

# The Advent Review and Herald

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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"I KNOW THAT MY REDEEMER LIVETH."

BY E. J. JOHNSON.

(Hart's Road, Fla.)

No peace the world can e'er bestow  
Like that which Jesus gives  
To those who, walking with him, "know"  
That their "Redeemer lives."  
Almighty Friend, tho' throned above,  
His presence still is near,  
And his assurances of love  
Comfort and soothe and cheer.

Earth's storms may rage, and wildly high  
The billows round us roll,  
But all is peace with Jesus nigh  
The tempest to control.  
Some mighty sorrow threatens oft  
To crush and overwhelm—  
O then to hear his whisper soft,  
"Peace—I am at the helm."

When toils and cares press heavily  
Upon the burdened breast,  
How sweet the words, "Come unto me,  
And I will give you rest."  
To him we take our every care,  
With him our burdens leave;  
His pity and his help we share,  
And strength divine receive.

In all the pains and woes of life,  
If we but hear his voice  
Above the din of mortal strife,  
We may in him rejoice.  
Joy in the Lord, rest in his love,  
And know the peace he gives.  
We have a Friend enthroned above—  
Our great "Redeemer lives."

## 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.

### SPIRITUAL BENEFIT THE OBJECT OF CAMP-MEETINGS.

BY MRS. E. G. WHITE.

OUR camp-meetings are not conducted in a way that will result in the greatest benefit to the largest number of those who attend, and the reason for this is that spiritual interests do not have the prominence which they should have in meetings of this character. Many and varied business meetings divide the attention, and meetings for the education of workers in different departments of missionary work, claim the services of those who should devote themselves to feeding the flock of God. All these different interests are of great importance; but when they have been attended to at camp-meeting, only a small margin of time and effort remains in which to treat of the practical relation of truth to the soul. Those who come for enlightenment and strength, return to their homes little better fitted to work in their families

and churches than they were before they came to the meeting.

Many meetings are conducted in which the larger number of the people have little interest, and if they could attend all the meetings, they would go away wearied, instead of refreshed and benefited. The special branches of the work should receive attention; but they should not be allowed to monopolize the time and talent of those who are called of God to look after the spiritual interests of the people, and if they are diverted from this work of building up the children of God in the most holy faith, the camp-meeting does not meet the end for which it has been appointed. The specific object of the camp-meeting is to lead the people to discern what they must do to inherit eternal life. If the time is given up largely to the education of canvassers and workers, the spiritual standard is not elevated before the people. Many are disappointed over the failure of their expectations in gaining help from the camp-meetings, but think that the order of things cannot be changed, and that they must submit to the existing state of affairs; but decided reforms are possible and essential. Methods must be discovered, plans must be carried out, whereby the standard shall be uplifted, the people taught how they may be purified from all iniquity, and may be elevated by adherence to pure and exalted principles.

Those who labor at camp-meeting should have an appreciation of the importance and solemnity of their work. They should not imagine that a display of oratory, a discourse made up of flashy rhetoric, spoken in a loud voice, is something essential to the salvation of souls. The minister should learn to speak in a clear, low voice, using the vocal organs in such a way that the throat and lungs will not be taxed or injured. He should cultivate a pleasing manner, and give discourses short and to the point. In this way neither minister nor people will be wearied. Some of our ministers have worn themselves out by loud speaking and long sermons, and they have been looked upon as martyrs to the cause, when they were victims of unwise habits. Brethren, your voice is a talent given you of God, by which you are to glorify your Creator. It can be put to the highest use, or perverted and abused. You can use it in such a way that the vital organs will be enfeebled and injured. Every power God has given should be used with discretion, that physical vigor may be preserved. The minister must have strength for work in the pulpit, and in the homes of those who are interested or in need of personal effort.

The conversion of souls does not depend on the loud tone or the long discourse, but on the conviction which attends the word spoken, on the inculcation of ideas that are of vital importance in obtaining eternal life. How much better truth is appreciated when spoken in a calm, unexcited way. Ministers should feel the importance of the theme of redemption, and realizing that they are speaking to judgment-bound souls, their voices should be filled with pathos and melody, and the words of eternal life should be spoken with distinctness and impressiveness, that the people may realize the value of the truth. To preach in a hard, strained voice, pitched on a high key, is suicidal, and those who have prac-

ticed this way of speaking should cease to do it, and learn of the divine Teacher. Several of our ministers might have been alive to-day if they had observed the simple rules that apply to the use of the voice. Let loud speaking and long discourses cease from among us.

Do not immediately follow one discourse with another, but let a period of rest intervene, that the truth may be fastened in the mind, and that opportunity for meditation and prayer may be given for both minister and people. In this way there will be growth in religious knowledge and experience. Bible readings should be given, and believers and unbelievers should have an opportunity to ask questions on points not fully understood. Those who profess to be advocates of truth, should ask questions that will bring forth answers that will shed light upon the present truth. If any ask questions that serve to confuse the mind, and to sow doubt and questioning, they should be advised to abstain from such questioning, that others may be brought to Christ. We must learn when to speak and when to keep silent, and learn to sow seeds of faith, to reflect light and not darkness. Special meetings should be appointed for those who are interested in the truth, and who need instruction.

Christ is the minister's model. How directly to the point, how well adapted to the purpose and circumstances, are Christ's words! How clear and forcible are his illustrations! His style is characterized by simplicity and solemnity. Throughout the teachings of Christ, there is nothing to justify the minister in the relation of humorous anecdotes in the pulpit. The lessons of Christ should be carefully studied, and the subjects, manner, and form of discourses should be modeled after the divine pattern. Oratorical display, flashy rhetoric, and fine gestures do not constitute a fine discourse. Many are deceived by these things, and call a man a good minister who does not deserve the name. If the simplicity of the gospel of Christ is lacking in a discourse, there is great need that the minister learn lessons of the divine Teacher, that he may become truly wise. The minister must have his heart melted by the love of Christ, and his words must be full of divine power. He must lift up Jesus, making him the center of attraction, the source of all power. The truth as it is in Jesus will be efficacious in converting souls to God. The holy truth is always to be presented in its true simplicity; for in this time, when the end of all things is at hand, the way of the Lord is to be prepared, the third angel's message is to lighten the earth with its glory.

The greatest Teacher the world ever knew, educated those who came to him in the simplest way. Sometimes he taught them, sitting among them on the mountain side; sometimes walking with them by the sea or way, he revealed to them the mysteries of the kingdom of God. He did not sermonize as men do to-day. In intensely earnest tones he assured them of the truths of the life to come, of the way of salvation. The Jews did not expect the Messiah to come as a teacher, but as a temporal king, to sit upon the throne of David; and if they had spoken the unbelief of their hearts, they would have scoffed at the idea of his Messiahship. And yet some believed on him, even among the chiefs and rulers. Nicodé-

mus voiced the sentiments of many when he said, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him."

If the man who feels himself called of God to be a minister will abase himself and learn of Christ, he will become a true teacher. This is what we need in our camp-meetings,—a ministry vivified with the Holy Ghost. There must be less sermonizing, and more tact to educate the people in practical religion. The people must be impressed with the fact that Jesus is salvation to all who believe in him. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There are grand themes on which the gospel minister may dwell. Jesus has said, "He that believeth on the Son hath everlasting life."

If the minister's lips are touched with a coal from off the altar, he will lift up Jesus as the sinner's only hope. When the heart of the speaker is sanctified through the truth, his words will be living realities to himself and to others; for those who hear him will know that he has been with God, and drawn near to him in fervent, effectual prayer. The Holy Spirit has fallen upon him, and his soul has felt the vital, heavenly fire, and he will be able to compare spiritual things with spiritual, and to tear down the strongholds of the enemy. Hearts will be broken by his presentation of the love of God, and many will inquire, "What must I do to be saved?"

The minister who is ready to engage in frivolous conversation, ready to jest and laugh, does not realize the sacred obligations resting upon him, and if he goes from such an exercise to the pulpit, the Lord cannot stand by his side to bless him. The Lord cannot be a hammer to break the flinty rock in pieces; the man stands alone. If the people are in any way affected, it is not due to the efforts of the minister, but in answer to their own prayers. If they have felt their need, if they have besought God for a blessing, by drawing nigh to him, then God has fulfilled his word and drawn nigh to them. If the people have friends for whom they have carried a burden, and these friends turn to God in true contrition of heart, the credit does not belong to the Christless discourse; for God has set other influences at work to change the heart and convert the soul. O that all our ministers might be indeed the ambassadors of Christ!

Flowery discourses will not be sufficient to feed the soul of the famishing child of God. The following desire will give a voice to the longing of many a heart that is fed on what are called "smart sermons." An intelligent man remarked, "O that my pastor would give me something besides pretty flowers, and brilliant periods, and intellectual treats! My soul is famishing for the bread of life. I long for something simple and nourishing and scriptural." Daniel Webster gave utterance to these forcible words: "If clergymen in our day would return to the simplicity of gospel truth, and preach more to individuals and less to the crowd, there would not be so much complaint of the decline of true religion. Many of the ministers of the present day take their text from St. Paul, and preach from the newspapers. When they do so, I prefer to enjoy my own thoughts, rather than listen. I want my pastor to come to me in the Spirit of the gospel, saying, 'You are mortal. Your probation is brief, your work must be done speedily. . . . You are hastening to the bar of God. The Judge standeth before the door.'"

#### REFLECTIONS UPON VISITING THE LONELY ONES.

BY ELDER W. W. STEBBINS.  
(No. 607 E. 9th St., Newton, Kans.)

My heart has entered into loving sympathy for these dear souls as with the spirit of the Good Shepherd I have gone in search of them. In many families, I am glad to say, I have found

a commendable zeal and love for the truth, such as is not excelled by those who meet and mingle often with others of like faith.

But these for whose encouragement I write are subject to a peculiar loneliness that is shaken off only when the isolated one can grasp by living faith the promise of Jesus so precious to every believer: "Lo, I am with you alway [all days], even unto the end of the world." Matt. 28:20. The Spirit of Christ which was in the prophets has also recorded a promise more precious than gold to the lonely one. (See Isa. 41:10, 13, 14.) My brother, take your Bible and read these promises as you peruse this article. Believe and absorb them, thus making them your own. They are facts, not fancy. Christ talks to you, lonely one, through these warm, tender words so well calculated to draw you to his side. With the right hand of his power, the mighty Deliverer lays hold of your right hand, and as he does so, says, "Fear thou not; . . . I will help thee."

If your life has been one of trust, God has placed you where you are to be a channel of light unto those neighbors near you: "Among whom ye shine as lights in the world; holding forth the word of life," etc. Phil. 2:15, 16. In view of this text, do not fail to supply yourselves with the leaflets of truth, and with these do missionary work for the Master. Go among your acquaintances, and with the open Bible show them the love and mercy of God through Jesus Christ, and this will keep your own soul warm with his love. Jesus says, "I am the light of the world." John 8:12. And again he says, "Ye are the light of the world. . . . Let your light so shine," etc. Matt. 5:14-16. How is this? Jesus has given himself to us for our sins, and wants to make our hearts his home. If he dwells there, enthroned as king, then the "light of the world" shines forth from our hearts, and Christ is reflected upon all around us.

Speaking of aids and helps, I would mention one special means of grace, the REVIEW AND HERALD. We have watched its benefits to, and influence upon, these lonely ones, and have noticed that those who receive and read it, in most cases are keeping up with the advancing light of the message, and so are much more prayerful and spiritual than those who do not have it to read, and are not as well posted in the progress of the cause and its present developments. From the former, such expressions as these are not uncommon: "Oh, I could not do without the REVIEW;" "O that I could see and meet with some of our people!"

Dear brethren and sisters, in your lonely condition it is almost a calamity to be without the REVIEW. You cannot afford to be a stranger to it, and run the risk of falling behind the work. I would not be inconsiderate of your circumstances, but would urge you to plan for its visits in your home. Permit me to speak of a danger I have observed on the part of some, that of sitting down contented with the suggestion, "I am so far isolated that I cannot go to meeting;" and so opportunities are not sought, and circumstances that would hinder are not controlled, and thus obstacles that might be overcome are used by Satan to cheat you out of the very blessing you so much need, and which would be but one in a whole line of victories. "Not forsaking the assembling of ourselves together," etc. (Heb. 10:25), is an exhortation of special import now, and to those, too, whose circumstances and the distance would seem to form a strong reason for staying at home. My lonely brethren, make a desperate effort to reach our camp-meetings and institutes at least. It is reasonable to believe that in the very near future, at some of our general gatherings, when we are "all with one accord in one place," the latter rain will drop upon us in a marked degree. Indeed, there can be no question but that a "sound from heaven" has already been heard, a glad herald of a glorious reviving. It is at these places we catch more and more of the spirit of the message as it is to-day.

And now I want to ask those who feast with

delight upon Sabbath privileges, surrounded with those of like faith, if you think of, and pray for these lonely ones as you should? And is the prayer made effectual by words of cheer and letters of comfort and encouragement to them? If they could only be assured that on the Sabbath their brethren were naming them before the Lord, invoking God's blessing upon them, what a source of help it would be! May God help you to do this.

Dear lonely ones, let me say in conclusion. Help yourselves all you can. Keep your membership in some of our churches, and report to the same. Become members of the State Sabbath-school in the Conference where you live; make the Sabbath-school lessons your own, and report to the State secretary. Take the REVIEW and as many more of our periodicals as possible. Keep tracts on hand, and use them. Attend our general meetings. "Pray without ceasing;" drink in the latter rain; help swell the loud cry of the third angel's message in its onward march around the world, remembering it is *Christ in you* that does all this; and meet us in the kingdom.

#### INASMUCH.

BY MRS. NELLIE M. HASKELL.  
(Hallowell, Me.)

How striking is the picture of the last judgment presented in the 25th chapter of Matthew! How it should lead us to examine ourselves, to see if we are likely to stand the test, and hear the "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," or whether "Depart from me" will be the word to us, because, "inasmuch as ye did it not to one of the least of these, ye did it not to me." Let us note the words, "did it not to one of the least." God would teach us that the least are not beneath his notice, and should not be beneath ours. All mankind are brothers; and to help and encourage in every possible way each toiling pilgrim on the highway of life, is what Christ demands of every one who has named his name, and professes to follow him.

We see around us each day the "lonely hearts to cherish," the weary souls who indeed *will* perish unless they are led to Him who alone can give them rest, and save with an everlasting salvation; and yet the masses move on, careless, indifferent to the sighs and groans of suffering, fallen humanity, never embracing the opportunity of doing the little things which might seem great to the one for whom they were performed; never lifting a burden from shoulders just ready to sink beneath their weight; thinking only *of* self, living only *for* self, yet professing to be a follower of Him who spent and gave His life for others, going forward to meet that day when, the verdict rendered, sentence will be pronounced, perchance vastly different from that anticipated.

While opportunity presents, while we mingle with the sorrowing ones of earth, may we realize the truth of the poet's words that—

"The world is full of sighs,  
Full of sad and weeping eyes,"—

and not only in the strength of God "help our fallen brother rise," but be ever watching for an opportunity to do something even for the least of those for whom Christ died, and whom the King delights to call his brethren, remembering that it is the little things that make life joyous or sad.

Waste no time in judging how the good will be received, whether the favors will be appreciated or the seed bring forth an abundant or scanty harvest; that is a matter between the ones we seek to help and God; but renew the smiles that have faded, wipe the tears which are falling, bear the little burdens which may prevent the greater ones, knowing—

"That the seeds of good we sow,  
Both in shade and shine will grow,  
And will keep our hearts aglow,  
While the days are going by."

And when the last one has gone by, and we

stand in the presence of the Judge of all the earth, "Inasmuch as ye did it not to one of the east of these, ye did it not to me," will not be said to us.

#### ONE OF THESE DAYS.

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

ONE of these days it will all be over,  
All our life work under the sun;  
Kindly greeting for friend or lover;  
Failures recorded and victories won.  
All our earth life will be behind us,  
Whether we've yielded or nobly striven.  
Where will eternity's shadows find us?  
What will the record be in heaven?

One of these days will awards be given,  
When all shall stand at the judgment-seat;  
Then shall our souls be to darkness driven,  
Or praise at the dear Redeemer's feet?  
Have we been sowing tares in blindness,  
Wasting our lives in doing wrong?  
Or have our love and our deeds of kindness  
Giv'n us a place with the white-robed throng?

One of these days, and the saints rewarded  
Shall joy in a freedom from death and pain;  
All the white-robed, by angels guarded,  
Never, never, shall weep again.  
Soon will our feet touch the grave's dark portal,  
Soon will be ended our pilgrim ways;  
Shall we rejoice with the host immortal?  
What will our lot be—one of these days?

#### HAVE YOU THE CREDENTIALS?

BY ELDER R. A. UNDERWOOD.  
(Mesopotamia, Ohio.)

"A NEW commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13:34, 35. This new commandment, sometimes called the eleventh commandment, enjoins upon *believers* the duty of loving one another as Christ has loved us. This love manifest among believers, is the evidence to the world of Christ's mission and the genuineness of our discipleship. In other words, this love is the *credentials* that they bear to the world of a Redeemer's love and his saving grace.

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; . . . that the world may believe that thou hast sent me. . . . I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John 17:20-23. The world knows nothing of such love, and is unable to counterfeit it by that which bears no resemblance to the true; hence the *convincing power*, to the world, of the divine call and leadership of Christ, is in the credentials that Jesus has been pleased to give to his own true children. This love is something that cannot be hid from the world, any more than the opposite spirit can be hid. It is Christ's love in our hearts, exemplified in our lives, read and known of all men.

We profess great regard for the commandments of God, as well as the faith of Jesus. It may be well to examine ourselves in the light of this new commandment. Possibly we may be found wanting when weighed in the scales of Heaven's love. Many are anxious to *help* the cause. We want to see it prosper at home and abroad. We want to see our children converted, and wonder why their conversion is so long delayed. Possibly a glance into the "eleventh commandment" may reveal the cause why our prayers are not answered. We hear the apostle saying, "The end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have *ferveat charity* [love] among yourselves: for charity shall cover the multitude of sins." 1 Pet. 4:7, 8. A lack of this love is presented by the same writer, as a reason why our prayers are not answered. 1 Pet. 3:7, 8. The apostle Paul enumerates the special gifts of

the Spirit to the Church, in 1 Corinthians 12; in which he shows that all cannot expect to have all these gifts, any more than one member of the body can expect to fill the office of all its members. After admonishing us to covet the best gifts, he presents in 1 Cor. 13:1-3, something more important which *all* can freely share: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." How anxious we are to use acceptable words, especially when presenting important truths to unbelievers. This is well; but though we could speak with the tongue of an angel, and had not this love, it would be of no value. We are made to rejoice as the mysteries of the gospel are unlocked to us. We feel something of the value of knowledge, and are building colleges in which to educate our children. Yet all this light we rejoice in to-day, and all the knowledge acquired by long years of study, are of no value to us in the end if this love is lacking. If we are very liberal, and give freely (yea, all) of our means to the poor and the cause, and if we possess all faith, so that we can remove mountains, then the work of God will prosper, will it not? But though we do all this, and give our bodies to be burned at the stake, if we *lack this love*, our words and efforts will be as powerless for good as the sound caused by drumming on a brass kettle.

