

# The Adventist Review and Sabbath Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

W. A. Henning, 28 1/2  
NE Cor. 28th Av.  
& Grant St.

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

Vol. 67, No. 35.

BATTLE CREEK, MICH., TUESDAY, SEPTEMBER 9, 1890.

WHOLE No. 1881.

**The Review and Herald,**  
ISSUED WEEKLY BY THE  
Seventh-day Adventist Publishing Association,  
Battle Creek, Michigan.

TWO DOLLARS A YEAR, IN ADVANCE.  
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to—

REVIEW & HERALD, Battle Creek, Mich.

## A PRAYER.

HIGHER, purer,  
Deeper, surer,

Be my thought, O Christ, of thee!  
Break the narrow bonds that limit  
All my earth-born, sin-bound spirit  
To the breadth of thy divine!  
Not my thought, but thy creation,  
Be the image, purely thine;  
Make the secret revelation  
Deep within my spirit's shrine;  
Reproduce thy life in mine.

Truer, clearer,  
Lovelier, dearer,

Be my thought, O Christ, of thee!  
Not my earthly, crude conception,  
But the holy, true reception  
Of thy Spirit's teaching high!  
May he highten, clear, enlighten,  
Every thought intensify!  
So thy lovely image brighten,  
Till I thee transfigured see!  
O, reveal thy life in me!

—Mrs. Merrill E. Gates.

## The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim. 4:1, 2.

## CHARACTER-BUILDING.

BY ELD. J. P. HENDERSON.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:7.

Great events properly executed require needful preparations. To impose property, or any valuable gift, upon a person unskilled or unprepared to care for it, would be unwise. Conditions in life to be appreciated, and fortunes accruing to the honest toiler, are obtained with much labor, often with great self-denial and sacrifice, frequently accompanied by sorrows, trials, and great anxiety of mind; yet with ceaseless energy and untiring zeal the goal is reached, and the toiler obtains possession of the coveted prize.

To "inherit all things" is more than worldly gain. As we contemplate the eternal riches of God's universe, his inexhaustible resources, the glories of immortality, and the fadeless beauties of an eternal inheritance to be bestowed upon the "overcomer," temporal things of this world pass into insignificance. Comparison is impossible, for it is said that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9. Add to this the privilege of being as one of God's own sons, taken into his affections as a father would take a child, to be nourished by him in the riches of his immortal glory for all time to come, and the prize becomes of such inestimable value that

whatever may be the cost, whether in labor, self-denial, or bodily sacrifice of even life itself, the victor, when once in possession of the "inheritance," can but exclaim with rapturous delight, "Heaven is cheap enough!"

The condition upon which the possession of these privileges is based, has a greater depth of meaning than casual Christians are wont to observe.

"Overcome" implies *perfection*; a complete work must be accomplished before we are prepared to be trusted with the "inheritance." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." Rev. 3:12. A pillar is a finished block of marble, wood, or stone, so the condition of the "overcomer" implies that the last finishing touch has been applied, and that no blemish remains that will interfere with an appropriate use and appreciation of the prize to be received.

On this work of preparation we are drawn to the Father as the model: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48. As sons of God, we must be perfect in our sphere as he is in his. It does not require physical perfection. A person may be maimed or diseased; he may be diminutive in size or ungainly in appearance, and yet possess the traits of a perfect character. A child and its parent may both possess the beauties of an inborn soul, and yet in sphere of intelligence and physical powers be very unequal. "Beautiful thoughts make a beautiful soul, and a beautiful soul makes a beautiful face." All this may be without regard to our sphere or condition in life.

Peter says to us, "Sanctify the Lord God in your hearts." 1 Pet. 3:15. This requires a complete subduing of every evil thought. The passions must be equally controlled until it can be said of us that we are "living illustrations of Christ;" his epistles "known and read of all men."

To succeed in character-building is, then, to gain complete control of every evil passion, and by putting on Christ be made partakers of his nature. It is attested by close observers of human nature, that where two persons (man and wife, for instance) live together in perfect congeniality for a number of years, they actually come to resemble each other in their physical features, as well as to imitate each other in actions, words, tone of voice, etc. So by "beholding" we become "changed"; and as we seek to follow our Exemplar, we grow in imitation until we become like him, and "shall see him as he is." 1 John 3:2.

The battle to be fought is usually with our besetting sins. Often these are mistakes of early life, irreparable except by the aid of divine power. These generally appear least sinful to us because of a life-time indulgence. As a bad foundation has wrecked many a building, so sinful habits contracted in youthful days become snares that ruin the soul, beams in our own eyes, rendered invisible because of continual indulgence, yet offensive to God, and will work a complete nullification of all our good qualities if not overcome. "The least sinful desire cherished will neutralize all the power of the gospel." The prayer of David is appropriate to us in this con-

dition: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Ps. 139:23, 24.

In material things men have definite aims, knowing what they intend to produce. In destiny-shaping many fail to have such aims. The builder studies carefully and minutely the plan of the architect, that he may be able to execute the work perfectly and according to the design of the one for whom the work is performed. That we may not fail in our character-building, our Heavenly Father has given us, not only the theory of the work to be performed, summarily contained in the ten commandments, but has also given us the living example in Christ; and to further aid in our extremity of overcoming our besetting sins, has promised his Holy Spirit. With these helps at our command, no excuse can be offered for not making complete work. What is lacking on our part is the essential element of faith, and for the want of it we are in danger of falling short of the desired results.

Our thought becomes the seal of action. An ideal picture of the object to be executed must be obtained. A study of the rules of life and of the example to be imitated, as the builder would study the plans of the architect, is a matter of necessity. Meditation on the law of God was one of David's favorite themes. Ps. 119:15, 23, 48, etc. He sought for wisdom that he might be able to distinguish between right and wrong, and desired to be cleansed even from "secret faults." Ps. 19:12.

Again, by retaining Christ in all our thoughts, by an intimate acquaintance with his life and manner of action, we prepare ourselves with that ideal picture. But that picture must be reproduced in our own lives. Theory is not practice, even resolves effect nothing; the thing itself must be produced, and in this the skill of the mechanic is tested. To bring about the proper results in our lives, God permits us to be tempted. Chastisements fall upon us sometimes hard to endure. But the true-hearted soldier does not seek so much to shun the battle as he seeks for courage and fortitude to pass through it. Every life is permitted to grow up amid unfriendly influences. "Blessed is the man that endureth temptation." We are not to shun duty when called upon to meet the issues of life, but we are to pray for strength to endure.

"Yield not to temptation, for yielding is sin,  
Each victory will help you some other to win;  
Fight manfully onward, dark passions subdue,  
Look ever to Jesus, he'll carry you through."

Each signal victory in the Christian warfare adds strength for greater conquests. "Think it not strange concerning the fiery trial which is to try you: . . . but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Pet. 4:12, 13. The scarred soldier and the worn battle-flag receive the honors of a grateful country. He who had met the foe on many a battle-field, who amid scenes of carnage and innumerable hardships faithfully performed every duty, is in the end entitled to the victor's palm.

Before us is the prize. "To him that overcometh." With the "ideal vision" imbedded

in all its fullness upon the heart, let the sharp carving-tools of the Master fall until they have cut away every defect of character, and reproduced in us that beautiful image.

"Chisel in hand stood a sculpture boy,  
With his marble block before him,  
And his face lit up with a smile of joy  
As an angel dream passed o'er him.  
He carved the dream on that shapeless stone,  
With many a sharp incision;  
With heaven's own light the sculpture shone—  
He had caught that angel vision."

## 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.

### BLINDNESS OF UNBELIEF.

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

As it was in the days of our Saviour, so it is now. The leading religionists of that day rejected Christ, though he came just in the manner which was foretold by the prophets, and also wrought wonders in healing the sick and raising the dead; and though they could say, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets," at the same time they were eagerly seeking to falsely accuse his blameless character, and lay some plan to take his life, till finally they procured his death by clamor and false accusation, though Pilate repeatedly declared, "I find no fault in him."

After the days of Christ, the great apostasy came, as foretold by Christ, apostles, and prophets. The word of God was corrupted, and a pagan festival was foisted into the place of the Sabbath of the Lord. And notwithstanding that a good reformation was begun in the sixteenth century, this spurious Sabbath has been held by most professors of Christianity to the present day. This practice has been sustained upon a false claim that Christ and the apostles changed the day of the Sabbath, so that from the day of Christ's resurrection the first day of the week has been the Lord's day, or "Christian Sabbath." The apostles knew of no such change. There is abundant evidence that they observed the Sabbath they always had.

Still, to the present day, the churches cling to this falsehood in the face of the Scriptures and increasing light, and by this means they are losing their influence over the people, as they learn that the claim for Sunday sacredness is false. Consequently the people, and even members of the churches, show no regard for the day further than the custom of society has made it fashionable, and hardly that.

In this emergency, instead of heeding the warning message from heaven, proclaiming the true Sabbath of the Lord, the clergy and leaders in the churches are clamoring for civil law to compel respect for their man-made religious institution, of pagan origin and papal adoption, which has usurped the place of the Sabbath of God. And instead of heeding the prophecies which relate to our own times, and welcoming the good news of the speedy return of Him whom they profess to love, they regard the message of truth as one of the greatest obstacles in the way of their success. They despise the message of the soon-coming of the King of kings as described in prophecy (Rev. 19:11-16), and foolishly propose to make Him ruler in earthly governments by the votes of the people and acts of legislatures, fancying they are honoring the Lord Jesus in that way, and that they will be honored of him for placing the crown upon his head!

And while premonitory judgments are increasing in the world, warning of the near approach of the day of unmingled wrath (Rev. 14:9-11), they attribute the cause to the fact that the governments do not acknowledge the name of God in their constitutions, and keep their counterfeit Sabbath!

It is true that our Lord Jesus Christ will ere long be crowned by the Father as King of kings. Like the nobleman in the parable, he has gone "into a far country to receive a kingdom and to return." And that on his return he will have received the kingdom, is evident from the representation of his coming in Rev. 19:11-16. It is true that the Father will give the nations of the earth to the Son; and it is also true that when he has received them he will "break them with a rod of iron," and "dash them in pieces like a potter's vessel." (Compare Ps. 2:7-9 with Rev. 19:11-16.)

But these "National Reformers" threaten the continuation of these judgments until our Constitution shall be so amended as to "suitably acknowledge Almighty God as the source of all authority in civil government, the Lord Jesus Christ as the ruler of nations, and his revealed will as of supreme authority in national affairs, and so place all Christian laws, institutions, and usages in our Government on an undeniable legal basis in the fundamental law of the land." They say, "The refusal of this nation to acknowledge his authority and accept his law, exposes us to the chastising and destroying judgments of God." Secretary Weir, a National Reformer, speaking of the visitation of *la grippe*, said: "Christ showed to this nation that his hand was in its coming and going. Another solemn warning to it to repent and put away its sins of Sabbath desecration, the liquor traffic, etc."

How silly, as well as wicked, in the sight of Heaven must be their work! While they tread underfoot, every week they live, the only weekly Sabbath of the entire Bible, the seventh day of the fourth commandment, they seek, by the authority of that commandment, and by civil law, to compel the people to honor a human institution which has been set up in opposition to the law of God,—a rival of the holy rest-day which God sanctified,—and with daring effrontery think to carry the day against the Most High by human majorities! And in this way they purpose to bring about the world's conversion and a peaceful spiritual reign of Christ on earth before the personal advent, a thing which the testimony of Christ, apostles, and prophets make it utterly impossible for it ever to be.

It is true that the destructive judgments of God are increasing in the world. And the time is coming, according to the prophets, when the earth will be utterly emptied of its inhabitants. Jer. 4:23-25; 25:30-33; Zeph. 1:14-18; 2:6, 8; Isa. 24:1-5. And the Lord has told us the reason why he has determined to send desolating judgments. He says, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, CHANGED THE ORDINANCE, broken the everlasting covenant. Therefore hath the curse devoured the earth," etc. Isa. 24:5.

But some will "escape all these things that shall come to pass, and stand before the Son of man." It will be those who heed the last message of warning; and they will be distinguished as those who "keep the commandments of God, and the faith of Jesus." Rev. 14:12. War will be waged against them (chap. 12:17), but they will be the victors. Chap. 15:2.

### KNOWING GOD.

BY H. F. PHELPS.  
(Minneapolis, Minn.)

IN Job: 11:7 we read, "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" To the latter question we may answer most emphatically, No. For if we could find out God unto perfection, he would no longer be infinite. But to the former question we may say, Yes, just so far at least as he is pleased to reveal himself to us. And to just that degree that God reveals himself to mankind will men have just conceptions of God. Most men have distorted ideas of God. God is no higher in a man's mind, than his own ideality of God. Hence it is necessary, in order to love God, to

have just conceptions of God and of his character.

God takes pleasure in having us draw near to him. We are invited to come. We are urged to come. It makes men better to come to God. In fact, we grow worse if we refuse to come to him. The more we learn of God, and of his attributes and character, the more do we love him. It is because men do not know him that they do not come to him. If we knew God, we would not wander so far away from him, and we never could cease to love him. If we knew him and loved him, we would never refuse to obey him. More than this, we cannot love God with all the heart, unless we do know him. I confess, therefore, that I have a desire to induce men to come to God, that they may learn to know him, that they may love and obey him. And I desire that those of like precious faith may know him more and more, may come closer to him, that we may all love him more and serve him better day by day.

God has revealed himself to us in his creative works. It is here that we learn of his power and wisdom. He has revealed himself to us in his word, and in his Son Jesus Christ. It is in all these that we learn of his attributes. And these attributes, whatever they may be, are infinite; we cannot measure them. It is well that we reflect upon these, for it makes us better. It expands the mind, and lifts the soul nearer to God. In Isa. 55:9 we read, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." "I am the Lord, and there is none else, there is no God besides me. . . . I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Isa. 45:5-7.

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding." Isa. 40:28. And in verse 17 we read, "All nations before him are as nothing; and they are counted to him less than nothing, and vanity." Verse 18: "To whom then will ye liken God? or what likeness will ye compare unto him?" Let every heart respond, We will not seek for a likeness or a representation, but will, with humility of heart, come to the word of the Infinite.

In this we learn that "God is Judge himself." Ps. 50:6. This he is by right as the Creator. But the "Judge of all the earth will do right." Gen. 18:25. And when he judges the world, he will judge "in righteousness." Ps. 7:8; 9:8; 50:4. He will do this because he will judge by a righteous law. Ps. 96:13; 119:142, 172. Not only so, but "he shall call to the heavens from above, and to the earth, that he may judge his people." Not that he may point out their failures, not to reproach them for their sins (it is the accuser that does this), but he longs to vindicate his people; he longs to wipe off their reproach, and take them to himself. It is Satan who is ever ready to bring up our sins to overwhelm us. But our God is a God who forgives. He does come so near to us at times,—and this is a most encouraging feature,—as to show us our sins, but he points the soul to the one remedy. He comes at times in chastisement and affliction, but with the rod he brings the healing balm. "Comfort ye, comfort ye my people, saith your God." Isa. 40:1. Again, chap. 41:10: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Turn and read all this chapter. Jer. 31:3 says, "I have loved thee with an everlasting love." Isa. 49:16 reads, "I have graven thee upon the palms of my hands." With these precious promises, do we not feel encouraged to seek to know more of God?

—The realities of life are the same to all. Wealth and caste draw imaginary lines. Character and truth are the lines which God regards.

## OPEN THE MOUTH AND CLOSE THE EYES.

BY L. C. HUTCHINS.  
(Fennoville, Mich.)

In recess brief, or noonday hours,  
Like lambkins frisking 'mong the flowers,  
Around the school-house, rude and low,  
The children scampered, long ago.  
Often, amid their gleeful play,  
Some mischief-brewing sprite would say,  
"Now ope your mouth and shut your eyes,  
I'll give you what will make you wise."

And then some guileless, simple wight  
Would ope his mouth and close his sight,  
Unquestioning presume it good,  
Just as a birdling takes its food.  
Perhaps, indeed, a pleasant treat  
From friendly hands his taste would greet;  
But oftener 't was a sad surprise,  
Some bitter thing that "made him wise."

A tiny world, this district school,  
Where cunning knaves their fellows fool.  
Ah! pity him who is not wise  
To close the mouth with open eyes.  
Alas! in this sad world of ours,  
Are pits and snares—enchanted bowers.  
The siren sings to lead astray,  
Though "Wisdom" points the better way.

Full many a "Bob" has made "mistake,"  
Then fancied 't was of "Moses'" make;  
And though too large for him to cope,  
He'd thrust it down the mouth that's ope.  
How many ready swallow down,  
Like callow bird, without a frown!  
How many eyes the truth would see,  
Could they but once awakened be!

Perhaps it is "the priest" that wins,  
With promise fair to pardon sins,  
Confers his grace. You pay him, too.  
He takes the cash, the penance you.  
Though Heaven's grace, like sun and air,  
Without a price, is everywhere,  
Christ paid the debt, and bids to come,  
Break off your sins, no longer roam.

Or is it Pleasure's siren song  
Beguiles the heedless soul along,  
And promises to-morrow's share  
Shall be like this—so rich and rare;  
Leads to ignore the gaping tomb,  
And puts far off the day of doom;  
Discerns no "sign," with closed eyes,  
To ope them late, in sad surprise.

'Tis the "True Witness" bids thee buy,  
And lay thy treasure up on high,  
Get "eye-salve" for the heavy eyes,  
The "raiment white," the "pure gold" prize.  
O heed the voice when "Wisdom cries,"  
God's word alone can make thee wise.  
Open the mouth in prayer to win,  
But close the eyes to every sin.

## MEASURED WORSHIPERS.

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

(Concluded.)

THIS "being made free from sin," John says, is what constitutes the climax of difference between a child of God and a child of the Devil. Hear his testimony: "In this [the fact that they do not sin] the children of God are manifest, and the children of the Devil." John says further: "He that committeth sin is of the Devil. . . . For this purpose the Son of God was manifested, that he might destroy the works of the Devil." Then sin is to be destroyed, not mutilated, overcome, or held in check. It does seem to me that if the oil were not so low in our lamps, these plain "thus-saith-the-Lord" truths would flash upon our pathway. Brethren, it is time for us to lift up our heads, for our redemption draws nigh: In view of this, what manner of persons ought we to be? Paul, in Eph. 1:4, answers the question: "We should be holy and without blame before him in love." O what a heritage is this! Are we not spending too much time in searching for hidden treasures, and stumbling over many precious gems that lie upon the surface?

Paul, in Galatians 5, tells us at length what the works of the flesh are. Then he says: "Walk in the Spirit, and ye shall not fulfill the lust of the flesh." Next he sets forth the fruit of the Spirit, which is "love, joy, peace, long-suffering," etc., and then he adds: "They that are Christ's have crucified the flesh with the affec-

tions and lusts." So we see, brethren, that not only is the flesh crucified, but the affections and lusts are killed, too. O, I would to God we all had such an experience as this! But with the light of advancing truth, there is hope for us all. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. When God for Christ's sake forgives our sins, that makes our past record right; but it does not make us right, for even at this time we are sinners by nature; or, in other words, forgiving our sins does not change our nature, but simply refers to the record of our past lives.

