

The Advent Review and Herald

HOLY BIBLE IS THE FIELD

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

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A PARABLE OF THE GATES.

"How shall man surely save his soul?"

'Twas sunset by the Jordan. Gates
Of light were closing, and the whole
Vast heaven hung darkened as the fates.
"How shall man surely save his soul?" he said,
As fell the kingly day, disrowned and dead.

Then Christ said, hear this parable:

Two men set forth to journey fast,
And reach a place ere darkness fell
And closed the gates ere they had passed.
Two worthy men, each free alike of sin,
But one did seek most sure to enter in.

And so when in their path did lay

A cripple with a broken staff,
This one did pass straight on his way,
While one did stoop and give the half
His strength, and all his bread did nobly share,
Till they at sunset saw their city fair.

Then he who would make sure ran fast

To reach the golden sunset gate,
Where captains and proud chariots passed;
But lo! this proud man came too late!
The gate was closed, and all night long he cried;
He cried and cried, but never watch replied.

Meanwhile the man who cared to save

Another, as he would be saved,
Came slowly on; gave bread, and gave
Cool waters; and he stopped and laved
The wounds. At last, bent double with his weight,
He passed, unchid, the porter's private gate.

Hear then this lesson; hear and learn:

He who would save his soul, I say,
Must lose his soul; must dare to turn
And lift the fallen by the way;
Must make his soul worth saving by some deed
That grows and grows, as grows a fruitful seed.

—Joaquin Miller, in Independent.

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.

CHRIST THE WAY OF LIFE.

BY MRS. E. G. WHITE.

"Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

Repentance is associated with faith, and is urged in the gospel as essential to salvation. Paul preached repentance. He said, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." There is no salvation without repentance. No impenitent sinner can believe with his heart unto righteousness. Repentance is described by Paul

as a godly sorrow for sin, that "worketh repentance to salvation not to be repented of." This repentance has in it nothing of the nature of merit, but it prepares the heart for the acceptance of Christ as the only Saviour, the only hope of the lost sinner.

As the sinner looks to the law, his guilt is made plain to him, and pressed home to his conscience, and he is condemned. His only comfort and hope is found in looking to the cross of Calvary. As he ventures upon the promises, taking God at his word, relief and peace come to his soul. He cries, "Lord, thou hast promised to save all who come unto thee in the name of thy Son. I am a lost, helpless, hopeless soul. Lord, save, or I perish." His faith lays hold on Christ, and he is justified before God.

But while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practicing known sins, or neglecting known duties. God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul.

James writes of Abraham and says, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only." In order for man to be justified by faith, faith must reach a point where it will control the affections and impulses of the heart; and it is by obedience that faith itself is made perfect.

Without the grace of Christ, the sinner is in a hopeless condition; nothing can be done for him; but through divine grace, supernatural power is imparted to the man, and works in mind and heart and character. It is through the impartation of the grace of Christ that sin is discerned in its hateful nature, and finally driven from the soul temple. It is through grace that we are brought into fellowship with Christ, to be associated with him in the work of salvation. Faith is the condition upon which God has seen fit to

promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin. Faith can present Christ's perfect obedience instead of the sinner's transgression and defection. When the sinner believes that Christ is his personal Saviour, then, according to his unfailing promises, God pardons his sin, and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his substitute and surety, has died for him, in his atonement and righteousness.

"Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Righteousness is obedience to the law. The law demands

righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of his Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as he loves his Son. This is how faith is accounted righteousness; and the pardoned soul goes on from grace to grace, from light to a greater light. He can say with rejoicing, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour, that being justified by his grace, we should be made heirs according to the hope of eternal life."

Again: it is written, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Jesus declared, "Except a man be born again, he cannot see the kingdom of God." "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." It is not a low standard that is placed before us; for we are to become the children of God. We are to be saved as individuals; and in the day of test and trial we shall be able to discern between him that serveth God and him that serveth him not. We are saved as individual believers in the Lord Jesus Christ.

Many are losing the right way, in consequence of thinking that they must climb to heaven, that they must do something to merit the favor of God. They seek to make themselves better by their own unaided efforts. This they can never accomplish. Christ has made the way by dying our sacrifice, by living our example, by becoming our great high-priest. He declares, "I am the way, the truth, and the life." If by any effort of our own we could advance one step toward the ladder, the words of Christ would not be true. But when we accept Christ, good works will appear as fruitful evidence that we are in the way of life, that Christ is our way, and that we are treading the true path that leads to heaven.

LUTHER VS. ZWINGLE.

A Lesson on Union of Church and State

BY ELDER J. P. HENDERSON.

(Des Moines, Iowa.)

THE contemporary, yet diverse work of these two great Reformers, presents a lesson on the results of the union of Church and State, that National Reformers might do well to investigate. Luther operated in Saxony, one of the states of Germany, while Zwingle had his home in Zurich, a canton or division of Switzerland. Both imbibed the spirit of the Reformation about the same time (i. e., 1515), yet with important points of difference both in doctrine and methods of defense.

Luther adhered to the Roman idea of consubstantiation, and other doctrines discarded by Zwingle. In Bible truth, as viewed by Protest-

ants of to-day, Zwingle had the purest ideas of Scripture, but lacked in faith and in that unwavering trust in God. He deemed it necessary for the preservation of the Church, to unite with the State, and "thought it his duty to examine not only doctrine but also federal questions." He resolved to be at one and the same time "the man of the State and of the Church." "He took part in the most important deliberations, and was commissioned by the council of his canton to write letters, compose proclamations," etc. "History of the Reformation," chap. 16, Art. 1.

In the wars in which Switzerland was likely to be involved, Zwingle detailed plans of defense, and showed how the republic should act with regard to other empires; in fact, he became at once "the head of the State and general of the army," which was in the end the "ruin of the Reformation and of himself." When the cantons were preparing to crush the work he had done, and put down the "heretics," "Let us be firm," said he, "and fear not to take up arms. This peace which some desire so much is not peace, but war. . . . If we shun it, the ministers' lives and the gospel will never be secure." He thought that without some decisive action on the part of the State, Christianity would be overwhelmed, and fall back into its ancient slavery. This fatal position proved his ruin, and brought about the very calamity he wished to avoid. He often said, "We must trust in God alone, but when he gives us a just cause, we must also know how to defend it, and like Gideon and Joshua, shed blood in behalf of our country and our God."

As the enemy approached to attack Zurich, where Zwingle lived, the inhabitants found in him a strong advocate of self-defense, by the sword. The first engagement proved fatal. The enemy was victorious. Zwingle's troops were defeated, and he was slain. The enemy, capturing his body, decreed that it should be "quartered for treason, and burned for heresy." His ashes were mingled with those of swine, and a "lawless multitude flung them to the winds."

How different from this was the faith of Luther. He declined the aid of temporal power, and rejected the force of arms, looking forward to victory only through the confession of truth; in consequence of which his cause was crowned with the most brilliant success. Luther's language was, "Christians fight not with the sword and the arquebuse, but with sufferings and the cross." "Though our enemies," said he, "should have around us not only that puissant Roman emperor, . . . but the emperor of the Turks and his Mohammed, they could not intimidate; they could not frighten me. It is I, who in the strength of God, am resolved to frighten and overcome them." "As for us, the Lord is with us." "The cause of faith is won by faith." "When the evangelical doctrine of truth takes root in the heart of the world, neither the storms of men nor the powers of hell will ever be able to tear it up."

When the emperor, Charles V., was about to enter Saxony with the design of crushing the Reformation, Luther wrote to the Elector, "Above all things, let not the attack proceed from our side, and let no blood be shed through our fault." When the Elector became alarmed, and began making preparations for defense, he wrote to Luther asking advice. In reply, Luther said, "If the Emperor desires to march against us, let no prince undertake our defense. God is faithful; he will not abandon us." When the Elector, who was a convert to Luther, received this, all preparations for war ceased, and the expected invasion of Saxony never took place.

It was indeed by faith that the world was conquered. Luther's cause triumphed gloriously. Notwithstanding the anathemas pronounced against him, and the rewards offered for his life, he was permitted to escape the hands of persecution, and die in a quiet and peaceful manner; while the truths he defended have spread to the utmost parts of the earth.

—Truth is as impossible to be soiled by any outward touch as the sunbeam.—Milton.

ACTS 20:7.

BY G. FRED STEVENS.
(Birmingham, Eng.)

"UPON the first day of the week, when the disciples came together to break bread."

MEANING OF "WHEN."

"At the time that" is the definition of "when;" and as used in the text it may mean one or another of three things; viz., that their custom was to meet once a week; that it was not their habit, but that they met on that day just on that particular occasion; that an hour of the day when they would all be together, as at a meal, was chosen for Paul's preaching.

The circumstances attending the meeting make either of the two latter views highly probable, while the former has not only no written statement whatever in its favor, but several strong probabilities against it.

TIME OF MEETING.

It was an all-night meeting, for Paul "continued his speech until midnight" (verse 7), and talked "till break of day" (verse 11).

It was held on Sunday night (verse 7). Sunday began at sunset (Gen. 1:5; Lev. 23:32), and therefore Sunday night will correspond with our present Saturday night.

PAUL'S EXAMPLE.

On Sunday, starting at day-break, Paul traveled by foot and land nearly sixty miles (verses 11, 13, 14): (1) Walked from Troas to Assos, twenty miles; (2) sailed from Assos to Mitylene, about forty miles; (3) his companions sailed in all about eighty miles.

This is how Paul and Luke kept the morning and afternoon of Sunday. Yet those who seize upon this text as favoring Sunday holiness think it an awful sin for a ship to sail from port on Sunday! Whatever sacredness may have been given to the day by the meeting in the first part of it, may have as certainly been removed by what occurred during the latter part of it. One side then cancels, as it were, the other, leaving the subject as one that admits of no argument in favor of either opinion. This one fact alone is sufficient to prove that the text contributes nothing in favor of Sunday-keeping.

OBJECT OF THE MEETING.

It was a special occasion. They perhaps had never seen Paul before, and this (verses 25, 28) was to be his last opportunity to meet with them. He had been with them but a few days. The Bible Sabbath was just over. It was sunset. At day-break he would be gone forever. How could they sleep this night? It would be a wonder had they not passed the few remaining hours just as they did. A prayer-meeting with Paul's parting sermon and advice was the only thing suitable to the circumstances of the occasion. It was indeed for the church of Troas a most unusual meeting.

OTHER CONSIDERATIONS.

(1) Note that during Paul's brief stay at Troas, he spent with his brethren one Bible Sabbath. His journeying was delayed until this day had closed, for he left immediately on the light of the next day.

(2) On the fifth or the sixth day following, Paul held a similar parting meeting with preaching and prayer, at Miletus, where the elders of the church had been called together. This was not on Sunday.

(3) Meetings on particular days, whether Sundays or not, do not sanctify those days.

(4) Had there been several occasions on which the disciples met for worship on Sunday, that alone could never afford proof that they no longer kept holy the seventh day. Other reasons might exist for an occasional meeting on the day following the Sabbath. However, Acts 20:7 is indeed the *only* case on record in which a religious meeting was ever held on the first day of the week.

(5) It may have been the Holy Spirit's intention to mention "the first day of the week" in connection with the case, in view of Paul's trav-

eling the whole day long, for the very purpose of showing that Sunday must not be considered holier than working-days, and therefore never to be a substitute for the Sabbath.

(6) It was Paul's habit to preach on Saturday, the Sabbath, week after week, for years (Acts 13:42, 44; 16:13; 17:2; 18:3, 4, 11). Nothing shows that he ever departed from this custom, or that he ever kept or taught the keeping of another day. Look at Acts 20:7 from this stand-point, keeping in view all the above facts.

(7) It is asserted that the "breaking of bread" in our text is the communion. We must remember that the communion does not commemorate the resurrection, but the crucifixion (1 Cor. 11:26). Christ instituted this ordinance in the evening of the same day on which he died (1 Cor. 11:23). Hence, if it was designed to be celebrated on any one particular day of each week, this day is the appropriate one. So if it occurred on Sunday, it was not significant of the day. But whether the "breaking of bread" in this instance was the communion or only an ordinary meal, as some with good reason believe, it matters nothing in determining that which Sunday-keepers attempt to prove by it.

THE PROMISES.

BY ELDER E. R. JONES.
(Healdsburg, Cal.)

To Israel pertain the covenants and the promises. Rom. 9:4. Christ is the minister, or high-priest, of the new or better covenant, and this covenant "was established upon better promises." Heb. 8:6. From this, it is evident that the first, or old covenant was also established on promises; otherwise Paul would have said the new covenant was established upon promises, and not upon *better* promises. We turn and read the words of the first covenant: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel. . . . And all the people answered together, and said, All that the Lord hath spoken we will do." Ex. 19:5-8.

Jeremiah speaks of this covenant and God's words concerning it, in the following language: "But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people." Jer. 7:23. "And say thou unto them, Thus saith the Lord God of Israel; Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God." Jer. 11:3, 4.

Other texts might be cited, but these are sufficient to bring out the promises of the first covenant. They are two on the part of God, and one on the part of the people. The people made no *promises*, only *one* promise. God's promises to them were conditional, and that condition was that they should obey his voice; and the promises based on this condition were, first, that they should be his people; and, second, that he would be their God. That these expressions are promises is evident, first, from a parallel and positive statement of Paul: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and *will be a Father unto you, and ye shall be my sons and daughters*, saith the Lord Almighty." "Having therefore these *promises*, dearly beloved," etc. 2 Cor. 6:17, 18; 7:1. Second, Jeremiah, in referring directly to the first covenant, repeats the words of the Lord where he said that by means of that covenant he married that people. Jer. 31:32. All know that the vows and promises of the marriage covenant are always mutual, and the first is on the part of the husband. Third, the words of Moses; "Thou

hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: and the Lord hath avouched thee this day to be his peculiar people, *as he hath promised thee.*" Deut. 26:17, 18. In this scripture Moses refers directly to the covenant made at Sinai. He uses the word "avouched," which means *vow, affirm, or covenant*, both with reference to the people and the Lord; and on the Lord's part he adds, "*as he hath promised thee.*"

More that is positive and strong might be offered upon the promises of the Lord to his people in the first covenant. But in view of these plain and powerful statements of Holy Writ, no careful reader of that word will say that *all* the promises of the old covenant were on the part of the people.

THE DALLAS FAIR AND SUNDAY.

BY R. W. ROBERSON.
(Dallas, Tex.)

A FEW weeks ago quite a little interest was stirred up here over the Sunday question, by a protest and petition presented to President Armstrong, of the Dallas Fair Association, asking him to close the Fair on Sunday. The protest was signed by thirteen of the leading pastors of the city, headed by Rev. Warner Riggs, pastor of the Second Presbyterian church, and it urged upon Mr. Armstrong the duty of closing the Fair, upon the ground of the sacredness of the day, concluding with the following words:—

In the name of our congregations, and in the name of our Master, we enter this, our formal and earnest request, that you put your great enterprise upon a basis that a Christian man may be true to his Lord, and yet be an ardent supporter of your, and our, State exposition.

To this, President Armstrong replied in the following dignified and courteous manner:—

DALLAS, Sept. 6.

Rev. Warner B. Riggs, Pastor Second Presbyterian church, and others

GENTLEMEN: Replying to your favor of the first, during the time we were preparing for the first fair and exposition in this city, the question of admitting visitors on Sunday was discussed and thoroughly considered by the directory. There was a strong disposition to open the gates during the week only. We were petitioned, however, by a large number to be permitted to visit the grounds on Sunday, claiming that should the gates be closed on Sunday, a large per cent of the working people, clerks, employees of stores, etc., would be deprived of attending. The directory, wisely, I think, concluded that it would be best for the Fair Association and the community, that we open the gates on Sunday in order that all might have an opportunity of seeing the great display of art, handiwork, agricultural, mineral, and mechanical exhibits. While I appreciate the motive which prompts you to make the request, yet I believe a large per cent of the attendance on Sunday will be benefited and improved by a day spent on the grounds. To deny this privilege would be a deprivation to a class of people who need every hour of recreation and enjoyment that any institution can afford them.

Very truly yours,

J. S. ARMSTRONG, Pres.

In this answer Mr. Armstrong gives, as Mr. Riggs said, in a subsequent communication to the *Morning News* of the city, "this very strongest argument that can be used in favor of Sunday opening—the interest of employees."

This was followed by several communications in the city papers discussing the question pro and con, one being a well-written statement of the facts of history concerning Sunday and Sunday legislation, in which the writer defied the clergy to show *any divine* authority for the sacredness of the day. We took up these questions in the *Southern Sentinel*, and published most of the communications which had appeared in the papers, with comments, and scattered 6,000 copies of the paper over the city, in a house-to-house canvass, 2,000 of these papers being paid for by the Fair Association. The work of distributing was done by the brethren and sisters of the Dallas and Plano churches.

We are very thankful for this opportunity to do something to carry the message, and thankful, too, for a truth that is of such importance that it

enlists the co-operation and substantial support of those who love truth and justice in every walk of life.

AM I MY BROTHER'S KEEPER? GEN. 4:9.

BY ELDER L. D. SANTTEE.
(Ottawa, Kansas.)

"So then every one of us shall give an account of himself to God." Rom. 14:12.

It is not for me to govern,
Nor his conscience to control;
He alone to God can answer
For the actions of his soul:
I can only point him upward,
Sorrow with him should be fall;
I can take him to the Saviour,
In my pleadings—that is all.

I can light his darkened pathway
Mid the clouds of doubt that come,
With my own faith pointing upward
To the joy and peace of home;
I can warn him in temptation
That he may not blindly fall:
Mine it is not to control him;
I can warn him—that is all.

For I know he must be guided
By a mightier hand than mine,
Taught and comforted and strengthened
By the power of Love divine;
I can cheer him when he's lonely,
Walking where the shadows fall;
I can love and cheer him only,
Love and counsel—that is all.

Mine to counsel, not to govern,
To advise, but not to control;
In the judgment each one standeth
In the reckoning with his soul;
I am not my brother's keeper,
And before the Judge of all
I must answer for my own soul,
My own actions—that is all.

I may love and cheer my brother,
Watching over him for good;
We may each one help the other,
That our lives be as they should;
But we need that God should keep us
From the sorrows that appall;
I can never keep my brother,
I can help him—that is all.

