited to one day, Sept. 10, O. A. OLSEN.

MINNESOTA CONFERENCE SCHOOL.

THE school at Minneapolis will open on the first day of October. The catalogue will be ready in a few days. Those who contemplate coming should write us at once (if they have not already done so), giving full address, and inclosing stamp for catalogue and any information desired. Write to Allen Moon, 3101 4th Ave. South, Minneapolis, Minn.

MINN. CONF. COM.

DISTRICT NO. 2, TAKE NOTICE!

Change of Appointment.

SINCE making the appointment for the general council and institute at Atlanta, we have learned that reduced rates on the railroad can be had for all who will attend this meeting, if it can be held at the same time as the exposition which is to be at Atlanta the same month.

We have considered it wise to make the change on this account, and will therefore appoint the meeting to begin Oct. 16, instead of Oct. 2, as before stated. We are confident that this will suit many of our brethren, and will not interfere with the work in general. We hope, however, that all the brethren and sisters in this district will not fail to observe the three days of fasting and prayer—Oct. 3, 4, 5—appointed by the General Conference Committee. Brethren, pray that God may raise up laborers to go into this great field.

Let all concerned take notice of this change in the meeting, and let as many as can, come and obtain all the good possible. We shall try to make the meeting what it should be for the good of all who will attend. Bring plenty of bedding and such things as will make you comfortable during your stay, and remain through the two weeks.

R. M. KILGORE.

SOUTHERN SOUTH DAKOTA, NOTICE!

It is now decided to hold a local camp-meeting at Swan Lake, beginning Wednesday evening, Oct. 1, and closing Monday evening, Oct. 6. It is well known that in the past, many in the southern part of our Conference have not attended our State camp-meeting. This meeting is appointed with the object of giving all in Southern South Dakota the privilege of attending a camp-meeting this season. So far everything seems to be very favorable for holding such a meeting. A good grove has been secured, plenty of stabling for teams, and also a large amount of house room. It will be held near the village of Swan Lake, Turner Co. Services will be held daily in the English, Scandinavian, and German languages. Large tents will be pitched for each nationality. At this season of the year there is usually beautiful weather, and coming, as it does, after the hurry of haying and harvest is past, we expect a large attendance.

Plenty of small tents will be upon the ground, which may be rented at half price. Small camp stoves will be furnished with the tents, and, if necessary, the large tents will be heated, and everything possible done for the comfort of those who come. All should take plenty of warm clothing, bedding, etc., and straw-ticks, as we cannot furnish wire springs. We trust that those who attend the St. Lawrence meeting will also bear this in mind.

There will be no dining-tent upon the ground, so all must come prepared to board themselves. We expect good help in all the languages mentioned. We hope all will come at the beginning, and stay till the close. A quantity of tents will be sent to the meeting, and pitched, so our brethren need not order them.

Let us pray that God may meet with us in a special manner at Swan Lake. Brethren and sisters, we do not expect enough. God is ready to give us more of his blessing than we have ever had before, and shall we not realize our great need in view of the work before us? Strength and power are to be given God's waiting people, and let us come together and seek for it as never before.

W. B. WHITE.

LOCAL CAMP-MEETINGS IN WISCONSIN.

In our notice of last week, we wrote Flintville instead of Clintonville, by mistake. All who are interested will please take notice that our meeting for the northeastern part of the State will be held at Clintonville, Oct. 1-8; and the one in the southwestern part will be held at Montfort, Sept. 23-30. It has been thought best to hold the meeting for the southwest in September instead of in October, after the Clintonville meeting.

We found Woodman not a suitable place for a camp-meeting, but Montfort has been visited, and is now settled upon as the location. It is on the Northwestern R. R., and is easy of access from all parts of the southwestern portion of the State. Let the orders for tents come in promptly, for the time is short. Those who go by rail can reach Montfort over the Northwestern R. R. from Woodman, Lancaster, Platteville, Fennimore, and Madison. Those who live in Darlington, Monroe, and Broadhead and vicinity, will go to Calamine and Platteville, and then change from the Milwaukee and St. Paul to the Northwestern R. R.