The inspired writer has placed beside this *love*, the power of eloquence; the understanding of all mysteries, all knowledge, all faith; great benevolence, and even the giving of life itself, and declares that they profit nothing in the absence of this love. Then he continues to state what this love will do: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." That which will develop graces so valuable cannot be too highly estimated. I cannot dwell here upon the long-suffering, kindness, humbleness of mind, etc., but wish to notice the fruit that "*thinketh no evil*." The unpleasant plants of hatred, envy, jealousies, which sprout in the thoughts of the heart, have no room to grow where this heavenly plant "*that thinketh no evil*" flourishes. It is at this point that our obedience to the new commandment is brought to the test. The most of trouble that arises between brethren, that causes such heart-aching hours, church trials, and sometimes the *loss* of souls, and paralyzes the power of the church for good in the community, has its conception in the evil thoughts of some brother or sister who mounts the judgment-seat, and begins to pass judgment upon the motives of some of their brethren. Although we are called upon to pass judgment upon the *acts* of men sometimes in church capacity (1 Cor. 6:1-4), yet we are positively prohibited from judging the *motives* of men. "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." 1 Cor. 4:5.

God alone can and will judge the motives of men. Man cannot know the secret counsels of the heart. This is the reason why Satan makes such an effort to have us judge the motives of others, because he well knows that we will place the wrong construction upon the motives that lead to the act, and thereby he can destroy confidence in one another. God has placed this sin among the vile things which he hates: "These six things

doth the Lord hate: . . . a proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief," etc. Prov. 6:16-19.

Some twenty years or more ago, I read an article which represented a man as having a conversation with Satan. The man came to a church, and at the door, upon the steps, he found Satan asleep. He spoke to him and inquired if it was common for him to take a nap. Satan replied, "No; but just now is a favorable time for me to take a little rest, as the members of this church are all asleep, and (pointing to the church across the way) the members of that church are all by the ears quarreling among themselves, so there is no danger to my kingdom in these parts while this continues." The stranger asked how he succeeded in stirring up so many quarrels in churches and neighborhoods? Satan replied, "Oh, that is easily done [taking from his pocket a little powerful magnifying glass, of a peculiar construction, which he claimed had the power to reveal the secrets of the heart]. Would you like to see what kind of a man Deacon ———, of your church, is at heart? If so, look through this." The man took the glass, and to his astonishment he saw *nothing that was good about this brother*. Every act of the deacon's life appeared to be prompted by some bad motive. After looking at several of the leading brethren of his church, with the same results, he asked if he could keep the glass. The reply was, "Certainly, if you will use it; but before you go, I want you to look at yourself." The man turned the glass upon his own heart with considerable fear, in view of what he had seen in his brethren, but to his relief he saw nothing but things for which to commend himself. The glass was so arranged that when turned upon one's self it revealed only the good qualities, magnified a thousand times. "In this instrument," said Satan, "which I give to all that will use it, is the secret of my success in stirring up church and neighborhood quarrels."

I wonder how many of these instruments can be found among our brethren and sisters? If you have one on hand, reader, you know by sad experience that it has brought sorrow, distrust, and many sad hours to yourself, and distraction to the church and family. Those "*wicked imaginations*" led you to place some bad motive behind the kind act of your brother, and that destroyed its sweetness to you. It has led you to talk out before the family and church your feelings of distrust and criticism about this one or that one. Perhaps it was the minister, or the officers of the church or Sabbath-school; or it may have been the State Conference Committee or the General Conference Committee that the glass has been turned upon, with the same results. Now comes the minister, or subject of your criticism, to labor in your church or Conference. You want your children and unbelieving neighbors to hear and accept the truth. But the minister's words fall like a rubber ball against a rock. No solemn impressions are made; he labors hard, and but little is accomplished for the church or the world. He leaves with a sad heart, not fully understanding the secret of his failure. After the minister is gone, his motives, sermons, and words are freely criticised by the family who asked him to labor for the salvation of their children, and they think it *strange* that the minister has no more power! O the wickedness and awful results of this work! How long will those who desire to see the cause advanced, yield themselves as the tools of Satan? If we have been using this glass of wicked imaginations and criticism, let us throw it away forever, and take God's glass that "*thinketh no evil*," which when turned upon our brethren reveals *only* their virtues, and when turned upon ourselves never flatters. "Finally, brethren, whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any virtue, and if there be any praise, *think on*



these things." Phil. 4:8. Here is the love that thinketh no evil, with its field of thought as high as heaven, and as broad as the works of God, and as deep as his love and wisdom, and as enduring with riches as eternity. This love brings the peace of God into our hearts, and gives the seal of our discipleship to the world with a power that cannot be resisted.

### "MANY SHALL RUN TO AND FRO."

BY CHAS. F. WILCOX.  
(Battle Creek, Mich.)

IN the statistics compiled by the Interstate Commerce Commission for 1890, are given some figures which are a wonderful commentary on the words of the inspired prophet of more than twenty-four centuries ago. *The Head-light*, a Y. M. C. A. paper for railroad men, quotes a few figures concerning the railroads of the country and the work they are doing, which will be of interest to the readers of the REVIEW. We will notice a few points:—

No. of miles of railroad in operation in the	
United States	153,385
companies owning the same,	1,705
men employed	704,743
to each 100 miles of road,	459
locomotives in use	29,036
passenger cars	25,665
freight cars	854,031
tons of freight carried	539,639,583
passengers carried	472,171,343
killed	310
carried to each one killed	1,523,133
injured	2,146
carried for each one injured	220,024

The above table presents some astonishing facts; and that we may the better comprehend them, a few comparisons will be called to our aid. The length of railroads as given, is enough to reach six times around the earth, and go entirely across the United States on the seventh round. It would place more than fifty tracks, side by side, from the Atlantic to the Pacific Coast. The rolling stock would form two trains reaching across the entire length of the country. The locomotives alone would extend nearly 200 miles.

But the item of greatest interest is found in the number of people who "run to and fro" as passengers. The average distance traveled by each was about twenty-five miles. The total number carried would enable every person in the country to ride eight times, and travel about twenty-five miles at each trip. Or, to put it another way, every person in the United States could take a journey of about 200 miles on the cars once during the year. What would our grandfathers have thought of everybody taking an excursion of 200 miles every year, especially if they had been told that they would travel at the rate of from thirty to fifty miles per hour?

Again: the number of passengers carried in the United States is equal to almost one third of the entire population of the whole earth. If you were to stand at a given point, and have the people who rode on the cars last year pass you in single file for ten hours per day, for the whole year, they would have to pass you at the rate of 2,156 per minute, or thirty-six per second, in order to have them all pass during the year. The entire distance traveled would be equal to that of one person going to the sun and returning more than sixty times, counting that luminary to be 95,000,000 miles away. If arranged in a column with 300 persons abreast, and the ranks three feet apart, these millions would form an army 900 miles in length.

If Daniel could come forth from the tomb and see this vast multitude rushing hither and thither at breathless speed, would he not truly say that "many" were running to and fro? And what are they all traveling for? What object is in view? Is it necessary that every one of these mighty millions should be hurled along at such a dangerous speed? Can they not accomplish all that is needful in the manner that their forefa-

thers did? Until a few years ago, all the world moved from place to place on foot, or at best on horses and dromedaries. But now the scene is changed; it is the time of God's preparation; a great work is to be done quickly, and in the providence of God the agencies have quietly come into action; and now, for the time being, all the world, as it were, are seeking pleasure in using the agents which God has caused to be produced for his own work and purpose. The majority of those who ride on the cars do so for pleasure, many of them going from place to place to see or hear some new thing, as did the pleasure-seeking ancients to whom Paul preached. The Hebrew translation into English renders this passage in the following manner: "Many will roam about, yet shall knowledge be increased." They wander about, scarcely knowing why or where they are going, instead of earnestly living for those things that are coming upon the earth; and yet, in spite of all this, the knowledge, the true knowledge of God, is increased, and the purpose of God is being accomplished in the earth.

### GUARDING THE TONGUE.

BY MRS. EDNA MERRELL.  
(Amboy, Minn.)

"BUT the tongue can no man tame; it is an unruly evil, full of deadly poison. . . . Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." "Death and life are in the power of the tongue." "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

If the heart is right, out of the mouth will proceed blessings. "For out of the abundance of the heart the mouth speaketh." No good can come of evil thoughts. "Commit thy works unto the Lord, and thy thoughts shall be established."

One says, "I cannot help my thoughts; they will come." But, my dear friend, we must place our wills against evil thoughts, fight against them, and in time we can control them. Ask God every day to direct our thoughts aright. Let them dwell upon heavenly things. "Lord, who shall abide in thy tabernacle? . . . He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." To have pure thoughts we must cultivate them. Never say a word of harm against any, nor indulge in idle, foolish talk, nor jesting, which are not convenient, but rather giving of thanks. And let the peace of God rule in your hearts. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. The Saviour has said: "Blessed are they which do hunger and thirst after righteousness." So let us devote more of our time to the study of his word, treasuring up those precious truths and promises in our hearts, and living them out in our daily lives. "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." How careful should we be that our influence tells on the right side, that our conversation is pleasing before God.

I am glad to welcome the dear REVIEW every week. From it we gain elevated thoughts and encouraging words. It will help us every day to live nearer to God. How easily the careless word falls, spoken upon the impulse of the moment. But it can never be recalled. So let us watch, and when tempted, stop and whisper a silent prayer for strength from above. God will help us to keep wrong thoughts from entering the heart. "I can do all things through Christ

which strengtheneth me." Through Christ we can overcome. Prayer calls the Spirit of God to our homes, and angels guard us and keep our feet from straying. I am so thankful we can come to him with all our little discouragements. How light the cares, and how bright the day seems after holding sweet communion with Him who knows all we have to bear. "Cast thy burden upon the Lord, and he shall sustain thee." It is so easy to make mistakes and go astray. Therefore, instead of finding fault with our brethren, or criticising them, let us have sympathy for them. Let all bitterness and evil-speaking be laid aside. "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." And let this ever be our prayer: "Set a watch, O Lord, before my mouth; keep the door of my lips." "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

### CHRISTIAN PECULIARITIES.

BY ELDER J. P. HENDERSON.  
(Des Moines, Iowa.)

THE following extracts are from a little work entitled, "The Non-such Professor," by Rev. Wm. Lecker.

They set forth in pithy paragraphs some of the singular actions of a sanctified Christian who may well be termed "Non-such," for they are hard to find. The life and actions of such a one, he says, will be:—

1. To do much good and make but little noise.
2. To bring the bottom of his heart to the top of his life.
3. To prefer the duty he owes to God, to the danger he fears from man.
4. To seek the public good of others to the private good of himself.
5. To maintain the most beautiful conversation among the vilest of persons.
6. To choose the worst of sorrows before he will commit the least of sins.
7. To mourn most before God for those lusts which appear least before men.
8. To seek to be better inwardly in his substance, than outwardly in his appearance.
9. To be more afflicted at the distresses of the church than affected by his own happiness.
10. To render the greatest good for the greatest evil.
11. To take those reproofs best which he needs most.
12. To be employed more in searching his own heart than in censuring others.
13. To be more in love with the employment of holiness than with the enjoyment of happiness.
14. To take all the shame of his sins to himself, and give all the glory of his service to Christ.
15. To take up his contentment in God's own appointment.

It requires more than a restraint of nature to effect the above results. There must be a renewing of the heart, a thorough conversion.

### LETTERS OF COMMENDATION. 7

BY A. SMITH.  
(Grandville, Mich.)

IN granting a letter of commendation to church-members known or believed to be in the practice of wrong involving the integrity of the church, the church practically indorses such wrong-doing, and becomes responsible for its influence upon the community, and at the same time wrongs a sister church to whom the evil is transferred. Letters of commendation should be statements of facts, so far as known, concerning the standing of the applicant, and in no case ought the idea of getting rid of a member who has been more or less the occasion of trial, to enter into the act of granting such letters.

—What is there that we could desire should be in a Saviour that is not in Christ? What is there wanting? What is there that is great or good, what is there that is venerable or winning, what is there that is adorable or endearing, or what could you think of that would be encouraging, that is not to be found in Christ?—*F. Edwards.*

## 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 lace."—Ps. 144: 12.

### JUDGE NOT IN HASTE.

NE'er be hasty in your judgment,  
Never foremost to extend  
Evil mention of a neighbor,  
Or of one you've called a friend.  
Of two reasons for an action,  
Choose the better, not the worse;  
Oft, with some, the meaner motive  
Ever strikes the fancy first.  
Then be gentle with misfortune,  
Never foremost to extend  
Evil mention of a neighbor,  
Or of one you've called a friend.

Judge not with detracting spirit;  
Speak not with disdainful tongue,  
Nor with hard and hasty feeling  
Any human creature wrong.  
Words there are that, sharp as winter,  
Strip the little left to cheer;  
Oh, be yours the kinder mission,  
Prone to soothe, not cause a tear.  
Then be gentle with misfortune,  
Never foremost to extend  
Evil mention of a neighbor,  
Or of one you've called a friend.

—Sel.

### MY EXPERIENCE.

I WRITE to tell the many readers of the REVIEW something of what the Lord has done for me. Several years ago I heard read a letter from Battle Creek. The writer, in speaking in defense of the truth, said: "I believe that there are some here who are as devoted Christians as you can find anywhere. Quite a number of cases have been cured in answer to the prayer of faith lately, right here in Battle Creek."

Being myself a hopeless invalid, the thought came to my mind, "Might not those prayers avail something for me?" I wrote, and found there was a little company there who prayed for the sick. Not long after I had written, I had an opportunity to read "Testimony, No. 31." I was anxious to read it, that I might know what it contained; but I had not been able to read for over two years, except for a time I had been able to read a little in the Bible. I sought for strength to be able to read the "Testimony" also, which was granted. After reading a little, I became interested, and as I read I sought the Lord continually for help. I was surprised at my rapid improvement in health, by which I was soon able to read many pages at a time, and have been able to read ever since. As I read, I became more and more deeply interested, and often these words came to my mind: "By their fruits ye shall know them." So deeply was my mind impressed with some portions of what I read, that I could but weep over them. I would read and re-read them. Among other things, I found there these words: "Taste and see that the Lord is good." Were they really in the Bible? and were they for me? I found that they were indeed the precious words of the Bible. I felt that there was no room for doubt that the "Testimonies" were from the Lord. After reading this work, I felt that I loved the writer, and also felt a new interest in reading the Bible. The Lord came very near to me by his Spirit.

In time, through the intercession of kind friends, my case was carried to the Great Physician, and I received a great blessing; I was partly raised up in answer to prayer. I found the Lord is no respecter of persons. I found Jesus a precious and a loving Saviour, a friend in need, a friend indeed. What I should have done without this dear Friend I do not know.

"I need thee, precious Jesus;  
I need a friend like thee,—  
A friend to soothe and sympathize,  
A friend to care for me.  
I need the heart of Jesus  
To feel each anxious care,  
To tell my every trouble  
And all my sorrows share."

All this world's wealth could not buy the blessings I have received, and yet they have been freely bestowed upon me. I feel I can truly say that I have tasted and seen that the Lord is good.

Winthrop, Minn.

Mrs. E. J. Love.

### DISSIPATION.

DISSIPATION means a waste, a scattering, a useless expenditure of means or time or strength. When a person spends his cash for alcoholic drinks or tobacco, or becomes idle or licentious, and thus squanders his precious time and strength, we call him dissipated; he has wasted time, money, influence; his path intellectually, morally, financially, socially, is a downward path, and if continued to the end, will cause him to wreck his hopes and prospects for this life and the future.

But there is a dissipation not of this kind, but one far more common; namely, mental dissipation. This is caused by light reading and the constant perusal of the trash published in the newspaper and the novel,—sensational articles; reports of crime; and startling news of recent cases of divorce, elopements, and defalcations; while the Bible and good books are neglected.

How few really love the Bible as sincerely as they do the latest city paper! How few peruse the holy book with the same zest that they devour the latest news,—the results of elections; reports from foreign countries, of crops and storms; weather reports, prices, etc.! Some love the prize story, continued from week to week; or the magnificent offers in the advertising columns. Others hail the latest novel with unfeigned joy.

Now, it is safe to assert that in proportion as the mind is dissipated in any or all the ways herein mentioned, the Bible is disliked, or read with distaste, or neglected.

Interests too valuable to be appreciated fully by the finite mind, are at stake. The questions for us to consider now are, Which will you choose, life or death? How much will you give for God and heaven? Can you give too much? Do you not at least doubt the value of the trash of this life? Is it not dear at any price? How much will the novels of Bulwer or Dickens bring when the last trumpet sounds the knell of earthly hopes? What then will those rely upon whose minds have been filled with the chaff of fiction, or the rubbish of the weekly filled with exciting stories and light reading? Ah! how those trifling romances have filled the minds of youth, until all love for sober, serious, thoughtful subjects has been dissipated. Dear reader, if such is your case, hasten to lay them forever aside, and seek for truth and true wisdom.

JOSEPH CLARKE.

Lovely City, Mo.

### THE TURNING OF THE WHEEL.

A CERTAIN captive king chained to the chariot of a conqueror, was observed to smile as he was toiling along the way. The conqueror asked him what he saw in his position to afford him so much pleasure.

He replied that he was watching the chariot wheel, and he saw that the part of it which was now in the mud would presently be on top, while that which was now on top would presently be in the mire; and so, though at that time it was his turn to be down underfoot, yet it was only for a little while, and the conqueror who was so exalted to-day might be down in the deepest humiliation to-morrow. The words of the captive produced an impression upon the mind of the victor, and led him to treat his prisoner with the consideration that such thoughts would naturally inspire.

No observing man has lived long in this world without noticing the turning of the wheel. The man who yesterday was rich and arrogant, to-morrow becomes poor and despised; the man who was honored and exalted comes down so low that there are none to do him reverence.

The man who to-day is autocratic, unreasonable, and unjust, in a little while finds that he has lost his power for oppression and wrong-doing, and

has come down to share the lot of ordinary mortals, and partake of the trials which other people have been forced to endure. The man who to-day makes use of his opportunities to wantonly injure and abuse others, in due time finds himself the sport of evil men, and through his own evil-doing brings upon himself the condemnation of the honest, upright, and faithful.

The man who stands in the way of the servants of God, and seeks to hinder and hedge up their paths, may prosper for a little while, but his triumphing is short, and the day comes when he is glad to seek the favor of those whom he has injured, and win the approval of those whom he has labored to traduce and insult.

Time works wondrous changes,—the wheel is turning. Let the man who suffers wrongfully remember that though Joseph is in prison to-day, he may be in Pharaoh's palace to-morrow; though Daniel is but a Hebrew captive now, he may soon be standing in the presence of kings, and warning the great and the mighty to turn from their wrong-doing and repent of their sins and transgressions.

The wheel is constantly turning. Men who are despised to-day may be exalted to-morrow; men who are abased to-day come to honor by and by; and the followers of the lowly and the holy One will see at last in the life and light and joy unspeakable, the compensation for sorrows and tears and burdens they have endured in this weary world.