YALE LETTERS.—NO. 2.

BY C. C. LEWIS.
(New Haven, Conn.)

NEW HAVEN was founded in 1638, by a company of English colonists under the leadership of Rev. John Davenport, Samuel Eaton, and Theophilus Eaton. The place was called Quinepiac by the Indians, and the name was changed to New Haven, in 1640.

The city has about 85,000 inhabitants. It is beautifully shaded with huge, wide-spreading elm trees, whence the name Elm City so often applied to it. One of these elms, the monarch of them all, stands at the south corner of "The Green," at the intersection of Church and Chapel Streets, and bears an inscription to the effect that it was planted Apr. 17, 1790, by the hand of Thaddeus Beecher.

One might live in the city for months without getting much of an idea about it, there are so many trees. Let us go out to East Rock, about two miles from the bay, where we may see the city all at a glance. Toiling up the ascent of 325 feet, we pause, somewhat out of breath, at the top, and turn our eyes southward. A beautiful valley lies beneath us, inclosed with an amphitheater of hills. The bay has stolen four miles of this valley, and with three greedy fingers is reaching after more. But East Rock, rising abruptly, presenting a stern and rugged face, and assisted by its fellow-sentinel and counterpart, West Rock, two miles across the valley, makes the intruder cautious, and he contents himself with harmlessly thrusting his fingers inland, one on either side of East Rock, while the third touches West Rock, and feels its way along its base. They are just congratulating themselves on safely passing these sentinels, when they are effectually frightened out of further harmfulness by the "Sleeping Giant," lying across the way, with arms folded, feet crossed, and face upturned, closing the valley on the north. Southward, between West River and Mill River,

the main city nestles, half-hidden, beneath her elms; east of that is Fair Haven between Mill River and the Quinepiac, with East Haven beyond the latter river. East and west, as far as the eye can reach, stretches the sound, with the shore-line of Long Island dimly seen beyond.

Yale University is commonly said to have been founded in 1700. In that year, ten ministers of Connecticut met at New Haven, formed themselves into a society, and determined to found a college in the colony. At their second meeting, held the same year, each of them presented a number of books to the society, saying, "I give these books for the founding of a college in this colony." The school was opened in Saybrook, in 1701, whence it was removed to New Haven, in 1717. It was named Yale College, "to perpetuate the memory of Hon. Gov. Elihu Yale, Esq., of London, who had granted so liberal and bountiful a donation [about £800] for the perfecting and adorning of it."

The University buildings are situated in the heart of the city, on grounds adjoining the public square, or "The Green," as it is called. Some of the buildings are very old. I noticed one bearing the date 1750. In those olden times, the University provided board for the students, the system being known as the "Commons." It may be of interest to the students of our well-equipped "Homes" to read the following rations of commons voted by the trustees of Yale College, in 1742:—

"Ordered, that the steward shall provide the commons for the scholars as follows; viz., for breakfast, one loaf of bread for four, which shall weigh one pound. For dinner for four, one loaf of bread as afore-said, two and a half pounds of beef, veal, or mutton, or one and three-quarter pounds salt pork about twice a week in the summer time, one quart of beer, two pennyworth of sauce. [Vegetables.] For supper for four, two quarts of milk and one loaf of bread, when milk can conveniently be had, and when it cannot, then apple-pie, which shall be made of one and three-fourth pounds dough, one-quarter pound hog's fat, two ounces sugar, and half a peck apples." Imagine our students sitting down to such a meal!

There are five Sabbath-keepers here besides ourselves. Bro. and sister D. R. Leighton have lived here many years. Mrs. L. is the sister of Bro. H. C. Winslow, of Battle Creek, Mich. Prof. C. E. Crandall, who is connected with the Correspondence department of the American Institute of Sacred Literature, and who also teaches two or three Hebrew classes in the University, is a Seventh-day Baptist. He, with his wife, was at the Sanitarium four or five years ago. It is to him that Dr. Harper refers when he states at the summer schools, that "the work of the Institute goes on 365 days in the year, one of the instructors keeping Saturday for Sunday, and continuing his work of correcting examination papers on the first day." Another Seventh-day Baptist brother, Mr. B. C. Davis, of West Virginia, entered the Divinity school this fall for a three years' course in theological studies. He was the first sabbatarian, of recent years at least, to enter this department, and had some trouble to get in. As nothing is charged for tuition or room-rent, students are required to sign an agreement to attend all the recitations of the course. Two of them this year came on the Sabbath, and Mr. Davis asked to be excused on that day. At the first consideration of the question, the faculty voted to allow him to enter if he would sign the agreement. This of course he could not do. Several of the younger members of the faculty were absent, however, from this meeting, and Prof. Crandall called the attention of one of them to the matter. At another meeting the former action was reversed, and Bro. Davis was allowed to enter, and was excused from Sabbath recitations. This precedent may be of help to Sabbath-keepers who may wish to enter the institution in the future.

There are nine of us altogether who keep the Sabbath, and we have begun Sabbath meetings at Bro. Crandall's home, each Sabbath afternoon at three o'clock.

A LESSON TO FAULT-FINDERS.

BY E. HULLIARD.
(Duluth, Minn.)

It would seem that those who believe the third angel's message, and are conversant with the Scriptural examples of ancient fault-finders, would hardly dare complain; and yet how few are entirely free from this sin! Often those who indulge in it, do not mean any harm; but being blinded by their own ways, they do not hesitate to pick flaws, talk doubt, sow seeds of discord, and engender strife, which grows into rebellion and leads to a rejection of the truth. Poor souls! if they could only look into their own perverse hearts with as critical an eye as they place upon the motives and actions of others, they would soon discover that the trouble is internal.

Sometimes one or two individuals have set their plans and ways above a chosen council who have had experience, and who have earnestly sought God before making any plans. We believe that when plans are laid by such consecrated ones, although they may not be perfect in every respect, they are far better than the plans of those who have prayed but little, if any, over the matter, and who have had a very limited experience. Are not such blinded by a selfish motive?

Grumblers, fault-finders, and dissatisfied individuals have been connected with the people of God since the fall of man. Cain could not see why his offering of the fruit of the ground for a sin-offering was not just as good as Abel's firstling of the flock. His brother could see, and the Lord could see, and he rejected his offering. This led to disappointment, which bred jealousy and anger that terminated in murder.

When Israel left Egypt, and took up their march through the wilderness, it was with great anticipations respecting the land of Canaan. They were told that it was a land that flowed with milk and honey, that it had fruitful fields and productive vineyards, and they were impatient to possess it. They did not consider that they were in no condition to come into possession of such a blessing. He who knows that the heart is deceitful above all things and desperately wicked, purposed to discipline them and make them humble, before trusting them. The Lord was strict in his discipline. He required obedience in the minutest particular. This was not pleasing to those who desired their own ways, and they murmured when reproved and restrained. They chafed under the dealings of the Lord, until finally 250 famous men of Israel, with Korah, Dathan, and Abiram at their head, rose up in rebellion against Moses and Aaron. Num. 16:1-3.

These men had a far different opinion respecting the spiritual condition of Israel, and what constituted grievous sins, than had the Lord and his chosen servants; so they said to Moses and Aaron, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them." They charged Moses and Aaron with taking upon themselves the position they held, and further accused them of self-righteousness, in the words: "Wherefore then lift ye up yourselves above the congregation of the Lord!"

They manifested the genuine spirit of rebellion, and this usually springs from jealousy, and is manifested in its exhibition toward those who hold responsible positions.

Notice the difference between the accused and the accusers. After Moses had tried to impress the sacredness of the priestly office upon Korah, and to show him that it was not simply himself and Aaron that he was murmuring against (verse 11), he called for Dathan and Abiram to come up. He, doubtless, desired to talk the matter over with them; but they willfully replied, "We will not come up," and began at once to upbraid him for not bringing them into the promised land sooner. "Moreover, thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up."

The stubbornness which these men manifested ought to have convinced all Israel that they were led by a wrong spirit. But instead of this, the rebellion was so far-reaching, and had so permeated the minds of the people that nearly all Israel were on the rebellious side. "And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation." The time had come for divine interposition, "and the glory of the Lord appeared unto all the congregation. And the Lord spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment." Verses 19-21.

It was a trying, exciting moment for all Israel. The utter destruction of nearly the whole congregation was pending. Who would step in and intercede for the poor, blind, rebellious people? Would Korah, Dathan, and Abiram forsake their rebellion, and plead for mercy for themselves and for the people?—Far from it. They saw no need of seeking the Lord; for they had already declared that the whole congregation were holy, every one of them. The Spirit that dwelt within these men had so blinded them that they had put light for darkness and darkness for light. They had no special burden for the people, and delighted in murmuring against those who had. Everything that Moses and Aaron did, in their eyes, was wrong. They thought that better plans could be laid, and a shorter route made to Canaan. They were impatient to enter the land flowing with milk and honey.

No sooner had the threatened wrath been uttered by God, than Moses and Aaron fell upon their faces and pleaded with the Lord to spare the people: "O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?"

The people ought to have considered that God had chosen Moses, and had worked through him for their deliverance when brought into close places; but they had grown weary of reproof and restraint, and were better pleased with leaders who would palliate their sins, and pronounce every one of them holy; so they sided with Korah, Dathan, and Abiram.

Had Moses and Aaron acted out the natural feelings of the human heart, they would not have interceded for those who were against them, but would have exulted in their immediate destruction. But they had the spirit of Christ, and acted as a saviour to the blind multitude. Precious, unselfish, Christ-like spirit! May God help us to cultivate it to the same degree.

The Lord heard the prayer of these unselfish intercessors, and said to Moses: "Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram." Moses immediately obeyed. "And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." Verse 26. The people dared not disobey, so they departed from the tents of these men on every side. But Korah, Dathan, and Abiram were stubborn, and they, with their families, remained steadfast in their rebellion. They were certain they were right, and were willing to risk it, and even defied the wrath of God. Their case was hopeless. Moses had requested a conference with them, but this they refused. They did not care even to talk matters over with Moses and Aaron; and that their rebellion might spread no further, God in his mercy must destroy them.

The fearful moment had come. The voice of Moses was heard in declaring the fate of these men: "If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord." As the last words were uttered, the astonished multitude saw the solid earth open her mouth, and swallow

up these men and their women and children. Then fire flashed forth from the Lord, and consumed the 250 princes who offered incense, and who were conspirators in the rebellion. Verses 29-35.

We would certainly think that this would have decided the matter. Moses had said that if they went down quick into the pit, then it should be understood that those men had provoked the Lord. But they were so blinded with their sympathy for those men, that they understood no such thing; and the very next day the people murmured against Moses and Aaron, and charged them with killing God's people: "But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." Verse 41. What! Israel so blinded that they called these rebels "the people of the Lord," and accused Moses and Aaron, the Lord's servants, of murder! Truly, "the heart is deceitful above all things, and desperately wicked."

The anger of the Lord was again kindled against Israel, and he bade Moses and Aaron to separate themselves from the congregation, that he might consume them. Again Moses and Aaron fell upon their faces; and Moses ordered Aaron to take his censer and offer an atonement for the people, that the plague, which was already rapidly destroying the people, might be stayed. Aaron had just been accused of murder, yet, because of his intense love for the people, quickly obeyed; but before the atonement could be made, 14,700 perished. What a destructive work three rebellious men accomplished! Such rebellion was incurable, and all in whose hearts it had become deeply rooted, had to be destroyed. We should shun rebellion as we would the leprosy. Let us never yield to the first rebellious impulse.

To avoid further murmurings, the Lord had Moses gather from the princes of Israel their rods, upon each of which was written the name of a prince, and lay them up before the Lord in the tabernacle. The man's rod that should blossom, was the one whom God had chosen. This was done, and when the rods were examined, behold! Aaron's rod had not only budded and blossomed, but it yielded almonds. This rod was preserved to settle at once all future complaints against God's chosen servant. Thus ended the terrible rebellion.

Are there not chronic grumblers among us to-day? Every little while some one has arisen to find fault with those at the head of the work, and like Korah, Dathan, and Abiram, have some discord which has ripened into rebellion and led to apostasy. Nearly every church among us is infested with murmurers. They are determined to find fault, and when they see that their influence is winning others to their side, they are strengthened to hold out, seemingly thinking that an accession of numbers to their cause is evidence that they are right. Usually these murmurers are individuals of very little experience in the work, or those who desire to make their influence felt. If their cases should be tested, as was Korah, Dathan, and Abiram's, they would meet a similar fate. O, that such could see what manner of spirit they are of, and would repent and come into harmony with God and his cause!

It is noticeable with all murmurers that they have no burden for the people; they seek the Lord but little themselves, and they offer no prayer for those against whom they murmur. Those who live consecrated lives and have deep humility of soul, are so overcome with a sense of their own sins, and place such a low estimate upon their ability to plan and execute, that they have no disposition to find fault with others.

—Whatever expands the affections, or enlarges the sphere of our sympathies—whatever makes us feel our relation to the universe, "and all that it inherits," to time and to eternity, to the great and beneficent Cause of all, must unquestionably refine our nature, and elevate us to the scale of being.—*Channing.*

Choice Selections.

THE PREACHER'S VACATION.

THE old man went to the meetin', for the day was bright and fair;

Though his limbs were very totterin' and 't was hard to travel there;

But he hungered for the gospel, so he trudged the weary way,

On the road so rough and dusty, 'neath the summer's burning ray.

By and by he reached the building, to his soul a holy place, Then he paused and wiped the sweat drops off his thin and wrinkled face:

But he looked around bewildered, for the old bell did not toll,

And the doors were shut and bolted, and he did not see a soul.

So he leaned upon his crutches, and he said, "What does it mean?"

And he looked this way and that, until it seemed almost a dream.

He had walked the dusty highways, and he breathed a heavy sigh—

Just to come once more to meetin', e'er the summons came to die.

But he saw a little notice, tacked upon the meetin' door, So he limped along to read it, and he read it o'er and o'er. Then he wiped his dusty glasses, and he read it o'er again, Till his limbs began to tremble, and his eyes began to pain.

As the old man read the notice, how it made his spirit burn!

"Pastor absent on vacation; church is closed till his return."

Then he staggered slowly backward, and he sat him down to think,

For his soul was stirred within him, till he thought his heart would sink.

So he mused along and wondered; to himself soliloquized,—

"I have lived to almost eighty, and was never so surprised,

As I read that oddest notice stickin' on the meetin' door— Pastor off on a vacation!—never heard the like before.

"Why, when I first joined the meetin', very many years ago, Preachers traveled on the circuit, in the heat and through the snow;

If they got their clothes and wittles ('t was but little cash they got),

They said nothin' 'bout vacation, but was happy in their lot.

"Would the farmer leave his cattle, or the shepherd leave his sheep?

Who would give them drink and shelter, or provide them food to eat?

So it strikes me very sing'lar when a man of holy hands Thinks he needs to have vacation, and forsake his tender lambs.

"Did St. Paul get such a notion? Did a Wesley or a Knox?

Did they in the heat of summer turn away their needy flocks?

Did they shut the meetin' house up, just to go an' lounge about?

Why, they knew that if they did so, Satan certainly would shout.

"Do the taverns close their doors just to take a little rest?

Why, 't would be the hight of nonsense, for their trade would be distressed.

Did you ever hear it happen, or can anybody tell, Satan taking a vacation, shutting up the gates of hell?

"And shall preachers of the gospel pack their trunks and go away,

Leavin' saints and dyin' sinners to get along as best they may?

Are the souls of saints and sinners valued less than sellin' beer?

Or do preachers tire quicker than the rest of mortals here?

"Why it is, I cannot answer, but my feelin's they are stirred;

Here I've dragged my totterin' footsteps for to hear the gospel word,

But the preacher is a travelin', and the meetin' house is closed,

I confess it's very tryin', hard indeed to keep composed.

"Tell me, when I tread the valley, and go up the shining light,

Will I hear no angels singin', will I see no gleamin' light, Will the golden harps be silent, will I meet no welcome there?

Why, the thought is most distressin'—would be more than I could bear.

"Tell me, when I reach the city, over on the other shore, Will I find a little notice tacked upon the golden door, Tellin' me 'mid dreadful silence, written words that cut and burn—

Jesus absent on vacation,—kingdom closed till his return?"

—Sel.

PRINCIPLE AND EXPEDIENCY.

HUMAN action may be either ruled by principle or swayed by expediency. There are persons whose one great question is, What is right? If they know what is *right*, they know what to do. Right wrongs no man. Right will stand. The right road is the safe road, and when once these men have settled what is the *right* course, they have no further concern in the matter.

There are other persons who consider mainly what is *expedient*, what will please those whom they desire to please; what course will avoid offense; what will be likely to make trouble; what will naturally tend to further their personal aims and secure their personal advantage.

Some of the greatest wrongs that have ever been done, have been done under plea of expediency. The high-priest said "that it was *expedient* that one man," Christ, "should die," "and that the whole nation perish not." The one Man died, but the nation *did* perish, as a consequence of disregarding righteousness and shedding the innocent blood of that one Man. So, many wrongs have been perpetrated, simply on the ground of expediency, until honest men have warred against them and driven them away. Expediency is the plea of the multitude; principle is the strength of the few.

If matters are to be settled by vote, the majority will carry the day; if they are to be settled on grounds of *right*, then one who is right is stronger than a thousand who are wrong. Great bodies often proceed on the principles of expediency. They must carry with them a majority; there are vested rights, and ancient privileges, and hoary abuses, and things which render it inexpedient for them to take the course which conscience dictates and which might alienate their friends. They are strong because their strength is numerical. With them the questions of majorities and finances are the great questions. If men, no matter how ignorant or incompetent, can be persuaded to indorse a certain course, then they are secure, for they have a majority with them. They can do nothing without majorities, and so they do whatever majorities will approve. The man of principle has one question to ask concerning every matter, that is, "Is it right? Is this thing the right thing to do? If it is, do it; if not, let it alone."

The man of principle may be mistaken, he may sometimes be wrong through error of judgment. The man of policy may sometimes be right, when it seems politic and profitable. The man of principle will correct his wrong when he sees it, but the man of policy is likely to turn from the right if he can make or gain anything by so doing.

