

The Advent HOLY BIBLE **REVIEW** **AND HERALD** IS THE WORLD

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

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THE PURE IN HEART.

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

"BLEST are the pure in heart,
 For they our God shall see,"
 And in his kingdom have a part
 To all eternity.

The gates of pearl to them
 Will soon be opened wide,
 And in the New Jerusalem
 Thenceforth will they abide.

Lord, purify my heart
 From every sinful stain;
 Let me no more from thee depart,
 Till thou shalt come to reign.

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.

MEETING TRIALS.

BY MRS. E. C. WHITE.

OUR trials are often such that they seem almost unbearable, and indeed without help from God we could not bear them. Unless we rely upon him, we shall sink under the burden of responsibility that brings only sadness and grief. But if we make Christ our dependence, we shall not sink under trial. When all seems dark and unexplainable, we are to trust in his love; we must repeat the words of Christ, "What I do thou knowest not now; but thou shalt know hereafter."

When souls are converted, their salvation is not yet accomplished. They then have the race to run. An arduous struggle is before them, to do what?—To "fight the good fight of faith," to "press toward the mark for the prize of the high calling of God in Christ Jesus." There is no release in this warfare; the battle is life-long, and must be carried forward with determination and energy proportionate to the value of the object to be attained, which is eternal life. Immense interests are here involved. We are made partakers of Christ's sacrifice here in this life, and if we hold the beginning of our confidence steadfast unto the end, we are assured that we shall be partakers of all the benefits of the future, immortal life.

The promise is, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape." Trials will certainly come, but we have a living Saviour, an Intercessor, one who will help us in every time of need. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the

wicked, fall from your own steadfastness." Eternal interests are here involved. Maintain to the last your Christian integrity. You cannot afford to become discouraged, and cast away your confidence; the Lord Jesus is your only hope. Make sure work for eternity. You must not murmur or complain; neglect no means of grace; encourage your soul to believe and trust in God. "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

Satan is ever seeking to destroy; he is casting his hellish shadow between our souls and the light of the Sun of righteousness. When you talk doubts, and distrust your Heavenly Father's love, Satan comes in, and deepens the impression, and that which was only a shadow is made the blackness of despair. Your only hope is to cease talking darkness. In dwelling on the dark side, you cast away your confidence in God, and this is just what Satan wants you to do. He wants to sift you as wheat; but Jesus is making intercession for you. His love is broad and deep. Perhaps you will say, "How do you know he loves me?" I look where you may look, to the cross of Calvary. The blood shed upon the cross cleanseth from all sin. When tempted to go into the dark cave of doubt and despair, sing:—

"Arise, my soul, arise,
 Shake off thy guilty fears;
 The bleeding Sacrifice
 In my behalf appears:
 Before the throne my Surety stands;
 My name is written on his hands."

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land."

"Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Let your prayers ascend to our Heavenly Father, and let this 51st psalm bring assurance and comfort to you. Do not stay away from Jesus, for he loves you. You may say, "He will not hear my prayers; I am a sinner." But Christ says, "I am not come to call the righteous, but sinners to repentance." Then you are not to wait, but come now, and believe that he will receive you. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

But you cannot enjoy his blessing without any action on your part. Salvation is a gift offered to you free; on no other condition can you obtain it, than as a free gift. But co-operation on your part is essential for your salvation. "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure." The Lord would not have us forget that we are fitting our-

selves for weal or woe. We are daily working out our destiny. We have a crown of eternal life to win, a hell to shun. We certainly cannot save ourselves, and we know that Christ wants us to be saved; he gave his own life, that he might pay the ransom for our souls. Then when he has made this infinite sacrifice, will he regard us with indifference? He is ready to help us whenever we feel our need of help, and come to him penitent and believing. Then let us come to him humbly, saying,—

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

and Jesus will do the work in our hearts. Satan is seeking to counteract it, but as the Lord works in us, we must co-operate, and work out that which he works in our hearts, to our own salvation. The Holy Spirit works in us by bringing to mind, vividly and often, the precious truths concerning God's saving operations in the plan of redemption. We would forget the truths of God, which we neglect to obey, and for us his rich promises would lose their efficiency, were it not for the Holy Spirit working upon our hearts; he takes of the things of God, and presents them anew to our minds.

Then why not put away unbelief? The promise is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." And then, to make assurance doubly sure, the Saviour adds, "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." What you need is faith, living, active faith. Even when affliction is in your home, do not go about with a gloomy countenance; for this but increases the sorrow for yourself and others. You want to encourage cheerfulness; do not go about in mournful sadness, as if Jesus were in Joseph's tomb, and a great stone were rolled before the door. Jesus has risen from the tomb. He lives. In the trial of your faith, show that you know you have a living Saviour, one who is making intercession for you and your loved ones. If they will only come to Jesus, he will receive them. You can show them the way. Jesus ever liveth to make intercession for us. He has no pleasure in the death of the sinner, but rather that he should turn from his sins and live. What more positive language could be employed than the following: "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance?" To make God's grace our own, we must do our allotted part; we must believe Christ, we must show the grace of Christ in our lives, bearing fruit to the glory of God. Do not please Satan by carrying a sad, mournful countenance. When the furnace fire kindles about your soul, is the time to fight the good fight of faith, to reveal your confidence, your trust in Jesus.

(Concluded next week.)

SHOULD MAN COMPLAIN OF HIS MAKER?

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

UNDER the pressure of human weakness, man is prone to complain of Providence, and to remark unkindly concerning his Maker. We frequently hear our neighbors suggest improvements that our

Creator might have made in his dealings with his creatures, if he had been disposed to do so. We are admonished of God to withhold our criticism of him who has made us. "Shall the thing framed say of him that framed it, He had no understanding?" Isa. 29: 16. Again the same prophet is made to reason with man for criticising the works of God, and the plaintiff is requested to ask his Maker of things to come concerning his sons and the works of his hands. "Woe unto him that striveth with his Maker! . . . Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Woe unto him that saith unto his father, What begetteth thou? or to the woman, what hast thou brought forth? Thus saith the Lord, the Holy One of Israel, and his Maker [Israel's Maker], Ask me of things to come concerning my sons, and concerning the work of my hands command ye me." Isa. 45: 9-11.

The impropriety of the creature commanding and criticising his Creator is so apparent that the mere mentioning of such a thing is thought by the prophet to be a sufficient rebuke to shame all only those who are beyond the reach of help. He continues: "I have made the earth, and created man upon it." Certainly this consideration is enough to cause man to lay his hand upon his mouth and be still.

Our Heavenly Father would also call the attention of his creatures to the greatness of his works in the whole universe. He says: "I, even my hands, have stretched out the heavens, and all their host have I commanded." As the unnumbered intelligences of these mighty worlds are but subjects of God's dominion, how puerile must seem the complaints of fallen man to his Creator! But notwithstanding man's ungratefulness, we still find the exceeding greatness of God's power is manifested in his kindness toward us. Infinite love and mercy are combined with infinite power in God's dealings with his creatures. But as man cannot view the end from the standpoint which he occupies, he is deceived into many a complaint. But God, knowing that there will be entire satisfaction rendered, demands of man to ask him about things to come. In the end all will see and acknowledge the wisdom and the righteousness of God. Till then, vain man, withhold thy criticisms.

A complaint that is frequently made, runs about thus: "I was not counseled concerning being brought into this world, and it is unfair to punish me for my failures in life." Let us ask how it could have been possible to consult any one upon his prospective existence prior to that existence? Such a thing would have been impossible. Deluded one, please notice that God is just now consulting with you about whether you will accept of a permanent existence or not, on a reasonable and an unselfish basis. This seems to be the first time the opportunity has existed. It is now that you are given your choice. God is now reasoning with you. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land." Isa. 1: 18, 19. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12: 1. God requires only a reasonable service; nothing impossible or harsh is demanded. Will you be reasonable? "My yoke is easy, and my burden is light," says the Lord.

Another one complains because the Lord did not make it impossible for man to sin. But the Lord calls for all to come unto him. "Whosoever will, let him take the water of life freely." Rev. 22: 17. There could no joy come to man through compulsory obedience. There could be no glory to God in forced service; that could not be a service of love. God's grace is free. He does not impose it on any, nor deny it to any. He "giveth to all men liberally, and up-

braideth not." "Him that cometh to me I will in no wise cast out." Would any ask life on easier terms than are herein proposed? It is a free gift, but none are forced to accept it. What more could any one ask? But you will say, "I am not able to break the bands that bind me, therefore I cannot render the obedience desired." But the Lord replies: "This is the victory that overcometh the world, even our faith." "I am with you always, even unto the end of the world." "Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Trembling one, understand that if God delivers you from the power of darkness, he is able to give you the victory through Christ; he "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Do not fear. If you are weak, "lo, he is strong."

