

# The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE  
 IS THE FIELD  
 OF THE WORLD

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

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### THE LIGHT MEN USE.

To those who use the precious light from Heaven,  
 That in some measure comes to every soul,  
 More light, more knowledge, wider views are given,  
 Until the future, like an open scroll,  
 Reveals its secrets in the steady glare  
 Of spiritual light, until our mortal eyes  
 Behold the hills of promise standing fair  
 In summer lands and under radiant skies.

More knowledge is foreknowledge to some men  
 Who use it wisely, ever reaching higher  
 The rugged steeps, whence broaden to their ken  
 The full fruition of the soul's desire.  
 So men become as angels, standing square  
 Upon the heights that overlook the world—  
 Below, the darkened valleys—above them fair  
 Are truth's white banners to the winds unfurled.

There is no need that man should be a clod,  
 Senseless and blind—a brute amid the flowers;  
 For in all ages men have climbed to God  
 Through perilous ways, by dimmer light than ours.  
 Therefore lead on, lead on, divinest light,  
 Until our feet shall touch the gleaming spheres,  
 Where there shall be no sorrow and no night,  
 No room for doubt, no cause for pain or tears.

And there shall men rejoice when life is past,  
 Not as new-comers, by great fortune blest,  
 But as long travelers, who have reached at last  
 Their journey's end, and lay them down to rest;  
 And peace and rest forevermore shall be  
 By living streams enjoyed, in fairest clime,  
 And God himself shall give them liberty  
 Larger than all the hopes or dreams of time.

—Clark B. Cochrane, in Boston Journal.

### 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.

### AN ADDRESS TO YOUNG MEN.

BY MRS. E. G. WHITE.

"YOUNG men likewise exhort to be sober-minded." Young men are not to be lovers of pleasure, seekers for amusement, ready to squander time and money and influence in selfish gratification; but they are to cultivate sobriety and godliness. They should seek each day to realize that they are now in the sowing time, and that the harvest reaped will be according to the seed sown. Young men should form their plans of life with thoughtful deliberation, and subject their conduct to criticism, as they seek for integrity of heart and action that will stand the test of the judgment. They should be willing to receive counsel from those of experience, that they may be fortified to stand in the perils that will beset their pathway. They will be exposed to influences which will lead them away from fidelity to God, unless they ever keep a realization of their responsibilities.

God wants the youth to become men of earnest mind, to be prepared for action in his noble work, and fitted to bear responsibilities. God calls for young men with hearts uncorrupted, strong and brave, and determined to fight manfully in the struggle before them, that they may glorify God, and bless humanity. If the youth would but make the Bible their study, would but calm their impetuous desires, and listen to the voice of their Creator and Redeemer, they would not only be at peace with God, but would find themselves ennobled and elevated. It will be for your eternal interest, my young friend, to give heed to the instructions in the word of God, for they are of inestimable importance to you.

I entreat you to be wise, and consider what will be the result of leading a wild life, uncontrolled by the Spirit of God. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption." For your soul's sake, for Christ's sake, who gave himself to save you from ruin, pause on the threshold of your life, and weigh well your responsibilities, your opportunities, your possibilities. God has given you an opportunity to fill a high destiny. Your influence may tell for the truth of God; you may be a co-laborer with God in the great work of human redemption.

John says, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." O that young men might appreciate the high destiny to which they are called! Ponder well the paths of your feet. Begin your work with high and holy purpose, and be determined that through the power of the grace of God, you will not diverge from the path of rectitude. If you begin to go in a wrong direction, every step will be fraught with peril and disaster, and you will go on straying from the path of truth, safety, and success. You need your intellect strengthened, your moral energies quickened, by divine power. The cause of God demands the highest powers of the being, and there is urgent need in many fields for young men of literary qualifications. There is need of men who can be trusted to labor in extensive fields that are now white to the harvest. Young men of ordinary ability, who give themselves wholly to God, who are uncorrupted by vice and impurity, will be successful, and will be enabled to do a great work for God. Let young men heed the admonition, and be sober-minded.

How many youth have wasted their God-given strength in folly and dissipation! How many painful histories rise before me of youth who have become mere wrecks of humanity, mentally, morally, physically, because of indulgence in vicious habits! Their constitutions are ruined, their life usefulness greatly impaired, because of indulgence in unlawful pleasures. I entreat of you, careless, reckless youth of to-day, be converted, and be-

come laborers together with God. Let it be the study of your life to bless and save others. If you seek help from God, his power working in you will bring to naught all opposing powers, and you will become sanctified through the truth. Sin is alarmingly prevalent among the youth of to-day, but let it be your purpose to do what you can to rescue souls from the power of Satan. Carry light wherever you go; show that you have strength of purpose, that you are not a person of indecision, easily swayed by the persuasions of evil associates. Do not yield a ready assent to the suggestions of those who dishonor God, but rather seek to reform, reclaim, and rescue souls from evil. Resort to prayer, persuade in meekness and lowliness of spirit those who oppose themselves. (One soul saved from error, and brought under the banner of Christ, will cause joy in heaven, and place a star in your crown of rejoicing.) A soul saved will, through his godly influence, bring other souls to a knowledge of salvation, and thus the work will multiply, and only the revealings of the day of judgment will make manifest the extent of the work. Do not hesitate to work for the Lord because you think you can do but little. Do your little with fidelity; for God will work with your efforts. He will write your name in the book of life as one worthy to enter into the joy of the Lord. Let us earnestly entreat the Lord that laborers may be raised up, for the fields are white to the harvest; the harvest is great, and the laborers are few.

Our churches are languishing for the want of whole-hearted, self-denying workers. Our smaller churches are losing their vitality because their members do not seek to work for those around them. God can work with few as well as with many, but personal responsibility does not seem to be comprehended as it should be by the members of our churches. Can God bless the church that is indolent and selfish? O rouse, my brethren and sisters, and come to Christ, and he will give you life. God has given to each one his work, and hours are as precious jewels to be treasured and improved for the glory of God. Although we should not move rashly, we must not stand in idleness, but go forward as light-bearers for Christ. God would have his followers men and women of undaunted determination and resolution. They are to be as lights in the world, making those with whom they come in contact wiser, purer, happier.

Young men should have broad ideas, wise plans, that they may make the most of their opportunities, catch the inspiration and courage that animated the apostles. John says, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." An elevated standard is presented before the youth, and God is inviting them to come into real service for him. True-hearted young men who delight to be learners in the school of Christ, can do a great work for the Master if they will only give heed to the command of the Captain as it sounds down along the lines to our time, "Quit you like men, be strong." You are to be men who will walk humbly with God, who will stand before him in your God-given manhood, free from impurity, free from all contamination from the sensuality that is corrupting this age. You must be men who will de-

spise all falsity and wickedness, who will dare to be true and brave, holding aloft the blood-stained banner of Prince Emanuel. Your talents will increase as you use them for the Master, and they will be esteemed precious by Him who has bought them with an infinite price. Do not sit down and neglect to do anything, simply because you cannot do some great thing, but do whatever your hands find to do, with thoroughness and energy.

We each have some power of influence. Men are led to change their plans in temporal matters by the influence of others who approach them in a judicious manner, presenting reasons for such a change. Men lead others to confide in them, to trust their judgment, and to shape their course of action in a different way from that they would otherwise do, simply because of personal influence. Why not use this power of influence to persuade them in matters that pertain to their eternal interests? Use your influence in persuading men to believe the truths of the Bible. Work for God as earnestly in this matter as in things that concern this life; as you exercised your power in society in earthly things, now exercise your power to stay the tide of corruption that is flooding the world. You can save your fellow-men from leading a life of sin and unhappiness. Do not wait for better opportunities; work now, while it is called to-day. Just where you are, take hold of your opportunities. Those who have a heart to work will find openings all around them; for such will be praying and watching for opportunities, and when these appear, they will seize upon them, and make the most of them. The faithful improvement of small openings will prepare the way for a larger work.

Christ is calling for volunteers to enlist under his standard, and bear the banner of the cross before the world. The church is languishing for the help of young men who will bear a courageous testimony, who will with their ardent zeal stir up the sluggish energies of God's people, and so increase the power of the Church in the world. Young men are wanted who will resist the tide of worldliness, and lift a voice of warning against taking the first steps in immorality and vice.

But first the young men who would serve God, and give themselves to his work, must cleanse the soul temple of all impurity, and enthrone Christ in the heart; then they will be enabled to put energy into their Christian effort, and will manifest enthusiastic zeal in persuading men to be reconciled to Christ. Will not our young men respond to the invitation of Christ, and answer, "Here am I; send me"? Young men, press to the front, and identify yourselves as laborers together with Christ, taking up the work where he left it, to carry it on to its completion.

We have a most solemn message to bear to the world; and how circumspect should be our conduct, how unblamable our example. If through our influence souls are led astray, the loss will be placed to our account. We shall not only suffer because of our own rejection of Christ, but because our impenitence encouraged others to continue in transgression. The Lord will help all who feel their need of help, who seek him earnestly for strength and divine guidance. Those who will purify their hearts by obeying the truth, will be used of God in accomplishing great good. Those who have the love of God in the heart will show it by corresponding works; for they will let their light shine forth in deeds of truth and goodness. "A city that is set on a hill cannot be hid." I appeal to you, my brethren and sisters, have root in yourselves. Let your souls be riveted to the eternal Rock. God is not mocked; he knows those that are his. Our profession of truth will not save us; we must be sanctified through the truth. Christ said, "Thy word is truth." We must study the Bible, comparing scripture with scripture. A mere reading through of the Bible will not be sufficient. The heart must be opened to understand what saith the Scriptures in regard to duty. We must have a calm, steady faith, and that moral courage

which Jesus alone can impart to us, that we may be strengthened for trial, and prepared for duty. We need living faith, that we may be closely united with God; for only in this way shall we be able to make a success of the Christian life and be a blessing to others.

#### "RIGHTEOUSNESS BY FAITH."

Bunyan's Personal Experience as Related by Himself

BY ELDER GEO. B. STARR.  
(Chicago, Ill.)

AFTER Bunyan had sought in vain to find some righteousness in himself, or some way to make himself righteous, something in himself to recommend him to God; or in other words, some way to make "a bad tree bear good fruit," and could not succeed, he felt, as many of us have felt, that there was no ground of hope of his ever meriting God's favor by anything he had done or could hope to do; and so he began to lose hope of heaven. All this that we and he learn so slowly by experience, the Scriptures plainly tell us, if we would hear them: "The flesh profiteth nothing." John 6:63. "In my flesh dwelleth no good thing." Rom. 7:18. "There is none righteous, no, not one." Chap. 3:10. "What is man, that he should be clean? and he which is born of a woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water?" Job 15:14-16. Certainly no comfort could be gained by contemplating such a picture, and so the more we look for some goodness in ourselves, the more we will be convinced that God's statement is correct, that there is "no good thing" in us. How comforting, then, to turn to the precious provisions of the gospel, and see "therein revealed," not the righteousness of man, but "the righteousness of God" for man. Rom. 1:17. "Even the righteousness of God which is by faith of Jesus Christ UNTO ALL and UPON ALL them that believe." Chap. 3:22. And this perfect righteousness of Christ is the free gift of God to every one who will renounce his own and accept this. Rom. 5:15-19; 4:11, 16, 22-25. So the Lord says truly, "Their righteousness is of me, saith the Lord." Isa. 54:17. And we are privileged to say, "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." Chap. 61:10. Then, and only then, may we be "called Trees of righteousness, The planting of the Lord, that he might be glorified" (verse 3), in the fruits of righteousness which we may then bear; and precious fruit it is. "The fruit of righteousness is sown in peace of them that make peace." James 3:18. "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." Isa. 32:17. As soon as the soul sees that the perfect righteousness of Christ is imputed to it, it is assured of the certainty of its salvation, and the effect is peace, the peace of God which passeth understanding.

The following from the personal experience of John Bunyan, by Rev. James Hamilton, we thought might be helpful to some whose minds are now being called to this important subject:—

We have now arrived at the happy time when these doubts and distractions were exchanged for songs of deliverance. We relate it in the words of Bunyan's own narrative: "One day as I was passing into the field, and that, too, with some dashes on my conscience, fearing lest yet all was not right, suddenly this sentence fell upon my soul, 'Thy righteousness is in heaven;' and methought withal, I saw with the eyes of my soul, Jesus Christ at God's right hand; there, I say, was my righteousness; so that wherever I was, or whatever I was doing, God could not say of me, 'He wants my righteousness,' for that was just before him. I also saw moreover, that it was not my good frame of heart that made my righteousness better, nor my bad frame that made my righteousness worse; for my righteousness was Jesus Christ himself, 'the same yesterday, to-day, and forever.'

Now did my chains fall off my legs indeed: I was loosed from my afflictions and my irons; my temptations also fled away; so that from that time those dreadful scriptures of God left off to trouble me. Now went I also home rejoicing for the grace and love of God; so when I came home, I looked to see if I could find that sentence, 'Thy righteousness is in heaven;' but could not find such a saying; wherefore my heart began to sink again, only that was brought to my remembrance, 'He is made unto us of God, wisdom, righteousness, sanctification, and redemption;' by this word I saw the other sentence true. For, by this scripture, I saw that the man Jesus Christ, as he is distinct from us as touching his bodily presence, so he is our righteousness and sanctification before God. Here, therefore, I lived for some time very sweetly at peace with God through Christ. Oh! methought, Christ, Christ! There was nothing but Christ that was before my eyes. I was not now for looking upon this and the other benefits of Christ apart, as of his blood, burial, or resurrection, but considering him as a whole Christ, as he is when all these, and all other his virtues, relations, offices, and operations met together, and that he sat on the right hand of God in heaven. 'Twas glorious to me to see his exaltation, and the worth and prevalency of all his benefits; and that because now I could look from myself to him, and would reckon that all those graces of God that now were green on me, were yet but like those cracked groats and four-pence half-pennies that rich men carry in their purses, when their gold is in their trunks at home. Oh! I saw my gold was in my trunk at home,—in Christ, my Lord and Saviour. Now Christ was all,—all my righteousness, all my sanctification, and all my redemption.

"Further, the Lord did also lead me into the mystery of union with the Son of God; that I was joined to him, that I was 'flesh of his flesh and bone of his bone' (Eph. 5:30); and now was that word of St. Paul sweet to me. By this also was my faith in him as my righteousness the more confirmed in me; for if he and I were one, then his righteousness was mine, his merits mine, his victory also mine. Now could I see myself in heaven and earth at once: in heaven by my Christ, by my head, by my righteousness and life; though on earth by my body or person. Now I saw Christ Jesus was looked upon of God, and should also be looked upon by us, as that common or public person in whom all the whole body of his elect are always to be considered and reckoned; that we fulfilled the law by him, rose from the dead by him, got the victory over sin, death, the Devil, and hell by him; when he died, we died; and so of his resurrection. 'Thy dead men shall live, together with my dead body shall they arise,' saith he; and again: 'After two days will he revive us: on the third day, . . . we shall live in his sight;' which is now fulfilled by the sitting down of the Son of man on the right hand of the Majesty in the heavens, according to that to the Ephesians: He 'bath raised us up together, and made us sit together in heavenly places in Christ Jesus.' Ah! these blessed considerations and scriptures, with many others of like nature, were in those days made to spangle in mine eye, so that I have cause to say, 'Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness.'"

#### ACTIVE CHRISTIANITY.

BY FRED ALLISON HOWE.  
(Ann Arbor, Mich.)

THEORIES spring up from every nook and corner of the world, and it appears that none are too absurd to find adherents; yet nearly every theory that has taken any considerable hold on the minds of men has had at least a grain of truth in it, though concealed, it may have been, for a time, beneath many errors. But men should not despise the truth, though it is found mingled with sophistry and falsity; they should recognize and respect it wherever it is found.

So in the Hegelian philosophy—a system full of false deductions—we find this great truth: All that is noble and good in each human life is developed and manifested only in our associations and relations with mankind.

If a man should be utterly isolated from the rest of humanity, he would soon begin to doubt his own existence. His ideas would become vague and unreal, his mind would lose its clearness of thought, and all his life would become like a troubled dream, full of grotesque, unnatural fancies and dark forebodings. Even in partial solitude, where one keeps aloof the greater portion of his time from association with others, he is apt to become morose and morbid. His ideas tend to become distorted. He needs intercourse with men to keep his mental functions normal and active. Just as the plant needs air and sunshine, and the muscle needs exercise, so a

man needs association with men. And as the plant grows fragile in the dark, and the unused muscle is powerless, so a man's life will become useless and undesirable in solitude.

We cannot do good deeds except with reference to something outside of ourselves. To live noble, useful lives, we must make our lives useful and helpful to others. Martin Luther, indeed, retired for a time to the solitude of the Wartburg, but only to work more effectually for the world. Through his work of translating the Scriptures into the popular tongue of Germany, he made years that otherwise would have been almost unendurable, full of deep joy—a blessing to millions; and in that work of love he found the air and sunshine that keep alive within us the highest attributes of our nature. Whoever turns his back upon the needs of humanity, severing all connection with mankind, with the idea of keeping away from its polluting touch, and leading a life of purity in solitude, will find such an existence empty and unsatisfactory.

The "ascetic philosophy" which produced the anchorites and Ghebers of the East, was founded upon an error. The error was, that to be pure and true one must retire to caves and deserts, and keep far away from possible contact with sinful men. No wonder that their lives were empty and insignificant, and that their countenances were gloomy. They knew nothing of the deep enjoyment of noble deeds well done,—nothing of that broad love for humanity which is the life of true religion. Those Oriental devotees learned no lessons from their withered limbs, useless from being held so long in one position through a false notion of devotion and self-discipline. They seemed not to see that a moral atrophy worse than that of palsied muscles was the natural result of moral inaction. Those hermits were of no use to the world. They accomplished nothing. Their mode of life made them supremely selfish.