It is of the utmost importance that men who are in unpopular minorities, hold fast to the principles of *right*, and educate all who are under their influence to steadfast adherence to right principles. This is their only security. If they descend to the lower grounds of policy and self-interest, they are gone. They cannot compete with others on those grounds. Others have more friends, more money, and more inducements, and unless their friends and supporters are trained to stand for the *right*, they will not stand at all.

It is a glorious thing to be on the right side, to know that one's ways please God, and to walk in paths of righteousness, upheld by the faith of Christ and the power of God. The Lord stands by the men who are content to stand with him, though they stand alone. He who has said, "Thou shalt not follow a multitude to do evil," gives honor to those men who are content to accept the losses and crosses, the disabilities and the sufferings, that come through steadfast adherence to the principles of truth and righteousness. Under the lead of expediency great majorities may be assembled, great masses may be organized, and great things may be done; but work done for God single-handed and alone, remains when the work of majorities and of crowds has passed away with the men who did it, and perished with the things that were.—*The Christian*.

THE JOY OF DOING GOOD.

It is more blessed to give than to receive, and this for many reasons. Receiving implies need and poverty. The need may not be real; it may be a false fancy, but the feeling of *need* exists, the heart is unfilled, the soul is unsatisfied. So long as we devote ourselves to getting and gaining and receiving, we thus confess our need.

Giving implies an abundance, an overflow. "Out of the abundance of the heart the mouth speaketh." Out of the abundance of possessions he who is rich in heart gives with a willing hand to those who are poorer and more needy.

Getting costs pain and toil. Keeping costs care and anxiety. Giving ends the trouble. That which we lend to the Lord is forever secure. That which we give to him and for his work makes no more trouble. There is neither care nor loss to be contemplated or feared. Ships may sink, houses may burn, banks may break, companies may fail, moths may devour, rust may corrupt, thieves may steal; but what we have given to the Lord and his work is *forever secure*!

How many there are who roll in wealth, who when they die will be buried in costly sepulchers, but, oh, how poor they will be when the funeral is over!—*Sel.*

SALVATION BY HEROISM.

THERE is a tendency in popular theology to regard a man who dies in the performance of a noble deed as certain to be saved. They think, as Colonel Hay puts it in his ballad of "Jim Bludgoe" (who "war n't no saint," being a bigamist and a hard character generally), that—

Christ ain't a-goin to be too hard
On a man that died for men.

This easy-going solution of a great problem evidently leaves much to be desired, even if we take no account of what the Scriptures teach. As a matter of mere worldly wisdom, it is defective. It ignores the great difference between doing one noble act and living a noble life. Such is the dignity of human nature, as seen even in its ruins, that men thoroughly bad (as we generally estimate character) are often capable of a deed of splendid heroism; but only a man thoroughly good can live day after day and year after year, never, perhaps, doing a deed that wins men's praise, yet always faithful to the right and the true. In other words, character is not so much evidenced by exceptional deeds, whether good or bad, as by the daily tenor of the life. There are thousands who would die for Christ for every one who is willing to live even a single day for him alone.—*New York Examiner*.

ON TALKING SLANG.

THIS "sermonette" is especially for you, dear girls. The advice could be put in three words: Don't do it. Possibly there might come an occasion—say once in a life-time—when a good sound bit of the genuine article "slang" would prove funny. But to hear vulgar words used by a gentle girl, is almost invariably shocking. I remember passing two girls in the street, and hearing one of them say, "I'll bet you a quarter." It gave me a shiver. And when a group of school girls fill their conversation—as, alas! they often do—with one slang phrase after another, the effect on an outsider is painfully disagreeable. The habit of talking slang grows rapidly. It is like reporting a bit of scandal. Have you never noticed if you say an unkind word against a neighbor, how quickly a chance comes to say another? And with just that same appalling ease a habit of using careless, coarse words increases. Weeds grow rapidly. There is plenty of good, strong English to give expression to wit, drollery, indignation, or sympathy, without recourse to the phrases which belong to horse-jockeys, gamblers, tipplers, and vagabonds.—*Harper's Young People*.

—Honesty is common sense.—*Addison*.

The Mission Field.

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

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

A MISSIONARY CRY.

A HUNDRED thousand souls a day,
Are passing one by one away,
In Christless guilt and gloom.
Without one ray of hope or light,
With future dark as endless night,
They're passing to their doom.

CHORUS.

They are passing, passing fast away,
A hundred thousand souls a day,
In Christless guilt and gloom,
O Church of Christ, what wilt thou say,
When in the awful judgment day,
They charge thee with their doom?

O Church of Christ, awake, awake!
O Christ, thy church's slumber break,
Show us our brother's blood!
A hundred thousand voices send,
Before the century shall end,
To tell the love of God.

O Holy Ghost, thy people move,
Baptize their hearts with faith and love,
And consecrate their gold;
At Jesus' feet their millions pour,
And all their ranks unite once more,
As in the days of old.

Armies of prayer your promise claim,
Prove the full power of Jesus' name,
And take the victory;
Your conquering Captain leads you on,
The glorious fight may yet be won,
This very century.

The Master's coming draweth near
The Son of Man will soon appear,
His kingdom is at hand;
But ere that glorious day can be,
This gospel of the kingdom we
Must preach in every land.

O let us then his coming haste,
O let us end this awful waste
Of precious souls that die:
A thousand million still are lost,
A Saviour's blood has paid the cost,
O hear their dying cry!

"PROVOKE UNTO LOVE AND GOOD WORKS."

BEING impressed not long ago that I ought to become better informed in regard to missionary operations especially in the South Sea Islands, I purchased several of the most reliable books treating on that part of God's creation. Upon reading these, I found my missionary zeal largely increased. One circumstance which showed me how little of the missionary spirit I had, and provoked or incited me to cultivate more, was the account of the murder of John Williams by the natives of the island of Eromanga. When this sad news reached the island of Raratonga, it caused such mourning on the part of the converted heathen, that it was deemed best by the missionary in charge, to call a meeting, for the purpose of giving full particulars respecting the murder of Mr. Williams.

The meeting was opened by song and prayer. While the missionary was reading letters relating the murder, he was repeatedly interrupted by the cries and lamentations of the distressed people. Not one word of reproach or ill-will was uttered toward his murderers. On the other hand one of the natives said he remembered how he, himself, had been born a heathen, and had lived the years of his youth, and early manhood, in the service of idolatry and heathenism. When the gospel of Jesus was first proclaimed in Raratonga, he was one of the most daring warriors and inveterate cannibals of his tribe. After wiping away the tears which rolled down his cheeks, he said: "Brethren, listen to me! This is a day of sorrow,—we have not known such sorrow since the word of God was brought to our land. Williams, our father, is dead; he has been murdered by the savages—blind savages! Ah! he was a warrior, a great warrior of Jesus, and he has fallen.

"But brethren, I have been thinking, why we

should weep for him? You remember how we used to act in our heathenism. Our warriors would leave home, and wives, and children, to fight the battles of our chief. To fall in battle was esteemed an honor. It was desired, and the friends of the fallen rejoiced in it. You know we used to say that the warrior who thus fell would have great possessions and honors, in company with his chief, in the world beyond. This thought warms my heart now; let us weep for ourselves; let us weep for Mrs. Williams; let us weep for the heathen, but let us not weep for William. . . . Brethren, wipe away your tears. This is my question to you, What about the work? Who will stand where William fell? Who will go and complete the battle which he begun?

"Brethren, I have been remembering the prayer of Jesus, when he hung upon the cross, 'Father, forgive them, they know not what they do!' Should not this be our prayer? Now, in conclusion, I look to the missionary and I look to you, and tell you that the desire of my heart is, to be put on board the next ship that comes to our land, that I be taken down to that dark land of Eromanga, and be put on shore, in the midst of the heathen who murdered William. I will tell them what we once were, and what the word of God has now made us, and, it may be, they will understand what I say; but should I fall by their hands,"—looking toward another church member, he said,—"If I fall, you come, my brother, and if you fall, let another come, and another, and in this way the land of Eromanga, and all its people, shall be gained for Jesus, and become as we are this day, through the preaching of his word."

Here is manifested the Spirit of Christ. Who of us are not willing to give freely of our means and our life, if it need be, to bear the gospel of the coming kingdom, to such who count not their lives dear that they may win the heathen to Christ? •

H. W. REED.

THE PEOPLE OF SOUTH AFRICA.

LIKE every other part of the world, when Europeans discovered South Africa, they found all the inhabitants of that country able to trace their ancestry for many generations. The present heterogeneous population, however, may be classed under three general divisions; the Europeans, comprising Dutch, English, German, French, and Scandinavian; the Bastards (mixed races) and aborigines, which may be subdivided into Blacks and Yellows; the former consisting of Fingoes, Zulus, Basutos, Matabeles, and Bechuanas; the latter, of Malays, Hottentots, Koranas, and Bushmen. The Hottentots and Koranas are similar in build, color, customs, and religion, and are therefore supposed to have sprung from the same ancestors.

The Hottentots are the original inhabitants of Cape Colony, but they are now scattered all over the country, and are very serviceable in the various trades. The Koranas are still to be found in the vicinity of the Diamond Fields. They were formerly nomads, rich in cattle, a merry, truthful, numerous people living in kraals (hamlets), under a chief, or captain, and practiced polygamy. "They believed in a Creator, in good and evil spirits, looked on certain spots as the abode of departed spirits, worshiped the moon, celebrated festivals on the occasion of new and full moons. They had no regular priest, yet paid homage to a little shiny bug, known as the Hottentot god; they were sober and strict in their domestic relations, skillful in their rude fashion in all handicrafts, expert rearers of cattle and sheep, and extremely fond of dancing and music. On the other hand, they were excessively dirty, lazy, and gluttonous. The women are especially ugly. They besmeared themselves with grease, which, when the sun was hot, trickled down their naked skin, which they considered to be a mark of distinction and health to the body."

The Bushmen are the cast-offs, or wild-men of the country. As a general rule, they are of small

stature, being not more than four feet in height. The complexion of some is yellow, while that of others is brown, and all are hideous in appearance, especially in time of famine. They are unsurpassed in keenness of vision and fleetness of foot; have a passionate love of liberty, and are fond of painting figures and animals on the rocks. They speak a different language from the Hottentots, although it would appear that they sprung from the same source, though now there remains in them very little similarity to their ancestors. They were formerly of a restless and thieving disposition, and were in constant hostility to other tribes. They were at last sunk so low in the scale of humanity, that they lived in caves or holes in the earth, covered with grass or a few sticks, in trees or small huts of grass about two feet high. They were feared because of their expert use of poisoned arrows, which were borne on the head when on the war-path, in order to make their appearance more formidable. Like the Hottentots, they were disgustingly gluttonous. When they stole an ox or killed a deer, they would gorge themselves till they could scarcely move, and after their feast, they would nearly starve, on a few roots, insects, or locusts.

The Kafirs derive their name from an Arabic word which means "unbeliever." The word "kafir" is now applied to all the darker tribes inhabiting the North and Northeastern part of the country. In personal appearance, they are a fine race, of a dark brown color, with vigorous constitution, black woolly hair, thin beard, lofty forehead, and broad, and, in some cases, slightly curved nose, projecting cheek-bones, and thick lips. While each tribe has a chief, there is one general chief, who is sovereign of the nation, and, in a council of chiefs, is very powerful, and is regarded by all the nobles and people, with great respect. This people also live in kraals, being located in their villages, according to rank. These huts are about ten feet in diameter, built of grass, twigs, and mortar, and are in the shape of a beehive, each hut having a small door about three feet in height, which is usually the only opening in the hut. But each of these generally has a yard in front, in which the family or friends assemble to worship, chat, or thresh corn.

This people acknowledge a Supreme Being—a Creator of all things, who is endowed with infinite power. They also believe in a future existence. But while they offer sacrifices to propitiate the unseen deity in whom they believe, they also worship lesser gods, such as spirits, or supposed spirits, of departed heroes, and heavenly bodies, and images of wood and stone. Yet, with all their superstitions, they seem to have considerable conscience, respect for right and wrong, and regard, to some extent, the laws of social life.

In those parts where the Europeans have obtained foot-hold, the country is improving rapidly, on account of the business established by them. The principal kinds of business carried on by Europeans, is agriculture, stock-raising, and mining. Wool, mohair, ostrich feathers, hides, etc., are being exported by them to Europe. Colleges, public schools, and seminaries are now quite numerous. In general, the Dutch Reformed Church predominates; then follow in their order, the Church of England, Methodist, Baptist, Lutheran, and Roman Catholic churches, each of which have mission stations among the heathen. In addition to these, there are also various Foreign Missionary Societies, all of which have done active work during the last forty years, in planting mission stations through the adjacent sections, until South Africa is now well supplied with missionary workers.

Civilization and Christianity have wrought a great change in this part of the Dark Continent. By these, many who were once in heathen darkness, now rejoice in the advantages of the gospel. It may be truly said of these, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Isa. 9:2.

P. W. B. WESSELS.

Special Attention.

WORLD'S FAIR JOTTINGS.

THERE appears to be no abatement in the agitation of the question whether the World's Fair shall be open or closed on Sunday. Some of the Chicago papers have opened their columns to a free discussion of the question. The *Chicago Evening Post* has not only been devoting from two to three columns daily to the subject for the past month, giving everyone an opportunity to express his sentiment and give his reasons why he thinks it should be closed or opened, but has in each issue printed a ballot, giving its readers an opportunity to vote for or against the opening of the Fair. Below we give the form of the ballot used.

WORLD'S FAIR BALLOT.

SHALL THE

WORLD'S FAIR

-- BE OPEN

:: :: ON SUNDAYS? :: ::

VOTE HERE. }
 "YES" or "NO." }

The Ballot will be closed next month in time to announce the result to the National Commission when it re-assembles in Chicago.

In its issue of Monday, Oct. 27, the *Post* says:—

The ballot to-day is presumably the fruit of much Sunday meditation, but it shows no diminution of the lead attained by the "noes." It stands:—

For Sunday Opening.....2,904
 Against Sunday Opening.....1,860

The following are some of the statements made by various contributors to the above paper:—

Inclosed, find two ballots for the opening of the Fair on Sundays. Let those who vote "no," stay at home; they have neither common sense nor reason.—*A School Girl.*

It is certain that there is not a line or a sentence in the New Testament that even impliedly requires a religious observance of that day. Inclosed, find eight ballots for Sunday opening.—*N. R. B.*

Inclosed, please find twice seven ballots for opening the World's Fair on Sundays, Miss Willard's mystic nonsense to the contrary, notwithstanding. Why should two-thirds of the people be the sufferers all on account of the bigotry, intolerance, and dog-in-the-manger policy of the remaining third?—*Veritas, Morton Park.*

Inclosed, find eight ballots for having the World's Fair open on Sundays. Why should it be closed? Suppose the people that do not go to church took the notion to attempt to close churches on Sunday. Would that not be the same case as the church people trying to close the World's Fair on Sundays?

If they do not wish to go to the Fair on Sundays, let them stay away from it. But why do these overweening people want to prevent other people from going? This is a point I would like to have some information on. I believe that the majority of the people of Chicago do not go to church. Still they do not try to close the churches on Sunday. The reason is, they are not "cranky."—*Pica Quad.*

If the example of Christ's apostles after his resurrection and the way in which he stamped their conduct with approval by invariably appearing to them on the first day of the week, where they were assembled together for his worship, together with the way in which the divine blessing has been bestowed upon the due observance of that day, be not sufficient warrant for changing the Sabbath from the seventh to the first day of the week, then, I think, our Seventh-day Baptist friends, of whom you told us last evening, are in the right of it, and we should join them and the orthodox Jews in keeping holy the seventh day. I inclose four emphatic "noes," and I do so simply because I find among the commandments, which were written by no human hand: "Remember the Sabbath day to keep it holy." If that has lost its force and effect, if it no longer calls upon us for obedience, then I know of no authority for resting one day in seven; but I believe that our nation should see to the

observance of the fourth, just as much as it does to that of the sixth or seventh, or any of the other commandments in the decalogue.—*Edward Joung.*

Much may be said on both sides as to the advantages or disadvantages of opening the World's Fair on Sunday, but it seems to me that the exhibitors should be left free to do as they please in the matter.

As to the religious phase of the question, all know, or may know by reading the Bible, that Sunday, the first day of the week, is not the Sabbath, for that is the seventh day.

Why do ministers and others speak of Sunday and Sabbath as synonymous?

Sunday was incorporated into the Christian religion by the Roman Catholics. (See "Devotional Catechism," pp. 101, 174, 351-355 and "Catholic Christian Instructed," pp. 109-211.)

The Sabbath was instituted at creation, and has never been changed. Jesus kept it, and in Matt. 5:17, teaches us to do the same, for it forms part of the law which he said he came not to destroy. So by visiting the Fair on Sunday, we are not desecrating the Sabbath.—*Joseph E. Greenwood, 116 Colorado Ave., Chicago.*

The following is an editorial in the *Chicago Unity*, of Oct. 16:—

The question of the correct use of Sunday in relation to public exhibitions was decided by the managers of the Corn Palace at Sioux City, after the manner of that enlightened and progressive town. The Palace was open every Sunday afternoon, and a concert was given from 2 to 4 o'clock. It was less to listen to the strains of Handel's *Largo* and *Stabat Mater*—though this was well worth the effort—than to note the result of this arrangement that the present writer joined the throng and took a seat in the crowded auditorium. The attendance was considerably larger than that on an average weekday; the crowd was quiet and orderly, and manifestly made up to a large extent, of the working people. Men and women, whose care-worn faces and hardened hands bespoke their toilsome lives, came with their children; the clerk and young mechanic, with their sweethearts, sitting side by side with the substantial-looking man of business and the woman of leisure. The sight was noble and inspiring, and the wonder was renewed that there could be any room for discussion on this subject. It is to be hoped that the managers of the World's Fair will heed this example. American public sentiment is strangely behind the times on this question, and the opening of the Columbian exhibition every Sunday would give it a forward growth and impetus nothing else could.

More anon.

W. A. C.

SEVENTH-DAY BAPTISTS AND THE W. C. T. U.

[In the following narrative of a Seventh-day Baptist sister's experience, which we take from the *Sabbath Recorder*, of Oct. 23, 1890, some of our own sisters may perhaps find some pointers.—Ed.]