Another complains because the Adamic life is universally forfeited, and all must die irrespective of character. It is true that Adam sold himself under sin, and all who get life through him, obtain it under forfeit. But, my friend, you should not complain even at this; for God has much more than made this loss up to man in the gift of his Son for the world. In him is life, and it is given freely to all who will accept it. It is much better than that life which you lost in Adam. This free gift is offered to all who have been sold out in the Adamic transaction. Do you want it? If so, renounce your claims to the Adamic life, and accept in its stead life eternal. In Christ there is no condemnation, no death, no sin, no forfeit, no sorrow. Will you accept him and be saved?

SUNDAY IN NEED OF HELP.

BY ELDER A. O. TAIT.
(Battle Creek, Mich.)

ON July 20, Mr. Little, of Dorchester, Mass., read a paper on Sunday observance, before the World's Council of the Congregational Church, convened at London. He argued that the religious observance of Sunday concerned the highest duties of the State. He said the duties of the Church regarding Sunday observance were threefold. "The first duty was to lead in the matter, for unless the Church could save the Sunday, it could neither save itself nor the world. The second duty was to furnish right teaching on the subject, for there was a wide difference of opinion, and the reason for keeping Sunday holy ought to be given vigorously and maintained. The third duty of the Church, more difficult and important than any other, was to be right in its practice. Some of the greatest obstacles to the correct observance of the day were the thoughtless habits of Christian people."

As Sunday is drifting about, if it could only anchor to a divine command, what a relief it would be to its advocates. But since the word of God nowhere authorizes the observance of Sunday instead of the original Sabbath of the commandment, the believer in Sunday as a holy day is under the necessity of constantly seeking props to hold the tottering institution up.

Mr. Little would try to have us believe that the highest interest of the State is concerned in Sunday observance. But why appeal to the State? Does an institution ordained by the divine decree need the power and influence of human legislation? Can the State add any strength to that which is promulgated by the infinite? But lacking the divine support, if Sunday is sustained at all it must be by some human device.

Having invoked the aid of the State, he then appeals to the Church. "For unless the Church could save the Sunday, it could neither save itself nor the world." It is a queer kind of a Chris-

tian institution that the Church has so much difficulty in preserving. Why not ask God to care for it, if it is about to perish, and the Church finds itself so powerless? Ah! the trouble is that it cannot be found where God in his word owns the Sunday institution, and of course it would be folly to ask him to care for it.

But the second duty proposed for the Church is hard, yes, impossible, to perform. Sunday has no foundation in the Bible, and men have been trying for centuries to "furnish right teaching on the subject," but still the "wide difference of opinion" remains. Many "opinions" are advanced in regard to why we should keep Sunday, but each contradicts the other. It could not be otherwise. God has not commanded it, and man, left to his own inventions, is always trying to invent something a little better than his predecessor; hence this discordance of opinion. What a calm it would bring to the troubled waters of Sunday, if only one solitary "Thus saith the Lord" could be found for its observance.

What a contrast is presented between Sunday and the Sabbath of the Bible. Ask a Sunday-keeper why he observes the day, and he will likely tell you half a dozen reasons, no two of which agree. But ask the observer of the real Bible Sabbath why he keeps the seventh day, and the invariable and universal response is, "Because it is commanded by Jehovah." Ex. 20: 8-11. This Sabbath commandment, running throughout the Bible, is a firm foundation; we can rest upon it in confidence. But Sunday has no such support, hence its inability to secure observance from love of the institution, and the need of civil law to compel obedience to a day sanctified only by human power.

In his "thirdly" Mr. Little finds that "some of the greatest obstacles to the correct observance of the day are the thoughtless habits of Christian people." Christians are supposed to be the friends of Sunday. If its best friends place the greatest obstacles in its way, it is too bad. There must be something wrong with these Christians; they ought not to act that way. And it is certainly quite a serious condition of things when it becomes the "highest duty of the State" to compel Christians to observe their own tenets of faith. But if the Sunday institution, for which a better observance is sought, had its foundation in the word of God, and these Christians had the love of God in their hearts, the aid of the State would be quite unnecessary. And as it is, we are very sure the assistance of the State would only make a bad matter worse.

TRUTH.

BY ELDER J. P. HENDERSON.
(Jefferson, Iowa.)

THE uncouth shell-fish of the sea often give us pearls of great value. So men in their tirade of abuse against the word of God, sometimes give utterances to gems of thought that are worthy of our admiration.

The following is from the pen of Wm. Denton, in a pamphlet in which he tries to show up the fallacy of believing the Bible. He prefaces his unwise sayings with these beautiful words:—

There is nothing more sacred than truth. We should love it above all things, and be willing to make any sacrifice for its sake. We should abide by its teachings, how farsoever they may lead us from what some men call orthodoxy, and unto what the same men call heterodoxy. Truth is a blessing to all, being in harmony with man's nature; but error is a constant curse, whether in the beggar's heart or the doctor's; spoken from the fire-side or from the tasseled pulpit.

We never can be sure that our ideas are correct or our beliefs true, until we have examined them fairly, and scrutinized them without prejudice; otherwise we may be hugging an error to our bosoms because we are taught it, and casting the truth from us with disdain. The more nearly allied to our present welfare and future happiness anything is or professes to be, the more narrowly should we examine, the more carefully should we investigate it; remembering that there is nothing good that is false, and that a wise man will always be glad to exchange an error for a truth.

The Home.

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

THE PRICE OF A DRINK.

"Five cents a glass!" Does any one think
That that is really the price of a drink?
"Five cents a glass," I hear you say,
"Why, that is n't very much to pay."
Ah, no indeed! 'tis a very small sum
You are passing over 'twixt finger and thumb;
And if that were all that you gave away,
It would n't be very much to pay.

The price of a drink? Let him decide
Who has lost his courage and lost his pride,
And lies a groveling heap of clay,
Not far removed from a beast, to-day.

The price of a drink? Let that one tell
Who sleeps to-night in a murderer's cell,
And feels within him the fires of hell,
Honor and virtue, love and truth,
All the glory and pride of youth,
Hopes and manhood, and wealth of fame,
High endeavor and noble aim,—
These are the treasures thrown away
As the price of a drink from day to day.

"Five cents a glass!" How Satan laughed
As over the bar the young man quaffed
The beaded liquor, for the demon knew
The terrible work that drink would do.
And ere the morning the victim lay
With his life-blood swiftly ebbing away;
And that was the price he had paid, alas!
For the pleasure of taking a social glass.

The price of a drink! If you want to know
What some are willing to pay for it, go
Through the wretched tenement over there,
With dingy window and broken stair,
Where foul disease like a vampire crawls
With outstretched wings o'er the moldy walls;—

There poverty dwells with her hungry brood,
Wild eyed as demons for lack of food;
There shame, in a corner, crouches low;
There violence deals its cruel blow;
And innocent ones are thus accursed
To pay the price of another's thirst.

"Five cents a glass!" O, if that were all,
The sacrifice would, indeed, be small!
But the money's worth is the least amount
We pay; and whoever will keep account,
Will learn the terrible waste and blight
That follow the ruinous appetite.

"Five cents a glass!" Does any one think
That that is really the price of a drink?

—Sel.

CHILDREN'S WAYSIDE WORDS. 4

"God will take care of us."
"Yes, God will take care of us, if we trust him."

These words greeted my ears as I was coming out of a teachers' meeting one evening a little before it closed. I looked in the direction from which the voices sounded, and saw two little girls, about six and eight years of age, trundling their doll cabs in which their little dolls sat. The surprise was a happy one, for it was a surprise, and the words have lingered with me and brought up many reflections.

First I thought, Where did these little ones learn this blessed trust? Who has been sowing the seed of trust and reliance upon God in these little hearts? Is it the result of mamma's fire-side talks and bedside prayers? Is it the springing up of seed sown by papa's tender instruction as they sit on his knee after the day's work is done, and holding them close to his heart, he feels how helpless his strong arm is to save them from even physical dangers many times, and points them to the One ever present and able to protect them? Is this childish faith the result of loving words spoken in earnest tones by the Sabbath-school teacher, as she has taught the sweet Bible stories of Jesus' love and care; of the blind eyes opened, the sick healed, the lame made to walk, the blessing of the little ones, the tender care for the smallest child,—are these sweet words of trust the precious fruitage of her teaching? Who can tell? It may be all of these combined. Happy is the child so instructed.

I rejoice that the seed has been sown. May it yield an abundant harvest.

But again and again these words return to my mind, each time bringing some new lesson with them. How little we know what a word spoken by us may do! What thoughts may be awakened in some one's mind by a little word we did not know he even heard! Are our words good, as above mentioned, they are blessings constantly multiplied to us at every recurrence. Are they words that sting, or words of ill against some poor, erring soul who, it may be, is more sinned against than sinning, then, like unclean reptiles, they seem to creep in only to defile. O that the words of faith were oftener heard and evil words far less frequently, among those who profess to be looking for the Lord's soon coming!

