

The Advent HOLY BIBLE REVIEW AND HERALD 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.

VOL. 68, No. 33.

BATTLE CREEK, MICH., TUESDAY, AUGUST 18, 1891.

WHOLE NO. 1929.

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

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

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

REVIEW & HERALD, Battle Creek, Mich.

THE PEACE OF GOD.

I BLESS thee for thy peace, O God,
Deep as the unfathomed sea,
Which falls like sunshine on the road
Of those who trust in thee.

I ask not, Father, for repose
Which comes from outward rest,
If I may have through all life's woes
Thy peace within my breast:

That peace which suffers and is strong,
Trusts where it cannot see,
Deems not the trial-way too long,
But leaves the end with thee:

That peace which flows serene and deep,
A river in the soul,
Whose banks a living verdure keep;
God's sunshine o'er the whole.

O Father, give my heart this peace,
Whate'er the outward be,
Till all life's discipline shall cease,
And I go home to thee.

—Canadian Baptist.

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.

SAVING FAITH.

BY MRS. E. G. WHITE.

The faith essential for salvation is not mere nominal faith, but an abiding principle, deriving its power from Christ. It will lead the soul to feel the love of Christ to such a degree that his character will be refined, purified, ennobled. Faith in Christ is not merely an impulse, but a power that works by love and purifies the soul. It accomplishes something, bringing the soul under discipline, elevating it from defilement, and bringing it into connection with Christ, till it appropriates his virtue to the soul's need. This is saving faith.

There are many who claim to have faith, but how shall we know that it is genuine? The Lord has given us a test by which we may prove our own and the profession of others. The Lord says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." John declares, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." This test applies to those who have been enlightened in regard to the claims of the law. The principles of the Bible must be brought into every-day life, to enlighten, control, and regulate the conduct.

When heavenly light is welcomed by the soul, it will be given to adorn the character, to dig-

nify the nature, and to fit man for the society of the angels of heaven. Every temptation may be conquered through the strength of Christ. God desires us to have pure characters; purity is power, but sin is weakness and ruin.

Christ has said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Christ came to our world, and for our sake he became a man of sorrows and acquainted with grief. He suffered reproach, he was despised and rejected of men. He died a shameful death upon the cross, that we might have eternal life; and shall we dare to flatter ourselves that we may follow a course of sin, choosing our own way, shunning the cross, avoiding reproach and self-denial, and yet have a home in the kingdom of heaven?—No; through faith in Christ we must render obedience to all the requirements of God; through his merits we may be elevated to keep God's commandments.

Exceeding great and precious promises have been given unto us, whereby we may become partakers of the divine nature, having escaped the corruptions that are in the world through lust. We must appropriate these promises to ourselves, that we may overcome unbelief, and get the victory over every besetment, perfecting a character that will meet the approval of Heaven. We are very anxious to appear well in the sight of men, but of how much greater importance is it that we stand approved in the presence of God.

Day by day we are to fight the good fight of faith. Day by day God will give us our work; and though we cannot see the end from the beginning, we are to examine ourselves daily to see if we are in the path of righteousness. We must strive to overcome, looking unto Jesus; for in every temptation he will be at our side to give us the victory. Every day should come to us as the last day in which we may be privileged to work for God, and much of it must be given to prayer that we may work in the strength of Christ. This is the way in which Enoch walked with God, warning and condemning the world by manifesting before them a righteous character.

We profess to believe that Christ is soon coming to the earth, and a solemn responsibility rests upon us; for a lost world is to be warned of the hastening judgment. We must not lay off our responsibility; we must carry the burden of the work. Self must be out of sight, and Christ must appear; as faithful, obedient children, we must follow the light, and reflect its precious rays to others. We must be living epistles, known and read of all men. If we are to be cleansed, both soul and body, we cannot afford to be slothful and negligent. Christ is coming, the third angel's message must be proclaimed to the world; for it brings light upon the commandments of God and the faith of Jesus. O, could we realize how all heaven is interested in the salvation of the world, we should rouse up with holy zeal to be followers of Jesus.

When Christ left the world, he gave to his disciples the work of carrying the gospel. The professed followers of Christ are held responsible for the warning of the world. How are we doing this solemn work committed to us? We must humble ourselves before God, and not follow the ideas of men. We must come before the world,

speaking the words of God, that the world may know that God has sent us, and that Heaven's mold is upon the work. O, we must grow up into a glorious temple in the Lord. The enemy will come in, and try to draw our minds away from the important work to be done for this time. He will seek to keep us engaged on trivial matters, make us think that it is our province to criticise and condemn others; but our work is to deal faithfully with our own souls. We must search our hearts and see if we are right in the sight of God. Peter said to Christ in regard to John, "Lord, what shall this man do?" But the Lord answered him, "What is that to thee? follow thou me." We each have a work to do for ourselves, and while we are criticising others, we are neglecting the most important work of all.

The great crisis is before us, and every one is to act as though his own soul was at stake. The most important question of all is, How shall I save my soul, for which Christ died? How shall I be holy, as he is holy? It is time to be seeking for the forgiveness of your sins, for the assurance that your names are written in the Lamb's book of life. Let every one realize that he is not his own, but has been bought with a price, even with the blood of the Son of God.

Live by the day for Christ. Seek to be a victor just for this one day; for you do not know that you have another day to live. Confess your sins to-day. You have the promises of pardon.

The Lord says, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." God is in earnest with us. He has borne long and patiently with us, and the light that has shone upon us from the throne of his glory will not lessen our responsibility, but, if we fail to improve it, will leave us without excuse. God will not be trifled with. You may ask, What shall I do to advance the light of truth? I answer, Work humbly for God; do not exalt yourself, but remember that you are standing upon holy ground. We are living in the last days, and the great question is, How shall I stand before God? Every one is responsible for the light he has received. What have you done with the light of heaven? Have you put it under a bushel?

There is a great work to be done; for we are to reach the people with the divine light of truth, not in our own way, but through the power and Spirit of God. God will use us as instruments in his hand, if we will yield ourselves to him. O, that all may make the effort essential to win eternal life! Every soul is precious in the sight of God. He declares by the prophet, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." This preciousness will be wrought in the soul that is connected with Christ; but our own ways must be abandoned, our own thoughts must be put away.

Jesus says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." O, shall Jesus plead in vain for an entrance into your heart? Clear away the rubbish from the door, and let him in, and you will know what is the comfort and peace of his blessing. I present before you the Man of Calvary. He can save unto the uttermost all that

come unto God by him. The more you have of Jesus, the more you will desire a closer connection with him, and your soul will be hid with Christ in God, and thus be prepared when he shall come with power and great glory.

"And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." Not in self-confidence, not in self-exaltation, are we to pass the time of our sojourning, but in fear working with Christ for the salvation of others. We are to live as on holy ground, and when the Master shall appear in glory, we can say, "This is our God; we have waited for him, and he will save us."

"HEAR WHAT THE UNJUST JUDGE SAITH."
LUKE 18:6.

BY J. A. OPPY.
(Greeley, Colo.)

"THOUGH I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." This is the witness of the unjust judge against himself. The testimony of Christ concerning him was as follows: "There was in a city a judge which feared not God nor regarded man." This is no more favorable to him than his own testimony. So we are sure that he was indeed *unjust*, for he says so himself, and the Saviour's testimony cannot be impeached.

The first thought that naturally arises in the mind is, "Why does the Lord want us to hear what this *unjust* judge says?" Has this man who hated God and loved oppression said anything that can be of any benefit to us? It must be that he has, or the Saviour would not say to us, "Hear," etc. The Saviour gave this parable to strengthen the faith of the elect of God, in the closing scenes of this world's history, before he comes in the clouds of heaven with power and great glory. This is evident from what he had told them in chapter 17. He had referred to "the days of Noe," and "the days of Lot" as symbols of "the day when the Son of man is revealed." He had carried them down into the times of peril both to the world and the Church. He sounded in their ears the great master-deception cries, "Lo, here," and "Lo, there;" "See here," and "See there;" and warned them against these things, saying, "Go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." When they should be surrounded with the perils of the *last days*, and the love of many should wax cold, and their hearts should begin to faint, and they should be so perplexed that they would not know what to do or whom to follow, on account of sects, creeds, and dogmas,—then they should desire to see one of the days of the Son of man, and should not see it. That is, they would say to themselves: "If the Son of man were on earth personally, as he used to be in the days of the apostles, curing the sick, healing the lame, giving sight to the blind, hearing to the deaf, speech to the dumb, and life to the dead, then we could run to him, and he would tell us just what is right, and what is wrong, and whom to follow among the million way-criers."

Hopeless delusion! We shall never again see one of the days of the Son of man in his office as a prophet. He is now priest, and very soon he will be king. He has promised the Spirit to all who plead for it, to guide into *all* truth and out of *all* error. The Spirit will take of the things of Christ and his inspired apostles, and shall show them unto us. The time of the end was to be a time when men would be faint-hearted. "And he spake a parable unto them to this end, that men ought always to pray, and not to faint."

Men do not faint when they are full of faith. It is when unbelief takes possession of the soul that strength fails. No doubt the object the Saviour has in calling attention to what the *unjust* judge saith, is to strengthen our faith to pray to "our Father who art in heaven."

Let us contrast the poor widow's chances of being avenged with our own. No doubt she had sought for a redress of her grievances in almost every possible way, but all to no purpose. Her only hope and last resort was to appeal to this *unjust* judge. Accordingly, she pressed her way to his office. There may have been jurymen there, or witnesses on the stand, or the lawyers may have been making their pleas. She may have disturbed the whole court; but no matter, she must be heard. Her case was a critical one. With tears in her eyes and faith in her heart, she tells her sorrowful story, and then cries out, "Avenge me of mine adversary." "And he would not for awhile." But everywhere in public and in private she pressed her story into his ears, bringing in new evidence each time in favor of her case, until she made his iron will begin to bend. But it must not only bend, but *break*. Her faith from the first cried out, "It must be done!" Her faith was to her the evidence of what she hoped for. A softened change came over the face of the judge. Her suit was gained. Her continual coming had wearied him. Many a time had he declared that he did not fear God nor regard man. But tyrannical and mean as he was, he was compelled to regard this poor woman. She stood a victor, and that before an *unjust* judge! If *faith* can conquer in a contest against tyranny, oppression, injustice, and hate of God, can it not prevail before kindness, mercy, truth, love, justice,—yea, before Deity itself?

Our Judge—the Judge of the whole earth—is not an *unjust* judge. O, what a boundless inspiration for faith! Our Judge will do right. That poor woman gained her suit before an *unjust* judge, simply because he did not want to be *wearied*. "And shall not God [a *just* judge] avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Some translations read, "Nevertheless when the Son of man cometh, he shall find this kind of faith on the earth;" namely, the kind of faith that the widow had. This is not the generally *accepted* idea of the text, but it is most evidently its *meaning*; for it is in harmony with all other scripture. Of the remnant, it is said that they have "the *faith* of Jesus." If the gifts of the Spirit are to be restored to the remnant, then mighty *faith* will be seen; for faith is one of the gifts. The dragon—the Devil—working through an apostate Christianity, which has enthroned itself in the heart and head of nations, and reaches the climax of its wickedness in an image to the beast, is the "*adversary*" of the elect, the remnant; and is it not reasonable to suppose that it will require great faith to be avenged of him? "By faith Enoch was translated that he should not see death." And can the 144,000 be translated without a similar *faith*?

"This faith shall every fear control
By its celestial power,
With holy triumph fill the soul
In strong temptation's hour."

A people standing on the very borders of the eternal world, as we are, ought to have more faith than we have!

"Faith lifts the veil before our eyes,
And bids us view a happier clime,
Where verdant fields in beauty rise,
Beyond the withering blasts of time;
And brings the blissful moment near,
When we in glory shall appear."

But again: the widow gained her suit before a judge who did not *fear* God. "The fear of the Lord is the beginning of knowledge." So we find this judge destitute of the A, B, C, of wisdom. Our petitions are offered up in the name of Christ, and Christ loved and *feared* God, and abode in his Father's love, exhibiting his love of

God by obedience to his Father's commandments. God loved his Son, saying of him, "This is my beloved Son, in whom I am well pleased." Is it not much more reasonable to suppose that our requests will be given us, when offered to our Father in the name of his Son Jesus, than that the widow's appeal would be granted when made to a man who did not *fear* God? What an element of strength for faith, again is found here! "This is the victory that overcometh the world, even our *faith*." The Saviour knew its importance in the make-up of character, especially in the last days, and left this parable on record that it might be strengthened.

But once more: the widow pleaded before a man who did not "regard man." He was the personification of tyranny and oppression. He had often perverted judgment and handled bribes. She knew it all, but these things presented no barrier to her faith. It faltered not, nor heeded his derisive, scornful smile. She overcame all by her undying *importunity*. With us, how different! We plead before a man, it is true; but he is a *just* man, a man who *regards* man,—the God-Man, Christ. He was voluntarily "bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." He is bone of our bone, flesh of our flesh, touched with the feeling of our infirmities. He bore our sicknesses, died for us, the just for the unjust, that he might reconcile us to God,—himself,—and bring us at last to share the glory of his eternal kingdom. He wore a crown of thorns that we might wear a crown of glory. Redemption was written on his wounded side, hands, and feet with pointed, glittering steel. He chained death and hell to his chariot wheels, bridged the grave with glory, and opened up a grand highway from its dark, dismal portals, to the golden gates of the city of God! The "everlasting doors" are "lifted up," the gates stand ajar, and light streams down from the heavenly hills, through "the open door" of the temple, where is seen the "ark of his testament." There we behold him, our Mediator, "days-man;" our High-priest and divine Advocate. Hear his lovely voice: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "What things soever ye desire, when ye pray, *believe* that ye receive them, and ye shall have them."

Brethren and sisters, where is our faith? The widow came *boldly* to the *unjust* judge. All the chances were against her. She was not invited there, nor was she welcomed. May we not come *boldly* unto a throne of grace (favor)? All the chances are *for* us. We are invited. We are welcomed when we come. Did I say the *chances* are for us? Ah! there is no fortuity at God's "throne of favor." Everything is yea and amen in Christ Jesus our Lord. Jesus says, "All power is given unto me in heaven and in earth." Brethren, this "all power . . . in heaven and in earth" is at our command. When we relate ourselves in such a way as to be in harmony with God's will, we may reasonably claim it for our defense. If we have "the faith of Jesus" as Paul and Silas had it, the Lord will work for us as he worked for them. It is just as easy for the Lord to throw down the walls of cities, shake the foundations of prisons, and raise the dead *now*, as it was in the days of Joshua and in the days of the apostles. It is unbelief that stands in our way. "For let not that man think that he shall receive anything of the Lord."

But to conclude: The only reason the unjust judge gave for avenging the widow, was that she would *weary* him. Poor, narrow-minded, selfish soul that he was, living only to please himself! No doubt the widow had a just cause. But the man who does a right thing because he is *made* to do it, deserves no credit for it. Honesty pursued as a *policy*, is but little better than robbery. He avenged her through policy, lest his ease and comfort should be disturbed. But to mete out justice never wearies the Judge of the whole earth. "Hast thou not known? hast thou not heard, that the everlasting God, the

Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" The parable carries us down to a time in the history of the world and the experience of the elect, when they (the elect) will "cry unto him *day and night*," to be avenged of their "adversary." The "adversary" of the "elect" is the Devil. Then there is to be a final conflict between the Devil and his angels, and the Lamb and his followers, in which the latter are to be "avenged."

"Stone-wall" Jackson saw his gallant men giving way before the galling fire of Gen. Shields's men at Port Republic. He dashed to the front on his flying charger, swinging his hat high in the air, and shouted at the top of his voice, "*The Stonewall Brigade never retreats! Follow me!*" The battle was won. His brave men marched to victory.

Christ is the Captain of our salvation. He has never lost a battle. All along the line of battle in front of his blood-washed legions, "on a white horse" rides a crowned Conqueror, going "forth conquering and to conquer." His clear voice is heard above the roar of battle, saying, "Follow me!" "Men ought always to pray and not to faint." "In due season we shall reap, if we faint not." Let us not be alarmed. When the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him. The standard is not without a defense. The heavens are full of the blazing chariots of God. "They that be with us are more than they that be with them." Soon our eyes shall be opened, and we shall behold the shining battalions of Jehovah, whose ranks have never been broken. "The angel of the Lord encampeth round about them that fear him, and delivereth them." Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

WATCH.

BY ELDER S. J. HERSUM.
(Wilmington, Del.)

THE subject of watchfulness is a part of the gospel. It is included in the commission given by our Saviour to the disciples to be taught by them to the nations of the earth. Christ said: "Teaching them [the nations] to observe all things whatsoever I have commanded you." Matt. 28:20. One of the commandments given to his people is to "watch." Mark 13:37.

As our Saviour taught nothing that was non-essential, there is an importance attached to this subject that cannot well be overlooked. The word itself suggests the thought that we are exposed to danger. That fact is not only suggested, but it is a living reality; and what makes the danger greater is, it comes, many times, from an unseen source. "To be vigilant" is one of the definitions given to the word "watch"; and as we are exposed to dangers which are unseen to us, the apostle has given this exhortation: "Be sober, be vigilant; because your adversary the Devil, as a *roaring lion*, walketh about, seeking whom he may devour." 1 Pet. 5:8. The lion often seizes its prey by springing upon it like the cat, thus taking it in an unsuspected manner. So Satan watches for the souls of men, that he may ensnare them when they are the least suspecting him, and in order that they may escape his snares, they must be constantly on the watch.

There are other things which make watchfulness a necessity. In view of the fact that the human family is not to know the day nor the hour when Christ is to make his second advent to this world, he gave this commandment to his followers: "Watch therefore; for ye know not what hour your Lord doth come." Matt. 24:42. That day will come upon all as a snare, and to escape the destruction that will take place in connection with the coming of Christ, all must be found watching. The Saviour says again: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:35, 36. To

stand fast in the faith, the duty to *watch* must be performed. 1 Cor. 16:13. To prevent falling into the condition represented by sleep, it is necessary to watch. 1 Thess. 5:6. There is a blessing promised those who perform this duty. Rev. 16:15.

JEREMIAH 17:7, 8.

BY WORTHIE HARRIS.
(Battle Creek, Mich.)

'Tis said in God's own promise,
That we as trees may be,
By living water planted
To grow eternally,—

When nourished by that water,
And light from God above,
Each day put forth fresh leaflets
Of faith and hope and love.

As trees the Lord hath planted,
Be rooted deep in Him;
And let God's Holy Spirit
Plant life and peace within.