Let the wheel turn on. Let the proud be brought low, and the mighty be abased, by Him who resisteth the proud, yet giveth grace to the lowly. It will be but a little while, and we shall then know for ourselves that the Most High ruleth and reigneth in the kingdom of men; that royal dignities and honors are at his disposal; and that they who follow him shall never be confounded or dismayed, but shall receive at his hand such blessings as they need, such honors as he sees fit to bestow, and joys of which no man can deprive them.—*The Common People.*

### TRUST THE CHILDREN.

NONE are so proud and happy as young children when they first understand that their parents have confidence in their honor and in their faithful performance of such duties as are committed to their care. The feeling of responsibility awakened by this knowledge, in little children, brings them their first sensation of self-respect. They soon learn that faithfulness is absolutely necessary to the satisfactory execution of any work they are called to perform. Thus good seed is daily sown, which in after years will yield an abundant harvest, and repay all the trouble it may have cost to prepare the soil to receive it.

It is not easy to train children into such habits, and if conscience would absolve the mother, she would, doubtless, prefer to do herself all the work she assigns to the child. But such lessons are a part of a mother's mission, and should never be delegated to another.

This proof of the mother's confidence will make the little ones very happy, and they will try to merit their mother's approbation. It may be necessary to be a little short-sighted when overlooking the work. Let all criticism wait awhile. Appear pleased, nay, be pleased, with their childish effort. Give as much sweet praise as is judicious, and perfectly truthful, to gladden their hearts and make them eager for other efforts. When not called to put playthings away, it may be well to say, in an easy, but not fault-finding tone, "I think you would better put these books on this shelf instead of putting them into the box with the other things. They might get injured there, you know. And, Jennie, dear, I would fold this little doll's dress this way."

Gentle hints, interspersed with as much approval as can be conscientiously given, will so fix the lesson in their minds that it will not be long before they will be proud to do such work without being told.—*Sel.*

## The Mission Field.

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

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

### THE HARVEST.

BY EMMA L. PARDON.  
(Albany, N. Y.)

THE harvest truly plenteous is,  
But laborers are few;  
The wasting grain in whitened fields  
Far round now meets our view.

Then let us pray unto the Lord,  
With faith that will not yield,  
That he will send forth laborers  
Into the harvest-field.

The time is short! Oh, who will come  
And reap the golden grain,  
And humbly work for Christ the Lord,  
Till he shall come to reign?

### OUR COLONIAL BOOK BUSINESS.

THE reports from our agents show that during the first three months of 1891, our canvassers in England and the British colonies have taken orders for \$33,500 worth of our subscription books. If we deduct from this fifteen per cent. for bad orders, and add the value of the trade books and tracts sold during these months, we have \$30,000, or \$10,000 a month, as the value of books sold in these countries.

Let us estimate the amount of reading-matter represented by these figures. Ten thousand dollars' worth of our subscription books, as sold in these countries, make five wagon loads, or half a car load; the number of pages being not far from 1,500,000. Nearly 120 persons were employed in the sale of these books. All did not work the whole time, so we may count 100 persons as wholly employed in this work. This is a noble corps of workers to go before and assist the thirty-five ministers and Bible workers who are laboring in these countries. The number of books sold by each person, and consequently the commission received for the work, varies widely; but the average amount received by each canvasser, for traveling expenses and time, cannot be far from fifty dollars a month. If one fifth of this is expended in traveling, and a tenth of the remainder is paid into the Conference and mission treasuries, there must be about \$400 a month received from these 100 canvassers, for the support of the general work.

The history of this work in the colonies begins with the summer of 1885, when Wm. Arnold, who had accompanied Elder Haskell to Australia as a self-supporting missionary, began to sell "Thoughts on Daniel and the Revelation" in Victoria. He worked but a few months before Bro. Wainman and other colonial brethren joined him. It was soon seen that both Australia and New Zealand were good fields, and in 1888 E. M. Morrison was sent out to train workers, and to organize companies in these countries. Thus the work has grown, till there are forty persons at work selling over \$6,000 worth per month.

In South Africa, the work was begun in 1887. In the first company of laborers sent to that field there were two young men, who at once began to canvass. They met with fair success, and others joined them. Then discouragements gathered about the work, until its success seemed doubtful. The opposition of ministers, the hard times caused by drought, and by the depression in the value of mining stock, and the great expense of travel and of transporting of books, all combined to defeat the work.

When Bro. Morrison was sent to conduct a canvassers' institute, and to organize and instruct companies for different parts of the field, he found about a dozen who had been engaged in the work. Six had been doing successful work, the others had given it up. But all took hold heartily during the institute, to make the most of the instruction given, and at its close began

work in the most difficult places. Their success was remarkable. Orders were taken for a large number of books in Cape Town and vicinity. Then a second institute was held, at the close of which there were twenty-six persons to engage in the work. In February orders were taken for nearly \$6,000 worth of books.

These are some of the encouraging features of the colonial book business. We must now speak of some of the difficulties to be met in carrying forward this work.

### KEEPING A STOCK.

One of the most perplexing features of the colonial book business, is the keeping on hand of a sufficient stock of each kind of book being sold, to fill every order promptly. Every canvasser, and every officer of our tract societies in America, understands this. In the colonies the difficulty is as much greater as is their distance from the office of publication. Take the work in Australia as an example, and view this matter from the standpoint of the *Bible Echo*. Let us suppose that the canvassers are delivering 2,000 books a month. To all agents working in Queensland, South Australia, and New South Wales, books ordered should be shipped a month before the time set for delivery. Those for Victoria require less time, and those for West Australia considerable more. Altogether, there must be about 2,000 books on the road. Then to be able to send out each month the 2,000 books that may be ordered, there must be a stock at the *Echo* office of not less than 6,000 books. The orders that come in vary so greatly that it is never safe to have on hand less than three times the amount shipped out monthly.

The books are manufactured in America, and are shipped from San Francisco. It requires nearly three months to receive books after they are ordered, therefore there must always be about 4,000 more on the way from Oakland to Melbourne.

To supply the canvassers in Australia with 2,000 books a month, it is therefore necessary to have fully six times that number, 12,000 books, in the *Echo* office and on the road from Oakland, Cal. But this is not all there is to consider in the matter of keeping a supply of books. In order that the *Echo* Publishing Company may receive its books as quickly as possible, the Pacific Press of Oakland must carry a large stock of everything that may be ordered, so that it can be shipped by the first steamship to Australia.

### THE CAPITAL INVESTED.

The amount of capital required to carry forward the book business in the colonies, is surprisingly large. The 12,000 books necessary to keep the Australian agents supplied with 2,000 a month, vary widely in cost, according to binding; but we may estimate that their net cost, landed in Melbourne, is \$20,000.

Twenty thousand dollars is the average amount that the Mission Board, acting through the General Conference Association, has had invested in the Australian book business during the last year. At one time we had \$24,000 invested in this business, but at the last Australian Conference a noble effort was made to raise a fund of \$20,000, by donations and loans. A good beginning was made, and we hope that at no distant day, the greater part of the money invested here by the Mission Board, will be released for use in other and younger missions.

### HOW THE BUSINESS IS MANAGED.

The questions will naturally arise, Is this business perfectly safe? does it pay? and who gets the profits? It is safe, because it is conducted on correct principles, by men of experience and Christian integrity. As a missionary enterprise, it pays beyond all calculation. As a financial enterprise, it pays a fair profit on the investment. The profits go to support the missionary enterprises in the field where the books are sold.

As soon as the colonial book business assumed important proportions, our printing houses offered to furnish books to mission fields at cost of manufacture, provided they were not obliged to

wait a long time for their pay. The Mission Board could not ask them to furnish books at cost of manufacture, and then hire money to print more books to be sold at the same rates. But we wanted the missions to have the books at the lowest possible rate. Therefore several thousand dollars was hired at a low rate of interest, and all books ordered by our missions are paid for as soon as shipped. By this plan, whatever profit there is on the business, goes directly to the mission where the books are sold.

### SHALL THE WORK BE EXTENDED?

The surprising success which has attended this enterprise in Australia, New Zealand, and South Africa, should lead us to consider the propriety of extending the work to other countries. Bro. Arnold has had remarkable success in the West Indies and British Guiana. Why should we leave him to work alone in these vast fields? We have 100 canvassers working in Great Britain and the colonies; we could place 100 more in fields equally good if our brethren wish to have the work thus enlarged. One year ago, the chief hindrance was the lack of experienced canvassers. To-day it is the question of capital with which to carry the large stocks of books necessary to make the work a success.

W. C. WHITE,  
Sec. S. D. A. Board of Foreign Missions.

### SUNDAY IN CHINA.

In a recent speech delivered at Detroit, Mich., Dr. Herrick Johnson, of Chicago, made a statement that China, out of respect for Western nations, had adopted an order closing its offices on Sunday.

We know that such a measure has been brewing for some time, and although we have not seen any official report announcing the passage of the measure, we take the doctor's word for it.

We cannot, however, agree with Dr. Herrick Johnson, that China has done this out of respect for Western nations. In the first place, China does not propose to show Western nations any more respect than she is obliged to just at present. Western nations have grossly insulted China by not allowing Chinamen to have free access to their ports.

The Chinese Government has passed this Sunday law because they have thought that they were obliged to in order to avoid confusion in their public offices.

There are many Englishmen and Americans employed as heads of departments in the Chinese Government offices. These, of course, are valuable help. They are a class of public servants whom the Chinese Government cannot afford to be without. But they expect to rest upon Sunday; while the Chinese clerks under them have been in the habit of observing, to a greater or less extent, the Chinese national holidays, and of paying no attention whatever to Sunday. From this it is obvious that the heads of departments keeping one day and their clerks another, would naturally cause a great deal of trouble. It is to obviate this trouble that China has passed a Sunday law, and for no other reason.

The Chinese Sunday law is only another act in the great drama that soon in every nation on earth will be forced upon the people, of making the weak do as the strong think they ought to do. The Chinaman has an inalienable right to leave his business on a Tuesday, or any other day, and spend the time worshipping an idol of wood or stone; just as well as the American has a right to close up his place of business on a Sunday, and spend the time in worshipping God.

But on the days of the pagan festivals these foreigners could not, and on Sunday they would not work. So by the passage of a law to have their day established as the day on which the public offices shall be closed, the Chinese under them are forced, if they will retain their positions, to come to the terms of the foreigners.

Truly in this, as in everything else, the Sunday law speaks with the spirit of intolerance.

P. T. M.



## Special Mention.

### EXTRACTS FROM HISTORY.

I HAVE some historical extracts which to my knowledge have not appeared in any of our publications; and thinking they might be found useful by others, I send them to the REVIEW.

The following extracts are an excellent commentary on the Saviour's words in Matt. 24:22: "Except those days [the days of the Church's tribulation] should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." They are all the more significant from the fact that the historian was writing without any reference to that prophecy or to any other:—

If the Reformation had not burst forth, who can tell the fearful ruin by which its place might have been supplied? Society, a prey to a thousand elements of destruction, . . . would have been dreadfully convulsed; . . . the people, devoid of that light and piety which the Reformation carried down into the humblest ranks, giving themselves up to the volume of their passions, and to a restless spirit of revolt, would have burst forth like a wild beast broken loose from its chain after having been goaded to madness.—*D'Aubigne's Hist. Ref.*, I.—8—28.

Had not Europe in the days of Francis I. seen the reformer arise, . . . it was all over with her and with Christianity. . . . The enemies of the hierarchy passed rapidly to the extreme of impiety, and were pushing Christian society into a frightful abyss. The papacy contributed to this dreadful catastrophe, by its ambition and disorders hastening the destruction of those remains of truth and life which had continued in the Church. But God raised up the Reformation, and Christianity was saved.—*Hist. Ref.*, XII.—4—366.

#### THE REFORMERS' PRINCIPLES OF INTERPRETATION.

Always explaining Scripture by Scripture, this was the great principle of the Reformation.—*D'Aubigne*, XIII.—1—409.

Comparing the Scriptures with themselves, and explaining passages that were obscure by such as were more clear, he [Zwingle, the Swiss Reformer] soon had a thorough knowledge of the Bible.—*Hist. Ref.*, VIII.—8—221.

Henry Bullinger, who succeeded Zwingle, said, "I laid it down as a principle, to follow the Holy Scriptures alone, and reject all human additions. I believe neither the fathers nor myself, but explain Scripture by Scripture."—*Hist. Ref.*, VIII.—7—233.

#### FROM THE PROTEST OF THE PRINCES IN 1529.

There is no sure doctrine but such as is conformable to the word of God; the Lord forbids the teaching of any other doctrine; each text of the Holy Scriptures ought to be explained by other and clearer texts.—*Hist. Ref.*, XIII.—6—426.

We must explain Scripture by Scripture, said Zwingle [in debate with Luther].—*Hist. Ref.*, XIII.—7—433.

#### SWISS REFORMERS' DECLARATION IN DEBATE WITH ROMANISTS.

No proof shall be proposed that is not drawn from the Holy Scriptures, and no explanation shall be given of those Scriptures that does not come from Scripture itself, explaining obscure texts by such as are clear.—*Hist. Ref.*, XV.—2—496.

From the above extracts, it is seen that history is being repeated, and that we are fighting the battle over on the same old lines. Also witness the following as a parallel to the demand for religious liberty at the present time. The reader can easily make the application:—

For some time these two classes of combatants—the adversaries of the pope and of Jesus Christ—were founded together. Both calling for liberty, seemed to make use of the same arms, against the same enemies. Amid the turmoil of the battle-field, an inexperienced eye might have been unable to distinguish between them.—*Hist. Ref.*, XII.—4—366.

#### THE LITTLE HORN.

In the important prophecy of Daniel 8, it is not difficult to prove that the little horn in the latter part of the prophecy represents Rome. Some may have found it difficult to explain clearly to other minds, why this horn, if it represents Rome, should appear coming out of one of the four horns when Rome was an entirely independent government. The usual explanation is that it is because Rome had conquered Macedonia, one of the horns, just a few years before it became connected with the Jews. But there seems to be a better reason than this.

The following extracts from a standard historian show that it was by the conquest of Macedonia that the Roman dominion became an established fact. The prophecy is not concerned about Rome when it was a little, struggling kingdom on the banks of the Tiber. It is dealing with universal kingdoms, and it was by this very conquest of Macedonia that Rome became such in the eyes of the nations, and thus a fit subject for the prophecy to notice. Consequently the horn representing Rome appears right at that time and place.

Polybius dates from the battle of Pydna [by which Macedonia was conquered by Rome] the full establishment of the universal empire of Rome. It was, in fact, the last battle in which a civilized state confronted Rome in the field on a footing of equality with her as a great power; all subsequent struggles were rebellions, or wars with peoples beyond the pale of the Romano-Greek civilization,—the barbarians, as they were called. The whole civilized world henceforth recognized in the Roman Senate the supreme tribunal whose commissioners decided in the last resort between kings and nations. . . . A clear and earnest attempt to get rid of her dominion was, in reality, made only once—by the great Mithridates of Pontus. The battle of Pydna, moreover, marks the last occasion on which the senate still adhered to the state maxim, that they should, if possible, hold no possession and maintain no garrisons beyond the Italian seas, but should keep the numerous states dependent on them in order by a mere political supremacy.—*Mommsen's Hist. Rome*, bk. 3, chap. 10, p. 367.

In the abolishing of the Macedonian monarchy, the supremacy of Rome was not only an established fact from the pillars of Hercules to the mouths of the Nile and the Orontes; but as it were, the final decree of fate pressed on the nations with all the weight of an inevitable necessity, and seemed to leave them merely the choice of perishing in hopeless resistance or in hopeless endurance.—*Mommsen's Hist. Rome*, bk. 4, chap. 1, p. 1.

#### ENCOURAGEMENT FOR THE CANVASSER.

The following extracts show that the work of the canvasser played no unimportant part in spreading the Reformation:—

All the writings of Luther . . . were eagerly devoured. Reading societies were formed for the purpose of procuring his works for the use of the members. Friends made new impressions of them, and circulated them by means of hawkers. . . . Three presses were constantly employed in multiplying his writings.—*D'Aubigne's Hist. Ref.*, VI.—12—180, 181.

A person named Lucian one day came to him [Zwingle] with the writings of the German Reformer. He had been sent by Rhenan, a learned man, then resident at Basel and indefatigable in circulating the Reformer's writings throughout Switzerland. Rhenan had become aware that the hawking of books was an important means of diffusing evangelical doctrine. . . . "See," said Rhenan to Zwingle, "whether this Lucian has the necessary prudence and ability; if he has, let him go from town to town, burgh to burgh, village to village, and even from house to house, among the Swiss, with Luther's writings. . . . The more he is known, the more purchasers he will find. . . . Thus the humble roof of many a Swiss family was penetrated with some rays of light."—*D'Aubigne's Hist. Ref.*, VIII.—6—231, 232.

They [the French Reformers] saw the importance of diffusing the Holy Scriptures and pious books in their country. . . . A spirit of inquiry circulated over the whole kingdom. . . . Bentin wished to establish a printing-press at Basel, and the knight [Anemond] . . . proposed to translate the best works of the Reformers into French. In the joy which their project inspired, they exclaimed, "Would to God that France was completely filled with gospel volumes, so that everywhere, in the cottages of the poor and the palaces of the great, in cloisters and presbyteries, and in the inner sanctuaries of the heart, a powerful testimony might be borne to Jesus Christ! . . . The French wished to establish several presses in Basel, which, working night and day, might inundate France with the word of God. . . . It does not appear that the knight's scheme was realized, but the work was done by others. The presses of Basel were constantly employed in printing French books. These were sent to Farel, who was unremitting in introducing them into France. . . . From Basel, Anemond sent Farel all the useful books which appeared there or in Germany. . . . Farel examined these writings. He compared, translated, or procured others to translate, into French. . . . Anemond urged and superintended the press; and these flying epistles, these prayers, these books, all these flying sheets, were the means of regenerating the age.

While dissipation came from the throne, and darkness from the steps of the altar, these unobserved writings sent over the nation rays of light and seeds of holiness. . . .

Such were the principal means by which these writings were diffused. Farel and his friends intrusted the books to some dealers or hawkers, simple and pious men, who, bearing their precious burden, went from town to town, village to village, and house to house, in Franche Comte, Lorraine, Burgundy, and the neigh-

boring provinces, knocking at every door. These books were given them at a low price, "in order that they might feel desirous to sell them." Thus as early as 1524, there was in Basel, for the benefit of France, a Bible and Religious Tract Hawking Society.—*Hist. Ref.*, XII, 12, 389, 390.

Dallas, Tex.