May a sister's voice be heard, and her experience related? For two years I was an active member of the W. C. T. U. of our village, and a constant reader of its literature, and a great admirer of its enthusiasm, devotion, consecration, and love; but I felt that in one very vital point we were not as one. So I very quietly and carefully measured the feelings of the sisters on that point, as well as I could, by reading their literature, correspondence, and personal talks with officers, both State and national, and came to the conclusion that their feelings in this matter—that of the Sabbath—were very much the same as that of the American Sabbath Union, and that the Superintendent of the Sabbath-observance department feels no more kindly toward us than does the Field Secretary of that Union.

Now, as a member of our local union, I paid my yearly dues into the treasury, which was divided between county, State, and nation; and each divided its share among the superintendents of departments, so that a certain portion of my dues went to Mrs. Bateham, to enable her to print those leaflets, so unchristian and so unscriptural, and to scatter them broadcast over the country. Add to this the fact—at least it was a fact here—that where there was a mixture of Seventh-day Baptists with others, the tendency was to remain silent on this point, not to call it up, not to vote for a superintendent of Sabbath-observance for fear somebody would express his views, and a division of feelings, if nothing more, would follow. But where there was no mixture, such superintendents were appointed and then worked, and their work was heartily indorsed. This led me to question, Can I be a loyal W. C. T. U. and a loyal Sev-

enth-day Baptist? Which shall I be disloyal to, or which shall I give up? One or the other *must* be. "A house divided against itself cannot stand," so I gave up the W. C. T. U.; and my interest in the Sabbath and its advancement has increased many fold, and I have had no reason to regret the stand then taken, for I verily believe I have had more chances to give our views than I would have had had I remained in the Union.

Now let me ask, Is this a sin—this keeping Sunday and twisting the word of God so as to make it appear to give them authority to keep and teach that it is sacred time; this honoring the first day of the week with the name given by God himself to another day of the week; this great effort to get the State to compel men to keep God's commandments, insulting his divine authority, teaching the world that through fear of physical pain we are to be compelled to obey God, and not because we love him and therefore *love* to keep his commandments—is this a sin? If so, it is an awful sin, and should be treated as such. And it seems to me, the sister who remains a member of the organization, and gives it her hearty support and faithful labor, which she ought to do if she retains her membership, must, at least slightly, bow the knee to the image, or draw the curtain just a little when her window is open toward Jerusalem.

The W. C. T. U. has done much good, and is still doing good, but it is against God in this, and will not see the right. "Therefore come out from among them and be ye separate," is the only way, it seems to me, to be an obedient child of God.

The temperance question is a serious one, and must lay very near the heart of every Christian; but who knows if the Christian world would turn from all this falsehood and keep the true Sabbath, that there would be such a pentecostal baptism of the Holy Spirit upon the church that the temperance question, and other moral reforms, would be settled as the Great Reformer would have them settled, and just as naturally as the relation of cause and effect. That we may get so near to God that we will allow the Holy Spirit to teach us just the true way, is my prayer.

INSIDE THE NUNNERY.

A PRESS dispatch, dated Naples, Oct. 8, gives the following account of what was found in an Italian nunnery which the Government took the liberty to enter. We wonder what would be found in the Catholic nunneries and convents of this country if the Government dared to inspect them.

Naples, Oct. 8.—A remarkable case of religious fanaticism has just been brought to light here. In a secluded quarter stands a conventual establishment, known as the "Nunnery of the Buried Alive," that has been closed to all public knowledge and investigation certainly during the memory of the oldest inhabitant, and the report adds that the religious authorities have preserved the same secrecy for the last 400 years regarding what has happened within its walls and the character of its inmates. The veil, however, is at last removed, and the citizens are lost in amazement that such scenes could for years have been enacted in their midst without a note of warning. The revelation now made comes through the case of a young girl, crossed in love, who entered within the convent walls. Her parents became alarmed by their inability to communicate with her, appealed to the police, and the civil authorities raided the place on an order issued by the minister of justice. The door-keeper stoutly resisted, but was overpowered by the *gendarmes*, who soon found their way into the cells, where the majority of the wretched inmates were discovered. Sixteen nuns were found in a condition closely bordering on insanity. They were scantily covered with rags, and their surroundings were filthy in the extreme. Many of the poor creatures had forgotten how to talk, and were more bestial than human in their behavior. Those who could be induced to speak, protested that they were perfectly satisfied with their fate. The young girl for whom the quest was made, was found reduced to a mere skeleton. Her parents were nearly crazed. The establishment has, of course, been closed, and the victims removed to one of the public institutions, where they will be well cared for. The governor of Naples has ordered the fullest investigation, with the view of punishing those who shall be found to be responsible.

The Review and Herald.

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

BATTLE CREEK, MICH., NOV. 4, 1890.

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2 PETER 3: 4.

In this passage Peter predicts that in the last days, when of course the coming of Christ is near, the special inquiry will be raised, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." In the *Scientific American*, of Oct. 4, 1890, we find a remarkable article quoted from *La Nature*. It is entitled "The End of the World," and expresses surprise that any people can be found in the present epoch of civilization and progress, stupid enough to predict such an event; and the writer hopes "to re-assure those, if there be any such, whom the predictions of sorcerers or jesters may have somewhat frightened."

The article then goes on to give a long list of eclipses, comets, and sun spots, by which strong superstitious terrors have been, in past ages, aroused in the minds of the people. But as those fears have all been proved to be vain, no apprehension need be felt now in regard to the end of the world.

There might be some point to the article, if the evidence on which the doctrine of the soon coming end of the world rested, consisted of eclipses, comets, and sun spots. But as it is, he has come no nearer to the subject than he would if he had written an article on botany. While he proves nothing in reference to the subject in hand, he has written enough to furnish another fulfillment of 2 Pet. 3: 4, and so has unconsciously presented proof of the very fact of which he labored to show that there was no proof.

ELIJAH.

(Continued.)

The Call of Elisha and Other Circumstances.

It was now time for the Lord to act a part. His faithful servant Elijah was commissioned to declare to Ahab the consequences of such doings. He met him, probably, the day following Naboth's death, and most likely in the very plat of ground for which he had been murdered. When they met, Ahab said to Elijah, "Hast thou found me, O mine enemy?" They had not beheld each other since the day Baal's priests were destroyed on Mt. Carmel, years before. They met as enemies. Elijah answered, "I have found thee: because thou hast sold thyself to work evil in the sight of the Lord." Then follows a terrible curse, involving Ahab and his posterity,—a curse most fearful to any Oriental. He will destroy utterly, him and his house, his children, and all that he has, making his royal house like that of Jeroboam and Baasha. "The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat."

As wicked as Ahab was, these terrible denunciations seemed to startle him and partially bring him to his senses. "And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth and went softly. And the word of the Lord came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house." Perhaps there is not to be found in all the Bible a more wonderful illustration of the high regard in which God holds the grace of humility than this instance. Ahab is ever referred to as a most conspicuous example of wickedness. Under the satanic influence of his wife, he

had been a party to murder, leading the nation into idolatry, putting to death God's prophets, and doing violence to the law of Jehovah in many ways. But as soon as he began to manifest penitence and true contrition, and humbled his proud, rebellious heart, God began to entertain thoughts of mercy, sparing him from beholding all the results of the terrible ruin he had brought upon his own head and house by his wickedness. O what a merciful God is our God! He ever desires our good. He loves not to punish even the wicked, but will in mercy grant plenteous forgiveness when wicked men turn to him in deed and in truth. Soon after this, Ahab fell in battle, and never saw the ruin of his family.

Then there comes another space of several years, in which the record makes no mention of Elijah. We have no direct means of knowing where he was, or how his time was spent. The chronology of Archbishop Usher places a space of three years between the transactions we have just referred to, and his next appearance, which he regards as the year also of his translation.

War meantime had arisen between Syria and Israel, over the city of Ramoth, in Gilead, on the eastern side of Jordan, which both claimed. Judah united with Ahab in this war, King Jehoshaphat going to the battle with his army, to help the king of Israel. But their united forces suffered a great defeat. Ahab was slain, and as his chariot was washed to remove his blood from it, the dogs licked it, as Elijah had foretold. His son Ahaziah reigned in his stead. His reign was very short, for he fell through a lattice in his upper chamber at Samaria, and was very sick. Anxious to know how it would result, he sent to Ekron, to a Philistine city, to consult Baal-zebub as to his recovery. But the angel of the Lord told Elijah to go and meet the messengers of the king, and say to them, "Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebub the god of Ekron? Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." 2 Kings 1: 3, 4 [R. V.]. The messengers immediately turned back and made their report to the king, who was surprised that they returned so soon. They related their interview with the prophet, but they knew not who he was. The king asked, "What manner of man was he which came up to meet you, and told you these words? And they answered him, He was an hairy man, and girt with a girdle of leather about his loins. And he said, it is Elijah the Tishbite." Verses 7, 8. The king determined at once to apprehend the prophet who had dared to give such a threatening message. He sent a captain with fifty men to bring him. He found Elijah sitting on the top of a hill. And he said to him, "Thou man of God, the king hath said, Come down." Elijah answered, "If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty." Verses 9, 10. Another captain and fifty were sent with the same result. The captain told him to come down quickly, for so the king commanded. And the prophet immediately called down fire, and he and his fifty were destroyed. A third captain with his fifty were sent to arrest the prophet. This captain being taught by the past experiences of the others, came in a different manner. He fell on his knees before Elijah, and besought that his life and the lives of those with him might be spared. He referred to the death of the two captains and their fifties. "Therefore let my life now be precious in thy sight." An angel told Elijah to go down with him without fear. He did so. "And he arose, and went down with him unto the king." There the prophet repeated the same words to the king's face that he had previously sent by the messengers, telling him he should surely die and never leave that bed. "So he died according to the word of the Lord which Elijah had spoken." This circumstance must have created a great sensation throughout the nation and in the royal family.

Ahaziah had but recently ascended his throne on the death of his father, Ahab. His sending far away to Ekron to Baal-zebub for information, thus entirely ignoring the God of heaven after all the miraculous manifestations of the preceding years, must have shown great contempt for the true God; and he did not let it pass unnoticed. It showed the new sovereign was a true son of Jezebel, and like all that apostate family, had no love for Jehovah. The destruction of the two fifties must have struck terror into the hearts of Baal's worshipers. It would tend to cause much reflection in view of the past exhibitions on Mt. Carmel.

It would seem also, that Elijah's faith and courage had increased since the time he fled before Jezebel's threatenings. Had he then stood his ground with living faith, may we not suppose the Lord would have wrought for him as he did in this case, had she tried to arrest and slay him? So we believe. We can discern no reason to question it. And that it would have advanced the reformation more rapidly, it seems very probable. Yet all such speculations are unprofitable, as we cannot understand all the factors which enter into such deep and mysterious problems or read the mind of the Spirit. But of this we may be sure: every important blow struck by Elijah helped forward the cause of reformation, causing the people to reflect as Jehovah's power was manifested and the weakness of idol worship was exposed. The honest-hearted could see the difference, and did side with the true worshipers. The good work went surely, if but slowly, forward. But Elijah's life on earth was to give place very soon to a nobler one in heaven. The time for his translation drew very near. This message to the idolatrous king was the last recorded public act of the great prophet on earth. G. I. B.

(To be continued.)

A TRIP TO RUSSIA.

WHILE the train bears me from Petersburg to Moscow, I will try to improve the weary hours, not shortened by the Russian conversation going on around me, by giving the readers of the REVIEW some of my experience thus far. Not without hesitation I entered upon this journey, but after due consideration, I moved out in the fear of the Lord, leaving the consequences in the hands of Him, who doeth all things well.

During my short stay in Berlin, I made definite arrangements to have a few of our tracts translated into Polish, Bohemian, and Hungarian, as a trial and a start. We need publications in these languages for these countries, and for the thousands of emigrants who pass annually through Hamburg for America. They often ask for something in their tongue. From here a night's ride on the fast train brought me to Königsberg, the chief city of Eastern Prussia, having a population of some 150,000 people. The three provinces along the Baltic Sea, Pomerania, Western and Eastern Prussia, have not been entered by any of our laborers, though they are mostly Protestant. But while I desired to get some idea of them, another matter caused me to have a special interest to pay them a visit.

In 1883 I came in contact, in Wisconsin, with a German Sabbath-keeper of Milwaukee, who claimed to have received the Sabbath in Eastern Russia, and showed me a monthly journal, published by a certain Stangnowski at Königsberg, who had formerly been a Baptist minister. Arriving in Königsberg Friday morning, I first obtained the visa of the Russian consul, then after attending to the exchange of money, I spent considerable time to get some clue of these people. But all seemed in vain, till Sabbath morning, when a letter-carrier finally gave me the right address. I found the dwelling of this minister, which at the same time served as meeting place, as the sign on the door seemed to indicate: "Meeting-place of the Apostolic-Christian Church." Entering, I was informed that the meetings would not be till 5 p. m., so I asked for a few publications, which were readily granted. I then

visited the leading Baptist minister, to learn of him something about these Sabbath-keepers, and to obtain if possible the address of some of their members. He was an elderly gentleman, and in course of the conversation, told me that the Baptists had two chapels in the city, some 600 members, and as many more in the neighborhood; they seem respected. He had been also in earlier years in Russia, especially in the Baltic provinces among the Lettes. He stated that for two years no Baptist minister had been allowed to enter Russia, if he was known to be such. Just lately one of their leading ministers in Western Russia was given notice to leave within thirty minutes, and only after considerable begging, was he allowed to return for a short time to his family, to arrange some most important business. As to Mr. Stangnowski, he could not give him the best testimonial, as he made such great pretensions as to his special calling of a prophet, to do a great work. From the writings obtained, I found this to be only too true.

In answer to a direct question, I stated in the course of our interesting conversation that I was going to continue my journey that night. He seemed surprised that I, as a Christian, should travel on Sunday, so I stated to him Luther's position on the fourth commandment, on Colossians 2 and Romans 14. But he decidedly declared that Luther did err, and these passages had no reference whatever to the Sabbath. Then I told him that Luther said, if the commandment was binding, the day was also binding. In answer, he tried to convince me of the change and the holiness of Sunday. I reviewed his positions by leading Lutheran authorities; his final answer was, he himself believed Sunday to be the Sabbath, and that these all erred. But, said he, if you think Sunday is not a holy day, do you keep Sabbath? I could no longer evade, but when he learned that I was a Sabbath-keeper, he at once changed, and said he would not argue this question. I felt grateful that he had made admissions, which would prove to any honest mind the correctness of our position. I am sure he would never have made them, had he known who I was.

From here I visited a member of Mr. Stangnowski's church, a former Baptist, but found he was at work, and only during the noon hour I could converse. He told me that their position was, that every person who was independent, and not in employ, ought to keep the Sabbath, but others not, unless the way to do this was opened. Yet he spoke of the great light they had, and he tried to convince me of it. It took some time before I was able to show him their lack, that with all their profession of great light and special blessings, they had not even strength to walk out in faith to keep God's commandments. At night I spent several hours with him again, and provided him with some of our publications.

At five o'clock I went to the meeting, and found about twenty-five persons assembled, mostly women. Mr. Stangnowski spoke nearly two hours, making special reference to an encounter that he had lately had with one of the leading theologians of the city. He seemed quite a fluent speaker, yet the "I" and "we" played a prominent part. I was told that there are quite a number all through Eastern Russia, and even some in Brazil and the United States, in harmony with them; yet I learned that they had great contentions as to their position on the Sabbath question.

In one respect I felt sad that error should darken a great truth, and prejudice minds the more, yet it proved to me while this found adherents in Eastern Germany and even sustained itself, the truth would the more, had we the men qualified to present it.

Mr. Stangnowski claims to have received his special light in 1863, and places Christ's coming in the year 1896. I would add right here that Baxter's writings, which have been translated into German, are also scattered considerably, and naturally heighten the prejudice against the truth in Central Europe.

Sunday morning I reached the Russian border; for a moment a peculiar feeling came over me, but the Lord's arm reaches also to Russia. After a long examination of passports and baggage, we took the train. How apparent the change! Multitudes of officers and officials, wooden houses, and often straw roofs, and great forests.

A ride of twenty-five hours brought us to Petersburg, the capital of the empire. The temperature had entirely changed; we had passed from early fall into winter weather. Already along the road the snow covered the ground, and soon after reaching Petersburg, we had a regular Western blizzard, on the sixth of October! Soon as possible I inquired after the American legation, but before I succeeded in finding it, it had been closed.

Petersburg seems indeed a fine city. I never saw wider streets, especially the main street, the Newski Perspective, which is nearly three miles long, and has indeed magnificent buildings. This morning I waited upon the Secretary of the American legation, who had written me a very courteous letter. I had a very interesting and assuring conversation with him. I felt well paid for the trip here, though the sudden change of temperature has given me a severe cold. One eighth of the population of Petersburg, or some 100,000 persons, are Germans, and from what I have been told, a great deal of the business is in their hands. At three I took the mail train for Moscow, where I expect to arrive to-morrow morning, and if the steamboat connections on the Volga are good, I hope to be with Brn. Klein and Laubhan by Thursday night.

But I see my report is already lengthy. I hope to have the prayers of God's people.

En route for Moscow.

L. R. CONRAD.

THE SABBATH IN CHINA.

THERE are certain Bible facts which throw much light on the history of nations; and as is true in the scientific world also, without them we are as a ship at sea without chart or compass. We should enthrone in our minds the infallible criterion, the Bible, and from this reason according to the facts therein stated. Paul, in speaking of human wisdom, said: "The world by wisdom knew not God." It is the revelation of Jesus Christ, who is the author of all wisdom, who "by wisdom hath founded the earth, by understanding hath he established the heavens," that can truly enlighten the mind.

There are two facts stated in the eleventh chapter of Genesis that even the heathen nations at the present day bear witness of: "Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth." Here the people had one object, and God had another. The people undertook to build the tower to heaven, "Lest we be scattered abroad upon the face of the whole earth," but the Lord designed that the whole earth would be peopled. He therefore first confounded their language, so that they could not understand one another's speech; and, second, "From thence" (at that time, from that particular place, over 4,000 years ago) did the Lord scatter them abroad "upon the face of all the earth." The earth has not increased in size since that time, notwithstanding that the number of inhabitants has increased. The people of India and China claim historical facts which show their history dates back a long period anterior to the birth of Christ, perhaps to the days of Abraham. We see no reason for disputing the claim of a long existence in the past, in fact, as far back as they have any reliable history.