The promised showers of blessing
Will fall—the latter rain;
And fruit will surely ripen
If Christ thy strength remain.

Then when a drouth is reigning,—
Whose coming now is seen,—
Thy fruit will not be wanting,
Thy leaf will still be green.

THE TWO MYSTERIES.

BY ELDER A. T. ROBINSON.
(South Lancaster, Mass.)

"For the mystery of iniquity doth already work." 2 Thess. 2:7.
"Great is the mystery of godliness: God is manifest in the flesh." 1 Tim. 3:16.

Two great mysteries are presented before us in the above texts, the one the mystery of iniquity, or of sin, and the other the mystery of God, which is the gospel of our Lord Jesus Christ. We do not understand that the gospel, or the history and development of sin, are mysteries, in the sense that they are surrounded by impenetrable darkness which we are forbidden to approach; but rather, they constitute the great open secret of the universe, of which, by the aid of that Spirit which "searcheth all things, yea, the deep things of God," we may gain some knowledge here, and the full knowledge of which is to be unfolded to a sinless universe throughout "the ages to come."

The mystery of iniquity is the *mystery of self-exaltation*. It originated with Satan when he was an exalted angel in heaven, and when he aspired to exalt his throne "above the stars of God," and to be "like the Most High." This same spirit was implanted by Satan in the human heart, when he tempted man to disobey his Maker, by assuring him that to do so would be to become "as gods, knowing good and evil." It has actuated the children of this world from that time to the present, and will continue to do so until sin, with all its baleful results, shall be blotted from the universe. It will then have resulted in the greatest conceivable degradation of all who have been actuated thereby. The awful history of sin, during the 6,000 years of its existence and its final and everlasting overthrow, will exist as an object lesson, to all eternity, revealing the truth of the inspired declaration, "He that exalteth himself shall be abased."

The mightiest manifestation of this spirit of self-exaltation that has ever been witnessed in this world, has been in the rise and development of that system which the apostle designates as "the mystery of iniquity," "the man of sin," "who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." But the whole system of the papacy is but the result of this spirit of self-exaltation coming into the Christian Church in the early days of Christianity. From the simplicity of the primitive church, in which "elders" were the only presiding officers, and they, instead

of being "lords over God's heritage," were exhorted to be "examples of the believers," and in common with all the members of the Church of Christ were to be "subject one to the other," there arose, through a long series of contests and strife for the supremacy, different orders of rulers, as "presbyters," "bishops," "archbishops," "cardinals," and finally the "pope," who has assumed the place of God himself. But we learn from the "sure word of prophecy" that this system of self-exaltation, and all that pertains to it, is to be destroyed by the second coming of Christ.

We will now turn our attention to the other side of the picture, and take a comprehensive view of the "mystery of godliness," which the apostle declares to be "God . . . manifest in the flesh." 1 Tim. 3:16. We shall only be able to comprehend the depth of these two mysteries in proportion as we are able to understand the heights from which their authors came, and the depths to which they went, in their accomplishment.

Christ, the author of this mystery, also occupied an exalted position in heaven before the universe was marred by sin. He was the being who had created this earth. John 1:1-3, 10. He is the creator of all the countless worlds which people space. Col. 1:14-17. He is the being who upholds the vast systems of worlds, keeping them in their proper orbits "by the word of his power." Heb. 1:1-3. Such a being is the One who "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

We have seen the infinite heights from which the Son of God came, and we now wish to notice the wonderful depths to which he stooped in order to lift fallen humanity. He can sympathize with fallen humanity, *only* to the extent that he has brought himself down on a level with them. We believe in the vicarious atonement, but there are no possible demands of vicarious atonement which would not have been met had Christ come to this earth in all the glory which he had with the Father, and died on the cross. Then why was the Son of God born into this world just like every other human being? Why did he pass through all the experiences that other human beings have to pass through from infancy to man's estate?—Ah! it is because that while we are "reconciled to God by the *death* of his Son; much more, being reconciled, *we shall be saved by his life*." Rom. 5:10. "For it became him," says the apostle, "for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect *through sufferings*." "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people. For [only] in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:10, 17, 18.

Christ knows how to sympathize with every human soul, in every possible experience through which we may be called to pass. Does man find himself without a reputation? Christ knows just how to meet his case, for "he made himself of no reputation." Born in Nazareth, of which place it was said, "Can any good thing come out of Nazareth?" Is poverty the common lot of mankind? Said Christ, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Is there hope and consolation in Christ for the soul that is bowed down beneath the sorrows of this world? He was "the man of sorrows." Even man's physical, personal appearance is often marred and scarred as the result of sin. Does the Saviour know how to pity such? It was prophesied of him, "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."

Our temptations come from three sources,—*the world, the flesh, and the Devil*. The temptations that come from the flesh, that inborn tendency to sin, really constitute the worst of all the foes we meet. As the poet expresses it:—

“None betray us into sin,
Like the foes we have within.”

Now, if Christ, although he “was made flesh and dwelt among us,” was so constituted that he did not inherit this inborn tendency to sin, then there is one point on which man is tempted upon which Christ was not tempted, and hence he cannot succor those who are tempted on that point. But we are assured that the Word was not only “made flesh,” but was “made in the likeness of *sinful flesh*.” This reveals to our minds the wonderful *mystery of divine humiliation*: he who was with the Father before the worlds were made, who “created all things,” “upholding all things by the word of his power,” laying aside all his divine power and glory, coming to this sin-cursed earth, and stooping so low as to bring himself down to the level of fallen humanity. As we contemplate this theme, we can only exclaim with the apostle, “Great is the mystery of godliness: God was manifest in the flesh.”

Thus the means was provided by which fallen humanity might become united with divinity; and the mysterious union of the human and the divine, which dwelt in our Saviour, still exists in the union between himself and his followers. Says the apostle, “This is a great mystery: but I speak concerning Christ and the church.” “To whom God would make known what is the riches of the glory of this mystery among the Gentiles; *which is Christ in you the hope of glory*.” “Nevertheless I live; yet not I, but Christ liveth in me.”

I wish to notice one other experience which the Saviour passed through in order that he might know how to sympathize with us. The apostle states as one of the conditions into which mankind is brought as the result of the fall, that “through fear of death” men “were all their life-time subject to bondage.” This universal fear of death is not concerning the natural death which men die, but rather the second death, from which there is never to be life again. Just as long as men live in this world, there is the possibility of losing the life beyond; and hence this fear of death on the part of all who have a true sense of the future life. Did Christ reach this point in human experience? Did he fear death, from which there would be no life beyond?

In the fifth chapter of Hebrews, and the seventh verse, we read concerning Christ, “Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death; and was heard in that he feared.” When the Saviour came down near the close of his work, when he prayed and agonized in the garden, and “his sweat was as it were great drops of blood falling down to the ground,” the weight of the sins of the world were pressing upon him, and he saw the enormity of sin, and man’s guilt, to such an extent that he even feared that the great sacrifice he had made was not sufficient to meet the demands of justice. The Father hid his face from the Son at this point, in order that he might drink even the dregs of man’s cup of sorrow. It was not the death on the cross which the Son of God feared, and from which he to whom he prayed was able to save him; but in that prayer he was asking for life from the dead, for himself and all who believe on him, instead of death, which is the wages of sin. We read that in this prayer he was heard. God gave him the assurance that his sacrifice was accepted, and he died in the triumphs of faith, just as all of his true followers have died. The psalmist says, “He asked life of thee, and thou gavest it to him, even length of days forever and ever.” Ps. 21: 4.

When Christ expired on the cross, the hope of the world centered in his resurrection; the hope for man was dead and slumbered in Joseph’s new

tomb, and could only be begotten and brought to life again by the resurrection of Christ. After his resurrection, we hear the apostle Peter breaking out in these glorious words, “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.” 1 Pet. 1: 3.

“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 to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.” Heb. 13: 20, 21.

DRAWING NEAR TO GOD.

BY JOHN F. BAHLER.
(Oakland, Cal.)

“DRAW nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.” James 4: 8.

Here we have an exhortation and a promise. The exhortation is to “draw nigh to God,” and the accompanying promise is full of encouragement to all who heed the exhortation. This promise is, “He will draw nigh to you.” This he will do, for he always performs that which he promises. But first we must do our part. By the act of drawing near to him we manifest a desire to have his presence; and he needs only this manifestation that we desire him, and he will come to us. There is no more exalted work given to man than that of drawing near to the Majesty of heaven. And it will lead to the cleansing of our hands from all evil, and the purifying of our hearts from double-mindedness. The man who draws near to God is in the way of salvation. The blood of Christ will avail for him, and in it is the efficacy of sanctification, and release from all bondage to sin. Thus the Christian is enabled to have God’s peace and blessing every day.

We are also told to “draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience.” Heb. 10: 22. It is the true heart that the Lord loves to have draw near to him, and as a result the conscience will be cleansed. But if we draw near to God with the mouth, while the heart is far from him, we shall gain nothing. Matt. 15: 8, 9: “This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men.” These people are full of talk, and employ eloquent ministers who have a form of godliness, but who deny its power; hence we are told to turn away from them.

The converted heart is filled with godliness, and thus reaches out for high and wonderful attainments. If we will but be truly humble, the Lord will lead us. He takes his child by the hand and leads him, and says, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” Matt. 11: 28. And then he gives the blessed assurance that his “yoke is easy” and his “burden is light,” and that those who will come unto him shall find rest unto their souls. Verses 29, 30. This condition of rest has resulted from drawing near to God. The child of God steps on and on, until he has drawn so near to him that he longs to see him face to face, longs to see the angels coming in the clouds, and longs to see the beauties of the new earth, with such intensity of yearning that the treasures of this earth lose their attraction, their power to draw. He looks on every hand to purge himself from all that would hinder his drawing nearer to his God, who stands with outstretched hands, and says, “Come, my child.” His Spirit, too, is wooing us to come, and the holy city also: “And the Spirit and the bride say, Come. And let him that heareth say, Come.” Rev. 22: 17.

Will we not heed this divine invitation so lovingly extended by the Creator and Redeemer of the world?

What an honor it is considered to be, to receive an invitation from a king, an emperor, or a president; but the invitation given by the great I AM is much more honorable than all the invitations of the great men of the earth. Let us, then, appreciate and heed this grand invitation to the feast, where he shall come and feed his guests.

Draw near to God, for he calls to-day, and his angels will rejoice every time we draw near. All heaven is permeated with love and adoration for God, and thus the angels behold his loving face. Then may our robes be washed white in the blood of Christ, that we may enter into the city where we shall behold him in his beauty, and no more be tempted to sin. The shining, pearly portals are open for us, for Jesus opened them by his death and resurrection. He arose a mighty conqueror to save his people.

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” 1 John 3: 2. There is in this a grand and sublime, inspired hope. “And every man that hath this hope in him purifieth himself even as he is pure.” Verse 3. Ah! this is the way to draw near to God—through the blessed hope. How exalted we shall be when we reach the golden shore! We shall be kings and priests of God, all because Christ helped us to draw near to him.

“Nearer, my God, to thee,
Nearer to thee!
E’en though it be a cross
That raiseth me.”

“SEARCH THE SCRIPTURES.”

BY W. E. CORNELL.
(Des Moines, Iowa.)

Not long since, a minister in the hearing of the writer related a dream that he once had. He thought he was in a company of people eager to know what the Bible had to say on an important question, but no one was able to give the information. “Why,” thought he, “what they want is familiar to me; I will turn and read it for them.” He opened his Bible, but the chapter and verse had slipped from his mind, and repeated efforts failed to discover its whereabouts. He stated that the sadness that filled his heart at his inability to give to those anxious inquirers what they wanted was indescribable, and he awoke with a firm resolve, God being his helper, that he would know his Bible better.

In view of the times in which we live, it would seem the part of wisdom that every professed follower of Christ should become familiar with the Scriptures. The foundations of our faith should be so thoroughly understood that without the least hesitation we can in meekness give a reason to those who ask us of the hope we hold. Then the precious promises, the warnings, the entreaties, all that help to develop Christian character, should be so familiar that they can be recalled and made use of whenever required. A man who has taken a dose of poison may be carried into a drug store, on the shelves of which may be a hundred antidotes; but if there is no one able to find them, they will be utterly valueless at this particular crisis, and the man may die. In his temptation in the wilderness, Christ was able to thrust Satan through, as it were, with the sword of the Spirit at every attempt to destroy him. So we, if we are familiar with the word of God, as we should be, have at our command a weapon that can be used to successfully ward off all the darts of the enemy, and at last give victory over sin.

—In that great day how insignificant will appear the offices of honor, the wealth and comforts of earthly life, compared with the crown which shall be given to those who have conquered souls for Christ.—*Bishop Simpson*.

The Mission Field.

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

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

RUSSIAN MISSION FIELD.

THE work in this field, in spite of the various difficulties, is still advancing. Of late, Bro. L. has visited the different churches in the Caucasus, Don, and Crimea, and has been able to organize the fourth German church in the Caucasus, having thirteen members. This company is over 100 miles away from the others toward the Caspian Sea, and has to be reached by team. All the brethren rejoiced when they heard of another visit on our part, and of another general meeting. The crops in many parts of Russia are a complete failure, and the government has to lend assistance to avoid a famine. And right among the colonies in the Caucasus, the cattle are being killed by hundreds, by the government, to avoid the spread of the cattle disease, which raged there last year. One brother having fifteen head of cattle, lost all but one. Yet from reports, we expect a more general representation of our brethren than last year. Bro. K. has been visiting the churches on the Volga, and some have been added; his passport is still being held. This quarter nearly every church, tract society, and Sabbath-school reported promptly, and the close of another year's report shows progress in numbers and also in the contributions. There are now some 385 members and 425 Sabbath-keepers in all.

As to the general situation, everything proves that instead of more liberty and less difficulties, the religious privileges of all denominations outside of the Greek Church will be more and more restricted. Adding to this the poverty of many, the outlook seems not the most encouraging. The State Church is determined to crush out all dissenters, and to get rid of all foreigners. To what measures refuge is taken, the following letter from a former Russian Baptist brother, but who believes now with us, will show:—

DEAR BRO. P.: Grace and peace from God be with you and all the brethren of like faith. In previous letters I mentioned our terrible situation as the powers of this earth chased us like grasshoppers. From Kiew I was driven in 1889, with my family, to the Government Cherson, and after being here three months, we were brought to another place, where we remained seven months, and thence to the Government K. in the Caucasus, where we remained from Aug. 1 till Dec. 20, 1890. On the latter date they again handcuffed me, and banished me with my family to the Government Yelisavetpol. We were on the road till April 21, 1891, and were dragged from prison to prison. Quite a time we stopped at the town N., and here I was released with others. But the best name for this place would be "place of starvation," and the refuge of thieves and robbers. Being surrounded by exceedingly high mountains, some being always covered with snow, one can only see the heavens and the high peaks; and as we were forbidden, under heavy penalty, to leave the place, although it was almost impossible to find work at any wages, we were about reduced to starvation, and it seemed that their purpose was to get rid of us in this manner. All this originates from Popedenosszew, the chief procurer of the Holy Synod, and, according to the journal, called, "Son of the Fatherland." A special priest has been designated in Moscow, to investigate what steps are to be taken in order to prevent further divisions in the church, and to smother sectarianism. Six Baptists came with me from the Don, who have also been banished here on account of their faith, losing all their privileges as citizens and their claim to their property for a long number of years. At first their families were to accompany them, but the authorities allowed only their wives to do so; and rather than forsake their children, they parted from their husbands. Afterward they sent a petition to the czar. Months later the answer was returned that no heed had been given to it. Special tutors were appointed for their property by the Greek Church, and their children were taken by force and baptized in the church. The *metropolit* of Kiew puts forth every effort to induce the authorities to deal severely with all dissenters, and to banish every one who is found preaching.

This is but one sample of what happens in Russia at the present time, and as the above writer truthfully remarks, all this persecution arises because these people obey God more than

man, and pay more respect to his word and his ordinances, than to human ordinances. Our Russian brethren write as follows as to their present situation:—

On the 11th of May the police had been again here, and taken all our books, and they have summoned the man who permitted us to hold the meetings. From Kiew our brethren write that several Baptists have been fined, every one forty rubles [twenty dollars], for having a gathering. They took from us fourteen rubles' worth of books. In our consultation on the 15th of May, we decided to hold our Sabbath meetings in the future between 2 and 3 o'clock at night. On the 18th of May we had our meeting at 3 o'clock, and on the 19th and 20th we baptized three persons at midnight. One of our brethren has been summoned to appear before the court. As to the outcome, we leave it with the Lord. Thieves have broken through the wall of my stable, and stolen my horse.

All the brethren and sisters send greetings, and hope to be remembered in the prayers of God's people everywhere.

The dear readers of the REVIEW will remember that in the reports of my last visit to the East, I mentioned a visit with a native, with whom I held a reading till late at night. Being only able to point out the different texts and the striking passages in them, any good result was certainly due only to the word of God. Bro. Laubhan writes me now as follows, concerning this same person:—

On the 27th of April I came to H. He was not at home, therefore I drove away. When I was nearly a mile from his place, he caught up with me, and I had to return with him. We talked together till midnight. On the 28th he took me to our German brethren. On Sabbath, April 30, he came again and remained four days with us. He sought the Lord that he might strengthen him to keep his commandments. He promised to keep the next Sabbath. He was very grateful that he could converse with me. He mentioned your visit, and he was grateful for the light he had received during that time. It was a matter of much importance to him that you had shown him so many Bible texts. He is thankful for the readings, and desires more. From many quarters I learn that our readings in this tongue are having a good effect.

This demonstrates to us the power of God's word; and while men may try to hinder its spread, he will only clothe it with more power, and make it more fruitful. And it also shows to us how important it is that while the Lord has given to us the truth for the last days, we see that at least some of it is published in the different languages. And the more we confine ourselves to the word of God, letting it speak for itself, the more weight it will have. We may not be able to speak or correspond in these tongues, and thus follow up the interests for the present, yet the way will be prepared, and we are assured that the word of the Lord will not return empty. And while some of our brethren are already experiencing the persecution for which we have waited, and are deprived of the privilege of meeting freely together on the Sabbath day, let us who enjoy the liberty, prize the privilege, and remember those who suffer thus.

L. R. C.

THE BOER "TREK."

THE gravity of the Boer movement grows with each budget of news. The warlike Dutch farmers have formed a project which is exceedingly attractive to men of eminence in all sections of South Africa. They propose to establish a state in Mashonaland, which will be called the Republic of the North. It is now stated that the Boers, to the number of 20,000, are pledged to the scheme. The Boer plan is to assemble on the southern bank of the Limpopo River, organize the forces and settle the plan of action, then cross the river, and immediately proclaim the republic. The leaders are said to be men of determination, ambitious to be prominent in the new state. They come from the Transvaal, the Free State, and even from Cape Colony itself. Their elevation to the rank of leaders appears to be chiefly due to the vigor of their dislike to imperialism in any form.

