

The Advent HOLY BIBLE **REVIEW AND HERALD** IS THE FIELD OF THE WORLD And Sabbath

"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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TRIAL AND RECOMPENSE.

BY WORTHIE HARRIS.
 (Battle Creek College.)

The deeper the shadows, the brighter the light
 In the scenery appears;
 The more here of sorrow, the greater the joy
 Of eternity's years.

The deeper the carving, the farther the statue
 Its features will show;
 The greater the trials, the fuller the blessing
 The life can bestow.

The nearer the fountain, the fresher the waters
 Of streamlets are found;
 The nearer to Jesus, the more of his likeness
 In us will abound.

The longer the striving, the richer the prize
 For the race when 'tis won;
 The greater the labor, the sweeter the resting
 When toiling is done.

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 ADVANCEMENT THE OBJECT OF CAMP-MEETINGS.—NO. 3.

BY MRS. E. G. WHITE.

THE things most essential to be taught at our camp-meetings are those that will most tend to the spiritual advancement of the people. The order that has come in, and has almost imperceptibly molded the character of the meetings, giving them more of a business influence than a spiritual influence, must be changed. The important truths of practical godliness must be presented. The people must be made to realize that faith and love must be brought into the soul; for it is the exercise of these graces that will give the proper training to the soul. Christ must be formed within, the hope of glory. These things must be taught, line upon line, and precept upon precept, here a little and there a little. The holiness and consecration which Christ requires of his followers, must ever be kept before the mind.

The greater the simplicity of our faith, and the more earnest and loving our trust, the more constant will be our peace in Christ. We shall have to fight the good fight of faith again and again; for we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, "against wicked spirits in high places." We must put away all slothfulness in the work, and strive to run the Christian race, that we may win the prize, the immortal crown of glory. We must come to

the Lord in faith, that he may fulfill his promises to us; for the clean heart, the unselfish spirit, are the gracious gifts of God; it is his Spirit that makes us new creatures in Christ Jesus. The word of God leaves the responsibility of our ruin at our own door; everything depends upon our obedience or disobedience.

We must have all of Christ, and none of self; then the promises will be fully ours, and the heavenly inspiration will enter and take possession of the soul. The soul-temple will then be fully cleansed from its defilement. Pure and undefiled religion will then be found in the heart; this is the life of God in the soul, and it will be made manifest by good works. The condition upon which we shall receive an increase of grace is that we improve upon that already bestowed; for faith and works go together. There must be no resisting of the Spirit of God, as there has been in the past, but we must lay hold of eternal realities. The forgiveness of sins is promised to him who repents; but if those who have resisted the Spirit of God, who have given wrong impressions of the character of God, do not repent, their names will be blotted out of the book of life.

The hand of God is stretched out to save his people from sinking into the formal, Christless state into which the Jewish nation sank; to slight the means which God has ordained for this purpose, is to slight Jesus. The soul that would be saved must co-operate with God in the work of salvation; the human and the divine must unite in faith and practice. If we would have pardon, we must confess our sins, and believe in the mercy of God. What should our Christian life and character be, since God has given us such wonderful light, illuminating the way to heaven. What constant zeal, what prayerful watchfulness, should mark our Christian course. Jesus says, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." But though the way is so strait, there is no need of despair, if we listen to the voice of God, and obey him instead of our own unsanctified impulses. Christ has said, "My grace is sufficient for thee." His strength is made perfect in weakness.

There has been marked presumption manifested by those who claim to be the children of God. O, how much better to pass the time of our sojourning here in fear,—not in fear that the power of God is not sufficient for us, not that one of his good promises may fail; but in fear of our own sinful hearts. "Fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." We must lift the standard higher, and still higher, and in and through the grace of Christ we must attain unto it. We must regard the Bible as addressed to us personally; and as we take heed to the words of God, they will be a safeguard to us against the enemy.

The religion of many is altogether too comfortable, too easy. They seem to think that if they copy the life of their neighbors, they will be safe. I tell you, we are not safe in copying any one but Jesus. Christ is the way, the truth, and the life. Thank God, probation is not ended, and we are prisoners of hope. There is need of a daily self-examination, daily humiliation, daily learning at the foot of the cross. It

is essential that we feel our need, our shortcomings, our failures, and trust fully in Christ. Then we shall be able to show forth the praises of Him who has called us out of darkness into His marvelous light.

We must take every justifiable means of bringing the light of truth before the people. The press must be utilized, and every advertising medium employed that will call attention to our work. Let not this be regarded as unessential. On every corner you may see placards and notices calling the minds of the people to various things that are going on, some of them of the most objectionable nature; and shall those who have the light of life fail to place it where men can have access to it? Shall we hide the light under a bushel? To as great an extent as possible let the important discourses given at our camp-meetings be published in the papers; for in this way precious light may be shed on the pathway of many who sit in darkness.

Many regard us as the unbelieving Jews regarded Paul,—as trying to press our views upon the attention of others. But can we be too urgent in bringing the light of life before perishing men? If we have the most solemn truth ever given to the world, why should we not be in earnest? Why should we not use every endeavor to persuade men to lift the cross, to bear the reproach for Christ's sake, that they may have eternal life?

Put your light on a candlestick, that it may give light to all that are in the house. Many are praying, and asking the Lord to show them what is truth. If the truth has been revealed to us, we are to make it so plain to others that the honest in heart may recognize it and rejoice in its bright rays. Nathanael prayed that he might know whether or not the man announced by John the Baptist as the Messiah was indeed the Lamb of God that taketh away the sin of the world. While he was laying his perplexities before God, and asking for light, Philip called him, and in earnest, joyful tones exclaimed, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." But Nathanael was prejudiced against the Nazarenes; through the influence of false teaching, unbelief arose in his heart, and he asked, "Can there any good thing come out of Nazareth?" Philip did not try to combat his prejudice and unbelief. He said, "Come and see." Philip was wise, for as soon as Nathanael saw Jesus, he was convinced that Philip was right. His unbelief was swept away, and faith, firm, strong, and abiding, took possession of his soul. Jesus commended the trusting faith of Nathanael.

There are many in the same position as was Nathanael. They are prejudiced and unbelieving because they have never come in contact with the truth or the people who hold it, and it will need but an attendance on a meeting full of the Spirit of Christ to sweep away their unbelief. No matter what we have to meet, what opposition, what efforts to turn souls away from the truth of heavenly origin, we must give publicity to our faith, that honest souls may see and hear and be convinced for themselves. Our work is to say as did Philip, "Come and see." We must not put our light under a bushel, but on a candlestick, that it may give light to all that are in the house.

We hold no doctrine that we wish to hide. To those who have been educated to keep the first day of the week as a sacred day, the most objectionable feature of our faith is the Sabbath of the fourth commandment. But does not God's word declare that the seventh day is the Sabbath of the Lord thy God? and although it is not an easy matter to make the required change from the first to the seventh day, this change must be made. It involves a cross; it clashes with the precepts and practices of men. Learned men have taught the people till they are full of unbelief and prejudice; and yet we must say to these people, "Come and see." God requires us to proclaim the truth, and let it discover error.

The third angel is represented as following the first and second angels, and crying with a loud voice, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Shall not we who read these threatenings, and who believe the word of God, give the warning to a world lying in darkness? The angels are represented as flying in the midst of heaven, uttering a solemn proclamation. Their voices are not heard by the inhabitants of earth, save through the people who carry forward the work as the messengers of God. Those who search the Scriptures understand the messages given by the angels, and take up the cry, proclaiming the warning to the world. The three messages for this time are of most solemn import, and it is of the greatest consequence to those who hear whether or not they act upon the light given.

God calls upon his faithful watchmen who see the danger, to lift up the cry, "The morning cometh, and also the night." It is the work of every soul who understands Bible truth for this time, to unite, his voice with the messengers in proclaiming the message, in pushing the triumphs of the cross. The truth must be presented in its simplicity, and laid out in clear lines. We are in no case to hide our light under a bushel, as if ashamed of it. We have nothing of which to be ashamed; the commandments of God are to be honored above the traditions and commandments of men.

Then, brethren, use wisely the precious light that God has given, presenting it to the people in the meekness and gentleness of Christ. Meet the prejudice of the people with an invitation such as Philip gave Nathanael,—"Come and see." Say, "If Seventh-day Adventists have the truth, and can prove it so from the oracles of God, you do not wish to be found fighting against God." We are to be bodies of light, proclaiming Christ and his love to the people, and presenting all our doctrines in their true relation to this important theme.

We must expect to meet opposition and unbelief. The truth has always had to meet these elements. In the days of Christ, the scribes and Pharisees were filled with opposition to his work. When it was declared that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," they were as full of criticism and prejudice at this statement as are the people to-day when they hear the doctrines held by the Seventh-day Adventists. We shall have to meet people as full of hatred to our work as were the priests and rulers in the days of Christ to his work.

It is our duty, however, to diffuse light in every direction, and lay out in clear lines what the sinner must do in order to obtain eternal life. The words of Christ jarred upon the prejudices of Nicodemus. He had been educated to believe that the Jews were the people to whom, as the descendants of Abraham, came the exclusive privileges of the gospel. All outside the Jewish nation were the subjects of wrath and condemnation. He had acknowledged that Christ was a

teacher from God, but to be told that God's love was toward all men, that the mercy of God was for all who believed in Christ, was to him a new revelation. O that men could understand that long years of custom and tradition do not convert error into truth! Salvation is for all who believe, and there is no respect of persons or nations with God. The truth must be made to appear before men, whether they will hear or whether they will forbear. We must preach Christ and him crucified, and return to the old paths, and lead others in the good way. We must lift up Jesus and let self sink out of sight, that Christ may draw to himself the souls for whom he has died.

THE TEST OF LOVE.

BY J. B. THAYER.
(Pineville, La.)

MUCH has been said of late upon the subject of faith, which is well; for faith is the mainspring to the Christian life. But Paul tells us that "love is the fulfilling of the law" (Rom. 13:10), and that charity (love) "is the bond of perfectness" (Col. 3:14), and that charity is greater than faith or hope. 1 Cor. 13:13.

It is by the test of love that we are to know whether "we have passed from death unto life." 1 John 3:14. It is by this test that all men are to know we are the disciples of Christ. John 13:35. It is by love we are to know whether or not we are born of God. 1 John 4:7. On love "hang all the law and the prophets." Matt. 22:40.

Let us, then, apply the Bible test, and see if we are in possession of this grace. "If ye love me, keep my commandments." John 14:15. "He that hath my commandments, and keepeth them, he it is that loveth me." Verse 21. "If a man love me, he will keep my words." Verse 23. As the test of our love for God is the keeping of his commandments, so is the keeping of the commandments a test of our love for the children of God. 1 John 5:2. We cannot love God, and not love the children of God. 1 John 4:20, 21; Matt. 25:40. His commandment is, "Love thy neighbor as thyself." Matt. 22:39. How can we love our neighbor as ourselves and not be doing all we can to give them that which we prize so highly, and which we know would make them happy. The feeling, no doubt, arises in many minds, that it is a great sacrifice to go out and tell the world an unwelcome truth. Well, then, are you not loving yourself the best? But the question is, *Is it a sacrifice?*—Only from a selfish point of view. Jesus has made the sacrifice, and we are to receive the benefit of that sacrifice. The word tells us it is more blessed to give than to receive. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11:24, 25.

A wonderful summary of the commandments the Lord gives us in Matt. 7:12: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." If this is the law, how can we fulfill this law, if we sit in our comfortable homes, and make no special effort to give the light to others? Here is a good test of our love. If we were in the place of those who are in darkness and error, and they were in our place, could we feel that they were doing to us as they would wish us to do to them under like circumstances? One of the Lord's commandments was, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. Some will say, "This does not apply to me." But there is something that will. The beloved disciple tells us we ought to walk as the Saviour walked. 1 John 2:6. How did he walk?—"Who went about doing good." Acts 10:38. Some will say, "I love the Lord, but I cannot do much. If I could only do what some others can, I would like to do work for the Master." But the apostle says: "For if there be first a willing mind, it is accepted accord-

ing to that a man hath, and not according to that he hath not." 2 Cor. 8:12. "Ye are the light of the world." How can this be said of us unless we are emitting some light? God has loved us very much. John 15:9; 17:23. "If God so loved us, we ought also to love one another." 1 John 4:11. We are told how far we are to go in manifesting this love. 1 John 3:16.

Our love is evidence of our being the disciples of the Lord (John 13:35), and keeping his commandments is evidence of our love (1 John 5:3), and the keeping of the commandments (law) is doing as we wish others to do to us. Matt. 7:12. The Saviour says, "This is the law and the prophets." Why, then, is it so hard to do to others as we wish them to do to us?—Simply because we do not love them as the law demands. How can we do as we wish to be done by, which is the law, when we do not love them as ourselves, which is the law also.

While our labor for others is evidence of our love for them, yet there is a possibility of being deceived as to the motive by which the labor is performed; for Paul tells us, "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." 1 Cor. 13:3. There are people that are going to claim great works in the last day, but to no profit. Matt. 7:22, 23. May the Lord help us to apply the Bible test (love), and see how we stand before him.

JUSTIFICATION BY FAITH AND WORKS.

BY THADDEUS L. WATERS.
(Prenont, Mich.)

THE following extracts from two of perhaps as noble-minded, large-hearted Christian thinkers as the present age has produced, are so excellent, so to the point, and so brief, that I copied them for the REVIEW. There are many Christian people who are unable to harmonize the expressions of Paul and James; but as both spoke and wrote as the Spirit moved them, they must, like the soprano and bass of a tune, harmonize perfectly together. These explanations, it seems to me, make the subject of justification very clear.

The reader will please read in connection the following passages: Rom. 4:2; James 2:21; Rom. 5:1; James 2:14; Eph. 2:8, 9; James 2:17; Rom. 3:28; James 2:24.

Are these expressions of the apostles,—Paul, the apostle to the Gentiles, and James, the bishop of Jerusalem,—as Martin Luther says, *irreconcilable*? On this question, the following words by Canon Farrar are to the point:—

By "faith," St. Paul never means dead faith (*fides informis*) at all. He means, (1) in the lowest sense of the word, general trust in God (*assensus fiducia*); then, (2) self-surrender to God's will; (3) in its highest and most Pauline sense—the sense in which he uses it when he speaks of "justification by faith"—it is self-surrender which has deepened into sanctification; it is a living power of good in every phase of life: it is *unio mystica*, a mystical incorporation with Christ in unity of love and life.

But this application of the word was peculiar to St. Paul, and St. James does not adopt it. He meant by "faith," a mere theoretical belief—belief which may exist without any germinating life—belief which may stop short at a verbal profession of Jewish orthodoxy—belief which does not even go so far as that of demons—belief which, taken alone, is so inappreciable in value that he compares it to a charity which speaks words of idle comfort and does not give.

Again, by "works" the two writers meant very different things. St. Paul was thinking mainly of those works which stood high in the estimation of his Jewish opponents; he meant the works and observances of the Levitical and ceremonial law—new moons, sabbaths, sacrifices, ablutions, meats, drinks, phylacteries, etc.; or, at the very highest, works of ordinary duty, "deeds of the law," untouched by emotion, not springing from love to God. He did not mean, as St. James did, works of love and goodness done in obedience to the royal law, those works which spring from a true and lively faith; which *must* spring from it; which it is as impossible to sever from it as it is to sever from fire its light and heat.

And, finally, the sense of the word "justification," in St. Paul moves in a higher plane than that in which it is used by St. James. St. Paul uses the word in a special, technical, theological sense, to express the righteousness of God, which, by a judgment of acquittal, pronounced once for all in the expiatory death of Christ,

he imputes to guilty man. St. James uses the word in the simpler sense of our being declared and shown to be righteous, not, indeed, as many have said, before men only, but righteous before God, as those whose life is in accordance with their belief. St. Paul speaks of the justification which begins for the sinner by the trustful acceptance of his reconciliation to God in Christ, and which attains its perfect stage when the believer is indeed "in Christ;" when Christ has become to him a new nature and a quickening Spirit. St. James speaks of the justification of the believer by his producing such works as are the sole possible demonstration of the vitality of his indwelling faith.

Briefly, then, it may be said that the works which St. Paul thinks of are the works of the law; those of St. James, the works of godliness. That St. Paul speaks of deep and mystic faith, St. James of theoretic belief; that St. Paul has in view the initial justification of a sinner, St. James the complete justification of a believer.—*Early Days of Christianity*, bk. 1, chap. 23, pp. 409, 410.

Alexander Campbell, the founder of that body of Christians known as Disciples, in his quaint way expresses the same thought. He says:—

Faith and works must be apprehended in the apostolic sense before justification by either can be understood in that sense. Sinners are justified by faith, and Christians by works. But this is too laconic for the mass of mankind. It is one thing, however, to introduce a person into a state of acceptance, and another to live acceptably in that state. It is one thing to enter into the married state, and another to make a good wife.

Now, faith in God's promises through Jesus Christ, is argued by the apostles as that which brings men into a state of intimacy, friendship, and familiarity; or, in other words, into a state of acceptance with God. Thus, faith is accounted to a man for righteousness, by the mere favor of God. But the continued enjoyment of such a state is, by the same favor, made to depend upon our behavior. On this principle is founded all the apostolic exhortations.—*Christian Baptist*, vol. 4, p. 337.

DON'T MAKE APOLOGIES. 3

BY H. V. ADAMS.
(Davis City, Iowa.)

APOLOGIES, like delays in a railroad journey, are never appreciated, except, perhaps, by some one who is never in a hurry to arrive at his destination, or to hear the subject of the hour. People do not come out to meeting to hear one tell how unfit he is to say what he has undertaken to say. They want him to say it and be done.

But one may say, "I feel unfitted for it." Then don't undertake it. God does not want damaged tools nor dull axes to work with. He does take such tools, however, but always fits them up first, and then he can use them. If one has not a living connection with God, he is unfit for his work, and would better leave it, or first secure a fitting up, which is far better. He who believes God, should trust him for strength. It may be that he is not feeling well; but the Lord is not sick. Trust him. Look to him for help. It does not make any difference what the people think of the speaker, if they will only give earnest heed to the truth spoken.