If a man goes into retirement from contact with men, unless he does so in order to work more effectually for the needy world, he can do no good thing except to come out again. What a lesson is here for Christians! The idea that those who would live good lives must avoid association with worldly-minded people, is not altogether a stranger in the church; but it is a hopeful sign that it is disappearing. How are souls to be saved if sinners are shunned? Every true Christian is a missionary, and his heavenly mission is to work for the salvation of souls. Christ is our great example, and though the scribes and Pharisees reproached him, he did not shun the company of sinners. His prayer was not that the Father should take his followers out of the world, but that they might be kept from the evil in the world.

Bishop Spalding truly says, "The primal impulse of nature is action." And this is true of true religion;—its nature is to act. It must act or die. Active Christians are needed everywhere. There are enough now clinging fast to forms and dogmas. There are plenty of sleepers in the back pews of the church. The discouraged, weak, and "gloomy" Christian needs to go to work. In working for others he will find courage, strength, and the deepest joy of human life. True religion is vital. It is not an *incident* of life; it is *life itself*. It is not a *theory*; it is a *great work*. It is not a thing to *believe* in merely, but a thing to *act* in,—an atmosphere to *breathe* in, a field and a sword and a battle! Let us awake! The human mind can entertain no nobler conception, and human activity can engage in no nobler purpose than to elevate humanity, and to strive unselfishly for the highest good of others.

Upon him who so strives, the sunlight of God's smile rests; the vernal air of paradise, fresh from the fragrant fields of glory, breathes about him. His feet stray by the waters of life that flow down from the green hills of God's love, and his eyes take on a look that comes only from gazing much toward heaven. His desires become too refined for earthly joys, and he finds happiness only in

working at the side of Jesus. Though an alien to the world, and though his heart turns ever homeward with a mighty longing, yet he knows a calm and peaceful joy; for angels hover over him, Christ is near him, the Spirit dwells in his heart, and God watches over all his life.

#### OUR REFUGE IN DISTRESS. PSALM 46.

BY N. W. VINCENT.  
(Stover, Kans.)

God of eternal might,  
From the impending shock  
Of Armageddon's cruel fight,  
Protect thy little flock.

Jer. 25; Rev. 19.

In Christ, our King, we're free;  
We fear no mortal power.  
O God, our blessed refuge be  
When wrathful tempests lower.

Ps. 91; Rom. 8.

So thou shalt be our praise,  
Our crowning joy, our Friend!  
We'll glorify thy holy ways  
Through ages without end.

Rev. 15; Hos. 14.

Omnipotent is God!  
All that his Son here fought  
Shall fall by his avenging rod,  
And be to ashes brought.

Mal. 4; Rev. 20.

Then like the sun shall shine  
The doers of God's word,  
In rapture boundless, love divine,  
Forever with the Lord!

1 Thess. 4; Matt. 13.

#### THE WEEKLY CYCLE.

BY O. DAVIS.  
(Athens, Mich.)

God so ordered in the work of creation—the work of all works—that just seven days should be occupied, including one for rest. And as this cycle was established when man was created (it is used in the Scriptures as a symbol of completeness), it seems but a just appreciation of the wisdom of his Creator to see in this divine arrangement such a provision of labor and rest as should be just adapted to the needs of the man forming a crowning part of that creation, in both his relations to the earth and to his God.

Each day of this cycle has the Creator's mark upon it. It is identified by such an act of creation or rest as indicates its character, and such as cannot be counterfeited. And thus each day has an *unchangeable* position in the cycle.

Let us for a moment look over this wonderful work. "In the beginning God created the heaven and the earth. . . . And God said, Let there be light: and there was light. . . . And the evening and the morning were the first day." These acts identify this day as the first day, and they can *identify no other*. This, then, must always be the first day. And God made a firmament to divide the waters; and the evening and the morning were the second day,—not the first or the third, but the second day. And God gathered the waters in one place, and let the dry land appear: and he caused the grass and herbs and fruit-trees to spring forth. And these acts identify the third day. And God created lights in the firmament of heaven; and they were for signs, seasons, days, and years; and he made the stars also. And the two great lights were to rule the day and the night. This work identifies the fourth day. And if God's statement is correct, then the sun rules all future days, and they must be just twenty-four hours long. In Gen. 2:1 we read: "Thus [or after the manner described], the heavens and the earth were finished, and all the host of them." For "the works were finished from the foundation of the world." Heb. 4:3.

Next God created the living creatures in the sea, and the fowls to fly in the firmament. And the evening and the morning were the fifth day. Then God created the living creatures on the earth, the last and crowning work being *man*; and to him he gave the dominion over the earth.

And the evening and the morning were the sixth day. And this day is not interchangeable with any other day. The sixth day was the first day the earth was fitted for man. Any other than God's order is disorder.

And God rested on the seventh day from all his work, and blessed the *seventh* day and sanctified it, *because* that in it he had rested: And he blessed and sanctified no other day; and from the very nature of the case he could not bless and sanctify any other day, for on no other day did he rest from a finished creation. This, then, fully identifies the seventh day as the holy rest day of the Creator. And thus the Sabbath institution is so interwoven with the creation of this world that it becomes a part and parcel of that work. And we find it will be even carried forward to paradise restored. Isa. 66:22, 23. But as it is a descendant of paradise, it must, like the promised seed, bear the enmity of Satan. (See Rev. 12:9, 17.)

Thus we have each day of the weekly cycle identified with creation, and forming an integral part of the divine government. That this is so is shown by God always referring to this cycle as he established it, even to calling each day by such a name as designated its place in that cycle.

The next mention of the days of the week is in Ex. 16:5. God having said to his people through Moses, "I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in *my law*, or *no*" (verse 4), in the fifth verse he says: "And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." Does God mean by the sixth day that day which he had identified as the sixth by an act of *creation*? Verses 22, 23 show that he does. Verse 22 refers to the people as having done as before directed—gathered twice as much manna on the sixth day; and verse 23 says, "*To-morrow* is the rest of the holy Sabbath."

And thus we find 2,500 years after the creation, that God recognizes the weekly cycle of creation, and each day in the place he assigned it, and having the character *he* gave it.

We pass to the giving of the law of God in full code on Sinai. Here God's fourth commandment explicitly specifies the days as he established them in his cycle,—six days for labor and the seventh for rest,—and refers to creation's cycle as the reason of the law. And as we pass down the stream of time to the gospel dispensation, the seventh day is given always the same, holy character.

Do we find here in the names or character given to the days of the week, anything different from what they had when God finished the creation of the world? Mark 2:27: "The Sabbath was made for man." This recognizes it as we find it at the close of creation's week. The Sabbath is often mentioned in connection with Jesus' work, but always refers to the seventh day of God's cycle. But we have a case in which two of the days of that cycle are referred to in connection, as in Exodus 16, as has been noticed. In that case, however, a week-day preceded the Sabbath; but in this case it follows it. Creation's order is strictly followed in both cases. (See Luke 23:52-56; 24:1.) Here we are told that certain women came to the sepulcher and saw how Jesus' body was laid, and then returned and rested the Sabbath day according to the commandment (and that, we have learned, commanded the seventh day to be kept holy). They came very early on the first day, bringing their spices. And thus the two days are referred to by the very names and character they have in the original cycle. And we may say that prior to the cross, every mention of the first day corroborates the above.

We will now examine God's word this side of the cross, and see if there is any change in God's designating his days. In Acts 1:12, the Sabbath is referred to as an acknowledged holy day, with regulations suited to its holy character. In

Acts 13:14, the word "Sabbath" is again used, and applies as in all other cases, to the same day. It is also used in verses 27, 42, 44, and those form no exception. Again, we find the word "Sabbath" used in chap. 15:21, and designating the same original seventh day. Also in chaps. 16:13; 17:2; 18:4, all with the application of the name "Sabbath" only to the day made holy in creation's cycle. And thus the Scriptures only apply the term "Sabbath" to designate the seventh day. We have also another day of the weekly cycle mentioned this side of the cross; and do we here find any exception? Acts 20:7: "And upon the first day of the week, when the disciples came together to break bread," etc. No, the same name by which it is known in creation's cycle is given to it here. But it may be asked, Were there not religious services performed on that day?—Yes, and so there were on many work-days in the former dispensation; but they did not change creation's cycle.

Again: we find the same day referred to in 1 Cor. 16:2, yet it is by the same term, "first-day." God calls the day by no other name than that by which he called it when he made the world—"the first day."

But how about the term "Lord's day" in Rev. 1:10? Is that an exception to the whole biblical rule, and no reason given for it? Such a conclusion would outrage common sense. But if we follow the biblical rule, the term "Lord's day" is perfectly in harmony with every other mention of the seventh day, the last day in creation's cycle, and designates its holy character. Ex. 16:23 calls the day the Sabbath; Rev. 1:10, the Lord's day; but Isa. 58:13 inseparably connects the two: "If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable."

And thus the Scriptures invariably designate the days of the week by the terms or character given them in creation's weekly cycle. Men may call those days what they will, and may give them such names and characters as they please; yet the Scriptures only acknowledge their Author's work.

From whence, then, has come the different names and characters by which they are now known? Are we not unmistakably pointed, by the same infallible word, to the man of sin, who should think to change times and laws; and into whose hands they should be given until a time, times, and the dividing of time, for a solution of this problem? And does not the same holy word teach us that another power will perpetuate these errors until we reach our own time? In Rev. 13:11 a power is brought to view that perpetuates the worship of the beast (the man of sin), and makes an image to the beast, or enforces by law its unscriptural worship. How may we know whether our worship is unscriptural or in harmony with Scripture, but by comparison? Will all the evangelical tenets of the day bear this comparison? Are they all in harmony with the Creator's cycle as it is invariably recognized in his word? A comparison shows that they are not. The day that God calls the Sabbath, that he made holy, that he calls the seventh day, is changed by most of the Christian world to a common working-day; and the day that he always specifies as the first day, is by the same Christian world called the Sabbath, or the Christian Sabbath. As the authority for this wonderful change is not in the Scriptures, it must come from him before referred to, who was to think to change times and laws. Who, then, in this matter are the Christian world worshipping? Are they not all wondering after the beast? The evangelical tenets of to-day should bear the test of the word of God. By it they must stand or fall.

But we have one more testimony to offer, showing that even heaven itself has preserved the rule regulating the days as they stand in creation's cycle. Rev. 11:19: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." As a dupli-

cate of that ark and testament was given to this world, we will examine the duplicate, and then we shall know how the testament in heaven reads. Do the Scriptures say it was a duplicate, or pattern? Heb. 9:23: "It was therefore necessary that the patterns of things in the heavens should be purified with these." Also chap. 8:5: "As Moses was admonished of God: . . . See, saith he, that thou make all things according to the pattern showed to thee in the mount." Ex. 25:40: "And look that thou make them after the pattern, which was showed thee in the mount." Was the testimony in the ark, the pattern of that which God gave to Moses? Ex. 25:10: "And thou shalt put into the ark the testimony which I shall give thee." What was this testimony? Chap. 31:18: "And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God."

What, then, is the record of the tables of testimony which God gave to put in the ark on the earth?—It is in perfect harmony, as we have previously shown, with that cycle which the Creator established when the works were finished from the foundation of the world. And as these were patterns of the things in the heavens, the testimony in the ark in heaven is the same as the testimony in the ark on the earth. And thus heaven, as well as the Scriptures, attests to God's creative order as established in his weekly cycle.

And as we thus find that so nearly all the world has followed a corrupted edition of God's word, or, to use a Scripture statement, "All the world wondered after the beast," is it not clear that the time has come for the universal message of Rev. 14:6, 7, calling all nations to worship Him who made the heavens and earth and sea and fountains of waters?

Shall we heed the message?

#### "STRANGE CHILDREN."

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

In order that the sinner may become the child of God, he must be born again. The apostle says they are born "not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:13. And again: "Of his own will beget he us with the word of truth." James 1:18. Jesus says: "Except a man be born again, he cannot see the kingdom of God." John 3:3. John tells who it is that is born again: "Who-soever believeth that Jesus is the Christ is born of God." 1 John 5:1. With reference to the same subject, another exclaims: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Pet. 1:3. The agencies by which this birth is effected, are revealed in the following: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Verse 23. This state is an accomplished fact. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is." 1 John 3:2.

The scriptures quoted above speak of the true children of God who have become his through the life-giving power of the gospel of Christ. But there is another family of children who call themselves by the name of the Lord, whom the prophet calls "strange children." The Lord accounts for their existence because of the treacherous dealing of those whom he had sent to them with the words of life. (See Hosea 5:7.)

Instead of preaching Jesus only, they preached themselves instead, but called the name of the Lord upon their offspring. The prophet says of such children, "A month shall devour them." They have no more life than they have been endowed with by their parents. Some of these

children are of Cephas, some belong to Apollos, and even Paul acknowledged some of them as his, but he sincerely lamented the existence of such a posterity. He faithfully declared that all such were carnal. The life of the Lord was not in them.

It is Satan's scheme to prevent every one as far as possible, from seeing the light of life in Christ. But when he can no longer hinder one of his subjects from listening to the gospel of Christ as it is being taught by the living teacher, he will then endeavor to have him see only the minister, and incorporate his defects; or else to have him become disgusted with them, and denounce the whole thing. In some cases the minister is criticised without mercy, and all the good things he has said are entirely overlooked.

If Satan cannot succeed in this manner, his skill is in no wise exhausted. He succeeds in destroying many by flatteries. His plan is to have the minister flatter his hearers, and the hearers flatter the minister. He preaches himself by preaching smoothly on smooth things, and the people love to have it so. But Jesus is not seen, for the minister has placed himself between Christ and the people.

These strange children are often heard to ask, "Who is going to preach?" This interrogative is very common at our general meetings. If Bro. Cephas is going to preach, the children of Apollos will take a walk for exercise, lest they should appear to be uninterested in the meeting. I heard a minister state recently that some people seemed to think much more of the cheap earthen vessel in which God had carried his eternal riches to them, than they did of the riches that the vessel contained. Such see only the earthenware.

#### LOOK TO JESUS. 5

BY A. P. LAWTON.

"Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him." Many a poor wanderer from the fold, like the lost lamb upon the bleak mountain, would gladly come to the fold of the True Shepherd. Homeless, shelterless, they cry, "Where, O where, can rest be found?" Jesus has told us just where: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Precious Jesus! His arms are ever open to receive the penitent one. But says the desponding one, "I am so far off." Then like the prodigal, say, "I will arise and go to my Father. I am starving here; I can but try." Does the father close the door when he sees him coming?—Oh, no; he sees him afar off, and goes to meet him. Thus poor, trembling one, come just as you are, and lay all your sins at the feet of Jesus; confess and forsake them. He that confesseth and forsaketh his sins, shall find pardon.

"In my hand no price I bring;  
Simply to thy cross I cling."

I have often felt to say, How can he accept such a poor, lame offering? Then I remember it is just such that Jesus came to save. He knew they could not save themselves, and lovingly invites them to him. We are to take him at his word, "nothing doubting." We are to cling to the promise, look for and expect the answer when we pray; it will surely come. It may not come in the way we are looking, and probably will not. Many become discouraged, and let go of the arm of the Lord too soon. Have an undying purpose never to yield. Like wrestling Jacob, say, "I will not let thee go, except thou bless me." Lay all on the altar, and wait patiently, and in his own time and way the sacrifice will be consumed. Sometimes he lets us wait to test us, to see if the sacrifice is perfect. It pays to give up all. Jesus will then come in, and with joy we shall sing, "More than all in thee I find." How glorious, how elevating! Come, doubting, trembling one, to the fountain; wash and be clean. Drink of the pure river of the water of life. Angels are waiting to carry the glad tidings above.

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144: 12.

PSALMS 138: 8.

BY MRS. L. D. AVERY STUTTLE.  
(Battle Creek, Mich.)

He knows the burdens that I bear,—  
The load of grief, the weight of care;  
He knows my life, he knows my need,  
The pastures where I best may feed;  
Whether my sun shine bright or dim,  
He knows, and I can trust in him.

How oft he's led me by the hand,  
When in some dark, mysterious land;  
When life's rough waves beat high and wild,  
I heard his voice: "This way, my child;  
This is the way I'd have thee go,"—  
I heard his voice, how soft and low:

"This is the way I've marked for thee."  
Thus "by his hand He leadeth me;"  
And, O, when waves of doubt and pain  
Sweep o'er my soul like clouds of rain;  
And throbs of weariness and grief  
Oppress me till there's no relief;  
And human sympathy seems dead,  
And hope, and love, and joy have fled,  
This blessed message brings me rest:  
"Thy Father knoweth what is best."

No other friend can know my heart—  
Its dreary voids, its aching smart;  
Or could they know, how weak their power  
To strengthen me in sorrow's hour!  
How impotent to bring relief!  
How weak their power to suage my grief!

He will perfect, in his good time,  
"That which concerneth me" and mine,—  
Each small event, each circumstance;  
There happeneth unto me no chance.

Each thread of warp that enters in  
My woof of life, his hand doth spin;  
Each step of path my feet must tread,  
When clouds hang threat'ning o'er my head,  
His sacred feet have passed before;  
He knows my path "from shore to shore."

The Master-builder knows the place  
Which in his building I may grace;  
He knows the very thing that will  
Prepare me best this place to fill:  
Then may I ever humbly pray,  
"O Potter! fashion me, thy clay."

PHYSICAL CULTURE AND HEALTH REFORM.