The distance from Platteville to Montfort is only twenty-five miles. We trust our brethren and sisters in that section of the State will put forth the necessary effort to attend this meeting, which is held especially for their benefit. We say the same also to our people in the northeastern part of the State; and as we expect the attendance by rail will be much larger, we have applied for reduction of fare for those who patronize the railroads. Directions for reaching the Clintonville meeting will be given next week. The State meeting will be held at this place, and we desire to see all our ministers, directors, and Bible workers, or as many as can be spared from their work. A special effort will be made to instruct and help the canvassers and all who desire to enter that branch of the work. We shall have the help of Bro. Mead at this meeting, and perhaps at the Montfort meeting also. We expect to secure other good help for these meetings, and we desire to see a large attendance. More next week.

M. H. BROWN.

The Sabbath-School.

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

OLD TESTAMENT HISTORY.

LESSON 11.—THE MIRACLE AT GIBEON.

(Sabbath, Sept. 13.)

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

1. How were the king and inhabitants of Jerusalem affected by the league between the Gibeonites and the Israelites? Josh. 10:1, 2.
2. Why were they so apprehensive? Verse 2.
3. What steps were taken to punish the Gibeonites for their alliance? Verses 3-5.
4. What did the Gibeonites do? Verse 6.
5. How did the Israelites respond to their appeal? Verse 7.
6. What encouragement did Joshua receive? Verse 8.
7. Did Joshua take this assurance as an evidence that he could relax his diligence? Verse 9.
8. To whom is the credit of the Israelites' victory given? Verse 10.
9. What took place as the Amorites fled? Verse 11.
10. By what did the greater number of the Amorites perish?—Id.
11. As the day neared its close, and the victory was still incomplete, what bold command did Joshua make? Verse 12.

12. What was the result of this command? Verse 13.

13. Did this miracle make a change in the days, or simply one long day? Verses 13, 14.

14. Whose servants did this miracle show the Israelites to be. Matt. 8:26, 27.

15. What did Christ say of the wonderful power of faith? Matt. 17:20.

16. Of what was the destruction of the enemies of Israel at Gibeon a type? Isa. 28:21, 22.

17. What are the weapons which God has reserved against the time of trouble? Job 38:22, 23.

18. What is said of the time when Gog shall come against Israel to battle? Eze. 38:18-22.

19. What will be the weight of those hailstones? Rev. 16:21.

News of the Week.

FOR WEEK ENDING AUG. 30.

DOMESTIC.

—Thousands of North Dakota farmers are said to be threatened with bankruptcy, owing to the partial failure of the wheat crop.

—An orchard of 400 young trees near Martinsville, Ind., has been destroyed by grasshoppers, which have stripped the trees of leaves and bark.

—Judge Sawyer, Monday, declared as unconstitutional the ordinance requiring the removal of Chinatown from its present location in the heart of San Francisco.

—There were eleven fires at Tonawanda, Pa., Thursday, all presumably of incendiary origin. A reward of \$1,000 was offered for the arrest of the incendiary.

—The Chicago limited express on the Baltimore and Ohio Railroad ran into a freight train on a side-track about thirty miles from Washington Tuesday. No passengers were hurt, but the engineer and fireman of the express, and a freight brakeman were killed.

—The body of Captain John Ericsson, the inventor of the "Monitor," was removed from Marble Cemetery, New York, last Saturday, and sent back to Sweden, the famous inventor's native land, on the "Baltimore." The occasion was celebrated with imposing ceremonies on land and water.

FOREIGN.

—The striking miners in Belgium now number 18,000.

—The Australian Seaman's Union has called out the crew of the Union Steamship Company, whose vessels ply between Sydney and New Zealand.

—Fifteen hundred acres of forest land have been burned over in the vicinity of Carlstadt, in Croatia. It is believed the fire was started by an incendiary.

—Between twenty-five and thirty houses were washed away by a cloud-burst in the Mexican town of Juarez, Sunday evening. Two persons were drowned.

—Turkish atrocities in Armenia still continue. Bands of Kurds make raids nightly on the Armenian frontier villages, and set fire to the crops. Influential Armenians are arrested nearly every day.

—The city of Perugia, Italy, and the surrounding country have been visited by a tornado. The wind blew with terrific force. Four churches in the city were blown down, and many houses were wrecked.

—Fears are entertained that the cholera has entered Madrid. Several suspicious cases of illness are reported here and in the adjacent villages of Torrejon and Camillas. Cholera is increasing among the troops at Valencia.

—Three quarters of the Russian town of Kineshma has been destroyed by fire. The damage is estimated at 3,000,000 roubles. In addition to the loss of their homes, the people are suffering from a lack of food, and the greatest distress prevails.