That serious troubles will ensue, there can be no doubt. The fierce and hardy Boers have not forgotten their victories over the British forces

in the former conflict, and cannot be made to believe that England can send any army against them strong enough to hold the country. On the other hand, the disastrous campaign is also fresh in the minds of British statesmen, and will doubtless prompt them to avoid their former mistake of underrating the military skill of the Boers. Portuguese interests also appear to be threatened by the Boer project; as Mashonaland, where they propose to settle, is claimed by Portugal as well as England.

Strong efforts are apparently being made by Paul Kruger, the president of the Transvaal Republic, to prevent the incursion. He has promised the British authorities that it shall not take place; but if the *trekkers* have the force stated, it is not likely that he will be able to keep his promise. The colonists in Cape Colony are earnestly pressing the Imperial Government to prepare for war. "If," they say, "England will not protect the country, it is time for the colony to declare itself independent." This declaration has had the effect of arousing the government to action. It thus seems probable that the proposed *trek* will not be made without bloodshed.

The word *trek*, which appears so frequently in the dispatches, comes from the Dutch *trekken*, and means, to draw, to travel by a wagon, or to journey in search of a new settlement. The present Republic of the Transvaal is the result of a *trek*. The Boers, or Dutch farmers and cattle raisers, who settled in Cape Colony in the sixteenth century, *trekked* northward and established the Republic of the Transvaal when the English took possession of the cape. They believe that another *trek* further northward has now become necessary, and will be equally successful.—*Christian Herald*.

WHAT WE NEED.

BRETHREN of the ministry, much as we need missionaries on the foreign field, we need even more missionary pastors on the home field. We need men who shall make it their business to keep themselves thoroughly informed as to the progress of the Lord's work and the great missionary campaign.

Give us more such men—men who can make a monthly concert an inspiring occasion—men who not only take an annual missionary collection, or preach an annual missionary sermon, but whose every prayer and discourse and pastoral visit are fragrant with the spirit of missions.

Then we shall have a true missionary revival, and the pulse of a sluggish Church shall beat with new life, and a new missionary era shall dawn.—*A. T. Pierson*.

CHURCHES IN CAPE COLONY.

CAPE COLONY is brought clearly within the domain of civilization after 100 years of British rule and missionary striving. The extent of the colony is five times the area of New York State. The people number 1,500,000, of whom 350,000 are white. The bulk of the population of the colony, white and colored, at the last census, belonged to the Dutch Reformed Church, the Wesleyans coming next in number, though most other bodies are represented. According to an incomplete return for 1889, the numbers belonging to the leading churches were, —

Dutch Reformed, 203,776; Wesleyans, 110,250; Church of England, 79,126; Independents, 39,829; Presbyterians, 23,786; Moravians, 14,012; Rhenish Mission, 13,159; Roman Catholics, 14,012.

There were, in all, 621 main stations, and 1,744 out-stations, the total number of persons attached to churches being 527,689. There is no State Church, but a certain sum is appropriated yearly for "religious worship" (£8,413 in 1889-90), to the Dutch Reformed, Episcopalian, Presbyterian, and Roman Catholic churches. In 1875 an act was passed for the gradual withdrawal of this grant.—*Church at Home and Abroad*.

The Review and Herald.

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

BATTLE CREEK, MICH., AUG. 18, 1891.

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

THE ANGELS' DESIRE.

IN 1 Pet. 1:12, the apostle speaks of certain things which the angels desire to look into. It must be a theme of no ordinary interest which could thus excite a desire in the hearts of the dwellers in the angelic world to look into it.

The context shows that this theme is the gospel of Christ, concisely expressed in verse 11 as "the sufferings of Christ, and the glory that should follow." The suffering was his offering himself to the sacrifice of death to save men, and the glory that is to follow is the kingdom which shall be established by Christ when redemption is completed, and the multitude of the redeemed shall be securely established in their inheritance in a renovated world, and the song of jubilee shall go up from every creature throughout the bounds of all the universe, saying, "Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13. The work of Christ in human redemption is therefore the theme which the angels desire to look into.

But why should they feel such an interest to look into this matter? They do not need redemption; and it is not for them that the work is done. It is because it is, on the part of their adored leader, the Son of God, a manifestation of love so marvelous, a sacrifice so infinite, a condescension so incomprehensible, that even the angels themselves can make it the subject of their profoundest study.

And if the angels look with such interest upon this work, how ought men to regard it, who are the ones in whose behalf this great movement has been undertaken, and who are to reap its benefits? And especially how ought we of this generation to feel about it? for this stupendous scheme is now well-nigh wrought out, and hastens rapidly to its completion. The beginning, and many wonderful developments, in this plan, are now matters of history. Christ has been in this world, and passed through a period of humiliation and suffering at which all heaven stood amazed; and that which remains of his sufferings to be filled up in his church, is almost finished. The last lines of prophecy converge to the immediate future, and the promised glory draweth nigh. The eastern horizon is all light with the happy harbingers of approaching day. How, then, we repeat, ought we to feel? Of what intense and all-absorbing interest should the truth now be to us! Is it to us the object of such towering attraction as it ought to be?

Again, if the angels have from the first desired to look into this work, with what intense interest must they watch every new development in its onward progress; and especially so as it approaches the sublime height of its consummation, as it is this day? It is no mere figure of speech when it is said that all heaven is interested in what is now going on, on earth, in connection with the work of God. All heaven is indeed interested in it, and all heaven is astir over it, if the words herein quoted from Peter are true. And shall we, all whose interests even for eternity are involved therein, be indifferent in respect thereto?

But more than this, if the attention of angels is thus engaged by this work, and they are thus moved by it, how solicitous must they be that members of the human family for whom Christ has given his life, should come to a comprehension of the situation, and fall into harmony and co-operation with the work of God in the earth; and how interested must they be in all who do this. How will-

ing and ready must they be to render to such all the help which it falls within their province to bestow. And we are assured that they are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Heb. 1:14. With what interest must they, then, now regard every one who is ready to hear, and willing to see, the truth. How ready must they be to hasten to the aid of all honest, willing souls; to waft away the influence of evil angels, and camp round about them to guide and protect them. Yes, we may count on the help of the heavenly hosts, in all our efforts to follow and obey the truth, to resist the evil and cleave to the right.

The people of God may here sometimes feel lonely and forsaken, and almost disheartened in the conflict; friends opposed and every influence the enemies of the truth are able to control, brought to bear against them. But if our eyes could be opened, as were those of the servant of Elisha, the sight of the horses and chariots that fill the spiritual world in behalf of God's work and his people in the earth, would "dispel our cares and chase our fears;" we should see that what so interests the heavenly world is worthy of all our attention; that subjects of mere worldly study, and objects of worldly pursuit, are not worthy to be compared to heavenly truth; and that "they that be with us are more than they that be with them."

Take courage, then, brethren, in the thought that angels are interested in the great themes that now demand our attention, and that they are more interested in us who are trying to obey the truth, and that they will be round about to protect and assist us, if we will so live as to invite, and not repel, their hallowed presence.

ELISHA—NO. 10.

Reflections. Conclusion.

THE work of Elijah and that of Elisha were essentially one,—a great, merciful effort on the part of the Lord to reform the nation and save the people from the dire calamities sure to follow if they persisted in their course of apostasy and rebellion. Backsliding and idolatry became most prominent in the time of Jeroboam, who led off the ten tribes. Matters went from bad to worse till Ahab and Jezebel openly sought to put down the worship of the true God altogether, and substitute that of Baal. The prophets of the Lord were slain, and had he not interfered, God would have been wholly rejected. This course could result in but one thing, considering the circumstances of the past,—the ruin of Israel. A great reformatory movement was inaugurated by Elijah the prophet. The superiority of Jehovah to Baal was demonstrated before the assembled nation on the heights of Carmel, till all were constrained to cry, "The Lord, he is the God; the Lord, he is the God." Elijah thought this would surely suffice, and all would now return to their allegiance. But he failed to realize how fully idolatry was entrenched in the heart of the kingdom. God gave him a helper in Elisha, a man with rare qualifications to obtain the hearts of the people. Agencies were also called in who would inflict God's judgments for this great apostasy, in the person of Hazael, who was to be king of Syria, and Jehu, who was to punish the house of Ahab. Agencies were instituted and thoroughly instructed and organized in the "schools of the prophets," to help bring the light of divine truth to all who would accept it.

For several years Elijah remained to threaten and denounce sin, and show God's power to punish it. He was the very embodiment of the righteousness of God's law, so far as a fallen human being could be, and the terrors of it were displayed through him upon those high in authority, who were seeking to subvert it from time to time, when it would produce the greatest effect. He led out in the great work of establishing schools of instruction, and places for religious worship, for the few years he

remained on earth. Elisha was constantly with him, and his strong nature seems to have found great comfort in the society of this mild, loving disciple. Finally he was taken to heaven in the chariot of fire, bestowing upon Elisha the boon he so much desired—a "double portion of his spirit." We are not to suppose from this expression that the degree of the prophetic spirit in Elisha, possessed in consequence of this gift, was twice as great as that which Elijah had. It would be absurd to suppose he could confer more than he had himself. Elisha was the adopted son, the first-born, so to speak, of Elijah. He simply claimed the right of the first-born son,—"a double portion." Deut. 21:17. Thus thoroughly equipped, he commenced his long ministry, and mighty works everywhere followed. In these he seems to have excelled any prophet since the time of Moses, though only those are recorded which occurred during his early ministry.

By the mighty works of Elijah and Elisha, and the instruction given the people, and the organized efforts of the many prophetic schools and other agencies, the nation was thoroughly warned; yet only a comparatively small part of them were reformed. We see by the facts mentioned when Jehu gathered Baal's worshipers together and slew them, that there were large numbers in the land. And the calves, also, were worshiped by multitudes. The nation of the ten tribes, as such, had evidently rejected Jehovah; and though their ruin was stayed for a season, it was inevitable, and surely came at last when they were removed by the Assyrians, and lost among the great mass of idolatrous people around them. But the Lord showed his wonderful mercy; and the manifestations of his power in his efforts to save them, will ever be looked back to as one of the most remarkable in the history of mankind.

This whole movement seems to be a typical one of others under similar circumstances. The ten tribes never after made much of a record in history. Judah and Benjamin, or, as they were generally known, the Jews, *i. e.*, descendants of Judah, have had the principal place in Bible records. The ten tribes were not wholly rejected. A few returned with the Jews from the Babylonish captivity, yet only a very few. The ten tribes have almost disappeared, though before this they were the great majority of Jacob's descendants. Elijah's work—for he was the originator, under God, of this great movement—was typical of the work of God in connection with the first advent. John the Baptist was the "Elias [Elijah], which was for to come." Matt. 11:14. The circumstances were much the same as in Elijah's time. The whole Jewish people were now to be tested, and many mighty works were performed to show them where the true light was to be found. They would not endure the test, and were carried into captivity, and rejected of God as a nation. There were two who figured principally in that work as in the one Elijah led. If John the Baptist led out at first in it as Elijah did in the other, was not the work of Elisha greatly suggestive of our Saviour's work? So we think. Notice the similarity in the miracles each did. Jesus raised the dead; so did Elisha. The Saviour cured leprosy; so did Elisha. Christ miraculously created or increased a small portion of food till it could feed multitudes; Elisha did the same. If our Lord made the best of wine from water, Elisha of a small amount of olive oil produced a very great quantity. If legions of angels attended our Saviour, around Elisha the heavenly host with chariot and horses of flame were seen in abundance when the servant's eyes were opened. If our Saviour could support Peter, a full-grown man, on the water's surface, Elisha caused an ax to swim—a heavy piece of metal—by the power God gave him. Did Judas constantly in the Saviour's presence, enjoying the great privileges of light and wisdom, and seeing the great miracles he performed, prove to be a very wicked man? So did Gehazi, the servan-

of Elisha, turn out to be a liar and a thief, covetous and wicked. Does the death of our Lord give life to those dead in trespasses and sins, and restore to life those in the grave? In the case of Elisha, dead men came to life even when touching his bones.

But not in these respects alone was there a striking similarity. Perhaps no prophet of whom the Bible speaks, in the whole spirit of his life, more resembled our Saviour. How kind and benevolent, how ready to assist, how companionable and merciful, was he in all his intercourse with the people. The people were drawn to him wherever he went. The sons of the prophets desired his society and help in preparing their habitation, and he gave it. The people of Jericho desired the waters healed, and he granted it, and great blessings resulted to them. When gifts were brought to him for his special benefit in the time of great dearth, he would not eat them alone, but marvelously increased them till all could share. When the poor widow was about to have her sons sold as slaves to pay her debts, and sought for help, how readily Elisha opened a way of escape by the miraculous supply of oil. The poor sorrowing woman whose son was dead, found him ready to go with her to restore him. He appreciated the kindness of the woman of Shunem, and could not be satisfied till he had done something in return. And when Naaman, the proud Syrian, came to obtain counsel in regard to his scruples, Elisha helped him as much as possible. Observe his kindness to the Syrian soldiers who came to capture him. He would not allow any of them to be harmed, but sent them off well fed. And when the army was exposed to ruin, and came to him for help, he fully supplied their wants. See him standing before Hazael, weeping in deep grief as he sees with prophetic eye the sorrows of the people. This spirit was akin to that of our Saviour weeping over Jerusalem. His heart was ever full of love and tenderness. He was the father of the people. His was the fitting spirit with which to draw those far gone astray in apostasy, back to the God of love and mercy. Such was the spirit our Saviour showed just before Jerusalem's fall.

And such *must be* the spirit which will characterize the closing work of this message. The general circumstances of our time are similar to those of Elijah and Elisha, John and Christ, only the work extends over a far greater sphere. The world is now to be tested, and the masses will prove unfaithful, and be ruined and lost forever. Some precious jewels will be gathered out. Our work commenced like that of Elijah and John, by calling special attention to the broken law of God and the apostasy of the people of God. Startling truths were set forth, of the deepest importance. These will continue with it to the close. But united with them will be more of that loving spirit as shown by Elisha and Christ, before the work is consummated. "The commandments of God, and the faith of Jesus." The former precedes, and will appear as the leading theme at first. But the faith of our loving Lord and Master, with all its mingled mercy, light, and melting power, will be necessary to complete it as it must be. This we all need, brethren and sisters, in greater degree and more conspicuous fullness. The Lord grant it may be given, for the world needs to see it. This will ever *draw* the people as nothing else will. G. I. B.

CONFERENCE AND CAMP-MEETING AT GRYTHYTTHEHED, SWEDEN.

IMMEDIATELY after the close of the Conference in Norway, we started for Sweden in company with Dr. Waggoner and Bro. Sandberg. We reached Stockholm the next day in the afternoon. Bro. L. Johnson, E. G. Oisen, and N. Clausen came later. In order to reach Grythyttched by the opening of the Conference, we could spend only a part of two days at Stockholm; however, we made the most of the time we had. We held one meeting with the brethren, and met with several individuals

who were thinking of coming to America to engage in some branch of the work. We found a good many who would like to come to the Sanitarium. All of these things will be considered on our return, in council with the brethren. We were sorry on Dr. Waggoner's account, that our time was so limited, as it gave him but a small opportunity to see the many objects of interest that are found here. Our meeting with the church was a very pleasant one, and we trust it was not without some profit.

Wednesday afternoon we took leave of Stockholm, and the next day at noon we arrived at Grythyttched, where the Conference and camp-meeting were to be held, while Dr. Waggoner went on his way to Copenhagen, and from thence to Central Europe. The camp-meeting opened according to appointment, Wednesday, July 2, at 4 p. m. Fifteen churches were represented by about twenty-five delegates. One new church was added, making sixteen in all. The entire church-membership numbers 457 Sabbath-keepers; those not members of any church, 140. Total, 597. The Conference business passed off very harmoniously. The Spirit of the Lord was present in a large degree. The camp was not a very large one, being composed of only four tents,—three family tents and one meeting tent. This number of tents, however, was altogether insufficient for the demand of the occasion. They had expected to have more, but were disappointed through some misunderstanding about the arrangement in this respect. On this account, most of the brethren lodged in houses near by.

Ten years ago the Swedish Conference was first organized at this place. Since then the truth has made wonderful advancement in Sweden. This is an excellent field for labor, but here, as in Norway, the poverty of the people forms an embarrassing feature in connection with the support of the work. I will not say, however, that poverty is the worst evil to contend with. In other places of Europe, and in other countries, where there are more wealth and more favorable circumstances, the people are not so ready to give ear to the truth, and to receive the message of God. Our brethren in Sweden have shown a commendable interest in contributing to the work. I was told by good authority that three fourths of our brethren do not have an income of over 400 to 500 kroner a year each (a sum equal to from \$120 to \$135), upon which to support their families. And yet how these people can live, be as comfortable as they are, and contribute as largely as they do to the cause of truth, is a mystery that I cannot explain. But God's blessing maketh rich, and if we but put our trust in God, we can do much more than we otherwise think it possible to do. Thorough consecration and faith in God are what we so much need.

Sabbath was a very precious day. It was clear and bright, and all nature was full of life and good cheer. In the early morning the ordinance of baptism was administered to three candidates, and at 9 o'clock the Sabbath-school was held, which was a very interesting occasion indeed. We confess that we never attended one just like it before. The large tent could by no means hold the congregation that was present; the children filled more than one half of it. Before the opening exercises, the children were gathered in and seated, and then the older people filled all the remaining room in the tent, and all around it. The attendance was fully 200. After the opening exercises, the teachers took their classes, and found places out on the lawn, or under the shade of some tree, or in the grove near by, for their class recitations. The classes of the Senior Division were likewise scattered here and there,—some in the tent, and others where they found a convenient place. In this way the twenty-one classes into which the school was divided, were seated. We have attended many Sabbath-schools, under various circumstances, but none before under just such circumstances as these. It called to our mind the time when the Saviour fed the 5,000 seated on the grass. Our company was not so large,

and the divisions were not as many on that occasion, but for all that the season was both interesting and profitable. After the class recitations were over, we again gathered in the tent for general exercises. The children took a lively interest in their lessons. After the review, we gave a short description of our missionary ship, which was listened to with marked attention and interest. While the degree of perfection in order and organization found in other schools might be said to have been lacking, the real spirit of the Sabbath-school was present, and the interest throughout was excellent. It was good to be there. The children enjoyed it thoroughly.