Christ stands as our substitute, and on him falls the penalty attached to our past record. Were we to die with nothing more done for us than our sins forgiven, we would be lost. But the latter part of the text just quoted makes ample provision for full salvation, in these words: "And to cleanse us from all unrighteousness." When we are cleansed from all unrighteousness, how much is left? At this time:—

"The Spirit answers to the blood,  
And tells us we are born of God."

"If ye know that he [Christ] is righteous, ye know that every one that doeth righteousness is born of him." 1 John 2:29. But when we are "born of him," we have the nature of God's Spirit. Proof: "That which is born of the Spirit is spirit." John 3:6, last clause. But we are liable to be deceived by good-meaning men who offer a substitute for the complete work. Accordingly, we are warned, "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he [Christ] is righteous." 1 John 3:7. Did Christ need to be forgiven for wrong-doing?—Certainly not. Then if we are righteous, even as Christ was, and do righteousness as he did it, will we need to be forgiven for wrong-doing? So long as the tree is holy, the fruit will be holy.

But the objector may urge that we may live a short time without sin, but that it would be impossible to live all the time in such a state. But we reply that there is not in all the Bible any provision made for a voluntary surrender to sin. We are not at liberty to alternate our services in any such way. We are not at liberty to serve God one day and Satan the next. "The oath which he swore to our father Abraham, . . . that . . . we might serve him without fear, in holiness and righteousness before him, all the days of our life." Luke 1:73-75. This text affirms that we may serve him in holiness and righteousness, all the days of our life. The Bible is abundantly rich in such glorious promises. We give one more: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. Mark the language: we are to be preserved blameless unto the coming of Christ. Not at the coming, nor after the coming. Now, to preserve a thing is to put it in such a condition for future use or reference that when we want it, we can have it all right. Now if we are "preserved blameless unto the coming of our Lord Jesus Christ," then when Jesus comes, we shall be found of him in peace, not having our own righteousness, but the righteousness which is of faith; and we shall be ready for translation.

I cannot close this article without referring to Paul's letter to the Ephesians. He says, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Chap. 4:13. Here is full standard measurement. It is a perfect man, the measure of the stature of the fullness of Christ. What was Christ's fullness? John 1:14 says that he was "full of grace and truth." Then in the 16th verse, he says: "And of his fullness have all we received, and grace for grace." This fullness is not the heritage of those who are born of "blood," or of the "will of the flesh," or of the "will of man," but is restricted to those who are born of

God. Verse 13. In Christ dwelt all the fullness (moral perfections) of the Godhead bodily. It is not necessary that we should have all his attributes, in order to have his image. Paul says that by the Spirit of the Lord we are changed into the same image, the image of God.

Paul prays that we, "may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that we might be filled with all the fullness of God." Eph. 3:18, 19. How high, how deep, how long, how broad is the "love of God"! Ah, it "passeth knowledge," but it does not pass experience; for we are to be filled with all the fullness of God! In this fullness is seen the "divine nature." May we have it?—Yes. "Man may become a partaker of the divine nature." "Man must become a partaker of the divine nature." "Christ came to be our example, and to make known to us that we may be partakers of the divine nature."

Having obtained the divine nature, can we successfully resist evil and overcome? "Men may have a power to resist evil, a power that neither earth nor death nor hell can master; a power that will place them where they may overcome as Christ overcame." But in order to overcome as Christ overcame, we must know what he overcame. Did he overcome sin within himself?—No; for "in him is no sin." Then what he overcame must have been outside of himself. To this fact the word of God bears pointed testimony: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16:33. Here Christ says that it was the world that he overcame. We cannot overcome sin inside of us. Its very presence there shows that it has the mastery over us. In Rom. 6:12, Paul compares it to a king reigning over us, or rather, in us. He says, "Let not sin therefore reign in our mortal body, that ye should obey it in the lusts thereof." The only way to keep this monarch from having dominion over us, is to dethrone him. As long as he is in the heart, he will sway his scepter over its empire. He must be killed, crucified, cast out. He will fight for his dominion as long as he has an inch of his empire to stand upon. Paul says we are to be filled with the Spirit. When we are filled with the Spirit, there will be no room for sin or Satan. "What we need is the baptism of the Holy Spirit. Without this, we are no more fitted to go forth to the world, than were the disciples after the crucifixion of their Lord."

The measure of the stature of the fullness of Christ requires us to measure as much as Christ (morally), if we overcome as he overcame. The plan of conquest would be unequal, if we do not stand on the same moral ground with Christ. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Jesus Christ throughout all ages, world without end. Amen." Eph. 3:20, 21.

## WAS PAUL THE AUTHOR OF HEBREWS?

BY ELD. M. E. CORNELL.  
(Battle Creek, Mich.)

As many writers have, and some do still, question the authorship of that epistle, I have collated and arranged, from various sources, the following reasons for believing the epistle genuine:—

1. The Christians of Alexandria, the most celebrated of the theological school of the early Church, were almost unanimous that Paul wrote it. Clement, Origen, Justin Martyr, and many others believed it genuine.

2. The inscription of the oldest Greek, the Syriac and Italic translations and versions make Paul the author.

3. Having heard of the objection as to Paul being the author, Eusebius, Bishop in Palestine, collected testimony from all quarters; and after carefully weighing the objection, he declared the epistle to be the undoubted production of the apostle Paul.

4. The objection itself is suspicious, from the fact that it first came from Rome and not from the Eastern churches.

5. The internal evidence is all in its favor. We know that Paul was the companion and friend of Timothy, and in chap. 13: 23, the writer of Hebrews says, "Know ye that our brother Timothy is set at liberty." And he himself was in bonds when he wrote the epistle. See chap. 10: 34: "Ye had compassion of me in my bonds."

The *salutation* he sends is peculiarly Pauline: "They of Italy salute you." Chap. 13: 24. Also, the *doctrines* of the epistle exactly agree with those taught by Paul in his undisputed writings. It not only agrees with all, but sheds light upon all; and the Scriptures would be incomplete without it.

6. If it be rejected because anonymous, then the three epistles of John may be ruled out, for the same reason.

7. None but an apostle of deep experience could have been its author. No other apostle could have written it. The style is exactly that of Paul.

8. It has Paul's *token*, or seal, at the conclusion—"Grace be with you all. Amen." In 2 Thess. 3: 17, Paul declares this to be his "token in every epistle: so I write." That is, he hints that his epistles may be known by his peculiar style. Every one of Paul's fourteen epistles closes in this manner.

Matthew, Mark, Luke, John, Acts, Peter, James, John, and Jude,—none of them close in that way. That style is peculiar only to the apostle Paul.

9. Like all the other epistles of Paul, it was written in the Greek. Paul had used that language for twenty-five years, both in writing and speaking. It was not a translation. All agree that it was originally written in Greek, because of the free, flowing, full style, like an original composition.

We do therefore accept, without cavil, this masterpiece of the learned and inspired apostle; and we have great reason to be glad and thankful for its light upon the sanctuary question, the subject of faith, and, in fact, upon the entire period of probation, from creation to redemption complete.

#### SPECIAL PROVIDENCES.

"AND the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." 2 Kings 6: 17.

I have just read in an exchange a very interesting account of an experience of the Rev. John Jones, of Flintshire, North Wales, a Welsh Calvinistic Methodist clergyman. He was traveling on horseback and alone, through a wild, desolate part of North Wales, to attend the annual meeting of the Welsh Calvinistic Methodists, and was carrying money which had been collected for the erection of chapels in North Wales. On his journey he met a dangerous-looking tramp, armed with a sharp sickle, who, after he had passed, turned and followed him, trying to keep out of sight, yet running through the fields toward a gate which he would be compelled to open and pass through. When the minister came nearer, he discovered the man hiding in a clump of bushes very near it. The clergyman was a man of delicate build and without weapons. He had every reason to believe the man intended to waylay him. He then stopped his horse and offered silent prayer.

At this juncture my horse, growing impatient at the delay, started off; when happening to turn my eye, I saw to my utter astonishment, that I was not alone. There, on my right hand, I beheld a horseman in dark dress, mounted on a white steed. In intense amazement I gazed upon him. Where could he have come from? He appeared as suddenly as if he had sprung from the earth. He must have been riding behind, and overtaken me. And yet I had not heard the slightest sound; it was mysterious, inexplicable.

I described to the stranger the dangerous position in which I had been placed, and how relieved I felt by his sudden appearance. He made no reply; and, on looking at his face, he was intently gazing in the direction

of the gate. I followed his gaze and saw the reaper emerge from his concealment, and run across a field to our left. He had evidently seen that I was no longer alone, and had given up his intended attempt.

All cause for alarm being now removed, I endeavored to enter into conversation with my deliverer, but again without the slightest success. Not a word did he give me in reply. I continued talking, however, as we rode toward the gate, though I utterly failed to see any reason for, and indeed felt rather hurt at, his silence. Only once did I hear his voice. Having watched the reaper disappear over the brow of a neighboring hill, I turned to my companion and said, "Can it for a moment be doubted that my prayer was heard, and that you were sent for my deliverance by the Lord?" Then the horseman uttered the single word "Amen." Not another word did he give, though I continued endeavoring to get from him replies to my questions, both in English and in Welsh.

We were now approaching the gate. I hurried on my horse for the purpose of opening it, and, having done so, waited for him to pass through; he came not. I turned my head to seek for him—he was gone. I was dumfounded; I looked back in the direction from which we had just been riding: he was not to be seen. He could not have gone through the gate, nor have made his horse leap the high hedges which on both sides shut in the road. Where was he? Could it be possible that I had seen no man or horse at all, and the vision was but a creature of my imagination? I tried hard to convince myself that this was the case, but in vain; for unless some one had been with me, why had the reaper, with his murderous-looking sickle, hurried away? No; this horseman was no creature of mine. Who could he have been?

I asked myself this question again and again, and then a feeling of profound awe began to creep over my soul. I remembered the singular manner in which he first appeared. I recollected his silence, and then again that the single word to which he had given utterance had been elicited from him by mentioning the name of the Lord, and that this was the only occasion on which I had done so. What could I then believe?—But one thing, and that was, that my prayer had been heard, and that help had indeed been sent me at a time of peril. Full of this thought I dismounted, and throwing myself on my knees at the side of the road, offered up a prayer of thankfulness to Him who had so signally preserved me from danger.

I then mounted my horse and continued my journey. Through the years that have elapsed since that memorable July day, I have never for an instant wavered in the belief that I had a special providential deliverance.—

[The foregoing sketch is narrated by the editor of *Our Dumb Animals*, a very reliable paper published in Boston, Mass. The incident itself originally appeared in the *London Christian Herald*, and is a wonderful illustration of that beautiful passage, "He careth for you." 1 Pet. 5: 7. Truly, as the apostle says, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 14. G. W. AMADON.]

#### CAN WE KEEP THE COMMANDMENTS?

BY ELD. THOS. H. GIBBS.  
(Fort Calhoun, Neb.)

THIS is an important question, and its answer involves many issues. By some we are told that we cannot; that once having received Christ's righteousness by faith, we are "in him," "the body," and never can be severed from him by sin, regardless of our subsequent life. This is the position of the "Plymouth Brethren," and their theories are making some headway in this country as well as in England, their birthplace. By others, we are told that we cannot keep the law *now*, but being covered by Christ's righteousness, we stand accepted before God, and as self gradually dies, we can keep it more and more nearly, till self fully expires, when a point is reached where we can "keep the commandments of God and the faith of Jesus." This theory is also making some advancement, not in the world at large, but among a certain class that have always been very jealous for the law and its obedience.

The position of the writer is, that the commandments of God can be kept *now* [Amen.—Ed.]; and to advocate either of the above doctrines, is to teach the first principles of antinomianism. Rom. 8: 7-9 presents a marked contrast of condition of the human mind; viz., the carnal and the spiritual. The force of the contrast lies in the fact that what cannot be accomplished by the carnal heart, can be by the spirit-

ual. Paul plainly says the carnal heart cannot keep the law of God; "it is not subject to the law of God, neither indeed can be." The conclusion is, that when the heart is made spiritual, it can keep the law. Verse 9 shows that we are in a condition to do this, if the Spirit of God dwells within us. Peter, in Acts 2: 38, tells us plainly *when* this can be done. It is *now*; hence we can obey now.

1 John 3: 22: "And whatsoever we ask, we receive of him, because *we keep* his commandments, and do those things that are pleasing in his sight." John does not say we are to come very near the mark, or that we can gradually tend upward till a point is reached when we can obey, but he says "*we keep*," "and *do*." In verse 3, chap. 2, he also gives it as an evidence that we "know him" if we keep his commandments. Not trying to keep them, but *actually keeping them*; and this *successful effort* is an evidence that we are the Lord's, and that his Spirit dwells within us. A failure is an evidence of carnality in the heart, and not till this is taken out, "crucified," can we obey. Shall we not pray as we sometimes sing from our good hymn book,—

"Break off the yoke of inbred sin,  
And fully set my spirit free;  
I cannot rest till pure within,  
Till I am wholly lost in Thee?"

To fail to keep the commandments is sin. To keep them is not to sin. And if we are living in sin, we are not commandment-keepers, and carnality still rules in the heart. Rom. 8: 7-9. We mean open violation of the law. "What!" says one, "live without sin? How can this be?" Yes, it is so, and it is a sad fact that there are many masters in Israel that do not understand these things. Hear Paul: "How shall we that are dead to sin, live any longer therein?" Rom. 6: 2. (Read the whole chapter.) We do not mean to teach absolute perfection; this alone belongs to God; nor sinless perfection, for then man could not sin, and his free moral agency would be at an end; nor Adamic perfection, for we have sinned, and have its taint to contend with; but moral and spiritual perfection enjoined and promised in the Scriptures by grace through faith as the gift of God in the cleansing of the atoning "blood of Jesus" (1 John 1: 7), the "sanctification by the Holy Spirit" (Rom. 15: 16), and obedience to the truth. John 17: 17.

This is further illustrated by 1 John 5: 3, which teaches that this complete obedience is a full expression of "the love of God," and this, "the love of God," is "shed abroad in our hearts by the Holy Ghost." Rom. 5: 5. This same experience is mentioned in Eph. 4: 22-24, where it is said that we "put on the new man" which "is created in righteousness and true holiness." Thus being made "holy" in the sense of being cleansed and anointed by the Holy Spirit, we have power to keep a "holy" law, which also is just and good.

The law is "spiritual," and such we must be in order to discern its breadth and fulfill its high demands. 1 Cor. 2: 14.

Dear reader, do you want victory in the Lord? Do you want joy and peace? Do you long to increase your usefulness? If so, seek the "anointing" (1 John 2: 27), that you may fulfill his will and have confidence before him, having no condemnation in the heart.

"Now incline me to repent;  
Let me now my sins lament;  
Now my foul revolt deplore,  
Weep, believe, and sin no more."

"Let all the people say, Amen!"

—Troubles often meet us in the way of duty; they are designed to try our constancy, courage, and sincerity. Think not I am going wrong because tried; wait on the Lord; he shall save thee.

—He who is not willing to stoop, will never rescue the perishing; and he who refuses to lose his life, will never find it among God's saints.—  
H. M. Booth.

## Choice Selections.

### WHY NOT ?

WHY not leave them all with Jesus  
All thy cares,  
All the things that fret thee daily,  
Earth's affairs ?  
Pour out all thy sin and longing ;  
He has felt  
Need of human love as thou hast,  
And has knelt  
At his Father's feet, imploring  
For the day,  
Strength to guard against temptation  
By the way.

Why not leave them all with Jesus,  
On his breast  
Find a balm for all earth-suffering,  
Peace and rest ?  
Ah ! he knows that thou hast striven  
To walk right ;  
Longs to make the thorny pathway  
Clear and bright.  
See, he bathes thy feet, all bleeding,  
With his tears !  
Give to him thyself, thy burden,  
And thy fears.

—Sel.

### FRIENDSHIP.

THE word "friendship" seems, somehow, to have lost its true significance; it has been gradually but surely perverted. The old Saxon *freond* means attached to by affection; and friendships in that day were not easily formed, because affections were rare, wholesome virtues that ripened slowly and never faded. The man who boasted more than one friend was looked upon with suspicion.

"What!" said an old warrior, "hast thou two friends? Then must thy affections be like a lowland spring, exhaustless. I admit myself not thy equal; my nature can supply but the one friendship."

And in the next battle he died protecting the life of his one friend.

It is common in this day to say of a man, "He has a host of friends," or to hear one remark carelessly, "There goes one of my friends." While dinner parties and select teas are given, the invitations to which read, "You are requested to meet a few friends."

Had Shakespeare only made Polonius in his advice to Laertes, say, "The friend thou hast, and his adoption tried, grapple him to thy soul with hooks of steel," it might well be adopted, by the universe of men, as the creed of friendship.

Yes, the sacred word is underrated, and nowhere more fully, than in this broad land of social equality and rapid acquaintance.

The Englishman shakes hands with but few, receives few introductions, and has few violent friendships. But, alas! everywhere the old friendship—the friendship Damon and Pythias so honored that the tyrant Dionysius desired to be admitted to it, is a thing of the past.

Lately, walking behind a group of young ladies, we heard them discussing the defects in the character of an absent comrade.

"Oh," exclaimed one, "she is a friend of mine, and I do not wish her any harm; but she is so awfully conceited that it tries me beyond endurance."

How much better the gentle, yet positive, remark of a young man when the character of another was being discussed: "Excuse me, please, he is my friend. If you can say no good of him, I will retire."

Professions of friendship are hastily made. I have known two people to meet at a summer resort, and after a three weeks' acquaintance, pledge themselves to an eternal friendship, without either having had even a slight opportunity of discerning the character of the friend claimed. It is impossible for a friendship to exist between people whose aims and desires are unlike, and how can aims and desires be revealed during a three weeks' acquaintance. Six months after the seaside introduction, one of the contracting parties was heard to say, "Yes, he and I were friends,

but he proved unworthy." Then followed a catalogue of the weaknesses and faults of the absent one.

Friendship is a sworn relationship as indissoluble as that of kinship. Insult and treachery on the one side do not dissolve it any more than unworthiness on the part of the son dissolves the relationship existing between him and his mother. The wisest man has said: "A friend loveth at all times." Surely, if this fact were fully realized, no man would hastily offer or receive a profusion of friendship.

When one says, "I am your friend," he means, at least the word signifies, whether he means it or not: "I have true affection for you. Your interests have become my interests. In danger, I am beside you; in trouble, I aid you. Though time may alter your appearance, it cannot lessen my regard." It is never worth while to say to such a man: "This is between you and me, *sub rosa*." No friend is worthy of the name who ever repeats a word that has been uttered in his presence. No friend is worthy of the name who will allow one single reflective sentence uttered of the absent. A prominent literary man was once lauded for his amiability and beauty of character. "Tell me, I pray," said a lady, "the secret of your self-conquest. I would emulate you." "Madam," was the reply, and his voice had an inimitable tone of reverence, "Madam, I had a friend."