The customs of the ancient patriarchs and those in early times, in not a few respects bear resemblance to some of the customs in these Oriental

countries. The more exclusive the nation has been, the more do their present customs resemble those of the ancient patriarchs. But the more they have mingled with Western civilization, the more these ancient traits have disappeared. The bowing to the earth of the Japanese, and the simplicity of the more educated Chinese, remind one of certain expressions in early times of which the modern refinement of Western civilization knows but little. There are also traces of a knowledge of the true God, both as to certain ceremonies, and in the records of their ancient history. Evidence is not wanting indicating that there has been in these countries some knowledge of the gospel of Jesus Christ. Traditions and practices are often discovered, some of which are quite simple, and others in a more corrupt form, which resemble those of the early Christians. In India this is especially so. We have not been able to investigate as much in China as we have in India and Japan.

There is a book in the Chinese, called the "Yih-Kiung," meaning "The Book of Changes." This book is claimed to have originated before the time of Confucius, a number of centuries before the first advent of Christ. A copy of it is now in possession of the Seventh-day Baptist Mission at Shanghai. It speaks of "the seven-day cycles, during which the forces of nature were exhausted, and on the seventh day they rest, then go on six days more. The former kings, when they came to the seventh day, their gates were closed, all business was suspended." Thus according to this testimony, there was an acknowledgment of the seven-day cycle and seventh-day observance at a very early date in China. Considering the great antiquity of the nation and the ancient date this work claims, it is an evidence that when the people first came to this country they were in possession of a knowledge of the true God, to a greater or less extent. China is a large and mighty nation, numbering some three hundred million or more, and strange indeed it would be if God had left this nation without a witness of his truth.

Those who are at all familiar with the history of the "Tae-ping Rebellion," and are at all acquainted with the character of the rebels, understand full well that on their part it was a religious war, and they claimed Sabbath observance, also a belief in immersion for baptism, notwithstanding it was much corrupted from its original purity. They also had some faint idea of Christ as elder Brother. This they claimed to have received from portions of Scripture that had been placed in their hands by some unknown person, and by direct revelation.

Only a few years since there was a man said to be exceedingly peculiar, making no provision for the flesh, either financially or physically. He went through many cities and villages announcing that the seventh day was the Sabbath of the Lord, himself observing it. He was a man of education, an American by birth, and died only last year. He was well acquainted with the Sabbath cause in the United States of America, but would connect himself with no society, nor would he receive aid from them. He felt that he was specially called to announce this truth, living with the Chinese, and dressing as they dress.

Dr. Carpenter and wife, and Dr. Wardner arrived at Shanghai, China, and opened a mission in 1847. On July 7, 1850, their first church was organized with five members, two of whom were native converts. There were two additions that year, and the next year eight more united with the church. Their present membership is thirty. During the past forty years since its first organization, about as many have been removed by death and in other ways as the present membership. They have two schools, one for boys and one for girls; also a dispensary, and a medical missionary, Dr. Swinney. This lady treats a large number of patients every year, and hopes in time to build a hospital. Outside friends contribute largely to the support of her work. But the question may be asked if this is all that has been accomplished. The one who meas-

ures the success of missions by such outward results, shows a superficial knowledge of God's work. Such would estimate Christ's mission to the earth at the time he was crucified, as a failure. Had he not been on the earth thirty-three and a half years, and thirty of them had passed before there was one recorded convert? And during the remaining three and a half years he had organized no church. A few, comparatively, believed on him; but had he not healed all that came to him, given sight to those that were born blind, raised the dead?—Most certainly. As no other man did the works he did, or spake as he spake, he ought to have had much success. But he died at the hands of those whom he came to save. His disciples were disappointed, and apparently his mission to earth had been a failure. But was it a failure? The seed which he had sown and the principles he exemplified in his life, had in a few years established the gospel all over the world. Even in its apparent failure, lay its success, and the truth of its divinity. The gospel conquers by submission, and triumphs in the adversity and disappointment of those who embrace it.

The Seventh-day Baptists own buildings in the native part of the city, where they have preaching each week by a native preacher. They have also formed connecting links with those of high standing, and are well known as a people among all of the societies. Mr. Davis, who now has the mission in charge, has made extensive tours in the country, selling their literature and doing colportage work. The judgment alone can reveal the results. One thing we have observed, is that it is not the highest sounding missions in print, that are accomplishing the most for the spread of the gospel in heathen lands. We speak of what we have seen in these countries, and what we have read in reports in the United States of America.

When Mr. Wishard was here a short time since, a representative of the Young Men's Christian Association in America, noticing that the friends here kept the seventh day, inquired if they did not find it difficult to lead the converts to the observance of the seventh day. And if they did not stumble at the fact of a different day upon which they worshiped God as the Sabbath. He was informed by Dr. Swinney, that that was the easiest part of it. As soon as they read the Bible, they naturally take to the seventh day and keep it. And they would always do this were they not taught by the people to do contrary to the Bible by precept and practice. The only wonderment that she had ever heard them express was, why all the Christians did not keep it, when it was so plainly revealed in the Scriptures.

These are simply the facts. Were it not for the practice of those who bring them the gospel in meeting on Sunday, and being told by them that they should keep the first day of the week, which they cannot read from the Scriptures, they never would think of observing it as the Sabbath. When they receive the gospel and the Scriptures as their rule of faith, they suppose them to be correct. It is from manipulating the Scriptures that the trouble comes. And in the feelings of some as expressed, it forcibly reminds one of a brief conversation that once occurred between two of the highest dignitaries among the people of God on the subject of the commandments. It was nearly 2,900 years ago. A certain king said to the prophet, "Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." 1 Kings 18:17, 18.

S. N. H.

THE OAKLAND CAMP-MEETING.

WE arrived in Oakland Sept. 18, just after the commencement of the State camp-meeting and the annual session of the California Conference. It was a great pleasure to meet with so many of our brethren and sisters and fellow-laborers in the work of God, on the Pacific Coast. In addition to the laborers of the California Conference, Brn. Under-

wood, Durland, and A. T. Jones were present from the East. Their efforts and labors were well received and much appreciated. Captain Eldridge was also in attendance, and rendered very efficient help on the Religious Liberty question, and in showing the importance of the canvassing work.

The meeting was hardly as large as some in past years have been, yet it was well attended, there being considerably over 200 tents on the ground. All who did come felt greatly benefited by the instruction given, and the blessings which they received. A series of evening discourses, setting forth the truth for our time, were commenced at the workers' meeting, and continued throughout the entire time of the encampment, which held for three weeks. During the day-time the services were conducted more especially for the benefit of those encamped on the grounds. Practical instructions were given in the various lines of work by means of Bible readings. Some of these seasons were greatly blessed of the Lord. Quite a number who came to the meeting unconverted, went away rejoicing in the love of God.

The annual meetings of the Conference, State Tract and Missionary Society, the Health and Temperance, and Sabbath-school Associations, were all held in connection with the camp-meeting, and many interesting talks were given in connection with different subjects considered by these different organizations. The greatest harmony existed throughout. Our hearts were made glad to see the care and interest which were manifested in the young people's and children's meetings. The importance of enlisting our youth under the banner of Heaven cannot be too highly estimated; for from their ranks must come many to fill the vacant places for which we are calling so earnestly for help. In our advance moves in foreign fields, their help and talent will be especially needed.

Elder McClure was elected President of the Conference, in place of Elder J. N. Loughborough. For many years Elder Loughborough has held this position, and carried the many heavy burdens which are necessarily associated with it. He is the one who first brought the truth to California. With the exception of the time he was absent in England, he has labored here, sparing no strength or thought to build up the cause. But of late his health has become much worn, and in consequence of his having been appointed to take charge of Dist. No. 5, and other general work in connection with it, it was thought best that he lay down official responsibilities in connection with the work in California. We know that his experience, counsel, and faithful labor will be greatly missed by the brethren and the churches for whom he has so earnestly worked. We know that the prayers of our brethren and sisters in California will follow Elder Loughborough as he goes from them to other fields of labor.

Bro. Magan arrived from Australia just before the meeting closed, and spoke of the work to be done in untried fields, giving a brief review of the trip he has had with Elder Haskell, the missionary interests found, and the avenues which the hand of the Lord has opened in every clime, so that the glad tidings of the soon coming of the Saviour can be heralded to all the nations of the earth. The present demands of the work, the need of a deeper consecration, and the subject of the true missionary spirit, were more largely dwelt upon at this meeting than at any other we have attended this season.

The dedication of our first missionary ship, the "Pitcairn," took place during the camp-meeting. Almost all from the ground, and many of the citizens from San Francisco and Oakland, were present. There must have been some 1,200 to 1,500 in all. The deck of the vessel and the wharf were crowded. The weather was everything that could be desired, and the service one of deep interest. It was an advance move, and a feeling of deep thankfulness to God was experienced, that our first ship was now almost ready to proceed on her voyage to the islands of the sea, that are waiting for his law. We have faith to believe that the time is not far distant when the last message will be carried to all parts of the world, the isles of the seas as well as to the great

continents, and we are glad an advance move has been made in this direction.

The closing meeting at the camp was one of more than ordinary interest. The return of Bro. Magan, the presence of Elders E. H. Gates and A. J. Reed and their wives, the missionaries who are to accompany the "Pitcairn," the good news from afar, and the courage of those about to leave the ground, gave the meeting fresh features of missionary interest. At the close of the morning meeting when the hymn, "So brethren, all farewell," was sung, there were many eyes that were wet with tears, and many hearts that were filled with thankful praise to God.

O. A. OLSEN.

"JUDAISM THINLY VENEERED."

THE *Christian Oracle*, of Sept. 25, 1890, styles the religion held by Seventh-day Adventists, "Judaism thinly veneered with Christianity." Regardless of all such compliments, Seventh-day Adventists endeavor to preach the Christianity of the Bible, among the doctrines of which are: The perpetuity of the law of God (Matt. 5:17-20); all the world proved guilty by that law (Rom. 3:19); justification only through faith in Christ (Rom. 1:16; 3:20-28); works as a test of the genuineness of faith (James 2:14-26); the second coming of Christ (John 14:1-3; Acts 1:9-11); the resurrection of the righteous and the wicked (John 5:28, 29; 1 Thess. 4:13-17); the final destruction of the wicked (Mal. 4:1, 3; Ps. 37:9, 10; Rev. 20:4-9; 2 Pet. 3:7-10); and the final inheritance of the saints (Dan. 7:21, 22; Ps. 37:11, 29; Matt. 5:5; 2 Pet. 3:13). Such are the teachings of Christ, the apostles and prophets, and such are the doctrines held and taught by Seventh-day Adventists.

In contrast with this note the following facts: The Campbellites teach the abolition of the law of God; they cannot prove the world sinners, for sin is made known only by the law, which they say is abolished (Rom. 3:20; 7:7); as for justification through Christ, that is out of the question; for without the law there can be nothing from which to be thus justified (Rom. 4:15; 5:13); faith in Christ, and works as a test of faith, are unnecessary; for without the law there is no sin, and hence no sinners, and consequently no need of Christ, who came only to save sinners (Matt. 9:12, 13); the second coming of Christ is a theme seldom referred to by them, and likewise that of the resurrection; the nature and destiny of man is a doctrine upon which they are somewhat divided, the majority, however, believing, according to Catholicism, in the immortality of the soul and eternal conscious misery; and where the saints are to spend eternity, they do not pretend to say.

To illustrate a point: Paul in 1 Thess. 4:13-17 tells the brethren he would not have them to be ignorant concerning them which are asleep, that they sorrow not even as others which have no hope, and proceeds to set forth the hope and consolation of the Christian when deprived of loved ones through death, by stating that the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, when the dead in Christ will be raised, and the living saints translated, both caught up in the air to be forever with the Lord, and then adds, "Wherefore comfort one another with these words." But in this same paper above referred to, we find, under "Chicago Notes," the following:—

"Last Sunday morning before church services, Prof. Black preached the funeral sermon of little Freddie Brown, aged 2 years, 10 months, at the home of the bereaved parents, No. 255 Thirty-fifth St. He consoled the grief-stricken mother with the cheering thought that her beloved boy was at rest with his Saviour, a hope in which she could rejoice."

The injunction of Paul is to comfort the bereaved with the assurance that Christ is to come and raise the sainted sleepers, take them to himself, and that then and in that manner they will be with the Lord. Prof. Black, who is pastor of the Central Campbellite church of Chicago, ignores this injunction and the plain statements of Scripture preceding it, and has them with the Saviour now. Christ himself said that the righteous shall be recompensed at the resurrection of the just. Luke 14:14. Our Campbellite friends have them go to their reward at death.

From the above considerations we leave it for the reader to decide which have the thicker veneering of Christianity, they, or those who teach the plain, unequivocal Bible declarations upon these vital and important themes.

W. A. C.

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.

A CALL TO LABOR.

BY ELIZA H. MORTON.
(Portland, Me.)

Work to do! Why sit ye idle
All the day?
Know ye not the time is gliding
Fast away?

Soon thy hand will lose its cunning,
Lose its power.
Life is frail, and droops as quickly
As a flower.

Hearts are near that need thy counsel,
Need thy love.
Look to God for aid to help them,
Look above.

Work, O work, and mid thy working
Ever pray
That the Lord will, by his Spirit,
Near thee stay.

Work is vain that brings no blessing—
Work aright;
Seek for stars and seek for glory,
Heavenly light.

Work in fields and work in by-ways,
Shun no place.
Where the Master bids you labor,
Turn your face.

Lift your head and lift it gladly
With no sigh.
At the call give back the answer:
"Here am I."

Seas to cross and isles to visit,
Lands afar,
Thine to show the golden gleaming
Of Life's Star.

All thy soul will thrill with gladness
Grandly sweet,
When the sheaves are laid with singing
At His feet.

CANADA.

BUCKINGHAM, P. Q.—We still continue our labors in this place. Ten persons have accepted the truth, and six have been baptized. Among the number who have embraced the Sabbath and received baptism, is the one, formerly a priest of the Catholic Church, mentioned in our last report. He manifests a deep interest in the present truth, and will, we trust, become an efficient worker in the cause of God. Another man who has taken a decided stand for the truth, had been preparing to devote his life to the ministry, and had labored some in that capacity, with good acceptance, in connection with the Baptist Church. We believe he also will enter the work of God under the third angel's message.

God will hear the united prayers of his people, and call men from their various positions in life to go into the ripening fields, and wield the sickle of truth. No country stands in greater need of earnest and faithful ministers than Canada. Our canvassers are having remarkable success in placing our books, the silent messengers of truth, in the homes of the people, thus opening and preparing the way for the living preacher. Whomsoever the Lord may call to this work, may their response be, "Here am I; send me." Isa. 6:7, 8.

We expect to organize a church here in a few days, and soon return to the churches in the eastern townships.

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

MISSOURI.

KANSAS CITY.—The Kansas City church, in accordance with the recommendations of the General Conference Committee, held two meetings a day during the three days' fast, Oct. 3, 4, and 5. The program suggested for the meetings was carried out, as far as circumstances and other church business needing attention, would allow. The meetings were all well attended. One was added to the church at the quarterly meeting, at which fifty-four members responded to roll-call, in person or by letter, while ten from other churches were present to take part in the ordinances. A good state of feeling exists

in the church here, and nearly all of the members who live near enough to attend meetings, show themselves interested in the work, and feel the necessity of a closer walk with God.

J. M. GALLEMORE.

IOWA.

AVOCA.—Sept. 24-30 I attended a local camp-meeting at this place. There were about sixty tents pitched, and about 200 in attendance. Bro. O. A. Johnson conducted the meetings in the Danish, so there were two series of meetings running at once. A large number of our Scandinavian brethren and sisters were in attendance. The meetings were well attended by the people who lived near by. We were somewhat hindered at the beginning of the meeting, by some of the people coming in late. Some did not arrive till Friday. We were called away before the baptism occurred on Monday, but were informed there were twenty-five who went forward in this ordinance. There is no doubt but what this meeting will prove a real blessing to the cause of truth in Western Iowa.

E. W. FARNSWORTH.

ADAIR.—We closed our meetings at this place yesterday. The rain has interfered with a number of the services, yet we had very good meetings, and the Lord came in and helped us. Five signed the covenant, and one more will sign it at the first opportunity. Ten dollars worth of books and tracts was sold, donations were received amounting to ten dollars, and three subscriptions were taken. We leave several others who are deeply interested. They are reading, and we hope they will yet take hold of the truth.

Our tent has been shipped to Avoca, and we are now on the way to the camp-meeting at that place. One of us will return to hold meeting Sabbath and Sunday, Oct. 4, 5, in the school-house at Adair, which the president of the school-board kindly offered us. May the Lord's blessing rest upon the few that have taken up their duty at that place, and through their labors may others be brought into the truth.

Sept. 22.

J. J. ELLYSON.
HARRY V. ADAMS.

WEST VIRGINIA.

WHITE DAY AND NEWBURG.—We closed our meetings at White Day, Sept. 22, after continuing two weeks. I spoke sixteen times, sold literature to the amount of \$4.25, and distributed about seventy-five periodicals. Our collections amounted to nearly four dollars. For certain reasons which we have not room to state in this article, we were obliged to close our meetings right in the height of the interest. This we regretted very much, but it was unavoidable, and I trust the interest can be followed up at no distant date. A number became much interested, and are reading, who we believe will take a stand for the truth. The night our meetings closed, we had an urgent invitation to go to Catawba, two miles from White Day, and hold meetings, but could not accept the invitation at present.

Sabbath and Sunday, Sept. 27, 28, I was with the company at Newburg. There are a few faithful souls at this place who love and prize the light which is shining forth so brightly from God's word. We organized a church with ten members, and others we hope will unite before long. Steps are being taken to erect a house of worship, and some of the material is on the ground. We praise the Lord for every token of his blessing, and give him the glory for all that is accomplished.

W. J. STONE.

SOUTH DAKOTA.

ST. LAWRENCE.—From Sept. 17-23, in company with Bro. L. C. Chadwick, I attended a local camp-meeting in the northern part of South Dakota, at St. Lawrence. This meeting was designed to accommodate those of our people who live in that part of the State.