G. W. DRAPER.

#### ALMOST STIFLED.

ONCE in awhile we see a minister of the popular churches come out plainly, and unequivocally denounce the modern method of raising money by popular amusements. It is reported in one of the Chicago papers, that last Monday morning the Methodist weekly ministers' meeting was devoted to the discussion of this subject. The subject of the leading paper was, "Popular Ways of Raising Money for Church Purposes," and the following is a sample of the positions taken:—

He labeled all church entertainments as spider-and-fly movements, and as traps laid to catch the nimble dollar of the unwary sinner. "Church people," he said, "imagine that when they attend a church supper they are eating scalloped oysters to the glory of God. Baked suppers are poor bait for sinners, and if the Church continues this sort of thing, the old fashion of prayer and fasting will soon go out of date. The Devil never fears this sort of thing, but on the contrary, takes a vacation whenever a church festival is going on." The speaker went further and denounced "star choirs," as he called them, rented pews, and other "operative performances" carried on by the modern Church. Such proceedings rendered the voice of the Church inoperative against theaters and worldly forms of amusement, and drove the Spirit of Christ out of the Church.

However, there were those who took exception to the positions, and one expressed himself as follows:—

I think a man is pretty near salvation when he screws up his courage enough to give twenty-five cents for an ordinary church oyster stew. I heartily rejoice to see a stingy old skinflint who is worth his millions, and who would not give forty cents for charity, compelled to give up twenty-five cents for an oyster stew. The church has a right to raise money by legitimate entertainments. You might as well forbid the First Methodist Episcopal church from renting their stores for gain, as to say that another church that has no property should not give church entertainments.

Des Moines, Iowa.

W. E. CORNELL.

#### THE WAY PROHIBITION KILLS.

LIQUOR-DEALERS and anti-prohibitionists who are constantly harping on the blighting effects of prohibition upon the prosperity of a city, will not be able to draw much comfort from the experience of Des Moines. Des Moines is a city of about 60,000 people, and has not an open saloon within its limits nor within the county in which it is situated; and yet it is just now enjoying an era of the most remarkable prosperity. Such a thing as a house or store-room to rent can scarcely be found at any price, while more than 1,000 new residences and more than \$1,000,000 worth of new business blocks, some of them the finest in the West, are in process of erection. Bank clearances run from twenty-five to fifty per cent. higher than a year ago; its manufactured products for 1890 exceeded those of 1889 by more than \$5,000,000. Every kind of business is extremely prosperous, and the actual statistics of the Transfer Companies show that the population is increasing, by new arrivals alone, at the rate of 1,000 per month. A good many other cities would like to be killed in the same way that prohibition has killed Des Moines.—*The Advance*, June 11, 1891.

#### WHEN NIGHT LEGALLY BEGINS.

UNDER an old law making it illegal to shoot at night, a sportsman recently arrested in Paris for unlawfully killing game, drew from the courts a legal definition of the day's end. It was decided that night began with the close of twilight, or when the sun had descended six degrees below the horizon.—*Chicago Times*.

—The question is frequently asked, "Is the world growing better?" A more important question for each of us is, "Am I growing better?"

## The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 23, 1891.

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### INVITING THE SPIRITS.

IN the *Christian Nation* of May 27, 1891, N. R. Johnston writes concerning the one hundred and forty-four ministers and elders of the Reformed Presbyterian Church who met in Synod twenty years ago "to swear the covenant of 1871." Under the heading, "Missing Faces," he gives the names of those who have died since that meeting, and among other things speaks of their condition as follows:—

"Whatever of mystery to us there may be beyond the veil, who can deny that our beloved brothers who have entered into their rest are cognizant of the actions of the Covenanters they left behind to finish the testimony? Nay, more; when the Synod of '91 shall have assembled in the same old church, may not our brothers who have been with Moses and Elijah and Jesus and Peter and James and John on the heavenly mount of transfiguration, be present in their disembodied spirits, to hear and see what we may say and do? And can it be believed that if their sanctified spirits are cognizant of human affairs they are less interested in the cause of Christ, less interested in the condition of the toiling and warring and witnessing church once loved so well, than they were when we used to grasp their warm hands and look into their loving faces? O how we wish we could see those faces! But they are invisible. O that we could again hear those eloquent voices that were wont to be lifted up in behalf of Christ's rejected truth and Christ's dishonored crown! But now they are so silent."

Every claim of Spiritualism is here admitted except the communication, and that is openly desired. May not their disembodied spirits be in their meeting, he says, to hear and see what is said and done? Which is simply an emphatic way of saying that he believes they are there to see and hear. Then he thinks they are no less interested in the cause than when they were bodily here, and he longs to look into their faces, and grasp their hands, and hear them speak.

Suppose, now, that at such an opportune moment, a form resembling one of their beloved elders should appear, and they should hear a voice which sounded very familiar, and grasp the hand of some personification which claimed to be the very one he resembled, would not Mr. J. and his brethren accept him as such? Could they from their own premises do otherwise? And would they not then be in fact, as they now are substantially in theory, Spiritualists? Satan is able to produce just such manifestations, and is doing it. How long can it be supposed that he will pass by such opportunities, and decline such invitations, to manifest his presence and power?

### IN THE QUESTION CHAIR.

#### EX. 35:3. FIRE ON THE SABBATH.

"Ye shall kindle no fire throughout your habitations upon the Sabbath day." What would we do in our cold climate without a fire? Also how could the priests offer the special Sabbath burnt-offering (Num. 28:9, 10) without a fire? M. F. K.

*Answer.*—Such regulations as that mentioned in the text, about kindling a fire, and in Num. 15:32-36, about picking up sticks, etc., were no part of the general Sabbath law, but simply directions given to Israel with reference to their then local circumstances. What the Sabbath law prohibits is our own work, not the duties which we are to do in the service of the Lord. The children of Israel were then in a warm climate, and did not need any fire for comfort. They had already been instructed (Ex. 16:23) that such preparation of food as re-

quired the use of a fire, was to be made the day before the Sabbath. The only object of their kindling a fire on the Sabbath, therefore, would be to do some of their own work, which was forbidden. But when they reached a country the climate of which was such that health and comfort demanded a fire, there was not, and is not, anything in the Sabbath law to forbid it. Christ plainly taught that works of necessity or mercy are lawful on the Sabbath day. Matt. 12:1-13. The priests offering burnt-offerings on the Sabbath, were doing, not their own work, which is forbidden, but the Lord's work, which he had commanded, and which was therefore lawful.

#### ELISHA.—NO. 3.

##### Creating the Oil, and the Son of the Shunammite Woman.

WE next learn of Elisha saving the sons of a widow from being sold into bondage. "Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen." 2 Kings 4:1.

This woman, according to the Chaldee, rabbins, and Josephus, was the widow of Obadiah, who in the time of Elijah hid 100 of the Lord's prophets in caves, and fed them. And Dr. Clarke, on the authority of a very learned Jewish rabbin and the Targum, states that Obadiah borrowed the money to enable him to supply food for these prophets of the Lord, who would otherwise have been put to death by Ahab. They say that King Jehoram was the creditor who was about to sell his sons after their father's death. If such be the case, an appeal to Elisha to save these sons from bondage must have strongly appealed to his sympathies. He inquired what she had in the house with which to pay these debts. She said she had nothing save a pot of olive oil. This was used as an article of diet much as butter is used in the present day, and for anointing the body after bathing and for burial. He directed her to borrow all the empty vessels she could from her neighbors,—“borrow not a few,”—take them to her house, shut the door upon herself and her sons, and take the pot of oil and commence pouring into these vessels. This she did. The stream seems never to have stopped flowing till every vessel was full. She called earnestly for another vessel, and her sons said, “There is not a vessel more.” Then the oil ceased to flow.

Dr. Clarke takes this as a significant illustration of the bestowal of God's grace. While there are hearts emptied of pride, love of the world, and other evils, longing for it, this grace ceases not to flow. If it ceases to flow, it is because there are no hearts prepared for it, hungering and thirsting to be filled with it. Elisha told the woman to sell the oil and thus pay off her indebtedness, and to use what remained for her living. In ancient times, in nearly all nations, the children could be taken and sold into bondage for what their parents owed.

The next transaction recorded of Elisha takes place at Shunem, a city in the territory of Issachar, which lay on the western slope of Little Hermon, about fifty-three miles north of Jerusalem, eight miles from Tabor, and three and one half miles north of Jezreel. Its modern name is Sulem. It is situated in a rich grain-producing country, and Mr. Porter saw children playing bareheaded in the fields, as in the time of Elisha. It lies in full view of Mt. Carmel.

As the prophet passed there from time to time, “where was a great woman,” or as Dr. Clarke gives it from the Chaldee and Arabic versions, “a woman eminent for piety,” she noticed him and “constrained him to eat bread.” So whenever he passed that way he partook of their hospitality. “And she said unto her husband, Behold now, I perceive that this is a holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee,

on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.” 2 Kings 4:9, 10. This they did. This certainly shows on her part a high appreciation of the society of the Lord's servant, and a laudable desire to add to his comfort. It was a suitable place for rest, meditation, and retirement, and he highly appreciated her motives, and used this room as a stopping-place when near there. It was not only made a blessing to him in his weariness, but it returned a rich blessing to her, as the sequel shows. The Lord never forgets the care bestowed upon his faithful servants, and even a cup of cold water given because they are the servants of the Lord, he does not fail to notice.

Elisha bade Gehazi, his servant, call the woman, and gratefully acknowledged her care and kindness, and proposed in some way to make some returns for the same. He would speak to the king or captain of the host in her behalf if she desired him to do so. It is probable, since Elisha had been the cause of the recent victory over the Moabites, that his influence with them would be great. But the woman replied that she dwelt “among her own people;” that is, she had all the earthly blessing she needed, being well supplied with all the comforts of life; dwelling pleasantly with, and being respected and loved by, her friends and neighbors, she had no desires for the pleasure and favor of courts, kings, or great men. She was certainly a most sensible woman. She feared God and delighted to do good for his sake, and asked for no reward for her kindness to God's servant.

Elisha seems to have been at first perplexed as to how he could show his gratitude for her kindness, seeing she made no request for any returns for her hospitality. This shows a beautiful characteristic of this eminent man. He desired to show in some way his appreciation of these kind acts. Gratitude always goes with the spirit of true religion, as well as with good breeding. Lack of it always betokens a selfish heart; it is hateful to God and to all true men. Elisha still seeking to think of some means of showing his thankfulness, asked his servant what could “be done for her.” He said in reply, that she had “no child,” and her husband was an old man. It had always been esteemed a very desirable thing among the Jewish people, to have children to bless their declining days, and a sad affliction not to have any; and though she made no request for such a thing, yet Elisha told her that in due time she should “embrace a son.” This came to pass according to his word.

Some years passed, and the child grew till large enough to go out into the field to his father, where the reapers were gathering the harvest. Suddenly he cried, “My head, my head!” The hot sun of that season, beating upon him, perhaps caused sunstroke. The father directed a lad to “carry him to his mother.” “He sat on her knees till noon, and then died.” She carried him up to the prophet's room, and laid him upon his bed, and shut the door and went out. She selected the fleetest beast, mounted it, and with a servant to drive it at its fastest gait, hastened miles away to Mt. Carmel, to find Elisha. In those days (as at the present time in Oriental countries) a servant ran beside or behind the animal to hasten and guide it. In this ease the woman said to the servant, “Drive, and go forward; slack not,” except I bid thee.

Elisha beheld her in the distance approaching, but knew not the cause of her coming. He directed Gehazi to run and meet her, and inquire, “Is it well with thee? is it well with thy husband? is it well with the child?” “And she answered, It is well.” We may suppose she had such implicit faith in what the Lord would do that she could say this truly. She made no delay, but hastened rapidly forward, and fell at Elisha's feet, clasping them in her great distress. Gehazi sought to thrust her away, but Elisha said: “Let her alone; for her soul is vexed within her, and the Lord has



hid it from me." He saw that something caused great anguish, but could not tell what it was. "Then she said, Did I desire a son of my lord?" Then he understood the cause of her sorrow. He commanded his servant to take his staff, "gird up his loins," i. e., prepare to make great haste; speak to no one on the way, nor answer any questions, but hasten forward and lay his staff upon the face of the child. In the heat of summer in that climate, he knew decomposition would be very rapid; so these urgent steps were taken.

But the mother said, "As the Lord liveth, and as thy soul liveth, I will not leave thee." So Elisha, seeing her determination and faith, hastened back with her. They met his servant, who said he had laid the staff on the child's face as directed, but that no signs of returning life appeared. When the prophet came, he found that indeed the child was lying dead upon his bed. He went in and shut the door. And as Elijah did in the case of the son of the widow of Zarephath (1 Kings 17), so did Elisha in this case. He prayed to the Lord, then stretched himself upon the child to impart animal heat from his own body, till it began to be warm; then he walked to and fro in the room, then stretched himself again upon the body. The child sneezed seven times, and then opened his eyes. He called the woman, and said: "Take up thy son." She came in and fell at his feet in gratitude, with heart full of joy, too full perhaps for utterance, then "took up her son, and went out." 2 Kings 4: 8-37.

The faith, piety, and interest for God's servants, manifested by this woman, are not much surpassed by any on record. Yet she lived in an age of apostasy, when the State religion was idolatrous, when not a great many were true to the God of heaven. It is evident that Elijah and Elisha, with many others, called "sons [i. e., disciples] of the prophets," taught very earnestly the truths of God's word to the people. The record gives only a few of the most remarkable incidents in their ministry and lives, yet we obtain glimpses of various facts which warrant us to believe that a great reformation had been going on since Elijah commenced his work. For example, when this woman said to her husband (verse 22) that she would run to the man of God when her child died, he said to her (verse 23), "Wherefore wilt thou go to him to-day? it is neither new moon, nor sabbath." And she said, "It shall be well." This little statement lets in a flood of light. It shows that on these days the people were in the habit of repairing to the prophet's place, wherever he might be, to hold meetings; and that the people were in the habit of repairing to that place to be instructed. Though the ten tribes had no temple reared for God's worship, as Judah had at Jerusalem, yet there were places where the people were instructed, and they knew where to find the men of God when they needed their help. The woman of Shunem had no difficulty in finding Elisha, even in this time of great haste. The record says very little of Elisha, only concerning the miracles which he performed, yet we believe he was constantly engaged in teaching the people from place to place, and giving instruction in the things of God. There were many who were still faithful to the Lord of hosts, even in idolatrous Israel. There had evidently been a marked awakening during the ministry of Elijah and Elisha; even King Jehoram did not carry his idolatries to the extent that Ahab and Jezebel did. These prophets were typical reformers, specially illustrating two characteristics manifest in every great reformation—repentance because of apostasy and the transgression of the law of God, and the meekness, mercy, and love of Christ as seen in the faith of Jesus.

G. I. B.

#### THE WORK IN AUSTRALIA.

THE last mail brought us the news of the doings of the General Conference; and although it will seem to the readers of the REVIEW when this appears, rather late for comment, I can hardly forbear referring to that meeting and the impression

which the reports of it have made here in Australia. We had confidently expected that the meeting would be signally blessed, and destined to work an important era in the history of our cause. And we feel that our expectations will be fully justified. The evident unity of spirit and counsel, the importance of the steps taken, and the gracious manifestations of the presence of the great Head of the Church are manifest even in the reading of the *Daily Bulletin*, and are most encouraging tokens to those who are watching the progress of the work at head-quarters, from a long distance. These evidences are looked for with particular interest by those who have newly come to a knowledge of the truth. Nothing is calculated to give us so much courage and confidence in the work as to be able to witness the progress of the truth under the manifest direction of God's Spirit. So I hardly need to state the fact that the reports of our General Conference have been very assuring and comforting to us, and will no doubt serve to strengthen and establish our work in no small degree.

Bro. Haskell, in a private letter, makes the statement that our people in the United States appear to have grown more in spirituality than in numbers during the last two years. No word that he could have sent would be more welcome than this. We earnestly pray that the evidences of God's blessing may extend from continent to continent, and that we, too, in Australia may receive a baptism of power from on high. When equipped with this and the present truth, even a weak and feeble people are sure to become a power in the land. The unselfish interest with which our people in America labor to send abroad the light of truth is a feature of the work that does not escape notice in the gratitude of those to whom it is brought. In our general councils, the old motto, "No North, no South, no East, no West," seems to have been adopted by common consent; and this is no doubt as it should be, since a human soul in one part of the earth is as precious as one in another part, and it is equally necessary that all nations should become intelligent in regard to the claims of God upon them.

It is perhaps but natural that we should feel an especial interest in the actions of the General Conference taken in reference to our particular work. The providing of educational facilities for those who contemplate entering some branch of the work, is indeed a matter of great importance to us in Australia, and under our circumstances has become an absolute necessity. When the news came, we had already begun to lay plans for a training-school in Sydney, because we felt that something must be done to give opportunity for those who desire to work and have the ability, to obtain an education therefor. There are in our young Conference, and also in New Zealand, many who would be glad to take a place in the work of God if circumstances were at all favorable for their doing so. We are glad that Bro. Haskell's statement of the case placed the matter adequately and truly before the General Conference. There is another feature that I might mention, and that is the fact that the work in this country, especially in our cities, must be prosecuted very largely by those who labor from house to house. Tent-meetings will not reach a large class of people, and prejudices against attending other churches than their own are largely entertained by the people generally; hence we realize the force of the recommendations of the committee on home missions and Bible work, that the Bible work receive especial encouragement.

The propositions of the General Conference to establish a school in Australia, will certainly be regarded with great favor in these colonies, and we humbly trust that the sympathy which was thus expressed for us will not be of the "depart-in-peace-be-ye-warmed-and-filled" kind. Our people will be sure to agree with any plans which may be laid. What they need is some one to lay the plans. We therefore hope that teachers may not only be sent, but also that we may receive the help of some

one who is qualified to plan for the establishment of so important an undertaking. The Melbourne church held a meeting last Sunday evening, in which the subject was considered and resolutions of gratitude and appreciation were unanimously adopted, with the express desire that no time should be lost in carrying out the project so well conceived.

Since writing my last report, I have visited different portions of the Conference, and am glad to be able to say that there are many reasons for encouragement and gratitude. The tent-meeting in Sydney resulted in fifteen adults taking their stand on the platform of truth. We have about fifty good, reliable members in the city. Bro. Daniels and Steed are engaged in another series of meetings in Newtown, expecting to develop the interest which may be created by private labor. Twelve or more have just come to the faith under the labors of Bro. Curtis, near Adelaide, and there are at present nearly twenty Sabbath-keepers in Geelong. After Bro. McCullagh went to New Zealand, the work in Sandhurst, where he had been laboring, seemed to decline on account of several removals; but more recently a Swede of mature years and Christian experience has embraced the truth, and we learn that through his influence several more are keeping the Sabbath, and the church is being strengthened and encouraged by one who has seen the light of truth but a few months. Bro. Hare still remains in Latrobe, Tasmania. Although but a few have embraced the faith, still he hopes to see at least a small company established there. Here in Melbourne three or four have lately begun to keep the Sabbath from reading, and as many more are apparently on the point of deciding. One man seventy years of age, an old British soldier who fought in the Crimean War and through the Indian mutiny, and who was converted under the celebrated General Havelock, whose relief of Lucknow has made him celebrated, has lately embraced the cause of present truth. He has been a fervent Christian since he was converted in the army, and an earnest student of the word of God. For many years he has believed that the seventh day should be observed, but he was not aware of the existence of any Christian people who so believed, till a sudden gust of wind, as he was walking along a foot-path, blew a copy of the *Bible Echo* into his hand. He has apparently received the truth in the love of it. Many other instances of interest might be given but for the fear of exceeding our proper space.