At this time, when much is said on these subjects, I beg permission to express some views that may possibly help those who have unfavorably regarded physical culture, particularly. It is true that much harm has been done by "extremists." We should, I am sure, avoid this appellation; but there is no doubt that we as a people have much to do in the way of reform; however, let us act sensibly, and in the fear of God, doing all things to his honor and glory. The "Testimonies" contain much on subjects pertinent to health, healthful food, dress, and exercise. In vol. 1, p. 486, we read that the "health reform. . . is a part of the third angel's message;" and on p. 448, "Our Heavenly Father has bestowed upon us the great blessing of light upon the health reform, that we may obey the claims which he has upon us, and glorify him in our bodies and spirits which are his, and finally stand without fault before the throne of God." Why is light especially given on these matters in connection with the third angel's message? My answer, and my constant joy in engaging in this work, is, that it is to prepare us for the glorious possibilities of translation!

It is unnecessary, I am sure, to endeavor to prove the fact that our race is deteriorating physically and morally. Why is it?—Indulgence of appetite, and lack of intelligent exercise. The serious consequences of such régime is all too apparent to the thoughtful observer, in the pale, emaciated, languid, dyspeptic people of to-day. Parents should arouse to the sense of danger at this special time, when the Lord of hosts will

soon descend to meet a people without spot or blemish. Are we earnestly striving to attain to this state? It has seemed clear lately, that the present light on our physical condition is not without a deep meaning. We are soon to come upon times of trouble, when we must needs be driven from place to place, seeking refuge in mountain fastnesses, exposed to fatigue, hunger, and various perils.

Far be it from me to limit God's power, for he could, of course, care for the most feeble at this time; but if this is his way of preparing his people for those days, ought we not gladly to accept this light in the spirit that says, "Thy will be done, Lord, not mine"? And will not God hold us responsible for our rejection of the light for these times? The "Testimonies," vol. 3, p. 161, and vol. 4, p. 552, contain much that, if faithfully practiced, would help us on toward that state of perfection which we all desire. It seems a common rule with all peoples, to preach loudly, but to practice very little. Let us in earnest, *individually*, enter into this matter, determining to fit ourselves for the "glorious appearing" of our Lord.

As much has been said relative to the matter of diet, I wish to confine myself rather to the subject of physical culture. I am aware that this branch of the reform work does not meet the hearty approval of all our people, and I can understand how this is, to some extent. The fashionable world has fairly raved over "Delsarte." "Grace, beauty, and fashionable nonsense" combined in this school to cater to the pride and vanity of its devotees, until the good name of Delsarte was held in disrepute by earnest followers of the lowly Jesus. As a Seventh-day Adventist, of short experience it is true, but humbly thanking God for the light I now rejoice in, I cannot conscientiously recommend this system to our people. As those who are a "peculiar people," should refrain from entering into the allurements of the nations about them (the world), it has seemed to me that we can be benefited by the more practical exercises of other systems that do not carry with them the extremes of fashionable folly. There are some exercises of the Delsarte system that are quite good, I admit; but for our special needs, I am sure it is not important. Our Father cares not if our supplications to him are made gracefully or ungracefully. The heart is what pleases him; and it does not seem advisable to teach anything that arouses the besetting sin of many,—vanity, and pride of personal appearance.

Practical work is what we want, what we need; and those exercises are beneficial that will help those who have lost health, to regain it, and those who have health to retain it; to develop increased lung capacity with a knowledge of how to breathe properly (thereby enabling one to endure fatigue with less inconvenience),—exercises that will strengthen those muscles that have been cramped or half paralyzed by unhealthful dress, or by inactivity or disuse; that will enable one to walk, stand, and sit at all times with an erect and easy carriage, denoting outwardly that vigor and elasticity that is unmistakable evidence of good health, which is the greatest of physical blessings.

These are exercises to be commended. Let us feel that it is not only our privilege to have this blessing, but our Father's special desire that we should at this time avail ourselves of the opportunities that may be presented by our health and temperance workers, to "prepare ourselves for the coming of the Lord."—*Testimonies*, vol. 3, p. 161.

Let us lay aside our prejudice, and accept those practical views that will help us, with God's blessing attending this desire, to present our bodies "a living sacrifice, holy, acceptable unto God." Rom. 12: 1.

MRS. M. D. COUNSELMAN,  
Teacher of Physical Culture in Battle Creek College.

THE BEST THINGS.

- The best law—the golden rule.
- The best education—self-knowledge.
- The best philosophy—a contented mind.
- The best religion—a pure and beneficent life.
- The best medicine—cheerfulness and temperance.
- The best music—the laughter of an innocent child.
- The best war—to war against one's own weakness.
- The best art—painting a smile upon the brow of childhood.
- The best science—extracting sunshine from a cloudy day.
- The best engineering—building a bridge of reason over the river of life.
- The best telegraphing—flashing a ray of sunshine into a gloomy heart.
- The best biography—the life which writes charity in largest letters.
- The best diplomacy—effecting a treaty of peace with one's own conscience.
- The best journalism—printing the true and the beautiful only on memory's tablet.
- The best navigation—steering clear of the lacerating rocks of personal contention.
- The best mathematics—that which doubles the most joys and divides the most sorrows.—*Sel.*

THE TEST OF LITTLE THINGS.

IN things small lie the crucibles and the touchstones. Any hypocrite will come to the Sabbath worship, but it is not every hypocrite that will attend prayer-meetings, or read the Bible in secret, or speak privately of the things of God to the saints. You shall find the same true in other things. A man who is no Christian very likely will not tell you a downright lie by saying that white is black, but he will not hesitate to declare that whitey-brown is white—he will go that length. Now, the Christian will not go half way to a falsehood, but will boldly shun it altogether. With him the moral baseness of such a measure as trifling with the sacred duty of truth-speaking is a sufficient barrier to the committal. "Remove from me the way of lying," and cause me to make much of Thy laws.—*Words of Life.*

A THOUGHT WORTHY OF CONSIDERATION.

THERE is what might fairly be called a "struggle for existence" between the adult world and the world of childhood. The grown folk find their existence hampered by what they suppose to be the unnecessary and inexcusable annoyances from the presence of children. The children find their existence hampered by what they see to be an inexcusably unfair attitude toward them; for, while children often recognize the rights of their superiors over them, they also recognize—more often than they are supposed to—the broader view of rights between man and man. They recognize such a thing as "fair play" entirely apart from considerations of age or size. A good mother became conscious of the fact that the conquering of self was one of the first requisites to the conquering of her children, through a pathetic appeal from her little boy. "Mamma," said he, "when you talk that way to me, I think I would better just go away until you get right again. If I could take you up in my arms and pet you, as you do me when I feel cross, you would soon feel better, and not scold any more. But I'm not big enough to do that, and so I think I would better just go away from you a little while." Did ever a parent apprehend a child's need better than that child apprehended his mother's need? Was ever the cause of affronted and abused childhood pleaded with a simpler, more innocent, yet more searching pathos than that? If the child cannot punish you for your wrongs against him, neither can he take you up in his arms and soothe you into a better spirit, and so help you to conquer yourself, whether or not it helps him. The child realizes all this,—do you?—*S. S. Times.*

## The Mission Field.

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

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

### MOVEMENTS OF LABORERS.

FROM letters lately received from our missionaries, we extract the following:—

*New York, June 7, 1891.*

On Sabbath, June 6, at 4:00 P. M., the steamer "Furnessia," of the Anchor Line, sailed from this city, having on board, N. Z. Town, Mrs. N. Z. Town, Miss Mary A. Millington, and Miss Eva Graham. These are bound for Glasgow, Scotland. They go to engage in the canvassing work.  
T. A. KILGORE.

*Union Steamship "Spartan," May 12, 1891.*

W. C. White, —

DEAR BROTHER: This finds us out on the ocean, sailing for England. We left Cape Town April 29, and will, in all probability, have a smooth and pleasant voyage. We will pass through the Canaries to-night. The peak of Tenerife, one of the islands of this group, is already in sight, lifting its tall head above the horizon. We will arrive at Madeira to-morrow evening, but too late to go ashore. We passed Cape Verde two days ago, and got a fair view of the coast and signal station. We have met one sailing ship and eight steamers since we left the cape. None of us have been seasick, and we are otherwise well and of good cheer.

Bro. J. J. Wessels and his sister Hester are with us, on their way to the Battle Creek College. He is at this hour giving a Bible reading to one of the fellow-passengers. I have had several interesting conversations with a Dutch Reform minister of Cape Colony, who is on his way to England for medical treatment. His prejudice has evidently not been aroused in regard to our views, for after I drew his mind out on events of history and prophecy, he secured a copy of "Thoughts on Daniel and the Revelation" from the ship's library, and is reading it with apparent interest. Most of the passengers are traveling first class, and the second class are not permitted to mingle with them; therefore our field of labor is somewhat limited.

Now I am sure you will be interested to know how we left the work in South Africa. Our plans were somewhat frustrated just at the last, because the London office was not able to fill our orders for books and outfits in time. Our orders should have been filled by the first of April, at the latest; but week after week passed by before the boats brought our books and outfits. I am quite certain that the canvassers will lose at least 500 orders by the books being late, to say nothing about the time, extra expense, and additional labor caused by the delay.

I had expected to see their delivery completed and the agents off to the new territory, by the first of May, fully equipped with their outfits, which were needed so much at our institute; but my calculations were upset by the failure of the books to come in time, and we had to leave Cape Town not having realized all we sincerely hoped to see accomplished. This was a great disappointment to the canvassers, but scarcely a murmur passed their lips. I was pleased to see with what Christian fortitude they bore their disappointment.

If sister Druillard had better health and a good assistant to help her, I would consider the work in South Africa, so far as the book business is concerned, very hopeful and encouraging.

I hope to meet Elder Porter in London, and to talk over the interests of the work in South Africa with him. I think it would be an advantage to him to have a knowledge of our plans, and of the condition of things there, before his arrival. I suppose the canvassers' convention in London will have begun before we arrive. It may be that you have arranged my work differently since learning that I could not arrive in London before the middle of May. I shall be willing to remain in Europe a year, especially if the Board wishes us to do so. Please remember us to inquiring friends, and tell us when we may return to our dear native land.

Your brother,

E. M. MORRISON.

*On the Train, near Strasburg, May 27, 1891.*

DEAR BRO. WHITE: Anticipating much accumulated work on reaching Basel, I will begin a letter to you now, and send you half the news rather than wait longer to send all.

The institute in London did us all much good, and I believe it will greatly help the cause in Europe, and especially in England, where so large a part of the workers could enjoy its benefits. The attendance was about seventy. There were present from Scandinavia, Elders Lewis Johnson, E. G. Olsen, and Knud Brorsen, and Bro. H. L. Hendricksen; from the continent, there were Elders Conradi and Boettcher, and myself, and Bro. Joseph Curdy and Emil Franchiger; also sister Hattie Ohm.

All the workers enjoyed the institute very much. I enjoyed it more than the class during Conference, as there were not so many things to divide the attention. In the morning meetings devoted to the consideration by heads of departments, of plans for future work, many

points of interest were discussed. Our outline for work on the continent includes the following propositions:—

That we have a two weeks' Bible school in Switzerland, beginning one week before the camp-meeting.

That Bro. E. M. Morrison attend this camp-meeting, and labor for the improvement of our canvassing work.

That Elder Conradi visit Pomerania at once, and then work on the translation of "Bible Readings" into the German, till camp-meeting; also that he visit the churches in Germany after the camp-meeting, and then prepare to make another trip to Russia, in September and October. He would thus be out of Russia before winter sets in, and have some time to work up the Hamburg school, which should begin Jan. 15, 1892.

I presume that you will hear much and often from London, till they are able to fill the orders for books that come in from Africa. It is apparent that the work in South Africa has suffered much, because books could not be furnished in time, and the present prospect is that the next lot will not be shipped in time. There is no use trying to furnish the Colonies with books from London, unless sufficient capital is furnished, so that a large stock of books can be kept on hand. No bindery can turn out 2,000 leather books in a few days. At Basel we have to begin six months beforehand to work up a stock of books for the holiday trade. The London publishing house ought to have a capital of \$10,000 to work on. If some such provision is not made soon, the work in England and the Colonies will suffer much.

I am now nearing home, and will soon leave the train, therefore will close for this time.

Yours truly,

H. P. HOLSBER.

### OUR ATTITUDE TOWARD FOREIGN MISSIONS.

FOR some time in the past our minds have been deeply exercised in regard to the attitude which we as a people should occupy toward foreign missions and foreign work; and we are impressed that there is a crisis coming, and that something must be done.

Very many Seventh-day Adventists seem to have lost sight of the fact that we are, *or ought to be*, citizens of another country, even "an heavenly." They are buying lands and building houses. They are investing their money in various worldly enterprises, and the god of this world is blinding the eyes of a large class, to the eternal investment,—one in behalf of precious souls who are to be garnered for heaven.

We do not say that it is wrong to own farms and houses; but we do say that it would be far better for our people to own them and hold them more as did Abraham, the father of the faithful. We read of him, that "by faith he sojourned in the land of promise, as in a *strange* country, dwelling in *tabernacles* with Isaac and Jacob, the heirs with him of the same promise." Heb. 11:9. Notice the words in italics. First, "he sojourned." Webster gives the following definition to this word: "To dwell or live in a place as a temporary resident, or as a stranger, not considering the place as his permanent habitation." Abraham sojourned, or lived temporarily, in the land of promise. The "land of promise" where Abraham dwelt, was the same earth on which the remnant church are living to-day.

More than this, Abraham dwelt "in tabernacles." The definition of this word, as given by Webster, is: "A shed, a temporary habitation." Abraham did not *settle down* to live anywhere in particular; he only "sojourned"; and besides that, he dwelt in a habitation which he could easily move from one country to another, wherever the Lord might call him to go.

He was born in Ur of the Chaldees; from there he went to Haran; thence to Canaan, and next to Egypt. Finally he went back to Canaan again. Even then he was moving about all the time; for he "removed his tent and came and dwelt in the plain of Mamre," and "journeyed from thence toward the south country."

During all these years of nomadic life, Abraham was laboring as a missionary. We read of him when he was going to Canaan, that besides his wife and relatives he took with him "the souls that they had gotten in Haran." This statement does not refer to their children, for at that time Abraham and Sarah had no child. It refers to the souls whom they had led to God during

their sojourn in Haran. (See "Patriarchs and Prophets," chap. 2, par. 7, p. 127.)

His traveling about does not seem to have impoverished him, for "Abram was very rich in cattle, in silver, and in gold." He hearkened to his Lord's command, and to him was the promise fulfilled: "Blessed shall be thy basket and thy store."

Said Jesus to the Jews, "If ye were Abraham's children, ye would do the works of Abraham."

For about forty-six years we have been proclaiming the third angel's message, and with what results? True, we are represented to a greater or less extent in the States and Territories of the United States; we admit that there are a few hundred Sabbath-keepers in Europe, South Africa, and Australia; but how close does this come to fulfilling the divine command? We are ambassadors for Christ, "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Have we done it?—No; and more than that, we have nowhere near the amount of time left in which to proclaim it that we have had in the past. *Christ is coming in this generation.*

Do our brethren and sisters really believe that this message is to be proclaimed just as the disciple John saw it would be? The everlasting gospel is to be preached "unto them that dwell on the earth." All of them must hear it, no one excepted. Then, as if the divine writer knew that it would take something to make God's people believe that it was their duty to go to every creature, he adds, "And to every nation, and kindred, and tongue, and people." Then there is not a nation on the earth, there is not a kindred within the nations, there is not a tongue within the kindreds, there is not a people within the tongues, but that will hear the welcome sound, "Christ is coming again!"

From the race of dwarfs whom Stanley found in Central Africa; from the Hindu weary of the reign of grasping Brahman priests, and longing for the "true Veda"; from the Lama-ridden Thebetan,—from all of these, and from all others who in darkness sit, to the most enlightened whites, all will hear the message; for the earth will be lightened with the glory.

Now, how is all of this to be accomplished in the short space of time that remains for us to work in? It never can be done by those who call themselves Seventh-day Adventists, as long as they keep adding to their farms and to their houses,—never; but if they will seek God, so that they may know him well enough to trust him, they will do as faithful Abraham did—sojourn in the land of promise, and dwell in tabernacles.

They will for *Christ's sake* be willing to leave their pleasant homes in the United States and go to Africa, South America, the islands of the Pacific, wherever the Lord may need laborers most. They can make homes for themselves in these countries, and while earning their own living on farms, in business, or at their trades, can win souls to Christ.

But they say that there is a work yet to be done in America. Yes, there is; but are they doing it? and is there not a ten thousand times greater work to be done outside of America than there is in it? If there was more abiding in Christ, there would be less abiding in America.

We need men who will take their families and go to the islands of the Pacific, to settle there. If such are not forthcoming, the work of the "Pitcairn" will be greatly crippled. We need men who will sojourn for awhile in Argentine and Brazil.

If we never leave this country, how will the promise made to faithful Abraham ever be fulfilled in us? "And in thy seed shall all the nations of the earth be blessed." In moving out to bless the nations, will not he who is no respecter of persons, bless us as he blessed faithful Abraham?

There is scarcely a mission field on earth to-day,

where we may not go and dwell in safety. The changes in the forms of government in Argentine and Brazil, which have been wrought during the past few years, make it much easier for Protestants to live in those countries, and to sow the seed of their doctrines. Especially is this noticeable in the late Brazilian revolution. Until Nov. 15, 1889, Brazil was a monarchy. The reigning sovereign, Dom Pedro II., was a liberal-minded prince. But he was in a decline, and his days on earth were apparently few. The country was virtually ruled by his oldest daughter, the Comtesse D'Eu, who was a Jesuit. She favored the Jesuits without the slightest scruples. She installed them in public office; she richly endowed their institutions; she helped them liberally from the public funds.