—It appears that the war in Central America is not yet ended. General Ezeta having refused to ratify the peace protocol, Guatemala ordered her forces to advance on Salvador; but the truce was extended four days, at the request of the diplomatic corps.

—The British gun-boat "Ready" compelled the captain of a Venezuelan man-of-war, lying at the mouth of the Orinoco River, to lower his colors. England is disputing with Venezuela a portion of the territory lying between British Guiana and the Orinoco.

—A terrific storm has visited Trieste, Austria, causing a great loss of life and property. Many wrecks are reported on the Adriatic Sea, and the crews of several vessels have perished. At Wittingau three persons were killed by lightning, and much damage was done to property.

—A fire broke out Aug. 25 at Tokay, the entreport for the noted Tokay wine, and all efforts to extinguish the flames were fruitless. When finally the fire burned itself out, the whole town, with the exception of thirteen houses, had been destroyed. One thousand families were made homeless, and five persons were killed. The in-

habitants are encamped in the fields under canvas sent from the nearest military station, and amid piles of lumber, furniture, etc. The greatest distress prevails. The government has promised to send assistance. Several hundred head of cattle perished in the flames. Kaba, Hatzfeld, Saro, and other villages near Temesvar are also in flames. Ten persons have perished at Kaba and three at Saro.

RELIGIOUS.

—The Baptist denomination is said to be making large gains in Iowa at the present time.

—The conference of Shanghai has invited a thousand new missionaries to come to China.

—Evangelist Moody will open a training-school this fall at Northfield, Mass., to fit women for effective mission work among the poor.

—The *Christian at Work* says the number of missionary stations in Africa now exceeds 500; that there are 400,000 converts, and that the number is increasing at the rate of 25,000 a year.

—It is reported that the pope will address a brief to the Paris congress, on the subject of inaugurating a league of Catholic youth devoted to reconquering the temporal domain of the papacy.

—The American Sabbath Union has prepared an earnest appeal to the commissioners of the World's Columbian Exhibition in Chicago, asking that the fair be closed on Sundays. The commissioners will meet in Chicago on Oct. 7.

Appointments.

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

CAMDEN, Mich., Friday, Sept. 5, at 7:30 P. M. Will remain here over Sabbath and first-day, and through the following week, if desired. R. C. HORTON.
N. R. STAINS.

THE annual meeting of the Kansas Health and Temperance Society will be held at Eureka, Kan., in connection with the camp-meeting, Oct. 2-13, for the purpose of electing officers and transacting such other business as may properly come before the meeting. R. DOBBINS, Pres.

PROVIDENCE permitting, I will meet with the church at Ceresco, Mich., Sabbath, Sept. 6, and with the church at Buck's Bridge, N. Y., Sabbath and Sunday, Sept. 13, 14. At the latter place I hope to see as many of the brethren and sisters from surrounding churches as possible. Let us meet again and encourage one another. It may be the last time till the great and final gathering. C. C. LEWIS.

No providence preventing, I will be with the New Bedford, Mass., church, Sabbath, Sept. 13. Meetings will be held at such time and place as the brethren and sisters there may arrange for. We hope to see a full attendance of the members of the New Bedford and Dartmouth churches. Bro. A. J. Read, who is to go on the missionary ship, will be with me at this meeting. A. T. ROBINSON.

LABOR BUREAU.

WANTED.—A Seventh-day Adventist school-teacher for the winter term. Address C. H. Battles, Dakota City, Iowa.

A MARRIED man of twenty-nine years desires a position which will not interfere with Sabbath observance; has a practical education, is a fair book-keeper and a good telegraph operator. Address "W," REVIEW AND HERALD Office, Battle Creek, Mich.

Obituary Notices.

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

DOOLITTLE.—Bro. Nathan Doolittle, of Rutland, Ill., died July 29, 1890, aged 80 years and 6 months. He was a firm believer in present truth, and we believe he sleeps in Jesus. The funeral services were conducted by Eld. Taylor (Congregationalist), reading the 103d psalm and a part of the 12th chapter of Luke. M. F.