Has one a message from God to the people? If so, let him speak it out, trusting God for strength so to do. If he feels that he has not such a message, he should not endeavor to supply its place with apologies.

Brethren and sisters, our strength, our all, is in the Lord. He has promised to be with us. He is with us. Let us by faith lay hold upon the power which there is in Jesus. Let us not look to the people, nor to ourselves, but look to God. Then we will not need to make apologies. We are not ashamed of our calling. We do not doubt that Christ is our rock, our strong tower, our all. Then let us act and talk accordingly. We know that of ourselves we can do nothing, but we can "do all things through Christ" who strengtheneth us. For that let us praise him.

—There are expenses to be borne. Some people complain of the many calls the Church makes for money. The real truth is, it is a great favor to any man to give him an opportunity to give to the cause of Christ. This is really all the money any of us can save for eternity. This treasure is laid up in heaven.—*Dr. Anthony*.

THE NEW EARTH.

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

WHAT waits us in that home
God is preparing¹
For those who love and long
For his appearing?²

What glories all untold,
What scenes elysian,
Will one day burst upon
Our raptured vision?³

Somewhat has been revealed
To waiting mortals,
Of that which lies beyond
Those shining portals.

We know peace will flow there,
From God, its fountain.⁴
Naught shall "hurt nor destroy"⁵
In his blest mountain.⁵

No tumult, bitter strife,
No evil passions,
Will ever once disturb
In those bright mansions.⁶

Tears will be wiped away.
No pain, no sorrow,
No joy to-day will bring
A grief to-morrow.⁷

There will be fadeless bloom,
Trees ever vernal,
Laden with precious fruit
Of life eternal.⁸

O wonderful the thought!
To live forever
Upon the verdant banks
Of life's pure river;⁹

To rest at last from all
The cares that vex us,¹⁰
And have the problems solved
Which now perplex us;¹¹

To have with those we love
An endless union,¹²
And with our Saviour dwell
In sweet communion.¹³

¹John 14:2; ²2 Tim. 4:8; ³1 Cor. 2:9; ⁴Isa. 66:12; ⁵Isa. 65:25; ⁶Rev. 21:27; ⁷Rev. 21:4; ⁸Rev. 22:2; ⁹Rev. 22:1; ¹⁰Isa. 33:18; ¹¹John 13:7; ¹²Ps. 37:29; ¹³John 17:24; Rev. 21:3.

"CONTROL THE THOUGHT." 4

BY S. H. CARNAHAN.
(Spokane Falls, Wash.)

THE following, under the above heading, from Prof. O. E. Olin, in the *Industrialist*, is well worthy of thought:—

One of the fundamental laws of physics is, that no two things can occupy the same place at the same time. This law separates us from others, makes us individuals, and gives us a place in the world. It gives us property rights, keeps all things in orderly arrangement, and ministers to our comfort in many ways. It is so intimately connected with all our experiences in the material world, that we should be surprised beyond measure if it were to fail. But somehow we do not think of it as extending beyond the things of sight and touch. We do not, except in a very metaphysical way, connect it with our intellectual and moral life; consequently what might be to us a source of profit and strength is practically unused. I refer to the power to displace one thought by another, or to hold one thought to the exclusion of another.

Every student knows how idle thoughts, foreign thoughts, and thoughts of pleasure past and prospective, have power to crowd out lessons and useful tasks; but it is not until late, perhaps, in his course that he learns that the reverse may be just as true. We are not masters of our minds to the extent that we can say what thoughts shall come. External circumstances of time or place may determine that, but we can say what shall stay and be entertained, and what shall be sent packing. We can invite those of one class and repel those of another, till by a sort of mental attraction only those of certain lines will come to us with full suggestion. This power of attention, or will, is the tremendous force that challenges every student to its use and development. Its strength and transforming power have never yet been tested.

By the simple law of physics, useless and harmful thoughts can be put out by bringing in good and useful ones. A mind of clouds and cobwebs can be cleared by letting in light and sunshine. By entertaining only genial thoughts, a morose nature may be made bright and happy. By the power of thought, a narrow, selfish mind becomes generous and free.

Many people are unhappy because their past has been one of mistakes and failures, and through memory they are compelled to drag it with them everywhere. They are afraid to put their whole strength into anything new, remembering how they have failed. Society is not apt

to let a man forget his mistakes, but holds him to his record with painful insistence. This ruins many an otherwise useful man. The law should apply here as well as elsewhere. If discouraging, brooding thoughts darken the life, reject them, ignore them; keep them out by putting something else in their place; hold them out resolutely till hope comes back and strength comes back and aspiration quickens, and you are absolved from the past by a life of new endeavor. The clearest and highest outcome of any discipline is the power thus to transform life; and this power comes not through any mystery but by the slow, patient application of thought. It comes, too, as a perfectly natural result of the simple law with which we start philosophy, whether in matter or mind: No two things can occupy the same space at the same time.

To the foregoing, I would make one exception, where he says: "And this power comes not through any mystery, but by the slow, patient application of thought. It comes, too, as a perfectly natural result of the simple law with which we start philosophy, whether in matter or mind."

We can, it is true, in a worldly measure, somewhat control our minds and keep our thoughts upon certain things; but when we try to keep our thoughts pure, we cannot succeed without the Spirit of God, which is a *mystery* to many. Paul, speaking of man in his natural condition,—of his acts, which are his thoughts expressed,—says: "For the good that I would, I do not; but the evil which I would not, that I do." But as to how he may be able to think right, he says: "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God." And further he says: "For the weapons of our warfare are not carnal, but mighty through God to . . . casting down imaginations, and . . . bringing unto captivity every thought to the obedience of Christ." 2 Cor. 10:4, 5. He says again: "I can do all things through Christ which strengtheneth me."

Now, if it is so much better in business to be able to control our thoughts, would it not be much better from a religious standpoint? We find that we cannot in our own strength or by means of our own will power, but we can through the Spirit of Christ, as he says by the prophet Zechariah: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

THE OLD AND THE NEW COVENANT. 5

BY ELDER J. G. MATTESON.
(Boulder, Colo.)
(Continued.)

WHEN Abraham was ninety-nine years old, the Lord appeared unto him and said: "I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly." Gen. 17:1, 2.

Here the condition of the covenant is very plainly pointed out,— "Walk before me, and be thou perfect." On any other condition the Lord would not make a covenant with Abraham and bless him. It would be entirely contrary to the nature of God, and the order of his kingdom, to bless a person who would not walk before him. Here was something for God to do, and also something for Abraham to do. It was left with Abraham to exercise his own free will. He had the choice between believing and obeying God, and being called a good and faithful servant; or despising the word of the Lord, and thus cutting himself off from the blessing.

The Lord said further: "And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. 17:7, 8. After this the covenant of circumcision was established. Gen. 17:10; Acts 7:8. This was an arrangement exclusively for the patriarchs and the old dispensation; for of the dispensation of the gospel the apostle says: "Circumcision is nothing, and uncircumcision is nothing,

ing, but the keeping of the commandments of God." 1 Cor. 7:19. (See also Gal. 5:6; 6:15.)

On the plain of Mamre the Lord came personally to Abraham. Two angels accompanied him. After they had eaten at Abraham's hospitable table, the Lord said to his companions: "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18:17-19.

Here the great truth is again made prominent, that because Abraham kept the way of the Lord, the Lord would fulfill his promises to him. If Abraham had chosen any other way, the Lord could not have intrusted to him his great gifts.

Once more the Lord confirmed his covenant with Abraham, after he had built an altar in the land of Moriah, and had placed his son Isaac upon it, ready to be offered. The angel of the Lord declared unto Abraham these remarkable words: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. 22:16-18.

If any one hitherto should have entertained the idea that obedience is not necessary in order to obtain the blessing of God, then these words are plain enough to convince every honest soul. The Lord said: "Because thou hast done this thing, I will greatly bless thee. "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

Abraham could not do anything in his own strength, neither did he try to; but in the strength of God he could do anything the Lord required of him. It is true that Abraham believed in the Lord, and that he counted it to him for righteousness; but it is equally true that Abraham obeyed God, and that he thus was preserved in the covenant. His obedience was the fruit of his faith and love, and it was the sole evidence that he continued in faith and love.

After the death of Abraham, the covenant was confirmed unto Isaac: "And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:4, 5.

The covenant was also confirmed unto Jacob, when he was a lonely wanderer, journeying from his father's house in Canaan to Mesopotamia. The Lord revealed himself to him in a dream, and said: "I am the Lord God of Abraham, thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." Gen. 28:13, 14.

□ AN EVERLASTING POSSESSION.—We have now found that the covenant of God with Abraham contained two things:—

1. A promise of earthly blessings. These blessings embrace principally (a) a numerous posterity, and (b) the possession of the land of Canaan by the nation that should come of this posterity. Gen. 15:5, 18.

2. A promise of spiritual and eternal blessings, which consisted in:—

a. The greatest and best gift of God to a fallen race,—a Saviour from sin and death, the only begotten Son of God, our Lord Jesus Christ.

"In thee shall all the families of the earth be blessed." Gen. 12:3; 18:18. "In thy seed shall all the nations of the earth be blessed." Chap. 26:4; 22:18. "In thee and in thy seed shall all the families of the earth be blessed." Chap. 28:14.

b. An eternal possession, a suitable home for those who have received the precious gift of immortality. "All the land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13:15. "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." Gal. 3:19. The promise of salvation unto all nations, and of an everlasting possession or an eternal kingdom, was made to Christ, for he was the seed. To him "the promise was made." Gal. 3:19. Abraham, the father of the faithful, and all the children of God can obtain the eternal possession or the eternal kingdom only through Christ and with him.

Unto Isaac the promise was given: "Unto thee, and unto thy seed, I will give all these countries." Gen. 26:3. And to Jacob the Lord said: "The land whereon thou liest, to thee will I give it, and to thy seed." Gen. 28:13. When God made the everlasting covenant with Abraham, he said: "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. 17:8.

Here the foundation of the everlasting covenant is very plainly presented. This covenant Christ sealed with his blood, and of it the apostle says: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work." Heb. 13:20, 21.

This part of the eternal covenant ordained that Abraham, Isaac, and Jacob should have the land of Canaan for an everlasting possession, and that God would be their God. "God is not the God of the dead, but of the living." Matt. 22:32. Hence, this promise is an evidence of the resurrection from death unto eternal life. Jesus himself says that this promise, "I will be unto them a God," is spoken of the resurrection of the dead. Matt. 22:31. It is therefore certain that God's covenant with Abraham contains a promise of a glorious resurrection and of an everlasting possession, which presupposes eternal life.

Thus the everlasting covenant was explained by Jesus, and thus his disciples also understood it. Stephen says of Abraham and Canaan, that God "gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:5.

This promise of God unto the fathers (Abraham, Isaac, and Jacob) was and is the foundation of a living hope. This hope was first cherished by the fathers, and after that by the faithful among the twelve tribes, and it encouraged them to instantly serve God day and night. The same hope did also strengthen Paul and his brethren: "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come." Acts. 26:6, 7. And this hope embraces the resurrection. Verse 8.

"The heirs of promise" (Heb. 6:17) are the believers from Abraham down to the last soul that will be saved. The promise which makes them heirs is no other than the promise to Abraham. The apostle therefore exhorts us not to be slothful, "But followers of them, who through faith and patience inherit the promises." Heb. 6:12.

The apostle speaks of God's promise to Abraham, that he should have a son; and how he obtained the promise after he had patiently endured. After that he points to the promise which God gave Abraham on Mount Moriah,

when he had willingly brought his son for an offering: "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. 22:18. It was this promise God confirmed by an oath. Heb. 6:17. Thus the heirs of the promise obtained two immutable things, the promise of God and his oath, on which to build their hope of eternal life. This hope we have as an anchor of the soul both sure and steadfast, and it enters within the heavenly veil where Jesus our high-priest is ministering. Unto him we can come boldly and find grace to help in time of need. Heb. 6:17-20; 4:15, 16.

HOW DID ABRAHAM UNDERSTAND THE EVERLASTING COVENANT?—By faith Abraham obeyed when God told him to go into the land of Canaan. Heb. 11:8. "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." Verses 9, 10.

Abraham did not expect to receive the land of Canaan for a possession in this life. Before he could receive it "for an inheritance" (Heb. 11:8), it was necessary that the testator who had made him heir, should die; for a testament is not of force before men are dead. Heb. 9:16, 17. And this is not only true of Abraham, but of all the children of God; for Jesus died, that "they which are called may receive the promise of eternal inheritance." Verse 15. The eternal inheritance is the same as the everlasting possession which God promised to give unto Abraham, the father of the faithful. And this belongs to all the believers, to all nations and generations.

Through this promise Abraham looked for a city which God had built, the heavenly Jerusalem, the glorious and eternal capital of the new earth, where God will dwell forever with his people. Heb. 11:10; Rev. 21:3.

The fathers all died in faith without having received the promises, "but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11:13. They sought a heavenly country, not an earthly. Verse 14. "But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Verse 16.

If the question is raised, how it could fulfill the promise to give them a heavenly country, when the Lord said that he would give them the land which they looked upon and dwelt in, then we answer, that all the texts quoted are the plain testimonies of the Scriptures, and they cannot be broken. It is also evident that the greater gift embraces the smaller. If you promise a man ten dollars and afterward give him \$100, he cannot be dissatisfied or say that you did not keep your word.

The context of the testimony shows plainly that God did not only speak to Abraham the few words recorded in Genesis, but that he also explained the promises to him, so that he understood the full meaning of them, otherwise he could not have believed in the resurrection, nor looked for the heavenly city. When Abraham offered his son Isaac, he did it by faith in the resurrection. By faith he that had received the promises offered up his only begotten son. "Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Heb. 11:19. Thus when the children of the new covenant obtain the eternal inheritance, they shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven, and no unbelieving Pharisee shall disturb their heavenly conversation. Matt. 8:11, 12.

(To be continued.)

—We are not to speak harshly in any place. If Christ is in us, these things will never appear. Such, unless converted, will never enter heaven.
MRS. E. G. WHITE.

The Home.

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

LETTIE CARLTON'S LESSON ON JUDGING.

"MAY MATTLAND has treated me shamefully mean, and I never will speak to her again as long as I live. I never dreamed that she could be so mean."

The face of the speaker was flushed, and her tones indicated that she was greatly excited. Her mother, a calm-faced lady, whose sparkling eye told plainly that she knew how to appreciate her daughter's present mood, looked up quietly at the speaker a moment, and then extending her hand, said:—

"Come here, daughter, I want to tell you a little story."

Lettie Carlton obeyed, and drawing her little rocker to her mother's side, seated herself; at the same time, reaching forward, she took the work-basket from her mother's lap, saying, "I will finish the mending for you, mother. Now for the story. I suppose, of course, it has a moral for me. But truly, mamma, May has been"—

"Don't say any more, my daughter. Remember the word of God says, 'In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.' And again, 'He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends.'"

Lettie looked at her mother with a puzzled expression on her fair face as she repeated the last quotation, and then asked:—

"Why, mamma, that text can't apply to me now, can it? I was n't telling anything that would make trouble and separate friends, was I?"

"Yes, dear, I think you were. Even leaving me out of the account, or supposing that my friendship for May would not be affected by what you had to say, still I think you were separating friends."

"I can't understand you, mamma. I haven't said one word to any one else."

"No, my dear, still you were separating friends. You and May have been fast friends, and you were severing that friendship!"

"Why, Mamma Carlton! I think May is the one who has been severing our friendship!"

"No, my dear; you just treasure those sweet words,—

"Brood not darkly o'er a wrong
Which will disappear ere long,
Only sing this cheery song,
Let it pass. Let it pass."

"Treasure those words, and suffer long and be kind, and there will be no rupture. But, on the other hand, if you brood over this action of May's, be it real or fancied, you will separate friends; for you and May are friends. Sometimes we overlook the fact that we may wrong ourselves. You might wrong yourself as well as May. But I was going to tell you a story. When you have heard it, you may feel differently toward May."

"A lady friend of mine, while engaged in her household duties one day, suddenly and unexpectedly came upon a piece of paper containing words which she would not have seen for the world. And so unexpectedly had she revealed those words to her eyes, that she could not help seeing them. It was too late to turn away. Besides, it seemed as though the words had instantly burned themselves into her brain so as never to be forgotten."

"It was a fearful blow; the song upon her lips ceased, and she turned very white; but stepping to the stove, in which a hot coal fire was burning, it was but a moment and the visible evidence of dissembling on the part of one she loved as fondly as friend ever loved friend, was destroyed forever. The friend whose action had given her this dreadful blow was reading in an adjoining room, and the double doors were open; but so strong was the self-command of my friend Lelia Grey, that no word of reproof or accusation es-

caped her. And Eva Kline never knew of the revelation that silenced that gushing song, and anguished that loving heart.

"Though the pain was heavy in Lelia's heart, she soon regained her composure, and quietly proceeded with her work; but though it was months before the pain was gone, she persistently said to herself what I wish that you, my dear child, would say of May, 'I will not condemn her. I will not doubt her veracity because of this.' 'How can you help it?' said the tempter, who is always watching to separate hearts, and pull down some struggling soul,—'how can you believe her after this?'

"It was a trying place, but decidedly she took her stand, and said, 'I will not believe because of this, that she will continue to deceive me. I cannot believe that. I will trust her just as implicitly as though I had never known of this. I will forget those words. She shall never know I saw them.'

"With pleadings like this the voice of love proved the truthfulness of that beautiful scripture, 'Charity suffereth long, and is kind.' Kind! oh what a word, Lettie! If only we mortals would be more kind to each other; if we would only consider ourselves, our weaknesses, lest we be tempted, there would be fewer who would sink down on the rugged, thorny pathway to heaven."