Have you a friend? Do you prize the friendship? Has he sometimes proved unworthy? No matter. To the end of time the profession you have made must stand unaltered. Your trust is the only thing, perhaps, that can win him back to truth and honor. Protect his interest, against those who oppose him. Stand true to him, if need be, at your own sacrifice. But, has your friend proved true? has he kept sacredly what you have intrusted to him? See that you are worthy. Die, but never betray; suffer, but never desert. Hold sacred as the dearest association that of your friend. Rise for his sake, that, leaning upon you, he may be lifted. Cheer him on his way. Life holds for all sorrow and temptation, but amid the blessings which deserve our highest gratitude is that of friendship.—*Emma Wilmot*.

### WORK IN OBSCURITY.

UNDER-GROUND work is not conspicuous, shining. Work done apart from the eyes and ears of men lacks some elements of inspiration. Providence has this fixed law—most workers must work in obscurity. Unless there were valleys, there could be no peaks lifting high their heads. If one man, by the power of genius, shines with a name upon the tongues of all, 100 fellow-workers must work in comparative obscurity. This, however, should not be a yoke put upon the life to gall the neck or irritate the heart. We must look out upon our life as a calling of God. We must joyously work in our place, however small it may be, thinking these thoughts: how we may grow up to him—how we may fill the place full—how we may make the place, the work, and ourselves glorify God.

Among the twelve, there were three pillar-men; the others lived good lives, but they were not pillars. It is a great help and comfort to know that not all the apostles were geniuses. All that we know of half the apostles is their names. They wrought good work, were faithful disciples, laid good foundations, and then passed out of sight. These unknown workers may have contributed as much to the spread of Christ's name as their more shining brothers. They did not cut their names upon the memories of men or upon the pages of the New Testament. They did, however, cut their names upon the foundations of the New Jerusalem. There is this uplifting thought—Jesus will uncover the obscure workers, and make their lives shine out. Who to-day would know anything of Antipas, a faithful member of the church in Smyrna, had not the ascended Lord spoken in his praise? Rev. 2:13. That

is a prophecy of the way in which men who lived great lives in little compass shall shine out. In his courteous way Paul makes a half-apology (Phil. 4:3) for not mentioning the names of all his fellow-workers. He virtually says, It is not needed that I should mention your names, for they are all in the book of life.

Sometimes there comes a feeling of bitterness into the heart of a ten-talent man who labors in a one-talent field. He feels conscious of powers that could fill a larger place. But we may make a mistake as to what is large or small in the sphere of present or future usefulness. John Bunyan never had a larger parish than when he was in Bedford jail. He did not know it at the time. We cannot tell how much use God can make of a life by knowing how much space it covers. We may learn a lesson from Paul's early life. It seemed like throwing it away to send him to the obscurity of a life in Tarsus. Here was a man of genius, of leadership. He was content to work and wait. During this period he wrought without ceasing, and grew in moral and spiritual stature. If he had remained here, we would never have heard of him. Then Jesus opened a larger door of usefulness. If it had not been for a life developing in obscurity at Tarsus, he might not have been able to take the leadership of the church and the age at Antioch.

Paul spent the time of waiting in preparation. Jesus Christ can open doors of opportunity. Every worker should hold himself in readiness to go through a door that Christ opens for him. The years of waiting should be years, not of repining because the field is not larger, but of consecration to present duty. If the field is not large, let it be plowed the deeper. If Jesus, who called Paul from a small field to a larger, through Barnabas, find him. But he wants a prepared man. One element of preparedness is the absence of an unholy ambition that eats out contentment in the heart because some Barnabas does not at once come with an opening to a larger, more conspicuous place. Very beautiful are these words of Maclaren: "We shall do our work best, and be saved from much festering anxiety which corrupts our purest service and fevers our serenest thoughts, if we once fairly make up our minds to work unnoticed and unknown, and determine that whether our post be a conspicuous or an obscure one, we shall fill it to the utmost of our power; careless of praise or censure, because our judgment is of God; careless whether we are unknown or well known, because we are known altogether to him."

Be it ours to do the faithful working, content that Jesus shall do the remembering and the rewarding. Be it ours to make the place of present labor a place of holy opportunity, a place for the cultivation of duty. Be it ours to cultivate ourselves so that if there be a call to the bearing of heavier burdens and doing larger duties, there shall be a prepared man for the prepared place. There is a Providence, which is only another name for Jesus Christ, who shuts and opens the doors in our lives.—*O. P. Eaches, D. D., in Inquirer*.

—Perhaps the most miserable people in the world are the very careful ones,—you that are so anxious about what shall happen on the morrow that you cannot enjoy the pleasures of to-day; you that have such a peculiar cast of mind that you suspect every star to be a comet, and imagine there must be a volcano in every grassy mead; you that are attracted more by the spots on the sun than by the sun himself, and are more amazed by one sear leaf on a tree than by all the verdure of the woods; you that make more of your troubles than you do of your joys,—I say I think you belong to the most miserable of men.—*Rev. C. H. Spurgeon*.

—You may have a rough voyage through life, but you have nothing to fear while you keep unbelief below, faith on deck, and Christ at the helm of your little bark.—*Jackson*.

## The Mission Field.

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

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

### OUR FOREIGN PUBLISHING WORK.

#### SCANDINAVIA.

At the July meeting of the Board of Foreign Missions, letters were read from the superintendent of our printing-house in Christiana, stating that their small cylinder press was worn out. This was the first press owned by any of our missions, and for many years printed all the Danish and Swedish papers and tracts used in our Scandinavian mission. It was purchased by Eld. J. G. Matteson, in the spring of 1881.

Not until four years later did we own our presses in Basel. In January, 1886, *The Bible Echo* was printed on our own press at Melbourne, and three months later, when the mission house in Christiana was completed, a large Wharfdale press was purchased, similar to those lately put in at Basel and Melbourne. In England we have hired our printing done until the present year. In the last days of 1889, a press was set up in our London Office, on which *The Present Truth* and our tracts and pamphlets are printed. We now have six cylinder presses and four job presses running in our foreign publishing houses.

The first one, purchased at second hand, for \$600, is worn out; and as the Christiana office has a good run of custom work, which helps much toward making the office self-supporting, and which cannot be done without two presses, the Board of Foreign Missions has recommended the purchase of another large press.

In the August *Home Missionary* is a report of the canvassing work in Scandinavia, from May 1, 1889, to May 1, 1890, showing that the year's sales in Denmark were \$1,187.03; in Norway, \$4,276.60; and in Sweden, \$5,419.13. This makes a total sale of \$10,882.76 worth of our religious and health publications sold by the canvassers in Scandinavia in one year. At the low prices of our publications in Scandinavia, this represents a large amount of reading-matter. Truly the efforts of Elds. Matteson, Olsen, and Johnson, and their co-laborers, to educate canvassers, and train them to be self-supporting missionaries, have been greatly blessed.

Fifteen hundred dollars was set apart by the Board, for the purchase of the new press and other improvements in printing facilities, and \$2,000 for the translation and publication of new books.

#### CENTRAL EUROPE.

The past year has been attended with many perplexities to the managers of our printing-house in Basel. Work has been light, and great economy has been exercised to save the mission from losses. The annual report for year ending July 15, 1890, is as follows:—

LOSSES.		
Job department,	\$310 73	
Stereotype department,	131 71	
<i>Les Signes</i> ,	480 39	
<i>Herold</i> ,	158 75	
Net gain,	6 55	
Total,	\$1,088 12	
GAINS.		
Sales,	\$775 55	
Bindery,	312 57	
Total,	\$1,088 12	

We regard this a good report, considering the fact that the office has had only half the work it is able to do; for the expenses of interest, water, taxes, light, and fuel are nearly the same as if the office was running at full capacity.

At a recent meeting of the Book Committee, it was decided that hereafter we should have the type-setting work for the greater part of our French, German, and Spanish publications, done at our Basel office. It was also recommended that a complete electrotype foundry be added to their present facilities, so that electrotype plates may be furnished for use in this country. The American editions of some of our German works

are so large that stereotype plates are no longer satisfactory.

The Board of Foreign Missions has voted to appropriate the sum of \$1,800 for the improvement of the printing facilities at Basel, and \$3,000 for the translation and publication of new books.

The German and French publications sold during the year are as follows:—

	German.	French.
"Life of Christ,"	1,115	411
"From Eden to Eden,"	3,950	1,236
"Great Controversy, Vol. IV.,"	675	198
Ministration of Angels,	1,132	425
Second Advent,	3,648	946
Sufferings of Christ,	2,419	1,378
Present Truth,	1,930	529
Matthew 24,	2,011	256
Sabbath and Sunday,	1,979	
Is the End Near?	8,821	3,334
Which Day?	2,957	502
Why not Found Out Before?	5,560	
Can We Know?	3,670	895
Miscel. tracts and pamphlets,	61,617	2,696
Total number of copies,	101,484	12,806

From the above summary we find that there have been sold 114,290 copies of the various publications mentioned, in the German and French languages.

The total number of pages in all languages was:—

German,	3,313,162
French,	984,135
Russian,	133,636
Italian,	29,822
German in Austria,	15,750
Total pages,	4,476,505

During the next twelve months, we expect to see several very important works issued from our presses in Basel. First among these will be the second, or historical part of the "History of the Sabbath." For several years Eld. Conradi has been conducting historical researches, which enable him to add much valuable matter to the later history of Sabbath-keepers in Europe. Soon his work will be completed, and then the complete Sabbath history in German will be issued without delay. The "Bible Readings" in German will follow, and after this, a revised edition of "Thoughts on Daniel and the Revelation."

The Spanish work in Algeria, in Spain, in Mexico, and in South America, calls loudly for publications. We now have but one work in Spanish, "The Second Advent," a thirty-two-page tract. Last winter in our Bible School there were several young men who were preparing to work in South America. In Algeria, also, there are some young people who desire to work for their nationality. These must have books. To this end Eld. Holser has sought out a good Spanish translator of religious books, who will soon undertake to translate for us, "Matthew Twenty-four," "Prophetic Lights," and several tracts.

Of the work in London and Melbourne, we may speak at another time. w. c. w.

#### RUSSIA.

In these days of advancement in civilization, freedom, and religion, it seems strange to find one nation, Christian in name at least, usually regarded as civilized and not without many citizens of high culture, which has deliberately set itself against the current of progress, and is putting forth every effort to turn backward the wheels of time, and re-introduce the Dark Ages, when ignorance prevailed among the people, religion was left to the priests, and the methods of social and political life were but manikins, moving at the will of the king. So far as can be seen from the outside, such seems to be the attitude of Russia today. Only a few years ago there was considerable freedom in religious affairs, but the Greek hierarchy and the government seem to have taken fright at the progress of dissenting bodies, and the lines are continually being drawn tighter about all who are not in agreement with the Orthodox Greek Church; until now, in spite of its Christian name, Russia has become one of the most dangerous countries in the world in which to preach the simple gospel of Jesus Christ.

There have always been in Russia restrictions

on the public worship of dissenters, but much liberty was allowed to two religious bodies which seemed to represent ideas not so obnoxious to the Orthodox Church,—the Lutherans and the Baptists. The former was the church of the many thousands of Germans who had become citizens of the Russian Empire, and the latter was also introduced from Germany, by the extension of the work which began at Hamburg under J. G. Oncken, and which has now spread all over Central and Eastern Europe. These two bodies especially have been permitted to worship freely, and to gain converts from all classes except the members of the Greek Church. Here the line was drawn. The authorities seemed to be willing that dissenting bodies should gain from each other, but would never permit encroachment on the National Church.

Now this is changed. No one is permitted to preach publicly, except those who have permits from the authorities, and these are very difficult to obtain, as the priests oppose giving them to any except members of their own order. The Lutheran churches have been forbidden to hold meetings or take collections for missionary purposes. Three Baptist preachers have already been sent into exile, and others have been warned. Several men and women in one city have been imprisoned simply for telling of the truths of religion in a quiet way. They have been held six months without trial, and it is expected that they will be deprived of their property and sent to Siberia. And, finally, the minister of the interior has ordered the local authorities to prevent foreign missionaries of any denomination from working among the Jews, as the Greek Church claims the monopoly of conversion.

But it is upon the Jews that the reactionary policy of the Russian Government has fallen most heavily. It would appear to be its policy to make the life of its Jewish subjects as degraded and miserable as possible. They are forbidden to have arms in their possession. Those who live in villages are not allowed to remove to the rural districts, and even find difficulty in changing from house to house in the same village, and no Jew is allowed to live within 100 versts of any frontier of Russia. The government seems also to desire to keep the Jews in ignorance as much as possible, since it has been decreed that Jewish pupils shall form not more than five per cent of the lower schools, or more than three per cent of the upper, and this in spite of the fact that in some parts of Russia, Jews form from fifty to seventy-five per cent of the population. The gift of Baron Hirsch of several million francs to form an educational fund for the purpose of raising the condition of the Russian Jews, has come to nothing because the government refuses its sanction.

It has been a matter of wonder in the past that there should exist so much friendly feeling between Russia, which is an absolute despotism, and this free Republic of ours. This friendliness toward Russia, on the part of our people, has been injured by the exposure of that government's cruel and arbitrary measures toward its political prisoners, and the good feeling of our Christian people will be further alienated by the repressive religious restrictions above mentioned. This retrogressive condition of affairs in so important and influential a country as Russia, is greatly to be regretted. From its position, spanning the continents of Europe and Asia, it might become the leader of the East in civilization and religion. It is plain that this is the ambition of Russia; but it will never be attained on the course it is now pursuing. The world is moving forward, and nations which are to lead must place themselves on the foremost wave of progress in civilization and freedom, and, as we believe, must be true and fair exponents of the religion of Him to whom in due time every knee shall bow. If Russia would grant freedom in religion, and at least a just security and reasonable degree of liberty in political and social matters, it might occupy an unequalled position in the onward march of the world in Christianity and civilization.—*Baptist Missionary Magazine*.

## Special Mention.

### THE FARMERS' ALLIANCE.

THE farmers appear to be organized primarily in various very extensive trade-unions, but in fact as a political party which is ready for business in at least twenty-five States. West Virginia is, we believe, the only Southern State in which the alliance has not a complete organization, and it is expected that the West Virginia farmers will be in line next month. Michigan, Washington, Oregon, and California are the only remaining Western States in which the alliance party is not yet formally organized as a political machine. New England and the Middle States have been somewhat neglected by the alliance as yet, but doubtless their time will come. In the West and the South the alliance is either nominating its own candidates on its own ticket, or controlling Democratic and Republican conventions and making them nominate alliance men. The alliance is the Democratic party of Georgia. It ran the recent Democratic convention of Tennessee, and named the candidate for governor. It is capturing Congressmen or forcing them to withdraw from the contest for renomination. Various other societies of farmers and laborers affiliate with it. The caucuses for the Democratic nomination in South Carolina may be described as a continuous riot in which the farmers are fighting for the control of the Democratic party in that State. The original impulse to the farmers' movement in South Carolina was not given by the alliance, but has gained greatly in force and volume on account of the progress of the alliance. Take out a certain amount of heat and violence, and what is going on in South Carolina is going on in Kansas and Nebraska. The farmers have formed a party, and seek to gain possession of the State governments and legislatures, and enact laws for the benefit of the farming interest. In the South the great gun of the alliance is the agricultural sub-treasury scheme. This is a proposition that the Government shall build warehouses and advance money to the farmers on the corn, cotton, oats, tobacco, and wheat deposited therein. The great Northern alliance scheme seems to be that the Government shall lend money to the farmers at a nominal interest. Demands for stay laws, for the scaling of mortgages, for the abolition of foreclosure, for the assumption of farm mortgages by the Government, for the issue of fiat money, for Government control or ownership of railroads and telegraphs, and so on, are heard. In view of the appearance of the Farmers' Alliance as a partisan movement, with a financial and political platform, its original platform is worth recalling. It was founded in a Texas county some fourteen years ago. This county alliance developed into the State alliance, whose principles were these:—

Profoundly impressed that we, the Farmers' Alliance, united by the strong and faithful ties of financial and home interests, should set forth our declaration of intentions, we therefore resolve,—

1. To labor for the education of the agricultural classes in the science of economical government, in a strictly non-partisan spirit.
2. To indorse the motto, "In things essential, unity; and in all things charity."
3. To develop a better state, mentally, morally, socially, and financially.
4. To create a better understanding for sustaining civil officers in maintaining law and order.
5. To constantly strive to secure entire harmony and good-will among all mankind, and brotherly love among ourselves.
6. To suppress personal, local, sectional, and national prejudices; all unhealthy rivalry and all selfish ambition.
7. The brightest jewels which its garners are the tears of widows and orphans, and its imperative commands are to visit the homes where lacerated hearts are bleeding; to assuage the sufferings of a brother, bury the dead, care for the widows, and educate the orphans; to exercise charity toward offenders; to construe words and deeds in their most favorable light, granting honesty of purpose and good intentions to others; and to protect the principles of the alliance unto death. Its laws are reason and equity; its cardinal doctrines inspire purity of thought and life; its intentions are, "Peace on earth and good-will toward men."

Whatever were the wishes of its founders, its development from an educational, charitable, and ethical society into a political party was inevitable. It passed quickly from the region of vague philanthropy into that of practical politics. The farmers have become seized with a sudden notion to work the peculiar power of a trade-union for their own benefit. Whether they will be able to improve the condition of farmers or not, the alliance members will have the satisfaction of having caused almost a panic in the Democratic party of the South and the Republican party of the West.—*N. Y. Sun.*

### ROMANISM AND THE RUM TRAFFIC.

THAT power which has so largely closed the doors of the public schools to the members of the Catholic Church, could with one word close the liquor saloons to-morrow. Why does not the Church of Rome act on the question of the liquor saloons, as she has acted on the question of public schools? It appears that the Church of Rome is very lenient as to several forms of disloyalty to God, and is very stern as to any form of disloyalty to herself.

Let me ask the reader to consider facts without fear or prejudice. It is a fact that a man may be recognized as an excellent Catholic by his church, although he is habitually in a state of inebriation, and although he sells illegally the poison of drink to thousands of the members of his church day after day.

If the same man were to send his children to the public schools, he would be deprived of the advantages of church-membership, and unless he reached a death-bed repentance, would be denied Christian burial. No one will deny that by far the largest percentage of crime in this country is caused either directly or indirectly by the use, or rather the abuse, of spirituous liquors. Prohibitionists and opponents of prohibition can meet here on grounds which admit of no dispute. It is equally indisputable that the members of the Church of Rome are the persons who form the American criminal class in the largest proportion. This is a fact which must be looked at boldly and firmly by the world at large. It must be looked in the face still more boldly by those who are workers in the great cause of temperance. Of what use to urge the closing of saloons, when the saloon-keepers are members of the most powerful political and social organization in the world, and when their church at least allows saloons to be kept open.

If the Roman Catholic Church ever sets herself seriously as a church, I will not say to suppress the liquor traffic in this country, but merely to control it, the evils caused by drink would speedily become a thing of the past. But Rome will never do this. She needs the political power of the saloon. She needs the dollars of the saloon-keeper. If statistics could be obtained of the amount of money given by the liquor-saloon keepers of the United States to the Church of Rome, the record would amaze a startled world, and perhaps would arouse Christian people to some action. Such statistics will never be supplied, but an approximate estimate may be formed.

Rome renders no account of moneys received. She shelters her expenditure under the mantle of religious authority. The church is infallible. How dare you, then, ask any question as to the disposal of what she receives from you?