As matters now stand, since the country has been declared a republic, there is no part of the world where the Catholics are losing power so fast as in Brazil. The people have lost all confidence in the priests, on account of their great wickedness.

"There is a tide in the affairs of men which, taken at the flood, leads on to fortune," is an oft-quoted adage full of truth. Now, while the doors to the nations are newly opened, is the time to strike. Now, while society is in a formative state in the South American republics, is the time to go there and do all the good we can.

P. T. M.

## Special Mention.

### IS THE WORLD GROWING BETTER? 10

If we believe the roseate pictures that are drawn from the platform and pulpit, concerning the wonderful progress of the present age, we should be obliged to answer the above question in the affirmative; and optimistic interpretation of Scripture would be the necessary result. But when we look at stubborn facts, as they weave themselves into the history of these last times, it puts a different shade on the face of affairs; and the mere statement of such facts as current history, makes us pessimists in spite of ourselves. The constant increase of crime is arresting the attention of men of thought all over the civilized world.

The following will speak for Germany:—

Forty years ago the German immigrant was almost invariably pious and God-fearing, frugal, honest, and industrious.

But Paulus and Strauss, Scheukel and Renan, have succeeded in impressing the German mind that the ancient faith was "harsh," "blood-thirsty," "repellent." And they were enabled to instill the new theology into the heart of the nation, working a complete revolution in faith, if not in morals. Let the change be described by Germans themselves.

Says a recent statistical writer:—

Germany is reaping the harvest of advanced thought or skepticism. Crime increased during the six years, 1873-79, in Prussia, from fifty to 200 or 300 per cent.; the imprisonments in Prussia, Hanover, and the Rhine provinces alone, have arisen from 102,077 in 1872, to 133,734 in 1875, and the number to-day is reckoned at 150,000. The prisons are all full, and the patriotic men are urging the necessity of a penal colony on some island in the Pacific, or section of Western Africa.

Still more recently, Dr. Bauer, one of the Imperial chaplains, in a sermon preached before the emperor, said:—

Affection, faith, and obedience to the word of God, are unknown in this country, in this our great German fatherland, which formerly was justly called the home of faith. On the contrary, it really seems as if it were the father of all lies who is now worshiped in Prussia.

A correspondent of a London paper (quoted in the *March Quarterly*), says:—

The state of religion and morals in the country is a cause of the greatest grief and anxiety to many of the best citizens. . . . The one chief reason for the degeneration of this once noble people is the *substitution of skepticism for faith in the Scriptures.*

We reprint the following from the *March Quarterly*:—

Germany is scarcely an exception among the so-called Christian nations of the world. Hear a learned D. D., in one of our religious monthlies:—

"Two-thirds of Christendom lapsed into an apostasy little better than paganism; and of the remaining third, only a meager proportion really spiritual disciples! Without, the whole world lying in the wicked one; and within, *perpetual corruptions of doctrine, constant estrangements from faith, deadly reprisals of the prince of darkness upon the domain of light!*"

Mr. Spurgeon speaks of the evil leaven working upon the faith of England, thus:—

We see comparatively little of overt atheism, deism, or honest infidelity; but we are surrounded by men who subscribe to our creeds and hate them, employ our terms, and attach false meanings to them, and even use our pulpits as places of advantage from which to assail the verities of our faith.

Thus the leaven of deceit and wickedness seems, like the leaven in the parable, to be leavening the "lump" of the world.

No; the world is not growing better. Crime is increasing everywhere, without an exception; faith is deteriorating, morals corrupting, until "the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores." Thus Isaiah's figure setting forth the moral rottenness of Israel, becomes equally applicable to the world of to-day, and shows the fitness of the application of the prophecy (Joel 4:13) to the present time: "Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great."—*Prayer Union Quarterly.*

### CHANGES IN CHINA.

[The *Hong-Kong Telegraph* of April 16, 1891, publishes some items which indicate the changes that are approaching in that empire through the influence of western ideas. The following are given as the "Articulate Needs of China," according to the Chinese pupils of Mr. C. D. Tenney, of Tien-Tsin:—]

The "Articulate Needs of China," according to the Chinese pupils of Mr. C. D. Tenney, of Tien-Tsin, are,—

1. Schools of modern science should be established all over the empire.
2. Civil degrees should be given for proficiency in modern sciences, and not merely for clever essay writing.
3. Military officers should be educated men.
4. Buddhism should be suppressed, and the temples turned into schools.
5. Girls should be educated, and foot-binding should be abolished, so that they may become both mentally and physically fit for maternity.
6. Railroads should be extended.
7. The emperor should be educated in a foreign language.
8. The emperor should travel about the country, and see for himself the condition of affairs.
9. China should have a parliament, where questions of public policy might be openly discussed.
10. Chinese law should be modified to bring it into harmony with western codes.

These views, says Mr. Tenney, vary in value, but the fact that such ideas are entertained by the rising generation speaks well for the future, and it is only a question of time when the young blood of China will drive the conservative party to the wall.

Work is also about to commence on the Kowloon-Canton Railway.

### A DROP.

"COME in, Patrick, and take a drop of something," said one Chicago Irishman to another.

"No, Mike; I am afraid of drops ever since Tim Flaherty died."

"Well, what about him?"

"He was one of the likeliest fellows in these

parts. But he began the drop business in Barney Shannon's saloon. It was a drop of something out of a bottle at first. But in a little while Tim took a few drops too much, and then he dropped into the gutter. He lost his place, he lost his coat and hat, he lost his money; he lost everything but his thirst for strong drink. Poor Tim! But the worst is to come. He got crazy with drink one day, and killed a man. And the last time I saw him, he was just taking his last drop with a slipping noose around his neck. I have quit the dropping business, Mike. I have seen too many good fellows when whiskey had the drop on them. They took just a drop from the bottle, then they dropped into the gutter, and they dropped into the grave. No rum-seller can get a drop on me any more; and if you don't drop him, Mike, he will drop you."

The whiskey business is a lawless desperado. It tries to "get the drop" on boys and girls; on men and women; on politics, politicians, and officers; on the government and on the country. The train-robber presents his pistol with the demand, "Your money or your life." Rum gives no such alternative; its demand is, "Your money *and* your life."—*Sel.*

### A FARMER'S PRESAGE OF EVIL.

In the beginning of July, 1778, an aged farmer who, with his four sons, lived on a mountain overlooking the Wyoming Valley, in the American United States, found that his barrel of meal was nearly exhausted, and bade his son fill their sacks with grain, and early in the morning descend the long road to the mill in the valley. As requested, before daylight each of the boys had fed his horse, and they were all prepared by sunrise for their journey. As the day would be too far spent to have their grain ground, they were accustomed at such times to spend the night near the mill in Wyoming.

As the patriarch came forth in the morning from the closet of prayer, and said to the waiting sons, "Not to-day," the young men were greatly surprised.

"But, father, our supply is used up, and why shall we delay?" they said.

"Not to-day, my sons," was repeated with emphasis by the man of prayer, satisfying the youths that the father meant what he said. He added, "I know not what it means, but in my prayer my mind was deeply impressed with these words: 'Let them abide till the morrow.'"

That memorable night a horde of savages, with torch and tomahawk, entered Wyoming Valley and commenced their work of destruction, and it is said that before the bloody drama ended, not a house, barn, church, school, or mill escape the flames; and few of the inhabitants escape the sudden but deadly blows of the savages.

In the morning, at sunrise, the father and son were standing on the highest point, and, lo! the valley was filled with ascending smoke and flames. The awful truth flashed on their minds. The aged saint knelt down with his sons on the mountain top, and in humble, adoring prayer, thanked God for the promise, "The angel of the Lord encampeth round about them that fear him."—*Sel.*

—"Keep the church at work, and you will have a harmonious, happy people. Spurgeon says 'When a dog is idle and isn't noticed, he doesn't like it; but when the dog is after a fox, he doesn't care whether he is noticed or not.' Spurgeon didn't mean to offend the aesthetic taste of Christians by comparing them to dogs, but really there is a good deal of the animal about the most of us.

—There is nothing but man that respects greatness: not God, not nature, not disease, not death, not the judgment.—*Joseph Hall.*

—The boast of some men seems to be, "I can give much money, but I can find fault equal to the best of them."

# The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 16, 1891.

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## THE DAYS OF THE SEVENTH ANGEL. 12

"In the days of the voice of the seventh angel, when he shall begin to sound," said the angel to John, "the mystery of God should be finished." Rev. 10:7.

When, according to this testimony, is the mystery of God to be finished? To answer this, let us consider the definition of terms, and the scope of the trumpet.

The "mystery of God" is the gospel. Rom. 6:25, 26; Eph. 3:3; Gal. 1:11, 12; Eph. 1:10; 1 Cor. 2:7. The gospel has a certain definite work to do, that is, to gather out from all nations, during the time that sin is running its course, a people for God. This is not to continue forever; the time will come when its work will be accomplished, the gospel will no longer be proclaimed, and the mystery of salvation through Christ will be accomplished.

The finishing of the mystery of God, therefore, is the closing of the work of the gospel for the world, which means the close of probation, and the fixing of the final destiny of every man.

This is to be accomplished "in the days of the voice of the seventh angel." But the trumpet of the seventh angel is one, the sounding of which covers a great length of time. It embraces the entire time of the third woe. Rev. 11:14, 15. It begins some little time before probation ends, according to Rev. 10:7, and it extends to the close of that scene of destruction in which all sinners will perish at the end of the thousand years of Revelation 20. This is shown by the testimony of Rev. 11:18. It continues, therefore, more than a thousand years.

The question now arises, In what part of this long period does the finishing of the mystery of God come in? It is not at the close, nor at any intermediate division of that period; for the scripture reads, "When he shall begin to sound." And does this mean that the finishing of the mystery is an instantaneous work, to be accomplished at the very moment the trumpet begins to sound? That cannot be; for there are "days," plural, allotted to this work: "In the days of the voice of the seventh angel."

Two facts are thus established: first, that no part of the sounding of the seventh trumpet could be given before the work of finishing the mystery of God is completed; for in that case it would not be in the beginning of his sounding; and, secondly, that the work cannot be accomplished instantaneously; for in that case it could not occupy "days," as the testimony says it will. So the conclusion is inevitable that the work of finishing the mystery of God, and the sounding of the seventh trumpet commence together; that is, the commencement of that work marks the time when the trumpet begins to sound; and the years in which the work will be accomplished are so few in comparison with the whole period of the sounding of the trumpet, that they may be called the "beginning" of his sounding.

The work of the gospel closes with a special work which led the cleansing of the sanctuary. Dan. 8:14. This work, in the type, one day was allotted to lead the "day of atonement," because the cleansing of the sanctuary was the making of the atonement. Lev. 16:20, 29-34; 23:27. This work the antitypical ministry of Christ in the heavenly sanctuary, begins at the end of the 2300 days (Dan. 12:14), which period ended in 1844. Then the tem-

ple of God, or the inner apartment of the sanctuary on high, where the ark is, was opened, as stated in Rev. 11:19. This, in the type, was the apartment in which the atonement was always made; and in the antitype this work is the closing up of the ministry of Christ, which of course synchronizes with the work of the gospel. Hence the cleansing of the sanctuary, the making of the atonement, and the finishing of the mystery of God, are all one and the same thing. And this work began at the end of the 2300 days in 1844, when the seventh trumpet began to sound, and the temple of God was opened in heaven. But this work is all to be finished, "in the days of the voice of the seventh angel, when he shall begin to sound." Nearly forty-seven years have already elapsed. During all this time the finishing of the mystery has been going forward. The end must be indeed very near.

## IN THE QUESTION CHAIR.

MATT. 24:34: "THIS GENERATION."

Why may not the word "generation," in Matt. 24:34, mean the Jewish race, or a line of descendants as in Matt. 1:1? J. S. W.

Answer.—It cannot be so applied without entirely destroying the force of Christ's declaration. The words, "This generation shall not pass, till all these things be fulfilled," were spoken to emphasize in the very strongest manner the declaration of the nearness of the coming of Christ, as stated in the verse before: "When ye shall see all these things, know that it [he, Christ, margin] is near, even at the doors." How near?—"Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Now if we apply this to the Jews, it will be seen that the force of the declaration, in this respect, is, in the present age of the world, entirely destroyed; for over eighteen hundred years have elapsed since these words were spoken; the Jews have continued a distinct people to the present time; there are no indications that they will ever become any less distinct; eighteen hundred years more might pass away before they would cease to be a distinct race or generation. Hence, so applied, the language would be no evidence whatever of the nearness of the end. Therefore the word "generation" must here be used in a different signification, meaning the body of the people living on the earth, who were of sufficient age to understand the significance of the signs mentioned before, when they had been fulfilled, and were presented to them as evidences of the soon coming of Christ. A remnant of that generation is still on the earth—before it shall entirely have passed, the Lord will appear in his glory.

MATT. 11:11-13. THE KINGDOM SUFFERETH VIOLENCE.

Will you please give in the REVIEW an exposition of Matt. 11:11-13, especially verse 12, and oblige many readers. H. W. M.

Ans.—In verse 11, Christ speaks of John the Baptist and himself. John was the forerunner of Christ, and for a time was the center of attraction, and took precedence of Christ in the matter of popular regard. But John said, speaking of Christ, "He must increase, but I must decrease." So while it was true that none had arisen before John greater than he, yet he who was then esteemed "less," as the word "least" there means, that is, Christ, was greater than he. Verse 12 speaks about the kingdom of heaven suffering violence, and the violent taking it by force. The words "suffereth violence," are from a word which means, "to press earnestly forward," or in the passive voice, as here, "to be the object of an impetuous movement." Such it had been since the appearing of John. In Luke 16:16, it is expressed thus: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." And those who did thus press into it, or earnestly seek it, obtained it by thus seeking it; which Matthew calls "taking it by force." Until John, the law and prophets were alone preached. He was the first

agent who appeared in the great work of transition to the conditions and blessings of the new covenant. So after John, the people had not only the law and the prophets, but the gospel also, in its fullest sense.

## PAUL'S CONDITION BEFORE CONVERSION.

Was Paul in a lost condition at and before he met Christ on his way to Damascus? M. L. A.

Ans.—We cannot confess to any great liking for the language of Ashdod. The terms "saved" and "lost" are often glibly used by those who have neither scripture nor reason for the position they hold. A sinner is not "lost" till he is dead, or has in some other way closed his probation; for until he has passed beyond the conditions of mercy, he has the privilege to turn from his evil way, if he will, and live; and a man is not "saved" till he has reached the kingdom of God. The fanatical exclamations, "I'm saved! and saved now! and saved forever!" are not very pleasant to hear. A person may, of course, be in a state of acceptance with God, or of condemnation before him; he may be pursuing a course in which, if he perseveres, he surely will be saved; or, on the other hand, a course in which, if he continues, he will surely be lost. But let the terms be reserved to those conditions which they properly express. As to Paul's condition before his conversion, he himself describes it in 1 Tim. 1:13. He says he was a blasphemer, a persecutor, and injurious; but he obtained mercy, he adds, because he did it ignorantly in unbelief. God could not suffer Paul to continue in such a course. The "mercy" he showed him, was to enlighten and convict him. If he had resisted this light and conviction, he would have come under the condemnation of resisting known duty, and, persisting in that, could not, of course, have been saved. Such mercy we believe the Lord shows to every honest person; that is, every sincere, conscientious person who is honestly pursuing such a course of life as must inevitably result in his ruin, will receive light and conviction, in regard to such matters, and have opportunity to reform, as Paul did. This is not saying that a person will be convicted of every error he may hold in theory or practice. In past ages of Sunday-keeping, for instance, while persons, with a true spirit of loyalty to God, have supposed they were obeying God's commandment, and the time for the Sabbath reform had not come, their observance of the first-day will not be held to their condemnation.

## PRAYER IN SCHOOLS AGAIN.

In reference to the answer to question in REVIEW of May 19, "C" asks: "If the text, 'I will therefore that men pray everywhere,' will warrant the opening of public schools with prayer so long as the patrons of the schools do not object, will not the same construction put upon the text, 'Go ye into all the world, and preach the gospel to every creature,' warrant the teaching, by a professed disciple of Christ, of religion in the public schools, so long as no patron objects? In other words, is a union of Church and State in any degree wrong, or is it proper to unite them to any degree we may see fit so long as no one objects? Should we decide such matters from principle or from policy? Though we should grant that no evil was intended by the Puritans in mixing up the affairs of Church and State in colonial times, has not evil grown out of it since, by their examples in such matters being taken as precedents? and would it not therefore be safer to adhere strictly to principle in every case?"

Ans.—As illustrated in Holmes's "One Hoss Shay," there is such a thing as following logic till it runs up a tree. The foregoing query passes from prayer to a text about preaching the gospel, which is a very different matter, and then jumps over onto Church and State. If the construction put upon one text leads to a wrong conclusion when placed upon another, it is not to be placed on that text; that is all. We are not obliged to put the same construction on every text. For in-



ance, if Matt. 5:19 commands us literally to keep and teach the commandments, as it does, would not the same construction placed upon verse 20 command us to cut off the right hand literally, and cast it away?—Yes; therefore it is not given that construction. If the Puritans had never done anything more than to open public schools with prayer, how much evil would ever have grown out of it? How would this appear?—Scene: A school-room; the teacher, a God-fearing man, feels that he would like to ask God's blessing on his labors, and commend his pupils to his care and protection; but suddenly bethinking himself, he draws back and says, "No, I must not pray here; for if I do, I shall unite Church and State!" In what department would such logic be classified? If one finds himself astride a "principle" which carries him where he cannot always and everywhere pray to God, it is our opinion that he would better dismount, and get his principle up on a new model. Notwithstanding the gyrations of logic, and, viewed from this stand-point, the bugbear of Church and State, we still feel to recommend our brethren to pray wherever they have opportunity, and desire to do. It is simply a question of the exercise of one's individual religious privileges and convictions. And these, of course, should not be imposed, offensively, upon the attention of others.