"If we trust him"—a text for a whole discourse, yet it fell from the lips of a little child. Jesus said, "Have faith in God." "Yes, God will care for us if we trust him," said the little child. We are assured in Matt. 10: 29, that not a sparrow shall fall to the ground without our Father, and that we "are of more value than many sparrows." "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself." "Casting all your care upon him; for he careth for you."

If, yes, if we trust him, if we cast all our care upon him, if we seek his protection, he will care for us unto the end, and lead us safely and surely through every danger till we reach the heavenly goal.

But should it be a surprise that one of the lambs of the flock should talk faith and trust? If we believed as we profess, and parents and teachers felt the value of these intrusted treasures, and the love of Christ filled the heart, we would talk faith, live faith, and sow seeds of faith thickly in the tender hearts of the dear children, and faith and trust would be the natural fruitage.

If less time and thought were given to the outward, and more to the inward adorning, the frail bodies might be less attractive, but the rich store of mind and heart treasure would give far brighter hope for the eternal well-being of these precious little children. O that the hearts of the parents were turned toward their children! Then the hearts of the children would be turned toward not only their earthly parents, but also their Heavenly Father. Then the children's lips would speak the words of faith and trust, for their hearts, like well-kept gardens, would bear the fruits of love, faith, and goodness, instead of weeds and briars choking out the little seed sown too often, alas! by the Sabbath-school teacher alone.

I ask myself, Why is it that faith, love, and trust are not lived out, and by example as well as precept taught to the children more by those who expect translation soon? *Expect*, did I say? Is it so? How many are expecting to be of that number of holy, unspotted ones? We act out all the faith we have. Do we want the children saved? How faint are the efforts put forth. Are we working, praying, living, for it? If we were, would not the children catch the key-note, and oftener be heard talking faith? Should not living and talking love and faith be the rule instead of the exception—or instead of almost never doing so?

I can but pray for blessings on those little girls; and while I may never know who they were, yet I am sure a good angel is near to keep them.

E. B. AYRES.

THE CROSS MOTHER. 5

At no time in her busy days is an intelligent mother so apt to fold the arms and close the eyes of maternal justice as when she is cross—simply and undoubtedly cross. This crossness is chiefly caused by fatigue,—weariness of mind and body, and sometimes of soul. With tired nerves and weary body, she cannot endure the common demands made upon her, and ill-temper follows. She sows bitter feelings, and repels loving attentions with her irritable, hasty words. Broadly

speaking, no mother has any right to get so tired. She cannot afford it. It takes too much out of her children's life. Such a condition can more frequently be prevented than is generally believed.

The careless or shallow woman says: "I was overworked, and it made me cross." And she considers that admission the sufficient reason and excuse for any amount of similar indulgence. The religious or sympathetic woman worries over it, sheds bitter tears—and then the trouble repeats itself. The remedy lies near at hand. Let a mother find out what makes her cross, and then let her avoid the cause, if possible. If social pleasures weary her, let them be decidedly lessened. If there is too much sewing, too much cooking, or too many household cares, lessen them. If economical efforts cause the severe strain, stop economizing at such a cost. That is the worst of wastes. Let the first economy be of that precious commodity, a mother's strength. Even the extent of one's religious and philanthropic work should be carefully examined, and if the trouble lies there, calmly and wisely dismiss some or all of it from the list of duties, for "what shall it profit a man if he shall gain the whole world, and lose his own soul?" It is surprising how easily seeming interests or needs can be spared without injury to the home life whenever the thoughtful woman seeks to find them, and surely one of the worst of household influences is mother's crossness.—*Agnes E. Ormsbee, in Harper's Bazar.*

SCHOOL GIRLS.

So far as possible, the routine employed in boarding-schools should be adopted in families where there are young people attending school, and whatever routine is adopted should be unvarying. The objective point to be most carefully guarded is the hour of going to bed. If this is insisted on, the rest will naturally follow. Under no circumstances should the sleep of the student be diminished, and whatever tends to break in on the hours of sleep should be utterly left alone.

It is impossible for the school-girl to be in school and in society at the same time. The two are antagonistic to each other, and irreconcilable. The state of mind necessary when one would make progress in study, is diametrically opposed to that necessary for success in society. Hence seclusion from general society is indispensable to the student while engaged in her studies. Of course a student boarding at home must meet those who come to the house; but it should be no part of her duty to give to the entertainment of visitors time needed for study and sleep. Visitors of ordinary perception will appreciate the situation and adapt themselves to it.

The dress of school-girls should be such as to occupy their thoughts as little as possible. It should afford them ample room for the full expansion of their chests. Ventilation in school-rooms at its best is poor, and to tie down the lungs so they cannot get what oxygen there is in the air, is simply cruelty and sacrifice of health. The weight of the clothing should be suspended entirely from the shoulders. Shoes with low heels should be worn. Wearing high-heeled shoes injures the eyes, and induces besides optical disorders, others of a nervous character.

With suitable dress, exercise in the open air, nutritious food, abundant sleep, regular hours in everything, the years of the school-girl should be the healthiest and happiest period of her life.—*New York Advocate.*

—"To be beaten, but not broken; to be victorious, but not vainglorious; to strive and contend for the prize, and to win it honestly or lose it cheerfully; to use every power in the race, and yet never to wrest an undue advantage or win an unlawful mastery; verily, in all this there is training and testing of character which searches it to the very roots, and this is a result which is worth all that it costs us."

The Mission Field.

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

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

THE FUTURE OF AFRICA.

AFRICA, as it presents itself before Europe at the present moment, is a field for diplomatic manipulation, for commercial enterprise and philanthropic effort. Nothing more. Colonies of Europeans in tropical Africa are out of the question.

As it appears before America, it is an arena for the radical solution of a perplexing domestic problem.

So far as we have yet seen, we do not believe that the interests of the African will be seriously imperiled by the movements of foreigners to occupy his country.

In August last, Lord Salisbury completed the partition of the continent, as far at least as it was possible to do so on paper; but he himself ridiculed the pretensions by which Europe assumed the rôle of divider among her children of a vast unexplored country belonging to an alien race. Frontiers have been laid down with diplomatic precision, but with only diplomatic precision, and they are published in maps. But no one for a moment imagines that these frontiers will be either definite or permanent.

There is no European power that has the genius and facilities for colonization and commercial enterprise possessed by the English. It is certain that the enterprise and energy of her capitalists will secure for the greater portion of Africa English influence and Anglo-Saxon civilization.

We have been asked how these enterprises will affect our work. We answer, Most favorably. As foreigners become better acquainted with Africa, they will feel more and more the necessity and the importance of colonies in order to its civilization, and colonies of blacks from civilized lands. Mr. Stanley is quoted as having said in a recent interview, that "if we want to hold our own ground in Central Africa, we must not send little parties of missionary workers as heretofore, but must pour in men by the scores, or even by the fifties." This is colonization.

There is not now the universal belief in the incapacity of the negro which was fostered during the period of his bondage. Extensive travel and observation in his original home have convinced both statesmen and philanthropists that it is not absolutely necessary that the control of his country should pass into alien hands in order to its prosperity.

Sir John Pope Hennessey, a retired English governor, who, during his administration of the government of Sierra Leone and the Gold Coast, carefully studied the people, especially the aborigines in their native communities, makes the following suggestive remarks in the *Nineteenth Century* for September last:—

When I visited Kambia, at the head of the great Scarce River, in 1873, the whole district was under negro domination only. It was admirably governed. I never saw a happier population. They were cheerful, contented, industrious, in their own way good agriculturists, and able to manufacture most of the simple household articles they required. What a contrast between the smiling faces to be seen in the crowded streets of that negro town, and the care-worn faces of Cheap-side!

The present enlightened governor of the British Colony of Lagos, Sir Alfred Moloney, K. C. M. G., not only believes, but is acting upon the belief, that the solution of the African problem must devolve upon civilized negroes from abroad. In a speech delivered on the 15th of November, 1889, in the Town Hall, Manchester, England, the governor said that "the repatriation of educated and industrious negroes from the New World was the grand problem of future Africa. The progress of the tropical parts of the continent in wealth and civilization must be, for generations to come, dependent on their progress in agriculture."