INGHAM.—Died at her home, Aug. 16, 1890, in Monterey, Mich., after a long and painful sickness, Mrs. Isora Ingham, wife of Frank Ingham, aged thirty-four years. She leaves a husband and two children to mourn her loss. The blow falls heavily upon her mother and other near friends. She left a clear evidence that she sleeps in Jesus. There was a large concourse of people present at her funeral. Sermon by the writer. R. S. WEBBER.

PUCKETT.—Died of consumption, July 13, 1890, in Bonanza, Mo., Constant Puckett, aged 69 years, 3 months, and 29 days. He accepted present truth and united with the Hamilton church under the labor of Eld. J. H. Rogers, in 1875. He was one of the pioneer settlers of this part of Missouri, and served three years in the Sixth Missouri State Cavalry during the late war. He was of a firm and positive character, ready to stand in de-

fense of whatever he believed to be true and right. He was confined to his room for several weeks previous to his death, yet he was cheerful, bore his sufferings patiently, and seemed fully resigned to pass through the dark valley. He leaves an aged companion and several grown sons and daughters, together with a large circle of friends, who mourn his loss. Funeral services by the writer, from Mark 11:22. N. W. ALLER.

HAYTON.—Died in New York City, Aug. 12, 1890, of constitutional heart disease, Frank R. Hayton, in the eighteenth year of his age. His sufferings, which were at times severe, were borne with Christian patience, and his friends are comforted by the blessed assurance that he sleeps in Jesus. The funeral was held Aug. 14, from the residence of his parents in Long Island City, L. I. Words of comfort were spoken to the family and a large number of friends by Eld. A. E. Place, of the New York Conference. C. P. BOLLMAN.

LOMBARD.—Died of cancer, in North Windham, Maine, July 17, 1890, Hattie Lombard, aged 56 years and 4 months. She embraced the third angel's message a number of years ago, and was faithful in keeping the commandments of God and the faith of Jesus. She suffered much during the last of her sickness, but was patient until death. She leaves for the consolation of a large circle of friends, the blessed assurance that she "sleeps in Jesus, blessed sleep!" Sermon by Eld. Blacknell (first-day Adventist), from Acts 24:15. J. B. GOODRICH.

RAY.—Died near St. Helen, Oregon, July 19 and 22, 1890, of relapse of the measles, Earnest and Sadie Ray, son and daughter of Conrad and Mary Ray, aged, respectively, eight and four years. Earnest was born at Rainier, Oregon, Feb. 16, 1882, and though his life was short, his gentleness and love for the truth won for him loving friends among old and young. Sadie was born near Greeue's Point, Oregon, Sept. 20, 1885. After her brother died, she would inquire for him, and when told that he was sleeping, would say she was sleepy, and wanted to sleep, too. We trust these dear ones are taken away only to await the glorious appearing of the Lifegiver. May the Lord bless the affliction of the parents to the binding up of their sad hearts to Him who is able to heal the deepest sorrows. Remarks by the writer, from Jer. 31:17. J. A. BURDEN.

TERRIL.—Died Aug. 10, 1890, at Byron Center, Kent Co., Mich., of a complication of diseases, sister Sarah A. Terril, wife of Bro. John Terril, aged 73 years and 5 months. Sister Terril embraced the truth under the labors of Eld. Frisbie, some thirty years ago, and rejoiced in the message till the close of her life. For nearly twenty-five years she was deprived of the public means of grace, on account of poor health, at times being nearly helpless. Yet amid it all she manifested much Christian meekness and patience, rejoicing in the blessed hope. Thus one by one the Lord is giving his beloved sleep. Seven adult children survived and were present at the funeral. That sister T. was highly respected, I have but to say that the Methodist church (our own being too small) was filled with an intelligent and attentive congregation, who gathered to pay their last respects to the memory of the departed. Words of comfort were presented by the writer, from Rev. 21:4. L. G. MOORE.

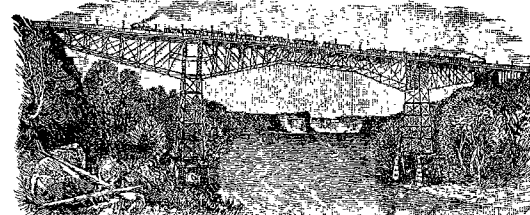
BROCK.—Our beloved brother, George W. Brock, aged twenty years, was killed by jumping from the cars while they were in motion, in the city of Wichita, Kan., Aug. 14, 1890. His remains were carefully embalmed, and brought back to the old homestead, where awaited his aged parents to receive the body of their boy who had left them only a few days before in good health. The funeral services were conducted by Bro. Harvey Hyatt, at the house, where was gathered a large company of sympathizing neighbors and friends, among whom were those George had worked for in the past. All could be heard saying, "George was a good boy." At no funeral could there ever be a more universal manifestation of grief shown. About four years ago George signed the covenant to keep all of God's commandments. Not having Sabbath-school privileges regularly, he became discouraged. But knowing, as we do, that God does not look at the heart as we do at the outward actions, we lay him away with the fond hope of seeing him come up in the first resurrection. The remarks from Eccl. 12:1, also 11:9, were timely and appropriate. Mrs. M. L. BROCK.