## ELISHA.—NO. 2.

The Prophet at Jericho, Bethel, and in the Moabite War.

ELISHA dwelt for a season at Jericho after Elijah was translated. Upon his return to it after recrossing the Jordan (for that great prophet had ascended in the fiery chariot from the opposite side of the river), "the sons of the prophets" earnestly besought him to permit them to send "fifty strong men" to hunt for Elijah, thinking perhaps he had been carried to some neighboring mountain or valley, and there left. Elisha well knew he had gone to a very different destination, even to the heavenly Mount Zion, to abide in the presence of his Lord, whom he had so faithfully served. Yet after much importunity, till he "was ashamed," he finally gave his consent. As he well knew they would do, they returned from their unsuccessful search finding no trace of Elijah after a three days' effort.

Jericho was a famous city in ancient times, though now a filthy village of two-score houses. It was the first fortified city captured by the Israelites after crossing the Jordan, and must have been a place of great strength, with high walls and much wealth. It was then utterly destroyed, and a curse was pronounced upon any who should restore it. After more than five centuries, in the reign of King Ahab, it was rebuilt, and became again a famous place; and it continued till long after Christ, to be a place of importance.

It was situated in the Jordan Valley, on the western side of the river, about five miles from it and six or seven north of the Dead Sea, and close to the mountains which form the western limit of the valley. It is some 1,200 feet below the ocean level, as it is well known that the Dead Sea is located in a great depression, and the climate is very hot. The plain on which it is located was very fertile when properly watered. A great spring, now called "Ain Sultan," or "Fountain of Elisha," bursts forth from the foot-hills, and sends forth a copious stream to moisten the earth. The earliest traditions identify this as no doubt the spring which was made sweet by Elisha. The people came to him while dwelling there, and said: "Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren." This must evidently mean that some deleterious property existed in the water, which made it of poor or injurious quality. Elisha took a "cruise," and putting salt therein and going forth to the spring, cast the salt into it,

and said: "Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake." (See 2 Kings 2:19-22.) Travelers tell us that after the lapse of near 3,000 years, those waters still flow forth sweet and palatable, though warm, and have been most useful in irrigating the land, causing it to bring forth abundantly grain and fruit for the use of man.

This was the first of those beneficent miracles wrought by the power of God through Elisha, for the benefit of the people. And was not this a feeble type of the cleansing, life-giving stream of salvation, brought to view so conspicuously in the life of a greater Prophet, of whom Elisha seems to have been a remarkable type?

From Jericho the prophet goes over the mountains to Bethel, perhaps a score of miles away. Here was the spot where Jacob (on his flight to escape from the wrath of Esau), as he lay in the open field at night with his head pillowed on a stone, dreamed of the ladder with its foot upon the earth and its top reaching to the highest heaven, and angels ascending and descending upon it. And here he returned with his numerous family and large flocks and herds, and built an altar to God, and put away the "strange gods" which some of his family seemed inclined to serve. Here Samuel judged Israel, and here Jeroboam set up one of the two golden calves which caused the city to become a center of idolatrous worship for centuries afterward. It was then an important city of the kingdom. Strangely it is not mentioned in the New Testament, though still existing, for it is spoken of by Josephus. Its ruins are still named "Beitin," which can be reasonably identified with the original name.

At the time of Elisha's visit, it was a populous city. As he came to its outskirts on his way to Mount Carmel, he was met by a crowd of children coming out of the city, who cried, "Go up, thou bald head; go up, thou bald head." By this designation they very likely thought to insult him for lack of hair on the back part of his head (as the original is said to imply), as compared with the well-known flowing locks of his predecessor, Elijah. Doubtless during his stay at Jericho, the knowledge of Elijah's ascension to heaven had been generally circulated, and it was well-known that Elisha was his successor. Bethel being a city full of idolatry, the speech of these wicked urchins, much like the "hoodlums" of modern times, was but the reflection of the feelings of their parents in the city, who had doubtless spoken contemptuously of God's servants. Their words were blasphemous, evidently referring in derision to that wonderful manifestation of divine power when the chariots of fire descended from on high, and caught away Elisha's predecessor. The mild spirit of Elisha for once was stirred, and by a heavenly inspiration he pronounced the curse of God upon them. At once two she bears, fierce and enraged, rushed forth from the forest near by, and "tare forty and two children of them." The prophet continued his journey to Mount Carmel.

Objectors attempt to cast reflections upon Elisha for what they call this cruel act upon the thoughtless children. But they cannot do so with justice. To be sure, in the record they are called "little children." But Dr. Clarke states that the original word is often used when speaking of large children, or even of young men, and gives various instances of such use. It is evident they were of sufficient age to be accountable, or God would not have inflicted such a chastisement. It was not Elisha who destroyed them. He never so much as lifted a finger to harm them. The coming forth of the bears in their fury was no act of his. It must certainly have been either accidental or providential, and in either case Elisha could not be the one responsible for what they did. But all the circumstances indicate that their destruction was a divine punishment

for their impiety and blasphemy, and that some such example was necessary as a rebuke for the wickedness of parents and children in forsaking the God of their fathers, and worship idols. We may be certain that ever after Elisha was treated with respect when in Bethel.

From Mount Carmel Elisha returned to Samaria. Jehoram, the son of Ahab, had begun to reign over Israel. He had put away the image of Baal, not following his wicked father Ahab to the full extent of his idolatry, but still continued the worship of the calves which Jeroboam had set up. Mesha, king of Moab, had rebelled against Israel. So Jehoram, calling to his help Jehoshaphat, king of Judah, who was in alliance with him, and the king of Edom, invaded Moab, passing in a seven days' march to the south of the Dead Sea. They came where there was no water for the host and the cattle, and were in great distress, Jehoram evidently feeling that all was lost. But Jehoshaphat, a servant of the Most High, asked if there was not a prophet of the Lord there, of whom they might inquire. And one said: "Here is Elisha the son of Shaphat, which poured water on the hands of Elijah." And the king said: "The word of the Lord is with him." Then the three kings visited Elisha. Josephus says he "happened to be in a tent outside the camp of Israel." When Elisha saw Jehoram, the son of Ahab, approaching, he addressed him in this cutting language: "What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the Lord hath called these three kings together, to deliver them into the hand of Moab. And Elisha said, As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee."

Then a minstrel was called, and as he played and the sweet tones of the music calmed the stirred spirit of the man of God, the Spirit of the Lord opened up to his mind the true condition of things existing there. He directed them to make the valley full of ditches, wide and large. They were to see neither wind nor rain, yet there should be an abundance of water. They should also overcome the Moabites.

At the time of sunrise the next morning, when the morning sacrifices were offered, behold a great volume of water came from the direction of Edom, and filled all the country, till the ditches overflowed. This was a wonderful miracle. The Moabites, who had evidently never seen water there before in this manner, as the sun shone upon it till it looked red like blood, thought it must be blood which they beheld. They were sure the three kings had fallen out, had a great battle, and shed each other's blood. "Now," they said, "Moab, to the spoil." They rushed forward, doubtless in a tumultuous, disorderly manner, and their enemies rose up and easily put them to flight, and followed, smiting them even to their own country, beating down their cities, stopping the wells of water, casting thousands of stones upon the cultivated fields, and felling the trees suitable for making implements of warfare, till they shut up the king of Moab in the city of Kir-haraseth, and besieged it till it was reduced to such dire extremities that the king at last offered his eldest son upon the wall a sacrifice to his idol gods, after which the Israelites departed to their own country. Thus was a great calamity which threatened Israel turned into a great victory by the help of a prophet of the Lord. G. I. B.

—"Growth in grace manifests itself by simplicity; that is, a greater naturalness of character. There will be more usefulness and less noise; more tenderness of conscience and less scrupulosity. There will be more peace, more humility. When the full corn is in the ear, it bends down because it is full."

—We might as well attempt to bring pleasure out of pain, as to unite indulgence with the enjoyment of happiness.—*Sabbath Recorder*.

## 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.

### WHEN HE COMES.

BY VICTORIA ALEXANDRA BUCK.  
(Steamburg, N. Y.)

I OFTEN wonder what I shall be doing  
When Jesus comes again,  
What paths of earth my steps will be pursuing—  
How I shall meet him then.

When joy and love the weary heart is stilling  
In that resplendent day;  
When songs of angels every heart is thrilling,  
And night shall flee away,—

Shall flee away, no more to cast its shadows  
On God's eternal hills;  
When earth's dark wastes shall shine like glory's  
meadows,  
And the heart with rapture thrills;—

Ah! oft I wonder what I shall be doing  
When that glad day shall dawn,  
What ways of life my steps will be pursuing,  
When the victory is won.

When all the saints with joy go out to meet him,  
In glad and rapturous crowd;  
When all who watched and waited here will greet  
him  
With songs that peal aloud,—

I do not think that I would shrink or fear him,  
Nor would I be afraid;  
But I would stand with those who gather near  
him,  
Who long have watched and prayed.

Ah! well I know the hills will rock and thunder  
When Jesus comes again,  
And yet—I cannot help but sit and wonder  
How I shall meet him then.

### CANADA.

BOTHWELL AND TUPPERVILLE, ONT.—At the Austin school-house, four miles south of Bothwell, Kent Co., we held meetings for three weeks, and at our last meeting, Sunday evening, May 24, the house was full, and some stood outside. We were afterward told by one who had resided many years in the place, that the house had never been so filled before, although meetings have been held there by different denominations ever since the old school-house was first built. Some of those who have never made a profession of religion, as well as others who are members of the Presbyterian Church, showed by their words and manner, when they accepted the papers and tracts which we left with them, that they were interested in the truths which had been presented. We were requested to return to the neighborhood and speak to them again, which we promised to do after the tent season is over, if we have an opportunity. We were thankful to God, and encouraged to see the good impression made there.

On Monday, May 25, in company with Bro. Midgley, we came to Tupperville, in the same county, and after some delay caused by scarcity of lumber, we pitched our tents and were ready to begin meetings on Friday evening, May 29. Although it was a very rainy time, there were thirty-five men present, who paid good attention. Our audience is increasing. We had the largest number present on Sunday evening, notwithstanding the fact that the Methodists had a service about half a mile from here. The country along this part of the Erie and Huron R. R. and Sydenham River is very thickly settled, and people are interested. To God be the praise!

J. E. EVANS.  
June 3. SAMUEL MIDGLEY.  
E. J. HARVEY.

### VIRGINIA.

WINCHESTER.—It was my privilege to take some part in the Indiana State meeting, which was a good season, the Lord coming very near. At the close, it was my privilege to bury eight precious souls in baptism with their dear Lord, one of them being my youngest daughter. To the Lord be all the praise!

After the close of the State quarterly meeting of Indiana, held at Jonesborough, I set out for my field of labor in this State. Having reached here

in due time, and having had a council with the brethren, and laid plans for our future work, I feel of good courage in the Lord, and the brethren seem to be hopeful. Our first work will be among the churches and scattered brethren, after which we shall pitch the tent at Winchester, the place at which we have decided to hold our State camp-meeting, Aug. 11-24. We hope to have some help from abroad. My address for the present will be New Market, Va. I hope to hear from many.

June 1. F. M. ROBERTS.

### ARKANSAS.

BENTONVILLE.—We began meetings here May 22, and have held ten meetings to date, with an average attendance of about 100. The best of order and attention has been observed thus far. We desire the prayers of the church in behalf of the work here.

June 2. GEO. W. PAGE.  
W. F. MARTIN.

### TENNESSEE.

DUNLAP.—We commenced meetings in our tent at this place Friday evening, May 22. We have been here over two Sabbaths, and have given eleven discourses to audiences ranging from fifty to 150. People are friendly, and some interest is manifested. We expect to commence the Sabbath question toward the last of this week. We feel very much the need of the blessing of God in the work in this Southern field.

A. P. HEACOCK.  
W. C. DALBEY.

### WISCONSIN.

STURGEON BAY and FISH CREEK.—Since the General Conference, I have been laboring in the churches at the above places, and sought to follow the instructions of the "Testimonies," relating to work in families. I presented the light in reference to the reformation to be brought about, as it is presented in Mal. 4:6; and practical duties which naturally spring from the heart which is cleansed from selfishness, and in which God's own love is shining. The lively interest that fathers and mothers should constantly entertain for the salvation of their children, and the loving care of children for their parents' eternal welfare, were dwelt upon. Together with this, we showed the glorious power of God at the command of all who exercise childlike and firm faith in his mighty word. We were more grateful than words can express, to see light and hope spring up anew in minds that the enemy had succeeded in leading almost to despair. Others who were satisfied with self, in this sleepy hour which precedes eternity's dawn, were brought to see their dangers and great privileges. While some hearts were made sad by conviction of sin, we feel sure it is the sadness that will turn to their joy, and to great usefulness in God's closing work. God is good, and his Son precious and strong to save to the uttermost. Let all the people of God remember his work and the humble workers.

PAUL E. GROS.

### NEBRASKA.

SEWARD AND ALLIANCE.—At the request of the Conference committee, I visited the cities of Hastings, Aurora, and Seward, to look up a site for the annual camp-meeting. Seward was by far the most suitable place to hold the meeting, so the committee fixed upon this place. I spent from May 9 to 13 with the Seward brethren. The Lord came near in our meetings. On Wednesday morning a brother went forward in baptism. It was a solemn occasion, and we were all glad to see him take this important step. The citizens of the place seemed pleased to think that our meeting was to be held here.

At Alliance, the program was broken into by Elder Nettleton's not having the privilege of filling his appointments. However, we met with the brethren two Sabbaths. The brethren here are much scattered; they are all living about five miles apart. We held meetings during the week, in the largest public hall in the town. The attendance was not large, but was much better than at any of the other churches. Those in attendance were mostly railroad men and their wives. Good attention was manifested from the first, and although the work was very much hindered, we are hopeful that good will result. Sabbath evening we held one meeting twelve miles north of Alliance, at Berea. But few were in attendance. At both of these places, Bro.

Hamel took quite a large number of subscriptions for *Good Health* and the "Household Monitor." On Sunday we went eight or ten miles farther north to meet with Bro. J. A. Smith, who resides near Hemingford. We held meeting in the evening. At the above-named places we presented the wants of the college enterprise, and, considering the circumstances, the brethren responded well. June 1, we took our course to the Trunk Butte church, some twenty-five or thirty miles farther north.

June 1. L. A. HOOPES.

### GEORGIA.

AUSTELL, OLD HARMONY, ATLANTA, ETC.—After the close of the General Conference, we visited our friends and relatives in Michigan a few weeks, and in connection with my brother-in-law, Bro. A. J. Haysmer, held a few meetings in Fenwick, and the Bushnell Town Hall. We also attended the very excellent meetings held in Greenville, Mich., after which we started for Georgia.

Since our return to this State we have held meetings in Austell, Old Harmony, and Atlanta. At Old Harmony, Elder Kilgore was present, and his counsel and help were appreciated by those who attended the meetings. This little company is making some advancement. The message is making an impression in Atlanta; some are inquiring after the truth, and others are reading and investigating.

The city of Atlanta is deeply agitated at present in enforcing some very strict Sunday-law ordinances, and some are petitioning a revision of them, so they will not be so oppressive. They are working out the natural result—persecution. The ministers of the city are expressing their opinions in the newspapers, and their views are contradictory, as usual, on their Sunday-Sabbath arguments.

We have the tent pitched in Zebulon, the county-seat of Pike County, ten miles west of Milner, where we had the tent last June. We have had no settled interest as yet, although a few attend quite regularly. We are having liberty in presenting the word, and some are beginning to read the Bible and ask questions. The people are very reserved here, but some have invited us to visit them at their homes. Elder Kilgore made us a visit last week, and stayed over Sabbath and Sunday, rendering valuable help. We shall continue to sow the seed, knowing that God will care for it, and that it will accomplish its purpose. We are of good courage in the Lord. He is good, and it is sweet to work for Jesus. Bro. and sister Dieffenbacher are with us, assisting in the work. We can see by the reports we get from different parts of the State, that the cause is gaining ground in Georgia. To God be all the praise!

June 3. G. T. WILSON.

### MICHIGAN.

FRANKFORT AND CLEON.—I have lately attended Sabbath-school conventions at the above-named places. The conventions were conducted by Elder I. H. Evans assisted by sister Westphal, the president and secretary of the association. The instruction given was both interesting and practical. The attendance from other churches was not so large as we had hoped to see, but the attendance at both places was good on the part of those living near. Many expressed themselves as well-paid for giving time to the convention. We remained at Frankfort from May 22 to 28. The meetings held after the convention were for the purpose of giving instruction on the duties of church-members and officers. This was given by Elder Evans. On Tuesday I buried seven willing souls in baptism in Crystal Lake. The evening of the 27th we completed the organization of a church of nineteen members. We confidently expect that more than half as many more will soon unite with them. Two years ago, Brn. Warren and Harris pitched a tent and held a series of meetings in Frankfort. At that time several signed the covenant. Sabbath-school and meetings were organized. Last fall I went to visit the company, and found that a new interest had arisen in the neighborhood east of town. I began meetings with them, and continued the work till the first of December. While holding meetings in their school-house, I met with the company in town every Sabbath afternoon. The Lord blessed in the meetings, and a goodly number were converted to God. Meetings and Sabbath-school were held at both places till this spring. Now they are all united in one Sabbath-school and church. At present, eight of

those who came out when the tent was pitched, and even who have since taken their stand for the truth, belong to the church. They are putting up a meeting-house, 26 x 44 feet in size. It will take some sacrifice on the part of all to complete the house, but the present place of worship is so crowded that it becomes a necessity to have more room.