For several years *emancipados* from Brazil have been immigrating to Lagos in small numbers, and in inconvenient craft, such as slow-sailing vessels, and the governor, having noticed the wholesome results produced by their skill and energy upon the industrial condition of the colony, has been untiring in his efforts to secure steam communication between Brazil and Lagos. It is said that there are 1,000,000 blacks in that country anxious to return to Africa. As a result of the indefatigable exertions of the governor, the steamship "Biafra," of the British-African Steamship Company, left Lagos on the 16th of August, on her first voyage to Brazil, for the purpose of bringing back repatriates. She returned on the 19th of October, with 110 passengers—fourteen days from Bahia. The returned exiles included fifty-three males and fifty-seven females, among whom there were thirteen children.

The first of the vast fleet of steamers to follow, bearing home the exiles from the West, has thus successfully performed her voyage, connecting for the present, not North, but South America with Africa. But it is only a question of time for North America; she will follow.

It appears to us that the most comprehensive, far-reaching, and productive plan for bringing that vast continent within the operations of civilization and under the influence of Christianity, would be to scatter and settle 4,000,000, or about one half of the colored population of this country, in the land of their fathers. Place 1,000,000 in Liberia, 1,000,000 in the Niger Districts and Yoruba, which latter country seems now open to receive them, 1,000,000 on the Congo, and 1,000,000 in East Africa. With the knowledge of civilization which these people acquired in the house of bondage, with their experience as agriculturists, mechanics, miners, engineers, teachers, and preachers, they would soon cause the wilderness to bloom and blossom as a rose.

The Mahdis and Tippoo Tibs would forever retire before their advancing march. Peace, prosperity, and plenty would, for the first time in innumerable ages, arrive in Africa to stay.

It may yet come to pass that as Europe and America were unanimous in bringing the negro away from his home, they may unite to assist in his repatriation. Justice and the interests of humanity alike demand it.

It will cost money to make the great restoration, but it will be money invested in the most remunerative of enterprises.—*The African Repository*.

THE DEL NORTE COLLEGE.

WHILE attention has been attracted to work for Mexicans in Mexico, there are thousands of them in our own States and Territories with institutions accomplishing for them a most noble work. Among these is Del Norte College, Colo., founded in 1883, with the special object of reaching the 10,000,000 Spanish-speaking people on this continent. President Goodell says they are now instructing a class of six bright, promising young men, five of them Mexicans, in a somewhat abridged practical theological course, with the special purpose of entering the doors that are now opening on every hand. The influence of the Roman Catholic Church seems to be rapidly diminishing; not only are parents willing to send their children to Protestant schools, but they are glad to attend the services. Two young men who were sent to the Roman Catholic University at Denver, were so dissatisfied with the course of instruction there that they felt compelled to change, and are now quite enthusiastic students in Del Norte College. Many of the Mexican students have come in under the influence of the Rev. F. M. Gilchrist, the Presbyterian evangelist, and are receiving under him constant training in evangelistic work. Once a month he sends them out through the valley, two by two, to hold services in the plazas and Mexi-

can villages, and sometimes in the large towns. During the two weeks' vacation at the holidays, with their co-operation, between twenty and thirty services were held, two or three every day, the audiences varying from fifteen to 100. Everywhere the people received them gladly. It needs no argument to show that to raise up these native helpers, and educate them for this work, is an undertaking grand, inspiring, and full of promise. This native help is by far the best help, and by far the most economical for the home mission boards. All these who are acquainted with the college have strong faith that Providence has raised it up to be a potent factor in the evangelization of our Mexican brethren, and it ought not to suffer from the lack of means to carry on this work.

NOT FOUND YET.

"WHEN the microscopic search of skepticism, which has haunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found on this planet a place ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children, unspoiled and unpolluted; a place where age is revered, infancy respected, manhood respected, womanhood honored, and human life held in due regard,—when skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone first and cleared the way, and laid the foundations, and made decency and security possible, it will then be in order for the skeptical *literati* to move thither and there ventilate their views." So spoke United States Minister Lowell at a meeting in London years ago; and we have not heard that that ten square miles has yet been found. *It does not exist.*

—Incidents are continually coming to light showing that the gospel is reaching and saving some who are not known to missionaries. Two items of this kind have recently fallen under our notice. One is of a Burman, fifty-seven years of age, who suddenly appeared at the station. Though wholly unknown to any one connected with the mission, he announced that he believed the Christian religion, and worshiped and prayed to God. When asked to kneel down and pray he complied, praying so reverently and fervently that the missionary, much amazed, asked him who had taught him to pray. The man answered that he had once heard a street preacher, and received from him a tract, and that ever since then, though entirely alone, he had been living a life of prayer and faith in Christ. A missionary of the London society reports that being detained by rain while on a tour, two of the preachers went, accidentally as we were wont to say, to a village two or three miles from the camp, and found several people, wholly unknown to any of the mission, who had in some way learned of Christ and were maintaining a Christian profession. The head man of the village begged the missionary to receive the whole of their people as adherents, and to send for a teacher. Such is the leavening power of the gospel.

—Africans, in some things, are undoubtedly behind the people of other nations. A case in point has just come to our attention, which relates to their appreciation of holidays. The Galla children, who are now in the Lovedale Institution in South Africa, are so eager in their studies that at the close of the term they begged for the books they expect to use during the next session, in order that they may be studying during vacation. And with great simplicity they asked their teachers, "What do you want any vacation for?"

—One does not work long in Africa till he realizes that convincing a man is not converting him, and that even a profound impression is not the new birth.—*A. G. Good.*

Special Mention.

QUITE DEFINITE. §

THE Daily Journal of Ottawa, Ill., of July 13, 1891, is responsible for the following:—

Rev. T. De Witt Talmage has announced in a sermon that the creation of the world began in May, at 4 o'clock of a Monday morning.

This is quite a marvelous piece of chronological information, slightly incomplete to be sure, as the exact year (?) is not given in which the Creator began; yet before such a stupendous piece of historical data, all other chronologers, though considered peers, must needs sink into obscurity.

As the doctor did not live back in this prehistoric time, we would be glad if he would unfold to other minds the methods employed in fixing this notable epoch in creation's birth.

If the chronology of this redoubtable divine is accurate (and who [?] can doubt it?), Sunday is the seventh day, the rest day of God, and hence the Sabbath. This would be rather hard on those who think the Sabbath changed and the first day of the week now holy. They will have to move ahead one day. This is the latest excuse we have seen to evade rendering obedience to the command of God to keep holy the seventh day (Ex. 20: 8-11), and the hole through which the doctor has attempted to crawl is so exceedingly diminutive that we think but few will dare follow him.

Nebo, Ill.

GEO. B. THOMPSON.

A FULFILLING PROPHECY. ¶

ONE of the strong pillars in our position on prophecy is that we are yet to have a universal Sunday law in this nation, rigidly enforced. Without entering into the discussion of the prophecy itself, with which most of the readers of the REVIEW are familiar, I wish to give a few items showing how sentiment is being formed, favoring such a law.

When the National Reform Association was started, we thought the work was well begun. This association plodded along alone for a number of years; but the last three or four years has witnessed a marked activity in this line of work. The American Sabbath Union has come into the field with the express object of securing a national Sunday law, and is organizing in every State and Territory as fast as it can. It has its local officers in nearly every State in the Union, and is creating quite a stir. The Columbian Sunday Association was formed but a few months since, in Chicago, to secure the closing of the World's Fair on Sunday. It is sending out a vast amount of literature to all parts of the country, setting forth the various arguments used in favor of Sunday closing. The W. C. T. U. has a department for Sunday observance, and is doing a great amount of work through its well-organized union in this line. The Prohibition party has pronounced itself quite strongly in favor of Sunday laws; it is a noticeable feature of the meetings of religious organizations during the present year, that they almost invariably pass resolutions in favor of Sunday legislation. Thus we have a number of special organizations, together with nearly all the churches, working directly for the object that we have long said would be the last link in the great prophetic chain.

In our work for the Religious Liberty Association, we are constantly receiving accounts from almost every quarter of the country, in regard to the agitation going on to secure the closing of business on Sunday. Ministers are preaching upon it, city councils are being petitioned to pass ordinances in its favor, and everywhere there seems to be a growing activity looking toward the final object of a universal Sunday law.

But recently a sermon was preached by an M. E. minister in Chicago, in which he said that this Sabbath movement is about to take its place among the great American movements, by a union of all believers in Sabbath reform. He intimated

that a great national party would be formed on this issue.

A circular has just been sent from Chicago to each Evangelical minister in the United States, asking his co-operation in the Sunday movement.

In the line of arguments, perhaps the latest and most novel is the theory now being urged, that those in favor of opening the World's Fair on Sunday are really depriving the people of their religious liberty. Such a silly notion would have been laughed at a quarter of a century ago, but now it is argued with great assurance and gravity.

If all this Sunday agitation had been sprung suddenly upon us fifteen or twenty years ago, we would have been so thoroughly aroused that nothing could have kept us from bending all our energies to the advancement of the cause. But these things come along so gradually that we hardly realize them. Yet the facts are there just the same. Is there not great danger that we will fail to realize the importance of these tokens as they are so clearly seen around us, and so be unprepared when the final crisis is reached? Now is our time to be awake and active.