LEONARDSON.—Died of paralysis, at his home in Neosho Rapids, Kan., July 21, 1890, W. W. Leonardson, in the seventy-fifth year of his age. Father Leonardson was born in Montgomery County, N. Y., May 19, 1816. He was united in marriage to Maria Vrooman, of the same place. He lived in New York, Ohio, and Michigan until the last five years, during which time he has lived in Kansas. He was the father of nine sons, five of whom and also his wife are dead. He once belonged to the Wesleyan Methodist, and then to the Christian Church, but he has not been a member of any church for several years. For the last few years he has been a firm believer in the views taught by the Seventh-day Adventists, and would have been a member of that church if a favorable opportunity had been presented. He often spoke of the truths of the third angel's message, and said he expected to have a part in the first resurrection. He often spoke of the 15th chapter of 1 Corinthians and the promises of the Scripture to those who keep the commandments of God and have the testimony of Jesus Christ. Four sons and a host of friends mourn his loss. Words of comfort by J. F. Pigman (Free Methodist). R. W. RUTLEDGE.

JOHNSON.—Our beloved mother, Tone Johnson, fell asleep in Oakland, Wis., on Sabbath, July 12, 1890, in her sixtieth year. She came from Norway to Illinois in 1849, and shortly afterward was married. About 1854 my parents moved to Wisconsin, and have lived there ever since. Shortly after coming to America, mother was converted and became a Methodist. In a year or two after they moved to Wisconsin, my parents received light on the Sabbath question, and began its observance, together with Uncle Andrew Olsen's family and a few other Scandinavian families. Some time afterward they received light on baptism, and were baptized. From time to time as new advancing light has come, mother has been ready to receive and obey it. She was the mother of twelve children; ten are living, but were so scattered that only six were present at the funeral. Mother was a devoted Christian, and felt a deep interest in her children, spending nights in agonizing prayer for them; and, to her joy, she saw one after another turn to God till nearly all have been

converted. She always felt a deep interest in the advancement of the cause, and at times she wept because she had so little to give to help it along. While mother had suffered with a fever sore for many years, yet she was sick only a little over two days. The doctor pronounced her disease bilious colic, but it has been thought that her chronic troubles hastened her death, as it seemed evident that dissolution had begun even before death, and advanced so rapidly that she was buried the following day, before services. Bro. M. E. Crandall, from Milton Junction, spoke to a very large audience from Rev. 21:1-8. While we shall miss a good mother, our father a loving, devoted wife, the church a faithful member, and the neighbors a kind and faithful friend, yet we rejoice that she sleeps in Jesus, and that we hope to see her saved in the kingdom of heaven where death can never come. May God bless and sustain our dear father, who is now in his eighty-fifth year, and will soon follow mother to the grave, and help him to prepare for a home among the saved. O. A. JOHNSON.