G. C. T.

#### "THOSE BIGOTED PEOPLE."

WHILE traveling by rail recently, an incident occurred which indicates somewhat the position S. D. Adventists occupy in the eyes of the world.

Two intelligent looking traveling gentlemen whose business calls them into all parts of our country (as I learned from their conversation), occupied seats opposite and facing me. While discussing various subjects, they incidentally spoke of Battle Creek, which at once turned the conversation thus:—

"Battle Creek has the Seventh-day Adventists. They occupy a large portion of the town. Did you ever go up there?"

"No."

"Well, do you know, you go up there on Sunday, and you'll see those bigoted people laying stone walls, building houses, and pounding away as though their lives depended upon it. They have Saturday for Sabbath, and are wonderfully strict about that day. Yet they are a fine class of citizens,—tidy, energetic, enterprising, and can be depended upon. They have the finest sanitarium in the West, and a large amount of property tied up in their denomination. If a man gets all played out, run down, debilitated by overwork or too much dissipation, or some of his organs won't work, and goes up to their sanitarium three or four weeks, they will make him feel like a colt."

Here the rumble of the cars, and a change of position, prevented further note of the conversation. But this item, coming from such a source, indicates that our people are gaining a coveted reputation in some of the principles of good citizenship; and if the truth of God has aided in acquiring these general characteristics, with added light, truth, and applied zeal in faith, may we not soon see all the virtues of a righteous people dwelling among us?

N. W. L.

## 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.

### THE GOSPEL SUN.

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

THE sun of the gospel is sinking to rest;  
It rose in the East and passed on to the West;  
In Asia the tidings of joy were first heard,  
Thence onward, and Europe was blest with the word.

Atlantic was crossed, and the message was preached  
Till the shore and the isles of Pacific were reached.  
But base superstition has hung on its track,  
With vile persecution to force it aback.

And now ere its bright beams for aye are withdrawn,  
A light from its setting appears like the dawn;  
Its last thrilling warning shines back from the West,  
Ere its light be extinguished—forever suppressed.

And still superstition opposes its way,  
And vile persecution is lurking for prey;  
But God lives and reigns, and will stand by his  
cause,  
And save all who're faithful and true to his laws.

### NEWS FROM THE "PITCAIRN."

RURUTU.

AFTER sending my last letter from Tahiti, we had the privilege of seeing two more, a man and his wife, begin the observance of the Sabbath of the Lord. These things rejoice our hearts, and give us courage to go on in the good work. The latter part of March we left Tahiti and started for Rurutu, about 300 miles south. On account of light winds we were five days in making the trip. We reached the island Sabbath, April 4, and as we neared the reef, were met by a boat load of natives, among them the *oromatu*, or native minister. This man is the son of a woman who left Pitcairn Island over sixty years ago, and who lived on Rurutu till her death, about twelve years ago. Her children and grandchildren had never been on Pitcairn, and, with one or two exceptions, had never met their Pitcairn relatives. They had heard that our vessel was to visit their island, and were overjoyed to know that some of their relatives from Pitcairn were to visit them. A few of us went ashore in the native boat, and were met by the people with the warmest expressions of friendship. A good dinner was prepared for us, and a large room fitted up with beds and other accommodations. We staid over night, and the next morning sent off for the ladies, who were in the vessel. There being no anchorage, the vessel had to "stand off and on" outside of the reef. When the boat arrived with the captain and ladies, the natives by the hundred crowded to the landing to shake hands with them. Rurutu is a beautiful island, and being farther south than the Society Group, and always having a good sea breeze, we found it delightfully cool in comparison with Tahiti. In these hot regions we find a wonderful relief in a slight lowering of the temperature. There are only six or eight English-speaking people on the island, but all showed us the greatest kindness. The natives number 800 or 900. The second day after we arrived, we all walked over the mountain to the principal village, and were hospitably entertained at the house of the king, who is but a boy. The natives came out by the hundred—men, women, and children—to greet us, and for several minutes we were kept busy shaking hands. We did all we could to benefit the people, and are sure that our visit was not in vain. At night we were given pleasant apartments in the king's house.

A little after dark, a large number of the leading natives, also the sister of the king, came to talk with us about the Bible. We only wished that our brethren and sisters in America could look in upon the scene at that hour. We were seated on mats in the middle of the floor, with the natives all around us in the same position. Every eye and ear were strained to catch the words that we spoke. A gentleman who had spent many years on the island, and who is a brother to one of our Sabbath-keepers at Tahiti, acted as interpreter, himself being as much interested as any of the natives. We hardly knew what points of Bible truth to present first, but were not long left in doubt as to what they wanted to hear about; for in a short time they

asked us to tell them about the Sabbath. As we presented Bible arguments on the subject, they followed us with the closest attention, looking up the texts in their own Bible, and seeming not the least bit prejudiced, though a letter from the French minister at Tahiti had preceded us for the purpose of heading us off.

This and other subjects kept us till a late hour. Before separating, we enjoyed a season of prayer with them, after which they all came and shook hands, and went to their homes. During the four or five days which we spent there, our time was fully occupied with that kind of work; and a blessed work we found it to be. The relatives of the Pitcairn Island people acknowledged the truth, and wanted some of our number to remain and teach them the truth more fully. Under the circumstances we could not do it, but promised them that as soon as possible we would send some one to remain with them. We left a number of our books with them, which we believe will more fully teach them the truth of God. Our parting with them was quite an effecting one. At the hour set for our departure, the people came bringing large quantities of food of all kinds,—cocoa-nuts, yams, taro, squashes, oranges, bananas, limes, and about thirty chickens; also some fine native mats, pillows, and cocoa-nut oil. A neat presentation speech by the interpreter accompanied the gift. They told us of their Christian love for us, and their appreciation of our labors in their midst. In answer, we expressed our appreciation of their kindness, and again pointed them to the love of God, and the truths for the present time. Many wept at parting, and the minister, like the old patriarchs, gave us a kiss of charity. A large number accompanied us to the vessel, with two large boat loads of good things for our temporal welfare. We would gladly have staid with them longer, but knowing the many islands that we must visit, and that this trip is more especially for sowing the seed, we sailed away for Mangaia, in the Hervey Group.

As a history of the introduction of Christianity into this island will be of interest, I will touch on it briefly. About the year 1820 a terrible epidemic prevailed among the natives. Believing that it was inflicted by the angry gods, two chiefs determined to each build a large canoe, and with as many people as possible leave the island, knowing that they could but perish if they did not reach some other island, and that they would all die if they staid on their own island. Launching forth, they in good time reached Tubuai, an island in the same group, where they staid till they supposed the epidemic had run its course; then they started to return. They had scarcely left Tubuai, when they were overtaken by a storm which drove them hither and thither, for three weeks. One of the canoes and nearly all on board were lost, but the other, after suffering incredible hardships, was driven on the coral reef of the island of Maupiti, the most westerly of the Society Group. Here they heard of the gospel and the renunciation of idolatry. Desiring to know more of the truth, they started in search of the missionaries who were at Borabora and Raiatea. Reaching the latter island, they heard the blessed gospel preached, and embraced it. They now remembered their own benighted relatives on Rurutu, and requested the missionaries that some one might return with them to tell them of the true God. Two deacons of Raiatea volunteered to go with them, and were kindly carried there by the captain of a vessel bound for England. After remaining on Rurutu for a few weeks, they had the pleasure of seeing the people reject their idols and embrace Christianity. Taking the rejected idols with them, the two deacons returned in triumph to Raiatea, where a large meeting was held to return thanks to God for giving the victory over heathenism. At this meeting the cast-off idols were exhibited to the people, and enthusiastic speeches were made by King Tamatoa and others. This circumstance proved a wonderful stimulus to Mr. Williams and his associate missionaries, and they determined to visit all the islands of the Hervey Group. At Rurutu we saw stones still standing, around which the natives formerly worshiped their idols. We could but thank God that this lovely island had been rescued from degrading heathenism.

MANGAIA.

Leaving Rurutu Wednesday evening, April 8, we steered for Mangaia, a few hundred miles nearly west. This island is the most southerly of the Hervey Islands, and in many respects is the prettiest. We sighted it at sundown Sabbath, April 11,

and the next morning were a few miles from the landing. As we were preparing to go ashore in our boat, we saw a canoe with several men coming toward us. Our vessel was taken for a trading vessel, and one of the traders had come off to meet us. After a short stay they returned to shore, we accompanying them in our small boat. Here we had a new and thrilling experience, that of "jumping the reef" in a canoe. The island is surrounded by a reef that has no opening, and no lagoon inside, though it is at all times covered with a few feet of water. There is no way to reach land but in the canoes of the natives, who manifest the most wonderful skill in going through the surf. A boat attempting to go over the reef would be swamped in an instant. As our boat came up close to the reef, our hearts almost stood still for a moment at the thought of going through the roaring billows. The great waves would go rushing past us, and, breaking with terrific violence on the edge of the reef, would throw the spray and foam many feet in the air, while the roar was deafening. As we could not all go in the canoe at once, the pilot told me to get in and make the first trip. I did so, and the natives paddled off toward the reef.

Watching for the favorable moment when there was a little lull, the men paddled with all their might toward what appeared to be the sure destruction of our canoe; for the receding wave had for a moment left bare the ragged edge of the reef, beneath which were caverns of unknown depths. On the side of a long wave, we seemed to be rushing down into that horrible chasm; but so well-timed was the movement that another wave rolling in behind, lifted us and carried us over the edge of the reef, where our canoe was caught by the natives standing almost neck deep in the water, and pulled away into the more quiet water. The other three brethren came through in safety a little later. As we approached the shore, we saw hundreds of natives coming to meet us.

As we touched the shore, the pilot cried aloud "*Orometua Amerika*," which meant, American missionary, and then led the way to the house of the resident missionary, Rev. Geo. A. Harris, of the London Missionary Society. At the gate we were met by Mr. H. and his family, and given a hearty welcome. Learning that the ladies were on board the vessel, Mr. H. insisted that they should at once come ashore and share the hospitalities of his pleasant home. This they did in the afternoon. During the two days of our stay, we were accorded by this excellent family every kindness that heart could desire. Besides the family of the missionary, there are but two white people on the island. The population is about 2,000. All the people of this island, as well as those of the other islands of the group, keep the seventh-day Sabbath, though they call it Sunday. The old missionaries who first preached the gospel here, coming from England by way of Australia, brought their East Longitude reckonings with them into West Longitude, and so found themselves keeping the true Sabbath on this side of the day line. Whether this was done through not understanding the matter, or because they considered it of not much importance as to the exact day to be kept, nobody now seems to know. As this is the Sabbath the natives received when they embraced Christianity, and as a change to Sunday would be attended with difficulty, no effort has been made to effect the change, though the matter has been considered by the missionaries.

Mr. Harris has evidently done a good work here for the natives. He has been successful in preventing the liquor traffic in the island, which is greatly to his credit when we consider that many of the islands are being ruined through drink. Soon after our arrival, Mr. H. told us we must preach to his congregation the next morning, and that he would interpret. At an early hour we saw the natives coming from all directions, with their Bibles in their hands, and when we reached the house it was crowded, about 600 being present. As we told them of Christ's work in saving man, and, at Mr. Harris's request, about our special work, I never saw a more attentive audience, nor one that more deeply stirred my heart. Five or six young men who were being educated to go as missionaries among the heathen of New Guinea, sat before us, and from more than one eye we saw the starting tears. When we had finished speaking, the natives wanted to ask questions, which we were glad to have them do. They asked what our object was in visiting them, where we had been, where we were going, and many other questions, which were answered satisfactorily to them.

For each answer many would say, "*Matuhu*," which means, good. Mr. H. showed them on the map where we had started from, where we had been, the places we were to visit, our number as a body, and points of our faith which we had previously explained to him. Mr. H. told us that our visit was greatly appreciated, and that he believed good would be accomplished.

Before we left them, the natives brought us an immense pile of eatables to take to the ship, among them being a nice, fat pig! When we explained that we did not eat pork, the natives were perfectly satisfied, and Mr. H. said he did not think it was a proper food for man. Those who wish to know more of this interesting island should read the description in the "*Young People's Library*," No. 2, which is very true to the facts. The picture of the island, in the same book, is a very correct one, though appearing a little cramped as to length. We did not have time to visit the caves referred to in the above-mentioned book, but did see the wonderful coral wall that surrounds the island. Very extensive taro patches are found on the island, which produce the finest taro we have yet seen. Those who wish to read an intensely interesting history of the introduction of Christianity into this island, as well as the other islands of the group, should secure "*Missionary Enterprises in the South Seas*," by John Williams, the pioneer missionary in these islands. We left with Mr. Harris a good supply of our publications, which we believe will do much good. On leaving, the largest and best canoe on the island was brought out to carry us over the reef, and a good number of the natives accompanied us to the vessel. As soon as the natives had left for the shore, our vessel was headed for Raratonga, about 120 miles to the northwest.

#### RARATONGA.

Early the next morning after leaving Mangaia, we saw the high peaks of Raratonga, which reach to a height of over 4,000 feet. We had expected to reach the island early that day, but on account of light winds, did not get ashore until the morning of the second day. Raratonga is the largest of the Hervey Islands, though the last to accept Christianity. Sometime between 1785 and 1790, a canoe containing natives was drifted from one of the adjacent islands to Raratonga, and gave the first information to the people of the island, that there were white men with large ships. The natives were so much interested in the wonderful stories of the power of the white men, their guns, monster ships, etc., that they offered special prayers that such powerful people might come to their shores. Not long after that, a large English vessel was seen approaching the shore, and shouts of joy were heard from every lip. Nobody dared to go on board till finally a chief, more courageous than the others, paddled out in a canoe. The vessel went on her way without stopping, and the chief returned to shore and told the astonished people of the wonderful things he had seen on the ship, the groves of bread-fruit, coconuts, and bananas, as well as rivers of water. John Williams believed this was the "*Bounty*," just after the famous meeting which resulted in settling up Pitcairn Island. Several years later, some natives in a canoe were driven onto this island from a small island near Tahiti, who told the people of the missionaries who had been preaching the gospel of Christ in the Society Islands. These revelations created a deep interest to see and know more of the wonderful strangers who had such great power, and who worshiped Jehovah. But nearly twenty years passed by before another vessel reached the island. About 1820 an English trading vessel visited the island. The crew, who went ashore, treated the natives with the greatest barbarity, their stay on the island being a continued series of cruelty, rapine, vice, and bloodshed. So disgraceful was their conduct that the captain, who really was the discoverer of the island, never reported its latitude or longitude. On leaving, the crew took on board the ship, by force, several of the women, one of them being a chieftainess, and sailed away for Aitutaki, 150 miles north. For some reason, the women were put ashore at Aitutaki, and this led to the introduction of Christianity on Raratonga; for hearing the gospel preached at Aitutaki, they embraced it, and at once desired to carry the knowledge of Christianity to their own people. Rev. J. Williams had succeeded in locating native teachers from the Society Islands into nearly all of the islands of the Hervey Group, and had heard that there was an island called Raratonga, though the natives could not tell him where it could

be found. He now heard that there were natives from that island on Aitutaki, who had become Christians, and who desired to return to their own island with a Christian teacher, and he at once determined to make a search for it. Taking the young chieftainess, who was named Tapaeru, he spent several days in searching for the island, without success; but just as they were about to abandon the search, the island was seen from the mast-head.

On coming near the shore, the natives were seen to be in a state of great excitement, no doubt remembering the cruel treatment received from the crew who stole their women. The missionaries did not go ashore, but sent Tapaeru and the native teachers, to see how they would be received. When it was known that Tapaeru and the other women had returned, there was great rejoicing, a great feast was made, and the night was spent in feasting and "*kava*," drinking. Becoming inflamed by the drink, they talked of killing the teachers, and even prepared to do so. Tapaeru did all in her power to protect the teachers, but as it was, they nearly lost their lives. Returning to the ship the next morning, they reported their terrible sufferings. Under the circumstances, it seemed that the plan to leave teachers must be abandoned for the present. But at this point, Papehia, a native teacher of Raiatea, volunteered to go ashore alone, even if he lost his life. Leaving everything behind but his clothing and a copy of portions of the Tahitian Bible, he went ashore. Having a protector in Tapaeru, he was allowed to live. And so successful was he, that within fifteen months a large number had renounced idolatry, and a chapel 300 feet long had been built. A few years later, John Williams and other missionaries from England located there. A large institution house was built, for the purpose of educating natives to act as missionaries. At present Mr. and Mrs. Hutchin have charge of the school, which consists of about twenty-five young men and women, who are being educated for the New Guinea field.

On landing, we were received and entertained in a kind manner by Mr. and Mrs. Hutchin. We were invited to preach to the people, which we did to a large audience. The students were especially interested in the truths presented. We had the privilege of meeting one of the old men, who remembered the time when Christianity was brought to the island. He is the son of Tapow, the old cannibal chief, whose picture is seen in the "*Young People's Library*," No. 2. At his house we saw the old daguerreotype original of that picture. His account of Papehia's first labor here was very interesting. We were shown the place where the "*Messenger of Peace*," the vessel built by John Williams, was carried inland by the huge waves, in a terrible hurricane, and landed in a swamp. We also saw the tombstone of Tapaeru, who lived till 1881, and also of Makea, the king, who ruled the island when the gospel came, and who became a convert. After staying there two days, we left for Aitutaki, leaving Bro. and sister Read and sister McCoy to follow up the interest while we were gone. Bro. Read will write concerning the interesting meetings he had there in our absence. The Lord greatly blessed his work.

We reached Aitutaki the second day after starting, and on reaching shore were made welcome at the home of the Rev. Mr. Lawrence, the missionary from the London Missionary Society. There was but one white man on the island besides Mr. Lawrence's family. For this reason we could do but little work. As it was, we left some reading-matter for Mr. Lawrence, and sold a few dollars' worth to the other white man. The natives, however, treated us with marked respect, and when we left them, gave us a large quantity of eatables for use on the vessel. Not being able to speak the native language (which differs from the Tahitian), we could reach them only through their minister. This island was the first in the group to receive the gospel. It differs in its physical appearance but little from the other islands in the group, except that its reef on one side extends out about seven miles from shore. When we left the island, the missionary accompanied us to the vessel, and gave us a cordial invitation to return to the island again.