The meetings at Cleon were held May 28-31. Some were present from Sherman and Grant. There will be a good delegation from those places to the camp-meeting at Sherman, to be held June 22-30. I have been greatly blessed both physically and spiritually the past year. I rejoice to have a part in this good work.

June 2. JOHN W. COVERT.

ATLANTIC CONFERENCE.

WASHINGTON, D. C.—We pitched our tent on 9th Street, near R, in Northwest Washington, and began meetings Friday evening, May 8. Although we have had much rainy, damp weather, the interest has been good from the beginning, and seems to be increasing in quite an encouraging manner. Bro. C. L. Taylor was with me a few days at the beginning of the meetings, but was soon called away to attend camp-meetings, in the interest of the Sabbath-school work, and since his departure I have had nearly all the preaching to do. We presented the Sabbath question the second Sunday of our meetings, and at 3 p. m. Bro. S. B. Horton, formerly door-keeper in the House of Representatives, spoke on the institution of the Sabbath. A good congregation was in attendance, and as Bro. Horton at the close of his sermon narrated his experience in coming into the truth, his difficulties in keeping the Sabbath in his responsible place, and told of his answers to prayers, of his confidence in God, and his love for the present truth, a deep impression was made upon his hearers. He has spoken several times since, with good acceptance.

Sunday evening, May 31, we had our best congregation, and excellent attention was given to the presentation of that most solemn subject, the mark of the beast. Five have signed the covenant, and we think several others are keeping the Sabbath. We have received contributions to the amount of \$20.65, and have sold many tracts. We desire above all else to hold up Christ, and that all may be drawn to him. J. S. WASHBURN.

MISSOURI.

KINGSVILLE, LOWRY CITY, AND BOLIVAR.—In accordance with the recommendation of the Conference committee, we came from Battle Creek to Kingsville, Mo., the 16th of April, and spent the time till the 12th of May in visiting and laboring for the good and encouragement of the church, especially on the subject of righteousness through Christ, or as we sometimes express it, the "advancing light of the third angel's message." I was made to realize more than ever the urgent necessity of our people's going forward in this light; and when they advance as they should, we may expect to see our ministers free to work in advancing the light, instead of spending time with church trials and difficulties. I resolved not to hear them, but, with the help of the Lord, to bear such a testimony with his word, that they would lose sight of all such trials by coming up to the help of the Lord, and taking a higher stand, and obtaining a living connection with Heaven. If the Kingsville church will continue to advance in the light, they will certainly see better days. Brethren, this truth will fit up a people to stand in the time of trouble which is just before us.

From May 14 to 25, I spent with the church at Lowry City. I found those who are in regular attendance pressing forward and desiring the light. This is the home of Bro. Joseph Clarke, of Ohio, whose standing in the message is well known to many of our old brethren. Still there are some whose names are on the church roll who do not know where we are, having lost sight of the message,—having a name to live and are dead. Such are hard to help, for they remain away. We must visit them at their homes. Here is work for our local elders. Brethren, let us lift up the standard, and rally all around it, for the time is come that all idlers will be left behind. At this place two were baptized and added to the church.

I came to Bolivar the 26th. As the brethren are widely scattered, I spent the time till Sabbath in

visiting them at their homes, talking faith and courage to them. We had all-day meetings with them Sabbath and Sunday. Life in Christ, and his righteousness, was the burden of labor. O for the converting and sanctifying power of God to attend us in this work. Much faithful labor is needed here, to get all to take a higher stand in the truth of the message for this time, instead of living on theory. We enjoy much of the blessing of God from day to day, for which we praise his holy name.

June 3. J. H. ROGERS.

KENTUCKY.

BOWLING GREEN.—This is the county-seat of Warren County, with a population of about 10,000. It is located at the head of steam-boat navigation on Barren River, 200 miles from Evansville, which lies near the mouth of Green River, into which Barren River empties. It is also on the main line of the L. & N. R. R., which connects the great cotton fields of the South with the fertile agricultural territory of the Mississippi Valley. The world-renowned Mammoth Cave is only twenty-five miles distant. It is surrounded by as fine agricultural lands as the United States affords, on which are grown the staple cereals, grasses, and live stock in quite a state of perfection. It is on the border land of the greatest coal, iron, and asphalt region in Kentucky. It is accessible by water to some of the most magnificent hard-wood timber regions in America. Its building, dimension, flagging, and curbing stone are equal to any in the Union, while its limestones, marls, cements, and clays are excellent. It is noted for its strawberries, grapes, apples, peaches, and small fruits of all kinds. The soil is fertile, and will produce great returns from a small amount of exertion. As a residence town, it is good, with a good climate, excellent streets and sidewalks. It is the natural distributing center of the mineral and hard-wood region which extends to its doors. It has excellent banking facilities and building and loan associations. Its educational advantages are excellent, since it offers a common school and collegiate education, free of tuition, to all residents and property holders.

It is approached by ten macadamized roads of about ten miles each, and along each of these are some two or three school-houses, affording twenty or thirty places for holding meetings. And all who might be brought into the truth along these ten macadamized roads could unite with the Bowling Green church, and thus we could have a strong church, which would greatly help Western Kentucky. What a good opportunity for some of our brethren to get a few acres on some of these fine roads, and raise garden stuff to bring into the market, thus making a living; and besides all this, they could be a great benefit to the cause.

This city has an opera-house, electric lights, gas, and street-cars. It has good hotels and private boarding-houses. It is one of the greatest saddle-horse and mule markets in the Union. It has several commodious churches of various denominations; but I am sorry to say that we have no public place in which the believers of present truth may assemble; they are forced to meet in a crowded private house. What an opening is this for some of our brethren of Battle Creek, and other large churches, to move in here, and set on foot the erection of a church, and thus give some stability and permanence to the work! We do not own a church building in all Western Kentucky, and I have been informed that in the same district there are only about four organized churches, of a dozen members or less. How destitute is this field, of God's remnant people! May God move upon some who are dying spiritually for lack of an opportunity to do missionary work, to move into Bowling Green, and other cities and towns of this field nearly destitute of believers in the third angel's message! I shall be glad to refer any one who may think of coming to this handsome city, to Bro. L. C. Heminger, Bowling Green, Ky., who is, besides being elder of the church, a member of the Conference committee.

In addition to what I have said about Bowling Green, I would say that it has one daily and several weekly newspapers, and the system of free mail delivery is in use. Its picturesque surroundings, composed of wooded ridges, rounded hills, and undulating plains, with the circlings of Barren River in the distance, present a landscape with few equals. Its climate is all that can be desired, because of its situation on the climatic divide between the enervating heat of the far South, and the chill-

ing blasts of the North, thus producing an equable, delightful, and healthful temperature for the entire year.

I have never yet found a people so given to hospitality as at this point. We have been here laboring for about three weeks. The blessing of the Lord has been with us. Besides helping the church, we have been the means, in the hands of God, of a man and his wife taking their stand for present truth.

The general meeting held here from May 22 to 26 was graced by the presence of Elders Boyd and Garrett. It was well attended by the members of the home church, but only three were present from a distance. One of these who had lately embraced the truth was baptized and united with the church here.

I understand that there are less than fifty Sabbath-keepers in all of Western Kentucky. We pray that God will help us to so labor that we may gather sheaves for the garner of heaven. We expect to go to Tennessee to labor in a few days. We desire the earnest prayers of God's dear people, for his blessing upon our efforts.

June 3. H. W. REED.

THE WORK IN ILLINOIS.

It is hardly possible for a consecrated laborer to spend much time in real earnest work in a field, without having an increasing interest for the advancement of the cause in all its departments. In entering upon the work in Illinois, I am seeking, as fast as possible, to learn the situation and wants of the cause in the State. By reference to the past, I find that, some three years since, it was deemed necessary to erect mission houses in some of the important cities, such as Chicago, Springfield (the capital of the State), and Bloomington. These three cities contain over one third of all the inhabitants of the State. The commission to those here who have the light of truth is, to get the truth before the people of the State. Of course, to do this our laborers must be where the people are. With this idea before us, all can readily see that much labor must be put forth in these larger cities, especially Chicago. And while pushing on the work in these cities, we do not wish to neglect the work in other parts; but, as stated in a former article, work for all as far and as rapidly as possible. As I look at the situation and the prospects, it seems to me that we shall be recreant in our duty if we do not do a great deal more than we have already done in such a great city as Chicago, with its one and one fourth millions of inhabitants. Not only should we be doing what we can for the city itself, but when we consider that in a few months the great Columbian Exposition, or World's Fair, is to be held there, and that people will be gathered there from all parts of the world, it seems truly important that our publications be placed in as many houses as possible, that they may thus be seen, and perhaps be read, by scores of the many thousands that will come to the homes of their friends. Under the guidance of God's holy angels, and with his Spirit convicting hearts, such publications may be made a means of sending rays of light to the ends of the earth. The Lord grant that it may indeed be so.

A few canvassers are now doing what they can to place the books in the homes of the Chicago people. As these canvassers find favorable subjects for the Bible readers, the work is followed up, and one after another, souls are accepting the truth. The Lord grant that this kind of work may abound more and more to his glory!

As we look at the mission houses, we find it was a great undertaking for our people in the State to erect, equip, and manage them. As a financial enterprise, it was an expense which they could not meet at once by cash donations, so they were under the necessity of borrowing the larger portion of the necessary means. Tardy unbelief would have said, "Wait, before taking hold to erect the buildings, until you get all the money donated to meet the expense of the enterprise." Faith in the message, and a sense of the necessity of immediate action, said: "Let us arise and build, even if we have to borrow the money, so that the work for souls in these great cities may not be delayed. If we keep up the interest payments on the money, and gradually lift a little on the principal of the debt, we shall not be embarrassed, and can have facilities for doing, without delay, the work that should be done." As nearly as I understand, it was thus that the mission buildings were erected,

and the mission opened. It was with the understanding that the interest and running expenses were to be met by some wise provision, and not be left to accumulate as an additional debt. I am confident that our people throughout the State, as they learn the situation, will be willing to do what some are already doing; namely, become responsible for the yearly interest, at six per cent., on some amount of money that they may designate. This, of course, will keep up the interest, and save the institutions from the embarrassment of accumulating debts resulting from unpaid interest. Let any who wish thus to assist the missions, write me at once, to 28 College Place, Chicago, Ill., stating what they will do.

All of our people in the State are probably aware that the Chicago mission house was erected for a central Bible school for the education and training of Bible workers, as well as a city mission house. As such, it is instructing not only laborers in Illinois, but also those from adjoining States. There are many expenses connected with conducting this Bible school which are not provided for in the small sum charged to those receiving instructions. Our brethren and sisters have esteemed it a pleasure to put up fruit in empty cans sent them by freight from Chicago. In this way they can furnish to the mission some supplies, such as grow upon their farms, and of their abundance can assist in the work in Chicago, where the expense of living and food is so much greater than at their homes. Let any who wish cans thus to fill, or who can furnish dried fruits, write to Mrs. Geo. Vickery, 28 College Place, Chicago, Ill. Please state the kinds of fruit you can furnish, how many cans you can fill, etc. Such contributions will be thankfully received, and, on the part of the donors, will be a tangible "God-speed" to the work.

There is another way that relief may be afforded, not only to the Chicago mission, but also to the mission houses of Springfield and Bloomington. The last two named, aside from the Bible school, are similar to the Chicago institution, and were established for a similar purpose. When we share the hospitality of these houses, let us remember that our tarry there is an additional expense, and that it is no more than reasonable that we pay our way, at least a sum equal to the expense which we occasion. In the Chicago mission, cards are put up stating that the rate for board for those in the city on their own business is one dollar per day; for ministers and workers in the cause, one half this sum; and that it is expected that each person will settle for his board at the business office before leaving the institution. At the last meeting of the trustees of the Illinois Conference Association, it was decided that all board bills be settled weekly, and that all those regularly boarding in the institution be required to settle all board bills at the close of each month. This is needful that obligations of the institution for food and supplies may be promptly met.

It is true that the houses at Springfield and Bloomington are partially occupied as homes for our ministers, the former by Bro. Mason, and the latter by Bro. Merrell; still these are mission houses, and are maintained by the Conference as such. Is it right, brethren and sisters, that we should make these houses free hotels for our own accommodation and convenience? The decision of the trustees of the Conference Association, as well as our Conference officers, in our recent session, was that cards similar to those to be provided for the Chicago house be also placed in the mission buildings at Springfield and Bloomington. The ministers occupying these houses pay rent on them. This, with the expense of their living, is all cash paid out from the moderate salaries they receive for their labors. It can readily be seen that stopping with them on the free list, is really taking so much money out of their pockets for our own accommodation. Surely we do not wish to do that.

This talk may seem "close" to those living upon farms, with no expense for rents, and who grow much of that which is used to supply the table. Such would hardly miss the extra cost of a few meals for those calling upon them. Not so with those who live in these large cities, who have to pay high rent, and high retail prices for all table supplies. Weigh these things prayerfully, brethren and sisters, and you will see the bearing at once. As you come to the missions for entertainment (which is certainly more agreeable all around than going to a hotel), and see the cards that will soon be placed in the buildings, you will doubtless esteem it a pleasure to aid the mission work by leav-

ing a remuneration for your stay, instead of visiting these cities free, at so much reduction from the small salary of the minister, or else so much additional expense to the mission for some one else to meet. While the apostle Paul, in writing to the Galatians, said, "Bear ye one another's burdens," he also said, in the same chapter, "For every man shall bear his own burden." This is a somewhat delicate subject to handle; but being requested by the trustees to lay it before our people, through the REVIEW, I have now accomplished the task, and I trust that "a word to the wise is sufficient."

We have just closed an interesting series of meetings in this place. Elder J. W. Bagby took part with me in the religious exercises, and Bro. A. J. Olsen for a portion of the time held an institute for the instruction of a class in canvassing. Two companies are to go out in a short time, to canvass in the southern portion of the State.

This Keenville church was organized by Elder G. W. Colcord, seventeen years ago. A number of the charter members are still here, firm pillars in the church. Some of the members have died, and some have moved away. New ones have accepted the truth, many of them being children of the older members, who have grown up since the work began here. This company are seeking to take hold with the body in all branches of the work. They are made to rejoice in grasping the righteousness of God by faith, purchased for us in Christ, and bestowed upon us as a free gift from Christ to all who will accept it. From here we go to-day to Duquoin.

J. N. LOUGHBOROUGH.

Keenville, Ill., May 27.

NEW ENGLAND TRACT SOCIETY PROCEEDINGS.

A SESSION of the New England Tract Society was held in connection with the general meeting at So. Lancaster, Mass., May 24, 1891. The first meeting opened at 9 A. M., with the President in the chair. Prayer by Elder H. J. Farman. The report of the previous session was omitted. The Treasurer's report, showing the financial working of the Society for the past six months, and its standing April 30, was presented upon the blackboard. The present standing is as follows:—

RESOURCES.	
Inventory,	\$7,223 96
Due from Review and Herald,	189 36
“ “ State societies,	283 13
“ “ individuals,	7,254 16
“ on loans to other enterprises,	2,915 82
Cash on hand,	1,633 92
<b>Total,</b>	<b>\$19,500 35</b>
LIABILITIES.	
Due publishing houses,	\$899 83
“ local societies,	575 42
“ individuals,	7,588 66
“ So. Lancaster Academy,	2,339 15
“ Mutual Aid Corporation,	315 00
“ on other accounts,	2,007 05
<b>Total,</b>	<b>\$13,725 11</b>
Present worth April 30,	\$5,775 24
“ “ Oct. 31,	4,419 70
<b>Gain for six months,</b>	<b>\$1,355 54</b>

From the itemized report, it could be seen that two thirds of the gain of the Society resulted from the sale of subscription books.

Upon motion, the Chair appointed H. J. Farman, S. A. Whittier, and M. Wood as a Committee on Resolutions.

The subject of first-day offerings was presented by Elder Haskell. He spoke of the objection to the present plan of offerings, which some have raised, on the ground that the laying by in store upon the first day of the week, recommended in 1 Cor. 16:2, was for the poor saints at Jerusalem, and not for foreign work, as such funds are now used. From the life of our Saviour, we learn what the true missionary spirit is. His great heart of love responded to the call from other nationalities besides his own. Matt. 8:5-11 was cited as one instance of this kind. Before leaving his disciples, he plainly instructed them to go into all the world, and preach the gospel to every creature. This commission they evidently failed to understand, and very little was done outside of the Jewish nation until A. D. 41, when some of the men of Cyprus and Cyrene who fled from the persecution that arose about Stephen, preached Christ to the Grecians at Antioch, and a great number believed and turned to the Lord. From this time the apostle's labors were directed alike to Jews and Gentiles.

It would seem that in the early Christian Church they had but one fund, and from this fund both the home and foreign wants were supplied. From Acts 6, we learn that when the Grecians murmured because their widows were neglected in the daily ministrations, seven men of honest report were set apart to minister to their necessities; and when the prophet Agabus signified by the

Spirit that there should be great dearth throughout the world, the disciples at Antioch determined at once to send relief to the poor brethren dwelling in Judea. In Gal. 2:9, 10, Paul speaks of his and Barnabas's mission to the heathen, and of the wish of James, Cephas, and John that they should remember the poor, which he declared he was forward to do. 1 Tim. 5:9 was mentioned as proof that the early Christians had an arrangement for supporting the poor. As these first offerings of the early Church were thus freely distributed to the needy, of whatever nationality, we may justly infer that the first-day offerings of a later date were not confined to the poor saints at Jerusalem.