From time to time the Church of Rome makes a show of devotion to the cause of temperance, but there is no sincerity in it. If she is sincere in her denunciation, why does she not suppress it? There is nothing to prevent her doing so, if she pleased. We all know with what relentless perseverance she pursues those who support the public schools. We know she can do what she pleases, and as she pleases, with her members, whom she has taught that it would be at the peril of their salvation to dispute her authority. Clearly, then, she does not want to help the cause of temperance, or she would do so.

Look at the present state of New York, for example, a city which is absolutely under the con-

trol of Rome. What is the condition of the rulers of this city? What is the condition of the poor? Who controls the city government? Look at the moral status of the men who rule the first city in this great Republic? Are they men to be proud of? Their church may be proud of them for their loyalty—that church which knows so well how to utilize the vices of her hapless children for her own advancement. The men who are ready to fight for the pope and subsidize the archbishop, may own and run all the haunts of vice they please, and kill all the souls they will.—*Miss M. F. Cusack, in Our Day.*

### THE REPORT ON THE JOHNSTOWN FLOOD.

ATTENTION is recalled to the awful Johnstown flood of last year, by the report of the secretary of the Flood Relief Commission, which has just been published. Conflicting emotions are excited as one turns the pages of this report; compassion for the victims of the unspeakable calamity, admiration for the human sympathy, as practical and generous as it was wide-spread, which the calamity inspired. The flood of desolation was fairly matched by the flood of generosity. The number of persons drowned in the Conemaugh Valley was, according to the report, 2,142; ninety-nine families, having a membership ranging from two to ten persons, were entirely obliterated; 565 children were made orphans or half-orphans; the loss of property occasioned by the flood, as given in the sworn statements of the claimants, reached the sum of \$9,674,105, to which is to be added \$2,107,500, representing the loss sustained by corporations who made no statements to the commission. It is a relief to look at the other picture, to turn from these harrowing statistics to those which show what the rest of the country and mankind generally did for the blighted Conemaugh Valley in its hour of supreme distress and desolation.

. . . Every State in the Union, and every Territory, helped to repair the ravages of the flood. Pennsylvania naturally gave the largest sum, since Conemaugh Valley is part of her own territory. Her contribution was \$1,183,403.84. New York came next, with \$911,761.05; Massachusetts next, with \$255,646.12; Illinois next, with \$206,986.85; Ohio next, with \$200,243.02; New Jersey next, with \$139,612.78. The sum total of these contributions was \$3,601,517.80—figures that demonstrate what has been so often demonstrated before, that the American people are nothing if not generous-hearted. . . . It is peculiarly pleasant, too, to recall the fact that a number of foreign countries helped to swell the relief fund. Subscriptions varying in amount from \$42,902.89 to \$9.46 were received from Australia, Austria, British Columbia, Manitoba, Canada, England, France, Germany, Ireland, Italy, Mexico, Persia, Prussia, Saxony, Turkey, and Wales. Possibly the world is not so selfish as it is sometimes depicted. Surely none of these deeds of charity could have been based on a sense of favors to come. They had their inspiration in unadulterated loving-kindness. It is, indeed, an ill wind that blows nobody good. Even the colossal calamity under consideration was not an unmixed evil. For whatever tends to make mankind remember that each is the brother of all, whatever tends to render the question, Who is my neighbor? an impertinence, whatever tends to enforce the claims of the Golden Rule, may be a blight from one point of view, but from another and an important one it is a positive benefaction.—*New York Tribune.*

—A manufacturer of one of the standard typewriters on the market, says that there are 75,000 women and 25,000 men making a living in this country by thrumming the keys of writing-machines.

—The tallest steeple is that of the cathedral at Ulm, Germany. It is 530 feet high.

—The volcanoes of Bogoslov, Hilama, and Fugnac, in Alaska, have been quite active this year.

# The Review and Herald.

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

BATTLE-CREEK, MICH., SEPT. 9, 1890.

URIAH SMITH, . . . . . EDITOR.  
L. A. SMITH, . . . . . ASSISTANT EDITOR.  
EDITORIAL CONTRIBUTORS:  
GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,  
L. R. CONRADI, W. A. COLCORD.

## THE SAGINAW (MICH.) CAMP-MEETING.

It was our privilege to be present on four days of this meeting. This, like the camp-meeting at Homer, was attended by only about one half the number that attended the last preceding meeting held in the same place, which, in this case, was last year. Some of those who did come, we know came at considerable sacrifice; and those who did not come, we will charitably suppose were detained by some good reason.

The outside circumstances of the meeting were all favorable. The location was a pleasant and well-situated ground, on the line of an efficient street railway, connecting all the Saginaws; and the weather was very fine.

Bro. I. D. Van Horn was not present, which was a great disappointment to the camp. The felon on his left thumb, which began to trouble him on the Homer camp-ground, became so severe as to utterly incapacitate him for all labor. He shared largely in the sympathy and the prayers of his brethren. Information more recently received from him is more favorable. His absence threw additional responsibility on Bro. Durland, who labored zealously throughout the meeting.

The brethren were glad to greet, though it was only for a day or two, Bro. O. A. Olsen, notwithstanding he did not deem it prudent, in his condition of health, to enter into the public labor of the meeting. When one's whole soul and sympathies are enlisted in the cause, even his presence is cheering, although he cannot labor.

The preaching was as pointed and earnest as we often hear; and yet our conviction was that it did not make that full impression upon the people which we sometimes see, though many expressed themselves as most grateful for the good instruction they had received. Something like 150 came forward for prayers on Friday afternoon, and a still larger number on Sabbath afternoon, numbering 200 or more. Both these were good occasions; and the result of the decisions made, and the steps there taken by the people to seek the Lord, will, we trust, be seen to the praise and honor of God in after days.

The outside attendance made no perceptible increase of the congregation on any day except Sunday. The practice of locating camp-meetings near large cities is revealing more and more clearly the fact that the people of such cities, generally, are something like the men of Athens in the days of Paul; that is, they seem to be interested only "to tell, or to hear, some new thing." Anything new and novel attracts, for the moment, their attention; but when the novelty is gone, they care nothing more for it. Such minds find in a large city thousands of excitements and attractions always on the boards, which are far more to them than the second edition of a Seventh-day Adventist camp-meeting.

The attendance on Sunday, however, was quite good, there being some 3,500 present in the afternoon. To this congregation Bro. W. C. Gage spoke on the subject of Religious Liberty. He discussed the same subject also evening after the Sabbath, and having the time of two discourses, was able to treat the whole question more elaborately than at the Homer camp-meeting. The distinction between the duties which we owe to Caesar, and those which we owe to God, was sharply drawn, and the evil was pointed out which must inevitably result when men invade the domain of our duty to God, which they always do when they legislate on religious subjects as they are now trying to do in this country. Principles were laid down which many in that congrega-

tion will have occasion to remember in the events that are not a great way before us.

As we left the ground Monday morning, we can only add that one of the best meetings, if not the best, of the whole session, is reported for that day. Some fifteen or twenty were baptized on that day.

To us, personally, the meeting was a good one. We were happy to renew acquaintances of many years' standing, and in some cases, also of many years' interruption. The veterans in the cause in that section of the field are still holding on with good courage. Some of us are beginning to realize the significance of that part of the prophecy of the third angel's message which says, "Here is the patience of the saints." But the time of patience will soon be over. For there can be no question but that we have reached that generation which shall not pass till all those things which culminate in the second coming of Christ, shall be fulfilled.

The third angel's message is fast completing its circuit around the world as a witness to all nations; the two horned beast is now moving in his last work of forming the image and enforcing the mark; the papacy has spoken his last blasphemous words (Dan. 7:11), and now stands waiting for the burning flame; the Turkish power (the "king of the north" of Dan. 11:40-45) is fast being crowded to its inevitable fate of making its last move from Europe back again into Asia, before it comes to its end, and the kingdom of God appears. It is absolutely impossible, in the very nature of things, that in any of these directions the state of affairs can remain long as it is; and it is difficult to see how the outcome can be other than that which is pointed out in the prophecies. And so we—

"Still, still, rest on the promise,  
Cling, cling, fast to his word;  
Wait, wait, if he should tarry,  
Patiently wait for the Lord."

## A SECULAR VOICE ON THE SABBATH QUESTION.

In the Chicago *Tribune* of recent date, appeared the following note from a reader of that paper, with the editor's reply:—

THE FIRST DAY OF THE WEEK.

"CHICAGO, Aug. 12.—[Editor of *The Tribune*.]—I notice that you say in to-day's paper, in reply to the inquiry of a correspondent, that Monday is the first and Sunday the seventh day of the week. Was not this a slip? It seems to me that I recollect *The Tribune* on many occasions stating that Sunday was the first day of the week, and was wrongly called the Sabbath, because that was the name of the seventh day. AN OLD READER."

"An Old Reader" is in the right, and the answer in yesterday's paper was incorrect. Saturday, or the Sabbath, was and is the seventh day of the week. It was the one on which Jehovah rested after he had made the world, and it is the one which the Jews were told to keep sacred and which most of them still do. All the laws given in the Old Testament on the subject of Sabbath-breaking relate to the last day of the week, and not to the first.

After the death of Jesus, the primitive church, while at first keeping the Sabbath also, gradually began observing the first day of the week as its special day of religious observance. As the new church became more and more a Gentile one, the keeping of the Sabbath lessened, and finally, under Constantine, Sunday was declared to be the official sacred day of the church, and it has remained so ever since.

Soon after the Reformation, the custom started of speaking of Sunday or the Lord's day as the Sabbath, and the Puritans, with no divine authority whatsoever, began insisting that a failure to observe the first day of the week in a religious manner exposed Christians to all the pains and penalties which the Pentateuch visited on Jews who did not remember the Sabbath day to keep it holy. So, even to this day, among all the Evangelical denominations, it is customary to speak of Sunday as the Sabbath, although it would be just as proper to call January December. This misuse of language is not recognized by the laws. The statutes of Illinois speak of "the first day of the week, commonly called Sunday," and the first day of the week it is, no matter what the ministers may call it, just as the Sabbath is the seventh day.

Such is the testimony of one whose view of the subject is intelligent and without denominational prejudice; and it is entirely in accordance with the facts of religious and historical truth. The change in the observance of the Sabbath was a gradual one, introduced by the early Church, and may be taken as a good index of the progress of that early apos-

tasy which prophecy foretold and of which Church history informs us,—an apostasy which resulted, a little after Constantine's day, in the establishment of the papacy.

The editor of the *Tribune* has the thanks of all friends of the Sabbath for the candor with which he speaks, in the face of popular opinion and sentiment. And we know of nothing which forbids the hope that in the stirring times ahead, the columns of the secular press will speak out with unbiased voice and with telling effect to enlighten the great public upon matters of Sabbath truth.

L. A. S.

ELIJAH.

(Continued.)

The Trial to Decide Which is the True God,  
Baal or Jehovah.

THE trial of strength between Baal and Jehovah, to which all Israel were summoned at Mt. Carmel, must have been a most remarkable crisis in the affairs of that nation. For ages a conflict had been in progress between the worship of the true God and one or more of the false systems of idolatry surrounding them. There was a constant tendency to follow the customs of the nations about them. The popular side then was the wrong side, as it always has been,—to be like others. How natural to the human heart! Even the great and wise Solomon was led into sin by such influences, and sanctioned idolatrous shrines in Jerusalem itself.

But when the ten tribes, under Jeroboam, revolted, this tendency became much stronger. For the king set up golden calves to be worshiped as symbols of the true God, and the influence of the reigning family was mighty to lead the whole people astray. But when Ahab took a foreign wife, a zealous adherent of Baal-worship, who spared no pains to put down the worship of Jehovah and exalt that of Baal and the groves, maintaining nearly a thousand idolatrous priests in close connection with the court, putting to death the prophets of the Lord, and throwing the whole royal influence against the worship of the true God, the situation became truly alarming, and demanded strong remedies, or the Lord would be wholly deserted by his own people, and his grand and merciful designs toward them would be thwarted.

Hence the mission of Elijah, the long, dreary famine of three and a half years, and the grand trial of strength between the true and the false. We may not suppose the idolatrous priests or the people knew just what was to be done at Carmel, or the trial that was to be made there. They were summoned there by the authority of the king, and, knowing that Elijah himself was to be there, we may readily suppose their interest to be present would be great. They would expect something of thrilling interest to occur when Elijah and Baal's servants should meet. Most likely many of them had never seen the prophet from Gilead, and much desired to do so. Most likely they might not have loved him greatly, knowing he was the instrument that had brought the terrible famine upon them, which had destroyed their property and the lives of their neighbors and friends. At any rate, there would be a mighty movement to Mt. Carmel, to see what would come of this interview.

This mountain is one of the most famous and interesting in Scripture. Situated somewhat centrally north and south, but upon the extreme western limit of Palestine, looking out over the Mediterranean Sea, it is a very conspicuous object. Its name in Hebrew signifies "the park," or "the well-wooded place." It seems to have been always well covered with timber, even to the present day. It is really a ridge of land about twelve miles in length, bearing south by southeast, from its western limit extending out—a bold promontory—into the very waves of the sea; on the western end, some 600 feet in height, and the eastern about 1,600 feet, the highest point being 1,728 feet by actual measurement. Along its side, at its foot, flows the river Kishon. The mountain is mainly soft, white

limestone, with veins of flint, and abounds in caves, more than 2,000 in number, it is said, often of great length.

Carmel originally fell to the lot of Asher. It divides as a wall between the plain of Sharon on the south and the great plain of Esdraelon on the north. It seems always to have been a place of great interest, a sacred spot in ancient times, and was often visited by travelers and persons of renown. The place where the famous meeting of Elijah and the people occurred, seems to have been fully identified in modern times,—the eastern end of the ridge. The very name seems to have been preserved by a reliable tradition—"El Maharrakah"—"the Burning or the Sacrifice." The traveler, Prof. Stanley, speaks thus concerning it: "The localities adapt themselves to the event in almost every particular. The summit thus marked out is the extreme eastern point of the range commanding the last view of the sea behind and the first view of the great plain in front. . . . There, on the highest ridge of the mountain, may well have stood, on its sacred 'high place,' the altar of Jehovah, which Jezebel had cast down. Close beneath, on a wide upland sweep, under a shade of ancient olives, and round a well of water said to be perennial, and which may, therefore, have escaped the general drought and been able to furnish water for the trenches round the altar, must have been ranged on one side the king and people with the 850 prophets of Baal and Astarte, and on the other the commanding figure of the prophet of Jehovah. Full before them opened the whole plain of Esdraelon; the city of Jezreel, with Ahab's palace and Jezebel's temple distinctly visible; in the nearer foreground, immediately under the base of the mountain, was clearly seen the winding stream of the Kishon."

Here, then, seems to be a locality every way adapted to the incidents mentioned in the Scripture. Here the ten thousands of Israel gathered under the olive trees, by the ruins of the altar of the Lord. Here was that well from which Josephus declares water was taken to pour upon the altar. Near by was the brook, or river, Kishon, where the priests of Baal were slain; and from here Ahab rode and Elijah ran to the city of Jezreel, in sight but miles away.

When all the people, with King Ahab and the idolatrous priests, were gathered together awaiting, doubtless with intense interest, the outcome, Elijah appeared and abruptly addressed them: "How long halt ye between two opinions [or, as Dr. Clarke says, it literally reads, "How long hop ye about upon two boughs?"] *i. e.*, comparing them to birds hopping from limb to limb, not knowing where to settle? if the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word." We may suppose that at least a brief silence followed this pointed question, while the people pondered it. What could they say? The spirit of apostasy was everywhere prevailing. Here was the king and his great men, the priests of Baal hundreds in number. Here were all the leaders of public opinion, representing the popular side. The whole tide of public sentiment seemed to run in one direction,—away from the worship of Jehovah,—though doubtless there were many present who really believed in the true God. But it was a hard thing for weak human nature to stand up against such odds.

Yet here was that dread Elijah, that agent of their affliction who had foretold the long drought, and who claimed to have power to open or shut the heavens at his pleasure. Here he stood, stern and awe-inspiring, the very embodiment of the majesty of God's law which they had violated. While they disliked to displease their king and the great men of his court, yet they feared to incur the displeasure of this weird prophet who had such a majestic mien, such an ominous appearance. So perfect silence reigned among all that vast multitude.

Now Elijah makes a proposition: "I, even I only, remain a prophet of the Lord [Jezebel had slain the rest]; but Baal's prophets are four hun-

dred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken." 1 Kings 18: 22-24.

No wonder the people said, "The word is good" (margin), to such a fair proposition as this. It must have appeared wholly unobjectionable to them. Yet we may well suppose Baal's numerous priests must have felt great alarm when the prophet proposed it. It is hard to believe that they really expected their god would answer by fire from heaven. But as Baal-worship was really the worship of the sun, it must have seemed as reasonable that he might answer that way to those who really believed in him as a deity, as that the Lord would do so. Whatever the secret feelings of Baal's priests might have been, a refusal on their part to accept Elijah's proposition would have been, in full view of the people assembled, a fatal confession to their claims of his being a proper god to worship. They would have placed themselves at a fatal disadvantage in Elijah's presence. So they were compelled by stress of circumstances to proceed with the trial. Possibly they thought something might occur by which they could make the people believe Baal had wrought a miracle. They were accustomed to cheating the people, having places prepared under their altars where a fire could be secretly built, and at a proper time it would appear to burst forth itself, and they would claim Baal sent it. But they had no such opportunities here. Perhaps they doubted whether Elijah could accomplish what he claimed. At any rate, as he told them to dress and offer their bullock first because there were many of them, they proceeded to do so; then they "called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made," or "leaped up and down at the altar" (margin). Verse 26.

Dr. Clarke has an interesting note on this point. He says: "They danced around it [the altar] with strange and hideous cries and gesticulations, tossing their heads to and fro, with a great variety of bodily contortions. A heathen priest, a high priest of Budhoo, has been just showing me the manner in which they dance and jump up and down, and from side to side, twisting their bodies in all manner of ways, when making their offerings to their demon gods; a person all the while beating furiously on a tom-tom, or drum, to excite and sustain those frantic attitudes; at the same time imploring the succor of their god, frequently in some such language as this: 'O loving brother devil, hear me, and receive my offering!' To perform these sacrificial attitudes, they have persons who are taught to practice them from their earliest years, according to directions laid down in religious books; and to make the joints and body pliant, much anointing of the parts and mechanical management are used."

G. I. B.

(To be continued.)

#### FROM AUSTRALIA.

HERE in Australia we are now anticipating with great interest the arrival of our dear Bro. Haskell and companion, on their long tour around the world. Nearly three months have elapsed since the date of his last letter to us, written in Japan, which gave us no intimation of the definite time of his arrival; but we feel almost certain that he is now on the way, if his life and health are spared. He will be sure to receive a warm reception from those who have learned to respect and love him in America, and from those to whom he brought the light of truth in Australia, as well as from those who have embraced it since his departure. In the minds of our people, he is perhaps more closely associated with the interests of the cause in these colonies than any one else.