We reached Raratonga in about twenty-one and one half hours, overtaking and going past a large, square rigged vessel that had been standing off the island of Aitutaki. We had a very pleasant visit with the officers of the vessel, which proved to be the "*Jerfalcon*," from Melbourne. The officers

were very thankful for some of our publications which we left with them. When we reached Raratonga, we found that the "*John Williams*," the London Missionary Society's vessel, had been there, and was just ready to start for Aitutaki. This vessel was named in honor of the martyr of the same name. As she was about to start, we did not have the privilege of going aboard of her; but Bro. and sister Read had had a very pleasant visit with the captain. After stopping a few hours here, we returned to the vessel and started for Samoa, instead of Tonga, as we had formerly planned to do. The captain of the "*John Williams*" had given us a cordial invitation to call at Savage Island, which lay a little off from our route to Samoa, and so we decided to make a visit there. On this trip we had some of the worst weather we have had since leaving home. For two days the wind was very strong, so much so that most of the time we sailed under a close-reefed foresail and a reefed fore stay-sail. The waves rolled mountain high, and every little while dashed over our deck. Often our vessel would careen so much that the bulwarks would go under the water. At such times everything that was movable, including dishes, books, and boxes, would be shaken from their places, and go sliding across the cabin with a terrible crash. Of course, as usual, all the passengers were terribly sick. But we have learned to have confidence in our good ship, and so did not fear. On account of the high seas, and the dangerous landing at Savage Island, we had to abandon the idea of going there, and so steered for Tutuila, one of the islands of the Samoan Group. April 27 we entered the harbor of Pango-Pango, which is the most beautiful harbor we have ever seen. It is a lovely landlocked harbor, surrounded on all sides by high mountains. At this harbor, as quiet as a mill pond in all kinds of weather, the time was spent by the sailors in painting the bulwarks of the vessel, knowing that it was the most quiet place we would find for some time.

We found but very few white people on the island, but these seemed much interested in our work. One of these was the sister of a Sabbath-keeper in Tahiti. We disposed of about twenty-five dollars' worth of our books, which we believe will result in good. One man who at first said he did not want any religious books, afterward bought a number of dollars' worth. We had the privilege of treating, according to sanitarium methods, the leading chief of the island, who was suffering from liver difficulty. We were told on being sent for, that he was dying. Before we left, we had his fever reduced very materially, and are confident that if he could have proper treatment he would be restored to health. We are very thankful for the little we know about hygienic treatment, but are sorry we could not take a full course in nursing before coming to these islands. This kind of work, and the influence of our publications, are going to accomplish the desired work among the honest ones of the islands.

Last Monday, May 4, we left Tutuila, and after the most pleasant trip we have ever had, entered this harbor yesterday morning. It was here that the terrible hurricane occurred two years ago, which resulted in the destruction of several men-of-war here at anchor. Here in the harbor we saw the wrecks of the two United States men-of-war, the "*Trenton*" and the "*Vandalia*." High and dry on one of the reefs lies the "*Alder*," the German man-of-war, while all around the harbor are seen the scattered wrecks of other vessels.

As soon as possible after landing, we went ashore and got the mail, which consisted of a large number of letters, and a bushel of papers and books. All the rest of the day was occupied in reading the good news from home. Soon after we got into harbor, Capt. Turner, nephew of the man who built our vessel, came aboard to call on us. He is here for a few weeks on business. We have become acquainted with a few of the leading men, who are very kind to us. We will write more fully of our work here at some later date. E. H. GATES.

*Apia, Samoan Islands, May 6.*

#### IRELAND.

COLERAINE.—This is a town of some 7,000 inhabitants, situated at the mouth of the River Bann, three miles from the northern coast. It was originally settled by Scotch Covenanters, who came to avoid persecution, and it is now one of the strongholds of Presbyterianism—not the Presbyterianism generally seen in America, but a more rigid form,



which forbids music in churches, the singing of hymns, etc., and regards pictures in books as pernicious. As may be understood, such people are rather set in their way, and are not apt to look favorably on "new notions."

As a tent-meeting has been held here during the summer, I was sent to bind off the work, and during the last three months have endeavored to establish those who were interested. The work was mostly done by giving Bible readings in various houses throughout the town, and as a rule these were well attended. As a result, five more have decided to keep the commandments of God, and the faith of Jesus.

Although Coleraine has so much religion that every one is a "Christian," it has perhaps as much drunkenness as any place of its size in Ireland, which is saying a great deal. Seeing this, I decided to do some temperance work, and began a series of lectures in the Town Hall. The first was after Dr. Kellogg's charts, illustrated by lime-light diagrams and views thrown on a screen eighteen feet square. Complimentary tickets were sent to the leading families, and about 500 persons attended. The collection amounted to eight dollars, which paid all expenses; also fifty-five temperance tracts were sold at the door. The second public temperance effort was on "Wine and the Bible," which was also plentifully illustrated with views. The Congregational minister, who is Grand Chief Templar for Ireland, presided as chairman. All seemed pleased with the work, and appreciated the effort made. At this meeting a small admission fee was charged, to pay expenses, and about fifteen dollars' worth of tickets were sold. Meetings of a religious character were also held, and one lecture on the "Second Advent" was illustrated with some sixty views. At this a number of tracts were sold at the door. May God bless the seed thus scattered.

It has been decided that I now proceed to Hull, to follow up the work done by the canvassers, who have sold about 2,000 books there. We ask for your prayers, and that you will remember the work there, at the throne of grace.

London, June 1.

FRANCIS HOPE.

#### NEBRASKA.

AMONG THE CHURCHES.—Since the State meeting, we have visited the churches at Dunbar, Nebraska City, Brownville, College View, Curtis, and Omaha. At all these places excellent meetings have been enjoyed, and a measure of liberty has been felt in presenting the word. Most of the preaching has been of the nature to show the times in which we live, and the necessity of a closer walk with God; and we have reason to believe that the truths presented have been appreciated by the churches. At Dunbar two were baptized. The roads were very bad while we were here, but most of the church assembled at the school-house about four miles out in the country, and the presence of God's Spirit was enjoyed. In the evenings we held meetings in a hall in town. Some outside interest was manifested; but the rains and bad roads kept many away. The church here need a building very much, and there is some talk of erecting one this fall, which we trust may be done.

At Nebraska City only a few are keeping the Sabbath, but they love the truth, and are trying to let the light shine. Some outside interest was manifested here, and we felt impressed that some labor ought to be performed in this city as soon as possible. At Brownville five were baptized, the ordinances were celebrated, and excellent meetings were enjoyed. The Sabbath-school here numbers about forty, and a good interest is manifested. This company is now waiting organization, and we hope ere long to see a good church here. They held their services in the church, and have a very pleasant place indeed for worship. At College View steps were taken toward the organization of a church. Here is the largest Sabbath-school in the Conference, numbering over 200 members, being well organized, and doing good work. Here also there is a flourishing tract society, which is sending out many periodicals and missionary letters each week, to different parts of the land. At present the Sabbath-school is much crowded for room, and probably more commodious quarters will be necessary very soon. At Curtis thirteen were baptized. A church of fourteen was organized, and officers were elected. An elder and a deacon were ordained. A tract society of fourteen members was also organized, and a librarian elected. This

is a new company, most of whom have recently been brought to the light of present truth through the labors of Bro. Hennig. Quite a number of others are keeping the Sabbath here, who we trust will soon follow the Lord in baptism, and take their place in the church. Others in the vicinity are much interested, and Bro. Hennig will for a little while follow up the interest. God is blessing this company, and we trust they will prove faithful to his service.

At Omaha we found a larger church than we expected; indeed, the mission rooms were quite well filled, and no doubt many more would attend the services were they held in a more public place. Steps are being taken in this direction, with some prospect of success. Quite a number seem to be much interested in the truth, and some are at the deciding point. The workers there feel that a tent could be pitched in North Omaha the present season with profit. If workers can be found, perhaps this may be done later in the season. At all these places the brethren and sisters have lifted well on the Union College apportionment. If all will do what they can, the amount can be raised during the present summer and fall, and we believe this will be done. Our courage is good in the work, and we press on with faith and trust in God.

W. B. WHITE.

D. NETTLETON.

#### NORTH CAROLINA.

BEACH MOUNTAIN, BETHEL, ETC.—We came to the Beach Mountain, May 21, and began meetings the same evening, continuing them until June 2. The interest was good till the last Sunday, when a shooting affray occurred which caused a great excitement among the neighbors. It happened at the close of the Sunday-school. On account of this, and the M. E. quarterly meeting drawing near, we closed our meetings for the present. Three commenced to keep the Sabbath, and others are interested.

We visited the Grandfather, and found that the interest had not abated. We spent the Sabbath with the Bethel church. This church has a very interesting Sabbath-school. On first-day I attended the Second Adventist meeting on the Watauga River, and had the privilege of speaking to a large congregation. At the close, some desired us to return and speak to them again. We have now returned to the Beach Mountain, by the request of some interested. We shall remain here a few days. As we crossed the Rich Mountain a few weeks ago, the shaft and harness broke, and Mrs. Shireman jumped out of the buggy and was seriously hurt, and may not be able to ride in the buggy again for several months.

D. T. SHIREMAN.

June 11.

#### THE NORTH PACIFIC CAMP-MEETING.

This meeting was held in East Portland, on the same ground as last year. A workers' meeting was held before the camp-meeting. Bro. Derrick was present and gave instruction in the canvassing work. Prof. Prescott and the writer were detained in Walla Walla two days after the close of the Upper Columbia camp-meeting, in the interests of the college, and when we arrived on the ground in East Portland, Thursday morning, the meeting was well under way. The character of the preaching was much the same as at Walla Walla, except on Sunday evening, when Elder Durland, by request, gave a discourse on the Sabbath question. Inquiry meetings were held each day with the unconverted who wanted to seek the Lord, and those who wanted a deeper Christian experience. On Sabbath afternoon about 300 came forward to seek God. After a season of prayer, they were separated from the congregation, and it was the privilege of the writer to conduct a social meeting for those who remained. For an hour and a half the brethren and sisters spoke in quick succession, and the meeting closed with others desiring to speak. The burden of the testimonies was an expression of gratitude to God for the light which he had permitted to come in, and the benefits they had received during the meeting. Quite a large number of parents were free to express their gratitude that their children were seeking the Lord.

At the close of the camp-meeting, all seemed strengthened and encouraged by the instruction they had received. Monday afternoon twenty-five were baptized by Elder W. C. Ward, in the Willamette River. Meetings in the German language were

held regularly each day, by Elder Shultz, assisted by Brn. Jorg and Haffner, the latter of whom has lately come from Kansas to labor among the Germans in this Conference.

Union and harmony prevailed in the business meetings of the Conference and other organizations. The Conference indorsed the location of the college for the Northwest at Walla Walla, and voted to donate \$7,000 to the college enterprise, more than \$5,000 of which is already raised, and the balance is more than covered by pledges made some time ago toward establishing a school in the North Pacific Conference, but most of which will now be turned into the fund for the college at Walla Walla. Bro. J. E. Graham was re-elected president of the Conference and tract society. Bro. and sister Burden, the business agent and secretary of the tract society, desired to be relieved from their work, that they may spend some time in school, and Bro. Geo. E. Henton was chosen to take their place. Chas. E. McDonald was elected State agent. Elder W. W. Sharp was elected president of the Sabbath-school association, and sister Foster secretary. Sister F. will locate in Portland. The annual reports showed a very encouraging growth in the Conference. During the past year nearly 300 members have been added; the tithe has increased more than \$2,000, and the cash sales of the tract society more than \$3,000. A neat and convenient building has been erected in East Portland for a depository, and offices for the tract society; a good corps of canvassers have been trained and put in the field, and are doing good work. Bro. T. H. Starbuck was ordained to the ministry, and one or two received license for the first time. The rapid increase in numerical strength is due largely to immigration, but the North Pacific Conference furnishes a good field for labor, and the prospects for the future are encouraging. One hundred and twenty family tents were pitched, and between 550 and 600 were encamped on the ground.

DAN. T. JONES.

#### THE INSTITUTE IN LONDON.

We closed our last report on our arrival at Liverpool, England. We arrived at London Thursday morning, May 14, where we had the pleasure of meeting a large gathering of our leading workers in Europe. Brn. Conradi and Boettcher and sister Ohm were present from Germany; Brn. Lewis Johnson, E. G. Olsen, K. Brorsen, and L. H. Henriksen had come from Scandinavia; while Switzerland was represented by Bro. Curdy from there, and Bro. Holser, who was on his way home in our company. These with all the ministers, Bible workers, and canvassers of the British Mission Field, and a goodly number of our brethren and sisters, made in all a company of between seventy and eighty who were in regular attendance at the institute, which had at this time been in progress about three weeks. The interest was very good, and the blessing of the Lord was present in a large measure.

The daily program for meetings during our stay run about as follows: At 8:30 A. M., council with the leading workers; 10:30, general meeting in the hall; 2:30 and 7:30 P. M., Bible study, conducted by Dr. Waggoner; and at 4:30 P. M., meetings with the different committees, etc. Thus every moment of our time was spent to the best advantage possible. Many questions of interest relating to the work in Great Britain and Continental Europe were freely discussed and carefully considered. In this country as elsewhere, the providence of God has gone out before us and opened the way for our work in a remarkable manner. The brethren all had many encouraging incidents to report, and all were full of hope and were of good courage in the Lord and in the work. The prospect in the British Empire for the advancement of the truths we hold, was never better or more encouraging than now, but the vastness of the field almost overwhelms us; yet we have every reason to be encouraged, for this work is of God, and he himself will carry it through to a glorious triumph.

While we were there, Bro. E. M. Morrison arrived from Cape Colony, South Africa. Some time ago he was sent to Australia in the interest of the canvassing work; from there he was directed to go to South Africa, where he has spent the last few months. The Lord has greatly blessed him in both these places, and the workers have been much encouraged and benefited by his counsel and instruction. He now expects to spend some time in Europe, giving most of his attention to the work in England. We were glad to find here such a large

company of colporteurs, all seemingly full of courage and hopeful in the work, and all anxious to learn how best to fulfill their mission,—that of distributing our literature, and thus sowing precious seeds of truth to prepare the way for the living preacher.

The publishing work which is carried on in London, is destined to be a great strength to the work here. With the blessing of the Lord, we shall expect to see more rapid advancement in the work in this field from this time.

The brethren felt very sorry to part with three of their valuable workers,—Bro. and sister Spicer and sister Hattie Hurd. Bro. Spicer has been called to America to work as assistant to the Foreign Mission Secretary. He has filled a very important place in connection with *The Present Truth*, and will be much missed. Sister Hattie Hurd, in harmony with the recommendation of the Foreign Mission Board, will go to South Africa to connect with the work in that distant field, and with her experience as a teacher and a Bible worker, she will be a valuable accession to our workers there. While the brethren in England readily acquiesced in the wishes of the Foreign Mission Board, they feel the loss of these faithful workers deeply, and plead with us to remember them and send them more help. Elder D. A. Robinson will now, of necessity, give more of his time to editorial work than he has done heretofore, and thus will have less opportunity to labor in the field generally. They are looking forward with much interest to the coming of Elder J. S. Washburn, of Washington, D. C., whom the Foreign Mission Board has recommended to go to England to labor. He and his wife will be very valuable help in that field.

Bro. Frank Hope was recommended in our council, to go to Hull, and make that city his place of labor for some time to come. It is also the intention to open up the Bible work in other places in England besides London. We never felt more encouraged over the outlook for the work in this great empire than at this time; we have full confidence that the Lord will bless the labors that are being put forth, and that we shall see rapid advancement in the work.

We enjoyed our stay and our visit with the brethren very much. The efforts of Bro. and sister Robinson in behalf of the mission and the work, are much appreciated by all who are connected with them in the work. Dr. Waggoner enjoyed much of the blessing of God in conducting the Bible study, and it was very encouraging to hear the testimonies of the different brethren and sisters in the social meetings, in referring to the benefits they were receiving, and the precious light that was shining more brightly through the word of God. We feel assured that this institute and the meetings connected with it will be of much value and a great benefit to the work in the United Kingdom.

Evening after the Sabbath we parted from our brethren in London, going by way of Holland and Germany to Denmark, to be present at the Conference and camp-meeting at Frederickshavn.

O. A. OLSEN.

#### A BAPTIST INQUISITION.

SOME weeks ago, the writer came to Spartansburgh Pa., and opened meetings in the Congregational church.

Spartansburgh is a town of 600 inhabitants, nine miles from Corry, Pa., on the W. N. Y. & P. R. R. Having three church buildings, and only two congregations, an excellent opening was made for meetings in the Congregational church. Most of the Baptists and some of the Methodists attended our meetings, and after we had passed the Sabbath question we received a unanimous invitation to use the Baptist church. It being a much better and larger church, and as most of the Baptists were interested in the truth, we were glad to accept their offer. After having preached there about two weeks, two of the members wrote to Warren County for one Elder Willahan, as this man was their best historian and debater, having at one time (it is said) debated with Elder Whitney. He came to our meetings to debate, and we drew up articles for a four nights' discussion, and appointed five judges. After the debate, the judges decided in our favor.

Elder Willahan was so angry at being beaten, that he shook his fist in our face, and said he would have us locked out of the church. In harmony with this threat, a meeting of the Baptist Preachers' Association was called to advise with the church.

The Baptist ministers from Corry, Titusville, Warren, Bradford, Kane, Oil City, and other places were present. The first session was held with closed doors. The following resolutions were passed and carried to us:—

"Whereas, The conduct of Rev. E. E. Franke seems to be a matter of contention in this church, and must be considered in our deliberations; therefore,—

"1. *Resolved*, That he be allowed fifteen minutes during our afternoon sessions, to make a personal statement. Be it understood that this statement be confined to his relations to the Baptist church of Spartansburgh, and occupancy of this building.

"2. *Resolved*, That a copy of these resolutions be sent to him by a messenger from our number.

"P. F. DE LANCEY, *Clerk of Council.*"

In harmony with the above, we appeared before the council of Baptist ministers, and in a fifteen minutes' talk pointed them to God's truth. After our speech we gave an opportunity for questions, when some questions were asked and answered. It was the intention of the council to excommunicate those who had accepted the truth. But before they had an opportunity to do so, the following was handed in by Bro. Butzer, who was their leading deacon:—

"Spartansburgh, May 22, 1891.

"TO THE FIRST BAPTIST CHURCH OF SPARTANSBURGH: We, the undersigned, respectfully request that our names be stricken out of your church books, and we shall no longer consider ourselves members.

- "1. DEACON J. L. BUTZER.
- "2. MR. NEWTON RHODES.
- "3. " FRANK T. BOYLES.
- "4. MRS. JENNIE BOYLES.
- "5. " C. M. BUTZER.
- "6. " C. R. RHODES.
- "7. " F. L. WHITE.
- "8. " L. B. LAMB.
- "9. " HARRIET CLARK.
- "10. MR. ARCHIE S. RHODES.
- "11. MRS. CARRIE E. WARNER.
- "12. " ELLA BOUTWELL.
- "13. MISS IDA SLITER.
- "14. " MAUD WHITE.
- "15. " LULU WHITE.
- "16. " LOUISA BALDWIN.
- "17. MRS. M. C. HERVEY.
- "18. MISS ROSE BALDWIN.
- "19. MRS. MARY BALDWIN.
- "20. " CARRIE DAVIS.
- "21. MISS MATTIE MARCH.
- "22. MRS. ABNES WHITE.
- "23. MISS ELLA FEE.
- "24. MR. CLIFF BUTZER."