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. | † Atl'ntic Express. | † Amer. Express. | † Kal. Accom'n |
|-----------------------|----------|----------|----------------|---------------------|-------------------|---------------------|------------------|-----------------|
| STATIONS. | | | | | | | | |
| Chicago..... | am 7.05 | am 9.00 | pm 12.20 | pm 3.10 | pm 12.10 | pm 9.00 | pm 4.50 | pm 7.00 |
| Michigan City | 9.10 | 11.10 | 1.56 | 4.48 | 10.10 | 10.63 | 7.00 | 8.00 |
| Niles..... | 10.25 | pm 12.5 | 2.53 | 5.55 | 1.52 | 12.12 | 8.00 | 9.00 |
| Kalamazoo.... | 11.50 | 2.20 | 3.53 | 7.04 | 3.35 | am 1.28 | pm 7.00 | 8.00 |
| Battle Creek... | pm 12.55 | 3.03 | 4.30 | 7.37 | 4.5 | 2.03 | am 7.10 | 7.55 |
| Jackson..... | 9.10 | 4.30 | 5.33 | 8.52 | 6.1 | 3.40 | am 7.10 | 7.55 |
| Ann Arbor..... | 2.45 | 5.32 | 6.29 | 9.45 | 7.45 | 4.55 | 11.00 | 12.00 |
| Detroit..... | 6.15 | 6.45 | 7.30 | 10.45 | 9.20 | 6.20 | pm 12.10 | 12.00 |
| Buffalo..... | am 8.25 | am 3.25 | am 8.25 | am 6.25 | pm 4.55 | pm 2.15 | 8.30 | 9.00 |
| Rochester..... | | | 6.00 | 9.20 | 8.00 | | 11.20 | 12.00 |
| Syracuse..... | | | 8.00 | 11.35 | 10.20 | | am 1.30 | 1.40 |
| New York..... | | | pm 4.00 | pm 8.50 | 7.20 | | 9.42 | 10.00 |
| Boston..... | | | 8.30 | 10.57 | 9.25 | | pm 2.50 | 3.00 |
| WEST. | | † Mail. | † Day Express. | † N. Shore Limited. | † Chicago Express | † Pacific Express. | † Kal. Accom'n | † Niles Accom'n |
| STATIONS. | | | | | | | | |
| Boston..... | | am 8.30 | | | pm 3.00 | pm 7.00 | | |
| New York..... | | 11.50 | pm 4.50 | | 6.00 | 10.00 | | |
| Syracuse..... | | pm 8.30 | 11.55 | am 2.10 | am 8.00 | | | |
| Rochester..... | | 10.40 | am 1.42 | 4.20 | 10.45 | | | |
| Buffalo..... | pm 11.30 | 11.30 | 5.30 | | | am 8.45 | | |
| S. p. en. Bridge..... | am 12.25 | am 12.25 | 6.25 | pm 12.50 | | | | |
| Detroit..... | 9.05 | 7.50 | 9.05 | 8.20 | 9.15 | 4.4 | pm 5.55 | 7.10 |
| Ann Arbor..... | 10.37 | 8.55 | 10.19 | 2.17 | 10.30 | 5.58 | 7.10 | 7.10 |
| Jackson..... | pm 12.15 | 10.05 | 11.18 | 3.20 | 11.50 | 7.15 | pm 8.10 | 8.10 |
| Battle Creek... | 1.50 | 11.35 | pm 12.22 | 4.30 | am 1.23 | 8.47 | am 7.25 | 7.25 |
| Kalamazoo.... | 2.37 | pm 12.12 | 12.59 | 5.02 | 2.17 | pm 6.00 | 8.30 | 8.30 |
| Niles..... | 4.17 | 1.23 | 2.03 | 6.17 | 4.05 | 7.40 | 10.05 | 10.05 |
| Michigan City | 5.42 | 2.25 | 3.08 | 7.20 | 8.45 | 8.55 | | |
| Chicago..... | 7.55 | 4.15 | 4.50 | 9.00 | 5.05 | 11.20 | | |