During the forenoon and afternoon services, the tent was packed full, and people were standing all around it. There were probably 150 of our own people present, besides a large number of others. At 5 o'clock the greater part of the brethren and sisters adjourned to the mission house, where they celebrated the ordinances, while at the same time a meeting was held with the young people and children in the tent. We questioned somewhat the propriety of celebrating the ordinances at that hour, under the circumstances; but they had made all the arrangements, and quite a large number of scattered Sabbath-keepers were present who had requested to have this privilege, as they could not attend other places, so we went forward with the celebration of these holy memorials, and had a most excellent meeting.

On Sunday the attendance was between 350 and 400, which was very good considering that Grythyttched is only a little country place of about 800 inhabitants. We have hope that some of the precious seed sown fell in good ground, in honest hearts, where it will bring forth fruit to the glory of the Master.

Four brethren were appointed by the Conference to be ordained and receive credentials; namely, K. A. Färnström, L. Karlson, S. F. Svenson, and G. Sundén. The ordination took place Tuesday morning. The Spirit of God witnessed to the occasion, and we feel assured that the Lord has set them apart for his holy work, which is indeed very encouraging. All these have embraced the truth in Sweden, and through a number of years have proved themselves faithful to the work. The only discouraging feature of the cause here is the lack of means with which to push the work as might be done. Under the circumstances before mentioned, we can appreciate that it is impossible for our brethren to contribute the necessary amount of money that will be called for in such a field as this; so let the friends of the cause who are placed under more favorable circumstances, bear this in mind. One of the brethren ordained (Bro. S. F. Svenson) will come to America to engage in the work among the Swedish people here, where we have so large a field and only two laborers.

Our closing meeting was a precious one. The brethren and sisters returned to their homes greatly encouraged. Many times it was mentioned that this was the best meeting they had ever attended. We feel much encouraged for the work in Sweden. Never before did we see so much earnestness, nor such a desire to learn about the work that they might know and understand and be fully in harmony with every advance move in the message, as at this time.

Bro. O. Johnson was elected president of the Conference. The other members of the executive committee are L. Johnson, Emil J. Åhren, K. A. Färnström, and K. Sandberg. K. Sandberg was elected secretary and treasurer.

The matter of work in Finland was brought up and talked over in the Conference, and it was cheerfully voted to assist in sending laborers to Finland, as much as lay in their power.

On Wednesday noon we left Grythyttched, in company with Bro. L. Johnson, taking our journey to Copenhagen, Denmark, where we spent two days in perfecting our arrangements for the Scandinavian

school at College View,—securing books, arranging for teachers, etc. From Copenhagen we journeyed on to Hamburg, on our way to attend the Conference and camp-meeting of Central Europe.

O. A. OLSEN.

THE CONFERENCE AND CAMP-MEETING FOR CENTRAL EUROPE.

THIS meeting was held according to appointment, at Bottmingen, a small village only about forty minutes from Basel, July 14-20. The camp consisted of nineteen tents,—sixteen family tents, two meeting tents, and one dining tent. We reached the place Tuesday morning, July 14. The workers' institute had already been in progress more than a week, Dr. Waggoner having arrived July 6, and Bro. E. M. Morrison on the 9th. The Bible study conducted by Dr. Waggoner was very much appreciated here as elsewhere, and was productive of much good. The canvassing instruction given by Bro. Morrison was highly prized. The canvassers here, like those of Northern Europe, had not had the privilege of receiving instruction from a practical canvasser, and we have no doubt but that this instruction will mark the beginning of better success. But the time was too limited to make the instruction complete and thorough, and therefore a more extended course will be given early in 1892.

The Conference now numbers about 500 members, 300 of whom live in Switzerland. During the last year Germany and Russia have been set off from the Conference, and organized into a mission, with Bro. Conradi as superintendent. This mission also includes other German-speaking provinces in Europe.

The change in the sentiment of the people here from that of last year was very marked indeed. Bottmingen, though a Protestant village, would not permit the camp-meeting to be located there last year, while this year they were only too pleased to have it there. Another evidence of this change of sentiment was the opening of the public school-house for our meetings, by the teacher, or rather his wife, when on Friday afternoon we had a very hard rain that made the tent rather damp for comfort.

A large number of the citizens of the village were regular attendants at the meetings, and were much interested, and no doubt a number will accept the truth as the result. The marked change of public sentiment was the result of the last year's camp-meeting, held in an adjoining village.

The business of the Conference passed off harmoniously. The most important measures considered were, the holding of a three months' institute at Chaux-de-Fonds, and the opening of a ship mission at Marseilles. The institute will be conducted in the French tongue, and will begin about the middle of February, 1892. The camp-meeting was in every respect a most interesting and profitable one. The usual program for camp-meetings was followed. The Bible study led by Bro. Waggoner was continued during the Conference. Every evening there was preaching in both French and German.

Sister Morrison, with the aid of others, conducted children's meetings daily. The attendance at, and the interest in, these were very marked. On Friday afternoon there were 110 children present, and all gave the best of attention.

The Sabbath afternoon meetings were of special interest. At 2 p. m. two discourses were preached, one each in French and German, and at 5 o'clock Bro. Waggoner conducted a Bible study, which was followed by a social meeting. At once the congregation broke away from the long and tedious testimonies, which are so common, especially in these old countries. One brother remarked in the morning as we urged shorter testimonies, "It is impossible for these Europeans to speak short;" nevertheless, in the meeting referred to, from two to six would be on their feet at once, and two or three would speak in one minute. It became very evident that it does not take so much time to tell the story of

faith and victory in Christ, as it does to tell of our weakness and our many failures, and in some way justify ourselves for not having done better. We never before saw this so marked. One would have thought that he was among another people. The testimonies were in three languages,—French, German, and English; yet somehow all seemed to understand each other, and no interpreter was needed. The very expression of their countenances spoke louder than words.

Why can we not learn to look away from self, and place our gaze on Christ? The more we dwell on human weakness and frailty, the greater will be our darkness and discouragement. It is with us as with Christian in "Pilgrim's Progress,"—the burden falls when our eye catches a glimpse of the cross. Help for us is laid upon One that is mighty, and it is our privilege to accept of it on just the terms on which it is offered us; viz., freely, without money, and without price. There were but very few in the congregation who did not take part in the meeting. It was indeed good to be there.

It was a great privilege to meet the brethren and sisters, and especially the fellow laborers in the message. While we could speak only through an interpreter (and there were generally two, one German and one French), yet we enjoyed the blessing of God and had much freedom. Here, too, our time was limited, as it was necessary for us to leave on Sunday evening in order to have one day with our brethren in London before sailing, July 22.

In Central Europe, as elsewhere, "the harvest truly is plenteous, but the laborers are few;" and the scarcity of laborers seems much more apparent in Europe than in America, when we contemplate the millions with which our work is surrounded; we are lost in its immensity. Everywhere the way is open, and people are inquiring after the truth; and shall not our souls be stirred within us as we look at these things? Can we not sense in some measure the great responsibility resting upon us? Brethren and sisters, think of these things.

O. A. OLSEN.

EDITORIAL NOTES.

A PURE heart is a natural magnet for divine truth. The man whose heart is right is much more likely to be correct in his theology than one whose heart is evil.

Some people deal with sacred truth about as they would with a collection of relics. They search for it, like to look at it and handle it, and pass it over to others to look at; but it has no practical value to them whatever.

Some people who indulge in backbiting seem to think that the truth of what they say excuses them in saying it; but there is nothing honorable in sneaking up behind a person and striking him unawares, whether it be some despicable wretch that is hit, or an upright, honorable man.

"If they hear not Moses and the prophets," said Christ, speaking of the Jews, "neither will they be persuaded, though one rose from the dead." Reader, as long as you turn away from the light you already have, no conceivable amount of additional evidence will ever open your eyes to the truth.

The idea that it makes no particular difference what theology a person holds is very emphatically contradicted by the apostle Peter, where, speaking of the writings of Paul, he says, "In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction."

It is not in the commencement of the message announcing Christ's coming, but near the end, that the evil servant begins to say in his heart, "My Lord delayeth his coming." There may be an appearance of delay, but "the day of the Lord will

come," says St. Peter, no matter what the appearances; and for the evil servant it will be "in an hour that he is not aware of,"—in other words, much sooner than he expects it.

"Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Thus, to man, in a voice that shook the earth, spake the Almighty from the flaming summit of Mt. Sinai. How, then, can any human authority, expressed in the form of a Sunday law, say to any man, Thou shalt not labor six days?

"Light is sown for the righteous, and gladness for the upright in heart." To this testimony of the psalmist, Jesus adds, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The light of divine truth is not stationary, but advancing, and the righteous will keep pace with it; but to those who fall behind, it gradually fades away into darkness.

No one knows what is in his heart until he has been tested, and therefore no one knows to how great an extent he may be indebted to circumstances. The fact of what we are affords no conclusive evidence of what we would have been had our circumstances—our difficulties, trials, and temptations—been other than they were. With a pressure of circumstances behind him, and a good opportunity before him, an honest man may find himself much nearer to being a thief than he had ever imagined. A perfect character is one that will stand the test on all points.

The word of God furnishes us with the best possible antidote for the gloomy, melancholy, apprehensive, despondent spirit which so largely pervades many Christian (?) lives. "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies." Who that follows this instruction, and also stores the mind with the multitudinous promises of that word, can fail to be cheerful and hopeful, even in the midst of the worst difficulties and trials?

The apostle Paul, writing to his Corinthian brethren at a time when they were in danger of being "puffed up for one against another," puts to each of them the question, "Who maketh thee to differ from another? and what hast thou that thou didst not receive?" There are many to-day who might profitably meditate upon these words. The difference between themselves and others upon whom they look down, should not give them any cause for pride. The most favored and exalted man can look upon the meanest of his fellow creatures and truthfully exclaim, There am I, but for the grace of God!

It is comparatively easy to be self-sacrificing and virtuous when we have in view some temporal benefit to ourselves, but to be virtuous for its own sake is quite another thing. How many of what we look upon as the good deeds of our lives have been prompted by perfectly unselfish motives? How often has mere policy actuated us in keeping up an appearance of activity in the Christian life? There are many motives which prompt men to join the church and assume a part in the service of God, but there is one great actuating principle without which no work can be acceptable in his sight. This principle is made up of faith and love. Without faith, says the great apostle, it is impossible to please God; but also, "though I have all faith, . . . and have not love, I am nothing." The whole is concisely stated in his language to the Galatians: "In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."

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.

"IN OUR LEADER'S NAME WE'LL TRIUMPH."

BY C. EDWIN JOHNSON.
(Clermont, Fla.)

FOES have we, Lord, on every hand,
A mighty host in every land,
And, O, they look a powerful band.
But, Lord, they have no might, we see,
Whene'er they measure strength with thee.

Thou art our captain, Lord, and we
Will bravely, gladly, follow thee
(Thou only lead'st to victory),
And in thy name the battle win,
And put to flight the hosts of sin.

Thy holy word the sword we wield,
And faith our grand, protecting shield,
And all the world a battle-field.
And we shall never, never fail,
For right is might and will prevail.

And all our foes shall pass away
Like mist, upon that burning day,
And earth from sin be freed for aye.
Then Christ, the Prince of Peace, shall reign,
And earth like Eden bloom again.

GERMANY.

HAMBURG.—After a stay of three days at Copenhagen, we took an afternoon train and reached Hamburg Sabbath morning, as it was our desire to be with the church on the Sabbath. We found Bro. Conradi and his fellow laborers all of good courage. We enjoyed five good meetings the two days we stopped there, two of these being with the workers alone.

The city of Hamburg is destined to become an important center for the work of a large part of Europe; it being a free city, there are better privileges and opportunities offered here than are found to the same extent in any other city of the German Empire. This makes it very favorable for the work, and having the largest sea-port in Northern Europe, it at once affords an excellent opportunity for ship missionary work; indeed, we hardly know of a more important point anywhere. Bro. Rasmussen is having very good success in circulating reading-matter among the seamen, as well as among the thousands of emigrants that pass through here to almost every part of the world.

Among the workers connected with the mission, we mention the following: Elder Conradi, superintendent; Emil Fraugher, working at Harburg; Hattie Ohm, doing Bible work in Hamburg; Marie Rottmyar, from Transylvania, doing Bible work and correspondence; C. Rasmussen, ship missionary; Catharine Laubhan, from Russia, Bible worker and correspondent in the Russian; Martha Wintzen, Bible worker and German correspondent; John Laubhan, Russian canvasser; and Carl Reifschneider, of Russia, who is assisting in the ship missionary work.

The church in Hamburg now numbers sixty. The Sabbath meeting was a very interesting one. One of the serious difficulties at the present time is to find a proper place for their meetings; their present quarters are altogether inadequate to meet the wants of the work. At their first institute, or mission school, there were eight in attendance, at the second sixteen, and at the third thirty-five; thus the number has increased every time. The prospects is that their next school will number over sixty; but before they can entertain such a large number, they must change their quarters and procure a larger place for their school. This seems to be an absolute necessity for the further growth of the work. If we but had the men and the means, the work at Hamburg could be greatly enlarged. There is hardly another city in Europe that affords such opportunities for extending the knowledge of the truth as Hamburg does, nor such an opportunity for educating workers for the many different nations of Europe. The work ought to have a permanent location at Hamburg, as it is very detrimental to the best interests not to have the necessary room, and to be changing our address every little while. This matter must receive consideration from the Foreign Mission Board, at the first opportunity. Besides the immediate connection with the work in Europe,

Asia, and Africa, Hamburg has a direct communication with South America. Every week thousands of emigrants pass through here on their way to the different localities of South America, for from here are direct lines of steamers for Brazil, the Argentine Republic, and other points. All these things go to make Hamburg one of the important centers for our work, and it must be treated accordingly. We regretted much that our time was so limited at this place, for we could have spent a week with much profit; as it was, we made as much of our opportunities as circumstances would permit. On Monday morning, in company with Bro. Conradi and other friends, we boarded the train bound for the camp-meeting and Conference of Central Europe, which was to be held near Basel, Switzerland.

O. A. OLSEN.

CANADA.

TUPPERVILLE AND SPRINGFIELD, ONT.—Since last reporting, we have been laboring at these two places. In the former field, only one of all who heard the word promised to keep the Sabbath of the Lord, although several others acknowledged that the wrong day is being observed by the great majority of the people. We left Tupperville, which is in Kent County, July 14, and came to a town called Springfield, in Elgin County. Our tents were on the road nearly a week, but as soon as possible we pitched them, and held our first meeting here Wednesday evening, July 22.

The interest and attendance have been increasing in a very encouraging manner ever since, notwithstanding the fact that the Methodist Church is very strong in this place, and the Baptist minister is warning his flock against "disgracing" themselves by coming to our tent-meetings. Last evening (Sunday) our fifty-foot tent was nearly filled, there being probably more than 200 present, many of them members of these churches. Before dismissing the meeting, we opened the way for those who might feel so disposed, to bring us provisions. This morning we have received no less than seven donations from those whose hearts the Lord has opened. May he also lead these and others, as we believe he will, to obey the truth. We have not yet spoken on the Sabbath question, but expect to do so soon. The editor of the local paper writes favorable items concerning our work, and other encouraging signs are seen.

Aug. 3.

SAMUEL MIDGLEY.
J. E. EVANS.
E. J. HARVEY.

MISSOURI.

BUTLER.—We closed our meetings at this place Aug. 3, having given fifty-three discourses. Thirty have signed the covenant, twelve of whom were baptized. The interest continued good until the close. We go from here to Holden to attend the workers' meeting. We are of good cheer. The Lord has blessed us much in speaking at this place, and has wrought a good work. To his holy name be all the praise!

Aug. 5.

C. H. CHAFFEE.
CLARENCE SANTEE.

MINNESOTA.

PRINCETON.—We came to this place Aug. 3, and pitched our tent in a very favorable locality, and commenced meetings the 5th. Thus far the attendance has been small, but the Lord has helped, and a few seem to be interested. The people of the place seem friendly; but from what we can understand, the majority are not religiously inclined. We are of good courage, and feel like pressing on, consecrating ourselves anew to God, and hope by and by with the faithful servants to come home rejoicing, bringing our sheaves with us. Remember us in your prayers, that God will bless the work in this part of the great vineyard.

Aug. 10.

E. A. CURTIS.
J. W. COLLIE.
FRED NORTON.

MAINE.

AMONG THE CHURCHES.—I met with the Sabbath-keepers at Smyrna Mills, Sabbath and first-day, July 11, 12. It was pleasant to meet old friends after ten years had passed away. Some who used to meet with us, and were firm in the truth, have gone to rest, and are waiting for the voice of Jesus to call them forth from the grave to receive the crown of life.

About twenty years ago the truth was first presented here, and some lights are still burning. On Sunday we had a good hearing. Some came from ten to fifteen miles. The Lord helped in speaking. Praise his dear name!

I have visited Monticello, Bridgewater, Blaine, Presque Isle, East Washburn, and New Sweden. One was baptized at Presque Isle, and united with the East Washburn church. I have taken sixteen subscriptions for our periodicals, and sold about twenty-five dollars' worth of books. We have had good hearings, and the people have listened with interest to the truth spoken. Our people have been encouraged, and I very much regret that I could not stop longer in any one place.

Aug. 3.

J. B. GOODRICH.

WISCONSIN.

LENA.—I have been here nearly two weeks. The Lord opened the way to hold some meetings. A good school-house that had been refused to others was unexpectedly opened to us. The Lord has helped in the presentation of his word. Our dear brethren and sisters are few in numbers, and were much disheartened because of past sad experiences; but they have been revived, and have determined to undertake to finish for use the meeting-house they began to build years ago, which has since stood useless. I have more than I can do. Calls for labor cannot all be filled at present. I feel it a privilege to praise the Lord.

PAUL E. GROS.

STAR AND VALLEY.—I was with the church at Star, in company with Bro. S. S. Smith, May 16, 17. Bro. Smith did most of the preaching. The Lord came very near. Three united with the church. I went from there to Valley. Satan has been working very hard to overthrow the little company there. Three walk no more with us, but the rest are firm. They have a new church building nearly ready to hold Sabbath-school in. Bro. Scott is with them at present. July 4, I was with the church at Star. Bro. Scott was with me to help. Most of the members were present, and I think I never attended a better meeting. The motto of this church is, "Forward." May God bless them, is my prayer!

I am at home now for a few days. I expect to start Aug. 3 for Montfort, Grant Co., my new field of work. It is not without a sigh that I leave Verona. May God keep this dear people till we meet again.