The brethren found a secluded, shady spot where they pitched about twenty tents, and here the meeting was held. About 100 of our brethren and sisters convened. And to say this meeting was good, hardly expresses what ought to be said. All came, apparently to do all they could to make the meeting a success, and the Lord came with them, and from the first there was much freedom. We have not seen for a long time, a more candid and intelligent interest than was manifested by the citizens of the place. Although the evenings were cold, the

large tent was quite well filled most of the time. There was no place where baptism could be administered near by, and so it was deferred, although there were several that desired it.

The instruction given on the different topics, was appreciated by all, and the meeting was surely a blessing to those who attended. Bro. White will return to follow up the interest in a little while.

E. W. FARNSWORTH.

MADISON AND SIOUX FALLS.—I have recently held quarterly meeting with the churches at these places, and the meetings have been good. On the Sabbath of the quarterly meeting at Madison, quite a large number were present, from the Badus church, and the Spirit of God was present as the ordinances of the Lord's house were celebrated. As quite a number present had recently sold their farms expecting to move to other States, they seemed to realize that this might be the last opportunity of the kind they ever would have with their brethren. A spirit of solemnity rested upon all present, and it was good to be there. At this meeting two were baptized, and three were received into the church. Church officers were elected for the ensuing year, and the missionary work received consideration. A club of *Sentinels* was subscribed for, to be used by the Society. We hope that the Madison church may come near to God, that they may be enabled to do the work given them to do.

At Sioux Falls an excellent meeting was enjoyed, and quite a large number expressed a desire to seek God anew, feeling that in a measure they had become back-slidden from God. May these prove faithful to the end. Church officers were elected for the ensuing year, and steps were taken to place the "World's Fair" tract in every home in the city. The church by vote expressed a desire that the worker's institute, commencing the evening of Dec. 26, be held with them. Probably their request will be granted. My wife and I now go to St. Lawrence, to follow up the interest awakened there by the camp-meeting. We trust that our brethren and sisters in South Dakota will often remember the laborers in their prayers, as they all now go forth to new fields to labor.

W. B. WHITE.

NEW YORK.

ADAMS CENTER.—The general meeting held at this place was largely attended from all parts, especially from Dist. No. 3. All the ministers belonging to the Conference were present except one. Bro. and sister White arrived the second day of the meeting. The meetings were characterized by a good degree of interest from the first, which indicated that the Spirit of the Lord was present and would bless abundantly. The attendance of those not of our faith was excellent, and they, together with our people, filled the house at almost every meeting.

The preaching was largely of a practical nature, and seemingly was just adapted to the wants of the people. The preaching of sister White was to the point, and her efforts were greatly blessed of the Lord to the good of all. She enjoyed excellent freedom. The writer has been accustomed to hearing her speak, more or less, for the past thirty-five years, and remembers but few occasions when so much power and earnestness accompanied her efforts. Each time she spoke the main body of the church and the gallery were crowded, the isles had to be seated, and then some were obliged to stand. Much prejudice was removed by her preaching, and many not of our faith were anxious to have her remain and speak longer.

There is at Adams Center a large church of Seventh-day Baptists, and also a first-day Baptist church. We were glad to greet them, and much pleased that they enjoyed our meetings. The business meetings were interesting and characterized by a spirit of union and harmony which was indeed refreshing. Important resolutions were adopted, and plans discussed which, when fully carried out, will advance the cause in the State. All were much encouraged because of the present improved condition of the cause in the State, both spiritually and financially.

A short Sabbath-school convention was conducted by Elder Place, which was not only profitable, but intensely interesting, so much so that we are encouraged to repeat the effort in different parts of the State. The essays read were interesting, and the instruction given was well calculated to inspire zeal in the Sabbath-school on the part of those who were present. The Rome, Watertown, and Odgensburg

railroad kindly returned all those who attended the meeting over their line, at one cent per mile. The meeting not only left a good impression in Adams Center, but all of our people returned home much encouraged in the good cause and work in which we are engaged. S. H. LANE.

INDIANA.

MAXWELL AND OLIVET CHAPEL.—Since camp-meeting I have visited these churches. I was at Maxwell Aug. 30, 31, where Elder Covert had spent several days previous to this time. The brethren there had recently lost their house of worship by fire, evidently the work of incendiaries. It was well insured, however, and steps were taken at this meeting to replace it immediately. The contract is now let for the house to be rebuilt within three months. The brethren and sisters were of good courage, and appreciated the labors bestowed upon them on this occasion. Services were held in the Methodist house of worship. We hope to see the members as well as the house built up more firmly than before.

Sept. 3-9, it was our privilege to attend the Missionary Conference in Indianapolis. Much valuable information was imparted by noble missionaries from foreign and heathen lands,—“men that have hazarded their lives for the name of our Lord Jesus Christ.” The dark places of the earth were shown to be indeed full of the habitations of cruelty, and in crying need of the light which God has committed to us.

In company with Bro. Mc Means, I was with the Olivet Chapel church Sept. 19-22. The services were well attended by those not of our faith, as well as by the church-members. Sabbath two were baptized, and the church felt much strengthened by the addition of these members. Bro. Mc Means remained to canvass the brethren for “Patriarchs and Prophets,” and supplied nearly every family with a copy. Sept. 26-29 we were with this church again. Some matters that had hindered the prosperity of our people were adjusted, confessions were made, and we trust the cause will be advanced in that church. F. D. STARR.

Sept. 30.

KANSAS.

WICHITA.—My last report was sent in in May, when I was just starting in the tent season with Bro. James A. Morrow, the result of which was reported by him some weeks ago. Sabbath and Sunday June 28, 29, I spent with the friends at Elbing, a part of the Newton church. Here we had a good meeting. The ordinances were celebrated at the house of Bro. Dilling. A good feeling pervaded all our gatherings. Bro. S. Davis was elected elder, to fill vacancy in the Newton church. The next Sabbath and Sunday we held quarterly meeting with the Wichita church. One lady, an experienced teacher who had been investigating the truth for some time, was baptized and taken into the church.

Sunday, July 6, I returned to Salina, and joined Bro. Morrow, who had repitched the tent. We held a short course of lectures, and moved the tent Aug. 1, to Haddam, Wash. Co., where we had a good interest throughout, and when I left, Aug. 25, several were halting between two opinions, and some had decided to obey. Bro. Bilehart taking my place at the tent, I started for Wichita, to help about settling the mortgage due on the church, Sept. 15. Going via Lincoln, we were surprised to see that the College had so rapidly been pushed forward, and was so nearly inclosed.

Reaching Wichita, I found the church anxiously awaiting my arrival, to know the progress made in raising the necessary means to liquidate the church debt.

Sept. 14, 15, I spent with the church at Bentley. Quarterly meeting was held, the ordinances celebrated, and delegates elected to the camp-meeting. Our hearts were made glad to see the harmony that seemed to exist among these brethren and sisters. The following week and Sabbath were spent with the Wichita church. Monday I had the pleasure of paying off the mortgage on the church. We have it now free from debt, which we could not have done had not the friends of the cause come to the rescue. Sabbath three were baptized and taken into the church, and we hope at our next quarterly meeting to see others unite with us. The judgment will show faithful work done by unselfish ones who have labored so faithfully in the interest of the young people of this church.

I am now on my way to Stafford County to hold quarterly meeting with the Preston church, after which I expect to go to the Conference and camp-meeting at Eureka. I am of good courage, and never realized more how willing God is to help us in our extremities. C. P. HASKELL.

Sept. 26.

THE WORK IN TEXAS.

From July 24 to Aug. 4, I spent the time with the church at Ladonia, and truly we had a refreshing season. Although the brethren are very much scattered, living from two to nine miles from the meeting, still we held two meetings a day. As I tried to hold up the Saviour, a hope sprang up in many hearts that had not been realized before. I then returned to Dallas to prepare for the camp-meeting. This was a large meeting for Texas, there being 630 encamped on the ground. Since the camp-meeting, I have taken some time to look after the general interests of the cause. Several days were spent in looking over our pledge book and writing to individuals. I was surprised to find so many unpaid pledges, and think many of these could have been paid, if those who made them had only made an effort to do so. Nearly all were made six or seven years ago. Brethren, how can we expect to enjoy God's blessing if we neglect our vows made to him?

Sept. 11-24, I was with the church at Peoria. Although it was a busy season of the year—cotton picking—we had two meetings daily. I left this old church, which has borne so many burdens, rejoicing in God's love. From Peoria I went to Corsicana and made a short visit, then returned to Dallas to be with the church during the quarterly meeting. We do hope God's blessing will be with this church, and that all will press close to the side of the Saviour. The best of reports are being received from the canvassers, and we think the prospects are good for the best fall delivery ever made in Texas. I am thankful to see so many planning to enter this field next year. I am now at Haskell, and begin meetings to-night. I do hope that the truth may be established in this new field. W. S. HYATT.

Oct. 10.

IMPORTANT MEETINGS IN DIST. NO. 6.

ELDER O. A. OLSEN will doubtless report his visit to this district and the most important features of the meetings he attended, yet I will mention a few points of interest.

The Oakland camp-meeting was a season of rich spiritual blessings. The presence and labors of Elders Olsen, Durland, A. T. Jones, Bro. Magan, Captain Eldridge, and the ship missionaries, gave us much encouragement.

At the close of the good camp-meeting, the laborers were scattered to meet with as many of the churches as possible, during the three days of fasting and prayer. Elder O. A. Olsen spent Sabbath and Sunday, Oct. 4, 5, with the Oakland church; Elder E. H. Gates and Bro. Magan were at Healdsburg; Elder A. J. Reed and the writer were at St. Helena and the Retreat; Elder J. H. Durland was at Woodland. All reported precious seasons. Elders Olsen, A. T. Jones, and Bro. Magan spent Sabbath and Sunday with the church at East Portland, Oregon, Oct. 11, 12. On Sunday, at 2 P. M., Elder A. T. Jones spoke at the Secular Convention, on Religious Liberty. The Lord helped his servant, and deep impressions were made. The meeting with our people at East Portland was especially in the interests of the union of the North Pacific and the Upper Columbia Conferences in their school interests. Several delegates were present from the Upper Columbia Conference, and there was a representation from several churches in the North Pacific Conference. After due deliberation, the following resolutions were unanimously adopted in a meeting Sunday forenoon:—

Whereas, The growth of the cause and educational work in the Northwest demands one good denominational school; therefore,—

1. *Resolved*, That the States of Washington, Oregon, Montana, and Idaho Territory unite in sustaining such a school, which shall be centrally located.

2. *Resolved*, That until such time as the location of the school is fully decided upon, we recommend that the brethren in the above territory sustain, as far as consistent, the Milton school.

At a subsequent meeting, held at Milton in the Upper Columbia Conference, the same resolutions were unanimously adopted. The visit of Elder

Olsen and Bro. Magan to these Conferences, was short, but they were timely and productive of much good.

At a meeting of the committee composed of representative men of both Conferences and Montana, it was voted to accept propositions for consideration from such towns as chose to offer inducements to have our school located among them. Walla Walla and other enterprising towns in the Walla Walla Valley are making liberal offers for the school. May the Lord direct in the location of this Union Academy for the Northwest.

R. A. UNDERWOOD.

TOUR THROUGH THE SOUTH AFRICAN REPUBLIC.

Notes from My Diary.

(Concluded.)

We asked Apollos if our things would be disturbed if left unprotected in the cart during the night. He assured us that nothing would be touched while we remained. And our experience proved the correctness of his testimony.

Apollos resides in a comfortable brick house, consisting of three or four rooms. Everything looks clean and neat. His wife proved unfaithful some eight years ago, and he divorced her, since which he has lived alone or with his children. His wife, after having been for years one of a community of wives, wishes to return to him, but he thinks that it would be unscriptural to receive her back. Apollos is both minister and teacher to his people. He has a chapel near his own house, in which he conducts a short service every morning and evening.

Bro. Peter Wessels conducted the services this evening. He spoke in Dutch, and Apollos translated his words into the Kafir. Eighteen natives were present who listened with marked attention. He spoke of the soon coming of the Saviour. After the services the natives gathered around our fire, and talked on Bible themes with the Dutch members of our company. I retired at 10 o'clock, and do not know how much longer their talk continued.

June 20.—We went to the top of one of the mountains near by. This is a beautiful country. The general lay of the land is that of a vast plain, gently sloping to the south. To the north is a range of low mountains. In every other direction detached mountains are seen rising up out of the earth. This is said to be an unusually dry season, and water is very scarce. As it is time of harvest, Apollos has a vacation in his school. The women are busy taking care of the “Kafir corn” and “mealies” [Indian corn]. The former is threshed, and the latter tied together by the husks and hung on poles and on the limbs of trees.

The Kafir corn, both the plant and the grain, much resembles sugar-cane. It is good food both for man and beast. It is cooked whole like rice, and is also pounded in their mortars into meal. It is threshed by being beaten with a straight stick. Both the threshing and grinding is done by the women. The women, both in physical development and in strength, compare far more favorably with the men than do either the American or English ladies. Their language has a very pleasant sound to the ear. It is easily spoken, and is said to be easily learned. It is pleasant to watch a company as they collect around a camp-fire, and to listen to their conversation. They show a marked respect for each other. The speaker is not interrupted, but is listened to until his speech is ended. If it is some amusing tale or a joke, of which they seem to be particularly fond, they all join in a hearty laugh. The “captain” listens with the same attention as the other members of the company, and manifests the same approval of what I suppose to be their wise and witty sayings. Kindness and generosity are a natural trait of their character. If an orange, a piece of bread, or a handful of sugar is given to one, he at once turns to the others, and breaks and divides till all are served. A year ago a company of women were washing in a stream near our residence. We took them some dinner. A company of men who were fishing near by came to share the food. To this I objected, and was politely informed, “If we catch any fish, master won't get any of them.”

June 21.—Sabbath. Spent a part of the day in the mountain, in reading and prayer. In the evening, preached to the natives. Bro. Wessels translated into Dutch, and Apollos into Kafir. I talked to them about the “pure language” that is to be restored, and of the conditions of being numbered with those who speak it. It was soul-inspiring to

watch their dusky faces as they listened to the blessings of that country and the happiness of that company. I was pleased with the readiness with which some turned in their Kafir Bibles, to the texts mentioned; and also with the attention showed to those who did not understand the Bible so well, in assisting them to find the passages. May the Master hasten the time when the glorious light of the third angel's message shall be preached to these natives, and may many who were made black by the same God who made us white, be cleansed by that blood which was shed for all who will wash therein, and be saved with us in the soon-coming kingdom.

June 22.—Went to the top of the mountain before breakfast. Spent some time in talking with the natives. A young man named Alburtus has received some education. He reads readily in his Kafir Bible, and some in Dutch. He has an earnest desire to learn more, and to devote his life to missionary work among his people. He is recommended very highly by Apollos, who has been his only teacher. His mother died when he was young, and he has been brought up by his uncle, who loves him as his own child, and is measurably depending upon him for support in his old age. After our talk, they went away together, and in half an hour returned, and with a sad countenance Alburtus informed us that his uncle was unwilling that he should go with us. We assured the uncle that Alburtus should be treated kindly, and [D. V.] in due time should be permitted to return as a missionary among his people. Another private conversation followed, and Alburtus returned with a countenance beaming with joy, and in a short time was ready for his departure. Our cart was well filled, but we made room for him, and were at once on our way homeward.

June 23.—Passed an occasional farm with groves of orange and lemon trees, well loaded with fruit. After dark, we mistook our way, and in crossing the Large Marico River, got fast in the mud and rubbish. We divided our company; some went into the water, and the others looked after the mules. Landed safely on the river's bank at 9 p. m. Drove till 10:30, and camped in a grove of bushes. This is a beautiful country, well wooded with low trees, which skirt the streams and dot the fields. Wild figs and some other kinds of fruit are found here. But the most of the trees, of whatever kind, are protected from destruction by animals by a heavy shield of thorns. Passed several mission stations during the day, one of which we visited.

June 24.—Arrived at Zeernst a little past noon. This is the principal town of this part of the country. It possesses a Dutch church, an English church, a reading-room, and four general stores which are carrying on a thriving trade with the Dutch farmers and the natives in the surrounding country. Drove to Jacobsdal. Here we found a company who became interested in present truth through the missionary work of Bro. Schnltz some six months ago. Visited with them till dark, and then drove till near midnight.

June 25.—Somewhat rainy. No wood; "bnf-falo-chips" wet and will not burn; water very scarce.

June 26, 27.—More rain; roads bad; get along slowly; very hard on the mules. Camped for the Sabbath near a Dutch farmer.

June 28.—Sabbath. Spent the day pleasantly. A little more rain. Inspanned after the Sabbath was past, and drove till 11 a. m.

June 29.—More rain, the roads bad. Camped in a pleasant place under a willow tree.

June 30.—Crossed the Vaal River into Orange Free State at 4 p. m. Visited till bed-time with friends who are interested in the truth, and then drove till 11 p. m.

July 1.—Started on our way early. Spent a little time at Bro. Schnltz's, and after a hard drive through the mud, arrived at home a little past midnight, where I found all well.

Albertus is learning to speak some words of English, and seems to learn readily. We hope to send him to America, where he may be fitted to act as an interpreter, and that some devoted family may be sent from America to take charge of a mission here on the Dark Continent, and that through this means many may be gathered out of these benighted tribes, to stand with us among the "hundred and forty-four thousand" in the soon-coming kingdom of our God. I have returned with an increased desire to see "this gospel of the kingdom" carried to the natives of the Dark Continent. Here is the great continent of Africa, extending about 5,000 miles north and south, and 4,600 east and west, with a population of natives of about 200,000,000. To us

has been committed that which has never shone upon their pathway—the light of the gospel of Jesus Christ. They are like sheep without a shepherd. What are our responsibilities? The Master answers, "Go ye into all the world, and preach the gospel to every creature." When the church faithfully obeys her Lord's injunction, she stands clear even if this gospel is rejected.

Of these 200,000,000 inhabitants, perhaps 5,000,000 have some knowledge of the true God and of his Son Jesus Christ. But this leaves some 195,000,000 in pagan darkness, upon whom not one ray of the light of the gospel has shone; and the larger part of the 5,000,000 have seen that light but dimly. But, brethren, of all this vast multitude, none have a knowledge of the soon-coming and kingdom of the Saviour. May the Lord show us as a people our duty in this matter, and give us willing hearts to do it. If God has a people among these natives, I believe that when we begin the work, he will raise up men among them who will devote their lives to the education and salvation of their fellow-men.