A. O. TAIT.

INVESTIGATION OF SPIRITUALISM. ¶

It has been only recently that a society for the investigation of alleged spiritual phenomena has been put under headway, with such eminent men as Edward Everett Hale, Minot J. Savage, B. O. Flower (editor of the *Arena*), and others at its head. It is to make its investigations on a scientific basis, and in course of time will make its report.

The society had hardly materialized before some spiritual manifestations began to materialize too; for the following telegraph dispatch appeared in the Boston Daily Herald and other prominent journals, on the sixteenth of last month:—

FOXCROFT, ME., JULY 15, 1891.—The citizens of this town and the people living in the surrounding country are talking and wondering over recent curious manifestations at this place. The phenomenon deserves to rank among those strange occurrences which, if not due to supernatural agencies, have at least all their required elements.

A few Spiritualists in Dover and Foxcroft met at the residence of J. H. Vague, in the latter town, and "held a circle." There were the usual manifestations peculiar to such gatherings, such as table-tipping, raps, clairvoyant tests, etc., and then the company retired to an inner room, where their shawls and overcoats had been deposited.

In this room was a dressing case provided with a large mirror. Some lady in the party was adjusting a bonnet before this mirror. Suddenly a film seemed to spread across the polished surface, covering it entirely. An exclamation called the attention of the company to the marvel, and all watched the queer occurrence as it developed.

The misty curtain deepened, the effect being the same as when moisture is condensed upon glass. However, in this case the obscuration was not due to moisture or "steam," as the film upon the glass was dry, and remained until wiped away.

As the company watched the curtain's formation, a silhouette head appeared upon the mirror, as by magic, before their eyes. Then after a slight pause a second head commenced to form, but the contour was not so sharply indicated as in the first. The first head was plainly that of a man, and was vividly and faithfully "drawn," portraying every feature that a profile could show. There were the beard, eyebrows, and sharply defined locks of hair. Upon the head was perched a natty skull cap.

The companion picture represented a woman's head, and every feature was clearly feminine. Neither of the pictures represented any one in the party present at the time they appeared.

As an experiment, an attempt was made to erase the woman's head from the mirror a few days after its appearance. The mist or smoke could be rubbed away, with slight effort, but the outline of the face remained upon the glass in spite of scrubbing. The man's head also still remains upon the glass as vivid as when it first appeared over one month ago. Hundreds of curious persons have visited the house and examined the prodigy, but no one has attempted any explanation.

Foxcroft is fast achieving a reputation for marvels of this sort. About two years ago a lady from Greenville was visiting a Foxcroft family, and just before retiring stood before a large mirror in her bedroom.

When she consulted the polished surface next morning, she was frightened nearly into hysterics at beholding an exact photograph of herself limned upon the mirror.

When the circumstance was noised abroad, the house was besieged by a curious throng. The tramping of the multitude up stairs into the best chamber became so annoying that the housewife's ruthless hand, assisted by plenty of soap and water, scrubbed the glass as clean as possible. A shadowy outline, however, remained to stimulate superstitious fears, and to flaunt the triumph of the spirit of photography over the spirit of cleanliness.

This gives the society something to begin investigating; and perhaps on the whole the various mediums about the country can give the society something to do, and for that matter, keep them employed for some time to come.

W. A. BLAKELY.

THE SUNDAY BILL IN CANADA. ¶

MR. CHARLTON'S bill which has been before the Dominion Parliament the past two years, is at last disposed of. The committee to whom it was referred cut it down to less than one half its original size, retaining only those sections which prohibited the publication of Sunday newspapers, the running of certain railway trains, and the opening of canals for traffic on Sunday. In this mutilated form it was brought before the House of Commons. On motion of Mr. Charlton, the promoter of the bill, the House went into a committee of the whole to consider his measure. A sharp debate followed, in which many of the members took part. The strong opposition to the bill from various quarters, showed that the present Parliament has a majority which does not fall in with the movement now on foot to enforce Sunday observance. In the debate, some of the members spoke in behalf of the Sunday newspaper men; others opposed the bill on the ground that such legislation should be left to the discretion of the provincial legislatures, while other opposition was based on the broad ground of religious liberty, that the people should not be hedged about with "east-iron laws," nor could they be "legislated into Christianity."

Sir John Thompson, a prominent member, spoke decidedly against the bill; but out of deference to the feelings of the Christian community, he recommended Mr. Charlton to withdraw the measure. He moved that the committee rise, report progress, and ask leave to sit again. This is called "the tenderest form of perfumed asphyxiation known to Parliament."

This brought Mr. Charlton to his feet. He protested against the committee rising without further considering the bill, and insisted that they had the right to deal with the question of Sunday observance, and ought to exercise it. The Montreal Star thus describes Mr. Charlton's last effort in behalf of his bill:—

Mr. Charlton made so vigorous a fight against this effort to chloroform his bill, that the House could hardly recognize in him the mild gentleman who usually sits next to Sir Richard. His voice rang out defiantly through the chamber as he asked if there was nothing left in the bill worth so much as consideration, and twitted Mr. Mills with being far too great a stickler for provincial rights in the face of so important a question. The bill did not meet his views by any means, but he wanted to get some legislation through on this subject. Amid cries of "No" and "Carried," he held that some law of this kind was demanded by the Christian people of Canada, and threatened members with arraignment before public opinion if they flung aside the bill without consideration.

The chairman pronounced the motion to rise carried, but Mr. Charlton demanded a vote. A rising vote was then taken, and the motion was carried with sixty-three yeas and eighteen nays. We have reason for gratitude to God that another strong effort which has been put forth to bind the consciences of men though legislation has been unsuccessful, and that we still have freedom to exercise our God-given rights in regard to Sabbath observance.

This agitation has afforded us the opportunity to bring the light of truth upon the question before many of the people of Canada, and we believe that God has blessed the efforts put forth in this direction.

R. S. OWEN.

The Review and Herald.

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

BATTLE CREEK, MICH., AUG. 25, 1891.

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WHOSE VOICE? 12

"WHOSE voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." So writes Paul to the Hebrews in chap. 12:26. The time past, to which he refers, is the time spoken of in verses 18 and 19, when Mount Sinai burned with fire and quaked beneath the tempest, when the sound of the trumpet waxed loud and long, and the voice of words was heard, which the people entreated might not be spoken to them any more. Ex. 19:16-19; 20:19. But this was when the ten commandments were spoken from the mount, when, according to Paul, not only the mountain quaked, and Moses and all the people trembled, but the whole earth shook; and the voice referred to was the voice by which those ten words were spoken. Now, if we can ascertain whose voice this was, we thereby learn by whom the ten commandments were proclaimed from Sinai.

This is quite plainly indicated in the immediate context. The two preceding verses (24 and 25) read: "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth," etc. The one who is here introduced as speaking from heaven, is "Jesus the mediator of the new covenant."

This is confirmed by the first two verses of Hebrews 1: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Thus, though God is the author of the message, he speaks it to us through his Son. His Son is the one who now speaks from heaven, whose voice we are not to refuse. So, though God is primarily the author of the law, by the same rule he could have spoken it to the world through his Son, "whose voice then shook the earth."

Dr. Clarke, commenting on these words, says, "At the giving of the law on Mount Sinai; and from this it seems that it was the voice of Jesus that then shook the earth, and that it was he who came down on the mount."

But the statement has another branch which will further aid us in the investigation. It points to the future as well as to the past; for the same voice that shook the earth in the past, is in the future to shake both heaven and earth. This at once raises the questions, What and when is the shaking referred to? and whose voice will accomplish it?

Joel says that when the great day of the Lord comes, "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake." Joel 3:16. John brings to view the same event, and more definitely locates it. He says: "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." Rev. 16:17, 18.

This voice from the temple is doubtless the same that Joel mentions in the passage quoted; and the lightnings, thunders, and great earthquake of John's record, answer to the shaking of the heav-

ens and the earth predicted by Joel; and both are in fulfillment of the passage we have before us in Hebrews: "But now he hath promised, saying, Yet once more I shake not the earth only, but also heaven."