"Not only would we save ourselves and others the pain of unpleasant words and ruptures of friendships, but we might save some feet from wandering upon 'dark mountains' or treacherous quicksands. Dear Lettie, you are fast growing into womanhood. Learn to subdue your feelings, especially where others are concerned. Do not cast aside your friends because they may have wronged you. Perhaps their hearts are aching over the wrong more deeply than yours can."

"Years went by with my friend, and she who had been guilty of this deception proved in many ways that she was the soul of honor. Never again in a long life of toil, privation, and temptation was there ever a shadow across her truthfulness. Lettie, my dear daughter, learn by this story from real life, that it is well to be slow to anger, slow to condemn one who has sinned. We cannot see the hidden conflict of the soul. The wrong which has come to our knowledge may be the very point where such weakness of self will be revealed to our friend as will be the very means of causing him to trust in Christ and lean upon him in future. If this shall be so, then shall we not be glad that we did not withdraw our confidence from the one who had erred?"

"Do not withdraw your confidence from May; if possible, withhold from her the knowledge that the wrong she has done you has been revealed to you. Many a conscientious, struggling one is overcome by some temptation which he as thoroughly despises and loathes as do you or I. And the look of confidence in our eyes, the grasp of our hands, may help him to resist the temptation, forget the wrong step, and rise to a better life."

"Who is there that has not done wrong? No one can truthfully say, 'I am clean.' Then, my child, while we confess our sins, remembering that 'he that covereth his sins shall not prosper,' let us also remember that of the wrongs of others the Bible says, 'He that covereth a transgression seeketh love.' Lettie, are there not things in your life by which you would dislike to have your friends estimate your character? It has always seemed to me one of the cruellest of things, to hold in memory some wrong act of another as a kind of measuring-rod of all their after-life."

"Because a person has fallen under temptation, is no evidence that he or she is all wrong at heart, and unworthy our love and confidence. What did our Saviour say about forgiving others?"

"'Till seventy times seven.' I remember it, mamma, and I know that means that we should always forgive. But it does seem more than I can do. I have trusted May so fully."

"Yes, daughter, it is more than *you* can do, but not more than Jesus can help you to do. Ask Jesus to help you to trust May still, and always

take for your motto the little verse my friend took for hers:—

"Better trust all and be deceived,
And weep that trust and that deceiving,
Than doubt one heart which, if believed,
Had blest one's life with true believing.
Oh, in this doubting world too oft
The doubting fiend o'ertakes our youth—
Better be cheated to the last
Than lose the blessed hope of truth."

"Eradicate from your heart this distrust of May. Meet her with cordiality. If she has wronged you, leave that between her and the Saviour, unless you can go to her and talk with her kindly and lovingly about it. I do not say that it is best never to let our friends know that their wrongs have been revealed to us. Sometimes it may be best; but that it may, God's tender Spirit must direct our words, and our manner must show that it is not because *we ourselves* have been wounded that we speak, but because we desire to help them."

"In short, it should be the love of Christ that prompts us in speaking. Then seeking God for wisdom, we shall know whether to speak or to keep silent."

"But, my daughter, do not allow yourself to take offense at trifles. And remember that actions, looks, and words are often misunderstood, and that, too, by people whom we would think least liable to carelessness in such matters. If something seems wrong, and you are roused to indignant wrath, pray before you speak. Do not cherish resentment; and do not withdraw confidence from those who have done wrong. Sometimes our struggling friend is blinded to his course. Tenderly bear with those who err; pray for them; and by such a course you may save them."

"I thank you for the story and its lesson, mamma. I will try to act upon it. But if I am still to count May as my friend, I feel that I must talk with her about this. You know, mamma, what the Saviour said about going to the one who trespasses against us."

"Yes, Lettie dear, I know; but I hoped my story would satisfy you to pass this matter wholly by as did my friend Lelia Grey. I do not think our Saviour gave us that instruction primarily for the relief and satisfaction that talking with our brother gives to us, but that we may help the erring. Don't you know he says, 'If he hear thee, thou hast *gained* thy brother,' not relieved thine own heart?"

"It is the good of the one who has erred, not *our* good that should actuate us; and I verily believe that when the Spirit of Christ takes possession of our hearts as it ought, we shall find fewer reasons for going to our brother, and more for covering the transgression, as did Lelia Grey. Lelia suffered intensely, but hers was a glorious reward."

"Besides, so many misunderstandings arise in these lives of ours, that the safest way usually is to forgive and forget. Many a one has gone to a friend supposing that he was acting upon our Saviour's instruction, and found in the outcome that the supposed trespass was simply a misunderstanding. As a result, another heart is pained, and then perchance another, and another, and sometimes the results are grievous indeed."

"If we can only lose sight of self in this matter, and feel that it is for the good of our friend that we are to speak, if we speak at all, and not for our relief or justification, then shall we be acting in harmony with our Saviour's teachings. Unless it is clear that it will be for the good of our friend that we talk with him, it is better far to keep silent. But if this is clear, then, as I said before, we must seek divine aid that we may go to our friend with such tender love in our hearts as shall show that we speak, not because *we* have been grieved, but for his good."

"There, mamma, the mending is done, the story ended, and my anger gone, I'll go over and study the Sabbath-school lesson with May, if you are willing."

"Yes, dear, you can go; and may Jesus go with you."

When evening came, and Lettie returned from her visit, her face was full of sunlight; and going to her mother, she said:—

"Mamma, I am so glad you helped me to put away my angry feelings. I am sure there was some misunderstanding. I will be more careful hereafter."

MRS. M. J. BAHLER.

Oakland, Cal.

Special Mention.

THE CHARLTON BILL FOR SUNDAY OBSERVANCE AGAIN INTRODUCED IN THE CANADIAN PARLIAMENT.

MR. CHARLTON'S bill, entitled, "An Act to Secure the better Observance of the Lord's Day, commonly Called Sunday," was again introduced and read for the first time Wednesday, May 6, in the House of Commons. It is the same bill of the last session of Parliament, except that it allows greater freedom to railroad companies in running Sunday trains. Should this bill become law, it would subject Sabbath-keepers, as well as others, to fines or imprisonment for performing honest labor on the first day of the week. If petitions from popular religious teachers would secure religious legislation for the enforcement of their views, we should certainly expect this bill to pass, for they are very numerous, and are generally signed, or headed at least, by ministers. But we do not think the time has yet come for them to gain civil power over the consciences of men.

Soon after the introduction of this bill, I was invited by one of the members of Parliament, to visit Ottawa in the interest of religious liberty. I went there in company with Bro. Cook, on May 19. We carried with us petitions containing about 3,000 signatures of Canadian citizens asking Parliament to pass no bill concerning the Sabbath or Lord's day which would interfere with the rights or religious freedom of any of her Majesty's subjects. We also carried a supply of our tracts on "Religious Legislation." We were afforded many opportunities of conversing freely with the members of the House. We furnished reading-matter on religious liberty to each one, and were informed before leaving that we had made many friends among them. We find there is still a strong sentiment among the leading political men, in favor of maintaining liberty of conscience for all.

One member with whom we had an interview was in favor of religious liberty, and hoped the bill would not pass; yet he frankly confessed that he did not dare oppose it, for fear of losing his political position. Said he, "If a man should come here and vote just as he thought would be right, he would close his political career at once." There are a few who are decidedly in favor of the bill in all its rigorous measures. We felt that God helped us to place the principles of truth before those who are to make laws for our Dominion, and we trust that his Spirit may impress the truth upon their hearts, that they may abstain from interference with religious belief or worship.

Our petitions were presented by several different members of the House, usually by the members representing the counties from which the petitions came. Since returning home, I have received letters from twenty-nine members of Parliament, nearly all of which are favorable. I will quote from a few of them. A member who presented part of our petitions to the House of Commons, writes:—

I have to-day presented the very numerous signed petition asking for the fullest religious liberty, which you did me the honor to intrust to me.

A few days later he wrote again:—

I purposely delayed the presentation of the written petition until to-day, and until the heavy rush of presenting petitions had gone by, and am pleased to be able to say to you that its reception was met by many expressions of

"Hear!" "Hear!" from this side [the conservative side] of the house.

Another writes concerning the bill:—

I shall carefully consider the matter with my feelings in favor of allowing all men to worship God as they think right, and at such times as they consider proper.

One of the friends of the bill writes:—

I am in favor of the Lord's day observance act, but opposed to some of the clauses as being too harsh.

Another friend of the bill, the only member heard from who is a genuine representative of that movement, writes:—

I cannot see my way clear to indorse your views on the Sabbath question. I feel pleased to let you have the right to keep the Sabbath on any day of the week you may see fit. But I feel we must all have one day that all must keep.

That is exactly the position of those who seek to enforce religion by law. He cannot see his way clear to indorse *my* views, so he feels it his duty to compel me to conform to *his*. It was by acting upon this principle that all the cruelties of the inquisition were inflicted upon those who were branded as heretics in the Dark Ages. A religious system was established by law, and all must conform to it or suffer the pains and penalties inflicted by the civil magistrates. But that the leading men in our Dominion are not willing to see the government go into the business of enforcing religious institutions, the following, which are samples of their letters, clearly indicate:—

I do not think that you need be under any apprehension that the bill for the better observance of the Lord's day will become law. It would be in a great measure depriving a large portion of the Canadian community the liberty of the subject that one enjoys under this commonwealth.

Another refers to the author of the bill, and his production, in the following terms:—

I don't fancy you need give yourself any uneasiness in this matter. I feel very confident the House will very emphatically set up Mr. Charlton and his bill.

Another writes:—

As long as I retain the possession of my senses, I shall never vote to make it a misdemeanor to wink on the Sabbath day, so called. I believe in allowing every man to worship God according to the dictates of his own conscience, and to keep Sunday in such a manner as he deems it right to do.

One of the members to whom I had given our tract, was so well pleased with it that he had part of it translated into French and published in *La Justice*, of Quebec. We see in these efforts to secure religious legislation, many indications that the elements are moving in the direction pointed out in prophecy. We rejoice that in these moves we are afforded opportunity to present the light of truth to men in prominent positions. While this time of liberty to work for God's truth is still being lengthened out to us, may we improve it to his glory.

R. S. OWEN.

CATHOLIC AGGRESSION.

THE appeal to the pope, of the Archangel Raphael Societies for the Protection of Emigrants, is attracting attention. This appeal is the result of an international congress held at Lucerne last December, at which the question of guarding against the losses of the Roman Catholic Church through emigration to the Americas was fully considered. The address states that Catholics are emigrating to America at the rate of 400,000 per year, and that in the United States alone the church has sustained a loss of more than 10,000,000 adherents. In view of this great loss, the secretaries and delegates of the Raphael Societies "humbly prostrate themselves at the feet of his Holiness," "the supreme head of the true church," and "the source of all progress and civilization," and present the following recommendations: First of all, that it will be necessary to form into separate parishes or missions the different groups of immigrants of different nationalities, where this is possible. Secondly, the direction of these parishes should be confided to priests of the same nationality as the faithful. In this wise, it is added, the sweetest and most cherished recollections

of the fatherland would be constantly brought back to the immigrants.

This movement is said to have been prompted in part by the jealousy of Continental Catholics, who are disturbed by the wholesale appointment of Irish priests. But the more natural explanation is that which is given in the appeal. Catholic emigrants have been Americanized away from the church, and in order to stop this tendency it is now proposed to preserve as far as possible the foreignism of each nationality. A community of Hungarian Catholics is to have a Hungarian priest, and to be kept Hungarian Catholics, Italian Catholics are to be kept Italian Catholics, and so with Germans, Poles, Bohemians, and all other nationalities. They are to be kept foreigners in order to be kept Catholics. Of course this exclusive method will antagonize the adoption of the English language and of American customs and views, and will prevent that assimilation so necessary to good citizenship and the welfare of the Republic. It is another indication of the vigorous determination to subordinate all other interests to the claims and purposes of the vast ecclesiastical establishment whose headquarters are at Rome. It is also another proof of the fact that the great questions of immigration, of citizenship, of social welfare, and of the future of the Republic, are religious questions. It matters not that we have no union of Church and State, and that we have protested against sectarianism in political matters; every important development of new conditions brings us, at some point, face to face with religious questions. Hence, it must be apparent to all thoughtful minds that social agitation or political action is not sufficient to settle these questions. It must also be apparent that in the long run the most vigorous religious determination and the most profound religious convictions are likely to prevail. Whatever the want of internal doctrinal harmony in the Catholic Church, outwardly it is a unit, and its ecclesiasticism is marked by an unswerving purpose. Its aggressive spirit and methods should sufficiently warn us that it cannot be met by disintegrating forces or dissolving convictions. The history of the world shows that the strongest religious convictions take possession. When the teachers of Protestantism persuade the people that their creeds mean nothing, and that their Bible means but little more, they are simply opening up the way for the church, superstitious as it may be, which teaches its people that their form of faith and worship does mean much. No people can live long on doubt, denial, dissolving views, uncertainties. The religion which contains the strongest power of self-assertion will rule America.—*The Advance*, June 11, 1891.

CHURCH VS. CITIZENS.

COMPLAINT against the boys for playing ball at the park on Sunday, was a failure. The citizens are raising money to carry it to a higher court.—*Lincoln News*.

—The *Chicago America*, Dec. 4, 1890, says: Mr. Wanamaker's report is the most gratifying feature of the re-assembling of Congress. He says that the gross revenue of the postal department is nearly \$5,000,000 larger than it ever was before. Almost 5,000 new post-offices more than in any one year before have been established upon the petitions of communities which have needed them. Over 5,000 miles of railway post-office service have been put on. The railway postal clerks have reduced the number of pieces usually sent to the Dead-letter Office, by 2,000,000. But Mr. Wanamaker is mistaken when he says that the post-office at New York bears about the same relation to the postal service that the bank clearings of New York do to those of the rest of the country. Chicago is out of sight behind New York in bank clearings, whereas as a mail-distributing point it presses the metropolis close.

The Mission Field.

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

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

THE POWER OF THE GOSPEL.

[WHAT follows is part of a conversation between the Rev. Henry Richards, who has spent several years on the Congo, and Mrs. Grattan Guinness, of the East London Institute. When in New York City a few months ago, it was my privilege to meet and converse with Mr. Richards. I was at that time impressed with the earnestness of his manner, and the deep love he manifested for the Congoese. I was told that he had labored for six years without getting any converts, but that after that, marked success had attended his efforts.

The appended conversation gives the secret of his failures at first, and the achievements which followed. It is folly and a waste of time to try to teach men to be better, so as to prepare them to receive Christ and him crucified.

The gospel is the *power* of God unto salvation. It will make men better,—and it alone. The power of God is just as truly incarnate in the word as it was in the Son of man when he was here on earth. It will touch and heal the sin-sick soul just as he did.

Paul says, "The word of God is *quick* and powerful." "Quick" means *alive*. We may have confidence in God's word that if faithfully presented it will work as if alive, and draw souls nearer to the kingdom of heaven.

P. T. M.]

"I want you to tell me something about the African Christians. You were laboring some years, I think, before you had any converts?"

"Yes; six years, more or less. Of course I had at first to build and plant and get acclimatized. Then I had to learn the language—no easy task when you have no teacher and no books. It was years before I could understand and enjoy hearing it, and before I could use it with any power."

"Yes, of course. And you had illnesses and deep sorrows."

"I had. God blessed them to me. On my first visit to England on account of health, I was greatly exercised about the apparent lack of blessing in Africa. I felt I must be blessed if I was to be made a blessing. And when I got back, my one desire was for converts. A great yearning for souls took possession of me. I could not sleep for it sometimes, and had to pray God to take it away, for it was consuming me. But there was no sign of blessing. I resolved to go elsewhere if the word bore no fruit at Banza Manteke. But first I asked myself what was the fault? I was preaching the truth, and the people listened; but they did not seem to feel in the least."

"Yet you were in earnest, were you not?"

"Dead in earnest. But, as I read, I began to see I had been trying the wrong way to do good to the heathen. I had been much occupied with many things, and the one great thing to which a missionary should devote himself mainly, if not exclusively, preaching, had not been made prominent enough. It is so easy in Congo to get distracted. There is so much to do. Building, planting, ordinary business of various sorts, learning the language, teaching, writing, traveling,—all these things are apt to squeeze the preaching into a corner."

"I can easily understand that. Congo is like England in that respect."

"Ah; but the consequences are most serious there. Preaching—the foolishness of preaching—is God's one great ordinance for the salvation of men. When the revival came, I was no longer satisfied with occasional services and regular Sunday work. I gave myself to preaching

daily—twice a day. One year I preached 700 times. And the Congo folk don't care for short sermons. They like a full hour or an hour and a half. They have so much to learn! The preaching should be daily, and, if possible, two or three times a day. Weekly preaching is no use; it is all forgotten before the next service."

"But a missionary must do other things. He must teach the school, for instance."

"No; that is mere waste of time at first. When the people are converted, then have schools for the Christians, that they may learn to read the word of God and teach it in their turn. But preaching with a view to conversion, immediate conversion, this is God's commandment, and this is the missionary's work—his prime, principal, paramount, peculiar duty. If you want schools, send out teachers; but missionaries go to make converts."

"But when people are converted, they need teaching."

"Undoubtedly. That is the object of our incessant meetings. We have to teach them to observe all things that Christ has commanded; and I assure you it takes a lot of teaching to do that among the Congoese. We want to get the converts ready to be in their turn teachers and preachers as quickly as possible. As regards the Christians, it is teach, teach, teach, all the time. They soon learn more than you would think. The Spirit of God seems to make them intelligent. They learn to read fast; they open little schools in other villages to teach their own townfolk to do the same. They send their children to school, too, fast enough, as soon as they are converted; though before we had actually to ransom slave children in order to get a school at all. The heathen want to be paid for coming to school."

"Yes, conversion makes all the difference. What truths did you find most fitted to awaken attention and touch the heart?"

"Ah, that is the core and kernel of the whole thing. I went to work the wrong way at first. My first idea was to teach the heathen the folly of idolatry and superstition, the nature of God, about his will as expressed in the law, about duty and morality and such things, as well as about Christ, his words, his miracles and parables, his death and resurrection. But I found it all no use. At the end of six years I had not a convert."