It would do but little good simply to "preach" to these natives. The hand must be taught to work, the head to think, and the heart to feel the converting influence of the Holy Spirit. A part of this must be accomplished by the direct agency of the Spirit of God, and a part by human agency, which he has ordained to be an instrument in his hand in fulfilling the divine command, "Go ye into all the world and preach the gospel to every creature." Are there not some who read these lines to whom the Spirit is saying, "Go ye to the natives of South Africa, and carry to them the light of the 'commandments of God, and the faith of Jesus'?" If so, I entreat you to listen to that call. With a heart filled with love, an average degree of intelligence, and a healthy body, attended with the blessing of God, bright stars may be won for your crown in the day of the Lord.

CHAS. L. BOYD.

SAILING OF THE "PITCAIRN."

By request of one of the missionaries who sailed on the "Pitcairn," it was my privilege, in company with a few others, to go out with the vessel to Golden Gate, and return by the tug.

It was twenty minutes to three, on the afternoon of Oct. 20, that the "Pitcairn" left her moorings at the foot of Washington St., Oakland, Cal. Favored with one of the most lovely of October's warm, sunny days, a large company of people had gathered to witness this important event. Boat load after boat load was taken on board to say "good by" to the dear friends about to leave us. Flowers came in baskets and bouquets, till the dining table was completely filled, and afterward, as we moved out of the harbor, these were arranged upon deck, in impromptu vases, and formed a cheerful flower garden. It will be long days after these have faded, before the eyes of those on board the "Pitcairn" will see others. But a few choice potted plants and vines, a young canary named "Pit," and one wee prattler, the captain's baby girl, will help to break the monotony of the voyage which we trust will be so thoroughly occupied with Bible study as not to seem long.

As those on shore waved their adieus, we know that many a heart thrilled with thought of the joy which will soon break forth from the lips of the dwellers on "rock bound Pitcairn" as they shall see this namesake of their island home. Many a prayer went up, we know, that God will guide and keep the "Pitcairn." And our confidence is unshaken that his prospering hand will attend this mission, for he has said, "The isles shall wait upon me, and on mine arm shall they trust." Isa. 51:5.

It was truly cheering to witness the courage and buoyancy of spirit which lighted up the faces of the entire family of this floating home, as they moved out to sea. It is not in my power to photograph the scene upon the deck as the vessel glided smoothly over the waters of San Francisco Bay, but a little pen sketch may interest the readers of the REVIEW. Bro. Tay sat guiding the wheel, and as he answered our questions about "Pitcairn" mid the sea, and how long ere they might reach it, his voice was tremulous with glad anticipations. The captain flitted hither and thither; the sailors and mate were busily at work storing away lumber, "tackling," etc. Sisters Tay and Gates, with some of the visitors, were arranging the floral tributes, while Bro. Gates and Bro. and sister Reed were seated on camp chairs, hastily writing last letters to be returned by the tug. Opposite Alcatraz island the tug came alongside, the

last hasty "good bys" were given, and in a few minutes waving hands were lost to view, and soon even the white sails of our little "Pitcairn" could no longer be seen.

MRS. M. J. BAHLER.

THE VERMONT CAMP-MEETING.

It may seem somewhat out of date to mention this meeting, held Aug. 26 to Sept. 2, through the REVIEW, at this time, and it may appear equally inappropriate that the writer should speak of it rather than some one of the active laborers who could have given a more life-like sketch while all was fresh and vivid in the mind. But so many of our brethren and sisters in the State, who could not attend this most important and highly profitable annual gathering of our people, have so long been held in expectation of reading some account of the meeting which would show that something was accomplished besides the business features reported, we venture a few words as a substitute for a more full report.

There were some 300 campers present at this meeting. Elder A. T. Jones and his family were with us, also Elders A. T. Robinson, E. E. Miles, and G. W. Caviness. These men evidently came to do us good. The different branches of the work of God under the closing message of mercy to the last generation of men, were faithfully set before us. The preaching of Elder Jones on the subject of justification by faith, was received with great satisfaction, and we trust to many, if not all, with enduring profit. The testimony of many was, and is, "We never saw the plan of salvation made so clear and convincing before." We think it not overstating facts to enter this meeting upon our records as one of the best ever held in our State, not to undervalue those previously held, which have greatly strengthened our hands and encouraged our hearts.

The spiritual interests of the meeting were good. Sixteen presented themselves for baptism, which had to be deferred for future time and to be administered in different churches. The preachers and workers of this Conference went forth to their fields of labor with buoyant hopes, good courage, and increased faith in Him who said, "Be of good cheer; I have overcome the world." On first-day, owing to heavy rain, but few from without were present, which to them, as well as to us, was a disappointment. We are certainly very thankful for the presence and help of the preaching brethren who were with us, and would be pleased if some of them would yet touch this meeting with their pen, as a matter of encouragement to those brethren and sisters not with us at the meeting. And to such we would say that we hope you have shared in a measure the same blessing as did those who were in attendance. And may we all be able to say, "The Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed."

A. S. HUTCHINS.

THE MONTFORT AND CLINTONVILLE (WIS.) CAMP-MEETINGS.

THESE excellent meetings were held as appointed, the Montfort meeting, Sept. 23-30, and the Clintonville meeting, Oct. 1-8.

The attendance from among our own people at the former place was quite small, only about fifty being present, but the outside attendance was large, and the interest to hear was indeed remarkable. It is an entirely new field for our truth, and bids fair to be a very promising one. Some of our canvassers have sold "Bible Readings" there, and we look for fruit whenever the work can be followed up, which we are planning to do as soon as possible.

The Clintonville meeting was much more largely attended by our own people, and the outside attendance and interest were about as good as at Montfort. We had the assistance of Bro. F. L. Mead at both of these meetings, and of Elder R. C. Porter at the latter. Their labors and counsel were much appreciated, and will prove profitable, we believe, to our work.

Nearly all our ministers and directors were present at the Clintonville meeting, and plans were laid for the work the coming fall and winter. It was decided to hold several institutes this fall, commencing in Dist. No. 10, at Lucas or Beldenville, and following with one in No. 1, either at Milton Junction or Oakland, and one in No. 5, at Poy Sippi. We also expect to hold institutes in Dist. Nos. 2, 5, and 6. These institutes will be very important gatherings. The most important branches of the work will be considered, and instruction will be given in the Religious Liberty work, Sabbath-

school work, canvassing work, etc. These meetings will continue one week each, and begin about Nov. 6.

The preaching at both these camp-meetings was mainly practical, and met a hearty response in the hearts of the people. Three were baptized at Montfort, and nine at Clintonville. Many testified that these meetings were the best they had ever attended. Truly the Lord is coming nearer to his people, and we are made to rejoice at the goodness and mercy of God. M. H. BROWN.

Special Notices.

CENTRAL BIBLE SCHOOL.

Special Class in Healthful Cookery.

ARRANGEMENTS have been made with Miss Laura C. Bee, a graduate of the Sanitarium Cooking School, to conduct a class in this department in our school this present term. This class is added without extra expense to the students who take the regular course at \$60.00. The course in this department will begin early in the term, probably about Nov. 12. G. B. STARR, Supt.

NORTHERN MICHIGAN.

For the benefit of those who desire to canvass during the fall and winter, in Northern Michigan, a canvassing class will be held at Spencer Creek, Antrim Co. It will begin Nov. 9, and last one week. We hope all who desire to receive instruction in canvassing, will avail themselves of this opportunity, and come prepared to go immediately to their field of labor. Let all be there Friday, the 7th, ready to begin the drill Sunday morning.

Meeting Friday, at 7 P. M., also Sabbath.

J. N. BRANT, State Agent.

WISCONSIN, ATTENTION!

OUR State election will soon determine who will compose our next legislature, and with it will rest the power to maintain or invade our rights as citizens, to whom, under the Constitution, is guaranteed religious as well as civil liberty.

Shall we take any means to inform its members of our desires, and the soundness of the principles we advocate, before they convene to make our laws? The part of wisdom seems to be to gain time by doing this, before the busy scenes of the session occupy their attention.

As soon as it is ascertained who are elected, let our societies, at once, send the *American Sentinel* to every Senator and Assembly man, and so some five or six numbers will reach them before the session begins. In the quiet of their homes, these coming law-makers will be much more likely to find leisure to read and digest the arguments so ably presented in this our champion of religious liberty.

Any spare copies of the *American Sentinel* which our societies may have left on their hands during the session of the Wisconsin Legislature, if kept clean and sent post-paid to the mission office in Madison, can be profitably used by our N. R. L. A. workers in that city. W. S.

WORKERS' INSTITUTE FOR WISCONSIN.

It has been decided to hold four important institutes in our Conference this fall, as follows: Lucas, Nov. 6-13; Milton Junction, Nov. 13-20; Ft. Howard, Nov. 20-27; Poy Sippi, Nov. 27 to Dec. 4. These institutes will be attended by Bro. F. L. Mead, the canvassing agent for Dist. No. 4 of the General Conference districts; also by Bro. Sanders and Thurston and the writer, besides the ministers in each vicinity. We expect Bro. C. A. Smith to attend the Lucas institute; Elders Olds, Snow, and Shrock, and Bro. Webster and Swinson, the one at Milton Junction; Elder Snow and Bro. Gros, the one at Ft. Howard; Elders S. S. Smith, T. B. Snow, B. J. Cady, and J. C. Mikkelsen, and Bro. Jos. Westphal, the one at Poy Sippi.

Instruction will be given to church officers, librarians, and Sabbath-school secretaries, and especially to canvassers and those who desire to engage in that branch of the work. The instruction will be practical, consisting mainly in class drills and answering questions. A special effort will be made to benefit all who attend these institutes, not only by careful instruction as to how to work, but by helping them spiritually; and we shall endeavor to labor particularly for the young. The missionary

and the religious liberty work will also receive due attention.

We trust that our people living in the sections where these gatherings are to be held, will not neglect these golden opportunities to secure a preparation for successful labor in some branch of the cause of God. May the Lord stir up the minds of many to not only attend themselves, but to labor to secure the attendance of others who might be induced to become workers in the great harvest-field. Let us, dear brethren and sisters, be laborers together with God in the closing message of mercy to the world. M. H. BROWN.

ATLANTIC CONFERENCE.

AFTER carefully interviewing the officers of the railroads, we can do no better on rates to our meeting Nov. 13-23, than the regular round-trip excursion tickets, good for ten days. In order to secure special rates, we have to assure the Trunk Line Association that 100 persons will attend. This is more than we can expect. The difference between special rates and the regular round-trip fare is so slight that we trust none will let this prevent their coming. Each one, therefore, will need to ascertain the best he can do at the station from which he starts.

To avoid vexations, delays, and expenses in baggage, we have made arrangements for renting what coarse bedding is necessary to accommodate all who come. This includes pillows and comfortables. Each one will need to bring sheets, pillow-cases, and towels for his own use. Cartage is slow and expensive in New York City and Brooklyn, so as far as possible bring hand baggage only.

Those coming over any roads of the Pennsylvania System should buy tickets and check baggage to Brooklyn, taking the "Brooklyn Annex" ferry-boat from the station in Jersey City to the foot of Fulton St., Brooklyn, and there get De Kalb Ave. Street-car Line direct to Grand Avenue, near 213, where all should go for further directions.

Those coming over other roads will be landed in New York City, and must complete the trip to Brooklyn by the Brooklyn Bridge. Be sure to inquire for the ferry that will land you nearest to the bridge, which, in that case, will be only a few blocks distant. After riding across the bridge to Brooklyn, take the Elevated R. R. for East New York via Lexington Ave., and get off at De Kalb Ave. Station, a few steps from our mission at 213 Grand Ave.

The meeting will be held in a nice hall directly over the Brooklyn city post-office, only a short distance from the terminus of the Brooklyn Bridge.

Observe the above directions carefully, and then, if in doubt, ask a policeman or some tradesman for information. Church delegations or large companies coming Nov. 13 will be met and assisted by giving due notice of time, route, etc. By Nov. 10 at the latest, let each church notify us of the number expected to come. Direct to T. A. Kilgore, 43 Bond St., New York City; or to the writer, at 213 Grand Ave., Brooklyn.

H. E. ROBINSON, Conf. Sec.

The Sabbath-School.

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

OLD TESTAMENT HISTORY.

LESSON 7.—NO OPEN VISION.

(Sabbath, Nov. 15.)

1. What is said of the word of the Lord in the days when Samuel was a child? 1 Sam. 3:1.

2. What is the result when there is no vision from the Lord? Prov. 29:18.

3. What people are in good condition?—Id., last part.

4. Since people perish where there is no vision, but do not perish where they keep the law, what must we conclude? Ans.—That where there is no vision the law is not kept.

5. How was it when there was no vision in the days of Samuel and Eli? 1 Sam. 2:17, 24.

6. Is the fact that there is no open vision the primary cause of lawlessness? or is disregard for God and his law responsible for there being no direct revelation from God? Rom. 1:21.

7. What do men do to the truth by unrighteousness? Verse 18. (See Revised Version, and note 2.)

8. What hindered the people in Christ's day from beholding some of his mighty works? Matt. 13:54-58; note especially the last verse.

9. What is the great characteristic quality of sin? Heb. 3:13.

10. Unto whom is light given? Ps. 97:11; 112:4.

11. In order to retain the light that we have, what must we do? John 12:35, 36.

12. What, then, can be said of the path of those who walk in the light? Prov. 4:18.

13. To what people will the true doctrine be revealed? John 7:17.

14. What is meant by the expression, "If any man will do his will"? (See note 3.)

15. Cite a case illustrating this. Acts 10:1-6.

16. What is joined with the commandments of God? Rev. 12:17.

17. What is the testimony of Jesus? Rev. 19:10.

18. Then what will those have whose hearts are inclined to keep the commandments? (See note 4.)

19. If one would be free from offense toward God and man, what must he accept? Acts 24:14-16.

20. What is said of those who do the commandments? Ps. 111:10.

21. And how will those fare who believe the prophets of God? 2 Chron. 20:20.

NOTES.

1. "The word of the Lord was precious in those days." That which is rare is precious. The word of the Lord to the people in those days was very rare; it was seldom heard, because there was "no open vision," literally, no vision spread abroad. There were doubtless many who would have been glad to receive the word of the Lord, but they were deprived of it by the wickedness of those in high position. Doubtless the fact that the word of God was so rare in those days made it doubly dear to those who had it.

2. "Who hold the truth in unrighteousness." The word "hold" is not used in this case in the sense of professing. The text does not convey the idea that men may possess the truth and cling to it, and yet live unrighteous lives; for the Scripture testimony is abundant to show that men who do not practice a truth soon lose the knowledge of it. The word "hold" is used in the common sense of *restrain*, keep back; as one holds another when he restrains him of his liberty. Wicked men, especially if they are in the church, restrain the truth of God. Paul said that the name of God was blasphemed because of the unrighteous deeds of the Jews who made their boast in the law and yet broke it; and he asked the brethren to pray that the word might have free course. The sons of Eli by their wickedness held back the word of God from the people.

3. "If any man will do his will, he shall know of the doctrine." This evidently does not mean that if a man does the will of God, he shall know of the doctrine; for he could not do the will of God unless he knew the doctrine. The meaning is that if any one is disposed to do the will of God, he will not be left in ignorance. The Revised Version makes it plain by rendering the text, "If any man willeth to do his will, he shall know of the teaching."

4. The law and the testimony, which is the spirit of prophecy, are closely and inseparably joined. Each upholds the other. If any one is disposed to do the will of God, the word of God will be revealed to him; and by the light of the word given through the prophets, he knows better what God's will is, and how to do it. The perfect gospel is contained in the commandments of God and the testimony of Jesus Christ.

News of the Week.

FOR WEEK ENDING NOV. 1.

DOMESTIC.

—Heavy rain in the South is said to have damaged cotton.

—California will expend \$1,500,000 to make its exhibit at the World's Fair.

—Eighty-nine newspapers were started in Washington from January 15 up to June 15.

—A blizzard is reported to have prevailed Sunday and Monday, in Northern Pennsylvania.

—In return for American products shipped to Australia, the steamship "Zealandia" brought to San Francisco Monday, English sovereigns to the value of \$2,000,000, which, it is said, will be received at the mint.

Nearly 19,000,000 acres of the public domain passed into the hands of settlers during the past year.

Mrs. Jane Clemens, mother of "Mark Twain" (Samuel L. Clemens), died Monday morning, at Keokuk, Iowa, aged 87.

Fire, started by a spark from a locomotive, destroyed the post-office and other property at Peru, Ill., Monday, causing a loss of \$8,000.

A three-year-old boy fell into a tub of boiling water at Wichita, Kan., Monday, and when discovered, his flesh was completely cooked.

The schooner "Dashing Wave," from Alaska, brought to San Francisco on the 23d inst., 70,000 cod-fish, 525 barrels of salmon, 165 packages of furs, etc.

Placer deposits of gold have been discovered along Sage Creek, in Jackson County, South Dakota, near the Black Hills. A mining camp named Logan has been started.

Estimates based on 487 reports, representing all but two counties in South Dakota, place the total yield of wheat for the State at 17,066,600 bushels, and corn at 17,492,242 bushels.

The United States Supreme Court, Monday, took the papers in a case to declare executions by electricity illegal, as being cruel and unusual, and as such prohibited by the Constitution.

Postmaster Ritchie, of Leavenworth, Kan., on Thursday excluded from the mails the entire edition of the Kansas City Times, because it contained a list of articles won at a church fair.

Thirty-two Chinamen were shipped to China by the United States officials from San Francisco, on the 21st. They were arrested on Puget Sound while endeavoring to smuggle into the United States.

Captain James Carroll has been elected delegate to Congress by the people of Alaska, and a memorial will be presented praying Congress to admit him. Alaska has never been represented in the National Legislature.

A favorable report as to the conditions in the extreme Northwest, has been made by General John Gibbon, commanding the Department of the Columbia. He believes that the Indians will remain peaceable unless goaded to desperation by illegal acts of the whites.

Tacoma grows so rapidly that the school board finds it difficult to keep pace with the population. Nine new schools were opened on October 13, and twelve more will be opened on November 1, making twenty-one additional schools that the city will have within a month.