The ministerial council was wrought up to such an extent that they refused to consider the above, but referred it to the church. They then dismissed the congregation, and passed the following resolutions, which were handed to the Spartansburgh *Sentinel*, from which I quote the article entire:—

#### "THE FINDINGS OF THE COUNCIL."

"The council called to advise with the Baptist church of this place, met last Friday, and after listening to the questions in controversy, promulgated the following resolutions for consideration, for the church to take action upon:—

"Whereas, The Baptist church of Spartansburgh has been distracted and divided by the heretical teachings of a man named E. E. Franke, a member of the sect known commonly as Seventh-day Adventists; and,—

"Whereas, Said church has invited us to sit in council with them and advise them as to their duty toward Christ, the Church and New Testament truth; therefore be it,—

"1. *Resolved*, That replying to the question, 'Can the views held by the sect known as Seventh-day Adventists be consistently entertained by members of Baptist churches,' we would most respectfully submit that they cannot.

"2. *Resolved*, That in loyalty to New Testament truth, we feel called upon to recommend to the church, that it withdraw the band of fellowship from all such brethren as profess and propagate the doctrines held by the Seventh-day Adventists.

"3. *Resolved*, That we re-affirm our full and definite conviction that the first day of the week is the New Testament Sabbath, or Lord's day, and as such, is to be observed by Christ's Church to the end of the world.

"Yet, while as a denomination our belief is clear and unalterable, nevertheless, we recommend Christain charity toward such brethren as, having conscientious doubts on this subject, are willing to walk with the church in all other particulars, participating in the worship on the first day of the week, and refraining from the propagation of dissent.

"4. *Resolved*, That replying to the question, 'Whether we ought to allow the meeting-house of the church to be used for the propagation of such doctrines?' we would answer distinctly and positively, No.

"The doing of this has already proved a source of

distracted to the church, and the mistake made by this church in so granting should never be repeated.

"5. *Resolved*, That we feel called upon to warn the churches of our association against admitting to their house of worship, any advocate of heretical doctrines of the Seventh-day Adventists, believing those to be subversive of the faith once delivered to the saints.

"6. *Resolved*, That we earnestly urge the church to take immediate and active steps looking to the settlement of a pastor at once.

"W. T. C. HANNA, P. F. DE LANCEY,  
"Chairman. "Clerk."

"These resolutions the church adopted at their regular covenant meeting last Wednesday evening; they also granted the petition of the twenty-four members who wanted their names erased from the church record."

In resolution 3, they re-affirm their conviction that the first day of the week is the New Testament Sabbath or Lord's day, but we have not yet accepted their conviction as a standard of faith and duty. The Baptists have about eight or ten working members left, and the leading trustee and main opposer among them is a pronounced Spiritualist. This matter was also presented to the council by the writer in his speech, but without action. We suppose she can still be a good member of the Baptist Church and be a Spiritualist.

The Bible says in Rev. 18:2: "Babylon the great is fallen, . . . and is become the habitation of devils, and the hold of every foul spirit." Is it not true that they have retained the wrong (Spiritualism), and cast out those who follow God's word?

We are glad that the twenty-four honest souls obeyed God's word in Rev. 18:4, where the angel says, "Come out of her, my people."

May God by his Spirit keep them faithful to his truth. E. E. FRANKE.

Spartansburgh, Pa., June 7.

#### CAMP-MEETING NOTES.

Minnesota.

THE cold weather continued during the Minnesota meeting until Sabbath morning, without rain however, when the clouds broke away, and fine weather prevailed until the close. Prof. Prescott, on his way from the northwestern camp-meetings to Battle Creek, was detained by a washout (providentially, some thought), and had to spend the Sabbath at the camp. Accordingly, he was invited to take charge of the revival service in the forenoon. The Holy Spirit attended the preaching of the word, and a large number came forward for prayers. After this service, the inquirers retired to another tent, and the work was continued till two o'clock. One of the results of the work done was the baptism of forty-three candidates in Lake Harriet, Monday afternoon.

The sessions of the Conference were harmonious throughout. A kind, brotherly spirit characterized all that was said and done. The people were loth to give up Elder Porter, but did so without murmuring, and will follow him to his field in Africa, with their sympathy and prayers. The progress of the work the past year has been encouraging. The tithe was increased \$4,000; most other funds had a corresponding increase, and none fell behind the previous year. Five new churches were added to the Conference, and the additions to its membership were nearly 200. Removals, deaths, etc., reduced the increase for the year to about fifty. The death of Elder Norlin, the only ordained Swedish minister in the Conference, was severely felt; but the ordination of Bro. John Hoffman to labor in the same language, will in some measure fill the vacancy. Three other brethren were also ordained,—H. F. Phelps and Byron Tripp to the English work, and H. F. Graf to the German. Two new licentiates were added to the working force, and five young men were recommended to enter the field as tentmasters. The canvassing work has been prosperous. During the past year over \$30,000 worth of books have been sold, and the prospect for the coming year is even better.

A good interest was taken in the educational work. Bro. Henry arrived Monday morning, and addressed the congregation in behalf of Union College. The needs of that institution as set forth by him, had been anticipated by the pledging the day before, of enough to finish paying the State's apportionment of \$6,600, with the exception of \$200. Considerable real estate was also purchased. Under the head of educational work may be properly mentioned Elder McCoy's efforts in the interests of

The James White Memorial Home. He made an earnest plea for the fatherless, who could not speak for themselves, and his remarks reached the hearts of the people.

Upward of eighty addresses were obtained of those who are interested in our schools, and who desired catalogues. Over half of these expect to attend either Battle Creek College or Union College the coming year.

The outside interest was better than in former years on the same ground. Sunday was a beautiful day, and hundreds visited the camp. It was noticeable that but few sight-seers were present; nearly all listened attentively to the sermons. The English tent was comfortably filled, and the Scandinavian and German tents were crowded all day. Four public services were held in English. Elder W. H. Wakeham spoke in the forenoon on temperance. Elder Haskell, in the afternoon, showed how God is controlling the nations in the interest of the proclamation of the gospel. A little later, Elder Porter gave an address on religious liberty, and in the evening he preached his farewell sermon. The best of attention was given to the preaching in all the languages, and we had many evidences that a good impression was made. Some remarkable conversions were reported. A Scandinavian, a member of the Baptist Church, came on purpose to see if what the ministers had told him was true; viz., that we taught justification by the law and not by faith in Christ. Before the meeting closed, he publicly confessed that he had received the greatest blessing of his life; and he went home an avowed S. D. Adventist, to tell his friends that the ministers were mistaken. A young lady came on purpose to oppose, but was forced to testify before the meeting closed, that she could not withstand the truth any longer, and on Monday she was baptized. A brother had a wife who bitterly opposed him. He prayed earnestly that she might be led to come to the meeting and be converted. On Friday she came, was converted on the Sabbath, and was baptized with the rest.

The cooking-school attracted favorable attention from outsiders. It began in the dining tent, but the attendance was so great that it was moved into a tent 40 x 60 feet. It finally broke over all bounds, and was thrown open to the public in the great pavilion. This was the first time Minnesota has had a cooking-school, and it was regarded on all hands as a success. Both the dining hall and the provision stand were conducted on strictly hygienic principles. I heard no criticisms, but everywhere words of commendation. Sister Eyora Bucknum, of the Battle Creek Sanitarium Training-school, conducted the school, and superintended the dining department.

People were pleased as well as surprised at the provisions made for their comfort in the reception tent and elsewhere. Teams were taken by attendants, cared for, and brought back to the owners on the presentation of checks. Nearly everybody took out a quarter or half-dollar, and was greatly astonished when pay was refused. Some were overheard to say, "This beats all we ever saw in the line of free accommodation."

The meeting closed with the heartiest good feeling on the part of all. Elder Breed enters upon his work with the confidence of both people and workers, and the prospect is good for a prosperous future for the Minnesota Conference.

C. C. LEWIS.

## Special Notices.

### QUARTERLY MEETINGS IN THE MICHIGAN CONFERENCE.

DEAR BRETHREN AND SISTERS: The regular quarterly meeting for the first Sabbath and Sunday in July is close at hand. The 4th of July coming this year on the Sabbath day, unless great care is taken, the minds of many, especially of the young, will be turned from the true object of the day to the celebration of the nation's memorial day. Preference to God and his cause should be shown on such occasions as this, above any holiday of any nation on earth. This will be a splendid time for all our ministers and people to show their fidelity to God, and lift his name up in honor above the nation in which we live. Let the quarterly meetings be held, and let the celebration of the ordinances of the Lord's house be esteemed of far more importance than the celebration of Independence Day.

On the first day of the week of this occasion, let the tithes and offerings to carry forward the Lord's cause be brought into the treasury of the Lord. You all know

that the Michigan Conference by vote last fall, made very liberal donations to the General Conference. This was well, for it helps on the great cause of truth in other nations of the earth. Because of this, and other enterprises now being carried forward in Michigan, the treasury at the present time is low.

I have thought it was no more than just and right that our people should know this; and that knowing it, you would all be more willing, and make a stronger effort, to bring all the tithes into the store-house. "The tithe is the Lord's." Not one of the Lord's people should withhold it for his own use. The Lord will surely bestow his blessing on his children who do faithful work in this direction. His promise is sure to every devoted soul.

One reason why the treasury is low now is, the Michigan Conference has been loaning some of its funds of late to the Petoskey mission. This is a grand and noble enterprise, and, if successfully managed, will be the means of bringing the precious truth before hundreds of people who come to this resort every year. We have made an appeal to all our people in the State to donate liberally to this enterprise. Some have already done nobly. We believe others, yes, all, will do what they can when they know and feel the importance of this place for missionary work. What you donate will bring back into the Conference treasury what it has loaned.

At this quarterly meeting let every one take a part in this enterprise. Read the appeal that will be in your hands by that time, and then take hold with that earnestness and interest that will give complete success. We shall hope to see a hearty response from all in every part of the State, in both tithes and offerings on this important occasion.

I. D. VAN HORN.

### ARKANSAS, NOTICE THIS.

ANOTHER change of the time for our camp-meeting is made necessary. We are asked by those who are arranging for these meetings, to make this second adjustment of our appointment; and in council with members of the Conference committee and others, we conclude that the date now fixed upon, Aug. 25 to Sept. 1, will suit all better than any other time, as it will give time for haying and the drying of early fruit, and will come in just before wheat sowing. This meeting, the most important one ever yet appointed for Arkansas, will be preceded by a workers' meeting of one week, for ministers, canvassers, and all of our workers, including church elders. More will be said of this soon.

Let every S. D. Adventist in Arkansas and Indian Territory begin at once to prepare to come. This will doubtless be the largest camp-meeting ever yet held in this Conference, and no one can afford to miss its benefits and blessings.

C. MC REYNOLDS, Pres. Ark. Conf.

### NEBRASKA CHURCHES, NOTICE!

THE annual Conference, to be held in connection with the camp-meeting at Seward, Aug. 18-25, will soon be here; and we desire to call the attention of the churches to the fact that delegates to this Conference should be elected at the coming July quarterly meeting. We trust all churches will carefully notice this, that each may be properly represented at the coming Conference. Each church is entitled to one delegate, and one additional delegate for every fifteen members. Thus a church of fifteen members is entitled to two delegates; thirty members, to three delegates; forty-five members, to four delegates. We trust that every church in the State will have its representatives at this annual meeting.

W. B. WHITE.

### CAMP-MEETING FOR MISSOURI.

DEAR BRETHREN: The time for our State camp-meeting is almost here. It is impossible for me to express to you the anxiety with which I look forward to this annual gathering of our people. I feel anxious not only that a large number of our people should be present, but that all may be able to derive the most possible good from the meeting, and return to their homes with their hearts all aglow with the love of God. There are those whom we always expect to meet at our camp-meetings, and these of course it will not be necessary to urge to come, nor need we have any anxiety but that they will be there; as one of these brethren wrote me a short time ago, inquiring where the meeting would be this year, remarked before closing his letter, "Of course, wherever it is, we expect to be there." If we could receive such intelligence from every S. D. Adventist in the State, much of our present anxiety would be gone; and instead of worrying as to how we might be able to prevail upon every one to attend, with an encouraged and glad heart we would bend every energy in planning and working that the meeting might indeed be a success, and that all might receive a real benefit from it. But this we shall do any way, and we ask all to join us in sending up a petition to the Hearer and Answerer of prayer, for such an outpouring of his Holy Spirit at this meeting as has never before been felt in Missouri.

Last year we had a large and a good camp-meeting, and this year let us expect a larger and a better one. Our membership in Missouri is increasing each year, and of course the attendance at our camp-meetings ought to

increase, and we expect it will. That our meeting this year may be by far the largest we have ever held, letal begin at once, not to count the obstacles in the way of their coming, but to make ready to come, and determine to be there. And that it may be by far the best meeting we have ever held, let us all come feeling our great need of God, and come determined to seek him with all the heart, that we may find him before the meeting ends. "Except ye be converted," says the Saviour, "ye shall not enter into the kingdom of heaven." The kingdom of heaven is at hand. Have you been converted? Do you doubt your acceptance with God? Then come—come expressing your real condition, that you may receive help and be made free in Christ Jesus. Here is a splendid opportunity to work for others; then come determined not only to get good for yourself, but to benefit those who need your help. You may come expecting efficient and earnest laborers from abroad; but, brethren, don't come trusting all the work to the ministers. Take hold yourselves, and with them labor earnestly for the conversion of your children, your friends, and, in short, that the grace of God may be received by all who attend the meeting.

The camp-meeting will be preceded again this year by a workers' meeting of one week. We hope that every worker in the Conference, and all who desire to enter the work, will be present at the very beginning of this meeting. We ask the churches to elect their delegates at once, and send in their names to J. J. Nichols, Pleasant Hill, Mo. Let all bear in mind that important matters are to be considered at this Conference; therefore select the very best men you have to represent you. Let all who desire tents for use at the meeting, send in their orders to me, at once, at Holden, that there may be no delay in getting the tents on the ground. The usual reduction in fare on the different roads may be expected again this year, of which further notice will be given.

R. S. DONNELL.

## The Sabbath-School.

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

### LESSONS FROM THE GOSPEL OF MARK.

LESSON I.—THE MISSION OF CHRIST.—MARK 1:1-20  
Parallels: Matt. 4:17-22; Luke 4:14, 15.

(Sabbath, July 4.)

#### INTRODUCTION.

NOTE 1.—It is impossible to include the whole book of Mark in twenty-six lessons, or in six months' time, the period allotted to it by the International Sabbath-school Committee. It has been thought best, therefore, to gather out its most striking and important lessons, instead of attempting to cover the entire life and ministry of Christ. Of the connection historically and chronologically we shall say but very little, as Mark follows no strictly chronological order; and to attempt to explain the chronology of each event in the life of Christ, with Mark for a basis, would invite controversy and divert the mind of the student from the real lesson. The writer of the book of Mark was a Hebrew, whose name was also John, spoken of as "John, whose surname was Mark" (Acts 12:12); he was nephew to Barnabas, and accompanied Paul and Barnabas for a time in the work, but for some reason, displeasing to Paul, left them. Acts 13:5, 13; 15:37, 38. He afterward became profitable to the apostle, and was an instrument in the hand of God in spreading abroad the gospel. Although the shortest of the Gospels, Mark is very full in its suggestions. Only three years of our Lord's ministry is related by him.

NOTE 2. *Suggestions on the Study of the Lessons.*—The student will be helped very materially in the study of these lessons if he will first read prayerfully, carefully, thoughtfully, the scripture covered by the lesson, and then the parallel passages in the other Gospels, before studying by questions. Wherever the parallel passage is referred to after a question, it is because it brings out an additional thought, or adds force to the regular lesson scripture. Do not be satisfied with surface thoughts, or with the delving and mining of others. Dig deep till the truth comes fresh to your own mind and heart; for only so will it do you good. Those who have "Great Controversy" ("Spirit of Prophecy"), vol. 2, will find therein great help on many of these lessons. Unfortunately, the book is out of publication, so that copies can not be supplied at our publishing houses.

1. How does Mark first introduce his Gospel? Verse 1.
2. By what other terms is the gospel known? (See note 1.)
3. Who heralded Christ's first advent? Verses 2-6.
4. What did he say of Christ? Verses 7, 8.
5. Did the increasing glory of Christ make John envious? John 3:29.
6. Where and when did Jesus make his first public appearance? Mark 1:9.
7. What scene took place at his baptism? Verses 10, 11.
8. Where did he go after his baptism? Verses 12, 13.
9. For what reason was he tempted? Heb. 2:10, 17, 18; 4:15, 16.
10. At what time does our Lord next appear? Mark 1:14. (See note 2.)



11. What was his work? Same verse.  
12. In what is the gospel message summed up? Verse 15; Acts 20: 21.  
13. What does repentance imply? (See note 3.)  
14. Then in preaching the gospel, what must one also preach?—Id.; Rom. 1: 16, 17.  
15. What does faith in the gospel bring? Rom. 1: 17; Gal. 5: 6.  
16. In what is love manifested? Rom. 13: 10; 1 John 5: 3.  
17. What, then, is the mission of Christ? Titus 2: 14.  
18. Who were the first disciples called in Galilee? Mark 1: 16, 17. (See note 4.)  
19. What was Christ's object in calling them? Verse 17.  
20. Who were the two next called? Verses 19, 20.  
21. How did all these heed the call? Verses 18, 20.  
22. How ought we to heed Christ's call to any duty? Gal. 1: 15, 16; Ps. 119: 60.  
23. With whom do we thus identify ourselves? 1 Cor. 3: 9; 2 Tim. 2: 11, 12.  
24. What will be the outcome of thus identifying ourselves with Christ? Matt. 19: 29.

## NOTES.

1. THE GOSPEL.—Gospel means "good news, tidings, or words." (See Luke 2: 10.) The very terms used with it show the perfect unity of Father and Son, and the character and power of the gospel. It is called the "gospel of Christ," as in our lesson; "the gospel of God" (Rom. 1: 1); "the gospel of the grace of God" (Acts 20: 24), because through the gospel grace or favor is revealed; "the glorious gospel" (2 Cor. 4: 4), because glory is the end or development of God's grace; "the gospel of peace" (Eph. 6: 15), because it is God's message of peace to rebellious creatures; and the "everlasting" or age-lasting gospel (Rev. 14: 6), for with the ceasing of its proclamation the probation of man ceases, and his judgment takes place. It is worthy of all study.

2. Mark, like Luke and Matthew, passes over the first six months of our Lord's ministry, recorded in John, and begins his account after the first passover, and after John the Baptist was cast into prison. During these first six months after the temptation, from the autumn of A. D. 27 to the spring of A. D. 28, our Lord wrought the miracle at Cana of Galilee, and visited Capernaum; from thence he had attended the first passover at Jerusalem, cleansed the temple, taught Nicodemus, visited the woman of Samaria, and healed the nobleman's son. His public preaching seems to have begun at this time. Here was fulfilled the seven weeks and the sixty and two weeks of Dan. 9: 25, when Messiah the Prince was manifested.