Considerable interest is being taken in our proposed Bible school, which we shall open about the middle of September, provided that Bro. Haskell arrives in time to make the arrangements. Soon after this, Bro. and sister Morrison expect to leave us, on their trip around the world the other way, South Africa being their next objective point. During Bro. Morrison's stay, the book business has been thoroughly organized, and has received a strong impetus. I will give a few items brought out in the last monthly summary. The record for July covers but three weeks of the month. Twenty-seven canvassers, working an average of ten and a half days, gave 1,995 canvasses, and received 1,206 orders, representing a retail value of over £1,028, 13s., or about \$5,000, retail. One agent takes 130 orders in 188 canvasses, and the whole average is about sixty-six per cent of orders for the canvasses given, a higher proportion, I think, than is obtained in any other country of which I have seen a report. The deliveries so far will average about seventy-five per cent of the orders. Unfortunate circumstances have rendered the proportion thus low, for generally the deliveries are very good. Some of our agents deliver from ninety per cent to even more than 100 per cent of their orders.

But it must not be supposed that there are no difficulties in the way of this work. Frauds of the most glaring description have been perpetrated upon the people by book canvassers, and, unfortunately, many of these frauds have originated in the "land of the free, and the home of the brave." More recently, local publishers have taken up the unworthy example. Two or three volumes have been put upon the market very extensively, for which orders have been obtained by inducing people to sign what purported to be a brief biography of their own lives for publication. This, after many months have passed by, has turned out to be an order for a massive book of no value, the price of which is ten guineas, or over fifty dollars. Hundreds of these cases have been taken into the courts, and almost universally have been decided in favor of the publishers; and this has given to book canvassers the very common epithet of "book fiend," a name which is made familiar by the press and common report. And it is no unusual thing for a canvasser to receive very rough treatment on account of the evil which has been committed by unscrupulous men. One man in Ballarat has posted this sign at his door: "Warning.—Book agents shot at sight." And this same prejudice exists in all parts of the colonies to such an extent that it would entirely discourage us if we did not believe that God is helping us by his Spirit; and of this we have the best evidence in the success which attends our work.

Some months ago the truth reached a German of advanced age in South Australia. As he came to the light of the Sabbath, his joy was very great. He attended our Conference last January, in Melbourne, and shortly after that removed to this city. He speaks but broken English; but I think that his joy in finding our people and the truth was as great as that of any individual I have ever met. Often he exclaims, "This is the people I have long been looking for." He had a remarkable experience in the first angel's message. He believed and taught that the Lord would come in 1844. He is a man of considerable learning and study, and quotes the names and writings of many who in Germany believed and taught as he did. After the passing of the time, he says that he told his people that the cleansing of the sanctuary must refer to the heavenly sanctuary, and that he saw the truth as he now sees it; but that he only "saw men as trees walking." He with his family embraced the message with an intelligence that is rarely excelled. We can but imperfectly get his meaning; but I am persuaded that his experience in these things has been a most remarkable one.

G. C. T.

(Concluded next week.)

—I consider that man to be undone who is insensible to shame.—*Plautus.*

MANNER OF OBSERVING THE SEASON OF  
FASTING AND PRAYER, OCT. 3, 4, 5.

A FEW suggestions on this subject may not be out of place at this time.

The propriety of such a move will be conceded by all who have taken the least thought concerning our present situation and great need of a spiritual revival and the raising up of laborers. In the Old Testament we find many instances where the people of God, in times of special need and distress, have sought the Lord by fasting and prayer; and, when done in sincerity of heart, they were never disappointed in obtaining the desired blessing. And in the New Testament, the subject is by no means ignored. We are ever exhorted in most earnest language, to humble our souls by fasting and prayer. The Jews, by way of reproach, told Jesus that his disciples did not fast as often as did the disciples of John. Jesus explained the reason, and then added, "But the days will come, when the bridegroom shall be taken away from them; and then shall they fast in those days." Luke 5:33-35. Paul, in speaking of his experience and labor, refers to fasting like this: "In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings. 2 Cor. 6:5. And again (chap. 11:27): "In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Paul was a very earnest laborer, and he was prospered in a remarkable manner, not only in bringing men and women to the knowledge of the gospel, but also in feeding the flock of God. Read Acts 20:19, 20; Phil. 1:8-11; Col. 1:9-11.

In Joel we find the following very definite language bearing on this subject: "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil." Chap. 2:12, 13.

In Isaiah, 58th chapter, we find some important instruction in reference to fasting. While the testimony from Joel presents God as very merciful and ready to hear, Isaiah says, "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" Verse 3. Here was a kind of fasting and afflicting of soul, a kind of seeking of God, which was, nevertheless, not approved of God, and brought no relief to those who thus fasted and afflicted themselves.

Let us inquire into the reason for this. Is it that God disapproves of fasting and humbling ourselves? That cannot be, for he has commanded us to do so. (See James 4:8-10.) What, then, are the reasons? He tells us: "Behold, in the day of your fast ye find pleasure, and exact all your labors." Isa. 58:3. The fault, then, is not with God, but with ourselves. While we outwardly afflict our souls, and apparently humble ourselves, there is not an entire surrender to God; we still hold on to our pleasures, and follow our own ways. We want the blessing of God, but we want it without any sacrifice on our part. We want God to be reconciled to us, but we will hold on to our grudges against our brethren.

He further says: "Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high." Verse 4. This gives the reasons very plainly why the Lord does not hear. Therefore he continues: "Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?" Verse 5. Such fasting is only hypocrisy. There is no humbling of soul, no repenting and forsaking of sin. While the individual is putting on an outward show of humility, there is no real heart-work. God's command is: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon

him; and to our God, for he will abundantly pardon." Isa. 55:7. God cannot compromise with sin; therefore all our fasting, yea, all our praying, cannot be acceptable to God as long as we cherish sin in our hearts. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4:3.

Let these important scriptures have their full weight in every heart; and in the season before us, let us not make the terrible mistake of merely engaging in this seeking the Lord in a nominal way. We cannot afford it; there is too much at stake; the times in which we live, and the work with which we are connected demand earnest heart-work. Therefore there should be earnest searching of heart, and confessing and putting away of sins. Brethren and sisters that have indulged in strife, malice, evil-speaking, holding of grudges one against another, how can you expect the blessing of God while continuing thus? Repent and forsake these evil ways, and you will see that light will break in upon your hearts. Parents, here is something for you to think of. Are you leading your children to the Saviour? Are you training them for the Lord? Do you feel the importance of having them fitted to bear some part in this closing work? I fear that there has been altogether too great negligence manifested toward our children. If you had shown a proper interest in this matter, would there not be more of them engaged in the work of God to-day? We are going to pray God to raise up laborers; but now let the spirit of true labor fill every heart, and we shall not fail of God's blessing.

Again: some of us have been robbing God in tithes and offerings; and for this reason the displeasure of God is upon us. While there is a great dearth of laborers, our mission treasury is almost empty. Many times we are exceedingly perplexed to know how to meet the demands, and support our brethren in the work. These things are not right, but are greatly displeasing to God. We want a blessing, but, as already mentioned, we want it without any sacrifice on our part; but in this we shall be disappointed; and if we continue in that way, we will have to take up the lamentation already referred to in Isa. 58:3. But just as sure as we heed the counsel of God, we shall not fail of his blessing. In our returning to the Lord, let us bring *all* our tithes into the store-house; yes, send your full tithes to the treasurer; and if you have been delinquent in the past, make some arrangement to satisfy the demands of God, and prove the Lord, and see if he will not verify his promise and pour you out a blessing.

The Lord has great things in store for his people. If we will "loose the bands of wickedness,"—break these bands that are holding us in sin, and become free men and women in Christ; if we will "undo the heavy burden" by confessing and forsaking our sins, and forgiving as we would be forgiven,—such a spirit would bring light to many hearts. Yes, "let the oppressed go free," and "break every yoke." "Deal out thy bread to the hungry," and "bring the poor that are cast out, to thy house." That is the real missionary spirit. Do not stop with those who need the daily bread, but think of the thousands that are crying to us for the bread of life. Let your hearts be moved with tender sympathy, and as you pray God to raise up laborers to carry the truth to those in darkness, be not indifferent to the part that you may act in connection with the work of sending the truth to them. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." During the past few weeks, several of our faithful laborers have fallen in death while in the prime of life, and at present others are afflicted, and not able to engage in active labor. We feel very sad about this. How I long to see our people take a position where the following promise may be fulfilled in them: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then

shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." Isa. 58:8, 9.

Such will be the result of our seeking the Lord, and such is the blessing we may enjoy. We so much desire that this season shall bring a great blessing to our people everywhere. We are sure this will be so if we indeed seek the Lord with all our heart. But we must not think that the mere abstaining from food, wholly or in part, for a day or several days, can merit the favor of God. We do not abstain from food for the object of gaining favor; such an idea would be folly; but we abstain from food for the purpose of placing ourselves in a more favorable position to feel our need of God's help, and possibly to have greater clearness of mind to grasp the situation.

It is difficult for us to sense the idea that we are so much in need of divine help as we are, when we have such a fullness of earthly bounties, and when our minds are so engrossed with our own work and the affairs of the world. We therefore suggest that, as far as possible, all lay by their work and cares, and devote the time, during these three days, to religious services and meditation. Meetings should be held in the regular places of worship, twice each day, forenoon and afternoon, where it is consistent to do so. Isolated families or individuals that do not have the privilege of meeting with others, can observe the season at home. Where a minister is present, he will assist in, or probably take charge of, the exercises. Where there is no minister, the church elder or leader will take charge. One meeting each day should be given largely to prayer and testimonies.

We do not expect that all will wholly abstain from food during the three days; this would be quite inconsistent in most cases. Fasting may be wholly abstaining from food or abstaining in part. We suggest that all who are in usual health abstain from food till their return from the second meeting, and then partake of a very light and plain meal. Daniel says, "I ate no pleasant bread, neither came flesh nor wine in my mouth." No effort should be made to tempt the appetite. Invalids and other persons, where circumstances require it, ought to take something warm, and some light nourishment before the service. Each one will be left free to act as he may think right and proper before God. We want to make it prominent that the merit is not in the afflicting of the body, but it is a fact that we are often in a more fit condition to seek God when in affliction than at other times. The affliction makes it easier for us to feel our need of divine help.

We submit these suggestions to your careful consideration. We cannot overestimate the importance of our time and the work before us. Facilities are not wanting; God's providence is urging us onward; the developments in our own nation and throughout the whole world clearly and unmistakably indicate to us that we are fast approaching the final consummation. Soon the last note of warning will have been sounded. Now is the time when we must be right with God; now is the time when we must have a large increase in our force of laborers; and now is the time when the cause should not be hindered because of a lack of means. If we rightly relate ourselves to God, we shall see of his salvation, and the earth will soon be lighted with the glory of the message of God going with power.

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

—People are accustomed to speak of miracles as belonging to a past age; but this is true, if true at all, only in a limited sense. We do not now hear of the dead being brought back to life, or of such other startling manifestations of the power of God over matter as we are familiar with in Bible history; but we do still witness the exhibitions of his power over the human spirit. And who can say that it is a greater miracle to restore to life the dead body than the spirit that is "dead in trespasses and sins"? Matter is passive in the hands of God, but the mind is endowed with the power of resistance and rebellion. It may well be questioned whether there was ever a greater miracle performed than the miracle of conversion.

## 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.

### NOTHING IS LOST.

To talk with God—no *breath* is lost;  
Talk on, talk on!  
To walk with God—no *strength* is lost;  
Walk on, walk on!  
To wait on God—no *time* is lost;  
Wait on, wait on!  
To grind the ax—no *work* is lost;  
Grind on, grind on!  
The work is quicker, better done,  
Not needing half the strength laid on;  
Grind on!

Martha stood, but Mary sat;  
Martha murmured much at that;  
Martha *cared*, but Mary *heard*,  
Listening to the Master's word,  
And the Lord her choice preferred;  
Sit on—hear on!  
Work without God is labor lost;  
Work on, work on!  
Full soon you'll learn it to your cost;  
Toil on, toil on!

Little is much when God is in it:  
Man's busiest day's not worth God's minute;  
Much is little everywhere,  
If God the labor do not share;  
So work with God and *nothing's* lost—  
Who works with him does *best* and *most*;  
Work on, work on!  
—British Evangelist.

### CANADA.

PROVINCE OF QUEBEC.—After our camp-meeting, we made arrangements to visit Angers, which is nearly 200 miles from our home. We had learned that a few persons were keeping the Sabbath there. Our journey to this place, which we made with team, was largely through country peopled by the French, who are enshrouded by the darkness of Catholicism. They are taxed by law to support a religion which binds them down in ignorance, superstition, and poverty. The small log dwellings of the common people, and the barns thatched with straw, were in striking contrast with the elegant residences of the priests, the magnificent churches, and the costly convents.

On our way, we called on several priests to interview them in regard to their attitude toward Sunday legislation in the Dominion Parliament. There seems to be a general feeling of hostility among them toward the Sunday bill introduced in the last session of Parliament. They are not opposed from the principle of Religious Liberty, but because it is too strict, and would prohibit games and amusements, as well as work, on Sunday. "A little hunting, a little fishing and playing cards, is not wrong," say they, "after the devotional exercises of the Sunday are over." But the ordinary work, the "grand hunting and grand fishing," they would have prohibited. We inquired: "Do you regard Sunday as standing on the same basis as the other holy days of the church?"—"Yes," was the reply, "they are all alike." "Then would you have the observance of all those days enforced by law?"—"Yes," said the priest, "that is just what we want."

They want the government to interfere with religious matters only when requested to do so by the Catholic Church. "When the church requests the aid of the government, then it should stand ready to come to its assistance." It is evident that when Rome gets the civil powers to do her bidding, she will not stop with Sunday laws. When Protestants succeed in securing religious legislation, they will have opened a door for Catholics to enter, which, they may find to their sorrow, will be hard to close up again.

At Montreal we visited two leading Jewish rabbis. They will take a deep interest in the work in behalf of Religious Liberty in Canada. We arrived at Angers July 25, and found here three families of Sabbath-keepers. They are French people, the most of whom embraced the truth by reading our publications. We enjoyed some interesting meetings with them. Though we had to speak by an interpreter, the truth seemed to be greatly appreciated, and the Lord drew near by his Spirit to cheer the hearts of these dear souls. We organized a Sabbath-school of fifteen members. Several desire baptism. This ordinance will be celebrated

soon, and a church doubtless will be organized here before we leave.

We began meetings in Buckingham Aug. 3, and have now given twenty-three discourses here in the tent. The interest is quite good, though the audience is not large. A few good souls are deciding to keep the Sabbath. The deep interest which our French brethren at Angers have taken in these meetings, is very encouraging. They have administered to our wants, and come, night after night, seven miles to the meetings, though some of them could understand but very few words that were spoken. We seldom see a deeper love manifested for the cause of God. One man who, with his wife, is taking a deep interest in our meetings, was formerly a priest in the Catholic Church. The corruption of the papacy led him to sever his connection with Romanism, and he has since been unsettled as to his religious position. He had devoted much time to reading our publications before we came here. We hope he may yet take a decided stand for the truth. At our tent, last Sabbath, he spoke for the first time in his life in a Protestant meeting. We desire the prayers of God's people in behalf of the work here.

R. S. OWEN.  
H. E. RICKARD.

### KANSAS.

GALENA.—The work is still progressing here. Seventeen have signed the covenant; over twenty are keeping the Sabbath. Eight were baptized yesterday, and perhaps that number or more will be baptized next Sunday. Ten have given up the use of tobacco; one man had used it sixty-two years. The truth obeyed makes men pure.

Aug. 25.

R. H. BROCK.  
JOHN GIBBS.

### TENNESSEE RIVER CONFERENCE.

MT. PELIA.—I came to this place July 31, and remained till Aug. 22. The present truth had not been preached in this place before. There was a good attendance throughout the meetings, some seeming deeply interested, and one began the observance of the Sabbath. We hope for others soon. There are three families of Sabbath-keepers here now. I baptized four who have since requested membership in our churches. If those who profess the truth here will be truly the children of God, and hold up the light and keep the standard of truth high, others will be gathered into the fold of truth.

E. E. MARVIN.

### MINNESOTA.

WORTHINGTON.—Since our last report our meetings have continued with fair interest. Although the attendance has been comparatively small, the heaven has been working, and from those who are in a position to know, we learn that our views are the principal topic of conversation. The M. E. minister of this place has announced that next Sunday he will show to the people that the first day of the week is the Christian Sabbath, and will demonstrate it beyond all possible doubt. We trust that God will use the attacks of the enemy for the up-building of his precious truth. We have organized a Sabbath-school of twenty members, and all seem deeply interested. We have a number of calls to speak in the country. At our last meeting in a school-house five miles from here, fully seventy-five were present; some had come twelve miles to hear us speak. We are now holding but three meetings a week, and are devoting considerable time to visiting and Bible work.

The Lord has aided us thus far in our work, and we hope and trust that he will continue to work for us. We trust that the brethren and sisters will remember the work in this part of the great vineyard.

Aug. 25.

J. W. COLLIE.  
W. A. ALWAY.

### PENNSYLVANIA.

SOUTH OIL CITY.—We closed our meetings here in the tent Aug. 12, and as Bro. Ball wished to visit in the West before leaving for his new field of labor in West India, we did not again pitch our tent. About eighteen or twenty grown persons have accepted the truth since we came here with our tent. Bro. Raymond was with us when we closed the meetings, and organized a church of nineteen members. After we took our tent down, the Free Methodists preached against us at their camp-meeting. The writer billed the town for a reply last Sunday

evening. A gentleman here, not of our faith, took some of the bills and distributed them to the tents on the camp-ground, in an orderly and quiet manner. Two of the Free Methodist ministers laid violent hands on him, and choked him. They then handcuffed him, and took him to the esquire; but as they had no charge against him, the esquire released him. The gentleman then had the ministers arrested, but the writer persuaded him to let them go, which he did, although he had a clear case of assault and false arrest against them. Popular sentiment is in our favor, and a great interest has been awakened. At my reply on Sunday evening, the hall was crowded, with standing room only. I have continued the meetings with the same good attendance since, and can already see good results. One Free Methodist minister is almost converted to our views, and others are very much interested. Remember the meetings here in your prayers, that God may continue to bless.

Aug. 27.

### ATLANTIC CONFERENCE.

WASHINGTON, D. C.—We are very happy to say to the friends of present truth, that the cause we love so much is making some advancement in this city. The tent-meetings began June 15, Eld. H. E. Robinson having charge of the work. As he has already reported the first weeks of the meeting, up to July 3, I will speak of the progress made since that date. Very many citizens of Washington, during the summer months, are out of the city visiting at their old homes or with friends, at the sea-side or among the mountains. Nearly all the pastors take vacations, but few religious services are held, and the Congressmen, Government employees, business men, and poor people, who cannot get away, are expected to do very well through the hot season without paying much attention to religion; so it will be readily seen that a series of tent-meetings in the interest of Bible study is an almost unheard-of experiment in the city of Washington. But we may truly say it is an experiment which has proved to be in a large measure successful.