My address will still be Sparta, Wis.

R. J. WHITE.

SPARTA, LA GRANGE, ATTICA, ETC.—On the first day of June, 1891, the Seventh-day Adventist meeting-house in the city of Sparta was dedicated. The work on the building was begun the eighth of last September. The house was built by a few poor families and the citizens of Sparta, one family putting over \$1,000 into the enterprise. The house is 28 x 49 ft., with a basement room 20 x 28 ft. All the building is ceiled and nicely painted. It is carpeted and seated with chairs, and is heated with hot air from below. The entire cost was over \$1,500. One family of four have accepted the truth since the dedication, and others are almost ready to do so. We have an organized church of twelve members, and there are fourteen Sabbath-keepers in the city who we expect will unite with us by and by. Our Sabbath-school is growing all the time in numbers and interest. I am now giving my whole attention to the work here, and we are hoping to see the Lord do much for us, if we seek him with all the heart.

In July I attended the quarterly meeting in La Grange. Some there are losing their interest in the good work of the Lord, and unless they change their course of life they will surely fall out by the way. Others are striving lawfully for the victory, and are growing in grace.

The last Sabbath and first day in July I spent with a little company of Sabbath-keepers near Attica, Green Co. I spoke six times, baptized four persons, and organized a church of six members. Some of the Albany church will unite with them before long, unless something is done to revive the Albany church, which I think might be done if the right amount of labor was bestowed upon it, and yet we do not know; still an effort to save the cause there I think ought to be made, and made with much earnestness. They have had no meetings there for months. Silas Lewis is leader of the company, or church, at Attica. His address at present is Albany.

The secretary's name and address are, Mrs. Eliza Lewis, Attica, Green Co., Wis. I think a tent-meeting at Dayton might bring some into the truth. It would be well for a German and an English laborer to go together in those parts, as there are many Germans there. I. SANBORN.

IOWA.

MASSENA, CASS Co.—We have our tent pitched in this place, which has between 400 and 500 inhabitants. The people seem very friendly, and are donating liberally to our temporal wants. The congregations are, for the most part, orderly and attentive. The tent is well filled at nearly every service. Last Sunday the Sabbath question was presented to a large audience, and was well received. We hope to see many in this place take a stand on the side of right against the powers of darkness and error. C. A. WASHBURN.
July 30. H. V. ADAMS.

ALGONA.—I was with the church at Algona, Sabbath, July 25, and held two meetings. The social meeting after the service in the afternoon, was one of more than ordinary interest, and all took part in quick succession. The Lord was with us by his good Spirit to soften our hearts, which caused tears to flow freely. There was a good attendance on the part of the members. Some of their neighbors, also, were with us, and were favorably impressed by the Spirit of God at each of the meetings during the day. This was the second time that I have visited this church since Bro. J. H. Durland and the writer were there some eight years ago with the tent. It was pleasant, indeed, to meet with this church, and to see those who first connected themselves with the work, and others who have united with them since that time. They have a neat house of worship, and are in a prosperous condition. May the Lord help us to be lights in the world, so that we may be able to assist others. Aug. 6. J. S. HART.

TEXAS.

BRISTOL.—Since our last report from this place, the interest has continued to increase. We have not finished up the work, having been here only a little over three weeks, yet fifteen adults and several youth and children have commenced keeping the Sabbath. It becomes necessary to take down the tent to-day for the camp-meeting, though the interest seems greater now than at any time during the meeting. At the closing meeting last night, there were about 400 present, and the general desire was that we should return and instruct them further, which we hope to do after camp-meeting. Many besides those who have taken their stand are convinced, and we confidently believe that several more will come out with us, if the interest can be followed up. W. A. McCUTCHEN.
Aug. 2. J. M. HUGULEY.

MASSACHUSETTS.

NEW BEDFORD.—We pitched our tent and began meetings here June 30. At first the attendance was not large, but as the meetings have progressed, larger numbers have come out, and at times our tent has been filled. We have spoken thirty times, taking up the work of Christ, and the prophecies, and have spoken several times on the Sabbath. The interest continues to deepen, and first-class people are inquiring for truth. Two have already decided to obey, and many are under deep conviction. Some of the most testing truths have not yet been presented, but we trust that when they are, many will step out to obey. Our donations to the present time have been about twenty dollars. A good many tracts and pamphlets have been sold. The Lord is with us, and we are of good courage. Aug. 3. O. O. FARNSWORTH.

NEBRASKA.

MINDEN.—We began a series of tent-meetings at this place, July 17. There has been an interest to hear from the first. Our tent has been well filled at every meeting, and on special occasions we could not find seats for all the people. Many have never before attended any of our meetings, and the subjects presented have created a wide-spread interest. There has been but little prejudice, and there is a general feeling of good-will among the people.

We have received in donations about ten dollars, have sold five dollars' worth of tracts, and have loaned and distributed a large number of our publications. Many are in the valley of decision, halting between two opinions. A few have already commenced to observe the Sabbath. We have had two Sabbath meetings with a fair attendance.

We are desirous that the converting power of God may attend the preaching of his word, that souls may be enabled to take a stand for the truth. We have only a few more days in which to work before our camp-meeting. We hope the work may be continued, and we believe that a company will be raised up here who will honor God in obeying the truth.

Aug. 7.

D. NETFLETON.

W. A. HENNIG.

A. E. WHITEIS.

MICHIGAN.

BENTON HARBOR.—We closed our meetings at Benton Harbor Sunday evening, Aug. 2. Our last Sabbath meeting was especially excellent; fifty-three adults were present, besides children. A Sabbath-school was organized, and \$4.86 was donated with which to purchase books, etc. Twenty-two signed the covenant, and twenty-eight are keeping the Sabbath as a result of our labors. We received in donations, \$29.60. Our meetings from first to last were characterized by the tender, melting influence of God's Holy Spirit, and to this we attribute the success which has crowned our labors.

As a tent company, we feel grateful for the privileges and blessings enjoyed while being associated together. Bro. and sister Hutchins remain at Benton Harbor to follow up the work in a hall. Bro. Whitford and myself are now engaged in another effort at Coloma, a railroad town ten miles distant from the harbor. We commenced meetings Friday evening, Aug. 7, and have held five meetings with a constantly increasing interest.

F. I. RICHARDSON.

CHAS. P. WHITFORD.

GEORGIA.

ATLANTA.—After the institute held in Atlanta last October, while waiting for an opening in the work, I began to labor at the carpenter's trade, and as opportunities offered I did a little private missionary work. I have been privileged to give away 543 papers and 1,420 pages of tracts; have sold 374 pages for fifty-one cents, made 271 visits, and held 73 Bible readings. This occupied 146 hours of my spare time on Sundays, and at night after work. The visible result of this work is, one white minister and his family of eight, and two colored preachers, with the wife and child of one of them, are now rejoicing in the truth. Others are interested, and I hope soon to see them obey the commandments of God.

On July 27 I began colportage work here in Atlanta, and I hope the Lord will use me to the advancement of his cause, and the honor and glory of his name. Bro. Smith and I have been visiting the convict camp on Sundays, holding Bible readings there, and giving the prisoners papers to read. Many of them desire us to continue our visits to them; several say they have determined to live a better life. There are from sixty-five to 100 prisoners, varying each week, who are wearing the chains.

Thus the truth is surely going into all parts of this city. We pray God to bless the seed sown, that it may ripen into sheaves for the heavenly garner. I thank the brethren who have so kindly sent papers, etc., to Atlanta. They are doing a good work here, and will accomplish more if assisted by our prayers; for we read that "the effectual fervent prayer of a righteous man availeth much."

My wife and I are of good courage in the work, and we expect soon to go to the institute which is to be held in Austell. W. C. WALLIS.

Aug. 7.

INDIANA.

MONTCLAIR.—We have closed our meetings at Greenfield, and taken down the tent, and moved it to Montclair. Four, all heads of families, signified their intention to keep the Sabbath of the Lord at the former place; others were deeply interested, and we hope that a few more will yet keep it as the result of the meeting at that place. These, with

the few that were there before the tent was pitched, will keep up Sabbath meetings, and thus the truth will be kept before the people of that place.

We have just pitched the tent, and held the first meeting last night. There has been quite an interest raised here by missionary work done by Bro. A. F. Harrison, this being the home of his childhood. His parents and many of his relatives live near here. The people made us welcome, and it seemed that they were glad we had come. This is but a small place, and the farmers are in the midst of the threshing of their bountiful wheat crop. It is therefore a very busy time with them; yet the tent was quite well filled last night, for the first meeting. We are of good courage in the Lord, and trust that we may be instrumental in his hands of leading many to a saving knowledge of the truth.

There seems to be a growing inquiry almost everywhere to hear the truth. There are good people everywhere who are not satisfied with their present spiritual food, and are looking around for something better; and if those who are blessed with the light for this time are indeed light-bearers, having connection with the fountain of light, and will faithfully present the truth for this time, giving meat in due season, there are many souls anxiously waiting for the truth as the hungry wait for their food, who will gladly accept it.

Pray for the work here, that the will of the Lord may be done, and that many may be constrained to come in to the supper, while yet the Master is calling.

July 29.

D. H. OBERHOLTZER.

W. A. YOUNG.

LOUISIANA.

PLAQUEMINE AND BATON ROUGE.—We first pitched our tent in Plaquemine, but received no encouragement whatever. We thoroughly advertised the meetings, and did all we could to get the people to attend them, but all efforts failed. We remained long enough to learn some of the principal causes of the lack of attendance and interest, which we consider quite a victory, as it may be a help to us in the future. When we were satisfied that we could accomplish no more there, we closed the meetings and came to Baton Rouge and pitched the tent. We have held five meetings, with quite a good attendance and interest. A good class of people are attending, and using their influence in favor of our work. They are beginning to supply our temporal wants, invite us to their homes, ask questions, etc. We are also selling some reading-matter. The circumstances here seem much more favorable to our work than at Plaquemine, and we have hopes of seeing good results in the end. Were it not for the rains almost every day, we think the attendance would be much larger. Since the destructive cyclone in this place a few weeks ago, the people seem to have considerable fear at the sight of an angry-looking cloud. When we trace the fearful and deadly work of the cyclone across the city, we can hardly wonder at the fears of the people. Our tent is located a short distance from the place where the most terrible and deadly work was done. We feel thankful that we were not here at that time. If we had carried out our first plans, we should probably have been here when the cyclone occurred; but circumstances were such that we took a different course from that we had first contemplated, and we now think it has all worked for the best. We hope the Lord will bless the work in this field.

Until further notice, our address will be Baton Rouge, La. B. F. PURDHAM.

Aug. 5.

F. T. PURDHAM.

NORTH CAROLINA.

AMONG THE MOUNTAINEERS.—Since my last report, June 11, I have made a tour through the mountains to the city of Ashville, a distance of 100 miles, calling upon the people at their homes. I talked with them at their firesides, preached to them in their churches, spoke to them in their Sunday-school, held meetings at their houses, and thus formed many new acquaintances, and distributed reading-matter along the way.

On this trip I found very few who had ever heard anything about the message or our people. They seemed to be hungering and thirsting for the plain Bible truth, and would beg us to stay longer and tell them about these things. And as we would read to them, the tears would flow down their faces, and we were made to rejoice in finding so many good friends in fulfillment of our blessed Saviour's promise that if we leave or forsake our

... for Christ's sake, he will give us friends
homes in this life, and by and by everlasting
We hope to have the privilege of talking to
again.

Last Sunday we held a meeting on the top of
Father Mountain. We had a good congrega-
on, who sat upon the rocky seats in almost
silence, while we talked to them about
great day of God's wrath. The place seemed
a sacred spot, high up in the air on a narrow
of rock, where over mountain and valleys, as
as eye could penetrate through space, we could
the wonderful works of God. As we looked
into the valleys at the hundreds of quiet
of the mountaineers, we felt sad to think of
thousands who were perishing for the want of
truth, not realizing the judgments of God so
to come upon the world. And how can we
have the light of truth expect to escape if
do not do all we can to place it before them.
people are very kind, and make the stranger
come at their homes. We are now making ar-
gements for locating in some city of this State.
the Lord will guide in this, is our prayer.

July 31. D. T. SHIREMAN.

PENNSYLVANIA.

EBANON.—Soon after our good camp-meeting,
came to this place, and commenced meetings on
evening of June 26. Our congregations have
been large at any time, but excellent attention
been given by those present. The Sabbath
question has been canvassed quite fully, and this
ning we intend to introduce the question of life
death. We sell few books from the stand, but
Shrock has sold over forty dollars' worth. The
ple treat us kindly, and donate money and pro-
ns.

the German element prevails, but our preaching
about equally divided between the English and
man languages. Sister Stow has introduced
Kellogg's new system of cookery. She is
ducting an enthusiastic class, and the effort
ns to be appreciated. Ladies come to the cook-
school that do not come to the preaching serv-
s. We think it is an excellent idea to teach
people what to eat as well as what to believe.
We appreciate the fact that we are being remem-
ed at the throne of grace.

Aug. 5. J. S. AND M. V. SHROCK.
J. B. AND M. R. STOW.

SUNBURY, NORTHUMBERLAND Co.—We have been
ding meetings here nearly six weeks. The most
the time we have had a service every evening,
not once have we been prevented by rain or
other cause from having a meeting. There
not been a service but that we have had a good
ring, and frequently we have been obliged dur-
the week to supply extra seats for those in at-
tendance, and on several Sunday evenings we have
n unable to obtain seating room for those who
me. Notwithstanding the fact that the testing
ths of the Sabbath question have been presented,
we expect to begin a presentation of the nature
man in a few days, the attendance is growing
ter.

We have already held two public Sabbath meet-
s, and last Sabbath the tent was about two
rds full. Sixteen adults have already begun the
servance of the Sabbath, and several others have
omised to do so when another Sabbath reaches us.
r number is made up of some of Sunbury's best
izens. The secretary of the Y. M. C. A. here
s taken a stand, notwithstanding the liability of
losing his salary of seventy-five dollars per
onth, and, too, he gives up the idea of becoming
Presbyterian minister, for which he was studying.
o other gentlemen have fully decided for the
th. One of these is a class leader and Sunday-
chool superintendent in the Evangelical Church,
d also had in view the ministry in that denomi-
on. The other brother was intending to enter
large Baptist school in Worcester, Mass., this
l, preparatory to taking a theological course in
e of their institutions, and thus fit himself for a
ptist clergyman; but since receiving the truth
has, of course, given up the above plan, and ex-
cts to enter our canvassing work soon, and attend
ministerial school this fall, and the first of
nary begin school at the So. Lancaster Academy.
y these brethren so connect with Heaven by liv-
faith that they will be a power for good, is our

The ministers of the place are taking up the sub-
ject of "false prophets," and are soon to speak in
defense of the first day of the week. We have
been challenged to discuss with a Disciple minister,
which we shall have to accept. There is a very
urgent call in another part of the town for us to
hold a series of meetings, which we intend to re-
spond to as soon as is consistent. We believe the
prayers of our brethren and sisters have been an-
swered thus far in our meetings here, and still we
solicit them. To God we ascribe the praise!

July 31. K. C. RUSSELL.
H. G. THURSTON.

OHIO.

AMONG THE CHURCHES.—Since my last report, I
have visited the following churches: Norwalk,
Clyde, Lima, Van Wert, Egin, Mendon, and Wal-
nut Grove. Elder G. A. Irwin and wife were with
me at most of the places mentioned. Many times
we realized that it was good to follow the example
commanded by the blessed Lord,—going two and
two for counsel and mutual help in many ways.
Our hearts were caused to rejoice when the lonely
ones gave evidence that our presence and words
were courage and comfort to them. The Lord was
a present help, and we could say with the psalmist
David, "O give thanks unto the Lord; for he is
good; for his mercy endureth forever."

Elder Irwin and wife went from Norwalk to Bow-
ling Green, to counsel with Elder J. S. Iles in re-
gard to the tent work at that place. We were sorry to
learn that Elder Iles was all alone, and no interest
was manifested, so it was thought best to remove
the tent. While Bro. Irwin was at Bowling Green,
I visited the Clyde church, which was quite a privi-
lege to me, as this was the first church with which
I united. We celebrated the ordinances at this time,
but were made sad to see some absent themselves
from this service. If brethren cannot commune in
this world, how can they expect to do so with Jesus
in the world to come? But God was with us at
Clyde, and all those who made an effort to draw
near to him were greatly encouraged.

At Dunkirk I met with Bro. and sister Irwin
again. Here the outside interest was good, for the
first time in my acquaintance with the church. We
hope this interest will be followed up in the future,
by proper labor being put forth. The ordinances
were celebrated at this place. Our aged Bro. Wil-
liam Cottrell was with us at Dunkirk, and rendered
good assistance. At Lima we baptized one lady,
who was rejoicing in the light of the third angel's
message. We next went to Van Wert, where we
had a good hearing. There were three threshing
machines in the neighborhood, but the house was
well filled each night. This was quite encouraging
to the church at Van Wert, and also to those of us
who came to comfort and encourage.

We were with the church at Egin from July 18
to 22. One was baptized, but we did not see the
interest manifested which we desired. Even among
some of our own dear people the things of this
world seemed to have a larger place in their hearts
than we thought should be the case by those who
know that the end of all things is drawing near.
Bro. and sister Irwin left me at this place for Mt.
Vernon, to make preparations for camp-meeting.

At Mendon but little interest was manifested.
Some have been robbing God of tithes and offerings
for several years. We love all the dear ones of
this church, and hope they will not be found want-
ing when the Lord comes. I am now at Walnut
Grove, where we have a good outside attendance
and good order. We are praying for a revival at
this place. We have held one or two meetings with
the fathers and mothers, and also one or two with
the young people and children. A very good in-
terest was manifested by the young. On Sunday
our hearts were made to rejoice as we buried three
dear souls in the watery grave. One of the young
ladies had been raised a Catholic. The young man
has been working in a hotel, but we now expect
him to prepare to labor in the cause. He has al-
ready decided to attend camp-meeting, and then go
to our college at Battle Creek. We believe God
will guide and bless this brother, because he has
given evidence of good material by his faithfulness
and sacrifice for the truth. This young man and
the lady who was formerly a Catholic, came into
the church through the faithful and prayerful ef-
forts of sister Nobles, of St. Mary's. We hope all
the members of this church will take courage from
this, and go and do likewise.