SECOND MEETING, AT 5 P. M.—Minutes of the previous meeting were read and approved. The following report was presented by the Committee on Resolutions:—

1. Resolved, That in view of the continual advancement of the message in foreign lands, and the consequent need of means to maintain it, we heartily approve of the suggestions of the General Conference in regard to first-day offerings, and will, by the help of God, give our earnest support to the same.

Whereas, A series of readings is being prepared on this subject, at the request of the General Conference, to be used by all our people in connection with family devotion, on the first day of each week; therefore,—

2. Resolved, That we pledge our co-operation in making these readings prove efficient.

Whereas, The health and temperance work has been sadly neglected among us; and,—

Whereas, A new book has just appeared, entitled, "Bible Hygiene and Christian Temperance," to be circulated in connection with Good Health; therefore,—

3. Resolved, That our Society put forth an effort to give them a wide circulation.

Whereas, The reports in the Progress department of the REVIEW are almost the only means that many of our scattered brethren and sisters have of knowing the condition of the work in the Conference; and,—

Whereas, We recognize the duty we owe to them to keep them informed in regard to the work; therefore,—

4. Resolved, That we urge all our laborers in the field, to make frequent reports through the REVIEW; and we further solicit the prayers of our people as they shall thus become acquainted with the condition of the work.

5. Resolved, That we heartily approve of the action of the Conference in employing a person for the distribution of religious liberty literature, as recommended in resolution 12 of the last annual meeting; and would recommend that the same line of work be continued the coming summer.

Whereas, It is becoming more and more evident that canvassing is second to no other means of spreading the truth; therefore,—

6. Resolved, That we will continue to give to this branch of the work the same hearty sympathy and support as has been given to it during the past three years, and which, with the blessing of God, has insured its steady and prosperous growth in our Conference during this time.

After an interesting discussion of these resolutions, the report was adopted and the meeting adjourned.

A. T. ROBINSON, Pres.

E. T. PALMER, Sec.

QUARTERLY REPORT OF THE GERMAN TRACT SOCIETY.

No of members.....	140
“ members added.....	11
“ reports returned.....	91
“ missionary visits.....	1,188
“ Bible readings held.....	65
“ letters written.....	326
“ “ received.....	187
“ Herald in clubs.....	647
“ new subscriptions.....	34
“ pp. tracts given away.....	47,823
“ “ “ loaned.....	5,472
“ “ “ sold.....	3,672
“ periodicals given away.....	3,716
“ “ “ sold.....	1,837
Cash received on sales and donations, \$101.50.	

B. SEVERIN, Sec.

TEXAS TRACT SOCIETY.

Report for Quarter Ending March 31, 1891.

No. of members.....	174
“ reports returned.....	90
“ letters written.....	181
“ “ received.....	75
“ missionary visits.....	175
“ Bible readings held.....	24
“ persons attending readings.....	115
“ subs. to periodicals (yearly).....	10
“ “ “ (less than a year).....	4
“ periodicals distributed.....	2,402
“ pp. books and tracts sold.....	6,027
“ “ “ “ loaned.....	16,176
“ “ “ “ given away.....	9,505

Cash received on books, tracts, and periodicals, \$20.00; sales of subscription books, \$45.50; fourth Sabbath and other donations for local society, \$8.50; membership and special donations, \$3.10; first-day offerings, \$25.37; donations from others not members, \$1.00. Total receipts, \$86.32.

Peoria, Corsicana, Rockwall, Terrell, Cedar Grove, and Savoy societies failed to report.

T. T. STEVENSON, Sec.

SCANDINAVIAN TRACT SOCIETY.

Report for Quarter Ending March 31, 1891.

No. of members	344
reports returned	120
members added	24
“ dismissed	4
letters written	336
“ received	156
missionary visits	1,132
Bible readings held	313
persons in attendance at readings	3,708
subscriptions obtained for periodicals	366
periodicals distributed	2,296
pp. tracts and pamphlets sold	6,505
“ “ “ loaned	9,718
“ “ “ given away	65,826
Cash received on book sales, \$82.81; on membership, \$40; on donations, \$32.97. Total receipts, \$121.18.	
MARY HEITLESSEN, Sec.	

PENNSYLVANIA TRACT SOCIETY.

Report for Quarter Ending March 31, 1891.

No. of members	795
reports returned	247
members added	20
“ dropped	5
letters written	380
“ received	134
missionary visits	4,550
Bible readings held	907
persons attending readings	1,663
subscriptions obtained (yearly)	27
“ “ (less than a year)	17
periodicals distributed	8,409
pp. reading-matter sold	158,641
“ “ “ loaned	43,498
“ “ “ given away	35,538
W. M. LEE, Sec.	

STATE MEETING AT JONESBOROUGH, IND.

This meeting was held according to appointment, May 12-18, 1891. On account of the busy season of the year, the attendance was rather small at first, but during the latter part of the meeting it exceeded our expectation. There was a good representation from surrounding churches, and some from points quite remote. All the directors and other State tract society officers, except the assistant State secretary, were present, and nearly all the Conference laborers also. We did not have the amount of help from abroad that we have usually had at our State meetings, yet we were very thankful for the valuable services of Elder Wakeham in the interests of the health and temperance work. Daily instruction was given on this important subject, and we trust it was appreciated by those who had the privilege of listening. This important branch has been far too much neglected.

We were also encouraged by the timely and earnest words of the district canvassing agent, Bro. J. E. Froom. Although no canvassers' institute was held at this time, yet the interests of that branch of the work were considered as much as time would allow, especially by the Conference and tract society officers. There are many more who ought to be engaged in this noble work of selling our good books, than have yet entered the field. The outlook for this branch of the work is encouraging.

Every branch of our work was considered as fully as the limited time of the meeting would allow. The interest taken in the meeting by the citizens of the place was such that the house was filled evenings to its utmost capacity, many being unable at times to obtain seats. On Sunday, by invitation, Elder Hill addressed an audience in another part of the town, while meeting was in progress in our own house; also, by invitation, Elder Rees occupied the M. P. pulpit at 7:30 P. M., speaking to a large congregation there, while our own house was overflowing at the same time. Elders Covert and Thompson remained to follow up the interest for a week or more after the close of the State meeting.

Our meeting was evidently blessed with a very manifest spirit of harmony and love, for which we feel truly thankful. It would have been a great loss to us if we had not held this refreshing meeting, for our laborers go forth with renewed courage and hope. It is expected that five tents will be used in the State the coming season. We trust that the united prayers of all our people will go up for the success of the workers in this and the other branches of the cause. We are glad to state that at this meeting a charity bed in the Sanitarium Hospital at Battle Creek was endowed by the Indiana Conference, pledges more than sufficient being taken or the same. The meeting was surely one of the

best we have ever attended. Praise be unto the Lord for this! F. D. STARR.  
May 26.

CAMP-MEETING NOTES.

LEAVING New Haven May 14, I spent one Sabbath each with the churches at Brooklyn, N. Y., Buck's Bridge, N. Y., and Battle Creek, Mich. It seemed to me I never attended so good a social meeting as that held in the College on Sabbath afternoon, May 30, although they said it was not so good as they sometimes have. I do not see how it could have been much better. As soon as opportunity was given for testimonies, the students began to rise quietly one after another, until soon there were eleven gentlemen waiting to speak. Then it passed like a wave to the ladies' side, and then the numbers became the same, nine standing on each side. At one time there were twenty waiting, and thus the meeting ran for over an hour, with from ten to twenty willing witnesses waiting for their turn to speak. And the testimonies were so quiet, and yet so earnest and intelligent, and betokened such depth of Christian experience, that it did one's soul good to hear them. Surely the Lord is with the work at the College, and the testimony is fulfilled which declares that God designed that the College should be one of the most powerful agencies for the salvation of souls.

I reached the Minnesota camp-meeting at Minneapolis, Wednesday, June 3, the second day of the meeting. About 125 tents are pitched, and 400 persons are estimated to be in attendance, with others coming on every train. A successful workers' meeting preceded the camp-meeting. One hundred were present, and in addition to the work done in preparing the grounds, excellent meetings were held. Elder Grant pronounces it the best workers' meeting ever held in the State.

Elder Haskell is here preaching faith and courage with his old-time vigor and earnestness. The story of his recent missionary experiences is evidently taking deep hold upon the hearts of the people. Elder W. H. Wakeham is present in the interests of the health and temperance work. A feature new to Minnesota is the cooking school, which, under the charge of Miss Evora Bucknum, of the Sanitarium, is attracting much attention, and doing much good.

The business meetings of the Conference show advancement, \$16,523.14 in tithes being paid this year, about \$4,000 more than last year. Five new churches have been received, and the additions during the year have been 182. The weather has been cloudy and very cold for two days, which has, doubtless, made the attendance smaller than it would otherwise have been; but many more are expected to-day and to-morrow, and everything seems to indicate a prosperous meeting.

C. C. LEWIS.

P. S.—Elder L. McCoy has just come to represent the interests of the Sanitarium, and Elder J. M. Ericksson to labor for the Scandinavians.

June 4.

UPPER COLUMBIA CAMP-MEETING.

This meeting was held in Beaumister's Grove, just outside the city limits of Walla Walla. The street-cars run regularly from the town to the grounds. A nice stream of clear water rippled along either side of the camp, and a good spring afforded an abundance of drinking water for all encamped on the ground.

The meeting commenced May 19, and continued till the 26th. The Conference school at Milton, ten miles away, closed on the preceding Thursday, and the teachers and nearly all the students were in attendance at the camp-meeting. Quite a good per cent. of the students came to the meeting already decided in their own minds to offer themselves for work in some department of the cause. Ninety-eight family tents and two large tents for meeting purposes were pitched, and between 400 and 500 were encamped on the ground. Elder J. H. Durland, H. Shultz, J. H. Derrick, and the writer were present from the beginning of the meeting, besides the ministers belonging to the Conference. Prof. W. W. Prescott came the second day of the meeting. Prof. Prescott and Elder Durland did nearly all the preaching. The themes dwelt upon were wholly of a practical nature. Beginning with the three messages, they showed that they include the whole gospel, bringing together and combining in one great message all the light and truth that God has ever

revealed to his people. From this they passed to the subject of righteousness through Christ, and the evidence of our acceptance with God, showing that the latter is not to be sought in *feeling* but in *faith*. The preaching made a deep impression on all present. The social meetings and inquiry meetings gave evidence that a good work was being done for many. Several who had kept the Sabbath in the past, but had given it up, decided to begin again. Thirty-seven were baptized at the close of the meeting, seven of whom had previously been baptized. Elder Shultz labored very hard in the interests of the Germans, preaching three times a day. Between twenty and thirty attended the German meetings regularly, and two were baptized.

The business meetings passed off pleasantly. Three new churches were received into the Conference. The college question received a due share of attention. The Conference voted to donate \$5,000 to the Walla Walla College. Two brethren, J. O. Beard and E. E. Andros, were ordained to the ministry. The Conference Committee was increased to five. The old officers were re-elected, and Greenville Holbrook, of Garfield, Wash., and the writer were added to the Conference committee. The president and secretary of the tract society remain the same. Bro. E. E. Andros, of Spokane, Wash., was elected president of the Sabbath-school association.

There is a large number of young men and women in this Conference who give promise of developing into good laborers. This is largely due to the school which has been kept up in this Conference for several years. The funds of the Conference are not sufficient to justify the committee in sending as many of these young men into the field to engage in the ministry, as they would otherwise be glad to do. There is evidently a lack among the brethren and sisters in paying the tithes into the Lord's treasury; and this failure in doing their duty will not only bring leanness to themselves, but will hinder the work in the Conference.

The tract society adopted the constitution recommended by the International Society at its last session. The members also passed a resolution pledging themselves to do more in the future to increase the circulation of the *Signs of the Times*, and for the distribution of other reading-matter. The canvassers' institute, held at Milton by Elder G. H. Derrick, the district canvassing agent, just preceding the camp-meeting, was highly appreciated, and twenty-nine canvassers entered the field at the close of the meeting, with Bro. H. N. Lake at their head as State agent.

At the close of the meeting, all seemed grateful for the benefits they had received, and of good courage to begin the work of another year.

DAN. T. JONES.

THE WORK IN WASHINGTON, D. C.

As one year has passed since our little church in Washington felt the pressing need of using more energetic efforts to place the truths of the third angel's message before the people in this very important city, and the writer was chosen city colporteur, to devote his whole time to missionary work, a few words relating thereto would perhaps be of interest to the many readers of the REVIEW who have so kindly sent us reading-matter, and may wish to know how we have endeavored to use it. We have at present sixteen reading racks up in different parts of the city,—in hotels, restaurants, hospitals, and boat landings. Our work, besides supplying these racks, has consisted of visiting, distributing reading-matter, selling our publications, soliciting subscriptions to periodicals, giving Bible readings, helping with tent work, etc. We have visited 468 families, distributed 8,716 papers, sold 5,000 pages of tracts, used 14,500 pages in rack work, and held eighty-three Bible readings; secured fifteen subscriptions for the REVIEW, three for the *Signs*, seven for *Good Health*, and sixteen for the *Home Missionary*, besides quite a number for our other publications; sold and delivered thirty-two copies of "Bible Readings," twenty copies of "From Eden to Eden," thirty copies of "Patriarchs and Prophets," six copies of "Thoughts on Daniel and the Revelation," four copies of "History of the Sabbath," and sixty dollars' worth of smaller books.

We could not get permission to place our racks in either of the railroad depots, as they will not allow anything on their walls. The Young Men's Christian Association received our papers quite awhile for the tables in their free reading-room, but finally in-

formed me that they did not care to have them any longer. Our rack at the National Hotel, on Pennsylvania Avenue N. W., one of the leading houses in the city, uses a great many *Signs* and *Sentinels*; also the rack at the St. James, near Pennsylvania depot. Both these hotels are frequented by a very intelligent class of people, from the traveling public and employees in the various departments of our National Government. The rack at the river landing furnishes reading-matter to excursionists, river-boat employees, and a multitude of the laboring class who pass through the waiting room each day, to and from their work here, who live in Alexandria, Va.

One of the ferry-boat engineers has become greatly interested, and we trust he will soon keep *all* God's commandments. He delights in using our papers on his boat. The lady who has charge of the waiting-room is very kind, and receives papers and places them in the rack, should it need them in my absence. Our Georgetown rack supplies mostly street-car employees and their families. Our hospital racks, six in number, furnish the convalescent with wholesome reading-matter, which many carry away with them. We have no way of estimating the fruit of our labor. We have faithfully tried to sow the seed in accordance with the word of God (Ps. 126:6), and can only trust that at the appointed time (Isa. 55:11) the fruit may appear. I am of good courage, and have realized more of the Lord's blessing the past month than ever before in my life. I can only say, Pray for the work in Washington. The good interest manifested at the tent is deepening daily. The Lord gives great freedom in presenting the word.

We are sorry to part so soon with our much loved Bro. Washburn, but we know the Lord, who sees the future, is guiding, and can best tell where his faithful servants are most needed.

Clean periodicals sent us for the work here will be thankfully received at our present address, 1823 Ninth St., N. W. Washington, D. C.

A. J. HOWARD.

## Special Notices.

### THE "JAMES WHITE MEMORIAL HOME."

It is now quite generally known by our people that efforts are being put forth to establish an orphanage, and a home for aged and infirm people. The matter was discussed quite fully at the late session of the General Conference, and the preliminary steps were taken to put in execution the resolutions passed touching this enterprise. Some weeks since, several meetings were had by the General Conference Committee, in conjunction with the committee of seven selected by the Conference. The result was, a board of nine trustees were elected to perfect plans for the organization and incorporation of the "James White Memorial Home;" to procure donations, purchase grounds, and erect suitable buildings thereon. The following are the persons selected as Trustees: O. A. Olsen, J. H. Kellogg, W. C. White, L. C. Chadwick, J. R. Palmer, Jerome Fargo, G. E. Tyszkiewicz, A. R. Henry, and Lycurgus Mc Coy. Dr. J. H. Kellogg was chosen President, Lycurgus Mc Coy Secretary, and G. E. Tyszkiewicz Treasurer.

The Trustees have made purchase of a very desirable tract of land of sixty-seven acres, within half a mile of Battle Creek College, for a site for the Home, and are now laying out and preparing the grounds, which are by nature admirably adapted for a beautiful and attractive park; and with the expenditure of a small sum in the way of shade and ornamental trees, shrubs, etc., with walks and drives, will in a brief time make a delightful spot.

A committee appointed for the purpose, are now making the necessary examinations of plans and designs of buildings, as also some of the best and most convenient buildings used for this purpose to be found in the country. They aim to have a model home, comprising simple home comforts and pleasant and agreeable surroundings, for the ease, comfort, and education of children. The institution will be sufficiently near the College, Tabernacle, and Sanitarium.

The enterprise is a most laudable one; the hundreds of homeless orphans have large claims upon us, and are appealing to us most touchingly. I am confident there are hundreds of persons scattered in every State who are abundantly able and willing to aid in this philanthropic enterprise. It will be a heavy expense to send agents to you personally, and thus secure your liberalities; therefore we appeal to you in behalf of the Lord's poor, to consider the matter well, and write to any of the Trustees, stating what you want to give and when you think you can pay it. The President, Secretary, and Treasurer are all located at Battle Creek, Mich. The committee has arranged to have some one at our State meetings, who will work especially in behalf of this enterprise. We

appeal to those who have a competence, and can and will give without lessening the donations to other worthy enterprises.