But John locates this scene under the seventh of the seven last plagues; and this fact has an important bearing upon the question of who then speaks from the throne; for this is after the period of the world's probation is past, and Christ has taken his throne upon which he is to reign forever and ever. At that time the scene is past wherein God sits as judge (Dan. 7:9, 10), after which he commits all judgment to the Son. John 5:21, 22. Then the transaction has taken place between the Father and the Son, described in Ps. 2:8, 9: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

Having received the kingdom, the power to execute the judgment, and the inheritance of his enemies, Christ commences the work by pouring out the seven last plagues, which so far as this present state is concerned, is the close of the controversy between himself and sinners (Luke 19:27); but under the seventh of these plagues the voice comes from the temple in heaven, saying, "It is finished." Who would naturally make this announcement? Would it not be the one in whose hands the work is then going forward? At this time, and under these conditions, there would hardly seem to be any reason why the Father should make this announcement; rather we would attribute it to the Son, who, when he had completed one division of his work on the cross, exclaimed, "It is finished," and who now having finished another grand division of his work, makes the same announcement from heaven, in tones which shake the heavens and the earth. If this is so, then it was Jesus' voice which spoke the law, and shook the earth at Sinai.

This is not saying that the voice of the Father has never been heard by men on earth, for twice he testified of Christ while here, "This is my beloved Son, in whom I am well pleased." Matt. 3:17; 17:5.

These remarks necessarily suggest the question, Is it, then, proper to speak of the law as the law of God, and of its utterance from Sinai, as being proclaimed by the voice of God? To which it may be replied that as God is the primary source of the law, and the supreme ordainer and controller of all things, we speak of him as doing all things by whatever means he accomplishes the work. Thus, "In the beginning God created the heaven and the earth." And we use this expression with reference to the Father; but he employed the Son as the immediate agent. Col. 1:16-18; Heb. 1:2.

Another thought concerning the connection of the law with the shaking of the heavens and the earth. When the earth was shaken at first, it was by the voice that gave the law. When the heavens and the earth are shaken at last, it will be by the voice that pronounces the everlasting covenant of peace upon those who have kept the law. (See "Early Writings," p. 28.)

IN THE QUESTION CHAIR. 13

1 COR. 13:13. FAITH AND LOVE.

Does not Prof. Drummond, in his sermon on love as the supreme gift, make too little of faith?

Mrs. I. H. C.

Answer.—Faith and love, when considered as living principles, are inseparable. True faith is a faith which, as the apostle says, "works by love." Love is the vital principle. It is to faith what the steam is to the engine, making it an instrument of power. Without this principle, faith is dead and useless. It is hardly possible, therefore, to make too much of love; and as between the two, we think there is more danger of people making too little of love than there is of their making too little of faith.

Of faith, hope, and love, the apostle says: "The greatest of these is love."

JOHN 8:51. SHALL NEVER SEE DEATH.

1. How are we to understand John 8:51 and chap. 11:26? and, 2. How can it be said that Christ was the first to rise from the dead (Acts 26:23), as there were others who were raised before him?
MRS. J. W.

Ans.—1. The expression in John 8:51, "If a man keep my saying, he shall never see death," literally rendered, would read, "If any one keep my word, he shall in no wise see death [*eis ton aiona*] to the forever;" that is, he shall not see the second death, which is forever, or eternal. The construction of John 11:26 is similar; but in this latter case, the expression is true even of our temporary Adamic death; for Christ was speaking of those who believe in him, who will be alive at the time of the resurrection of the righteous dead; and such will not die any kind of a death; for they will be translated without tasting death. 1 Cor. 15:51, 52. This will appear by considering the statements of John 11:25: "He that believeth in me, though he were dead [this must refer to the righteous dead], yet shall he live." When shall such live?—"In the resurrection at the last day." Verse 24. Then comes verse 26: "And whosoever liveth and believeth in me [liveth when?—At the time when the other class referred to live, that is, "in the resurrection at the last day;" he who is alive and a believer in Christ then] shall never die."

2. The expressions concerning Christ, that he is "the first-fruits of them that slept," "the first-born from the dead," the "first-born among many brethren," etc., do not refer to priority in point of time, but priority in respect to dignity and importance of position. The passage in Acts 26:23 does not refer to the time of his rising in comparison with the rising of others, but shows what he first would do by a resurrection from the dead. The Revised Version gives the true idea when it renders the passage thus: "How that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light to the people and to the Gentiles." Others had been raised before Christ, but only to the plane of this mortal life. Moses had been raised to immortality, but privately; and none of these were designed to show to the world the path of life and immortality. Christ was the first one to do this by a resurrection from the dead. 2 Tim. 1:10. (See all these passages explained in the chapter on the transfiguration, in the book, "Here and Hereafter; or Man's Nature and Destiny," for sale at this Office. Price, \$1.00.)

ROM. 11:25. FULLNESS OF THE GENTILES.

Paul says in this text, that "blindness in part is happened to Israel, until the fullness of the Gentiles be come in." What is meant by the "fullness of the Gentiles?" Does the expression in the next verse, "And so all Israel shall be saved," have any reference to literal Israel? Is there any account of the whereabouts of the ten lost tribes of Israel? The Mormons claim that they are living at the North Pole.
S. H. S.

Ans.—The "fullness of the Gentiles," does not denote any work to be wrought among the Gentiles, as such, independent of Israel. There is not a double fullness to be accomplished, one fullness of Israel as Israel, and another fullness of the Gentiles as Gentiles. The work of the gospel for the salvation of Israel is Paul's subject, and it is the fullness of Israel of which he speaks. Why, then, does he say "the fullness of the Gentiles"?—Simply because a people are gathered out from the Gentiles to make up the number of his people. Acts 15:14. It is the fullness of Israel made up from among the Gentiles. This is plainly indicated in the declaration which immediately follows: "And so [in this manner] all Israel [not all the Gentiles] shall be saved." That is, the coming in of this fullness from the Gentiles results in the salvation of all Israel. What the gospel proposes to do for the Gentiles, and all it proposes to do for them, is to

take them in their alien condition, afar off, without hope and without God in the world, and bring them nigh by the blood of Christ, and join them to the commonwealth of Israel, and cause them to be no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. Read carefully Eph. 2:11-19, where this process is fully explained. And when this change is wrought for the Gentiles, they are no longer Gentiles, but belong to the commonwealth of Israel. When a Gentile thus comes in, he becomes an Israelite. Hence there are none but Israelites among those whom God recognizes as his people. And when all who can be reached by the gospel among the Gentiles are brought in and made Israelites, the "fullness" or requisite number to carry out God's purposes will have been secured; and so all Israel shall be saved. The gospel will gather out all who are willing to become Israelites in the true sense; that is, becoming Abraham's seed by joining themselves to Christ. Gal. 3:29. None will be found outside the pale of salvation who was or ever would be an Israelite. So the saved are Israel, and all Israel.

As to the "ten lost tribes of Israel," so called, there are no such tribes. When the Jews returned from captivity, some of all the tribes were in the company, such as separated themselves "from the filthiness of the heathen of the land, to seek the Lord God of Israel." Ezra 6:21. And those who returned were recognized as "all Israel," and offered at the dedication of the new temple, "twelve he goats, according to the number of the tribes of Israel." Ezra 6:16, 17; 8:35; Neh. 9:1, 2; 12:47. But those who joined in the iniquities of the heathen and refused to return, wholly apostatized from God, were rejected by him, removed, and east out of his sight, and disappeared, never to re-appear again. 2 Kings 17:14-23. The Mormons are quite shrewd in locating them at the North Pole, which nobody can reach, and where, of course, they can never be found. Paul recognized the twelve tribes as existing in the accredited Jewish people of his day. Speaking of the promise made unto the fathers, he says: "Unto which promise our twelve tribes, instantly serving God day and night, hope to come." Acts 26:7. Those Jews who were off in foreign lands, mingling with, and uniting with, the heathen in their false worship, are not here recognized as belonging to any of the tribes, but only those who were "instantly [or intently] serving God day and night," the most of whom were, of course, in the land of Judea. Many people are spending a great deal of time and ingenuity in speculating about ten lost tribes which do not exist.

THE SEVEN LAST PLAGUES.

How much time do you understand is to be consumed in the pouring out of the seven last plagues, Revelation 16?
W. D. P.

Ans.—No scripture that we are aware of gives the definite time; but there are some statements from which we can reasonably infer that the time will be quite brief. Thus in Revelation 16, where the pouring out of the plagues is described, we find under the fifth plague those who are still suffering under the effects of the first, having passed through the inexpressibly terrible conditions of the second, third, and fourth. But it would not seem that men, in their present state, could long survive such terrible judgments, and the necessary inference is that they follow each other in rapid succession, or rather cumulate their power in rapid succession till the cup of divine wrath is full (Rev. 14:10; 15:1), which will then speedily accomplish its work.

Isa. 34:8 doubtless covers the time of the seven last plagues; and there it is called "the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." In Rev. 18:8, a day (doubtless prophetic, meaning a year) is spoken of in which the plagues will fall.

From all which it is easy to infer that the pouring out of the plagues will occupy about one year.

FROM AUSTRALIA.