Governor Fifer, of Illinois, Monday, pardoned Gustav Lyding on account of illness, who was sentenced in March, in Grundy County, to five years, for assault with intent to kill; and John Dodd, on account of youth and good behavior, who was sentenced in Jackson County, in 1888, to thirteen years, for burglary.

FOREIGN.

Italy and England have formally recognized the United States of Brazil.

Switzerland has caught the spirit of the times, and has made a loan of \$15,000,000 to expend in railways.

The Canadian Pacific Company took 150 Chinamen from Portland to the Sound, where they will board the steamer "Premier" for China.

Mr. Gladstone advises that the press sift the reports with regard to the treatment of the Jews in Russia, and if they be found true, that the conscience of Russia and Europe be aroused.

Mr. Balfour, chief secretary for Ireland, who is making a tour of the western counties of Ireland, where the greatest destitution exists on account of the potato-crop failure, says that the inhabitants have a terrible struggle to maintain an existence.

RELIGIOUS.

A Hebrew convert to Christianity is laboring successfully among the 30,000 resident Jews of Jerusalem.

In Norway no spirits, wine or beer, can be sold on Sundays, Saints' days, or on Saturday's and the eves of festivals after 5 P. M.

A Polish priest at Berlin, Wis., has issued a circular to the effect that the time is coming when Roman Catholics, by order of the pope, will, rather than pay school taxes, shoot the agent or collector.

The American Board of Foreign Missions at Boston, Mass., appeals to the Sabbath-schools and young people of the Congregational churches of the country, for \$5,000 with which to build another vessel for missionary use at the Micronesian Islands.

The Jewish persecutions, it seems, continue in Russia. A Jewish lad, who had plucked a few apples, was branded on the face. The Jews in America have decided to raise funds to assist their oppressed co-religionists in Russia to emigrate to Palestine. There are about five and a half millions of Jews in Russia, or more than one half of the entire Jewish population of the globe.

The Sunday Rest League of Chicago, which was organized about a year ago, held a meeting in the interests

of Sunday closing, in the Auditorium building of that city, Tuesday evening, Oct. 28. Notwithstanding the evening was stormy, five thousand people were in attendance. The program was an interspersion of short speeches and music, a chorus of two hundred voices having been provided for the occasion.

Appointments.

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

THERE will be a general meeting held at Cleon, Mich., Nov. 20-23, for the benefit of the churches in Dist. No. 11. Instruction will be given in all branches of the work. Elder I. D. Van Horn will be present to give instruction in church work and practical religion, and Elder I. H. Evans, President of the Michigan Sabbath-school Association, to give instruction in Sabbath-school work.

We hope to see a general attendance from all the churches and unorganized companies in the district. It will be well for all who can do so to bring bedding and provisions with them. All who come on the cars will be met at Copemish with teams, and conveyed to the place of worship. Those desiring such conveyance, please write to Hiram Hatch, Copemish, Manistee Co., Mich., and notify him of your coming. JOHN W. COVERT.

In company with the president of the North Pacific Conference, I will attend general meetings at the following places after our visit to Coos Co., Oregon:—

Beaverton, Oregon,	Nov. 7-9
East Portland, "	Wednesday eve., "
Tacoma, Wash.,	" 14-17
Victoria, British Columbia,	" 21-24
Vancouver, "	" 28-30
Seattle, Wash.,	Dec. 5-7

Meetings will begin on Friday evening. We hope to see as full an attendance of our people at each meeting, as possible. Living issues of the most solemn work ever committed to man we have taken upon us as a people. May God make these meetings a source of great blessing to all who attend them. We expect Elder W. W. Sharp will be with us at some, if not all, of the last four appointments. R. A. UNDERWOOD.

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.

LABOR BUREAU.

WANTED.—A man, single or married, to work on a farm by the year. Must be a Sabbath-keeper. Address J. H. Vollmer, Marshall, Wis.

WANTED.—A lady for help and company, by a sister who is alone and feeble. Address Mrs. M. A. Dickey, Box 982, Marshall, Mich.

WANTED.—Housekeeper, middle-aged lady preferred. Must be a Sabbath-keeper. Address W. A. Hayward, Eaton Rapids, Mich. Reference, First National Bank.

ADDRESS.

THE address of Elder E. W. Farnsworth will be for a few weeks, Colorado City, El Paso Co., Colo.

PAPERS WANTED.

LOUIS PEISKER, of the National Home, Milwaukee, Wis., is very anxious to secure good, clean *Instructors* for distribution among the children of the city schools, who accept them eagerly. He can use other papers, *Signs*, *Sentinels*, and *Reviews*, to good advantage. Prepay transportation.

Obituary Notices.

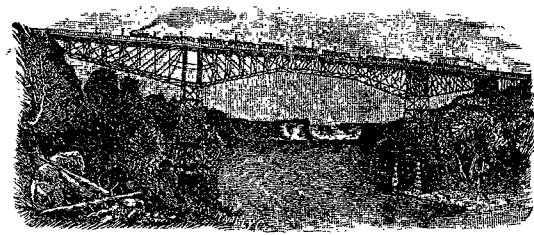
"Blessed are the dead which die in the Lord from henceforth."—Rev. 14:13.

FIELD.—Henrietta Field, of Glendale, Wisconsin, died of congestion and inflammation of the brain, Sept. 18, 1890, after a few days of severe suffering. She embraced the truth about twelve years ago, through the labors of Elder Olds, and united with the church at Elroy at the time of its organization, of which she was a faithful member until her death. She leaves three sons and three daughters to mourn their loss. The neighbors also will miss her in their sick rooms. Words of comfort were spoken by the writer, from Job 14:14, to a large and attentive audience. I. SANBORN.

GRINNELL.—Died at her home in Carson City, Mich., July 22, 1890, in the seventy-eighth year of her age, Mercy R. Grinnell. She bore her sufferings patiently, often expressing herself as being thankful that they were no worse. Since accepting the truth in June, 1874, she has been an earnest worker for the Master, denying herself the comforts of life to give to the cause she so much loved, thus exemplifying the words of the text, Mark 14:8: "She hath done what she could." Services by Elder White (Baptist). J. P. MINER.

CHAMBERLAIN.—Died at Washington, D. C., Sept. 11, 1890, sister Adelia Chamberlain, aged 45 years, 4 months, and 4 days. Adelia Wiswell was born May 7, 1845, at Norwich, N. Y. She was married to Charles Chamberlain at Wilmington, Del., Jan. 1, 1868. At the time of her death, the family had lived in Washington about five years. She and her husband had been members of the Presbyterian Church about nine years before they received a knowledge of present truth. She had been keeping the Sabbath about two years, and for over a year was one of the most earnest and zealous members of the S. D. Adventist church in Washington. Her last sickness was typhoid fever, terminating in congestive chills. She suffered much, but trusted fully in the Lord, feeling as she said, while passing into the dark "valley of the shadow of death," that underneath were the "everlasting arms." Her faith was unshaken, her hope bright to the end. She leaves a husband and two children to mourn their irreparable loss. Words of comfort were spoken by the writer, from Ps. 23:4. She was buried at Milford, Del. She will rise in the first resurrection, and there we trust the broken family will be reunited. J. S. WASHBURN.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected May 18, 1890

	† Mail.	† Day Express.	* N. Shore Limited.	* N. Y. Express.	* At. N. Express.	† Amer. Express.	† Kal. Accom'n.
EAST.							
STATIONS.							
Chicago.....	am 7.05	am 9.00	pm 12.00	pm 3.10	pm 10.10	pm 9.00	pm 4.50
Michigan City.....	9.10	11.10	1.55	4.45	am 12.20	10.50	7.00
Niles.....	10.25	pm 12.5	2.55	5.55	1.52	pm 12.00	pm 10.05
Kalamazoo.....	11.50	2.20	3.55	7.04	3.35	am 1.18	am 7.10
Battle Creek.....	pm 12.55	3.05	4.30	7.37	4.55	2.03	7.55
Jackson.....	3.10	4.30	5.35	8.52	6.1	3.40	9.55
Ann Arbor.....	4.45	5.32	6.29	9.45	7.45	4.55	11.00
Detroit.....	6.45	6.45	7.30	10.45	9.20	6.25	pm 12.10
Buffalo.....	am 8.25	am 9.25	am 9.25	am 9.25	pm 2.15	pm 8.30	
Rochester.....			6.00	9.20	8.00		11.20
Syracuse.....			8.00	11.35	10.20		am 1.30
New York.....			pm 4.05	pm 8.50	am 7.20		9.42
Boston.....			8.30	10.57	9.35		pm 2.50
WEST.							
STATIONS.							
Boston.....		am 8.30		pm 3.00	pm 7.00		
New York.....		11.50	pm 4.50	6.00	10.00		
Syracuse.....		pm 8.30	11.55	am 2.10	am 8.00		
Rochester.....		10.40	am 1.42	4.20	10.45		
Buffalo.....	pm 11.30			6.30	1.50	am 8.45	
Sp. en. Bridge.....	am 12.38	am 12.38	9.05	6.25	pm 12.50		
Detroit.....	9.05	7.50	9.25	1.20	9.15	4.4	pm 5.55
Ann Arbor.....	10.37	8.55	10.19	2.17	10.30	5.58	7.16
Jackson.....	pm 12.15	10.05	11.18	3.20	11.50	7.13	pm 8.30
Battle Creek.....	1.50	11.35	pm 12.22	4.30	am 1.23	8.47	pm 8.25
Kalamazoo.....	2.37	pm 12.12	12.59	5.02	2.17	pm 9.30	7.55
Niles.....	4.17	1.23	2.0	6.17	4.05	7.40	8.89
Michigan City.....	5.42	2.25	3.8	7.20	5.45	8.55	10.05
Chicago.....	7.55	4.15	4.50	9.00	8.05	11.20	

* Daily. † Daily except Sunday.

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

O. W. RUGGLES,
General Pass. & Ticket Agent, Chicago.

GEO. J. SADLER,
Ticket Agent, Battle Creek.



Chicago & Grand Trunk R.R.

Time Table, in Effect Jan 19, 1890.

GOING WEST.	STATIONS.	GOING EAST.
am 3.00	Boston.....	am 3.00
pm 3.00	New York.....	pm 3.00
am 5.00	Buffalo.....	am 5.00
pm 5.00	Niagara Falls.....	pm 5.00
am 6.20	Boston.....	am 6.20
pm 6.20	Montreal.....	pm 6.20
am 7.45	Toronto.....	am 7.45
pm 7.45	Detroit.....	pm 7.45
am 8.30	Port Huron.....	am 8.30
pm 8.30	Lapeer.....	pm 8.30
am 9.00	Flint.....	am 9.00
pm 9.00	Durand.....	pm 9.00
am 10.00	Lansing.....	am 10.00
pm 10.00	Charlotte.....	pm 10.00
am 11.00	BATTLE CREEK.....	am 11.00
pm 11.00	Vicksburg.....	pm 11.00
am 12.00	Schoolcraft.....	am 12.00
pm 12.00	Cassopolis.....	pm 12.00
am 1.00	South Bend.....	am 1.00
pm 1.00	Haskell.....	pm 1.00
am 2.00	Valparaiso.....	am 2.00
pm 2.00	Chicago.....	pm 2.00

Where no time is given, train does not stop.

Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday. Pacific Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only.

W. E. DAVIS,
Gen. Pass. and Ticket Agt., Chicago.

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

The Review and Herald.

BATTLE CREEK, MICH., Nov. 4, 1890.

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IMPORTANT MEETINGS FOR DIST. NO 1.

VIRGINIA, Sands, Page Co.,	Nov	6-12
Atlantic Conference, Brooklyn,	"	13-23

The Hong-Kong branch of the International T. and M. Society has our thanks for China papers.

The Question Chair on "Isa. 65:20," and "The New Birth," is omitted from the editorial this week, on account of a press of matter.

An interesting report from Bro. Tenney concerning the work in Australia, was received just too late for this number. It will appear next week.

We were favored again last Sabbath with an occasion of baptism. Bro. L. McCoy administered the ordinance to seven willing candidates.

The *Atlantic Canvasser* of October 23, reports that during the year ending July 31, 1890, the canvassers placed 11,500 volumes treating on present truth, in the homes of the people of New England. The worth of these books at retail was \$28,945.80. It also reports that two persons not of our faith, have engaged successfully in canvassing for some of our books. If such persons succeed, how ought our own people to feel prompted to the work, considering the stand-point from which they would labor?

THE OPENING OF THE MINISTERS' SCHOOL.

The opening of the Ministers' School took place at the appointed time, on Friday, Oct. 31, at 9 A. M. The attendance was large, there being about sixty present. The prospects for the school this winter are very encouraging indeed. There is not only a much larger attendance to begin with, but the class of students that have come are of the very best. The instruction planned for, and spoken of, by Prof. Prescott and Dr. Waggoner in their preliminary remarks, was very interesting. The regular class work will begin to-morrow.

No doubt there are others who expect to come, and those who have not yet arrived, we urge to come without delay. We would further say that if there are any who could come and do not improve the opportunity, they will suffer a great loss. We have never before felt so much the importance of developing earnest and efficient laborers for every branch of our work. God's providence has opened the way everywhere, and may the Lord help us to step in while the waters are troubled.

Our ministers' Sabbath-school and social meeting held yesterday forenoon and afternoon, were seasons of much interest. It was remarked by some that it seemed as though we had begun just where we left off last spring. This is the way that it should be, and we hope to make still greater advancement. We expect in the season now before us, to make advancement not only in our knowledge of the Bible, and in how to apply ourselves to study, but also in spiritual experience.

Let our brethren and sisters everywhere remember the Ministers' School in their prayers, that God may grant it his signal blessing. As has been announced before, the instructors in the school are Prof. Prescott, Dr. Waggoner, and W. A. Colcord.

Nov. 2. O. A. OLSEN.

TO CORRESPONDENTS.

We would again remind our correspondents of the rule of this Office, not to use articles which contain no signature, the authorship of which we consequently do not know. Several have lately come in in this condition. We will also add that the attaching of a *nom de plume* to an article, does not help the matter, if we do not know the real name of the author.

"SONGS OF FREEDOM."

In the recent call for poems designed for use in "Songs of Freedom," the time was limited to Nov. 10; but as circumstances render the publication of the book impossible before the latter part of January, the time is extended to Dec. 10, before which date all competing poems must be received.

J. O. CORLISS.

DEPARTURE OF THE "PITCAIRN."

[THE communication from sister Bahler, in another column, on the sailing of the "Pitcairn," came a little too late for our last week's issue. Since that was in type, the following from Bro. C. H. Jones has appeared in the *Sabbath School Worker*, which we also give, as our readers will be glad to read more on a topic of so much interest to us all.—ED.]

"Monday afternoon, October 20, our good ship 'Pitcairn' left San Francisco Bay on her mission to the islands of the sea. A large number of brethren and sisters gathered at the wharf to bid the passengers and crew good-by. The day was all that could have been desired—bright and balmy—and the entire company seemed to be in good spirits. For several days the boat has been anchored in Oakland harbor, taking on supplies, etc. A tug had been engaged to take her out of the harbor, and just at 2:45 P. M., the anchor was weighed, and the ship started down the stream.

"Tears of joy mingled with sorrow were seen on many faces, and we feel sure that many silent prayers ascended to God for his blessing upon the enterprise.

"The evening before, a memorial service was held at the church in Oakland. The missionary workers and nearly all of the crew were present, and as these brethren and sisters related how their minds had been impressed to go with this ship, the Spirit of the Lord came into the meeting in a large measure, and all felt to say, 'It is good for us to be here.' We feel that the Lord has specially guided in the matter of building the ship, and selecting the crew and workers. And now will he not care for his own? We believe that he will.

"The crew are all able-bodied seamen and men of experience, well qualified for the positions assigned them. Their names are as follows: Captain, J. M. Marsh, Victoria, B. C.; mate, J. Christian, East Portland, Oregon; carpenter, J. I. Tay,

Oakland, Cal.; cook, Chas. Turner, San Francisco, Cal.; sailors, G. A. Anderson, Stanwood, Wash.; Peter Hansen, Healdsburg, Cal.; Chas. Kahlstrom, Ilwaco, Wash.; cabin-boy, H. N. Garthofner, Eureka, Cal.

The following-named persons go as missionary workers: Elder E. H. Gates and wife, Boulder, Colo.; Elder A. J. Read and wife, South Lancaster, Mass.; J. I. Tay and wife, Oakland, Cal.

"The ship will first visit Pitcairn Island, which place they hope to reach in about four weeks. Two or three missionary workers will probably be left at this island for a time, while the vessel proceeds to Tahiti. After this, other islands will be visited as the way may open.

"Letters, etc., for any one on board the 'Pitcairn' should be sent to Oakland, Cal., care Pacific Press. They will be forwarded from time to time, as opportunity offers."

S. D. A. PUBLISHING ASSOCIATION.

Thirty-first Annual Meeting of the Stockholders.

THE Seventh-day Adventist Publishing Association will hold its thirty-first annual session in Battle Creek, Mich., on Wednesday, Dec. 3, 1890, at 3 o'clock, P. M., for the election of a Board of Trustees for the ensuing year, and the transaction of any other business that may come before the meeting. Any shareholder who cannot be present, has the privilege of selecting and empowering some one to represent him or her by proxy. Blank forms for proxy will be sent to any who may request it.

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

S. D. A. EDUCATIONAL SOCIETY.

Sixteenth Annual Session.

THE sixteenth annual session of the Seventh-day Adventist Educational Society will be held in Battle Creek, Mich., Thursday, Dec. 4, 1890, at 9 o'clock A. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting such other business pertaining to the interests of the Society, as may come before the meeting.

U. SMITH,
W. W. PRESCOTT,
O. A. OLSEN,
A. R. HENRY,
C. ELDRIDGE,
H. LINDSAY,
W. C. SISLEY, } Trustees.

A FUND FOR THE EMPLOYMENT OF COLPORTEURS 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 colporteurs in the Southern field.

(Previously reported, \$1,318.)

H. S. Lay and wife - - - - -	\$10 00
E. Hilliard - - - - -	10 00
E. H. Root - - - - -	10 00
Wm. Harper - - - - -	10 00
Anna M. Jensen - - - - -	10 00

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

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

One Hundred Men Wanted to Pay Fifty Dollars Each.

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

(Previously reported, \$2,850.)

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