* Daily. † Daily except Sunday.
Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6:10 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. | |
|-------------|----------|-------------------------|-----------|-------------|----------|
| Mail. | Express. | STATIONS. | STATIONS. | Mail. | Express. |
| Mail. | Express. | | | Mail. | Express. |
| 8.00 | 7.00 |Boston..... | ..... | 8.50 | 7.30 |
| 9.00 | 8.00 |New York..... | ..... | 11.10 | 10.10 |
| 10.00 | 9.00 |Buffalo..... | ..... | 1.00 | 1.00 |
| 11.00 | 10.00 |Niagara Falls..... | ..... | 2.00 | 2.00 |
| 12.00 | 11.00 |Boston..... | ..... | 3.00 | 3.00 |
| 1.00 | 1.00 |Montreal..... | ..... | 4.00 | 4.00 |
| 2.00 | 2.00 |Toronto..... | ..... | 5.00 | 5.00 |
| 3.00 | 3.00 |Detroit..... | ..... | 6.00 | 6.00 |
| 4.00 | 4.00 |Port Huron..... | ..... | 7.00 | 7.00 |
| 5.00 | 5.00 |Lapeer..... | ..... | 8.00 | 8.00 |
| 6.00 | 6.00 |Flint..... | ..... | 9.00 | 9.00 |
| 7.00 | 7.00 |Durand..... | ..... | 10.00 | 10.00 |
| 8.00 | 8.00 |Lansing..... | ..... | 11.00 | 11.00 |
| 9.00 | 9.00 |Charlotte..... | ..... | 12.00 | 12.00 |
| 10.00 | 10.00 |BATTLE CREEK..... | ..... | 1.00 | 1.00 |
| 11.00 | 11.00 |Vicksburg..... | ..... | 2.00 | 2.00 |
| 12.00 | 12.00 |Schoolcraft..... | ..... | 3.00 | 3.00 |
| 1.00 | 1.00 |Cassopolis..... | ..... | 4.00 | 4.00 |
| 2.00 | 2.00 |South Bend..... | ..... | 5.00 | 5.00 |
| 3.00 | 3.00 |Haskell's..... | ..... | 6.00 | 6.00 |
| 4.00 | 4.00 |Haskell's..... | ..... | 7.00 | 7.00 |
| 5.00 | 5.00 |Chicago..... | ..... | 8.00 | 8.00 |
| 6.00 | 6.00 |Chicago..... | ..... | 9.00 | 9.00 |
| 7.00 | 7.00 |Chicago..... | ..... | 10.00 | 10.00 |
| 8.00 | 8.00 |Chicago..... | ..... | 11.00 | 11.00 |
| 9.00 | 9.00 |Chicago..... | ..... | 12.00 | 12.00 |
| 10.00 | 10.00 |Chicago..... | ..... | 1.00 | 1.00 |
| 11.00 | 11.00 |Chicago..... | ..... | 2.00 | 2.00 |
| 12.00 | 12.00 |Chicago..... | ..... | 3.00 | 3.00 |

Where no time is given, train does not stop.
Trains run by Central Standard Time.
Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.
Pacific, Limited, Day, and Atlantic Expresses, daily.
Sunday Passenger, Sunday only.

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The Review and Herald.

BATTLE CREEK, MICH., SEPT. 2, 1890.

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| | |
|--|-------|
| DIST. NO. 1. | |
| *Maine, Pittsfield, Sept. | 9-16 |
| DIST. NO. 2. | |
| *Tenn. River Conf., Guthrie, Ky., Sept. | 16-23 |
| DIST. NO. 3. | |
| *Illinois, Bloomington, Sept. | 2-9 |
| DIST. NO. 4. | |
| *Nebraska (General), York, Sept. | 9-16 |
| South Dakota, St. Lawrence, " " | 17-22 |
| Swan Lake, " " | 1-6 |
| Iowa, Olin, Sept. | 3-9 |
| Clarinda, " " | 17-23 |
| Avoca, " " | 24-30 |
| Minnesota, Rochester, " " | 3-9 |
| Mankato, " " | 10-16 |
| Frazee, " " | 17-23 |
| Sauk Center, " " | 24-30 |
| Wisconsin (Southwestern), Montfort, " " | 23-30 |
| (Northeastern), Clintonville, Oct. | 1-8 |
| DIST. NO. 5. | |
| *Colorado, Denver, Sept. | 2-9 |
| *Kansas (State Conference), Eureka, Oct. | 2-13 |
| DIST. NO. 6. | |
| Idaho, Boise City, Sept. | 2-9 |
| *California (General), Oakland, " " | 17-30 |
| San Louis, Obispo Co., Oct. | 14-21 |
| (Southern), " " | 15-28 |

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

The *Christian at Work* announces that Rev. W. F. Crafts is about to start on a third transcontinental lecture tour in the interests of a national Sunday law. Mr. Crafts recently spoke twice at Des Moines, Ia.

At this season of the year, it is sometimes necessary to devote unusual space to the Progress department, at the expense both of the matter which precedes and that which follows it. This is an irregularity, however, with which, in the interests of the work, our readers can well put up.

Notwithstanding the continual invention and application of devices for the greater protection of human life and limb, there is no perceptible decrease, but rather the opposite, in the public record of death and disaster. The *Chicago Tribune* says: "The

total losses of life, as far as reported, during these three summer months, to date, are unusually large. They comprise 222 by fire, 828 by drowning, 202 by explosions, 51 by falling buildings, 94 in mines, 299 by cyclones and storms, 1,067 on railroads, and 237 by lightning. This is the dark side to the pleasant summer of 1890."