There are now twenty-three names on the covenant, and many more are keeping the Sabbath; several are almost persuaded, while others are just becoming interested. When the weather becomes cooler, and those who are out of the city return, we are almost sure of a large increase in the attendance and interest. We have sold pamphlets and tracts to the value of \$17.64, and received contributions to the amount of \$40.32. Those who are interested and have signed the covenant, are of an excellent class of people, intelligent, and, apparently, deeply in earnest. Two or three stenographers take down the sermons *verbatim* nearly every evening. Among the interested ones are a stenographer in the Agricultural department, a clerk in the Senate document room at the Capitol, and one of the door-keepers of the House of Representatives. Two or three of the meetings have been attended by Congressmen. The tent is pitched a little over one square from Senator Blair's home, and about the same distance from the home of Representative Breckinridge.

We believe the Lord will soon do great things for his truth in Washington. Everything seems ripe for the closing up of the work very soon. May we be ready to meet the tremendous issues just upon us. Eld. H. E. Robinson and Bro. C. L. Taylor (late vice-president of the California Sabbath-school Association) are now with me in the tent work. Bro. Robinson will soon start on a visiting tour among the churches of the Atlantic Conference. Brethren and sisters, you are all interested in the prosperity of the work at the capital city of the nation. Pray that God may work here mightily, his coming be hastened, and the victors soon crowned.

Aug. 18.

J. S. WASHBURN.

### TEXAS CAMP-MEETING.

LEAVING Van Buren at the close of the Arkansas meeting, we arrived the next day at Dallas, Texas, and found the brethren and sisters assembled and the meeting in progress.

I need not say that it was a happy privilege to again meet so many of the dear brethren and sisters for whom we had labored years in the past. This was by far the largest gathering of Seventh-day Adventists ever assembled in Texas. Over 600 Sabbath-keepers were encamped on the ground, although it was believed by some that there would be few in attendance. I have never seen the health of campers better than at this meeting, and we learn

that this is the condition generally throughout the State.

The camp-ground was situated between Oak Cliff and Dallas proper, in a beautiful grove. The attendance from without was not large, except on Sabbath and Sunday, when we were favored with a good congregation of intelligent, sober people, who listened attentively during the preaching of four discourses.

Eld. Wakeham, who had preceded us, labored faithfully in the interests of the health and temperance work, and his efforts were timely and much appreciated by the brethren and sisters. He also assisted in the preaching. Some who had come to enjoy the privilege of a cooking-school were disappointed. We were sorry that there could not be present an efficient instructor in this branch of the work, because many of the sisters felt the need of such instruction. They have learned to believe there is good religion in a good loaf of bread, and in the manner in which food in general is prepared for the table. But this instruction must be given to the people at their homes and local meetings. We trust that the efforts of Bro. Wakeham at this meeting will have their effect upon the minds of the brethren and sisters as they return home, and that good results will be seen in the future.

Bro. Wm. Smith labored hard, as the way opened, in behalf of the canvassing work. With much joy I beheld a large number of workers, some already engaged in the work, and others preparing for it. There is a striking contrast between the number at work now in Texas, and those who were engaged in the work in 1877, when alone and single-handed we entered upon our first tent-meeting in that State, at which time there was not material enough for a tent-helper. Truly God is good, for he has done great things for Texas. At that time there were no canvassers in the field. Since their last camp-meeting in April, the canvassers at work now have taken orders for nearly \$11,000 worth of books. Several additions have been made to the churches, and one new church was admitted into the Conference. Now they have two ordained ministers, four licentiates, and one colporter who are giving their whole time to the work. The numbers have been more than doubled during the past five years. The finances of the Conference are in fine condition. The Conference, after paying the ministers more than in past years, has money on hand; and the tract society, which two years ago was over \$7,000 in debt, now has a balance in the bank which will more than liquidate all that they owe, besides having a good stock of books on hand. We could but rejoice with the brethren and sisters here, at the prosperity and the general good cheer and encouragement which seemed to prevail. The business and other meetings passed off pleasantly and harmoniously.

The Conference accepted the apportionment made for the State in behalf of Union College, and about enough to meet the obligation was subscribed on the ground. The efforts of Eld. Farnsworth and Prof. Giddings (of the Oak Hill School), to awaken an interest upon the subject of education, were not without their results. A general interest is being awakened, and the minds of the brethren and sisters are stirred up on the importance of educating their children. We hope this will increase, and that earnest efforts will be made on their part to improve their minds and develop those fully under their charge.

The efforts which are expected in behalf of the stringent Sunday law during the sessions of the coming legislature, have caused the brethren to do what they could to head matters off. The influence of the *Southern Sentinel*, together with that of lectures and circulars, is being felt in this direction. Many very cheering and encouraging letters are received by the National Religious Liberty Association and the Tract Society, from prominent men in different parts of the State.

The *Southern Sentinel*, published at Dallas, can but have a greater influence on the minds of the Southern people than if the same sentiment expressed in it were published at the North. This is equally true in other States in the South as well as in Texas. "We believe it is the privilege and the duty of our brethren and sisters in Texas and elsewhere, to help by subscribing for the *Southern Sentinel*, and to labor for its circulation just so far as they believe it to be the best and most successful medium for the promulgation of the truth in their respective fields."

While the paper was started, and is continued, as a private enterprise, the efforts on the part of its managers to obtain cash donations for its support

from the brethren at large, is not approved of by those having charge of the work.

The preaching was mainly practical, and the instruction was highly appreciated on the part of the brethren. The earnest efforts made by Eld. Wakeham in behalf of the children and the youth, a number of whom were on the ground, were effectual. On the Sabbath, after the discourse on the confession of sins, more than 100 came forward for prayers. On Monday the effort was again renewed. Thirty-four persons presented themselves, requesting to be united with the body, thirty-one of whom were baptized by Eld. W. S. Hyatt. It was a grief to many that the meeting should close so soon. It was the universal expression, "This is the best camp-meeting we ever attended." I know it was the best I ever enjoyed in Texas. We are certainly glad to know that all are so well satisfied with the choice made by the General Conference in sending Eld. Hyatt to take the leading part in that State, and that they have a mind to work with him, and that his interests are so well identified with them. Let the general interests of the cause and the salvation of souls be in their minds, and union and harmony must and will prevail.

We left these dear brethren and sisters, happy in the thought that God is still with them, that his blessing is still resting upon them, and that we again had had the privilege of associating with them in connection with the precious cause of the Master.

R. M. KILGORE.

#### INDIANA CONFERENCE PROCEEDINGS.

THE nineteenth annual session of the Indiana Conference was held on the camp-ground, near Frankfort, Ind. This session consisted of five meetings, the first one being held Aug. 18, at 9 A. M., at which there were present thirty-five delegates, representing twenty-two churches. The usual committees were as follows: On Nominations, H. M. Stewart, B. F. Anderson, Thomas Johnston; on Resolutions, W. A. Young, J. H. Durland, Wm. Covert; on Credentials and Licenses, Wm. Hill, D. H. Oberholtzer, V. Thompson; on Auditing, John Charles, C. S. Edwards, J. B. Dunlap, Geo. Walker, Nathan Hunt, Philip Miller.

The church at Ora, Starke Co., recently organized by Eld. J. M. Rees, and the church at Glenwood, organized by Eld. F. D. Starr, were admitted into the Conference. Elds. O. A. Olsen, J. H. Durland, L. C. Chadwick, and Geo. B. Starr were invited to participate in the deliberations of the Conference. Those who had been engaged in tent labor during the season, reported fair interests in their separate fields.

The Committee on Resolutions reported the following, which were discussed freely and adopted:—

*Resolved*, That we indorse the principles of the National Religious Liberty Association, and that we will furnish a lecturer and other necessary laborers for that line of work in this Conference the coming year.

*Whereas*, The amount of tithes paid into the Conference treasury, when compared with the number belonging to the Conference, shows that there is unfaithfulness on the part of many; and,—

*Whereas*, A lack in this respect not only embarrasses the Conference work, but leaves the one who retains that which belongs to God, under the dominion of sin; therefore,—

*Resolved*, That all Conference laborers and church officers should use diligence in order to bring about a reformation in this respect.

*Whereas*, There is found to be a great slackness in carrying out the resolution of last year in the matter of first-day offerings to support the foreign work; therefore,—

*Resolved*, That we re-affirm our interest in the spread of the message to other nations, and pledge ourselves anew to be more faithful in making first-day offerings.

*Whereas*, The Battle Creek College is especially designed for the education of such of our people as can attend it; and,—

*Whereas*, There are many of our young people who are in need of the influences that would be thrown around them, and the education that they could receive in this school; therefore,—

*Resolved*, That it is the duty of parents and guardians to encourage the young people under their care to attend this important institution of learning the coming year.

*Resolved*, That such persons in this Conference as may be deemed suitable for such labor, be solicited to attend the Central Bible School at Chicago, that they may become fitted for efficient Bible-reading work.

*Whereas*, There now exists a dearth of efficient laborers in all departments of the foreign work; therefore,—

*Resolved*, That we encourage such of our people as should be fitting themselves for labor, to attend the next term of either the Ministers' School or the Medical Missionaries' Training-school, to be held in Battle Creek.

*Whereas*, The experience of other Conferences proves that the State Sabbath-school Secretary should give her entire time to the interests of that work; therefore,—

*Resolved*, That the Secretary of the Indiana Sabbath-school Association be employed by the Conference, and authorized to devote her whole time to the work.

The Committee on Nominations made the following report, which was accepted: For President, Eld. F. D. Starr; Secretary, W. A. Young; Treasurer, Eld. Wm. Hill; Executive Committee, F. D. Starr, J. M. Rees, D. H. Oberholtzer, Victor Thompson, R. B. Craig.

The delegate from Unionville church, Bro. Jacob Butcher, having died suddenly Sunday morning, Eld.

L. C. Chadwick presented the following resolutions, which were adopted by the vote of the entire congregation.

*Whereas*, Death has visited our camp to-day, and removed from our midst Bro. Jacob Butcher, one of the delegates to this Conference; therefore,—

*Resolved*, That while we mourn his loss, we recognize the fact that God doeth all things well.

*Resolved*, That we hereby tender our heart-felt sympathy to the bereaved wife and family, and commend them to Him who doth not afflict willingly, but causes all things to work together for good to them that love Him.

*Resolved*, That these resolutions be spread on the minutes of this Conference, and that a copy of the same be furnished to sister Butcher.

The Committee on Credentials and Licenses recommended the following, which was accepted: For Credentials, F. D. Starr, J. M. Rees, Victor Thompson, D. H. Oberholtzer, M. G. Huffman, A. W. Bartlett, F. M. Roberts, Wm. Hill; for License, W. A. Young, Luzerne Thompson, Thomas H. McKinsey, H. M. Stewart, John Ellis, Levi Elliott.

The meetings of the Conference were all characterized by union and harmony.

F. D. STARR, *Pres.*  
W. A. Young, *Sec.*

#### MISSOURI SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE thirteenth annual session of the Missouri Sabbath-school Association was held at Kingsville, Mo., in connection with the camp-meeting, Aug. 5-12, 1890.

FIRST MEETING, AUG. 5, AT 5 P. M.—President in the chair. Meeting opened with song, and prayer by Eld. W. H. Wakeham. Minutes of last annual session were read and approved. The Association then listened to a short address from the President. The annual report of the Secretary was called for and read. The Chair was instructed to appoint the necessary committees, which were announced as follows: on Resolutions, W. H. Wakeham, N. W. Allee, D. N. Wood; on Nominations, P. E. Ferrin, A. E. Flowers, O. Smith.

Eld. Wakeham was then invited to occupy the remainder of the time of the meeting, which he did, speaking on the general principles of practical Sabbath-school work.

Adjourned to call of Chair.

SECOND MEETING, AUG. 7, AT 9:30 A. M.—Committee on Nominations presented the following report: For President, J. B. Beckner; Secretary and Treasurer, Vita Morrow; Executive Committee, N. W. Allee, C. Santee. A motion carried to consider the names separately, and the report was accepted, after adding the name of the President, J. B. Beckner, to the Executive Committee.

Committee on Resolutions offered the following report, which was unanimously adopted (considering the resolutions separately), each resolution calling forth favorable remarks from Eld. Wakeham and others:—

*Whereas*, The Sabbath-school donations for the last half of the year 1890 are to be used in carrying forward our mission work in South America; therefore,—

*Resolved*, That we emphasize, in all our Sabbath-schools, the importance of donating liberally to this enterprise.

*Resolved*, That we approve the action of the International Sabbath-school Association in making the *Sabbath School Worker* a monthly paper; that we recognize in it, under its present efficient management, a valuable aid to our Sabbath-school work; and that we urge every Sabbath-school officer and teacher to become a subscriber and a reader of the same.

*Resolved*, That by the publication of *Our Little Friend* a long-felt want is met, and that we hereby pledge this valuable little paper our hearty support.

The business before the Association being concluded, Eld. Wakeham continued his instructions on general Sabbath-school work. A question as to the best hour for holding Sabbath-school was answered by recommending 9 A. M., where practicable.

Adjourned to call of Chair.

The annual report for the year ending June 30, 1890, was as follows:—

No. of schools at beginning of year,	34
“ “ added during year,	22
“ “ discontinued during year,	4
“ “ at present time,	52
Total membership,	1,129
Membership last year,	882
Increase in membership over last year,	247

#### FINANCIAL REPORT.

Cash on hand at beginning of year,	\$67 64
Received during 1st quarter,	82 66
“ “ 2nd “	59 09
“ “ 3rd “	66 11
“ “ 4th “	73 86
Total,	\$349 36
Expended during 1st quarter,	\$84 62
“ “ 2nd “	89 85
“ “ 3rd “	93 71
“ “ 4th “	72 08
Total,	\$340 26
Balance in Treasury,	\$9 10

THIRD MEETING, AUG. 11.—A report of the camp-meeting Sabbath-school which had been omitted on account of rain, was called for and given. After a few closing remarks by the President, it was moved and carried that the Association adjourn *sine die*.

J. B. BECKNER, *Pres.*

VITA MORROW, *Sec.*

## MISSOURI TRACT SOCIETY PROCEEDINGS.

The fifteenth annual session of the Missouri Tract Society was held in connection with the camp-meeting at Kingsville, Mo., Aug. 5-12, 1890.

FIRST MEETING, AUG. 5, AT 10 O'CLOCK A. M.—President, Eld. N. W. Allee, in the chair. Prayer by Eld. R. C. Porter. Remarks by the Chair in reference to the work of the past year, giving a brief outline of it. A summary of the missionary work reported for the past year was then read by the Secretary. The report of the Treasurer was also called for and read.

The Chairman being, by vote of the Society, empowered to appoint the usual committees, named the following: On Nominations: H. L. Hoover, A. E. Flowers, C. Santee; on Resolutions, D. T. Jones, T. A. Hoover, James Klostermyer.

Moved, That the Chair be requested to appoint a committee on the revision of the State Constitution.—Carried.

The Chair requested the Committee on Resolutions to act as Committee on Revision of Constitution.

Adjourned to call of Chair.

SECOND MEETING, AUG. 7, AT 11 O'CLOCK A. M.—Reports of committees being called for, the Committee on Nominations reported as follows: For President, Eld. N. W. Allee; Vice-President, Eld. R. S. Donnell; Secretary and Treasurer, James Klostermyer; Directors: Dist. No. 1, J. S. Hall; No. 2, C. J. Dasher; No. 3, R. Low; No. 4, T. A. Hoover; No. 5, E. W. Rice; No. 6, Nellie Slawson; No. 7, W. B. Tovey. Motion to adopt, considering the names separately, was carried.

The Committee on Resolutions reported as follows:—

Resolved, That we recommend local societies and individual members to take clubs of the *Signs of the Times* and the *American Sentinel*, and use them freely in their missionary work.

Resolved, That it is the will of this Society that the school-district canvass in the interests of the National Religious Liberty work be pushed vigorously in our State during the coming year, and that we hereby pledge ourselves to furnish the necessary literature to those who, by the direction of the Tract Society officers, engage in this work.

Resolved, That we, as officers and members of this Society, will be more faithful in reporting, that our work may be properly represented before the people at large.

Resolved, That we recommend to the local societies that they carry out the plans for weekly missionary meetings, set forth in the *Home Missionary*, and that they follow the programs as set forth therein.

Whereas, The local societies are in great need of instruction and encouragement; therefore,—

Resolved, That the Directors be hereby instructed to spend as much of their time in the work as will be necessary to visit each local society at least twice each year; and that we invite the Conference to audit the time and expenses of Directors when engaged in such work, the same as other Conference employees.

On motion, a consideration of the report was entered upon. The first two resolutions were discussed quite freely, when, the time for the meeting having expired, the Society adjourned to call of Chair.

THIRD MEETING, AUG. 11, AT 8 O'CLOCK A. M.—The consideration of the report of the Committee on Resolutions was resumed. After a lively and somewhat extended discussion, the resolutions were adopted. J. S. Hall offered the following, and moved its adoption:—

Whereas, We regard the *Home Missionary* as indispensable to members of this Society who would do efficient work; therefore,—

Resolved, That we urge all our members to become subscribers to the *Home Missionary*.—Adopted.

Committee on Revision of Constitution reported that in consideration of the fact that a Committee on Revision of Constitution had been appointed at the last session of the International Tract Society, which would, doubtless, prepare a constitution for State societies, they recommended that this Society appoint a standing Committee on Revision of Constitution, to report at the next annual meeting of this Society, with instructions to confer with the committee appointed by the International Tract Society, and secure, if possible, a constitution adapted to the wants of this Society. A motion to adopt was carried without discussion. Eld. Dan. T. Jones presented the following resolution:—

Whereas, We believe that much good has been done through the circulation of our tracts and papers by individual members of the Society; therefore,—

Resolved, That we express our confidence in this line of work, and recommend the local societies and individual members to renew their efforts to secure a wide circulation of our denominational tracts and periodicals.

On motion, the resolution was adopted. Debt of J. P. Floyd to Dist. No. 5 was brought up, and, on motion, was referred to the Board of Directors. Chairman then announced the following names as the Committee on Constitutional Revision: O. Smith, Sedalia, Mo.; T. A. Hoover, Nevada, Mo.; James Klostermyer, Rockville, Mo.

Adjourned *sine die*.

N. W. ALLEE, Pres.

JAMES KLOSTERMYER, Sec.

## A COMMUNICATION.

I AM now busily engaged in preparing Bible readings for French Catholics. This work involves the consideration of many delicate and difficult points, requiring prudence and the closest and most trying mental application. Such a work is greatly needed in both Europe and America. Thou-

sands of honest Catholics are famishing and perishing for want of the very instructions with which it will be laden, and our French canvassers need it to open before them a great field of usefulness, and help in making their difficult work a success.

I have not coveted this difficult job, but as it has been laid upon me, and as I am more and more impressed with the conviction that the book on which I am working should have my first attention and best energies, that it may be sent out on its important mission at the earliest possible date, I would kindly ask those who have lately sent me questions on prophecy, expressing the desire that I should reply to them immediately, to be patient with me, and make allowance for any seeming neglect on my part.

When I sent in my last invitation for further criticisms, I had more time to devote to correspondence than I now have. But I am as interested in the subject of prophecy as I was then, and shall be glad to receive short, pointed, candid letters on any point to which I have given attention in the REVIEW. Letters of such a character will be read with interest, and will be kept choice until I can give them the attention which they deserve. But do not let a combative or unchristian spirit come in. Let us see how near each other we can come, and how much we can learn together at the feet of Jesus. Letters breathing any other spirit than this will not take up much of our time, though all shall be treated with respect.