This makes twenty-nine I have baptized the past
year, while laboring among the churches. In al-
most every church where the true missionary spirit
was manifested, souls were ready to obey. At
most of the places we visited, the good work could
be carried further, we believe, if proper labor
should be put forth. The past year has been the
best of my life, and I do praise God for his good-
ness, for he has been with me in every place, and I
am sure the work among the churches was timely.
The time has come when we must try to strengthen
the things which remain. I now go to Mt. Vernon
to make ready for the camp-meeting, hoping that
the Holy Spirit will be given to all at this annual
feast, in a large measure. I praise God that our
labor is not in vain in the Lord.

Aug. 4. E. J. VAN HORN.

ILLINOIS.

OTTAWA.—In harmony with the decision made
by the Conference committee that Mrs. H. and my-
self come to Ottawa and hold a series of tent-meet-
ings, we came the first of June, and soon found a
beautiful location for our tents in a park on the
mineral spring grounds. We were successful in
pitching our tents, and held our first meeting on
the evening of June 9, with seventy-five or 100
present. We began our meetings here under very
peculiar circumstances, the Pentecostal Band hav-
ing preceded us the year before with a tent, which
they had pitched on these same grounds; and their
manner of conducting meetings was such as to draw
out a rough element, which they were unable to man-
age, and had to call on the authorities to assist them
in maintaining order; and notwithstanding the po-
lice came to their rescue, the tent was cut down over
their heads, and quite a number of fights occurred
during their meetings. It was reported that we were
of the same band. Some said we were of the Salva-
tion Army, and the daily papers reported the same.
Still others said we were followers of the false christ
at Rockford. But after a public statement from
the desk, and also visiting the editors and correct-
ing these false reports, plainly telling them that we
represented the Seventh-day Adventist denomina-
tion, and were sent here by the Conference of that
organization, it seemed we had more bitter preju-
dice, if possible, to meet than before. This was
due to the fact that this town had been canvassed
for "Bible Readings" some two years before, when
about 200 copies were placed in the homes of the
people, which aroused quite an interest on the part
of some; and the ministers seeing the effects these
books were having upon some of their members,
took occasion to denounce them from their pulpits
as poisonous and dangerous to read. A leading
family of the community, and prominent members
of the Baptist church, having accepted the truth
about a year ago, through the agency of reading-
matter and the efforts of one of our canvassers, cre-
ated quite a stir, not only in the Baptist church,
but throughout the city and vicinity.

But notwithstanding all the difficulties staring us
in the face, we had faith to believe that God had a
people here, from the fact that we knew that many
prayers had been offered that God would direct the
minds of the Conference committee in deciding
where the tent should be located for the summer,
and we could not be persuaded that a mistake had
been made in the location of a tent at Ottawa.
Therefore we, like Abraham, who against hope
believed in hope, were fully persuaded that God was
able, and would in his own good time and way
work the matter out all right. In this we have not
been disappointed, for surely God has graciously
worked here. Prejudice has given way to such an
extent that scores have become deeply interested,
and some twelve or more have accepted all points
of our faith so far as they have been presented,
and others are on the point of deciding, who will,
doubtless, soon obey. We have great reasons to
believe that if proper efforts are put forth, a good
church may be established here in the near future.

There has been about \$100 worth of literature
sold since coming to this place, the greater part of
which was sold by Bro. Greenwood. We have re-
ceived about thirty-two dollars in donations, and
taken one subscription for the REVIEW, two for the
Signs, and two for the Good Health. The people are
very kind in looking after our temporal wants. Quite
a lengthy synopsis of nearly all the discourses comes
out in one of the leading daily papers, and we are
quite favorably noticed in the other papers. The
editors seem anxious for matter, and even come to

us for it. Thus we can see the hand of the Lord in this. Oh, why should any of us distrust the Lord, when he is so good, although at times the work does go hard, and everything looks dark before us? Doubtless many mistakes have been made by leaving a place too soon, thinking that nothing could be done, when if we had had faith, and had persevered in the work, light would have finally broken in, and thus souls who are yet in darkness, might be rejoicing to-day with us in the blessed hope. May the Lord help us to learn to live, walk, and work by faith, for faith is the means by which the Lord will bring us finally into the perfect state.

Elder Merrell was with us during the first part of our meeting, but was called away to look after work at Bloomington. Bro. Delmer Loughborough, also, was with us, and took charge of the singing; but he, too, was compelled to leave and go to the Sanitarium for treatment. Thus my wife and I are left alone, and yet not alone; for the Lord is here. We expect to remain until the time of our camp-meeting. May the Lord bless the Illinois Conference and all connected therewith. This is the Lord's work, and it is marvelous in our eyes.

Aug. 5. M. G. HUFFMAN.

SCANDINAVIAN TRACT SOCIETY PROCEEDINGS.

THE fifth annual meeting of this Society was held in connection with the Danish Conference and camp-meeting at Frederikshavn, Denmark, May 26-31, 1891. The first meeting was held May 26; at 5 p. m. The President in the chair. After singing and prayer, the report of the last annual meeting was called for and read.

The President expressed his thankfulness to God for the blessing that had attended the efforts of the Society during the past year, and spoke of the many encouraging openings for the Society, and of the blessing he had enjoyed with the local societies as he had from time to time visited them. Bro. E. G. Olsen, director for Norway, gave a short description of the work there. He had labored a short time in Northern Norway, and had found the Laplanders very much interested. He had visited one Lapp family while laboring there. This family now keep the Sabbath, and are rejoicing in the truth. The outlook for the tract and missionary work in Norway was never better than at the present time.

Bro. J. P. Hansen, director for Denmark, spoke of the work there. The interest is good. Our brethren have done much to circulate the *Tidende*, its circulation now being twice as large as it was one year ago.

Bro. O. Johnson, director for Sweden, spoke of the work there. He said that the truth had now reached the royal family. One of the ladies at court is keeping the Sabbath, and it is said that the queen is interested in our literature.

The President being empowered to appoint the usual committees; announced the following: On Resolutions, J. F. Hansen, J. Lorntz, O. Johnson; on Nominations, K. Brorsen, N. P. Christensen, J. P. Hansen.

SECOND MEETING, MAY 24.—The Committee on Resolutions presented the following partial report:—

Whereas, Many persons have come to a knowledge of the truth through the work of the Tract Society; therefore,—

1. Resolved, That we express our thanks to God, who has the work in his hand, for his having so richly blessed this branch of the work the past year; and realizing our dependence on him and on the guidance of his Holy Spirit, we would pray that this Society may be the object of his care also the coming year.

Whereas, We now have many publications in our language, and as two more books—"Great Controversy" and "Bible Readings for the Home Circle"—have lately been added to these; therefore,—

2. Resolved, That we recommend every member of the Society to purchase these last two books, and after having read them, to loan them to neighbors and friends.

3. Resolved, That we express our thanks for the coming biblical institute to be held in Christiania, and recommend that all who feel a burden to work for the Master, improve this opportunity to become better fitted for the work.

4. Resolved, That we request the publishing house in Christiania to publish "Great Controversy" in the Swedish language as soon as possible.

Many interesting remarks followed each resolution. Bro. O. A. Olsen called attention to the great importance of having schools for the education of workers, explained the nature of the coming biblical institute in Christiania, and spoke of the call for workers all around, and how the truth had advanced among the Scandinavians both in these countries and America, so that we were not able to fill the many calls for laborers. The resolutions were unanimously adopted.

The Committee on Resolutions reported further:—

Whereas, Our periodicals, *Sandhedens Tidende* and *Sanningens Herold*, have proved a great blessing both to those of our faith and others; therefore,—

5. Resolved, That we encourage all who love the present truth to subscribe for and read these papers, and we would encourage our societies to take clubs of the same for missionary work.

6. Resolved, That it would be a great blessing to all our members to subscribe for our health journals, *Sundhedsbladet* and *Hälsa och Själens Vård*. They would thereby gain much information for themselves, and would be able to help others physically as well as spiritually.

7. Resolved, That we recommend the directors to visit the local societies in their districts at least once a year.

8. Resolved, That the next annual meeting of the Society be held in connection with the Conference in Sweden.

Brief remarks followed each of these resolutions, and all were unanimously adopted. Report of labor for the past year was called for and read as follows:—

No. of members,	453
“ reports returned,	350
“ members added,	81
“ “ dismissed,	28
“ missionary letters written,	1,068
“ “ received,	523
“ Bible readings held,	830
“ persons in attendance at readings,	8,572
“ subscriptions obtained for periodicals,	520
“ pages of tracts circulated,	241,904

FINANCIAL REPORT.

Cash received on sales,	Kr. 706 89
“ “ “ membership and donations	“ 457 51

Total receipts, Kr. 1,164 40

The Committee on Nominations being called upon to report, submitted the following: For President, L. Johnson; Secretary and Treasurer, Marie Heilesen; Directors, Denmark, J. P. Hansen; Norway, E. G. Olsen; Sweden, O. Johnson. These persons were unanimously elected.

Adjourned *sine die*.

MARIE HEILESEN, Sec. L. JOHNSON, Pres.

QUEBEC CONFERENCE PROCEEDINGS.

THE twelfth annual session of the Quebec Conference was held in connection with the camp-meeting at Fitch Bay, P. Q., June 24-30, 1891.

FIRST MEETING, THURSDAY, JUNE 25, AT 9 A. M.—

The President, Elder R. S. Owen, in the chair. A call was made for delegates, but only seven were present to respond. Prayer was offered by Elder A. T. Robinson, after which the minutes of the last session were read. The President's address briefly outlined the progress of the work in the Conference during the past year. He gave notice to the Conference that Bro. H. E. Rickard had been chosen as one of the Executive Committee, that place having been made vacant by the death of our esteemed brother, J. L. Martin.

According to a resolution of last year, a new tent for tent-meetings has been made. Among those who have accepted the truth during the past year is Bro. J. T. Cooke, who has been granted a ministerial license by the Executive Committee. The Sunday bill is gaining prominence in the Dominion Parliament, and in view of this, petitions against the bill have been circulated by our people in different parts of the Dominion. The success of their efforts is shown by the 3,400 signatures to the petitions, which were this spring presented to Parliament. For the accomplishment of future labor, the necessity of being newly consecrated to the work was urged. The Chair being empowered to appoint the usual committees, named the following: On Nominations, Geo. Cushing, M. D. Cross, A. McClary; on Resolutions, A. T. Robinson, H. E. Rickard, J. T. Cooke; on Credentials and Licenses, D. Dingman, J. H. Hammond, Geo. Cushing; on Auditing, G. D. Taylor, Geo. Clark, J. E. Hool, A. Blake, F. D. Taylor, Horace McClary.

Adjourned to call of Chair.

SECOND MEETING, JUNE 26, AT 9:30 A. M.—Eleven delegates enrolled. On motion, Bro. Cooke, from the Buckingham and Angers church, was invited to take a seat with the delegates, and take part in the deliberations of the Conference. The Committee on Resolutions made the following report:—

1. Resolved, That we hereby express our deep gratitude to God for his mercies and blessings so graciously bestowed upon us during the past year, and for the degree of prosperity which has attended the cause in this Conference.

Whereas, God, in the decrees of his unfathomable wisdom, has been pleased to call away our dear and much lamented brother, John L. Martin, a devoted and faithful laborer in the Lord's vineyard; therefore,—

2. Resolved, That while we bow in humble submission to the divine will, we feel that this Conference has met with a great loss, and we sadly miss him in the important offices he has so faithfully filled; and although we know that God doeth all things well, we desire to express our heart-felt condolence to the sadly bereaved wife and family.

3. Resolved, That we express anew our confidence in the great work which God has committed to our hands, and that we hereby pledge our hearty co-operation in the carrying forward of the same.

Whereas, According to the recommendation of the General Conference, arrangements are being made for holding a ministerial institute for Dist. No. 1 of the General Conference field, to begin Oct. 13, and to continue four weeks; therefore,—

4. Resolved, That it is the sense of this Conference that our ministers and Bible workers should avail themselves of the advantages of the same.

Whereas, There are young persons in our midst who might become useful men and women in the cause of God, by having a proper course of training in one of our denominational schools; therefore,—

5. Resolved, That we will do all in our power to encourage such young persons to attend South Lancaster Academy.

Whereas, The educational interests in Dist. No. 1, General Conference field, demand an increase of facilities for the accommodation of students; therefore,—

6. Resolved, That we will co-operate in the following plan, in

order that the matter of carrying on an educational institute the district may be wisely considered:—

a. That a committee be chosen from the different Conferences in the district, each Conference electing one member, one additional member for each 400 members, this apportionment being based on the membership as reported at the General Conference, and this committee being authorized to

b. That this committee meet for consultation at the time the ministerial institute for Dist. No. 1.

c. That such plans as may be agreed upon by this committee shall be approved, and that each Conference in the district its share of the expense in the execution of such plans, in proportion to its membership.

d. That the Conference in which it shall be decided to permanently locate the school, shall pay double the amount proportion to its membership, of the amount expended on recommendation of this committee.

e. That the school be under the management of a representative board of trustees, apportioned from the different Conferences in the district, as may be directed by the committee above suggested.

f. That the General Conference be requested to co-operate with the board of trustees in placing and maintaining the school on a successful basis.

The first three resolutions were considered and adopted. Adjourned to call of Chair.

THIRD MEETING, SUNDAY, JUNE 28, AT 9 A. M.—Resolution 4 was considered and adopted. Resolution 5 was adopted after amending so as to read, "Resolved, That we will encourage such young persons to attend South Lancaster Academy." The sixth resolution was referred back to the committee until the next meeting.

The Committee on Resolutions further reported the following:—

Whereas, We believe that a stronger Conference could be built up in this field by connecting the Province of Ontario with Quebec; therefore,—

7. Resolved, That we present for the consideration of the General Conference the advisability of so extending the jurisdiction of this Conference as to include the Province of Ontario.

8. Resolved, That it is the sense of this Conference that a request is not made because of any sectional feeling on our part but for the general good of the cause.

9. Resolved, That we are in favor of this annexation of territory only with the understanding that the General Conference will assist by furnishing efficient laborers for this field, including up and strengthening the work until it shall become self-supporting.

Adjourned to call of Chair.

FOURTH MEETING, MONDAY, JUNE 29, AT 9:30 A. M.—After the usual opening exercises, the resolution which had been referred back to the committee was again presented, as follows:—

Whereas, The educational interests in Dist. No. 1 of the General Conference field, demand an increase of facilities for the accommodation of students; therefore,—

Resolved, That we will co-operate in the following plan, in order that the matter of carrying on an educational institute in the district may be wisely considered:—

a. That a committee be chosen from the different Conferences in the district, each Conference electing one member, one additional member for each 400 members in the Conference, this apportionment being based on the membership reported at the last General Conference, and this committee being authorized to act.

b. That this committee meet for consultation at the time the ministerial institute for Dist. No. 1.

c. That we hereby approve of such plans as may be agreed upon by this committee, and that we will encourage the raising of an amount in our Conference to assist in carrying out such plans, which will be in proportion to our membership, provided however, that nothing in this plan shall be construed as binding on individuals, churches, or the Conference.

d. That the Conference in which it shall be decided to permanently locate the school for the district shall pay double the amount in proportion to its membership, of the amount expended on the recommendation of this committee.

e. That the school be under the management of a representative board of trustees elected from the different Conferences in the district, as may be directed by the committee above suggested.

f. That the General Conference be requested to co-operate with the board of management in placing and maintaining the school on a successful basis.

The resolution was adopted. Resolution 7, after being spoken to by Bro. Robinson and Cooke, was adopted. The Committee on Credentials and Licenses presented the following report: For Credentials, R. S. Owen, A. C. Bourdeau; for License, H. E. Rickard, J. T. Cooke. The report was accepted.

The Committee on Nominations submitted their report as follows: For President, R. S. Owen; Secretary and Treasurer, Mrs. A. E. Taylor; Executive Committee, R. S. Owen, H. E. Rickard, D. Dingman; Camp-meeting Committee, Geo. Clark, Geo. Cushing, Horace McClary. The report was accepted.

Adjourned *sine die*.

R. S. OWEN, Pres.
MRS. A. E. TAYLOR, Sec.

CANVASSING IN WESTERN ILLINOIS.

AFTER a short visit with the brethren in Paletka, Kans., the writer was pleased to meet his fellow workers from the college, D. R. Payne, G. Riggs, E. S. Smith, and H. W. Keck, comfortably located at head-quarters in Adams County, Ill.

We commenced work the following morning, June 22, 1891, and have each labored seven weeks canvassing, on the average, four and one half days per week,—in all, 158 days. We called on about 2,600 families, most of whom had never received

of light concerning the third angel's message. We have taken 1,157 orders for "Bible Readings for the Home Circle," besides distributing many of other literature, amounting in all, at retail to about \$2,700.

Often the case, the animosity of the ministers becoming aroused, and they are using their influence against us, endeavoring both by voice and press to prejudice the people. While their efforts may succeed in some cases, we believe the influence of others will only be intensified thereby, that, like the noble Bereans of old, they will be led to search the Scriptures daily, to see if these things are so. We praise God for his assistance in the past, and earnestly desire the prayers of his people that it may continue through the few coming weeks in which we shall labor.

WM. LENKER.

THE GOODNESS OF GOD.

The wonderful goodness of God, his love and mercy, has been shown toward me in such a kind manner during the past few weeks, that I cannot say enough to praise his name. He has called me out of darkness into his glorious light. And his light seems so wonderful to me that I long to tell all of the great joy and there is in living in it.

A few weeks ago I was in darkness, yet I was doing work; I was sacrificing everything for it. Health and life itself were not regarded too valuable to give to it. But I was doing the work. The Lord was not doing it, for I did not have his Spirit in me. So my work was attracting attention to me, and I was not leading the children and those whom I associated to look to Jesus. How I longed when I did not have him dwelling in my heart.

I had noticed for some time that my work did not seem to be as effective as it had formerly been. As I returned from teachers' meeting, I wondered why I could not talk as freely as I had done, why I repeated the same things over so often, and how it was that there seemed to be so much power in what I said than before. I could not understand why my interest in the Sabbath-school was decreasing. When I prayed, I felt that it was merely a form, and I wished it was not necessary for me to do so. Before, it had been a joy and a delight.

But in mercy and love took my hand off from the work I was doing for my own instead of for his, and laid me down in sickness to think, and learn the lesson which would save me. Long, long months I suffered from a disease which I feared the most, and yet I did not turn to God's word. I scarcely read it, seldom prayed. I knew I was dying, but I did not realize my spiritual condition. But there were some who were praying for me, and in answer to their prayers and the more earnest and earnest entreaties of a friend, I turned to the word of God to learn of him.