The Women's Christian Temperance Union seems not to be satisfied with having several political and religious alliances to divert it from its legitimate line of work, and is now seeking an alliance with the Salvation Army. At a Salvation Army meeting held recently in Chicago, Miss Willard broached the subject, and a long conference between herself and Mrs. Ballington Booth is said to have contributed much to the same end. The true significance of such an alliance would lie in the fact that, being connected with the W. C. T. U., the forces of the Salvation Army would be united, through it, with the National Reform party, who would thus gain another large addition to the power which supports their scheme.

From the *Christian Statesman* we learn that at a recent temperance debate held at Beatrice, Neb., in which the "Rev." Sam Small disputed with the editor of the *Omaha Bee*, the former, referring to the Masonic custom of using wine at the ceremony of laying corner-stones, declared that Freemasonry was of equal sanction and divine authority with the Church of Christ—a sentiment which, the *Statesman* says, "was loudly applauded." Mr. Small omitted to state what degree he held in the order! Who can wonder that religion in this country should be at a low ebb, when one of its most popular revivalists is unable to distinguish between the light of divine revelation and the darkness of the pit.

N. R. L. A. STATISTICS.

From the August number of the *Home Missionary* we make the following condensed statement of what has been done by the National Religious Liberty Association, which a short time since entered upon the second year of its existence: Organized July 21, 1889, with an enrollment of 110, its membership has increased regularly and rapidly, 439 new names being the record for last July. Vice-presidents, secretaries, and press agents in the different States number seventy-five; local press agents, 600. "During the year, the association has secured the publication of general articles, and reports of persecution of its members in Tennessee and Georgia, in the leading papers of the country, and in hundreds of local papers. These articles and accounts have drawn out numerous editorials in defense of the principles of Religious Liberty, and favorable to the work of the association. By this means the association has become favorably known to the public. One million, six hundred and eighty-three thousand, three hundred and ninety-one pages of literature have been printed and circulated in the interest of Religious Liberty. Lectures have been delivered and reported in the newspapers in the several States." Its members have appeared before both National and State legislatures, and their efforts have been crowned with marked success. Over \$1,000 has been expended in the Southern field, in defense of persecuted members, and \$2,000 more in the printing and circulation of literature.

During the coming year the association will publish a book of several hundred pages, entitled, "American State Papers,"—a compendium of congressional and judicial action relative to Sunday legislation. This work will be placed in the hands of congressmen, judges, lawyers, etc. Another work will be prepared with particular reference to use in State legislatures. It will also carry the case of Bro. R. M. King before the U. S. District Court, and possibly before the Supreme Court of the nation. Meanwhile, its regular line of work will not be interrupted.

This is a showing which cannot fail to interest and

encourage all members of the association, and many others to whose notice it will be brought. A greater work is before it the coming year, which calls for the enthusiastic work of the friends of Religious Liberty, in adding to its numbers, influence, and financial strength.

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.

STOCKHOLDERS' MEETING.

PURSUANT to the provisions of Act No. 304 of the Public Acts of 1887 of the State of Michigan, we hereby call a meeting of the stockholders of the Seventh-day Adventist Publishing Association, to convene at the Tabernacle in the City of Battle Creek, Mich., on Wednesday, Dec. 3, 1890, at 10 o'clock A. M., Standard Time, to decide upon the formation of a corporation successor to said association, and to transact such business relative thereto as is authorized by said Act.

Dated Aug. 23, 1890.

| | |
|-----------------|-------------|
| C. ELDRIDGE, | } Trustees. |
| U. SMITH, | |
| A. R. HENRY, | |
| F. E. BELDEN, | |
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\$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, \$2,750.)

| | |
|-----------------------|---------|
| J. E. Graham and wife | \$50 00 |
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Remittances to this fund should be sent to W. H. Edwards, REVIEW AND HERALD, Battle Creek, Mich.

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, \$1,008.)

| | |
|---------------------------|---------|
| Mrs. Phebe Cash | \$10 00 |
| Emma L. Cochran | 10 00 |
| Mrs. S. A. H. | 10 00 |
| O. Glass and E. Smith | 10 00 |
| G. T. Wilson and wife | 10 00 |
| J. M. Ferguson (deceased) | 10 00 |
| J. E. Graham and wife | 10 00 |

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