It will not pay for us who are living so near the closing scenes of this world's history and the realities of the eternal world, to aim and labor at building up ourselves by any favorite and cherished views, instead of hungering and thirsting after truth, and desiring to glorify the Author of truth, and to live by every word that proceedeth out of the mouth of God. In the coming struggle between truth and error, all will be shaken that can be shaken, and the anxiety of each one should be to be established on every point of truth. If we are within the circumference of the Bible, and if our feet are planted on the rock of eternal truth, we are safe; but if we allow ourselves to be blinded by pet notions and the opinions of puny mortals, we are like a ship tossed by angry billows amid rocks and quicksands, and are in danger of finding ourselves at last in the winding and destructive maelstrom to which the strong delusions of Satan for these last days will surely lead.

I wish those who write me questions on prophecy to state their positions in plain, unequivocal terms, and to write their names and addresses plainly, that I may not be hindered in replying when other circumstances will favor my doing so.

Finally, I have great confidence in the prayer of faith, which is my life and success, and most earnestly solicit the prayers of all my brethren and sisters, and of all those who are interested in the proclamation of the good tidings of the coming kingdom among Catholics, that God may speed me on in my present work, which requires the wisdom and strength that come from above. And the ever-blessed Lord shall have all the praise of any success that may be granted.

D. T. BOURDEAU.

Battle Creek, Mich.

## Special Notices.

GENERAL CONFERENCE, DIST. NO. 6.  
Is There a Cause?

THE providence of God has opened the way for laborers to enter many fields with the light of the third angel's message, at home and in foreign lands. Our local Conferences, as well as the General Conference and those in charge of mission fields, are greatly perplexed and often unable to find suitable persons to fill the calls coming from many places. Many of our Conferences could use all their force of laborers among their churches, and then not meet the demands upon them, and do nothing toward entering new fields. So in the General Conference and foreign mission work, we are often unable to find suitable persons to supply the demands of fields already opened, to say nothing of opening new and untried fields.

This dearth of efficient laborers was carefully and prayerfully considered at the council of the General Conference Committee in July, and Oct. 3-5 was appointed as a time of humiliation and prayer, to be observed by all our people in all parts of the world, to implore the Lord of the harvest to raise up faithful laborers, and to send them forth clothed with

the power and spirit of the message. The Saviour invites the church to look upon whitening fields, and to pray the Lord of the harvest to send forth laborers. I wish to call the attention of ministers, church elders, and the officers of our missionary societies in Dist. No. 6, to the solemn responsibility that rests upon you as overseers of the flock, to use your influence to have all our people in your several churches observe these days in harmony with the recommendation of the General Conference. It may not be the duty of all to abstain wholly from food during the three days. Abstaining from food does not necessarily constitute an acceptable fast unto God. (See Isaiah 58.) But is there not a cause for confession of sins, and earnestly seeking God in faith that he will raise up and sustain faithful men to carry the light to the millions in darkness concerning the events just about to come upon an unprepared world?

We hope that all written by Eld. O. A. Olsen, Eld. W. C. White, and others concerning this important occasion, will be carefully noted, and that a hearty and united response will be seen among all our churches. This should be the occasion of the beginning of a new era in the history of the third angel's message. The Lord is on the giving hand, and his people will not seek him in vain.

Aug. 23.

R. A. UNDERWOOD.

## THE FRAZEE, MINN., CAMP-MEETING.

I WISH to say a word to those in Dist. No. 8 who love the cause. The camp-meeting is centrally located for the accommodation of the larger part of the brethren in this part of the State. I hope that no church officer will fail to be at the meeting. All the workers in our Sabbath-schools will be anxiously looked for. I hope no librarian will fail to come at the very beginning of the meeting. Our church elders, who have the oversight of the flock, need to be able to present spiritual food, and they cannot afford to lose a single meeting. This is equally the case with the superintendents and secretaries of our Sabbath-schools. And of all persons, the librarians should be the very last to let the cares of this fleeting life keep them from the meeting. In fact, if any fail of attending these meetings, they will fail of the very instructions designed to aid them in the work of fitting souls to stand in the day of God. Therefore I would say to all, Come.

H. F. PHELPS, Director.

## SPECIAL NOTICE FOR THE CUMBERLAND MISSION FIELD.

It was, no doubt, quite a disappointment to some of our people in this field, to see the notice of our camp-meeting for Sept. 9-16 withdrawn from the list; but after taking into consideration several things connected with the work here, the expense of holding such a meeting, etc., it was thought best to postpone it until next year. In harmony, however, with the suggestions of some of our leading brethren, we have decided to call a general meeting for East Tennessee and Eastern Kentucky, to be held at Graysville, Tenn., Oct. 22-27, inclusive. This will be by far the most important meeting ever held in this section by our people, and we trust that every Sabbath-keeper within the limits of the Cumberland Mission Field will make special efforts to attend. Let no ordinary excuses keep you away, dear brethren and sisters, but begin now to make your arrangements to come.

Eld. R. M. Kilgore, a member of the General Conference Committee, will, in all probability, be present, and other help from abroad is also expected. Special instruction, so much needed at this time, will be given, and the different lines of work among our people will not be neglected. We are anxious that as many as possible of our young people shall attend, as the canvassing work will receive considerable attention; and we hope, at the close of this meeting, to send out two or more companies of canvassers into this field, whose scores of cities and towns unentered as yet by our people, promise a rich harvest for our publications. Our new house of worship at Graysville will also be dedicated at this meeting, so that, taken all together, this will be an important, and, we trust, a profitable occasion.

The members at Graysville will do all in their power to help, but we think it best, under the circumstances, for our people to come with bedding, etc., and to be prepared, as far as practicable, to care for themselves. This meeting will, in a measure, take the place of the camp-meeting, and we hope for a good representation of our people.

J. W. SCOLES.

## THE CAMP-MEETING AT MONTFORT, WIS.

This camp-meeting will be held Sept. 23-30, as announced in last week's REVIEW. Montfort is located in the eastern part of Grant County, on the Chicago and Northwestern R. R., Madison and Lancaster Line, sixty-three miles west of Madison and twenty-six miles east of Lancaster. Those going over the Northwestern from the east should take the train leaving Madison at 2:50 P. M., reaching Montfort at 5:35 P. M. Those going over the Northwestern from the west should take the train leaving Lancaster at 9:10 A. M., reaching Montfort at 10:35; or the afternoon train which reaches Montfort at 5:35 P. M.; or, if they come over the Woodman Line, leave Woodman at 8:30 A. M., or 3:30 P. M. Those trains connect with the Lancaster Line at Fennimore; so Montfort can be reached without delay, as the connection is good.

Those living on the line of the Milwaukee and St. Paul south of Montfort should ticket to Platteville, and those on that line north of Montfort should ticket to Woodland, and from these places ticket over the Northwestern to Montfort. There is a transfer to be made at each of these places, Platteville and Woodman, from one railroad to the other, and the connections are not very good, except at Woodman, in the morning, going west on the Milwaukee and St. Paul; hence it will be better, probably, for those who attend from Darlington and east of there, to go with teams. We shall endeavor to gather further information, which will appear in next week's REVIEW, if there is anything that will help to a better understanding of how to reach the place of meeting. Tents should be ordered at once. Provision will be made for teams. We trust there will be a full attendance from all our churches in the southwestern part of the State. Come, dear brethren and sisters, and share the blessing of the Lord with us.

M. H. BROWN.

## The Sabbath-School.

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

## OLD TESTAMENT HISTORY.

LESSON 12.—ISRAEL IN THEIR INHERITANCE.  
(Sabbath, Sept. 20.)

1. What took place when Joshua had become old? Josh. 23:1, 2.
2. What did he say had been done? Verses 3, 4.
3. What does the record say that the Lord had given Israel a long time before this? Verse 1.
4. Yet what did Joshua say that the Lord would still do? Verse 5.
5. To what did Joshua exhort them? Verses 6-8.
6. How powerful had the Lord made them? Verses 9, 10.
7. What did he say would be the result if they did not cleave to the Lord? Verses 11-13.
8. What did he say had not failed? Verse 14.
9. Of what were the good things that God had done for them an assurance? Verse 15.
10. If they should forsake the Lord, what was to become of them? Verse 16.
11. Did they continue in the fear of the Lord? Judges 2:7-13.
12. What had the Lord said would be the consequence of such a course? Verses 1-3.
13. How could it be said that the Israelites possessed all the land when all their enemies were not driven out? (See note.)
14. What does the Bible say that Joshua did not give the people? Heb. 4:8; see margin.
15. Why was the rest not given to them? Verse 6.
16. Since they, through unbelief, did not realize the rest, what follows? Verses 6-9.
17. To whom was that rest promised equally with the Israelites? Gen. 13:14-17; Rom. 4:13.
18. When they receive it, who will share it with them? Heb. 11:39, 40.
19. What exhortation, therefore, should we heed? Heb. 4:1, 11.

## NOTE.

There is not the disagreement between Heb. 4:8 and the record in Josh. 21:43-45; 23, that some seem to imagine. In Hebrews it is stated that Joshua did not give the Israelites rest, that is, the inheritance promised. (See Deut. 3:19, 20.) In Joshua it is stated that the Lord

gave unto Israel all the land which he swore unto their fathers; that the Lord delivered all their enemies into their hand; and that there failed not aught of any good thing which the Lord had spoken. Yet in the same connection we are told that the enemies were not driven out, and they were given direction as to their course in order to expel them. After the death of Joshua, the children of Israel asked the Lord which of the tribes should first proceed against the Canaanites. Judges 1:1.

All this is easily explained. First, it is absolutely true that not a thing had failed of all that the Lord had spoken. Everything had been fulfilled in its order. They had had wonderful deliverances, and had been miraculously brought into the promised land. They had been established there, too, for there was not a man that could withstand them, so long as they preserved their trust in God.

Their enemies were thus delivered into their hands. True, they had not yet conquered them all; but it was only a question of time when they should conquer them all, if they maintained their allegiance to God. When Joshua, was called for by the Gibeonites, to make war upon the Amorites, the Lord said to him, "Fear them not; for I have delivered them into thine hand." Josh. 10:8. Yet Joshua had still to go up and fight against them. In like manner the Lord had delivered all the Canaanites into the hands of Israel. If Joshua had remained listlessly where he was, or had distrusted God, he would not have conquered the Amorites, even though the Lord had said, "I have delivered them into thine hand;" so, as the Israelites failed in believing God, they did not drive their enemies out from the land.

Yet they possessed the land. It had been given to them, they were in it, and had all power to extirpate the Canaanites, who vainly opposed their advance. If they had been true to God, and mindful of his covenant, they would have gone on, always invincible, either conquering or converting the surrounding nations, until their fame and sway would have extended over the whole earth. Jerusalem, the capital, would have stood forever (Jer. 17:23-26), and thus would have been fulfilled the promise that they should inherit the earth. Of course, the plan of salvation would necessarily have been completed in the death of Christ, and the patriarchs would have been raised from the dead to share in the reign of universal peace.

But they were unfaithful to their trust, and so they did not enter into the rest which God designed for them. To us the same promise remains, and we are exhorted to take heed lest we fail to enter in because of unbelief. If we remain faithful to the end, to us will come the word of the King, when he comes in his glory, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. (Compare Heb. 4:3.) The whole earth is then given to the children of men. They do not dwell on it for more than a thousand years afterward; but they show that they possess it by dwelling in its capital, the New Jerusalem, and in sharing with Christ in his work of pronouncing and executing judgment upon those who still defile it. (See 1 Cor. 6:2, 3; Jude 14, 15.) They, with Christ, come into possession of the earth, in order that they may rid it of those who have no rightful claim upon it. (See Ps. 2:7-9; 149:5-9.) In like manner the ancient Israelites possessed the land in order that they might root out their enemies. But, unlike them, those who are finally admitted to the possession will know no failure; for they will already have gained the victory over every foe, including death itself. And so they shall go no more out, but shall inherit the land forever, and shall delight themselves in the abundance of peace.

## News of the Week.

FOR WEEK ENDING SEPT. 6.

## DOMESTIC.

- The National Prison Congress meets in Cincinnati, Sept. 25.
- "The National Reform Party" is the name of a political organization formed at St. Louis Friday.
- By the overturning of a sloop in the bay at San Diego, Cal., Monday, a gentleman, three ladies, and two children were drowned.
- Near Eagle Gorge, Wash., Monday night, sixteen persons were seriously hurt in an accident on the Northern Pacific Railway, two fatally.
- The school board of Cincinnati have decided, by a very close vote, that married women living with their husbands are ineligible as teachers in the public schools. This action dispenses with the services of several well-known instructors.

—New York's Board of Aldermen on Tuesday adopted a resolution asserting that the census of that city was 200,000 short, and asking for a recount.

—Freight brakemen on the Pittsburg, Shenandoah, and Lake Erie Railroad struck, Tuesday, for an advance in wages of twenty cents per day. All freight traffic is suspended.

—Eight miners were buried in the Lake Angeline mine near Ishpeming, Mich., Friday, by a cave-in. They are alive, and are being communicated with by means of a compressed air drill.

—The New York State Board of Arbitration began its investigation as to the difficulties existing between the New York Central Railroad and the Knights of Labor, Tuesday. Vice-President Webb and Grand Master-workman Powderly testified during the day.

—In a collision between an electric car and a freight train at Davenport, Iowa, Monday, William C. Preston, principal of a public school, was instantly killed, and several others were badly hurt. The accident was caused by the motor of the electric car becoming unmanageable.

—Near Hopkinsville, Ky., Saturday, James Higgins was killed, and his brother Jesse fatally wounded by two Langston boys, fourteen and sixteen years old, with whom they had quarreled. At Tipton, Ia., George Heigle, a ten-year-old boy, was fatally shot, Tuesday, by a youthful companion of about the same age.

—The sad and eloquent relics of the Johnstown flood, 1,000 articles in all, are to be auctioned for the benefit of a monument to the flood's unknown dead. In one little package is a baby's little yellow shoe and a red woolen stocking. The package was wrapped in a linen handkerchief, and found in a dead man's breast pocket.

—The total cotton crop of the United States for 1890 amounts to 7,311,322 bales, exceeding the largest crop ever grown by 265,489 bales, and the crop of last year by 373,032 bales. Of this amount 546,363 bales were consumed in the South, against 481,235 last year. There are 270 mills in operation in the country, of which thirty-three are in the South.

—At midnight, Thursday, the second section of the Montreal express on the New York Central was dived by an obstruction placed on the track four miles south of Greenbush, N. Y. Although the train was going thirty miles an hour, none of the passengers or train men were seriously hurt. A disconnected switch wrecked a freight train at Caney, Kans., Friday, by which the engineer and four tramps were killed, and the fireman was fatally scalded.

—The business portion of Oxford, Iowa, was destroyed by fire Monday morning, causing a loss of \$50,000. The fire was of incendiary origin. In Philadelphia, Wednesday morning, three women lost their lives in a fire. In New York a workman was burned to death at No. 227 East Fifty-sixth Street, where a roofing factory and adjacent buildings burned, at a loss of \$40,000. In Brooklyn a bagging factory and wholesale grocery burned; loss, \$200,000. In Hiawatha, Kans., the center of the business section was destroyed, including the First National Bank and its vault, containing \$50,000 in currency. In Terre Haute, Ind., a fire occurred in the Riverside Woolen Mills; loss, \$15,000. Several stables at the race track in that city also burned.

## FOREIGN.

- An explosion occurred, Monday, in a mine at Boryslav, in Galicia. Eighty miners were suffocated.
- Armenians have sent a circular to the powers, threatening an uprising against the Turkish Government.
- Another case of cholera has developed in a London hospital, and considerable alarm prevails throughout the city in consequence.
- Ismail Pasha, ex-Khedive of Egypt, has disappeared. It is feared he has been poisoned by order of the Sultan of Turkey.
- A revolution is threatened in Hawaii. Orders were received at Port Townsend, Wash., Monday, for the cruiser "Charlestown" to proceed immediately to Honolulu to protect American interests in case the revolution should occur.

## RELIGIOUS.

- Methodism has been unusually active in Maine the past year, building a larger number of churches than in any equal period in the past.
- Bishop Thoburn reports that the Epworth League has taken firm hold in India, and will be generally adopted by the Methodist Episcopal churches there.
- The Humane Society at Elkhart, Ind., is investigating the case of the infant son of Mr. Sanders of that city, which died Tuesday while receiving "absent treatment" from Mrs. John Lester, a Christian Scientist.
- This month the Rev. Dr. George F. Pentecost, of Brooklyn, leaves on an evangelistic mission to India. He and a dozen others will begin work in Calcutta, moving thence from mission station to station. He sails the 6th.
- There are now over 400,000 children enrolled in the Sunday-schools of Missouri, but there ought to be a great many more, in view of the fact that there are still 550,-

000 children of school age in the State who are not receiving such instruction.

The Law and Order League of Wheeling, W. Va., having succeeded in stopping every form of Sunday traffic but the drug stores, their head-quarters were stormed, last Sunday, by an angry mob. The president of the league was struck twice and badly hurt.

James J. Hill, President of the Great Northern Railway Company, has given \$500,000 for the building of a great Catholic college opposite Fort Snelling, at Groveland, a beautiful suburb of St. Paul. It is also learned that Mr. Hill contemplates giving \$250,000 to endow the professorships of the institution.

Appointments.

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

The annual meeting of the Kansas Tract and Missionary Society will be held at Eureka, Oct. 7-13. We hope to meet the directors and librarians at this place Oct. 1, to receive the special instruction to be given by Bro. Chadwick preceding the meeting. C. A. HALL, Pres.

The annual meeting of the Kansas Conference will be held at Eureka, Oct. 6-13. Will the churches elect their delegates at once, and send their credentials to Eld. E. P. Dexter, 821 West Fifth St., Topeka, Kans., and thus save the time of enrolling delegates' names after the Conference convenes? C. A. HALL, Pres.

The annual session of the Maine Sabbath-school Association will be held at Pittsfield, Maine, Sept. 9-16, in connection with the camp-meeting. Lesson slips for the camp-meeting Sabbath-school will be supplied to the Primary and Intermediate divisions. Lessons for the Senior division will be the usual lessons found in the regular lesson pamphlet. Let all bring their lesson pamphlets with them. S. H. LINSKOTT, Pres.

LABOR BUREAU.

WANTED.—Four Sabbath-keepers, to drive teams. Steady work. Apply at once. Address Lewis Richards, Schofield, Monroe Co., Mich.

Obituary Notices.

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

FISH.—Died at her home in Eagle Rock Valley, Cal., July 20, 1890, of malarial fever, Lottie Fish, daughter of Bro. E. M. and sister Lucy Fish, aged 7 years, 11 months, and 6 days. With her parents she came to this State two years ago, where the family hoped to enjoy better health than they had in their former home in Bedford, Mich., where they left the warmest church associations. From her earliest childhood Lottie had been taught in the fear of the Lord, and it is with the fullest assurance of hope that the bereaved parents lay her to rest to await the morning of the first resurrection. Words of comfort by the writer. OTHO C. GODSMARK.