"Well?"

"Then, in bitterness of spirit, I prayed and searched the Scriptures, and noted what the apostles did, and began to follow their example."

"But surely they did all things you just named."

"Afterward; but they did something else first. *They preached Christ and him crucified*; they made people feel their guilt in killing and rejecting him; in not resembling him; in not caring for, and coming to, him. They kept to the one point, and Christ himself bade them do so. They were to proclaim repentance and remission of sins through him. Not a hundred things! *one thing—Christ and him crucified.*"

"Yes, and you were trying to lead up to that, to prepare the people to appreciate the gospel."

"Ay. *But when I gave up all leading to it, and preached that, day by day, and week by week, then I speedily saw a glorious change.* Then I had proof that Paul was right when he said that it is the gospel itself that is the power of God to salvation."

"I don't go into the philosophy of the thing, but I saw the facts; and I think that *facts are more convincing than philosophy.* When once I took this ground and charged the people with sin for not believing in Christ, and urged that he was the only Saviour, and ready to save them then and there,—then I felt clothed with power, and that it was the Spirit of God who spoke through me."

"And what were the results?"

"Heart-cheering! Marvelous! The stolid, stupid people waked up. I saw looks and whippers and nudges between neighbors: astonish-

ment, eager interest; and soon conviction and shame, tears of penitence, restless desire to hear, more shame, alarm; and very soon I was assailed on all sides with the question, "What must I do to be saved?" I was alone most of the time, and positively I had no time, no, not so much as to eat, some days. The whole place and the country-side was in a stir. I had to neglect all else; I was preaching and dealing with inquirers all day long. And soon the converts were numbered by hundreds."—*Baptist Missionary.*

FROM SOUTH AMERICA.

I FEEL that the time has fully come to write what the Lord has done for me in South America. I landed in Demerara just five months ago to-day, having left Bro. Ball in the West Indies. Since that time I have been hard at work, and as the result I can show over 1,000 orders in my prospectus. A good share of the time has been spent in delivering books and collecting money.

I cannot tell just how many volumes have been delivered, but I think I am perfectly safe in saying 600. When I finish the colony, I shall look the matter up more thoroughly. Thus far about \$1,700 has been collected. I find it a good plan to deliver "Great Controversy" as fast as possible, and let the book speak for itself. While Catholics and some others are not pleased with the book, there are others who are, and who have friends that are anxious to get it.

I could doubtless sell many more books if I had them in the Hindostani, Chinese, and Portuguese languages. As it is, I sell a good number to the natives of these countries. I remember of canvassing a German in Tasmania for "Thoughts," and he did not want the book; but as I turned the leaves of the prospectus, he noticed a leaf in his native language, and at once became interested and bought a copy.

I find difficulties in the country districts here that I did not meet in the West Indies. The estates are so large that it is hard to find the managers and overseers at home. They go out very early in the morning, and often dine at the "back," so that they can only be found at home after about three o'clock P. M. This makes slow work, and even if we had a horse and buggy, only two or three estates could be canvassed in a day, and the cost of a conveyance is about five dollars per day. Then again, some of the residences are far from the main road, perhaps two miles or more.

The country is low and flat, something like Holland I should judge, and is protected by a sea-wall in some places. The estates are divided, not by fences, as our farms are, but by canals; so that you may be able to hear your neighbor talk in his home, and yet in order to visit him you would have to walk out to the main road, a distance of perhaps two and one half miles, and back again, making a journey of five miles.

Many of the overseers are paid quarterly or monthly, and spend their money about as fast as they get it, so if one is not on time for his cash, he may be told to come at the end of the next quarter or month.

During the rainy season I have been at work in the city, but now I am beginning to push my way into the country. Owing to the difficulties I have mentioned and the scarcity of accommodations, I think I shall procure a hammock, put up a supply of granola which I have brought for such emergencies, and engage a cooly to accompany me, and rough it through the country.

Although Demerara has been called "The white man's grave," I think with proper care of the health one could live here quite comfortably. The "health reform" is a stranger here, and almost every day I find people suffering with fever. Georgetown, with a population of about 60,000, buried 3,000 last year, and thus far the death rate is still higher for 1891.

WM. ARNOLD.

New Amsterdam, Berfice, April 26.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 7, 1891.

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REBAPTISM.

WE are informed that certain brethren in the West are making use of the Bible reading on this subject, which appeared in the REVIEW of April 7, to stir up strife and division. This is wrong, and, we think, without any occasion. While it is generally held among our people that rebaptism is proper under certain circumstances, as in cases of first conversion to the full understanding and intent of the law of God, or of restoration from a state and period of complete apostasy from the truth, it is also held and taught that this matter should be left to the individual conscience of every one, to act as he or she may feel that duty demands, and that no pressure should be brought to bear upon any to lead them to act contrary to, or even in advance of, their own convictions in the matter. Yet it often occurs that persons, under the influence of a powerful religious experience, by which they are conscious of being newly converted, feel that it would be a privilege to be rebaptized, and desire to do so, but yet hardly know on what ground the step could be justified. The reading above referred to was designed to set forth the grounds upon which one could act in such cases.

In regard to the freedom which is accorded to every one on this question, the following action taken by the General Conference in its twenty-fifth annual session, in Battle Creek, Nov. 18 to Dec. 6, 1886, and reported in the 1887 Year Book, p. 45, in conclusive:—

"Whereas, We learn with regret that in some places certain persons have urged the subject of rebaptism as necessary to salvation; and—

"Whereas, This has caused trouble and division in some churches, and the mind of this body is asked; therefore—

"Resolved, That upon the subject of rebaptism of those who have been properly baptized before embracing the message, it is the teaching and practice of our people, founded upon the Bible, as we believe, that they be received into our churches without rebaptism if they themselves are satisfied with their former baptism, though it is the privilege of such to be rebaptized whenever they shall desire it, as most of our people do sooner or later; but that it should not be urged upon any one as necessary to salvation."

If any persist in acting contrary to this instruction, they must be classed with those of whom the apostle speaks in Rom. 16:17.

THE "AMERICAN SABBATH" IN MICHIGAN.

THE *Christian Statesman* is getting anxious about the prosperity of the "American Sabbath" in the State of Michigan. In a recent issue it devotes nearly a column to a statement of the facts upon which its anxiety is based. "Agents of the Seventh-day Adventists," it says, "gathered in that State a bushel of signatures—about a quarter of a million, they were said to be—to the petition of that sect against the enactment by Congress of any 'Sunday law,' in which list were found, on examination, the names of not a few evangelical ministers and, doubtless, a multitude of evangelical members besides," and then inquires, "What has been done in the State by friends of the Lord's day to expose or undo the mischief thus represented?" Further on it answers this question by saying, "So far as known, there is not a single Sabbath association in all the State; nor has there been, so far as a careful watching of the press has shown, a Sabbath convention held anywhere in the State for several years at least."

We believe there is no evidence going to show that the "Christian Sabbath" is not as well and as generally observed in this State as in any other. Doubtless it is better observed here than in some States blessed with the presence of Sabbath unions and Sabbath conventions. But the difficulty does not lie in this. The result of the absence of these things in Michigan is not a greater disregard of the day, but a lack of sentiment favoring its legal enforcement. This is what the *Statesman* wants, and for the apparent lack of which it is led to exclaim, "What is the matter with the friends of the Christian Sabbath in Michigan?"

"The organ of the Adventists," says the *Statesman*, "reports a sophistical address in the Michigan University on the 'History of State Churchism in the Christian Era,' whose climax presents a fair sample of American practice to-day,—the case of an Adventist who is said to have died as a result of an imprisonment in Tennessee for failure to pay his fine for violating the law against Sunday work; the only instance, so far known, in which it is even alleged that any one has died from such a cause, and one of a score only in a century where a fine or other punishment has ever been imposed for such an offense—these instances having occurred in three States only, and most of them during a reaction from an abuse by liquor-dealers of the exception usually made for private Sunday work by Saturday-keepers."

"The only instance," is it, "in which it is even alleged that any one has ever died from such a cause?" Why is it the only instance?

Simply because the legislators and people of our country have not seen fit to put into practical operation the ideas in the interests of which the *Statesman* is published; because in spite of the earnest clamors and appeals of the *Statesman*, people still have the option of choosing in the matter of observing a rest-day, and all Christian institutions, usages, and customs are not yet, as the *Statesman* would have them, "on an undeniable legal basis in the fundamental law of the land." When the projects of the *Statesman* and its party are realized, there will be plenty of instances of persecution from American State Churchism to keep company with the one which the *Statesman* has mentioned.

Quoting further, "In the same article we are informed of the existence of an apparently vigorous branch of the Adventists' so-called 'Religious Liberty Society of the University of Michigan,' and further we are told that the Junior Law Class of the University voted against the closing of the World's Fair on the Sabbath, eleven to one. What are we to infer as to the attitude of the professors toward the State Sabbath law and toward the Lord's day?"

What the writer of the above evidently does infer is, that the attitude of the professors toward the "Lord's day" is not what it should be, because they do not take it upon themselves to suppress the Religious Liberty Society and instruct the students as to how they should vote upon such a question as that of closing the World's Fair on Sunday. From some personal knowledge of the body of men referred to, we feel safe in saying that their attitude toward the "Lord's day" is fully as reverential as that of any like class of men in other State universities; and we can assure the editors of the *Statesman* that not one of them is so narrow-minded or has such a misconception of the work for which the State employs him, as to imagine that it is a part of his duty to interfere with the freedom of religious thought, discussion, and work among the students. He would be unworthy of his place as one of the faculty of a great university if he did.

It will be a sad day for our country when the present broad and liberal policy of those who are charged with the control of our public institutions, and who have a deciding part to act in public affairs, is remodeled on the little, one-horse, narrow-minded, intolerant, unamerican plan which forms the model for the *Statesman*. We expect that time

will come; but meanwhile we can assure the editors of that paper that the organizations now in existence for the preservation of American liberty will continue to do their work unhindered, for the present at least, by any stronger opposition than the opposition of influence and argument. We trust that the Religious Liberty Society of our State University has but just entered upon a long and important career of usefulness.

L. A. S.

ELISHA.—NO. 4.

The Seven Years of Famine, and the Healing of Naaman's Leprosy.

WE next read of Elisha at Gilgal. "And Elisha came again to Gilgal: and there was a dearth in the land." 2 Kings 4:38. Elijah and himself had resided there just before the former was translated, and now Elisha returns there. A school of the prophets seems to have been located there, and doubtless both of these great men were in the habit of instructing them in the ways of the Lord. This "dearth" seems to have been the same as the seven years of famine spoken of in chap. 8:1, where Elisha advises the Shunammite woman to take her household and go to some other country, for a famine of seven years' duration was to take place. This famine was in progress while he was residing in Gilgal. There were two places of this name in Palestine,—one near Jericho, in its "east border" (Josh. 4:19, 20), where the twelve stones taken out of the Jordan were set up; and another place of the same name in the range of hills beyond Bethel, and of higher altitude, as they went from Gilgal "down" to Bethel. It was at this latter place that Elisha was at this time with the "sons of the prophets."

As the famine caused a great scarcity of provisions, Elisha directed to set on "the great pot," and boil pottage for food. "And one went out into the field to gather herbs," and gathered his "lap," or "blanket" (Smith), full of "wild gourds," and after tearing them into small pieces, put them into the pot. It must be evident that suitable herbs were very scarce of which to make pottage, for it is said, "They knew them not;" i. e., they were not acquainted with this species of herbs, yet they took them probably because they could find none that seemed better. Then after boiling them they "poured out for the men to eat." But as soon as they tasted of them, they cried out, "O thou man of God, there is death in the pot. And they could not eat thereof." Elisha told them to bring some meal, i. e., flour, and it was cast in, and when poured out for the people, it was palatable and did them no injury.

While still at Gilgal, a man brought the prophet a present,—some "bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husk" ("probably parched."—Clarke). Elisha said, "Give unto the people, that they may eat." The one who served said in great surprise, "What, should I set this before a hundred men?" We may conclude from this that owing to the dearth there was great lack of food, and the people were in great need. We may also judge of the number of those gathered at this school of the prophets. Elisha repeated the command: "Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof." It was set before them, and all were supplied, and still there was food left, after all had enough. This miracle implies creative power, like that of the olive oil,—a small quantity by the power of God becoming a great quantity. We may be sure this miracle never would have been wrought had there not been great need of it. The people were in great want because of the famine. The pious man from "Baal-Shalisha," desiring to share his small store with the Lord's servant, brings him a moderate gift. Elisha cannot eat it himself while others need it as badly as he; so, much to the servant's surprise, it is set before all, and God in his compassion for the hungry, and to show his appreciation of the generosity of his servant, makes

little an abundance. Who can fail to see in this great miracle the counterpart of those our Saviour performed with the few loaves and fishes, where thousands of hungry souls were fed?

In the next reference in the record to Elisha, he seems to be in Samaria, the capital of the kingdom. Naaman the Syrian was a "great man," the "captain of the host" of the king of Syria,—probably Ben-hadad,—an "honorable" man because he had on some former occasion given deliverance to Syria, a great favorite with his Master, and a "mighty man of valor." The rabbins say it was Naaman who "drew a bow at a venture," and pierced King Nabab between the joints of his armor, when in disguise. 1 Kings 22:34. But Naaman was a leper. In Israel this disease would have shut him out of public employment, but it seems not to have done so in Syria.

In their incursions into Israel before this, they had brought away a little maid as captive, and she was a servant in Naaman's house, waiting upon his wife. She had evidently been brought up by pious parents, and knew of the mighty miracles wrought through Elisha. One day she said to her mistress, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." 2 King 5:1-3. This saying was soon repeated to Naaman, and came to King Ben-hadad's ears. He at once wrote a letter to the king of Israel in Samaria. And Naaman took the letter of introduction to the king of Israel, and took with him a large amount of money in gold and silver (which Clarke figures out to have been not far from \$10,000 of our money), besides many costly garments, with which to reward the one who should heal him; and with horses and chariot, and servants in great company, came up to Samaria to be healed. He visited the king, and when the letter was read to him, in which it was said that he had sent Naaman to the king to be cured of his leprosy, the king of Israel was greatly astonished that such a request was sent for him, for the leprosy was an incurable disease. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, "In I God, to kill and to make alive, that this man will send unto me to recover a man of his leprosy? Therefore consider, I pray you, and see how he seeketh a quarrel against me?" Verse 7.

When Elisha heard of this, he sent to the king, saying, "Let him come now to me, and he shall know that there is a prophet in Israel." So Naaman came with all his retinue, and stood at the door of the house where Elisha was. And the prophet sent out a messenger to him, and told him to go and wash in the river Jordan seven times, and his leprosy should be healed. But the great man was very wroth at these simple directions. He had expected to be treated with greater ceremony and respect. He thought the prophet would come out to him, and manifest great consideration for one in his station, and thus honor him, calling on God to heal him in a way that would be striking and full of courtly pomp such as he was used to at home. So when a servant came out and gave these simple directions, he was greatly offended. "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage." 2 Kings 5:12.

But his servants came near, and said to him, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?" Naaman seems to have been a sensible man, though proud and of a hasty temper. Such sensible counsel given in a manner so respectful and affectionate, disarmed his temper, and appealed to his good sense. He at once complied with the prophet's advice,—went to the Jordan and washed seven times,—and his flesh became like a little child's, and the foul disease was entirely removed. It was dreaded as the most terrible of all diseases,—a living death,—the flesh often full of ulcers,

and the joints sometimes dropping off; and it was incurable.

Naaman now returned to Elisha with all his train, and in a very different spirit. He felt most grateful for being cleansed from the leprosy, and strongly urged the prophet to receive a gift from his hand as an evidence of his gratitude. But Elisha said, "As the Lord liveth, before whom I stand, I will receive none." And yet Naaman still urged him to take it, but he would receive nothing. This idolater had now become a full believer in the true God. He knew there was no virtue in the Jordan waters to have effected this cure, that it was the power of God alone that accomplished it. "Behold, now I know that there is no God in all the earth, but in Israel." He would worship no other. He would even take two mules' burden of earth from the land of Israel back to Damascus with him, with which to build an altar to the God of Israel, where he would worship God.

But he saw a difficulty concerning which he desired Elisha's counsel. When the king, his master, leaning upon him, would go to the house of Rimmon, his idol god to worship,—"supposed by some to be a name given to the sun-god so commonly worshiped" (Smith),—it would be expected of him that he also should bow, and thus manifest reverence. He wanted advice as to his duty. And he said: "The Lord pardon thy servant in this thing." Elisha answered him, "Go in peace." So he went on his journey. While this is the view commonly held of this point, yet there seems to be a difficulty in so understanding it. Can it be that Elisha would thus seem to indorse his course in bowing before false gods, and thus breaking the second commandment, after he had become a worshiper of the only true God? It certainly would seem to be wrong for him to do so. According to Dr. Clarke, Lightfoot, who he says was the most able Hebrew scholar of his day, gives this translation: "For this thing the Lord pardon thy servant, for that when my master hath gone into the house of Rimmon to worship there, and he hath leaned upon my hand, that I also have bowed myself in the house of Rimmon; for my worshiping in the house of Rimmon, the Lord pardon thy servant in this thing."—*Clarke's comment on 2 Kings 5:18*. To admit the common reading would seem to indorse doing evil that good might come; *i. e.*, the Catholic doctrine of indulgences. This translation would be every way more reasonable. It consists of merely supplying the past tense for the future.

As Naaman left Elisha, with all his train and valuable gifts still in his hands, Gehazi, the servant of the prophet, felt covetous to obtain some of these for himself. He said: "Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought; but, as the Lord liveth, I will run after him, and take somewhat of him." So he went in pursuit. When Naaman saw him coming, he at once lighted down from his chariot to meet him, and said, "Is all well? And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from Mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments." Naaman, full of gratitude for his great deliverance, said, "Be content, take two talents," and urged him to take them. He put them in two bags with two garments, and sent back with them two of his servants to bear them, and soon they were hidden away in a convenient place, and the servants departed.