WE who receive the REVIEW in this country, heartily second the remarks made some time since in that paper (which has just reached us), in regard to sustaining the Progress department. Without drawing any comparisons between the relative importance of the different portions of our church paper, we may say that the Progress department is one feature of the paper which goes to make it what it is, a looked-for and valuable friend. It seems to me that of all classes of people in the world, our ministers should be the most faithful in heeding the injunction of the apostle to "exhort one another," and so much more as we see the day approaching. We should try to win the blessing that is promised upon those who feared the Lord and spoke often to each other. It has seemed to devolve upon me lately to speak for the entire Australian field, although to my certain knowledge there are several other laborers who are actively employed therein. Let us hope that these will be admonished by what has been said, and speak out for the encouragement of the "little flock."

During the last two months the work has been somewhat hindered by universal rains, which in some parts have produced floods. Severe storms have visited this part of the world as well as other portions. Several vessels have been wrecked, attended with loss of life. The natural elements in which our earth is enveloped seem to be in a very unsettled state. The same is true of the social and political elements, and in the universal agitation Australia shares her part. A movement has been made for the federation of the colonies in the form of a government dependent upon the British Crown to a slight extent, yet virtually independent and self-governed. This measure, adopted by a council in Sydney, must now be acted upon by each colony, after which I believe it must go to the British Parliament, if it succeeds here. The laboring classes, too, are aspiring to political power, and a fierce and determined struggle between employers and employed seems inevitable. In Victoria a strong effort is being put forth by the popular churches to secure Scripture education in the State schools. Temperance, too, is gradually working its way into politics, and even woman's suffrage in this conservative country seems much more likely to be adopted than in experimental America. In the midst of this agitation we are trying to push forward the work of the last message. Bro. Daniells, who has lately joined our Conference from New Zealand, enters this week upon labor for our churches in Victoria, in which it is probable that he will be joined by Bro. Curtis or Bro. Baker. Meetings are still progressing in Geelong, where they have been held the past six months. Bro. Foster, who has been in charge of the work there, is recruiting his health in Adelaide, while Bro. W. L. H. Baker carries on the work during his absence.

The semi-annual balance sheet of our publishing house shows a gratifying degree of prosperity in this branch of the work, though we still hope for improvements in some particulars. None of our periodicals are self-sustaining. It is the purpose of the managers to illustrate the Bible Echo to a small degree, and raise the price so as to give canvassers a chance to work with it. We hope thus to extend its circulation and increase its income. So far the paper has been received with almost universal favor. The tract society has been sending it to 200 or 300 libraries for some time, and they have been written to lately, inquiring as to how the paper has been received. The replies have been very encouraging, showing that thousands of people are interested readers of our paper in all parts of the colonies.

The hearts of our people are made to rejoice in the prospect of a visit from sister White and Bro. White in the near future. May God speed their progress to this country, and may their coming be a great benefit.

G. C. T.

WORDS OF MEN VS. SCRIPTURE. 157

WHEN creeds are a shaking, and dogmas upheave,
Theology unstable,—what shall we believe?
While the wisdom of ages summed up in our day
Holds lightly the Scriptures, (believes them?—Nay, nay!)
Consider this question: Which more doth concern,
What men say of Scripture, or, its words in return?

That time has come. Does the reader, amid the clashing of creeds, the bold dictations of infidelity, and the general commotion of the religious world, exclaim with flutterings of doubt, "What shall we believe?" Should it thus happen to be, the above question for consideration is timely.

The signs of the end are fast gathering. The forces of nature, the movements of nations, and popular thought, all point to the one conclusion, "The coming of the Lord draweth nigh."

The general feeling in all parts of the world that something of uncommon occurrence is about to happen, something that will materially change the condition of men, makes it imperative that not only shall the denomination be well founded, but that every individual shall know in whom he believes, and upon what rests his future destiny.

To take for granted as truth what our parents have believed, what we have been accustomed to practice, and what has been explained for us, has been much easier and more according to the natural bent of the mind, than to know from personal investigation the why and the wherefore of our faith.

But the truth of God develops with the progress of time. The understanding of the Scriptures of a century ago will not suffice for the emergencies of our generation, in which the greatest and grandest events since the creation of the world are to take place. Individual knowledge of the word, and a personal experience in the things of God form the only avenue of safety through the times of trial just at hand.

At present there seems to be a general stirring up and picking to pieces of church creeds and dogmas as never before in the history of the Christian Church. Infidelity and Spiritualism are becoming rampant, honey-combing nearly every church on the globe. And the Bible itself has never, since the days of Roman intolerance, met with such open and so general criticism as now. All these things widen the gulf into which the unestablished and unwary will surely fall. And just so sure as "no man liveth unto himself," shall many others be led by such to the same destruction.

Is it not time for a general awakening, especially among the younger members of our churches, to the necessity of knowing the word of God for themselves; to the necessity of being able to freely converse upon, and instruct others in, the important truths for our time? Our work consists in sowing the seed; God will care for the increase.

Peter says, "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." It is one thing to have the conviction of the truthfulness of a doctrine; it is quite another to be able to explain that doctrine so that others may see its truthfulness.

"Be ready always" is especially applicable to our day, when leading theologians are branding the Scriptures as fallible, inaccurate, the work of men, uninspired, etc.; when innumerable organizations are pressing their peculiar ideas upon the people with all the ardor and power available; when the masses are in commotion, surging one way and another with the various influences brought to bear upon them,—this, I say, is the critical time for him who is wavering or unestablished on a basis familiar to himself; for how can one escape so many pitfalls, except he knows for himself the teachings of the Word?

Such being the situation, which shall we deem of most importance to us, what men say about the Bible, or what the Bible says about men?

N. W. L.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."
—Ps. 126: 6.

MARITIME PROVINCES.

SINCE coming here to engage in the canvassing work, I have thought that a few words in regard to this, one of the nearest of the foreign mission fields, might not be wholly without interest to the readers of the REVIEW.

The Maritime Provinces include New Brunswick, Nova Scotia, Prince Edward Island, and New Foundland, in all about 40,000 square miles of land surface, and containing nearly 1,250,000 inhabitants. Part of this country is excellent for farming, comparing favorably with Michigan or Illinois. Perhaps one of the richest and most beautiful agricultural regions to be found is the Annapolis Valley and Basin of Minas, immortalized by the poet Longfellow in the story of "Evangeline," which describes the driving from their homes of the early French Acadian colonists by the British, when,—

"On the falling tide, the freighted vessels departed
Bearing a nation, with all its household gods into
exile,—
Exile without an end and without an example in
story."

Prince Edward Island, with only about 2,000 square miles of land, contains about 125,000 population, and is called the garden island of the gulf. Agriculture is the chief resource of the island, yet the official statistics show that so long ago as 1877 the yearly exports exceeded a value of \$2,000,000. In all the provinces except this island, very extensive mining operations are carried on, and large quantities of coal and iron are exported. More than thirty gold mines have been opened, and a goodly number of these are now proving very profitable. Copper, lead, graphite, zinc, magnesia, antimony, amber, slate, granite, and marble are also found and profitably worked.

The best and most extensive fisheries in the world are found on these shores, and the hardy and daring race of sailors thus developed furnishes many of the best seamen in the British and American naval service. The people are mostly of English and Scotch ancestry, with a small proportion of French descendants, principally of the few early Acadians who finally found their way back, but, finding their old homes in the hands of others, became scattered to other settlements.

"The English language is nearly universal, except in a small strip on the New Foundland shore, still held by France. There is little immigration and less change than at home. One who is accustomed to the bustle and rush of the States, finds much in the customs and habits of the people which seems odd, yet much to admire. A sincere belief in, and respect for, the word of God is all but universal, and a much higher moral standard is the natural result. There is comparatively little profanity and drunkenness seen on the street. Divorce is not countenanced by public sentiment, and while legally possible, is very difficult. There is less of extremes of poverty and wealth, and a more kind, hospitable people cannot be found. A stranger can travel in the country for weeks, and be nearly sure of meals and lodging at the next house without charge.

This is proving one of the best fields for the canvassing work yet entered in America, and we believe the Spirit of God will open the minds and hearts of many to the important truth for this time. We feel and know that the dear Father in heaven has guided our ways, and his holy angels have been at our side as we have gone from house to house carrying the precious message of our Saviour's soon coming. Satan has not been idle, but has stirred up opposition both in public and private, and the people have been repeatedly warned not to touch the book ("Bible Readings"), but to shun it as they would the "very Devil;" but we realize that they can do nothing against the truth, but for the truth. Notwithstanding warnings through the daily and church papers, some of the canvassers have taken orders in more than two thirds of the houses visited from the first, and lately have done better than that, one getting nineteen orders in twenty houses, and another thirty-one orders in thirty-three houses. "This is the Lord's doing," and to him be all the praise! The field is large, and it is indeed already white here as well as elsewhere; but where are the reapers? As we find those who are

evidently ready and even anxious for the message of truth, and see how very slight a beginning has been made in this corner of the Lord's vineyard, we pray that he will raise up more laborers who will "ask not to be excused," but will "go and tell the story," "Jesus is coming again."