Mc LAUGHLIN.—Died at his home in Ripley, Huron Co., Ohio, June 21, 1890, my dear husband, John Mc Laughlin, aged 66 years, 2 months, and 28 days. He was converted at the age of nineteen, and united with the M. E. Church. In the fall of 1888 he began the observance of the Sabbath of the Lord. During his sickness he desired to be baptized, but no minister of our faith being near, his wish could not be carried out. Among his last words were, "My name is written above. I shall enter through the gates into the city." He was a kind, affectionate husband, and a loving and tender father. MARY Mc LAUGHLIN.

BOONE.—Died near Clinton, La., Aug. 22, 1890, Bulah Elna Boone, daughter of R. F. and Mary Boone, aged 7 years, 10 months, and 17 days. She was born in De Soto Parish, La., Oct. 5, 1882. She was a sweet child, with a mild and even temper, and was very devoted to her parents. She was faithful both night and morning to let her sweet childish voice be heard in the family devotion, invoking the blessings of God upon her dear papa and mamma and others. She took a great interest in the Sabbath-school, and had good lessons. She often spoke of her little brother who had died, and how she wanted to be good so she could meet him in heaven. Words of comfort from 1 Thess. 4: 13-18, by the writer. "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." Matt. 19: 14. J. B. THAYER.

MOON.—Died at Dakota, Winona Co., Minn., Angie E. Moon, wife of John P. Moon and daughter of Thomas and Caroline Fuller, aged 47 years, 3 months, and 3 days. She embraced Christ early in life, while in Vermont, her native State, connecting herself with the Methodist Church. After the death of her mother, the remnant of the family removed to Southern Minnesota, where, as soon as an opportunity offered, she again connected herself, by letter, with the M. E. Church, remaining an approved member until the winter of 1880, when she enjoyed the privilege of hearing a course of lectures on Bible truth, by Eld. Battin, a minister of the Seventh-day Adventist Church; and being convinced as to the truthfulness of the positions taken by that people, she, with her husband, "conferred not with flesh and blood," but hastened to obey. Her convictions were strengthened by investigation until she seemed thoroughly established in the truth. She was quiet and reserved in disposition, and weighed well the effect of her words upon her hearers. Words

of gossip or scandal never stained her pure lips. Hers was, indeed, the "lip of truth," which "shall be established forever." Her patience in sickness was wonderful, and her faith strong and steadfast. She often spoke of God's goodness, and of precious answers to prayer, and died full of the blessed inspiration of the life to come, when Christ shall wake the righteous dead at his second coming. She leaves a husband and two children to mourn their irreparable loss. Funeral services were conducted by Eld. David Wood (Methodist), in the Methodist Church. JOHN P. MOON.

FINCH.—Bro. Truman P. Finch died Aug. 7, 1890, of catarrhal pneumonia, at the age of 67 years, 9 months, and 19 days. Over forty years of his life he has had a part in this message. Last fall he attended the camp-meeting at Down, and as the truth shone out with such a clear light on justification by faith, he received it with joy, and has since often said that he never had such an experience as he did at that time. Bro. Finch was elder of his church at the time of his death, and I believe he did the best he knew to try to rebuild the church. He suffered a great deal during his last sickness, but bore it all patiently. Funeral services were conducted by Eld. Edward Skinner (Congregationalist). Text, Rev. 14: 13. MRS. S. TURNER.

WARNER.—Died at Sandisfield, Mass., Aug. 15, 1890, Betsey M. Warner, wife of Harvey D. Warner, in the eighty-third year of her age. Sister Warner embraced present truth about fifteen years ago, through reading-matter sent by a son in the West. Her views aroused some opposition from her husband and children, yet by her consistent and godly life they were, one after another, led to investigate the truth which had such influence upon her life, till her companion and all but two of her eight children were finally in full sympathy with her views, and walking in the light of truth themselves. A large family of grandchildren and great-grandchildren, numbering over fifty, are left to feel the influence of her worthy example. For these, as well as for the two who are still out of the truth, she felt her last burden, leaving a dying request that they meet her in the kingdom of heaven. She felt a perfect resignation, and was willing to commit herself just as she was in Christ, to the "precious Lamb of God." The funeral services were held at East Canaan, Conn., Sunday, Aug. 17, and were attended by Rev. H. G. Hoadly, of that place, and Eld. A. J. Read, of Providence, R. I. A. J. R.

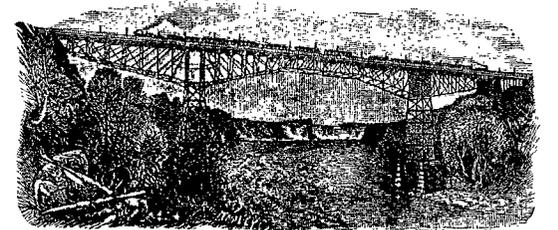
LEWIS.—Died at his home in the Welsh Settlement, near Wellsboro, Tioga Co., Pa., July 29, 1890, Evan Lewis, aged 64 years, 8 months, and 4 days. He was afflicted with dyspepsia during the last four years of his life, which finally resulted in his death. Bro. Lewis first became acquainted with the views held by the S. D. Adventists through some meetings held by Bro. J. L. Baker in the spring of 1887, and further as the result of a series of tent-meetings conducted by Eld. F. Peabody and the writer, during the summer of the same year. From that time he was a firm believer in present truth, and for some time previous to his death he lived in obedience to it. He was born in Wales, and at the age of five years he came with his father to this country, who was the first Welsh settler in Tioga County, Pa. Bro. Lewis was respected by all who knew him, because of his integrity of character. He was a radical temperance man, and during his last sickness he gave evidence that he was in possession of the real Spirit of Christ in bearing his sufferings with marked patience and Christian fortitude. Bro. Lewis was the father of nine children, seven of whom are living,—four sons and three daughters,—who with their mother greatly mourn their loss, as do also other relatives and a host of friends. Words of comfort were spoken from John 11: 23; Col. 3: 34, by the writer. K. C. RUSSELL.

CRUMB.—Died at East Otto, Cattaraugus Co., N. Y., Aug. 19, 1890, of heart disease, Chauncey Skinner Crumb, in the seventy-sixth year of his age. Bro. Crumb was born in Fairfield, Vt. When he was quite young, the family removed to Stephentown, N. Y., and in his fifteenth year they came to Cattaraugus County, where, in his twentieth year, with his mother and a brother he settled on the farm where he spent the remainder of his days. His parents were Baptists, and he held their views until he embraced the message of Rev. 14: 9-12 as present truth. He experienced a change of heart under Baptist preaching, in 1842; but because they did not give enough prominence to the doctrine of the second coming of Christ, he did not unite with the church. Twenty-one years ago last December, he began to keep the Sabbath, under the preaching of Eld. E. B. Saunders, and was baptized by the writer the following year. After a lingering sickness, he fell asleep in full assurance of faith and hope, leaving a wife, children, and grandchildren to mourn, but not as those who have no hope. During his long residence in the town, his gentle manners and upright dealing secured the respect and esteem of the entire community, which was manifest in the large attendance at his funeral, and in marked tokens of respect shown in various ways. The services were conducted by the writer, assisted by Bro. S. Thurston. R. F. COTRELL.

OLSEN.—Died at Boulder, Colo., of pulmonary consumption, Sabbath morning, Aug. 2, 1890, Eld. Andrew D. Olsen, aged thirty-nine years lacking seven days. Andrew D. was the second son of Andrew and Betsey Olsen, who immigrated to this country from Norway in 1850, locating in the township of Oakland, Jeff. Co., Wis., where he was born. Our parents were among the first of the Scandinavians who began the observance of the seventh day. His religious experience dates from early childhood, and he continued to grow in the truth. As soon as he became of age, it was his earnest desire to prepare himself to engage in active labor in the cause of God. In the year 1876 he received his first license from the Wisconsin Conference, and in 1880 he was ordained to the work of the holy ministry. Three years before this, he was married to Miss Vesta J. Cady, who was to him not only a loving and faithful companion, but also a true fellow-laborer. His whole soul and every interest were in the work of God, and every personal consideration was to him a secondary matter. In 1885 he was elected president of the Dakota Conference, where he labored with success till the winter of 1887, when, Eld. G. C. Tenney, president of the Minnesota Conference, being sent to Australia, my brother was appointed to take the place thus left vacant. He took up the work in Minnesota with a sense of its responsibility, and labored earnestly and faithfully. The preparation and care for the Gen-

eral Conference held in Minneapolis in the fall of 1888, added much to his labors. In his zeal for the work, he did not realize that he was laying the foundation of a disease that would shorten his life. Continuing his work till the last of January, 1889, he came to Battle Creek, when, upon examination, it was found that disease had fastened itself upon his lungs. In March he was taken to Colorado with the hope that the climate there would prove beneficial to him, but he was too far gone. He lingered from this time on till the day of his death, at times seemingly better, yet steadily failing. During the early part of his illness, he was very anxious to recover; for he longed to again engage in the work to which he had devoted his life. His faith in God was firm; but while reviewing his life and labor, he saw many errors and mistakes, which almost shut out from his view the goodness and mercy of God. Sister White's visit to Boulder last spring, was a great blessing to him. As she set the Saviour's love before him, he seemed to grasp it with perfect faith, and from that time his peace with God was complete. During his long illness he suffered much, but endured all with great patience and resignation. On Sabbath morning, Aug. 2, he fell asleep in full hope of a part in the first resurrection. His death is a very heavy stroke on his dear wife and a large number of relatives and friends, and the cause has lost in him a faithful laborer. Though we greatly miss him as a loving companion, a true brother, and a fellow-laborer, we mourn not without hope. He is resting from his labor, but his works will follow him. The funeral discourse was given by Eld. S. S. Smith, from Rev. 14: 13, to a very large and sympathizing audience. O. A. OLSEN.

Traveler's Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected May 18, 1890

Table with columns for EAST, WEST, Stations, Mail, Day Express, N. Shore Limited, N. Y. Express, Att'n Express, Amer. Express, and Ticket Agent. Lists routes to Chicago, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit, Buffalo, and Niagara Falls.

\* Daily. † Daily except Sunday. Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.16 P. M., arriving at Jackson at 7.55 P. M., daily except Sunday.

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

Chicago & Grand Trunk R.R. Time Table, in Effect Jan 19, 1890.

Table with columns for GOING WEST, STATIONS, and GOING EAST. Lists routes to Boston, New York, Buffalo, Niagara Falls, Montreal, Toronto, and Detroit.

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. W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

# The Review and Herald.

BATTLE CREEK, MICH., SEPT. 9, 1890.

## CONTENTS OF THIS NUMBER.

[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in italics.]

**Poetry.**  
 A Prayer, Mrs. Merrill E. Gates..... 545  
 Open the Mouth and Close the Eyes, L. C. HUTCHINS..... 547  
 Why Not? Sel..... 549  
 Nothing is Lost, British Evangelist..... 555

**The Sermon.**  
 Character-building, ELD. J. P. HENDERSON..... 545

**Our Contributors.**  
 Blindness of Unbelief, ELD. R. F. COTTBELL..... 546  
 Knowing God, H. F. PHELPS..... 546  
 Measured Worshipers, JOHN A. OPPEY..... 547  
 Was Paul the Author of Hebrews? ELD. M. E. CORNELL..... 547  
 Special Providences, G. W. AMADON..... 548  
 Can We Keep the Commandments? ELD. THOS. H. GIBBS..... 548

**Choice Selections.**  
 Friendship, Emma Wilmot..... 549  
 Work in Obscurity, O. P. Beaches, D. D., in Inquirer..... 549

**The Mission Field.**  
 Our Foreign Publishing Work, W. C. W..... 550  
 Russia, Baptist Missionary Magazine..... 550

**Special Mention.**  
 The Farmers' Alliance, N. Y. Sun..... 551  
 Romanism and the Rum Traffic, Miss M. F. Cusack, in Our Day..... 551  
 The Report of the Johnstown Flood, N. Y. Tribune..... 551

**Editorial.**  
 The Saginaw (Mich.) Camp-meeting..... 552  
 A Secular Voice on the Sabbath Question, L. A. S..... 552  
 Elijah (Continued), G. I. B..... 552  
 From Australia, G. C. T..... 553  
 Manner of Observing the Season of Fasting and Prayer, Oct. 3, 4, 5, O. A. OLSEN, Pres. Gen'l Conf..... 554

**Progress of the Cause.**  
 Reports from Canada—Kansas—Tennessee River Conference—Minnesota—Pennsylvania—Atlantic Conference..... 555  
 Texas Camp-meeting, R. M. KILGORE..... 555  
 Indiana Conference Proceedings, W. A. YOUNG, Sec..... 556  
 Missouri Sabbath-school Association Proceedings, VITA MORROW, Sec..... 556  
 Missouri Tract Society Proceedings, JAMES KLOSTERMEYER, Sec..... 557  
 A Communication, D. T. BOURDEAU..... 557

**Special Notices.**  
 The Sabbath-school..... 557  
 News..... 558  
 Appointments..... 559  
 Obituaries..... 559  
 Editorial Notes..... 560

## CAMP-MEETING APPOINTMENTS.

DIST. No. 1.			
*Maine, Pittsfield,	Sept.	9-16	
DIST. No. 2.			
*Tenn. River Conf., Guthrie, Ky.,	Sept.	16-23	
DIST. No. 4.			
*Nebraska (General), York,	Sept.	9-16	
South Dakota, St. Lawrence,		17-22	
Swan Lake,	Oct.	1-6	
Iowa, Clarinda,	Sept.	17-23	
Avoca,		24-30	
Minnesota, Mankato,		10-16	
Frazee,		17-23	
Sauk Center,		24-30	
Wisconsin (Southwestern), Montfort,		23-30	
(Northeastern), Clintonville,	Oct.	1-8	
DIST. No. 5.			
*Kansas (State Conference), Eureka,	Oct.	2-13	
DIST. No. 6.			
*California (General), Oakland,	Sept.	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.

Mrs. Ballington Booth has written to the New York Tribune denying the report that the Salvation Army was to form an alliance with the Women's Christian Temperance Union.

Mrs. Maria B. Woodworth, the "trance revivalist" who created such an excitement in Oakland, Cal., some time since, is now giving religious exhibitions in St. Louis. On last Tuesday two physicians of the city began legal proceedings to inquire into the evidence of her sanity.

The subject of the sermon in the First Baptist Church of Detroit, Sunday evening, Aug. 31, was, "The Mother of Jesus." Had it been the subject of a sermon at a Catholic church, we would not have been surprised. But we hardly supposed the Baptist Church was ready to go into "Mariolatry" yet.

The genius of man for destruction knows no cessation to its activity, and, apparently, no limit

to the deadly efficiency of its productions. It is now claimed that arrangements have been perfected by which projectiles filled with the most powerful explosives can be hurled from ordinary cannon to a distance of several miles. The War Department is about to test the invention, and should it do all that the inventor claims, there will be a sudden drop in the trust reposed in the efficiency of Europe's great navies.

Word from the tent company at Ashley, Mich., informs us of the complete triumph of the truth over the opposition from an exposé of Adventism. The company consists of Elds. M. E. Cornell and I. H. Evans, with Bro. C. P. Whitford as chorister. The occasion called out the best efforts of the company in behalf of the truth, and error had to beat a retreat in the face of the evidence presented. When the smoke of battle had cleared away, not one interested one, or one among its former friends, had deserted the camp, or was found among the dead or wounded. On the contrary, as the result of the first opposing lecture, five souls took their stand in favor of the truth, and signed the covenant. The refutation of sophistries and false arguments was so complete that all but sympathy was elicited for the poor man who had sold himself to make them. "It was plainly to be seen," says our correspondent, "that the man had been shorn of his former strength. Bible reasons were sadly wanting for the positions taken."

Most, if not all, of the readers of the REVIEW are familiar with the story of the arrest and imprisonment of Bro. W. H. Parker, of Paris, Tenn., for violating the State Sunday law. From the pestilential air of the prison he became poisoned with malaria, from the effects of which he has vainly endeavored since to recover. Now, broken down in health and unable to work, his wife prostrated from trouble and overwork, and one child sick, he finds himself in very destitute circumstances, amounting to actual want. The circumstances of this case entitle Bro. Parker to the special sympathy of our people. He is a sufferer for conscience's sake, a pioneer in the rough path which must ere long be traveled by many another conscientious observer of the Sabbath. Our people should, and, no doubt, will, consider it a privilege to lighten in some measure the burden he is thus compelled to bear, especially in view of the fact that he makes a personal appeal to them. From letters received from him the past week, we gather that cash donations, however small, will be welcomed, and will be the most acceptable form of relief that can be furnished. Address all communications to W. H. Parker, Paris, Henry Co., Tenn.

### "THE YOUNG PEOPLE'S LIBRARY."

Fiji and Samoa.

Our brethren of the Pacific Press have commenced the publication of a series of works, under the title of "The Young People's Library." The first number has reached us. Its subject is "Jottings from the Pacific. Fiji and Samoa." By Emma H. Adams, author of "To and Fro in California," etc. She seems to write from a full and accurate knowledge of her subject, and has produced a book which is interesting and instructive. It is brought out in attractive style, 160 pages, bound in muslin, with cover stamped in black and gold. As our little ship "Pitcairn" is about to set sail for missionary work among the islands of the Pacific, all our readers will be interested to learn what they can of that interesting field; and this book will give them a better idea of it than any other source of information so easily accessible. Price, 50 cts. bound, 25 cts. in paper cover. Address Pacific Press Pub. Co., Oakland, Cal.

### IMPORTANT NOTICE CONCERNING THE MINISTERS' SCHOOL.

SINCE the announcement made in a recent number of the REVIEW, concerning the Ministers' School,

and fixing the time for opening as Oct. 13, the Committee of Management have unanimously decided, for reasons which may hereafter be given, to postpone the time of opening until Oct. 31. This brief notice is given at this time, that those who expect to attend may know of the change as early as possible, and make their plans accordingly.

D. T. JONES, Sec. Com. of Management.

### 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,  
 U. SMITH,  
 A. R. HENRY,  
 F. E. BELDEN,  
 H. LINDSAY,  
 GEO. I. BUTLER,  
 H. W. KELLOGG, } Trustees.

### \$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, \$2,800.)

E. J. Gregory and wife - - - - \$50 00

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, \$1,078.)

Jacob Petre - - - - - \$20 00

"J. E. B." - - - - - 10 00

E. J. Gregory and wife - - - - 10 00

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

### THE MARVEL OF NATIONS,

BY U. SMITH, AUTHOR OF "SMITH'S DIAGRAM OF PARLIAMENTARY RULES."

This work embraces the past, present, and future of the United States from a historical, political, and religious standpoint, comparing the past with the present condition of education, science, and religion, and calling special attention to the work of the National Reform Association, and the proposed Amendment to the Constitution of the United States. It needs no other indorsement than a careful reading.

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A new and revised edition of a little work published by S. Bliss about forty years ago, giving the chronology from creation till the death of the apostle John. Also, "The Peopling of the Earth; or Historical Notes on the Tenth Chapter of Genesis." By Aionzo T. Jones. A valuable reference book. 298 pages, cloth, \$1.00.

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### THE TITHING SYSTEM,

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A forcible argument, showing the obligation of the tithing system in the gospel dispensation, and an application of its principles to the present time. By G. I. Butler. 112 pp., 12mo, 10 cents.

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