Then Gehazi, appearing as innocent as he well could, went in and stood before Elisha as if nothing had happened. The prophet said to him, "Whence comest thou, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and menserv-

ants, and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever. And he went out from his presence a leper as white as snow." 2 Kings 5:25-27.

What a deep interest the incidents of this brief narrative contain! The healing of leprosy, of which no other instances of a similar nature in the Old Testament are recorded, was one of our Saviour's prominent miracles. We see no desire on the prophet's part to obtain flattery, money, a great name, or outward honor. All is done with the greatest simplicity, with kindness, true goodness to the sufferer, and words of friendly interest. The stealing of the little Israelite maid, which must have seemed to her and her friends a dark providence indeed, was made to result, through God's management, in the conversion of a noble and great man of vast influence among the heathen, and in bringing great renown to the true God, and exalting him above all idols. So God brings the greatest events out of, apparently, the smallest causes. How little could those godly parents, who trained that child to love God, realize what great consequences would flow from that event! She had faith in God's power to work through his prophet, and her faith was justified by the event.

To some, Gehazi's punishment may seem severe. Not so. With all the light he had had, and all the great works he had seen of divine power, yet through covetousness he told two lies. He was proud and vain. What he did was no better than stealing. He dishonored his master. He seems some like Judas Iscariot, and was actuated by the same principles. These cases show how persons can behold the greatest works of God, be connected with the most sacred causes, be in close connection with persons of the most exalted piety, and yet be selfish and wicked. That was not a time for gifts and pleasure for God's servants. It was one of apostasy, and coming ruin to the nation. It was a time for self-denial and humbling the heart. Such a time are we living in, and may we all realize it.

G. I. B.

OUR RESPONSIBILITIES.

WE have received much light in reference to our time and the things that are to come upon the earth. We have every reason to believe that we are living in the last time, and that now the last warning message is going to the world, which is to ripen the earth's harvest and prepare a people for the coming and the kingdom of our Lord and Saviour Jesus Christ. In God's providence we have become connected with, and have a part in, this work. This being the case, we must realize that we are under great obligations to God, and under responsibilities to our fellow-men. The gospel of the kingdom is to be preached in all the world. It must go to every nation. According to the announcement of the first angel of Rev. 14:6, 7, it takes in every nation, kindred, tongue, and people.

At the present time we meet with many circumstances of the deepest interest. Especially is this so in reference to the openings for the truth of God in every part of the world. This matter has been referred to so often in the REVIEW AND HERALD and the Home Missionary, that we only need to make mention of it in this connection. Those who have studied the last General Conference Bulletin must have been much impressed with the manner in which this matter was presented by the ministering brethren, especially Bro. Haskell. From this we see clearly that the way is open for the truth not only in the United States, but in every part of the great harvest-field, which is the world. There seems to be nothing lacking in the way of openings; everything is ready. That which seems to be so much needed everywhere is consecrated talent,—men and money wholly consecrated to the service of the Lord.

Efforts are being made to fit up laborers for the different branches of the work. Missionary schools have been held; different institutes are arranged

for; the instruction in our colleges and academies is being planned with this end in view. The missionary work is now receiving much more attention than at any time before, and many more are at the present time feeling the importance of preparing themselves for this work, than at any time in the past. For all this we feel thankful. Still it is not only laborers that we need, but funds with which to carry on the work is an absolute necessity. We know that our brethren and sisters everywhere are deeply interested in the work of God, and that they have no higher ambition nor greater desire than to see this work prosper, and to keep pace with the advancing work of God. We also feel that it is our duty to keep our brethren posted on the necessities and wants of the cause in its various branches, as well as to tell them of the progress and encouraging features of the work.

We are greatly encouraged by what we see and learn of the progress and advancement of the work here in Europe. As far as God's providence is concerned, it is all we could ask for in every respect. Oh, if we only had consecrated men and means with which to enter the open fields in response to the many urgent calls! There seems to be no limit to what might be accomplished. But we lack the laborers and the funds with which to support them. You can hardly realize, brethren and sisters, with what intensity of interest and anxiety we are looking every quarter for the receipts of the first-day offerings, donations, and tithes to the General Conference. Our sympathies are moved by the urgent calls that come to us for laborers. Our duty seems to be plain as to what ought to be done. When we see the providence of God preparing the way everywhere, we feel deeply our responsibility; and when we consider that we stand as God's representatives in the earth, the agencies through which God would work in giving the last message to the world, we cannot sense our responsibilities too much, and it cannot be otherwise than that the demands upon us will be very great. The calls for means to support and forward such a work must be large and numerous. It must be so. It cannot be otherwise. Can we for a moment think of doing less than we are doing now, or of retrenching the work in any line whatever? I do not think that there is one among us who is interested in the work, and loves the present truth, and has faith in its ultimate triumph, who for an instant would think that we ought to do less in any branch than we have done. No; on the other hand, we ought to do very much more than we are now doing in every way, but we cannot do these things without the necessary funds.

We are glad for the increasing interest in the subject of education, and that such excellent opportunities are being provided whereby our young people can be placed under the most favorable circumstances to receive a fitting up for some line of work. When we consider that a work of such importance and magnitude is committed to us, and then see the demand that is being made upon us for laborers in every branch, we can but feel urged upon to do all in our power to place before our young people, and before all, the best facilities possible for their being fitted and prepared to act a part in this work. But on the other hand, while we are doing this, we must not forget that our missionaries must be supported, and that the enterprises that have been begun must be carried on. And while we cannot for an instant think of doing less than we are doing, we do urge upon our brethren and sisters to remember that the first-day offerings are for the support of the foreign missionary enterprises, and that we are dependent from quarter to quarter on the receipt of these for sending to our missionaries in the field their monthly allowances. As you read the reports of the different meetings that we are attending in the various countries in Europe, you can see that we have no words of discouragement to bring; but on the contrary, the hand of the Lord is seen in the prosperity that has attended the efforts to extend the knowledge of the truth throughout Europe.

Last fall there was a time when our foreign mission treasury funds run very low, so much so that we could not send our missionaries the monthly allowances we had arranged for. We feared much that they would get into difficulty, and our credit, in consequence, be injured. We felt at that time that if possible we would never come into such a strait again, because it was not only embarrassing to us and the laborers as well, but because it was dangerous to the best interests of the work. Our foreign publishing houses are responsible institutions. They have the confidence of the public, and this they

must continue to have. But should they in any way become embarrassed so that they could not meet their just obligations, it would be a great detriment to our work, and would greatly hinder its progress. We must keep our credit good with all with whom we have any business relations, and in no wise take a course that would destroy public confidence. This is just as necessary for our institutions abroad as for those at home. But these funds on which we depend for the support of our foreign mission enterprises come from our brethren and sisters all over the field, and we therefore urge all to faithfulness in the payment of first-day offerings and in making such other contributions as they may see fit to make from time to time. We hope that all who have these funds in charge will give this subject the needed attention, and call it up from time to time for the earnest consideration of our brethren and sisters; and then as the money is collected, forward it promptly to the Treasurer of the General Conference.

We feel exceedingly thankful for what our brethren and sisters have done in this direction in the past. You have always been prompt to come forward to the assistance of every important work. We felt much encouraged over the amount contributed in our annual donations to foreign missions last winter. But while we feel very thankful for all this, we cannot sit down and rest in ease. Our work is not yet finished; there is much more to be accomplished.

And now, brethren and sisters, as we look over the field and see how much might be accomplished, and how we have made only a small beginning, we entreat you to pray for the success and the prosperity of our missionary work, and as you pray, to let your works correspond with your prayers. And then by and by, in the glorious future, he that soweth and he that reapeth shall rejoice together. Then the good and faithful steward will hear the welcome words from the blessed Master, "Well done." Then the greatest sacrifice ever made by human beings in the interest of the truth will sink into utter insignificance as compared to the greatness of the reward. And then those who for Christ's sake gave up earthly possessions for a season, will enjoy riches beyond measure—the incorruptible treasures of heaven—throughout eternity.

O. A. OLSEN, *Pres. Gen. Conf.*

THE SCORCHING SUN.

In the sixteenth chapter of Revelation, verses 8, 9, we are told of a time (which we believe is now imminent) when power will be given to the sun "to scorch men with fire." This prophecy was called to our mind while reading the following words from the editor of the *New York Sun*. While it will make no difference to any of us how that event is brought about, and while the connection of that coming phenomenon with anything which we now see in nature is only inferential, still it may not be out of place to refer to present phenomena which seem to have some possible bearing on the question, if only by way of bringing the picture more vividly before the mind. Considered from this standpoint, the remarks of the editor will be interesting if not significant:—

"The violent heat that so suddenly followed the appearance of great sun spots during the past week, no doubt awoke in many minds questions as to the nature and extent of the influence exerted upon the earth by variations in the condition of the sun. There appears to be no doubt that the radiative energy of the sun is increased when spots break out upon its surface, and it seems reasonable to conclude that the earth must experience a greater degree of heat at such times. Yet, singularly enough, the best observations bearing upon this question indicate just the contrary condition of things. It has been found in India that the mean temperature is lower instead of higher during the maximum periods of sun spots. Such a result must be brought about by terrestrial conditions which are able in some way to reverse the effect of increased radiation from the sun. But a very great increase in the solar heat could hardly be neutralized in that way. If, then, the sun at certain times suddenly pours forth an extraordinary gush of heat, the earth must take the consequences.

"This whole subject becomes particularly significant in view of modern discoveries concerning the

nature and constitution of such bodies as the sun. If not in name, at least in practice, there exists a science of comparative solar physics. All the suns of space are made to contribute to our knowledge. Our own sun falls into a special class, and is found to be sharply differentiated in many particulars from the stars that do not belong in the same category with itself. Even the ancients knew, or at least surmised, that the stars are suns, but it remained for the astronomers of our day to demonstrate that there is a great variety of suns. Still, through all the variations there runs a family likeness, and an evident identity of ultimate constitution and destiny. So the different classes of suns merge into one another by almost insensible gradations. There is also evidence that suns pass from one class into another, either as the result of progressive development or in consequence of the sudden outbreak of transforming forces. This last fact is of supreme interest to the inhabitants of a planet which, like the earth, depends for its prosperity, and even for its very existence, upon a solar orb that is liable to stupendous changes. The periodical outbreak of sun spots in a cycle of about eleven years, alone suffices to place the sun in the large and continually increasing list of the so-called variable stars; and the wide differences in the intensity of these outbreaks at different times indicate that we cannot count upon the changes in the sun's radiative energy, as we do upon such comparatively regular variations as those of the seasons, which are capable of geometrical calculation. So long as the amount of the change is small, as it has been during the period covered by human history, no serious results are to be apprehended; but there is no absolute certainty that the change may not suddenly become destructively great. Such an event is improbable, but not impossible. Not only the sudden apparitions of new stars, but the enormous changes of brilliancy that many well-known variable stars undergo, furnish evidence of the potential capacity of a sun to burst forth, upon suitable provocation, with an overwhelming energy of radiation, in the face of which no planetary life could survive.

"The sun is surrounded with what from our point of view might be termed a protective envelope, or atmosphere, which absorbs, as the spectroscope shows, a large part of the radiations proceeding from the tremendous inner core of the globe. Other stars possess a similar absorptive envelope, and in consequence are ranked in the same class with the sun. In some stars this envelope is far more effective in producing absorption than is the case with the sun, and such stars seem to be smoldering and sinking toward extinction, though in some cases they occasionally flare up with furious outbursts, as though struggling against impending fate. But by far the greater number of the stars appear to be less effectually blanketed with absorbing vapors than the sun is. Sirius, for instance, the brightest star visible to us, and Vega, one of the most brilliant ornaments of the midsummer evening, shine with a splendor and intensity of radiation far exceeding the sun's, independently of their greater size. Sirius, for instance, pours out seventy or eighty times as much light as the sun, although recent estimates of its mass show that it is perhaps not more than four times as heavy. The intensity of Sirius's radiation must, then, be many times greater than that of the sun, in consequence of the absence of an absorptive atmosphere capable of stopping a large share of its rays. Life-bearing planets could not possibly circulate around Sirius at distances proportionate to the earth's distance from the sun; and if the curtain that screens off from us the full fury of the solar light and heat were withdrawn, the life of this sun-smitten globe might all vanish amid the vapors of its steaming seas.

"The spectroscope shows that the glowing atmospheres of some of the stars occasionally flame up to an intensity exceeding that of the fiery globes within them. That kind of an accident happening to the sun would be very awkward for us poor mortals, but the consoling fact remains that the stars which exhibit this uncomfortable peculiarity, evidently belong in a different class from that in which our great star at present stands. Yet unceasing change, often in accordance with laws which we do not understand, is the order of the universe; and so having for our god of day and of life an orb that we know is subject to varying moods, we must not be too certain that the ultimate fate of mankind, as some people have concluded, is to be frozen to death on an ice-enveloped and sun-abandoned globe."

L. A. S.

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.

GIVE A KIND WORD WHEN YOU CAN.

BY BELLE SEARS.
(Chippewa Lake, Mich.)

Do you know a heart that hungers
For a word of love and cheer?
There are many such about us,
Even now one may be near.
And when, searching, you have found it,
Speak the word that's needed so,
And your own heart may be strengthened
By the help that you bestow.

It may be that some one falters
On the brink of sin and wrong,
And a word from you might save him,
Help to make the tempted strong.
Seek the wanderer, O my brother!
What a sin is yours and mine,
If we see that help is needed
And we give no friendly sign.

Never think kind words are wasted,
Bread on waters cast are they,
And it may be we shall find them
Coming back to us some day,—
Coming back when sorely needed,
In a time of sharp distress:
So, my friends, let's give them freely,
Gift and giver God will bless.

WEST INDIES. ✓ 16

It is now over four months since I have written anything for the readers of the REVIEW, and knowing that they are interested in the work in these islands, I write again. Since my last report, I have visited St. Lucia, St. Kitts, Santa Cruz, and Antigua. I did not hold any public meetings at St. Lucia, but spent the time in visiting those with whom the International Tract Society had been laboring. I found some hopeful cases there, but none have decided to obey as yet. I then spent nine days at St. Christopher, or St. Kitts, where I met Capt. Thoms, Inspector of Police, whose pleasant acquaintance I had formed on the voyage from America. He kindly lent me his horse and carriage, with groom, to take me to Half Way Trec, where Bro. Charles D. Adamson is teaching school. Bro. Adamson was enduring some censure for preaching on the second coming of Christ, being told he was too young to dwell on such themes. Here I formed the acquaintance of a brother, who spent the evening in conversing with us. He has decided to keep the Sabbath, and is a man of good ability. He has taught school for thirteen years, and has preached for the Methodists, but is now engaged in trade as a tailor. I think he could be used in the cause in America.

There are choice talents receiving the truth here, but the colored people do not have much influence in the West Indies. I could select eight who have received the truth, that would make useful workers in America,—men who are teachers and preachers, of good address, and who possess an eloquence that is not to be despised; but here they are, and what can we do with them? Some have tried to sell books, and have spent a number of days without success, while I have been out in the same place and sold six in an hour. People will not purchase from the natives.

I took a trip around the island, which is thirty-two miles in circumference, for the purpose of visiting those to whom the International Tract Society is sending literature. From one I received a donation. To me this trip was a very pleasant one, the island being very pretty, although not looking its best, as it is, with the other West India Islands, suffering from a protracted drought, which scorches its vegetation. In the town of Basse Terre is a lovely park, though small, filled with tropical plants, with a large fountain in the center. Here is a banyan tree covering one fourth of an acre, whose branches, like the human heart, tend downward, and have to be constantly pruned to keep them from taking root in the earth. This furnishes a refreshing shade for travelers who visit the island. The Mr. Thoms mentioned before, seemed much interested in a sermon preached by me on the steamer "Carribee."

From St. Kitts I went to Santa Cruz, a distance of 140 miles, and spent the same length of time

there. I traveled from east to west of the island by stage-coach, passing through a beautiful country, the road sides being lined with the most lovely palms; but my pleasure was marred by the unmerciful way in which the driver treated the animals, using a half-inch rope for a whip-lash, and did not slacken pace either up or down hill. While here, I was forcibly impressed with the benefit of sending our health literature in advance of the missionary, to use the words of another, "as a sort of John the Baptist." I was invited to speak in the churches before large congregations. The name of Battle Creek is held in respect, instead of being hated, and the fact that I was connected with the society insured me many warm friends. Two teachers of prominence were very kind to me. One interested himself by paying my board bill, and the other by furnishing me with horses and carriage to drive sixteen miles. The former has taken the agency for the "Home Hand Book," and the latter for *Good Health*. All of our laborers ought to be medical missionaries. A great deal more could then be done. I hope more prominence will be given by our people to this subject; for its value cannot be overestimated.

On leaving Santa Cruz, I stopped a day at St. Thomas, another Danish island, and sold five books there while waiting for the steamer. From thence I went on to Antigua, one of the Leeward Islands, containing 108 square miles, with a population of 36,000. Here are many fine sugar estates. The city of St. John's, containing about 10,000 inhabitants, is one of the best laid out cities in the West Indies. The streets are scrupulously clean, being swept daily. Antigua is the seat of the government of the Leeward Islands. I had an opportunity of listening to a speech made by his Excellency, the Governor, Sir William Haynes Smith, at the opening of the Federal Council. Four denominations are represented here,—Anglicans, Wesleyans, Roman Catholics, and Moravians. The majority of the people are nominally church-members. This is where sister Roskrige resides, who received the truth in London. On my arrival, her mother cleared out her parlors, and placed them at my disposal for meetings, which I have been holding for eight weeks. I secured seats for 200, but on many occasions there was not standing room, fully 300 being present, even filling the stairways. While our houses in America are built to insure warmth, these in the West Indies are so constructed as to make the heat felt as little as possible. A question box was placed at the entrance, and many questions found their way there, and were answered publicly, which helped to keep up the interest. Judging from the numbers attending the meetings, and the debates we hear of taking place in different circles, we should say the whole island has been warned as to the necessity of keeping the commandments, to prepare to meet its soon-coming Lord.