Persons donating \$1,000 or more, will be known as "Founders," and will constitute an advisory board. Those donating \$500 will be known as "Patrons." Remember the Board of Trustees are powerless, unless the many who have means shall respond promptly and liberally. We believe they will do so most cheerfully, as some have done already. Thus far, \$13,500 has been subscribed without solicitation. The sum should be raised to \$50,000 within sixty days. We hope to have the building inclosed this year, but to do this, we must have means at once. We can go no further until our friends shall supply the means. Many wealthy people among us should respond to this worthy work most liberally. Here is a grand opportunity to lay up treasure in the heavens. We have faith in our people that they will treat this enterprise as they have others. Any inquiries will be cheerfully answered. I will attend the Minnesota, Iowa, and Wisconsin camp-meetings, and hope to meet many of the friends of the orphanage.

LYCURGUS MC COY, Sec.

### OHIO, NOTICE!

Will those of our brethren and sisters in Southern Ohio who may know of good openings for tent or other meetings in parts of the State where people are somewhat interested to hear on present truth, write me at Waynesville, Warren Co., Ohio? J. G. WOOD.

## The Sabbath-School.

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

### EPISTLE TO THE PHILIPPIANS.

LESSON XIII.—GODLINESS WITH CONTENTMENT.  
PHIL. 4: 9-23.

(Sabbath, June 27.)

1. What example does Paul again tell the brethren to follow? Phil. 4: 9.
2. From whom had Paul received the things which he delivered to others? Gal. 1: 11, 12; 1 Cor. 11: 23.
3. And whose example were they following in doing the things they had seen in him? Gal. 2: 20.
4. What caused him rejoicing? Phil. 4: 10.
5. Did he rejoice for his own sake or for theirs? Verses 11, 17.
6. What important secret had Paul learned? Verses 11-13.
7. With what are we exhorted to be content? 1 Tim. 6: 7, 8.
8. For what is godliness profitable? 1 Tim. 4: 8.
9. Since godliness is so profitable, what must always be joined with it? 1 Tim. 6: 6.
10. How attentive had the Thessalonians been to Paul's necessities? Phil. 4: 15, 16.
11. What had caused a break in their service to him? Verse 10, last part.
12. How was Paul situated at the time of writing the epistle? Verse 18.
13. What did he say this gift was? *Id.*, last part.
14. What condition of the Philippian brethren made this offering so acceptable to the Lord? 2 Cor. 8: 1-5.
15. What wonderful assurance was given to them and to us? Phil. 4: 19.
16. How great are the riches in Christ? Eph. 3: 8.
17. Of what may we be assured since God gave his Son for us? Rom. 8: 32.
18. Then what may we unite in saying? Phil. 4: 20; Eph. 3: 20, 21.

## News of the Week.

FOR WEEK ENDING JUNE 13.

### DOMESTIC.

—Mrs. Chloe Ouden (colored) died, Friday, at Indianapolis, at the age of 127 years.

—An engine and mail car were knocked from the track opposite St. Joseph, Mo., Tuesday, by a land-slide. Three men were hurt.

—A blast is to be fired Tuesday, at South Bethlehem, N. Y., which is expected to remove 60,000 tons of rock. It will be the biggest blast on record.

—A violent electrical storm prevailed along the New Jersey coast, Friday. At Hammond, Daniel Cross and two of his children were killed by lightning.

—Paper bottles are now being made at Glassborough, N. J. They are made of common pasteboard, lined with a composition of glue that makes them water-proof.

—A man at Roodhouse, Ill., has a deed, issued in 1767 by an Indian chief, of a tract of land in Minnesota, the limits of which include St. Paul and a large portion of Minneapolis.

—It is alleged that Senator Elect Peffer, Congressman Elect Simpson, and several other Alliance statesmen of Kansas, will stump Iowa during the coming campaign for the People's party.

—While coming down a mountain near Bellwood, Pa., Friday, a coal train got beyond control, and finally left the track at a curve. The conductor, engineer, and brakeman were crushed to death.

—At a meeting of representatives from Georgia, Alabama, and Tennessee, held at Chattanooga, Wednesday, it was decided that the three States should unite in preparing exhibits for the World's Fair.

—There are prospects of the construction of a railroad to connect Muskegon, Mich., Duluth, Minn., and Milwaukee, Wis., with Norfolk, Va., and other points on the southeastern coast of the United States.

—The only woman on record who was the mother of a governor, the wife of a governor, the sister of a governor, the niece of a governor, and the aunt of a governor was Mrs. Richard Manning, of South Carolina.

—The explosion of a car-load of gasoline near Newport, Ky., Friday morning, illuminated the sky so brightly that it alarmed the entire fire department of Cincinnati. The force of the shock was felt for ten miles around.

—An overflow of the Red River is doing great damage in Texas. One stockman lost 400 cattle and fifty-five horses. Many persons narrowly escaped death. At Chillicothe, Tex., four men were drowned by a sudden freshet.

—Striking street-car employees at Grand Rapids, Mich., Wednesday morning, were preparing to blow up a power-house when they were attacked by police. Several men were injured, but none fatally. Thirteen strikers were arrested.

—The Iowa Prohibition Convention, in session at Des Moines, Wednesday, adopted a platform in which absolute prohibition is demanded. It also favored the free coinage of silver, the Australian balloting system, and the immediate abolition of the whole United States internal revenue system. Isaac T. Gibson was renominated for governor, and J. A. Little for lieutenant-governor.

—It is stated that the Illinois Central Railway has determined to build a fleet of large ocean steamships for passenger and freight service, to run between New Orleans and South American ports both on the Atlantic and Pacific oceans. The plan is to make Chicago both a distributing point for South American products, and a shipping point for American products south. This, if carried out, will be one of the most important of any transportation schemes lately devised.

—On Saturday, June 6, near Sedalia, Mo., a rumbling noise was heard near the home of a Mr. Miller. Investigation showed a large hole in the ground, about six feet in diameter and twenty-six feet deep, with water at the bottom. Upon measuring the water, it was found to be twenty-five feet deep, and appears to be an underground river, as sticks thrown in immediately float away. It is on prairie land, and near no spring or other body of water. Several years ago, in that immediate neighborhood, a farmer was driving a well, when his tools became detached and lost; but it was thought to be merely a pocket, and no attention was paid to it. The cavity above referred to is gradually enlarging, and as Mr. Miller's house is only sixty feet away, he has fears for its safety.

### FOREIGN.

—The czar of Russia has presented Stanford University with a collection of Russian and Siberian minerals valued at \$35,000.

—Five thousand London omnibus drivers are on strike, and all sorts of people are compelled to walk to their places of business.

—A large flow of lava is issuing from a new crater of Mount Vesuvius, and it is said to be directly connected with Sunday's earthquake in Lombardy.

—Fire at Black Lake, Quebec, Sunday, destroyed thirty-five houses, rendering many families homeless. At Abbotsford, Wis., \$20,000 worth of property was destroyed.

### RELIGIOUS.

—In the Prussian Diet the bill restoring to the Catholic clergy the stipends formerly allowed by the government was adopted.

—John D. Rockefeller has sent word to the Ohio oil fields that hereafter the Standard pumps must remain idle during the Sabbath (Sunday).

The women of all the Protestant churches at St. Minn., have begun a concerted movement against...

Appointments.

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

CAMP-MEETINGS FOR 1891.

Table listing camp-meetings for 1891, organized by District Number One through District Number Six, with locations and dates.

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

APPOINTMENTS BY THE BATTLE CREEK CHURCH.

PROVIDENCE permitting, Bro. C. B. Hughes will be with the church at Pine Creek, Mich., Sabbath, June 20.

LABOR BUREAU.

WANTED.—First-class shoe-maker. W. W. Shepard, Battle Creek, Mich.

ADDRESSES.

My post-office address henceforth, until further notice, will be Los Angeles, Cal., 143 Carr St. H. A. ST. JOHN.

NOTICE!

If each student of the Ottawa (Kans.) Academy will send me his present address, I will return something in which all will be interested. Address me at 920 W. Sixth Ave., Denver, Colo. J. C. ROGERS.

Obituary Notices.

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

ATWOOD.—Died in Fairfield, Me., May 3, 1891, Henry Atwood, aged sixty-four years. Bro. Atwood embraced present truth about twenty-five years ago...

McDONALD.—Died near Fairyland, Tex., April 30, 1891, Richard McDonald, in his thirteenth year. Richard was a half-brother of Bro. J. T. Harper...

BLODGETT.—Died in Rock Island, Ill., at the home of her only child (Bro. C. T. Newman), of consumption of the bowels, June 8, 1891, Mrs. Laura A. Burdick Blodgett.

ROBINSON.—Died April 19, 1891, of la grippe, at Washington, D. C., Mrs. Mary Francis Robinson, aged 54 years and 1 day. She was born April 18, 1837, in Washington...

HARRET.—Died in Denver, Colo., Feb. 19, 1891, of consumption, Mrs. Rosa Harret, aged 27 years, 4 months, and 12 days. Sister Harret was the daughter of E. L. and M. E. Davis...

YANT.—Died in Denver, Colo., April 8, 1891, of pneumonia, F. V. Yant, in the thirty-fourth year of his age, son of Bro. and sister E. B. Yant. Our dear brother and sister had scarcely laid away their beloved niece...

PERKINS.—Died at Flint, Mich., April 13, 1891, Mary A. Perkins, aged seventy-six years. She was born in Vermont in 1817, she with her husband and family came to Michigan...

CADD.—Died at Saginaw, Mich. (E. S.), on Tuesday, March 17, 1891, Wm. Cadd, aged 73 years, 9 months, and 20 days. He was born in Northampton, England, May 27, 1817...

the faith, though he never connected himself with the church. For some time before his last sickness he carefully observed all the commandments of God...

VIEWS OF NATIONAL REFORM.

Table listing views of national reform, including titles like 'Evils of Religious Legislation' and 'National Reform and the Rights of Conscience' with page numbers.

Travelers' Guide.

MICHIGAN CENTRAL "The Niagara Falls Route."

Table showing train schedules for Michigan Central, including stations like Chicago, Detroit, and Buffalo, with departure and arrival times.

CHICAGO & GRAND TRUNK R.R.

Table showing train schedules for Chicago & Grand Trunk R.R., including stations like Chicago, Port Huron, and Saginaw, with departure and arrival times.

# The Review and Herald.

BATTLE CREEK, MICH., JUNE 16, 1891.

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## CAMP-MEETINGS FOR 1891.

See appointments on page 383.

Last Sabbath, the 13th, being the last Sabbath before the closing exercises of the College, which occur Tuesday, the 16th, Prof. W. W. Prescott occupied the Tabernacle pulpit, addressing particularly the students, who were seated in a body in the auditorium, from Ps. 119: 9. He set forth in fitting terms the value of the word of God as a renovating power in the heart, showing how we should regard it, not as a circular letter addressed to everybody in general and no one in particular, but as a message addressed to us personally, its instructions, its warnings, and its promises being as directly intended for us, individually, in the year 1891, as for Peter or John, over 1800 years ago; while it is a startling fact, according to indications now everywhere cropping out, that within the present decade the battle is to be fought over again in the religious world, concerning the credibility of the Scriptures themselves. The social meeting in the College chapel, in the afternoon, was a most excellent one, there being at one time twenty-five on their feet, waiting their turn to speak. The general testimony was that the past year, and particularly the past term, had been the brightest and best and happiest of their whole experience. After the meeting, three students and two others were baptized at the usual place in the Kalamazoo, Elder W. C. Gage officiating.

## THE SALOON.

In the following few words from R. H. Mac Donald, the terrible work of the saloon is set forth in a way to come home with startling force to every parent's heart. He says:—

"A saloon can no more be run without using up boys than a flouring-mill without wheat, or a saw-mill without logs. The only question is, Whose boys—your boys or mine? our boys or our neighbors'?"

## THE SUMMER NORMAL INSTITUTE.

At the recent session of the General Conference, it was recommended that "an institute for the special benefit of Bible teachers and those who may be called upon to fill positions as Bible teachers in our schools or local institutes, be held this coming summer, at some convenient place." In accordance with this recommendation, it has been decided by the General Conference Committee that a six weeks' institute, under the direction of the Educational Secretary, be held at Harbor Springs, Mich. (near Petoskey), beginning July 15. Elders A. T. Jones and E. J. Waggoner, Prof. E. B. Miller of Battle Creek College, and Prof. G. W. Caviness of South Lancaster Academy, will assist the Educational Secretary in conducting this work.

This institute is of a special character, and is designed for the benefit of a special class of workers. The ministerial institutes which will be held during the coming year in the various General Conference districts, will afford an opportunity for all ministers, licentiates, Sabbath-school workers, Bible workers, elders of churches, and other laborers, to receive instruction of a similar character.

While it might seem that it would be profitable for the brethren and sisters in general, who are so situated as to make it possible for them to do so, to attend this summer institute, yet, from the nature of the proposed work, it would very seriously interfere with the results to be attained. It is therefore thought advisable to suggest that no one outside of the special classes mentioned in the above recommendation should plan to attend this gathering without first corresponding with the Educational Secretary, or some other member of the General Conference Committee. It is hoped that these suggestions will not in any way embarrass those for whose special benefit this institute will be held; and further, that any who feel that it would be a privilege to attend will be free to correspond about the matter.

W. W. PRESCOTT, *Educational Sec.,*  
Battle Creek, Mich.

## INTERNATIONAL MISSIONARY UNION.

At the request of our Foreign Mission Board, I came here to attend the annual meeting of the International Missionary Union, which is now in session. Rev. Dr. Gracey, of Rochester, N. Y., is the president of this Union, and it is composed of any and all returned missionaries of any denomination who will subscribe to their very simple articles of constitution, and pay a life-membership fee of fifty cents.

The meeting is to hold seven days, and promises to be a very profitable one. We are very hospitably entertained by Dr. Henry Foster, at the Clifton Springs Sanitarium, of which he is the physician-in-chief. A neat little tabernacle has recently been built upon the Sanitarium grounds, which was dedicated Tuesday evening, June 9, and in this building the meetings of the Union are held.

The first meeting was devoted to preliminary work, but the one held in the afternoon was very interesting indeed, being known as a recognition meeting. Every missionary present was expected to rise in the congregation, give his name and field of labor, and any interesting items about his experience which he might wish to present. Dr. Dunlap of Siam conducted the service, and called the list of the fields in alphabetical order. There were five representatives present from Africa, three from Australia, three from Burmah, eight from China, two from Honolulu, five from India, three from Japan, three from Corea, one from Persia, three from Siam, two from Syria, two from Turkey, and several others representing less important fields. A large number of delegates have arrived this morning, and the meeting promises to continue to increase in interest and attendance. We shall try to give some detailed reports in future numbers of the REVIEW and other papers.

L. C. CHADWICK.

Clifton Springs, N. Y., June 11, 1891.

## THE JAMES WHITE MEMORIAL HOME BUILDING FUND.

The General Conference Committee, acting in conjunction with the committee of seven elected by the General Conference to organize and erect a Home for orphan children and friendless aged persons, have determined to raise \$50,000 for the purchase of a site and the erection of suitable buildings for the proposed Home, to be known as "The James White Memorial Home." Any sum from \$100 upward will be received for this purpose. It is proposed to organize this enterprise in such a manner that those who are the chief contributors to it shall have a leading voice in its management. In accordance with this plan, all who contribute \$1,000 or upward, will be known as "Founders," and will constitute an "Advisory Board." Those who give \$500, and less than \$1,000, will be known as "Patrons."

Pledges have been received as follows:—

G. E. Tyszkiewicz and wife,	\$5,000
Mrs. J. Gotzian,	2,000
J. R. Palmer,	1,000
Dr. Kate Lindsay,	1,000
J. H. Kellogg,	1,000
D. R. Palmer,	1,000
A Friend,	1,000
Colonel L. H. Farrell,	1,000
Hon. E. C. Nichols,	500

Contributions and pledges may be given to any member of the Board of Trustees. If sent by mail, they should be addressed to Elder L. Mc Coy, Secretary, or G. E. Tyszkiewicz, Treasurer, care of Sanitarium, Battle Creek, Mich. Ready funds are greatly needed immediately to pay for the site.

O. A. OLSEN,	} Trustees.
A. R. HENRY,	
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## LITERARY NOTICES.

### "YOUNG PEOPLE'S LIBRARY."

"Two Cannibal Archipelagoes," third in the series of "Jottings from the Pacific," introduces a new field and a new class of people from the two previous numbers, and speaks quite fully of their customs and habits both before and after Christianity was introduced among them. Like former volumes by the same author, Mrs. Emma H. Adams, this one will be found full of interest and profit.

"Left with a Trust" is the title of a volume consisting of two very interesting and morally instructive stories. It is especially adapted to the youth; for while it interests, it almost unconsciously creates in the reader the desire to fulfill the lessons taught. This is an excellent number for every home library. Price of the above two books in paper covers, 30 cts. each; in cloth, 60 cts. Address Pacific Press Publishing Company, Oakland, Cal.

### "SONGS OF FREEDOM."

We are in receipt of a copy of this new song book, and find it to be full of music calculated to stir any audience with enthusiasm, and inspire a zeal for freedom. Its variety of music is such as to afford a feast for the professional musician as well as the amateur. Consisting, as it does, of solos, duets, trios, quartettes, and choruses, for male, female, and mixed voices, it can be utilized for almost any occasion. A few old, familiar tunes are also interspersed. The book contains 120 pages and 100 numbers. Price in paper covers, 35 cents; in flexible cloth, 50 cents. Address all orders to National Religious Liberty Association, 267 West Main Street, Battle Creek, Mich.

### "THE SENTINEL LIBRARY."

Nos. 31-40 of this series just received: "Union of Church and State," "Civil Government and Religion," "The Edmunds Resolution," "Government and the Sermon on the Mount," "A Dangerous League," "The Churches and the Public Treasury," "An Attempt to 'Christianize' the Government," "Congress and Sunday Legislation," "God and Caesar," "A Union between Protestants and Catholics."

Address all orders to Pacific Press Publishing Company, Oakland, Cal.