When I turned to my Bible, I believed with all my heart that the Lord would speak to me through his word. This faith I had in answer to the prayers of my friends. I had not asked for it. I opened my Bible, and these words stood out from all the rest, and seemed to be spoken to me: "According to the promise which shall be it unto you." After thinking upon this promise long time, my Bible opened to these words which seemed to be spoken to me in loving kindness: "Daughter, be of good comfort; thy faith shall make thee whole." Such words, one after another, were brought to my eyes, until I had no doubt that it was the Lord's will that I should be healed. But the idea of being healed was lost in my intense desire to learn more of my Saviour.

With the same faith I turned to his word every day, and each time he led me into more and more knowledge. He showed me how willing he is to grant our petitions. The next thought which the text I read led to, was that if we would do his will, we must have his Spirit. O how much I wanted this! I was longing further, longing to know how I could have the greatest joy I read this: "The joy that I speak unto you, they are spirit, and life." O, now I knew what to do: I would have the words of Jesus in my heart, then I would have his Spirit, and I could do his will. How precious those words seemed to me! It was as if he had said to me now how I had lost his Spirit the previous months.

My work had increased until I had no time to read the word of God except when I was so tired and weary that I could not understand it.

So, little by little I gave up reading it, unless my work required my doing so. But I did not read it for myself. At first, I felt sorry that it seemed to be necessary for me to neglect this, but after awhile I did not care to study it. How thankful I came to be that God had taken me out of the work. My heart was full of love to him as I thought of his goodness in leading me back to his side.

One morning I thought with satisfaction of something which I intended to do when I should be well. Opening my Bible, my eyes fell directly upon these words: "Now to him that worketh is the reward not reckoned of grace, but of debt." "What," said I, "debt for all that I have done, and all that I shall do when well again!" Praying that God would show how this was, I read one text after another which told me that the powers we had of doing anything well were all gifts of God; it was only because of his great love and mercy that we could do any good thing. Then as I turned and read Rom. 4:5, the wonderful love of God seemed so great to me, that I sank out of sight, and all I could see was my Saviour. With shame and sorrow I thought of my looking upon my former work as though I were doing it, and there I was in debt for it all. Then as I thought of what I would do, I knew that the power to perform each thing was a gift from God, and to him belonged all the praise! How different seemed all that I could do! Gladly I felt to put myself in his hands, that he might work in me "both to will and to do of his good pleasure."

All this time my greatest desire was to have greater knowledge of God, and to experience richer blessings, especially when I should be healed. Sabbath, July 4, the instructions given in James for the sick were carried out, and I was completely healed in a moment. The blessing of God was more than we could ask or think. Since then I have found by experience the truth of the words, "Blessed is the man that endureth temptation." Each time my faith is tested it grows stronger, and the Lord seems nearer and dearer. As his blessing is felt from day to day, all the past suffering seems too light to mention or even think of, except to praise him for his love and goodness. These words are continually with me: "Now therefore, our God, we thank thee, and praise thy glorious name." LILLIE E. AFFOLTER.

Battle Creek, Mich.

Special Notices.

NOTICE TO MAINE.

The Grand Trunk Railway grants us the same favor as the Maine Central,—one fare for the round trip from Bethel to Auburn, Aug. 24 to Sept. 8, good to return Sept. 10. Call for excursion tickets to the S. D. A. camp-meeting at Auburn, Me. J. B. GOODRICH.

VIRGINIA, NOTICE!

REMEMBER the camp-meeting at Winchester, Va., in the Shenandoah Valley, about twenty miles from Harper's Ferry, beginning Aug. 17 and closing Aug. 25, preceded by a workers' meeting of one week. We have a nice ground just in the edge of the city. Let there be a good attendance. F. M. ROBERTS.

FALL CAMP-MEETINGS IN WISCONSIN.

It has been decided to hold three local camp-meetings in Wisconsin this fall. They will be held as follows: One in the northwest, at Menomonie, Sept. 15-22; one in the southern part, near Milton, Sept. 22-29; and one in the central part, at Reedsburgh, Oct. 6-13. The State meeting will be held in connection with the last meeting.

October may seem to be somewhat late for a camp-meeting, but we could get no ground at Reedsburgh except the fair ground, and their fair is to be held from Sept. 30 to Oct. 2; so we could not secure it till the following week. It will be remembered that the weather was warmer and finer at our Clintonville camp-meeting, Oct. 1-10, last fall, than it was at our Montfort meeting, Sept. 23-30; and it is quite often, and perhaps generally the case that the first half of October has better weather than the last half of September in our State. There is a large building on the ground (Floral Hall) which we can use, and there are two stoves in it, which will warm a large amount of room, and which can be used in case of cold weather.

These camp-meetings will be devoted to the spiritual interests of our brethren and sisters and those who attend, and to giving instruction in Bible truth and in the different lines of work, as far as the time will permit. There will be no business meetings to interfere or take up the time of these meetings, and we are anxious to see

a large attendance at each of these gatherings. Those desiring tents should send in their orders early, so we may know how many to supply for each meeting. Please do not neglect to order in good time.

M. H. BROWN.

THE ATLANTIC CONFERENCE.

PLANS are being laid to hold a camp-meeting in the Atlantic Conference the present year. The time and place will soon be definitely given, but at present we can only say that the location will be central, and the date the latter part of September. Every one we have heard from is rejoiced to know that such a meeting is to be held, and we trust all our people will make special plans and preparations for a general rally. Our Conference is young and comparatively few in membership, and in order to have a fair representation all should attend, even at a personal sacrifice. The season of the year will be favorable for most all to do this.

A heavy responsibility is laid upon us; 6,000,000 people, mostly in the largest cities of the nation, must look to us for the knowledge of present truth. Openings are numerous, and new laborers are devoting themselves to the cause. God has greatly blessed the work, and we want to come before him with thanksgiving for the past, and faith for the future. Bring the children and young people, for we want them to be consecrated to the service of God. Meetings will be held for them daily. Begin now to think, pray, and work to receive a special blessing, and you will not go away disappointed. Full particulars regarding details will be given in due time.

H. E. ROBINSON, Pres. Atl. Conf.

RAILROAD RATES TO THE SOUTHERN INSTITUTE.

Austell, Ga., Sept. 11 to Oct. 12, 1891.

FAVORABLE returns have been received from the Southern Passenger Association in reply to our request for excursion rates to the Southern Institute. The condition upon which this reduction is granted is, that there must be 100 persons who will travel by rail to attend that meeting. If 100 are not in attendance during the meeting, the association cannot grant the reduction. We certainly hope a greater number will be present. We make this announcement thus early, so that our brethren in Dist. No. 2 will avail themselves of this excursion rate, and thus secure it to all.

We are exceedingly anxious that every one who can possibly attend, may be present to get the benefit of the instruction that will be given. Our brethren who have responsibilities in the churches and Sabbath-schools should by all means avail themselves of this opportunity, as instruction will be given in church and Sabbath-school work. Elder W. H. Wakeham, from the Sanitarium, will be present to give instruction in the health and temperance work, and to labor in connection with sister Bond in the cooking-school. According to the program as now arranged, there will be five hours each day devoted to Bible study and special services. We shall have regular meetings at night.

I shall soon be able to give definite instruction to all in regard to excursion rates to the meeting, how to secure them, and what each one must do in order to get the benefit of the same. R. M. KILGORE.

TO COLORADO.

DEAR SCATTERED BROTHERS AND SISTERS: You who contemplate coming to the camp-meeting at Colorado Springs, Sept. 8-15, can you not come to the workers' meeting, Sept. 2-8? Those who think of entering the canvassing work in the near future, be sure to come to the workers' meeting without fail. If you miss this, you will miss gaining points in this good work that you cannot afford to lose. Come filled with the good Spirit of the Lord, and ask his blessing on the work. Don't begin to make excuses, and say, "I can't afford to take the time to attend the workers' meeting and the camp-meeting too." The Lord's work is the work you should take time to do. Look up, dear brethren and sisters, "our redemption draweth nigh," and the work must go by the house-to-house canvass. Don't say, "I can't do anything." Come and see, and hear the good experience of those who have borne the heat and burden of the day. Come and get the spirit of the work, and stand ready when the cry comes, "Come over and help us," to take hold of the work with a mind to do. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4:12.

Many stay away till after the workers' meeting, and then they are ready to go into the canvassing work; but the time and opportunity is past, and they go home disappointed. Do not let this happen to any one who intends coming to camp-meeting. We want every canvasser in the State to come if there is any possible show without sacrificing too much, and those from other States will not be debarred. Bro. N. P. Dixon, the district canvassing agent for this district, writes that he will be with us, and he will render efficient help.

WM. T. PILCHER, Secy. Mtg.

UNION COLLEGE CALENDAR.

THE first annual calendar of Union College is now ready, and will be forwarded on application. Address Union College, College View, Lancaster Co., Nebr.

NOTICE!

AN earnest request is made that all students who expect to attend Battle Creek College the coming year will send in their names at once. A prompt response will be an advantage, both to the College and the students. Address Battle Creek College, Battle Creek, Mich.

TENNESSEE RIVER CAMP-MEETING.

REDUCED rates will be granted on the Louisville and Nashville Railroad, and we hope to secure the same favor on the N. C. and St. L. Railroad. From the instructions given for the L. & N. R. R., I quote the following:—

"Delegates and members should purchase regular tickets to McKenzie, Tenn., and at the time of said purchase should procure from our agents certificates showing that regular tickets have been sold."

These tickets will be indorsed by the State secretary on the camp-ground, and the holder will be returned at "one third fare to points in Kentucky and Tennessee on the L. & N. R. R.," "provided twenty-five or more delegates and members are in attendance."

Please do not forget to procure these certificates when you purchase tickets for McKenzie. Those coming on the N. C. & St. L. R. R. would best take certificates, and we hope that they will receive the same courtesy as is granted by the L. & N. R. R.

CHAS. L. BOYD, Pres.

MICHIGAN CAMP-MEETING AGAIN.

We are now prepared to say to all our people, that we shall have the labors of Elders O. A. Olsen, E. J. Waggoner, W. C. White, W. W. Prescott, and Bro. L. C. Chadwick at our camp-meeting at Lansing. We are also quite confident that Elder S. N. Haskell will be with us.

The Conference will have family tents on the ground to rent to any who may desire them, probably at \$2.50, the usual price of other years. There will be a large dining tent on the ground, superintended by Bro. D. H. Krüss and wife, which will be conducted on pure hygienic principles, where board and meals can be had at very reasonable rates. Elder W. H. Wakeham, President of the Michigan Health and Temperance Association, will be present, and will take the general oversight of this branch of the work.

We shall expect to see as many at the workers' meeting as can arrange to come. Though there will be no reduction of fare on the railroads, except on the two days previously mentioned (Aug. 26 and 31), yet those of our people living not far from Lansing, and those living along the line of the Chicago and Grand Trunk Railroad, on which the full fare is only two cents per mile, should make an especial effort to be at the workers' meeting. Those who cannot come before Monday, the 24th, should come then. It will not be all work, but meetings of profit and interest to all will be held each day during this part of the camp-meeting.

A series of Bible study will be conducted by Elder E. J. Waggoner each day through the workers' meeting, as well as through the camp-meeting, affording an excellent opportunity to gain much instruction on the practical duties of the Christian life.

Baggagemen will be at all the depots on the arrival of trains, to receive checks and look after the baggage of those coming to the meeting, and direct them to the camp-ground. All should remember to take the street-car, which runs direct to the ground.

As the camp-meeting this year will continue over two Sabbaths, the Conference committee have decided to close it early Monday morning, Sept. 7, instead of the morning of the 8th. Thus arrangements are made, the way is all prepared, and now let the people come.

I. D. VAN HORN, Pres.

RATES TO ILLINOIS CAMP-MEETING.

Through the courtesy of the Central Traffic Association, persons attending the annual Conference and camp-meeting to be held at Decatur, Macon Co., Ill., commencing Sept. 5, will be granted a reduction in their return railroad fare only, under the following circumstances and conditions:—

1. Each person must purchase (not more than three days prior to the date of the meeting, nor later than three days after the commencement of the meeting) a first-class ticket (either unlimited or limited) to the place of meeting, for which he will pay the regular tariff fare, and upon request the ticket agent will issue to him a certificate of such purchase (Form 2), properly filled up and signed by the ticket agent.

2. If through ticket cannot be procured at the starting-point, the person will purchase to the nearest point where such through tickets can be obtained, and there purchase through to place of meeting, requesting a certifi-

cate properly filled out by the agent at the point where second purchase is made.

3. Tickets for the return journey will be sold by the ticket agent at the place of meeting, at one third the first-class limited fare, only to those holding certificates (Form 2), signed by the ticket agent at the point where through ticket to the place of meeting was purchased, and countersigned by the secretary or clerk of the convention, certifying that the holder has been in attendance upon the convention.

4. It is absolutely necessary that a certificate be procured, indicating that the full fare has been paid for the going journey, and that the person is therefore entitled to the excursion fare returning. It likewise determines the route via which the ticket for return journey will be sold, and without it no reduction will be made, as the rule of the association is that "no refund fare can be expected because of failure of the parties to obtain certificates."

5. Tickets for return journey will be furnished only on certificates procured not more than three days before the meeting assemblies, nor later than three days after the commencement of the meeting, and will be available for continuous passage only; no stop-over privileges being allowed on tickets sold at less than regular unlimited fares. Certificates will not be honored unless presented within three days after the date of the adjournment of the convention. It is understood that Sunday will not be reckoned as a day.

The Central Traffic Association control the following roads in the State of Illinois: The B. & O., the Wabash, the lines of the Big Four, the Vandalia, and all other lines south of that line in the State, including the P. D. & E. Be careful to follow the above directions, for a failure to do so will result in your having to pay full fare returning.

Also we have secured the same rate of fare over the roads of the Western States Passenger Association, but the conditions are somewhat different. The roads in this association that agree to the reduced rate are the following: The Atchison, Topeka, and Santa Fe., Chicago and Alton, C. & N. W., C. B. & Q., C. R. I. & P., Chic., St. Paul, and Kansas City, Illinois Central, Central of Iowa, Rock Island and Peoria, and the Wabash. The rate is allowed from all points on these roads within a distance of 150 miles from Decatur, and including Chicago. Passengers going over these lines must also secure certificates of the agent of whom they purchase tickets going; and if they go over two or more roads, they must secure tickets just as far as they go over each road, and get certificate of each road for full fare paid for the distance traveled on that road. These certificates, when signed by the secretary of the Conference, will entitle the holder to return over each road at one third fare.

ALLEN MOON.

The Sabbath-School.

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

LESSONS FROM THE GOSPEL OF MARK.

LESSON IX.—SENDING OUT THE DISCIPLES.

JOHN THE BAPTIST. MARK 6: 1-29.

Parallels: Matt. 10; 14: 1-12; Luke 9: 1-9.

(Sabbath, Aug. 29.)

1. Where did Jesus go from Capernaum? Mark 6: 1; Luke 4: 16.
2. What questions were raised on hearing him preach? Mark 6: 2.
3. What caused them to stumble? Verse 3. (See note 1.)
4. What scripture did they thus fulfill? Isa. 8: 14; 1 Pet. 2: 8.
5. What common principle was manifested in their reception of Christ? Mark 6: 4.
6. How did their unbelief affect him? Verses 5, 6.
7. How did he send out his disciples? Verse 7.
8. What power did he give them?—Id.; Matt. 10: 8.
9. Where did he send them? Matt. 10: 5, 6.
10. What did he command them? Mark 6: 8-10.
11. How did they fulfill his instructions? Verses 12, 13.
12. In thus preaching, with whom were they co-laborers? Mark 1: 14, 15.
13. What did Jesus say of those who neglected their testimony? Chap. 6: 11.
14. As Herod heard of Christ, whom did he think he was? Verse 14.
15. What had Herod done to John the Baptist? Verses 17, 18.
16. Who was especially angry under John's reproof? Verse 19. (See note 2.)
17. How did Herod regard John? Verse 20.

18. What course did Herodias pursue to obtain revenge? Verses 21, 22.

19. What foolish oath did Herod swear? Vs. 23.

20. What did the damsel, instigated by her mother say? Verses 24, 25.

21. How did this affect the king? Verse 26.

22. Ought Herod to have kept his rash oath? Lev. 5: 4, 5. (See note 3.)

23. What did he do? Mark 6: 27, 28.

24. What did John's disciples do? Verse 29. Matt. 14: 12.

25. What did our Lord say of those who reject the message of John? Luke 7: 30.

26. Upon whom, after all, will the wickedness of Herodias fall? Ps. 7: 15, 16.

NOTES.

1. THEY STUMBLER.—The margin of the Revised Version reads in Mark 6: 3 that the Jews of Nazareth "were caused to stumble." Their hearts were at first open to receive his wonderful words; but Satan suggested doubts. He called to their mind Jesus' residence with them, how he had wrought at his trade, had moved in and out among them as one of the people, and they could not bear to think that one of their number was greater than they were. Who can stand before envy (Prov. 27: 4) if it is in the power of the one who envies to destroy? It was the same spirit which sold Joseph into Egypt; and at Nazareth rejected Christ. At Capernaum they accepted him, at Nazareth he was forced to flee for his life. To one he was precious (1 Pet. 2: 7; Matt. 11: 6); to another, a stone of stumbling. 1 Pet. 2: 8. But the cause of offense was in their own heart. The temptation Satan was but the occasion.

2. JOHN THE BAPTIST'S DEATH.—Herod Antipas (tetrarch of Galilee from B. C. 4 to A. D. 39) was the stepson of John the Baptist. He was son of Herod the Great, his fourth wife, Malthace. Like his father, he was ambitious and ostentatious. His first wife was the daughter of King Aretas; but he divorced in order to marry Herodias, the wife of Herod Philip, his brother, an ambitious and profligate woman who was not content with the private life of her husband. The adulterous union between Antipas and Herodias was rebuked by John the Baptist. Herod's superstitious nature seems to have been somewhat in fear under the faithful preaching of John, but the rage of Herodias was aroused, and her cunning playing on the sensuous and pleasure-loving nature of the king, accomplished the death of John the Baptist, and finally the ruin of her husband. In the case of these two, Herodias and John, we can find comfort in Eccl. 8: 11, 12.

3. RASH OATHS.—Boothroy's translation of Lev. 24: 4, 5 may help the reader to a clearer understanding of the text: "Or if a person have sworn rashly, from pronouncing with his lips, to do evil, or to do good (whatever it be that a man may rashly pronounce with his oath), and it be hid from him; yet when he knoweth that he is guilty in any way of these things, and that by one of these things he hath become guilty, he shall confess the sin which he hath committed; and shall bring a guilt-offering," etc. Herod was verily guilty, and exempt from his rash oath. Of course this is not understood to refer to solemn vows before God. There are other scriptures which give instruction with reference to vowing. But a rash oath or a bad promise which involves sin or injury to another in its fulfillment, is better broken than kept.