This island has been thoroughly and successfully canvassed for "Thoughts." This book and the literature sent out by the International Tract Society have borne good fruit, several having decided to obey God rather than man through this means, one of whom is a Moravian preacher and teacher, who, with his family, consisting of eight, holds a Sabbath-school every Sabbath. He endeavors to spread the truth as much as he can, which is bringing on him the censure of the ministers of the denomination in whose service he is. I met three Sabbath-keepers who united with sister Roskrige and family in observing the Lord's Sabbath. But as a result of the meetings, ten more have taken their stand, among whom are some interesting cases. One young girl, two thirds white, an orphan, seventeen years old, who has been brought up by one of the best families here, and who hitherto has had shown to her the utmost kindness, on deciding to live up to her convictions, was turned out completely. She is now homeless and unemployed. Her employers warned her that if she kept the Sabbath she would be made homeless, so the stand she has taken shows her deep earnestness. She is intelligent and industrious. She was a Wesleyan. Another case is that of a young married woman, a member of the Anglican Church, of some respectability; her taking this stand, together with other influences, has roused the indignation of the bishop and ministers, who have tried to frighten and laugh her out of her honest convictions. It means more for one to live out the truth in these islands, than it does in the States, as one is sure to lose his position by so doing. This being lost, it is not easy to regain it, and brings actual want.

There are several young men of intelligence filling good positions as clerks, who are convinced and troubled in regard to the truth, and but for these peculiar circumstances would cast in their lot with us. The total number of Sabbath-keepers on the island is twenty-seven. The ministers here are warning their flocks both personally and from their pulpits. The Wesleyan minister has announced that he will preach on the Sabbath question Sunday evening. I expect to be present, and to reply to him on some future occasion. The young man in Dominica who is convinced of the truth, has commenced paying tithes; he has sent us about twenty dollars already. May the Lord help him to obey the whole truth. He will be married to a Sabbath-keeper before this reaches the eyes of the readers. I hear good news from the brethren at Barbadoes. Some new ones are falling into line there. I expect to go there about July 1, to administer baptism and organize a church. There are now about sixty Sabbath-keepers in the West Indies. I have sold 200 of our denominational books, also two "Home Hand Books." I need your prayers for the success of the work here, that I may be bold to take up and firm to sustain the hallowed cross. The weather is very dry and hot, and there is a great deal of sickness; but I have stood the climate remarkably well thus far. One third of the Sabbath-keepers in Antigua are white. My address until further notice will be Bridgetown, Barbadoes, West Indies.

D. A. BALL.

MARITIME PROVINCES. 17

AFTER returning from the General Conference, in company with Mrs. Cottrell I left Kentville, N. S., to visit a lone family of Sabbath-keepers at Bocabec, New Brunswick, who had been earnestly pleading for the living minister. On our way, we stopped at Moncton, N. B., and held several meetings with the Sabbath-keepers there. We found them of strong faith in the triumphs of the truth of the third angel's message. By invitation, I spoke in the city hall, Sunday, on "Bible Temperance."

On reaching Bocabec, we were greeted by a family of four lonely ones, who are, with the help of Christ, doing all they can to hold up the light of reformation for these times, to the people of that vicinity. A son, who a few years since left the parental roof to seek a fairer land and clime, found that which was more precious,—the truth of the gospel; and being imbued with the spirit of it, he returned to present it to his father's household. As a means of encouragement to other isolated Sabbath-keepers, I would say that this family hold a regular Sabbath-school, taking up their contributions for the missionary work, etc. I have no doubt that many more in these provinces could glorify God, and water their own souls with the dews of heaven, by following their example. We held meetings in this neighborhood about two weeks. I had the privilege of burying three of these souls with their Lord by baptism.

We next returned to Nova Scotia, to attend the general meeting and canvassers' institute at Truro, concerning which Bro. Robinson has reported. I would only add that this was a most precious occasion; and to those of our brethren in this field who were not there, I would say that thereby you deprived yourselves of valuable instruction and counsel, but most of all, of a great blessing. At the close of this meeting three persons were baptized in honor of the burial and resurrection of Christ.

We next visited the church at Head Harbor, St. Margaret's Bay. We found them rejoicing in the Lord through his truth. Five followed their Lord into the watery grave, and arose, we trust, to walk in newness of life; another was added to the church by vote. From here we went to Indian Harbor, and labored about one week. One was added to this church. The meeting-houses at the two latter places are under fair headway, and they hope to have them ready for dedication this fall.

I have also visited the friends, and held meetings at Hubbard's Cove, Scott's Bay, and other places. Upon the whole, the work in this field has an encouraging outlook at present, though prejudice is very strong. The season now being about warm enough for tent work, we shall begin our effort in a few days. Our post-office address will be Bridgetown, N. S.

H. W. COTTRELL.

June 21.

—Wheresoever the search after truth begins, there life begins. Wheresoever that search ceases, there life ceases.—*Ruskin.*

MICHIGAN.

AMONG THE CHURCHES.—Since my last report, at the close of the tent season last year, I have labored mostly in the churches. I have visited and held meetings, more or less, in Armada, Memphis, Lapeer, Hazelton, Kalamazoo, Grand Rapids, Ashley, Sumner, Cedar Lake, Edmore, Lakeview, Belvedere, and Mt. Pleasant. In each place, so far as I had opportunity, I endeavored to hold up the light on righteousness and justification by faith, and the necessity of thorough conversion by the gospel power of God. The Laodicean message was brought to the front, analyzed, and urged upon the consideration of all.

It was found that the all-potent power of divine love in the heart is the only remedy for lukewarmness; that love will cast out hate, hardness, and grudging, and bring peace and good-will to all. What a mighty change is proposed in the gospel plan! In every place we found some were glad and ready to respond to the testimony. Though spoken in weakness, the word has a native power, and by the operation of the Spirit of God reaches hearts. At times I have been blessed with freedom and power, for which my heart praises the Lord.

June 29.

M. E. CORNELL.

OHIO.

AMONG THE CHURCHES.—Since my last report, I have visited Bellefontaine, Marion, Delaware, Corsica, La Grange, Spencer, Camden, and Troy. At each of these places the dear Lord was a present help, and we felt blessed in seeking a nearness to him. At Delaware and Corsica we had some outside interest. At the latter place, on Sunday night, the house was almost full, although the weather was quite unfavorable. At La Grange, four dear souls were baptized, and united with the church. I baptized two persons at Camden and one at Troy. I met Bro. and sister Irwin at Clyde. They had been called there to attend the funeral of sister Guilford, who died June 15, at her home. In company with Bro. and sister Irwin, I expect to visit the following places in Dists. Nos. 4 and 6:—

Dunkirk,	Ohio,	July	6-10
Lima,	"	"	10-13
Van Wert,	"	"	14-17
Elgin,	"	"	17-21
Mendon,	"	"	22-25
Walnut Grove,	"	"	26-30

We hope the brethren and sisters will do all they can to make the coming meetings a success to all who may attend. Fathers and mothers, seek the blessed Lord with all your hearts, that his blessing may be on you and your children during these meetings. We hope to see a good attendance of our own people and also of those not of our faith. Please read James 4:7, 8 and Isa. 1:18, 19; also James 5:16 and 1 John 1:7, 9.

June 21.

E. J. VAN HORN.

MAINE.

WOODSTOCK.—I attended the meeting held at this place June 20, 21, in company with Elder P. B. Osborne. There was a large gathering of our people, some of them driving their teams more than fifty miles to attend this meeting. There was also a large attendance of people not of our faith. Sunday it was impossible for all the people to be seated in the house; it was thought that about fifty had to remain outside. About three hours were taken up Sabbath forenoon in presenting the missionary work, its progress, and its demands upon us as a people. The preaching was practical in its nature, and they gave excellent attention to the word spoken. One man embraced the truth, and six persons were baptized by Elder Osborne, Sunday afternoon. There is quite an interest here, and Bro. Osborne remains to follow it up.

June 22.

R. S. WEBBER.

CANAAN.—The June meeting at this place, the 13th and 14th, was the largest gathering of our people for a number of years at a meeting of this kind. Good freedom was enjoyed by the speakers, and the words of truth spoken were well received. We were all glad to meet Elder Webber at this time. The Lord came near to his people, and all felt greatly encouraged by attending this meeting.

One session of the Maine Tract and Missionary Society was held, and a very instructive Bible reading upon the missionary work was conducted. Not only our own people, but many not of our faith

were deeply interested in this subject. The raising of money to pay for a new tent was introduced, and about fifty dollars was pledged by those present, of which \$42.69 was paid during the meeting. The State was divided into three divisions, Elder R. S. Webber taking the central part of the State, Elder P. B. Osborne the western, and the writer the eastern. Our brethren and sisters returned to their homes feeling strengthened and encouraged as the result of the meeting. As the laborers go out, some to preach the word, others to scatter the seeds of truth by canvassing, thus placing in the homes of the people publications containing the truths for these times, may the angels of God go with them, and give them the victory; and to the Lord be all the praise!

J. B. GOODRICH.

ILLINOIS.

DUQUOIN AND BLOOMINGTON.—My last report was written at the close of the canvassers' institute in Keenville, Wayne Co., just as we were to start for Duquoin, Perry Co. Bro. Bagby accompanied me to Duquoin, and took part in the meetings and work there. Our meetings were held from May 29 to June 1, and were seasons of much interest. I found more Sabbath-keepers in the place than I anticipated. A number have moved in from other parts who meet with those who accepted the truth in Duquoin.

Through the kindness of a man whose daughter has commenced the observance of the Sabbath, and who is himself much interested for the prosperity of the cause, the church have been aided in the matter of a house of worship. He purchased a house and lot, which were fitted up in a neat, substantial manner, at an expense, all told, of \$992.15. Himself and others interested in the enterprise, donated of this sum \$292.15, besides purchasing the carpet and gas-fixtures and insuring the building. He hired the remaining \$700 at an interest of eight per cent., and lets the church have the use of it for six per cent. on the \$700, with the privilege of a clear title to the property at any time they pay the \$700, with whatever interest may be due. The meeting room is about 28 x 50 feet in size, and the structure with land is well worth \$1,500. We hope the company in Duquoin will soon be able to obtain the needed means to secure the title to the property.

This church had been disbanded a few months before. On May 31, the work of reorganization was begun. Bro. Bagby is to be with them at their July quarterly meeting, when others expect to unite with the church. Sister Sisley, the widow of Elder John Sisley, who died in Duquoin some months since, is now living in the place. As far as her health will permit, she is giving Bible readings and laboring for the interests of the church. May the Lord prosper the work in Duquoin.

Parting with Bro. Bagby, I came on to Bloomington June 2, and remained there two days in counsel with the workers, giving one discourse in their house of worship. As we looked over the situation, it seemed that more workers should be placed in the Bloomington mission. We concluded to double the force, so that there are now four instead of two. Three of these are Bible workers, and one a canvasser for health works.

We had announced in the REVIEW that we should use three tents this season; but on looking over the tents, there was no third tent suitable to use. As I had already ventured to go in debt for one new forty-foot tent, it was decided not to buy more, but to use the tent help of number three in adding to the force with the tent in Ottawa, and in following up the interest east of Bloomington.

In the meeting of the Conference committee and the association officers, in Chicago, we considered the matter of separating the tent account from the camp-meeting account, letting all the tent rents go toward keeping up the supply of meeting and camping tents. By following that plan for five years in California, we left them with a fine supply of new tents on hand, all paid for from tent rents and the sale of old tents. To this end it was thought that our brethren and sisters would not object to a slight rise in the prices for rents of tents, especially when they know that it all goes for the purchase of tents for meetings, etc. We have decided to raise the price this year fifty cents more on a tent than you have formerly paid. Some may say, "I can hire a tent from other parties for less than that." Yes, and when you have paid your rent it is not in the cause. But in the plan we are proposing, every dollar paid for rents you have the satisfaction

of knowing is in the tent fund, to be invested in tents for use in the cause. As the account now stands, there is about \$290 behind on camp-meeting expenses; but on the camp grounds at Decatur, our expenses will be much lighter than on some other grounds, as there are so many conveniences ready to our hands. I hope our people will make up their minds to do something toward canceling this camp-meeting debt, as well as meeting the expenses of the Decatur meeting. The debt for the new tent purchased, due Nov. 1, is \$138. The rent of tents for the camp-meeting ought to do something this year toward canceling that debt, if it does not quite do it.

It is expected that our camp-meeting will be preceded by a workers' meeting, Sept. 1-8.

In Bloomington our society has convenient and commodious buildings, which were obtained at very reasonable figures. Two lots and a dwelling-house were purchased at a cost of \$3,000. Then a substantial church building was purchased and placed upon the lots, at an expense of \$750; and the house and church were fitted up in good shape, with a store-room for tents and camp-meeting property, at an expense of about \$2,000. We are hoping that the labors put forth in the mission there may add to the number of those worshipping in the house.

I wish to say a word in reference to the management of these Illinois missions. While in each case there is an organized church with its officers, yet the minister placed in charge of the special mission house should have a great deal to say in reference to the conducting of meetings. The mission workers are directly in contact with the people, and are better prepared to know what is needed than even an elder who perhaps simply comes to his place Sabbath morning, with no special knowledge of new developments. Of course, such elders will be glad to counsel with the mission workers and the minister in charge as to the best course to be pursued that the work may prosper.

Having spent two days at Bloomington, I returned to Chicago on the morning of June 4, to labor a few days in the interest of the work here, and to attend to correspondence with the workers throughout the State. I found that some new ones had accepted the truth under the labors of the Bible workers in Chicago, even during the few days I had been absent. Thus may the work go on, is my daily prayer.

J. N. LOUGHBOROUGH.

DISTRICT NO. 1.

NEW YORK CAMP-MEETING.

My last report closed at the time of the opening of the New York camp-meeting, which was held at Fulton, on the fair-grounds, the same grounds occupied last year. When we reached the encampment, we found that the brethren had their cotton houses nearly all erected. Elder Miles and Bro. Taylor had preceded us, and had spent several days during the workers' meeting in the interests of the canvassing and Sabbath-school work. About thirty were in the canvassing class, all of whom were preparing to go out into that branch of the work at the close of the meeting. About the usual number of our people were encamped on the ground, and there was a fair attendance from without. There was an excellent spirit in the meetings, especially on the Sabbath. A goodly number of our young people were at the meeting, quite a number of whom gave their hearts to the Lord. On Sunday there was a large attendance of those not of our faith. A collection was taken up in the afternoon, when nearly half enough was realized to defray the expenses of the entire meeting. Fifteen were baptized on Monday. At the close of a discourse by Bro. Warren, in the evening, just as the writer and Prof. Caviness were leaving the grounds, another appeal was made to those who never had started in the Christian life, and quite a number came forward and were invited to meet in another tent after the audience was dismissed.

There were many evident tokens at this meeting that the blessing of the Lord had attended the work in the New York Conference during the past year. The Conference for several years had been carrying a heavy indebtedness. This was reduced during the past year between \$3,000 and \$4,000, and the brethren are hopefully looking forward to the time when it will be entirely canceled. Prof. Caviness was present, and spoke several times on the subject of education. The brethren in New York seem to

feel a deep interest in this important branch of our work, and many of the young people are thinking of entering the school. We firmly believe that if parents had anything of a due sense of the importance of our denominational schools, they would be devising ways and means to encourage their children to avail themselves of these advantages; and that instead of about one student from each 100 Sabbath-keepers being in attendance at our school, as is now the case with some Conferences in the district, we would see ten times that number entering our school.

Many of the young people among us are drifting toward the world, who, if they could take a course of study in one of our schools, might become useful men and women in the cause of God. The Devil is laying his snares for the young, and many of them will be taken by his devices. It is a serious question for us as parents to consider whose children shall be thus taken. Will it be yours or mine? Sometimes just a word of encouragement to attend school, spoken at the right time to a young man or woman, may change the entire course of their lives. We know of one young man who at one time was very desirous of attending South Lancaster Academy, but his father felt that he could not quite afford the expense of his doing so. About two years later, this son having become somewhat wayward and reckless, the father entreated one of our ministers to try to persuade him to attend our school. The young man was found in the smoking-car on the train, and apparently beyond the reach of any appeal that could be made to him. This father would then have been willing to give all he possessed, in order to change the course of that young man's life; but apparently it was too late. How many more young men, children of Sabbath-keepers, are following in the track of this young man? Whose son will be the next to take this downward course? Who among the many young people in Dist. No. 1 are turning their attention toward South Lancaster Academy? Who will form in their minds a determination to secure an education, and thus fit themselves for a life of usefulness in the cause of God? Prof. Caviness will be more than glad to correspond with any who may be thinking along this line.

THE WORK IN NEW ENGLAND.

Doubtless our brethren and sisters in New England are anxious to know what plans have been laid for our work the coming season. The field was carefully looked over, and the different openings for tent work considered at the time of the general meeting, May 16-25. It was decided to use three tents this summer. One will be located in Haverhill, a city of over 27,000 inhabitants, situated about thirty miles north of Boston. Bro. C. H. Edwards and W. J. Boynton will labor in connection with this tent. Another will be pitched in Brockton, Mass., a city of about the same size as Haverhill, twenty miles south of Boston. Elders Fifield and Farman will be in charge of this tent. The third will be located in the city of New Bedford, Elder O. O. Farnsworth being in charge of the work, with J. W. Mace as tent-master. New Bedford is a city of about 40,000 inhabitants, situated about fifty-five miles (a little west of south) from Boston.