3. REPENTANCE.—"Repentance" implies conviction of sin, contrition of sin, confession of sin, and conversion, or turning away from sin. Sin is the transgression of God's holy law. 1 John 3: 4; Rom. 7: 7. The gospel is glad tidings of salvation from sin. But the sinner will not feel his need of a Saviour unless he is shown that he is indeed a sinner, and without hope in himself. The knowledge of sin, however, can be taught only by the law; "for by the law is the knowledge of sin." Rom. 3: 20. To preach the gospel, then, one must preach the law of God. In fact, there is nothing which so emphasizes the sacredness of the law of God as the gospel of Christ. Again, the righteousness of God comes to the sinner by faith in the gospel, and this righteousness is the same righteousness that is found in the law, and to which the law bears witness. Rom. 3: 21. The gospel is that power which is to bring fallen man back to the righteousness of God. Rom. 1: 16, 17; Titus 2: 14.

4. CALL OF DISCIPLES.—The first disciples who followed Jesus were Andrew and Peter. These were formerly disciples of John, who left him and sought Christ at the beginning of his ministry, returning after a little time to their old occupation of fishing. The call recorded by Mark (1: 16-20) and by Matthew (4: 13-21) came after the first passover, when Jesus had returned to Galilee. The second and effectual call is that recorded in Luke 5: 1-11. The context, circumstances, and order of events seem to make this a different call from that recorded in our lesson.

## News of the Week.

FOR WEEK ENDING JUNE 20.

## DOMESTIC.

—A cloud-burst caused damage exceeding \$100,000 at Utica, Ill., Thursday. Throughout the entire Illinois River Valley heavy losses have resulted from floods, which washed out crops and swept away houses and live stock.

—The opening exercises of the National Chautauqua at Glen Echo, near Washington, were held Tuesday.

—It is reported that the National Cordage Company, of New York, has purchased for \$3,000,000 all the cordage works in Canada.

—Governor Pattison, of Pennsylvania, Thursday, vetoed the compulsory education bill passed by the legislature a few days before adjournment.

—It was reported, Monday, that there are 25,000 head of cattle grazing on the Cherokee Strip, whence the cattlemen were expelled last spring.

—Lightning struck an out-building in which a picnic party had taken refuge near St. Louis, Tuesday, killing a girl aged twelve, and injuring three others.

—An agreement for a closed season in Bering Sea was signed by representatives of the governments of the United States and Great Britain Monday morning.

—A passenger train was wrecked Monday morning on the Milwaukee and Northern Railroad, near New Holstein, Wis. Several persons were injured, but none fatally.

—A cloud-burst at Newmansville, Tenn., Saturday, the 13th, swept away many houses, and ruined crops on the bottom lands. The inhabitants barely escaped with their lives.

—Secretary Mohler, of the Agricultural Bureau, said, Tuesday, that the reports about a big wheat crop in Kansas had been greatly exaggerated. He says there will be three fourths of an average crop.

—A highwayman held up a stage Tuesday afternoon, twenty-five miles from Ellensburg, Wash., and compelled the only passenger to rip open the mail bags and hand him the registered packages.

## FOREIGN.

—London's population is 4,211,056.

—Prince Bismarck has been confined to his bed for the past three days.

—A plan is alleged to have been discovered in Guatemala to annex that republic to the United States.

—The number of killed in the railroad bridge accident at Basel is now known to be 130, and of the injured 300.

—By a vote in the British House of Commons on the factory bill, regulating child labor, the government was defeated.

—Sixty earthquake shocks were experienced throughout the province of Bengal, Friday, and many buildings were destroyed.

—The census of England and Wales shows a population of 29,000,000, being an increase of 3,000,000 in the last decade.

—The mills of the Casselman Lumber Company, at Casselman, Ont., together with six houses and a large amount of lumber, were destroyed by fire Tuesday. Loss, \$115,000; insurance, \$70,000.

—All portions of the world, civilized or uncivilized, are being canvassed as possible places of refuge for the exiled Russian Jews. A company of fifty sailed June 16 from Antwerp for the Congo Free State.

## 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.

## DISTRICT NUMBER ONE.

CANADA CONF. C. M. Fitch Bay, P. Q., June 24-30  
Vermont " Essex Junction, Aug. 25-Sept. 1  
Maine " " Sept. 1-8  
N. E. Conf. at So. Lancaster, Mass., Oct. 2-11  
Ministerial institute for Dist. No. 1, " 13-Nov. 15

## DISTRICT NUMBER TWO.

Tennessee River Conf. camp-meeting, Sept. 1-8  
Southern council and institute, " 11-Oct. 12

## DISTRICT NUMBER THREE.

\*Ohio camp-meeting, Mt. Vernon, Aug. 18-25  
\*Indiana " Noblesville, " 25-Sept. 1  
Michigan " " 27- " 8  
\*Illinois " Decatur, Sept. 8-16

## DISTRICT NUMBER FOUR.

\*So. Dakota " Madison, June 23-30  
\*Nebraska " Seward, Aug. 18-25

## DISTRICT NUMBER FIVE.

\*Texas camp-meeting, Oak Cliff, Aug. 11-18  
\*Missouri " Holden, " 18-25  
\*Arkansas " Van Buren, " 25-Sept. 1  
Colorado " " Sept. 8-15  
Kansas (local) " " 16-23  
" (genl.) " Topeka, Oct. 1-13

## DISTRICT NUMBER SIX.

California camp-meeting, Humboldt Co., Aug. 20-31  
" State meeting, Sept. 17-28  
Southern California meeting, Oct. 15-26

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

ELDER W. H. LITTLEJOHN will preach at the J. E. Conklin school-house, on the River Road, in the Township of Bedford, next Sunday evening. Subject, "The Judgment."

## BUSINESS NOTICES.

[Under this head, short business notices will be inserted at one dollar for each notice of four lines or less. Over four lines, twenty-five cents a line. Persons unknown to the managers of the REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.]

WANTED.—Four good carpenters, Sabbath-keepers; good pay and steady work. Apply to H. H. Stacy, 138 King St., Springfield, Mass. H. J. FARMAN.

## LABOR BUREAU.

WANTED.—Four Sabbath-keepers to work in a brick-yard until cold weather. Address M. G. Foley, Redwood Falls, Redwood Co., Minn.

## ADDRESS.

THE further notice, mail for our company should be sent to Auckland, New Zealand, with the exception of that for Bro. and sister Read, which should be sent to Norfolk Island. We shall be separated for a time, Bro. Tay stopping at Fiji, while I shall be at New Zealand. Mail for Fiji goes by way of New Zealand, and we will see to the forwarding at the latter place. E. H. GATES.

## STOP PAPERS.

THANKS for papers received. I now have enough for the present. Please send no more till further notice. Mrs. Jno. M. Barrett, 151 Davis St., Atlanta, Ga.

## Travelers' Guide.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 7, 1891.

EAST.	Mail.	Day Express.	N. Shore Limited.	N. Y. Express.	Atl. Ex.	Even'g Express.	Kal. Accom'n.
STATIONS.							
Chicago	am 7.05	am 9.00	pm 12.20	pm 3.10	pm 10.10	pm 9.25	pm 4.55
Michigan City	10.20	11.10	2.00	4.45	am 12.35	11.25	7.00
Niles		pm 12.45	2.55	5.50	1.45	am 12.40	8.25
Kalamazoo	11.55	2.25	3.55	7.04	3.35	2.17	pm 10.05
Battle Creek	pm 12.55	2.55	4.25	7.37	4.25	3.04	7.27
Jackson	3.05	4.25	5.35	8.52	4.45	4.45	9.05
Ann Arbor	4.45	5.25	6.22	9.45	7.45	6.05	10.19
Detroit	6.15	6.45	7.20	10.45	9.20	7.30	am 11.25
Buffalo	am 3.00	am 3.00	am 3.00	am 6.25	pm 5.05	pm 5.05	pm 7.00
Rochester				8.00	9.20		11.20
Syracuse				8.00	11.35		am 1.30
New York				pm 4.00	pm 8.50	am 12.20	9.42
Boston				pm 6.00	pm 10.57	9.35	pm 2.50
WEST.	Mail.	Day Express.	N. Shore Limited.	Chicago Express.	Pacific Express.	Kal. Accom'n.	Even'g Express.
STATIONS.							
Boston		am 8.30	pm 2.15	pm 3.00	pm 7.00		
New York		11.50	4.50	6.10	10.00		
Syracuse		pm 8.30	11.55	am 2.10	am 8.00		
Rochester		10.40	am 1.42	4.20	10.45		
Buffalo	pm 11.00	11.00	2.40	5.30	11.50	am 8.45	
S. Sp. Bridge			3.25	6.25	pm 12.50		
Detroit	am 8.20	am 7.15	9.25	pm 1.20	9.15	pm 4.45	pm 7.45
Ann Arbor	9.35	5.25	10.10	2.19	10.30	5.55	9.08
Jackson	11.25	9.30	11.18	3.17	11.50	7.15	10.30
Battle Creek	pm 1.00	11.12	pm 12.22	4.25	am 1.23	8.47	am 12.08
Kalamazoo	2.17	11.55	12.59	5.00	2.17	pm 9.30	1.10
Niles	4.15	pm 1.12	2.08	6.17	4.15	7.40	3.05
Michigan City	5.37	2.14	3.08	7.20	5.45	8.55	4.30
Chicago	7.50	3.55	4.50	9.00	8.05	11.15	6.50

\*Daily. †Daily except Sunday. ‡Daily except Saturday.  
Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.16 p. m., arriving at Jackson at 7.55 p. m., daily except Sunday.  
Accommodation train for Niles and all intermediate points leaves Battle Creek at 7.59 a. m., arriving at Niles at 10.05 a. m., daily except Sunday.  
Trains on Battle Creek Division depart at 8.08 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 7.00 p. m., daily except Sunday.  
O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



## Chicago &amp; Grand Trunk R.R.

Time Table, in Effect May 10, 1891

GOING WEST.	STATIONS.	GOING EAST.
pm 8.00	Boston	pm 8.30
pm 8.00	New York	pm 8.55
pm 8.00	Buffalo	pm 9.05
pm 8.00	Niagara Falls	pm 9.15
pm 8.00	Boston	pm 9.30
pm 8.00	Montreal	pm 9.45
pm 8.00	Toronto	pm 9.55
pm 8.00	Detroit	pm 10.05
pm 8.00	Port Huron	pm 10.15
pm 8.00	Lapeer	pm 10.25
pm 8.00	Flint	pm 10.35
pm 8.00	Durand	pm 10.45
pm 8.00	Lansing	pm 10.55
pm 8.00	Charlotte	pm 11.05
pm 8.00	BATTLE CREEK	pm 11.15
pm 8.00	Vicksburg	pm 11.25
pm 8.00	Schoolcraft	pm 11.35
pm 8.00	Cassopolis	pm 11.45
pm 8.00	South Bend	pm 11.55
pm 8.00	Taske's	pm 12.05
pm 8.00	Valparaiso	pm 12.15
pm 8.00	Chicago	pm 12.25

Where no time is given, train does not stop.  
Trains run by Central Standard Time.  
Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.  
Pacific, Limited, Day, and Atlantic Expresses, daily.  
Meals served in C. & G. T. Dining Cars on all through trains.  
W. E. DAVIS, Ticket Agent, Chicago. A. S. PARKER, Ticket Agent, Battle Creek.

# The Review and Herald.

BATTLE CREEK, MICH., JUNE 23, 1891.

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## CAMP-MEETINGS FOR 1891.

See appointments on page 399.

The preparatory department of the College, under the charge of Frederick Griggs, held its closing exercises, Monday, the 15th. The College chapel was well filled with interested visitors. The exercises by the youth and children, consisting of songs and recitations, were highly entertaining. A brief and appropriate address was made by Prof. Prescott. This department of the school has been very successful and satisfactory the past year.

Many cheering and encouraging items will be found in connection with the progress of the work as presented in this number. In addition to the report from the "Pitcairn," the report of the work in Australia, in Ireland, in London, and the five reports from the home field, will be found full of interest. We have a few other reports on hand which were received in season for this number, but are deferred till next week for lack of space.

Considerable space in our Progress department this week is devoted to another report from the "Pitcairn"; but it is one of thrilling interest, and the reader will only wish it were longer. Truly the Lord is visiting the isles of the sea, and we have reason to be very thankful that means are provided whereby the herald of the gospel in its closing developments can visit these interesting fields. The Lord still bless the "Pitcairn," and speed it on its glorious mission.

We have received a copy of the Dunolly and Bethbetshire (Australia) *Express*, of April 28, 1891, in which is being published a series of articles entitled, "Some of the Brighter Sides of Melbourne Life." The number before us contains "Chapter VIII." of the series, which is nearly three columns in length, and is entirely devoted to the Seventh-day Adventists. The writer speaks very commendably of our origin and principles, the *Bible Echo* of

face, and the progress of our work in Australia and adjacent colonies. In reference to our position on the Sabbath question, he says: "The Adventists have strong, very strong, evidence to advance in favor of this point; and I fancy that I should make a very poor show if I were to debate on the subject." The article is calculated to give its readers the idea that S. D. Adventism has come into Australia to stay, and that it is not to be poohed out of the field. He declares it is doing a good work, and bids it Godspeed. We appreciate all such friendly voices.

## THE S. D. A. PUBLISHING ASSOCIATION.

JUNE 15, 1891, the re-organized Seventh-day Adventist Publishing Association entered upon its corporate existence, with a charter running for thirty years. The Board of Trustees is as follows: C. Eldridge, *President and General Manager*; U. Smith, *Vice-President*; F. E. Belden, *Secretary and Mechanical Superintendent*; A. R. Henry, *Treasurer*; Harmon Lindsay, *Auditor*; O. A. Olsen, and Dan. T. Jones. At a meeting of the Board, June 16, the present editorial staff of the REVIEW, and those of the other papers issued by the Association, were elected to serve till the next annual meeting, in 1892.

## A NEW SUNDAY LAW ORGAN.

A NEW journal has appeared in the field already occupied by such papers as the *Christian Statesman* and *Christian Nation*, as champions of the idea of a legalized weekly rest day. It is very appropriately named *The American Sabbath*. We have not yet seen a copy, but the N. Y. *Independent* refers to it as follows:—

"The American Sabbath Union has established a regular monthly organ—*The American Sabbath*. It is a strong, able, and attractive twenty-four-page paper, and will be an honor and a help to the cause. Dr. J. H. Knowles is the principal editor. We should be glad to see it widely circulated."

## TAKE NOTICE!

THREE weeks ago we printed a notice from Bro. C. F. Campbell, Portsmouth, N. H., stating that enough papers had been sent him for missionary distribution, and that he desired no more. But he informs us that they are still being shipped to him in large quantities, at great expense to himself in freight and postage. The friends of the cause will please take notice, and act accordingly. Let it be remembered further, that all persons sending our papers in answer to such calls through the REVIEW, should be careful to send them with all charges *prepaid*. Otherwise great expense may be incurred by those who did not contemplate it, and can least afford to sustain it.

## KEEP SUNDAY, IF MEN STARVE.

SUNDAY Phariseism crops out in China as well as in Europe and America. In the Hong-Kong *Telegraph* of April 16, 1891, sent us by the branch of the International Tract and Missionary Society located there, the following incident is related:—

An actor died, leaving his wife and children in destitute circumstances. Another actor proposed to give a lecture, donating all the proceeds to their benefit. Printers and papers donated printing and advertising to the worthy object. But when the committee having charge of the City Hall, were asked for the house, they refused it, because the entertainment was to come off on Sunday. Mr. Miln, the lecturer, explained that he had lectured for charitable objects in other countries, on Sunday, and did not anticipate any objection here. The *Telegraph* concludes its notice of the matter with the following well-merited rebuke of the committee:—

"Quite so, Mr. Miln, quite so. But then as a mere player, simply intent upon supplying bread for hungry mouths, you could not be expected to fathom the lights and depths, the length and

breadth, of the sanctity of the City Hall Committee. The lecture will not be given, the actor is snubbed, the righteousness of the committee is maintained, the holiness of Hong-Kong is safe! O ye gods! and little fishes!"

## CLOSE OF THE COLLEGE YEAR.

THE eleventh annual Commencement exercises of the Battle Creek College were held in the Tabernacle as per previous appointment, June 16, at 4 P. M. The graduates numbered nineteen, divided between the different courses as follows: Two in the Classical, receiving the degree of "Bachelor of Arts;" Henry Clarence Giles, Charles Walter Irwin; five in the Scientific, receiving the degree of "Bachelor of Science;" Hattie Elma Green, Jeremiah Bowen Clymer, Joseph LeRoy Kay, Miron Wallace Newton, Charles Norton Sanders; six in the Academic: George Marvin Brown, Peter Christian Christiansen, William Aaron George, Lenora Elmina Kilgore, Benn Eugene Nicola, Richard Allen Symms; and six in the English: Patience Stella Bourdeau, Robert H. Habenicht, Elizabeth Lillian Neal, David Paulson, Jesse Powers, and Frank Glen Powers.

The following was the program of exercises: 1. Chorus, "Jerusalem My Glorious Home;" 2. Invocation; 3. Fantasia, "Last Rose of Summer" (piano and violin); 4. Address, "The Essential Elements and Tests of Christian Manliness," by C. C. Lewis; 5. Zethus Overture (violin, piano, clarinet, cornet, and euphonium); 6. Presentation of Diplomas; 7. Male Quartet, "When Circles Are Broken;" 8. Benediction.

While the music was worthy of all praise, the chief feature of the occasion, was, of course, the address by Prof. Lewis, which was a masterly effort, replete with sound principles, inspiring examples, apt illustrations, and valuable instruction. It was printed in full in the Battle Creek *Journal* the following day.

Nature was in her most lavish floral mood, and unstinted drafts were made upon her stores, both for the decoration of the house, and for the floral tributes presented by friends to the graduating class. These were such as to fairly throw into ecstasies, all who delight in the fragrant and the beautiful.

The occasion was a very pleasant one, and, second to none, adds another to the growing number of scenes of this kind in connection with Battle Creek College, which will be pleasantly remembered.

## A CARD.

ON reaching Apia, Samoan Islands, we were much gratified to find a large number of good letters from our friends in different parts of America. While it would give us much pleasure to answer these letters, we find ourselves so much pressed for time that we cannot do as we would like. We will simply say to all who have written such encouraging letters, that we appreciate your interest in us and the work we are doing. Such evidence of your interest in this work gives us encouragement to go on. We may be able to write briefly to the different ones sometime, but cannot at present. We hope to receive many more such letters of encouragement, and will do our best to answer them; but if the writers do not hear from us, they may know that it is not from lack of interest, but for want of time.

E. H. GATES.  
IDA GATES.

## CAMP-MEETINGS IN DIST. NO. 5.

SOME changes have been necessary in the appointments of the camp-meetings in Dist. No. 5, to accommodate the laborers that would attend. According to the arrangements made with those interested, the meetings in the district will come in the following order: Texas, Aug. 11-18; Missouri, Aug. 18-25; Arkansas, Aug. 25 to Sept. 1; Colorado, Sept. 8-15; Kansas (local meeting), Sept. 16-23; Kansas (general meeting), Oct. 1-13. This arrangement is satisfactory to all, and will permit the General Conference help to attend the summer council and institute. As to who will attend these meetings outside of the local Conferences, I am unable to say. I hope to attend them all, in company with good help. Let all begin at once to plan to attend the meetings. Come praying and expecting to meet the Captain of the heavenly host, and you will not be disappointed.

R. A. UNDERWOOD.