News of the Week.

FOR WEEK ENDING AUG. 15.

DOMESTIC.

—It is reported that 40,000 negroes are to be colonized in California with the assistance of Senator Stanford.

—It is estimated that 40,000,000 bushels of wheat will be handled at Duluth, Minn., the present season.

—The new two-dollar silver certificates, soon to be issued, will bear a vignette of the late Secretary Windom.

—Monday was the hottest day in twenty years at New York. Many persons were stricken dead or driven sane by the heat.

—Andrew Monical, of the Northern District of Illinois, convicted of counterfeiting, was pardoned by sentence by President Harrison, Wednesday.

—The Secretary of the United States Treasury has advised that an attempt is to be made during the present month to rob the Treasury by an organized band of men.

—The steel car is vindicating itself. The first built has run over 270,000 miles, been through "smash-ups," and has cost only forty-two dollars repairs.

—Near De Beque, Colo., Friday, Aug. 7, a passen-

On the Denver and Rio Grande Railway was swept from the track and nearly buried by a landslide. No one was hurt.

After about twenty-five years of litigation, the Supreme Court of California decides that the Sanpabolo tract of 18,000 acres, must be divided among several hundred owners.

It is reported that the earthquake of July 30 changed the course of the Colorado River. It left its old bed, and is now flowing through a crevasse forty feet wide and 1,000 feet long.

Two lepers taken from a Chinese dive in New York, and so pronounced by the hospital authorities, were turned at large Thursday, because there was no legal authority for their detention.

Gold coin is shipped abroad in five-gallon, iron-bound wooden kegs. Each keg holds ten bags, and each bag contains \$5,000, so that the value of a keg is \$50,000. Gold from the other side usually comes in boxes.

The Hon. Frederick Douglass, United States Minister to Hayti, tendered his resignation to the Department of State, Monday. The letter of resignation bears date July 30. Mr. Douglass does not give his reasons for resigning.

The legislature of Georgia has passed a bill disqualifying intemperate physicians from practice. A method of indictment has been framed, and upon conviction the accused becomes subject to a heavy fine if he attempts to practice again.

One of the largest pearl fishing grounds in the world is near the United States. It is in the Vermilion Sea, so-called, near the Gulf of California. Hundreds of small boats are engaged in the business. The divers are nearly all Indians.

An aqua cycle (water bicycle), invented by Prof. Claude Baum, made a test trial Aug. 9, on the Wabash River, by racing with a steamboat, and coming off victor. Machines will be built for use on the lake during the World's Fair.

The Hon. James Russell Lowell died at Elmwood, his home, in Cambridge, Mass., Wednesday, at 2:10 p. m. He had been an invalid since his return in 1885 from his eight years' diplomatic service at Madrid and the Court of St. James.

The dry goods trade of the United States has more money invested in it than any other interest in the country—estimated at the enormous sum of \$20,000,000,000, and the next in order, the railroads, has only between \$10,000,000,000 and \$12,000,000,000.

At Cold Spring Harbor, L. I., Wednesday, a squall struck the barge "Republic," which was crowded with vacationists. The upper deck gave way, pinioning about fifty persons. Fourteen persons were instantly killed, and twenty or more were wounded.

The New Orleans mint the last of July began coining dimes for the first time since 1855. It is laid at the door of the dime savings bank, that the dainty coin has been withdrawn from circulation to such an extent as to necessitate a new issue to meet the demands of trade.

A notable cave has been discovered three miles west of West Mansfield, Ohio, on the farm of Geo. Unangst. It is of unknown depth as yet, and contains many large caverns, two large lakes, and many other interesting features. Railroads are already preparing to run special excursions to the place.

FOREIGN.

Immense tracts of timber in France are being consumed by forest fires.

On account of the scarcity of corn in Russia, the government has decided to prohibit its export.

It is said to be the intention of the British Government to colonize 6,000 Scotch crofters on Vancouver Island.

The Imparcial of Madrid, Spain, says it learns that President Balmaceda, of Chili, and the leaders of the Chilean insurgents have appealed to the Spanish Government to act as arbitrator and end the war.

During the first six months of the fiscal year 1890-91, 1,879,031 letters were received and distributed in Mexico, according to the report of the postmaster-general, 25,498,000 letters, an increase of 1,879,031 over the half-year ending.

RELIGIOUS.

The Christian states that many of the working men in England have lately joined the Society of Friends.

A woman evangelist from Springfield, Ill., is exerting a singular power over her hearers at Topeka, Kans., converts going into trances and remaining unconscious from fifteen minutes to ten hours.

Escanaba, Mich., was the scene of a strife which was provoked by Catholics resenting the lecture of ex-priest Chiniquy. Mobs gathered about the opera-house, threatened to kill the ex-priest. The opera-house was burned, but it was quickly extinguished.

The printing of the whole Bible in the language of the Sunda Islands (Dutch East Indies) is now complete, as appears by the Organ of the Netherlands Missionary Society. Between 300 and 400 persons have been engaged upon it.

Appointments.

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

CAMP-MEETINGS FOR 1891.

DISTRICT NUMBER ONE.

- NEW YORK camp-meeting, Schroon Lake, Aug. 13-24
Virginia " Winchester, " 17-25
Vermont " Essex Junction, " 25-Sept. 1
*Maine " Auburn, Sept. 1-8
N. E. Conf. at So. Lancaster, Mass., Oct. 2-11
Ministerial Institute for Dist. No. 1, " 13-Nov. 15

DISTRICT NUMBER TWO.

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

DISTRICT NUMBER THREE.

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

DISTRICT NUMBER FOUR.

- *Nebraska camp-meeting, Seward, Aug. 18-25

DISTRICT NUMBER FIVE.

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

DISTRICT NUMBER SIX.

- California camp-meeting, Humboldt Co., Aug. 20-31
" State meeting, Healdsburg, Sept. 17-28
Southern California meeting, " Oct. 15-26
Appointments marked by a star will be preceded by a workers' meeting. GEN. CONF. COM.

ILLINOIS CONFERENCE ASSOCIATION.

A MEETING of the Illinois Conference Association will be held Monday, Sept. 14, at 5 P. M., for the election of trustees, and the transaction of such business as should properly come before the meeting.

J. N. LOUGHBOROUGH.

APPOINTMENTS FOR MEETINGS WITH SCANDINAVIAN CHURCHES.

THE Lord willing, it is my intention to meet with the following churches at the dates indicated:—
Poy Sippi, Wis., Sabbath and Sunday, Aug. 22, 23
Algona, Iowa, Tuesday and Wednesday evenings, " 25, 26
Ruthven, " Sabbath and Sunday, " 29, 30
Exira, " Tuesday and Wednesday evenings, Sept. 1, 2
Bowmans Grove, Iowa, Thursday and Friday evenings, " 3, 4
Elkhorn, Iowa, Sabbath and Sunday, " 5, 6
It is my desire to meet as many as possible of the brethren and sisters at these places. The leaders of the different churches will appoint the time for the meetings. E. G. OLSEN.

BUSINESS NOTICES.

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

WANTED.—A strong Sabbath-keeping girl for general household work. Good place. Fred F. Harrison, 3007 Vine Grove Ave., St. Louis, Mo.

LABOR BUREAU.

WANTED.—A young man would like work as a teamster. Please address, C. Waterman, 403 Hammond Ave., West Superior, Wis.

PAPERS WANTED.

ALL who can spare Signs, Sentinels, REVIEWS, etc., suitable for racks in railroad depots, please send the same prepaid, to S. D. A. Church, 309 Poplar St., Seattle, Wash.

INFORMATION WANTED.

MY boy Alva left home June 19, aged 12 years, large, brown coat and vest, striped pants, light complexion, speckled straw hat. Any one seeing him, please inform Mrs. Libbie Phillips, Carson City, Mich.

A BIDDING SABBATH AND LORD'S DAY

BY ALONZO T. JONES.

A pointed review of the \$500 and \$1,000 prize essays in support of the Christian Sabbath, so called. Those desiring some \$1,000 reasons for keeping the first day of the week, will find them here. 173 pages, 20 cents.

Address REVIEW & HERALD Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Ont.; or Atlanta, Ga.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 28, 1891.

Table with columns for EAST, WEST, Stations, Mail, Day Express, N. Shore Limited, N. Y. Express, Atlantic Express, Live & Kal. Accom, and Live & Kal. Express. Lists routes to Chicago, Detroit, Buffalo, etc.

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.

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



Chicago & Grand Trunk R.R.

Time Table, in Effect May 10, 1891

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

Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.



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.

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. COLONIST SLEEPERS, Chicago to San Francisco, Chicago to Portland, Ore., Without Change. And San Francisco.

The Review and Herald.

BATTLE CREEK, MICH., AUG. 18, 1891.

CONTENTS OF THIS NUMBER.

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

Poetry.	
The Peace of God, <i>Canadian Baptist</i>	513
Jeremiah 17: 7, 8, WORTHLE HARRIS.....	515
"In Our Leader's Name We'll Triumph," C. EDWIN JOHNSON, 521	
Our Contributors.	
Saving Faith, Mrs. E. G. WHITE.....	513
"Hear What the Unjust Judge Saith," Luke 18: 6, J. A. OPPY, 514	
Watch, ELDER S. J. HERSUM.....	515
The Two Mysteries, ELDER A. T. ROBINSON.....	515
Drawing Near to God, JOHN F. BAHLER.....	516
Search the Scriptures," W. E. CORNELL.....	516
Mission Field.	
Russian Mission Field, L. R. C.....	517
The Book "Break," <i>Christian Herald</i>	517
What We Need, A. T. PIERSON.....	517
Churches in Cape Colony, <i>Church at Home and Abroad</i>	517
Editorial.	
The Angels' Desire.....	518
Elisha—No. 10, G. I. B.....	518
Conference and Camp-meeting at Grythytted, Sweden, O. A. OLSEN.....	519
Conference and Camp-meeting for Central Europe, O. A. OLSEN.....	520
Editorial Notes, L. A. S.....	520
Progress of the Cause.	
Reports from Germany—Canada—Missouri—Minnesota—Maine—Wisconsin—Iowa—Texas—Massachusetts—Nebraska—Michigan—Georgia—Indiana—Louisiana—North Carolina—Pennsylvania—Ohio—Illinois.....	521-523
Scandinavian Tract Society Proceedings, MARIE HEILSEN, Sec.....	524
Quebec Conference Proceedings, Mrs. A. E. TAYLOR, Sec.....	524
Canvassing in Western Illinois, WM. LENKER.....	524
The Goodness of God, LILLIE E. AFFOLTER.....	525
Special Notices.	
The Sabbath-school.....	526
News.....	526
Appointments.....	527
Editorial Notes.....	528

CAMP-MEETINGS FOR 1891.

See appointments on page 527.

Our Home and Special Mention pages (mostly original matter) were all in readiness for this number, but are laid over to make room for other matter which cannot quite so well afford to wait.

The General Conference Committee have returned from Harbor Springs, and are now in council in Battle Creek. With the meetings they are holding, the meetings of the Foreign Mission Board, and the meetings of the Book Committee, the time is fully occupied.

A glowing report is brought back by those who have returned from the Summer Normal Institute at Harbor Springs, of the good meetings that were enjoyed during the session, and the benefit derived from the instruction given. Some of them will perhaps speak more particularly of this hereafter.

Elder S. N. Haskell occupied the Tabernacle pulpit Sabbath, the 15th, on the subject of consecration to the work, based on the exhortation of the apostle in Heb. 10: 32-39, and enforced by parallels drawn between the times and experiences of the apostles and our own. It came in as a fitting supplement to an excellent discourse by Bro. Corliss the Sabbath preceding, on the subject of faith. For many weeks past we have been favored with pertinent and timely instruction from the Tabernacle pulpit.

An enthusiastic meeting of the N. R. L. Association was held in the Tabernacle evening after the Sabbath, the 15th. The house was well filled, and the exercises consisted of songs from the lately issued book, "Songs of Freedom," reports, and speeches. Facts were brought out by different ones showing how the spirit of intolerance is rising in various parts of the land, and a disposition is manifested, from the frequenters of low saloons even to the judge on the bench, to override all equity and justice for the purpose of oppressing the consciences of those who keep the seventh day. In St. Paul, Minn., the Rest-day League has taken it upon itself to put a copy of the Sunday laws into every family, and then a secret committee has been appointed to spy out and report to the secretary all violations

and violators of said laws that they can discover. Thus the methods of the old inquisition are beginning to be revived even in our own land. And as revealing the spirit that is behind the move, Inquisitor-General Crafts said to the committee: "You furnish the light, and we will furnish the lightning!" The King case also received due attention.

This association has important work before it, and is entitled to the support of all the people.

JUDGE HAMMOND'S DECISION.

THE decision of Judge Hammond in the King case, confirming the sentence of the lower courts against him, is exciting no little comment in the papers in various parts of the country; and from this it appears that the sentiment of the people is not wholly under the influence of church bigotry and intolerance.

The *Plaindealer*, of Hastings, Mich., speaks of the penalty imposed upon Bro. King, as "outrageous," and says:—

"As what has been in Tennessee accomplished against the Seventh-day people, may in other States be against those of other beliefs, or no beliefs, it is important that EACH AND ALL be on the alert for liberty. None are safe."

Under its true name, "Religious Persecution," the *Examiner*, of San Francisco, Cal., of Aug. 4, speaks as follows on this case:—

"The persecution of a Seventh-day Adventist in Tennessee because he worked in his field on Sunday, is a singular proceeding for an American State. Nobody pretends that this victim of religious intolerance was disturbing his neighbors. He was plowing on his own land, at a distance from any place of worship; but under a Mediæval law such as certain misguided Californians have sought to introduce here, he was arrested, fined, and from present appearances will be compelled to consort with criminals in jail.

"A local contemporary thinks that Tennesseans have a right to wreak religious bigotry on minorities in this fashion, and that if the members of the minority do not like it they can do as the Jews are doing in Russia—give up their homes and leave. That is not the common idea of American liberty. The principle at the root of our Government is that every man has a right to do as he pleases so long as he does not infringe the rights of anybody else. The attempt to confine a Seventh-day Adventist to five days' work a week when other people are allowed to work six, is a discrimination so unjust that it ought to make a Tennessean ashamed to acknowledge his State.

"At this moment there are probably hundreds of murderers in Tennessee who have never been molested. It is safe to say that among the ultrapietous neighbors who have insisted upon imprisoning an otherwise blameless man because he kept his Sabbath instead of theirs, there are some who have taken their guns to church, and can look back upon feuds maintained by assassination. The State itself, whose laws make criminals of those who divide the week in the way laid down on Sinai, is guilty of keeping up the infamous convict lease system, which has been simply a scheme of wholesale murder for gain, and now has brought the commonwealth to the verge of civil war.

"Californians have much to be thankful for, but nothing more than that they live in a community in which people mind their own business, each disposing of his time as he sees fit, and allowing his neighbors to do the same."

The *New York Independent* of Aug. 6 has the following note upon it. What it calls the "National Secular Association," is the "National Religious Liberty Association," which has its headquarters in this city:—

"A case of which we have more than once spoken was decided last week by the United States District Court at Memphis, Tenn. A Seventh-day Adventist, R. M. King, was convicted of Sabbath-breaking in plowing a field on Sunday. He appealed to the supreme court of the State, and the sentence was affirmed. The case was then taken up by the Adventists and the National Secular Association, and appealed to the Federal Court, and argued on the ground that the conviction was contrary to the Bill of Rights of the State of Tennessee, and the Constitution of the United States.

The decision does not so much traverse the subject of the constitutionality of the law against Sabbath-breaking, but it says it is not the province of the Federal Court to review the case of a conviction under process of the State law. The decision may be right, but the law which does not allow a man who rests on Saturday to work Sunday in such a way as not to interfere with the rest of others is bad law, and bad morals, and bad religion."

A GREAT BOYCOTT.

OPPOSITION to the Sunday opening of the World's Fair has assumed a new and interesting phase, in the shape of a movement now on foot for a monster petition to be presented to the Board of Directors, the signers of which will declare that they will have nothing to do with the Fair if it is to be opened on Sunday. From present indications, unless the Board of Directors surrender to the ecclesiastical fiat, we may expect to see in the near future one of the greatest and most peculiar boycotts which our country has yet seen. Daily it becomes more evident that the great Fair is to be made the means of preaching Sunday observance to the whole civilized world. Shall it not be utilized to promote Sabbath observance also? L. A. S.

THE INQUISITION REVIVED.

STRANGE as it may at first glance seem that in our free country, under the blazing light of history and modern progress, there should be established a fac-simile of the Mediæval inquisition, it is, after all, only a logical necessity in the course of the development of that work which has for its aim the enforcement of religious dogmas and practices by law. Let no one, then, who has taken note of this work be surprised to learn that the modern inquisition, a faithful pattern of the ancient one, is now set up, with full facilities for the apprehension and punishment of modern incorrigible heretics!

The city of St. Paul has lately been the scene of profound agitation over the subject of Sunday rest, out of which has developed a "Rest-day League," the fifth article of the Constitution of which says:—

"Committees shall be appointed as follows:—The secretary shall appoint an investigating committee of four, known only to himself, the first of whom shall on the first week of each month, the second on the second, and so following, ascertain personally what violations—first, of the civil law; second, of the higher laws of God—are in progress, and report fully in writing to the secretary, who shall, in turn, inform the public authorities, so far as he can wisely do so, as to the violations of the State law, and the public as to these and all other wrongs related to the work of this organization."

This is exactly what the inquisition did in the Dark Ages. Spies were put upon the track of all suspected persons, and as fast as they were discovered doing that which was in violation, "first, of the civil law; second, of the higher laws of God," they were reported to the public authorities, apprehended, and punished according to the approved methods of the times.

Upon the Rev. (!) W. F. Crafts more perhaps than upon any other, rests the unenviable notoriety of following foremost in the footsteps of the long-departed Torquemada. His utterances upon the occasion are calculated to dispel any lingering doubt which might exist in the mind as to the animus of the whole proceeding. "You make the laws," said he to the assembled audience, "and we'll enforce them;" and further, speaking of the "investigating committee" of the new Rest-day League, "You furnish the light, and we'll furnish the lightning."

So then all that now remains is for the inquisitorial "lightning" to strike! L. A. S.

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

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

(Previously reported, \$1,694.)

Mrs. M. R. H. \$10 00

Mrs. O. Branham 8 00

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