It will thus be seen by a glance at the map, that these meetings will all be held in the eastern end of Massachusetts,—one in the northern, one in the central and one in the southern part. Our Conference being made up of four different States, the question was discussed at some length as to where the tents should be located. The opinion prevailed that it might be better to concentrate our efforts for this season somewhat in one portion of the field. A church was raised up in Haverhill quite a number of years ago, but on account of removals, death, and apostasy, their numbers have been considerably reduced. Some of those who remain have liberally assisted the cause with their means, and for several years have been appealing to the Conference for something to be done in that city; and it seemed that the time had come when these appeals must be responded to.

In Brockton the providence of God has seemed to be opening the way in a marked manner for an effort to be made in that city. Bro. Palmer has sold nearly 800 copies of "Bible Readings" there. In New Bedford there seems to be about the same demand for a tent effort as in Haverhill. There has been a large amount of labor expended in that city, two camp-meetings having been held there, and one series of meetings with a tent. Considerable Bible-reading and colportage work

has also been done there. As the result of these efforts, a small church was raised up, but during the past year death has made sad inroads upon them, and some have moved away. Ground had been purchased for the erection of a meeting-house, and it was thought that the work might be greatly strengthened by holding a series of meetings there this summer.

We make these statements in order that our brethren and sisters in other parts of the Conference may not feel that they are willfully neglected. Since we have made these plans, and have begun to carry them out, the providence of God has seemed to open the way in these three cities in a marked manner, in the selection of tent grounds and the securing of other necessary favors. We hope the prayers of our brethren and sisters everywhere will be turned toward these places, that God may crown the efforts of his servants with success, and that many precious souls may be brought to rejoice in the truth as a result of these efforts.

A. T. ROBINSON, *Pres. N. E. Conf.*

IN THE SOUTH.

SINCE my last report, I have spent most of the time in the State of Georgia. I have visited Atlanta, Perry, Reynolds, Old Harmony, and Zebulon. At some of these places I was able to find only isolated families, who were struggling as best they could to hold up the light in the midst of the moral darkness surrounding them. I was glad to see them faithful in conducting family Sabbath-schools, and in trying to live the truth. At Old Harmony, in company with Bro. and sister Wilson, I was glad to meet with those who had embraced the truth during the tent season last year. Although our stay with them was comparatively short, we tried to instruct them as best we could in the way of the Lord. At Zebulon we remained nearly a week with the tent company. Here Bro. Wilson and Dieffenbacher and their wives were found holding up the standard of the truth before the people. We were glad to have the privilege of taking hold and lifting with them. They have some encouragement at this place, and will continue till the interest is fully determined. Here we met with some whose relatives had embraced the truth through our efforts in Texas. How it will go with these who have had their attention called to the message of God in the past, we cannot tell; but we hope that prejudice will not blind their eyes so that they cannot see it. At Atlanta we remained over two Sabbaths, but the circumstances were such that we were able to meet with them only on the Sabbath.

Bro. Curtis took me with his team to Austell and Douglasville, where we went in search of a location for our institute next fall. We found favorable openings at both these places, and the people quite anxious to have us come, offering us inducements, for which we were very thankful. All things considered, we have about decided that Austell is the place for this year; and unless future developments prove to the contrary, this may be considered the place. Austell is about eighteen miles west of Atlanta, at the junction of the Georgia Pacific and E. T. V. & G. railroads.

While I was out in this direction, I took occasion to visit Birmingham, in order to counsel with the workers there. There I met with sister Carrie Bond, who is just entering upon the health and temperance missionary work in that city. She is hopeful and full of courage. She will also attend the institute this fall, and is willing and anxious to do all she can in imparting to those who desire it, instruction in the art of healthful cooking and physical culture. We are planning for it, and hope it may be so arranged that a large class may be formed at the time of the meeting, for the purpose of learning how to cook, what to cook, and how to live so that we may relish what we do cook. We are confident that sister Bond will be able to instruct our sisters in this department, and we hope that a large number of them will begin now to prepare for the school. The institute will last one month. Here will be afforded an opportunity to obtain rich instruction in the word of God, such as we have not had in the past. More will be said upon this point in the future. We were glad to meet with Bro. and sister Graber, and to find them of such good courage in their work. They are cheered by the prospect of having additional workers sent to them soon.

Returning to Atlanta, we were happy to meet with Bro. Harrison, the general canvassing agent,

who has just arrived from New Orleans. He is now settled at Atlanta, and will take charge of the canvassing work in this part of the district. He reports bright prospects for the work in Louisiana, and enters upon the work here with courage and hope. He is planning already for the new workers who are to be sent to this district.

We are sorry to report the disability of sister Reynolds, the secretary of the tract society. The constant labor has worn on her, and by our advice she is now on the Florida coast, at Pablo Beach. It is hoped that the sea breezes and rest will renew her strength and recuperate her physical powers.

Our stay at the home of Bro. and sister Curtis, at Atlanta, was pleasant, and I hope profitable. Quite a stir is now being made in the city on the Sunday closing question. Saloons are closed. Discriminations are made even against some soda fountains. Newspapers can be obtained only at the hotels. Drug stores are allowed open, but even they were threatening to close their own doors, because the sale of prescriptions was not sufficient to pay for the expense of keeping open. While this agitation was going on, we tried to get articles in the public print, but they were refused and returned to us. We were made to understand that their papers were run to succeed financially, and articles running contrary to the public sentiment, were not favorably received by the populace, whose patronage they covet. We felt that something should be done to expose the sophistry of this system of iniquity, but our hands were tied, and the doors were closed against us, so far as the public prints were concerned. Had we had sufficient force, we might have scattered broadcast N. R. L. literature, but here again we were defeated. Only two male members of the church were in the city, and they were otherwise engaged. Here we believe to have been a good opportunity to open the eyes of some of the honest in heart in regard to the claims of Sunday upon them. How much we wish there were sufficient numbers in these cities at such times as this, whose energies we might call out, and send them about from house to house, bearing to the honest in heart the truths for this time. R. M. KILGORE.

WISCONSIN CAMP MEETING.

THIS meeting was held according to appointment, June 16-23, at Fond du Lac, in the eastern part of the State. A workers' meeting preceded the regular camp-meeting, which was well attended by the laborers. Not a few others also were present to get the benefit of the cooking-school, which was one of the chief attractions at the meeting, and stirred up more interest among the citizens of Fond du Lac than any other feature of the meeting. A series of Bible lessons on "Life through Christ" was conducted by Elder M. H. Brown, and was productive of good results. An earnest spirit of seeking God was manifested during the early part of the meeting, so that on the first Sabbath, God's blessing rested in large measure on the camp. A most precious season was enjoyed, and all were prepared to take hold and labor at the beginning of the regular camp-meeting, for the spiritual interests of those coming later.

At the latter part of the meeting we were favored with the labors of Elders S. N. Haskell and R. C. Porter. Elder H. Shultz, also, was present, in the interests of the German work. The preaching was largely of a practical nature, designed to awaken a general interest in all the phases of the work of the gospel of Christ. The importance of missionary work, both home and foreign, was emphasized. The business sessions of the various associations passed off harmoniously, and but few changes were made in the officers. Bro. Geo. Brown, son of Elder M. H. Brown, just from Battle Creek College, was chosen secretary of the Conference.

The health and temperance work received more than usual time at this meeting. Besides the instruction in hygienic cookery and social purity work, given by sister Bucknum, the writer gave several talks on health reform and medical missionary work, which were well received. Considerable interest was manifested in the contemplated "James White Memorial Home," and no doubt many from this State will respond in a substantial way in its financial interests. The dining tent and provision stand was conducted on a thoroughly health reform basis, and we believe excellent practical lessons were given that will be felt throughout the entire Conference. Flesh-meats of all kinds, cheese, candies, and confectionaries were not for sale on the grounds. This is as it should be.

The preaching and revival services on the Sabbath were marked by a special outpouring of the rich blessing of God, and many were made to rejoice in the sweet assurance of sins forgiven. On Monday twenty-four willing souls followed their Lord in baptism. Brn. C. A. Smith, Paul E. Gros, and Joseph Westphal were ordained to the work of the ministry. Thus the work in each of the leading nationalities in this Conference will receive new strength, and with the blessing of God will go forward from victory to victory. A tent will probably remain here for a time, to follow up the interest created by the meetings. W. H. WAKEHAM.

Special Notices.

CORRECTION.

ELDER D. T. FERO was elected president of the Upper Columbia Sabbath-school Association, and S. H. Carnahan was elected treasurer of the Upper Columbia Conference, instead of the persons referred to in the report by Elder D. T. Jones in the last REVIEW. So all correspondence pertaining to their work should be addressed to them at Walla Walla, Wash.

FOR WISCONSIN.

NOTICE is hereby given that my appointments in last week's REVIEW are withdrawn, because change of circumstances has rendered it necessary to change the time when I can meet with the churches named. Due notice of my coming will be given them by correspondence. M. H. BROWN.

NOTICE TO TEXAS SABBATH-SCHOOLS.

THE next annual session of the Texas Sabbath-school Association will be held in connection with the camp-meeting at Oak Cliff, Tex., Aug. 11-18. Preparations are being made to hold a convention and give instruction in the Sabbath-school work. All officers and teachers are requested to be there early in the meeting. The lessons for the Sabbath-school will be the regular lessons in lesson pamphlet for Aug. 8 and 15. The Intermediate and Primary divisions will be furnished with lessons on the grounds. Those of the Senior division are requested to bring their lesson pamphlets with them. W. S. CRUZAN, Pres. Tex. S. S. Asso.

NOTICE FOR INDIANA.

It is expected that we will hold a canvassers' institute at Indianapolis, in the early part of August. As all our brethren have so much interest in the canvassing work, of course they will want to do all they can to sustain such an institute. Many can help very much by canning, or in some other manner preparing fruit to be used at the institute. The fruit season has now come, and we trust that all will do what they may be able to do in gathering fruit for both the canvassers' institute and the Indianapolis mission. If any need cans in which to preserve the fruit, if they will inform me, they will be furnished. We shall be glad to hear from those who wish to do something in this line. The fruit can be brought by some one coming to Indianapolis, or carefully packed and sent by freight either to J. W. Moore, 175 Central Ave., or to myself. We would also inform our brethren that we are still behind in paying for the new tents we have purchased this year. Let churches and individuals who have not contributed to the tent fund, do so as soon as possible. F. D. STARR.

CANVASSERS' INSTITUTE FOR INDIANA.

BELIEVING that many in the State of Indiana could and would enter the canvassing field if they felt prepared to do the right kind of work, an institute has been appointed to begin Monday, Aug. 10, and continue till Aug. 22 (the Sabbath of the Indiana workers' meeting). In order to not detract from the primary object of the camp-meeting, and to take only a portion of the time of the workers' meeting, it was decided to have the institute begin at Indianapolis, where the instruction in actual canvassing will all be given. Then as the place of the camp-meeting is near Indianapolis, we will go to the workers' meeting Aug. 17, where we will be joined by all the experienced canvassers in the State. After devoting one day and a half to preparatory work on the ground, we will spend three days in general instruction, considering questions and topics of interest to every worker. In order to carry out this plan, we must have the co-operation of all who wish the advantages of an institute. Prompt attendance from the first will be necessary, as we must not infringe on the time of the institutes which precede and follow us in neighboring States. Let all would-be workers be on hand at the opening session, Monday, Aug. 10, at 10:30 A. M. Aside from the few cases whom the State agent excepts by correspondence, we would ask the attendance of all experienced canvassers at Indianapolis.

Free board and entertainment will be furnished to all who will agree to canvass for six months after the course of instruction. J. E. FROOM.

REDUCED RATES TO THE ARKANSAS CAMP-MEETING.

THE St. Louis and San Francisco, and Missouri Pacific railroads have responded to our request for reduced rates to our camp-meeting.

A rate of one and one third fare for the round trip is given from all points on the St. L. & S. F. R. R., in Arkansas and Indian Territory. The Missouri Pacific grants the same rate from all points within 100 miles of Van Buren. This we hope to get changed to include all points in the State and Territory. Round-trip tickets will be furnished, and no certificate will be required.

Call for regular round-trip ticket, at one and one third fare for the round trip, to Van Buren and return. Dates for purchase will be given soon. All tickets will be good till and including Sept. 2. We trust that with this advantage granted us, many will come over these lines. Let all of our people come, and let each try to induce others not of our faith to come. Our many canvassers in the State may do something in this direction with those whom they find who are interested. We expect this to be a larger camp-meeting than has yet been held in Arkansas. C. Mc REYNOLDS, Pres. Ark. Conf.

The Sabbath-School.

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

LESSONS FROM THE GOSPEL OF MARK.

LESSON III.—THE FRIEND OF SINNERS.

MARK 2: 1-22.

Parallels: Matt. 9: 1-17; Luke 5.

(Sabbath, July 18.)

1. After remaining some time in the country, where did Jesus go? Mark 1: 45; 2: 1.
2. How did the people receive him? Chap 2: 1, 2.
3. What noted persons were present? Luke 5: 17.
4. What was a characteristic of the power manifested?—Id.
5. What must also have been present? Matt. 13: 58. (See note 1.)
6. Who was brought to him? Mark 2: 3.
7. How earnest and confident were those who brought him? Verse 4.
8. How did Christ meet this faith? Verse 5.
9. From the words of Jesus, what may we conclude was the great burden of the paralytic?
10. How did the scribes regard these words? Verses 6, 7.
11. After how long a time, and how, did Jesus know that the scribes and Pharisees reasoned as they did? Verse 8.
12. How did he reply? Verse 9.
13. Is there any but God who can thus forgive sins? Job 14: 4; Isa. 43: 25.
14. What power alone can restore that which has been destroyed by disease? Ans.—Creative power, or the power of God.
15. How did Jesus demonstrate that he was divine? Mark 2: 10, 11. (See note 2.)
16. What were all forced to admit? Verse 12.
17. As he went forth to the sea-side, whom did he call? Verses 13, 14.
18. What effect did this call have upon Levi (or Matthew, Matt. 9: 9) as regards his profitable business? Verse 14; Luke 5: 28.
19. To what did Levi invite him? Mark 2: 15; Luke 5: 29.
20. What accusation did the Pharisees bring against him? Mark 2: 16. (See note 3.)
21. What reply did Jesus make? Verse 17, first part.
22. In what alone can all, Pharisees as well as publicans, find hope? Verse 17, last clause; 1 Tim. 1: 15; Rom. 3: 23.
23. By what illustration did Jesus show them that they could not hope to partake of the wonderful and expansive doctrines of mercy and love as long as they clung to their tradition and self-righteousness? Mark 2: 21-22

NOTES.

1. THE ANSWER OF FAITH.—We are told by Luke that on this occasion the "power of the Lord was present to heal." In Matt. 13: 58 it is stated that Christ "did not many mighty works there because of their unbelief." (See also Mark 6: 5, 6.) Now, if unbelief hindered Christ from doing mighty works, there must have been the opposite of unbelief, or faith, present when his mighty power was manifested. "According to thy faith," and, "All things are possible to him that believeth," are sayings of Christ. Faith in our Lord will always bring his power according to our needs.

2. CREATOR AND REDEEMER.—God alone can forgive sins. God alone by his creative power can restore broken-down tissues. When Jesus proclaimed, as he did, forgiveness to the paralytic, he proclaimed his divinity; and when he, by his mighty power, healed the man as a proof of his authority to forgive sin, he demonstrated that he belonged to the Godhead. This ought to have been sufficient evidence; but they were blinded by their unbelief. They could not, with many others, see the wisdom and power of God as manifested in Jesus of Nazareth. But to the believer nothing is more precious than the thought that their Saviour is man as well as God.

3. WITH SINNERS.—Nothing could more clearly show the selfishness and hardness of heart of the Pharisees in the time of Christ, than the charges which they brought against him. "Why, your Master has gone to eat, to mingle, with the publicans and sinners." There could be no greater honor than these very words designed as a reproof and disgrace. In the fact that Jesus came to call sinners, lies the hope of the world and every soul therein. Selfish hearts, incrustated and dried up, could not contain such doctrines, such expansive, blessed truths. They were like the dried skin bottles; the new wine would prove their destruction, unless the heart was changed through humble contrition and faith. The blind were leading the blind, and realized it not. It is only the truth as it is in Jesus which can keep us from the same sad condition.

News of the Week.

FOR WEEK ENDING JULY 4.

DOMESTIC.

- Thursday at Milton, Cal., the mercury reached 112 degrees.
- On Wednesday, in Jefferson County, Ohio, 600 coal-miners struck for the nine-hour day.
- Prince George of Greece spent several hours in Chicago on his way east across the Continent.
- Four men were killed by the explosion of a switch engine at Nesquehoning Junction, Pa., Tuesday.
- On Thursday a drove of 5,000 Texas steers arrived at Dickinson, N. D. Ten thousand more are en route.
- Within the past ten days over 10,000 acres of grain, fuel, and timber have been burned near Milton, Cal. The fire is still raging.
- Eighteen persons at Chagrin Falls, Ohio, were poisoned by eating cheese. None of the cases have yet proved fatal.
- On Sunday, at San Francisco, the thermometer reached eighty-seven degrees, and on Monday, 100, the highest temperature since 1887.
- Mrs. John Anderson was fatally injured by a stroke of lightning at Muskegon, Mich., Monday, while the babe in her arms was unharmed.
- Governor Boies, of Iowa, Monday, issued a proclamation appealing for aid for the sufferers by the late flood at Cherokee and other towns in the vicinity.
- In a combat between white and colored miners at Franklin, Wash., Sunday night, four persons were killed. Two companies of militia were ordered to the scene.
- A Chinese lodging-house in San Francisco burned, Monday. The charred remains of one Chinese woman were found. Five others are believed to have perished.
- Southern Dakota is being depopulated. One county town which had over 350 population two or three years ago, now has less than fifty. A good many of them have found homes in Canada.
- Advices from Fort Wingate, New Mexico, are to the effect that the trouble on the Navajo Reservation is increasing. Three troops of cavalry are now on the field, and infantry companies are ready to move.
- The Michigan House of Representatives has passed the Senate bill making the legal rate of interest six per cent., and the outside limits on contracts eight per cent., but defeated the bill making ten hours a legal day's work.
- By the explosion of a barrel of alcohol in the basement of Columbia College, New York, last Thursday, Dr. John T. Northrop, an instructor in zoology, and two assistants, William Simpson and Thomas Tighe, were seriously burned. Dr. Northrop died next day.
- The ladies of the Christian church of Brushton,

Y. gave an ice-cream social on June 27. Fifty-two persons who ate the ice-cream were poisoned. It was necessary to call physicians from adjoining towns to assist the local force, and it was with great difficulty that some of the sufferers, among whom was the pastor, were saved from death.

The inundation of the Colorado Desert continues. The latest and what seem to be the most authentic reports show the existence of a body of water twelve miles wide, fifty to seventy-five miles long, and of a depth varying from fourteen inches to three feet or more, where ten days or two weeks ago a vast expanse of sand blazed under the hottest sun of the North American Continent.

FOREIGN.

A lively debate was held in the Canada Legislature on June 24, over a resolution to completely prohibit the liquor traffic in the Dominion.

Many Jews are arriving in Palestine—from 200 to 300 families weekly. They are entirely destitute, and the distress among them is said to be terrible.

The Italian Province of Verona was visited with a series of severe earthquake shocks, which greatly alarmed the people, but no one was injured.

Dr. Silva Jardim, a Brazilian journalist, made the ascent of Mount Vesuvius recently, and while gazing into the crater, suddenly fell foremost into the glowing lava.

News has been received at Muscatine, Iowa, of the death of Alexander Clark of that city, our Minister to Liberia. Mr. Clark died at Moravia, at the age of sixty-five years.

The death of Professor Palkir, the Redemptorist priest, who devoted his life for the past twenty-eight years to nursing the lepers of Dutch Guiana, is reported at Surinam.

Rhenish Prussia was visited with a terrible cyclone Wednesday. Scores of people were killed or injured, and the damage to property amounts to hundreds of thousands of dollars.

The harvest in Russia is said to be the worst on record, and famine is the result, with many deaths from hunger reported. Payment of taxes is enforced, however, those failing to pay being severely flogged.

Delegates from the tin-plate district of Wales are coming to the United States to inquire as to the prospects of profitable employment. The London Times says that nothing save the lack of skilled labor prevents the successful manufacture of tin-plate in America.

Queen Victoria's great-granddaughter was christened, the Archbishop of Canterbury officiating, on June 20. The leading members of the royal family were present. The water used was brought from the river Jordan by Lord Rowton, recently returned from the Holy Land.

It is stated that the emperor of Germany has announced his intention of establishing a lottery for 8,000,000 marks, to be used in extirpating the slave trade in Africa. Quite a novel scheme for advancing morality, yet very much in harmony with the lottery often used by the Church.

Appointments.

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

CAMP-MEETINGS FOR 1891.

Table listing camp-meetings for 1891, organized by district (District Number One to Six). Includes locations like Schroon Lake, Vermont, Maine, N. E. Conf. at So. Lancaster, Mass., and various states including Ohio, Indiana, Michigan, Illinois, Nebraska, Texas, Missouri, Arkansas, Colorado, Kansas, California.

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 in Bedford, next Sunday evening. Subject, "The First Day of the Week in the New Testament."

DISTRICT quarterly meeting for Dist. No. 2, Ohio, will be held, God willing, at the Corsica church, from July 10 to 13. We would be glad to have a full attendance at this meeting. Pray for God's blessing to be with us. The president of the Conference will be present. W. WOODFORD, Director.

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.]

FOR SALE.—Twenty acres of land, with house, well, cistern, and seventy-five fruit trees, some of them bearing now; twenty-five rods from S. D. A. church. Price, \$350. Address W. D. Dortch, Springville, Henry Co., Tenn.

WANTED.—Twenty-five Sabbath-keepers to pick grapes at \$1.25 per day and board. Work will begin about Aug. 20, and will continue for about sixty days. Address F. R. Dunlap, 1011 J St., Fresno, Cal.

WANTED IMMEDIATELY.—A good plumber. Steady employment given. Single man preferred. Address Rural Health Retreat, St. Helena, Cal.

ADDRESSES.

The P. O. address of Elder E. W. Farnsworth will be Hamilton, Mo., till further notice.

From July 12 to Aug. 28, the address of Elder Chas. L. Boyd will be Petoskey, Mich., Box 34.

Obituary Notices.

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

Hoy.—Died of consumption, May 31, 1891, near Bushnell, Ionia Co., Mich., sister Mary J. Hoy, aged 29 years, 5 months, and 15 days. Sister Hoy was the wife of Bro. L. F. Hoy. She embraced present truth some eight years ago, and has since lived a faithful, consistent Christian. Although a great sufferer, she was patient to the last. Services by the writer, at the S. D. A. church at Bushnell, from Rev. 21: 4. L. G. MOORE.

SNYDER.—Died June 9, 1891, in Pittsburgh, Pa., sister Sarah Jane Snyder, in the fifty-second year of her age. When fifteen years old she united with the M. E. Church, and continued her membership with that church until about six years ago, when she became interested in the present truth. When the S. D. Adventist church was organized in this city, she became a member, and has been faithful in her Christian duties. She died in full faith of the soon coming of the Lifegiver. "Blessed are the dead which die in the Lord." F. PEABODY.

WINNIE.—Sister Jane Winnie died at her home in Alaielon Ingham Co., Mich., June 3, 1891, of consumption, aged 26 years and 6 months. She suffered from this lingering disease for several years. Sister W. embraced present truth about eleven years ago, under the labors of sister Julia Owen, and united with the Alaielon church, where she remained a member until her death. She died in the hope of a part in the first resurrection. She leaves a husband and many relatives and friends to mourn her loss. Discourse by the writer, from John 11: 25. L. N. LANE.

HICKS.—E. G. Hicks died at Gaines, May 14, 1891, aged seventy years. Age and the effects of injuries received during the Rebellion were the cause of his death. He was born in Cayuga County, N. Y. He embraced present truth under the labors of I. H. Evans and H. P. Holser, in 1884, at the time of their tent effort in Gaines. He joined the Gaines church, and remained a faithful member till he died. He leaves a wife, three daughters, and one son to mourn his death. Funeral services by J. F. Emerick (Methodist). Bro. Hicks rests in hope. S. WOODHULL.

TRIPP.—Died at Sauk Centre, May 18, 1891, of consumption, sister Alice Tripp, aged thirty-two years. She was the wife of Elder Byron Tripp, and was of a lovely Christian character. She bore the severe suffering of her prolonged illness as only one sustained by the blessed hope can. A faithful member of the church, a true wife and loving mother, she truly leaves a vacant place in the community, church, and family circle. She leaves a husband, little son, and many relatives and friends to mourn their loss. Many friends attended her to her last resting-place. Words of consolation by the writer, from the words, "The righteous hath hope in his death." W. B. HILL.

NORLIN.—Died of typhoid fever, at his home in St. Paul-Minn., May 14, 1891, Elder Carl Norlin, aged 32 years, 5 months, and 8 days. He was holding meetings at Round Prairie, Minn., when he was taken sick; but thinking he would soon recover, he remained at his post and preached evenings even after he was obliged to take his bed during the day. April 28 he returned to his home, and his friends gave him the best of care, accompanied with the best skill of a physician, until his death. He was born in Östuna Soeken, Stockholm Lan, Sweden, in 1858. He embraced present truth in Stockholm, Sweden, nine years ago, under the labors of Elder Rosqvist. He immediately entered the canvassing work, in which he continued successfully for two years, when he commenced his ministerial labors, in which capacity he continued faithful unto death. He leaves a wife, a little daughter, and many friends who deeply mourn their loss; but they look forward with joy to the great

resurrection morning, when they expect to meet him again. The funeral was held May 16, in the Scandinavian church at St. Paul. A large number of English and Scandinavian brethren and sisters and friends, from both St. Paul and Minneapolis, were in attendance. The funeral was conducted by the writer. Cut down thus in the prime of life and in the midst of his earnest labors, the Minnesota Conference feels the blow very deeply. But they believe he rests in hope, and that the Lord of the harvest will send forth other laborers into his harvest, and his work will go forward. R. C. PORTER.

Travelers' Guide.

MICHIGAN CENTRAL "The Niagara Falls Route."

Corrected June 7, 1891.

Table showing train schedules for Michigan Central, including stations like Chicago, Kalamazoo, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, and Boston, with departure and arrival times.

Daily. †Daily except Sunday. ‡Daily except Saturday. Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6:15 P. M., arriving at Jackson at 7:55 P. M., daily except Sunday. Accommodation train for Niles and all intermediate points leaves Battle Creek at 7:55 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 GRAND TRUNK R.R. Chicago & Grand Trunk R.R. Time Table, in Effect May 10, 1891.

Table showing train schedules for Chicago & Grand Trunk R.R., including stations like Chicago, Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell, Valparaiso, and Chicago, with departure and arrival times.

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

CHICAGO AND NORTH-WESTERN RAILWAY. AFFORDS unrivaled facilities for transit between the most important cities and towns in Illinois, Iowa, Wisconsin, Northern Michigan, Minnesota, North and South Dakota, Nebraska, and Wyoming. The train service is carefully adjusted to meet the requirements of through and local travel, and includes Fast VESTIBULED Trains.

OF DINING CARS, SLEEPING CARS, and DAY COACHES, Running Solid between CHICAGO and St. Paul, Minneapolis, Council Bluffs, Omaha, Denver, and Portland, Ore. PULLMAN and WAGNER SLEEPERS, Chicago to San Francisco, Without Change. COLONIST - SLEEPERS, Chicago to Portland, Ore., and San Francisco. FREE RECLINING CHAIR CARS Chicago to Denver and Portland, Ore., via Council Bluffs and Omaha. For time of trains, tickets and all information, apply to Station Agents of the Chicago & Northwestern Railway, or to the General Passenger Agent at Chicago. W. H. NEWMAN, 3d Vice-Pres. J. M. WHITMAN, Gen'l Manager. E. P. WILSON, Gen'l Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., JULY 7, 1891.

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CAMP-MEETINGS FOR 1891.

See appointments on page 431.

Several brethren leave Battle Creek the coming week, for the Summer Normal Institute at Harbor Springs, near Petoskey, Mich., which commences the 15th.

Prof. G. W. Caviness, from South Lancaster, Mass., reached Battle Creek, July 2, on his way to the Summer Institute in Northern Michigan, for which place he leaves this week.

We had the pleasure of a call from Elder S. N. Haskell for two days last week, on his way east from the Western camp-meetings. He seemed to be in quite good condition physically, and manifested his usual enthusiasm in the work.

And still they come. In a recent issue we mentioned the fact that the American Sabbath Union had started a new paper, entitled, *American Sabbath*. We can now state that another recruit to this line of literature has just been brought to our notice. It is a quarterly, called, *The Sabbath Reform*, published by the Author's Publishing Company, 53 Ninth St., Pittsburgh, Pa. The chief writer and leading spirit in the paper appears to be W. F. Crafts.

Elder A. T. Jones spoke in Battle Creek, Sabbath, the 4th, on 1 Cor. 10:16, 17, setting forth the great principles which govern our union with one another and with Christ. It was instruction timely and appropriate to the quarterly occasion, the good result of which was seen in the attendance of some at the ordinances, who had not before been present. Considering the absence of the students and many others from the place, at this season, the gathering for the celebration of the ordinances in the evening was quite large.

SISTER FARNSWORTH'S HEALTH.

A NOTE received from Elder E. W. Farnsworth, July 3, brings the sad intelligence that the health of his wife has failed very rapidly the past few days, and that she is now able to sit up only an

hour or two each day. Physicians give it as their opinion that the disease (consumption) must soon reach a fatal termination. It is unnecessary for us to commend Bro. and sister F. in their affliction, to the sympathy and prayers of the brethren and sisters who are so well acquainted with their labors.

FIRE IN FRESNO, CAL. 23

WE regret to learn by a note from Dr. G. A. Hare, and a clipping from the Fresno Daily *Expositor*, that quite a serious fire occurred in that place June 24. The residence of Bro. J. Church was consumed; and from that the fire communicated to the adjoining S. D. Adventist church building, which was erected at a cost of \$43,000, and is the finest church in Fresno. It was only by the most heroic efforts of the firemen that the building was saved. As it was, the damage was some \$2,500; loss to Bro. Church, \$1,000. No insurance. How the fire originated is not known, as no one had been in Bro. C.'s residence since 7 A. M., and the flames were first discovered about 1 P. M.

THE WORLD'S FAIR QUESTION. 24

THE question of closing the coming World's Fair on Sunday, has now for some time been a prominent subject of discussion in religious circles, and present indications point to the conclusion that it is to be still more prominent and far-reaching in its influence before the great exhibition shall be opened. The New York *Independent* makes mention in its last issue, of the recent action of the Massachusetts House of Representatives, in passing unanimously a resolution in favor of Sunday closing, which the *Independent* says is "the most important action yet taken by any religious or secular body concerning the question of opening the Chicago Exposition on Sunday." The resolution was introduced by the Rev. S. Hopkins Emery, the only clergyman in the House, and is as follows:—

"Whereas, Massachusetts has always been true to the Pilgrim spirit, which planted the Old Colony and laid the foundation of this grand Republic; therefore, in the opinion of this House, it is meet and proper that in the coming World's Columbian Exposition, in the city of Chicago, this State should make manifest to the world in every possible manner, the prevailing sentiment of the people on the subject of the observance of the Lord's day, as it is expressed by public statute and the practice of the inhabitants of the commonwealth."

It remains to be seen how generally the example of the Massachusetts House of Representatives will be followed in other States. L. A. S.

WORLD-WIDE MONOPOLIES. 25

IN considering the development of those gigantic monopolies of the world's products familiarly known as "trusts," the latest achievements of the well-known Standard Oil Trust give us a glimpse of future possibilities which are at least startling. They present to us the spectacle of nothing less than a world-wide monopoly, the like of which our forefathers never dreamed of, and whose future proceedings, untrammelled as it is by the possession of any such thing as a soul or a sense of moral accountability, are a subject of dubious contemplation. We quote the facts of the case from the Chicago *Inter Ocean*: "It has," says that journal, "formed a German-American Oil Company, with head-quarters in the empire; an Americo-Italian Company, with head-quarters in the monarchy; and it seems certain that it will soon form a Russo-American company, with head-quarters in the domains of the czar. This done, it will be able to regulate the product of the European as well as of the American oil wells. It will have what no other company ever has had, a monopoly of the markets of the world for a group of articles in all but universal use. This being the case, nothing stands in the way of the Standard Oil Company's doubling the price of the oil that is burned in every household lamp throughout the world. Until some material cheaper than coal oil can be put on the market, the

Standard Oil Company's monopoly must go unchecked."

It is to be hoped that the facilities of our time for the development of such interests are not such as to enable many other monopolies to follow in the footsteps of the Standard Oil Company.

L. A. S.

THE "AMERICAN PSYCHICAL SOCIETY." 26

WE have received from the secretary a circular containing the Prospectus and Constitution of the "American Psychical Society," the object of which, as defined in article two of the Constitution, is "to institute an investigation of the phenomena of modern Spiritualism in accordance with the scientific method." It was organized May 18, in the city of Boston, and has the usual officers, including a board of trustees, among whom are such well-known names as Mrs. Mary A. Livermore, Rev. Minot J. Savage (President), Rev. E. A. Horton, Rev. R. Heber Newton, Rev. T. Earnest Allen (Secretary and Treasurer), Rabbi Solomon Schindler, Gen. W. W. Blackmar, L. A. Phillips, M. D., Prof. A. E. Dobbear, B. O. Flower, editor of the *Arena*, Hamilton Garland, and E. Gerry Brown. The circular states that over 250 applications for membership have already been received, and that an effort will be made to largely increase this number.

It is the avowed aim of this society to clear up, if possible, the mystery which envelops the phenomena of modern Spiritualism,—to discover whether they are a manifestation of human or of superhuman power; and the names which appear at the head of the undertaking are a sufficient guaranty that the work will be prosecuted intelligently and thoroughly. In this line it is proposed to organize local investigating committees or semi-independent societies in various cities and towns, instructing these in the method of conducting investigation so as to render the results of most value. If this Society does what it proposes to do, and such individuals as we have mentioned—leaders in the fields of religious and scientific thought—become convinced that these phenomena have in them a supernatural agency, the way will be open for Spiritualism to take a mighty stride in advance. L. A. S.

"ANOTHER DESTROYER." 27

UNDER the above appropriate title, the *Inter Ocean*, of June 28 gives the following paragraph in regard to another of the modern inventions of warfare:—

"MANCHESTER, JUNE 27.—A private exhibition was given here to-day, of a new gun which, it is predicted, will supersede a great part of the ordnance now in use. The inventor is J. E. Bott, an engineer, and the details as to the design, etc., of the new piece, are kept a profound secret until the American and continental patents have been secured. The principle of the gun is pneumatic, and it is claimed that it will surpass the Zalinski gun in range, and that it will throw fifty pounds of dynamite a distance of three miles. The new weapon, it is asserted, can be fired twice a minute."

This is the age of inventions; the inventive genius of man is as active in producing mighty engines of destruction, as in any other line. Yet we hear it asserted on every hand that the "nations are learning war no more." The facts will not warrant such a statement. A. O. TAFT.

COLLEGE CATALOGUE. 28

THE new calendar of Battle Creek College is now ready, and will be sent on application. Those interested in the prosperity of the College are invited to forward the names of young people who might be likely to attend. Address Battle Creek College, Battle Creek, Mich.

A FUND FOR THE EMPLOYMENT OF COLPORTEURS IN THE SOUTHERN FIELD. 29

FOR the prosecution of this work, we ask for \$2,000, in donations of ten dollars and upward. Those who feel an interest in reaching the people of the South with the truth, are earnestly requested to contribute promptly and liberally to this fund for the support of colporteurs in the Southern field.

(Previously reported, \$1,684.)

Mrs. Emma Crissey - - - - - 10 00

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