L. T. AYRES.

IOWA.

LAKE CITY.—We came to this place July 8, and pitched our tent one block west of the public square. This is a place of about 2,000 inhabitants, and contains five church buildings. The citizens have been very kind from the first. The shepherds have been quite successful in caring for their flocks; notwithstanding, some have decided to obey God in the keeping of all of his commands, and others are interested. Besides our public effort, we are visiting the people at their homes. Many doors are open for this kind of labor. We are of good courage, and hope to be remembered at the throne of grace.

W. B. EVERHART.
G. F. WATSON.

EMMETTSBURGH.—We began meetings in the tent at this place July 11, with a small congregation, which did not very materially increase until the last few evenings. A large percentage of the city and surrounding country is Roman Catholic. A letter of warning against us was sent here before our arrival, which, with a hearty co-operation from Protestant leaders in the place, served to make the people shy of the tent for a time. But by means of personal calls at their homes, some manifest a willingness to hear and converse on Bible themes; and although but few are taking that interest in our work which we had hoped to see, we are pleased to note a change of sentiment toward us by some.

A singular coincidence happened last week, which we hope may turn to good account. One of the deacons of the Congregational church who has attended several of our meetings, after a discourse on "The New Birth" requested that the same be presented in his church. The request was granted in case satisfactory arrangements could be made. Accordingly, the pastor and some of the trustees were visited, and an announcement was made through the press of the appointment and subject at the church.

But the evening before the appointment, a notice came to us, duly prepared and signed by a number of the church authorities, to the effect that some of the members had raised objections, and consequently we were denied the house. The services at the tent were well attended that evening, and a very friendly feeling was shown toward us. Considerable comment has followed, and we have received visits from some of our Congregational brethren.

While holding up our Saviour and the gracious offer of life through him, we have presented evidences that the end of the present state of things is near at hand, and have endeavored to assist in preparation for that event. We have presented the claims of God's law with especial reference to the fourth commandment, and several recognize the fact that an inconsistency exists here in profession and practice, and are casting about for something upon which to lean. We labor in hope of assisting such to come into perfect harmony with the commandments of God and the faith of Jesus. Our book sales have amounted to a little over nine dollars; donations received, \$8.25. We are now considering the subject of the nature of man, and who will obtain immortality—how and when. Some interest is manifested to hear on this question, which we hope to see deepen, and by the Spirit of God convince of truth.

J. S. HART.
E. E. GARDNER.

Aug. 12.

WISCONSIN.

LA CROSSE.—We pitched our tent in La Crosse July 15, but on the following day we had to move it on account of opposition. We secured the adjoining lot, and began meetings in the Norwegian language on Sunday, July 19. During the week our meetings are small, but on Sunday we have a good hearing. We are also holding some English services. There are some souls deeply interested. Quite a number acknowledge that we have presented the Bible truth, but old customs from their ancestors and churches, together with positions in business, make it appear to them extremely difficult to change their practices in religion. We have sold some tracts, and given some away. We have re-

ceived about ten dollars in collections. Bro. O. Opegard is our tent-master, and Elder J. C. Nielsen assists in preaching. We look for fruit here.

Aug. 10.

H. R. JOHNSON.

KANSAS.

TONGANOXIE.—We began meetings here July 17, and have continued till the present. There was, apparently, some interest concerning the prophecies, but none have seemed to care much about the Sabbath. We have hopes that two or three will yet obey. We expect to move our tent to Linwood next week. We have enjoyed much of God's blessing this summer, and feel to praise his name; for we know that "all things work together for good to them that love God."

Aug. 13.

OSCAR AND RUCIE HILL.
J. C. FOSTER.

ELIVON, CANTON, GREAT BEND, AND GENESEO.—The changes caused by removals at all these places have weakened the companies very much. Perhaps no Conference has suffered more from this moving spirit than Kansas, and yet in many cases it has seemed advisable, if not unavoidable. In laboring for these, I so often thought of this promise: "Fear not, thou worm Jacob, and ye men [few men, margin] of Israel, I will help thee, saith the Lord, and thy Redeemer, [is] the holy one of Israel." Isa. 41: 14. Brethren and sisters at all these places, make this one of the "exceeding great and precious promises," and appropriate it. At Canton we had a commendable hearing from the outside. At Great Bend the Christian denomination rented us their hall for a few meetings. A few there believe the truth theoretically, who I believe are honest, and will yet obey. The members were much strengthened. We were sorry that Bro. J. W. Buckland was taken sick, and lost some of the meetings. Bro. and sister Howell still "hold the fort" at Chase.

At Geneseo a little handful are left, but they took hold of the Sabbath-school work anew. Their class donation was \$1.26, an average of eighteen cents apiece. Their school numbers less than was saved in the ark. I was with them over the Sabbath; and Elivon, Canton, and nearly all the places visited held the communion. I venture to say that one of our greatest needs in this Conference is good, faithful local elders to care for the flock; and when a brother has been solemnly chosen and set apart to this work by prayer and the laying on of hands, he should not leave or be advised to leave his flock for the canvassing work. Let each branch of the work be properly and relatively cared for. I now go at the call of Elder Underwood, to attend the Missouri camp-meeting. I say to all, Be of good courage.

W. W. STEBBINS.

MINNESOTA.

ST. CLOUD.—Our tent has now been located at this place a little over six weeks. We have given over forty discourses. The editors have been very kind. We have tried to cultivate the acquaintance of the ministry, and they, too, have treated us kindly. While we are not aware that they have preached against us, yet we conclude that the stay-away argument has been used very successfully, as our congregations have been very small most of the time, and always changing. It has required some patience to hold on here so long as we have; but there have been a few apparently interested ones, and God has rewarded us by four faithful souls accepting the truth. One of these is deacon in the Baptist church. We hope for others. Our tent is moved to-day to another part of the city. We shall try to look after the interest here by Bible work.

Aug. 10.

H. F. PHELPS.
BYRON TRIPP.
CHAS. EMMERSON.

OREGON.

HILLSBOROUGH AND INDEPENDENCE.—We closed a series of meetings in Hillsborough July 29. Four decided to obey the truth. Some years ago Elder Van Horn held a series of meetings here in the courthouse, and last summer the first-day Adventists held tent-meetings here, and also a series of meetings in a hall last winter; hence the interest to hear the truth was not as great as it otherwise might have been. The Christian (Campbellite) minister of the place preached against the truth, and in hi-

remarks made the following statements: "That is the language of Ashdod for you to call the first day of the week the Sabbath. . . . By any crook or turn, you cannot make it the Sabbath. . . . We have not got any Sabbath now. . . . When you come to that fourth commandment, there is not any particle of use for it in the new covenant." Our review of his sermon turned it in favor of the truth.

We commenced meetings in our tent in Independence Aug. 3. The first night every seat was filled, and many remained outside of the tent. We put in more seats, and they were filled the next night. The good attendance still continues. We believe that the Lord has a people here.

Aug. 12.

ISAAC MORRISON.
F. S. BUNCH.

INDIANA.

NAPPANEE.—We began meetings in our tent at this place June 29, with a fair hearing. This is a town of some 1,500 or 1,600 inhabitants. We have been here three weeks. The interest to hear is good, quite a number being present at each evening service. Last evening the tent was well filled with attentive listeners, with quite a congregation outside. The Lord gives freedom in speaking, and the best of attention is given. We have a little hand press of our own make, also a wood cut of the tent; so we can bill the town nearly every day with but little expense. This helps very much to keep up the interest, and to turn the minds of the people to the tent, though it requires a great deal of labor; but we find that it pays. Our bills, though home-made, are neat and presentable.

We have given three discourses on the Sabbath question. A number are deeply interested. Four kept last Sabbath, three of whom are adults, all members of the Mennonite Church, one, a young man of some promise, who has been contemplating the ministry, and whose brethren have been urging him into the field, and he expected to enter it next winter.

VICTOR THOMPSON.

PENNSYLVANIA.

BUTLER.—The interest here has been good and is still increasing. The last month of our stay here has been well occupied with holding Bible readings and prayer-meetings from house to house, meantime inviting the neighbors in the vicinity where meeting is to be held. The result is that as many as forty have attended, and the meetings have resulted in much good. We have distributed hundreds of papers, as well as thousands of pages of books, in this city, which is causing a deep interest to read and learn more of the sacred truth. Many calls and openings are offered on every hand for the education of the people to a realizing sense of the claims of God's law upon them. Realizing that God has appointed us this field, and as duty called us to carry on the interest, we have endeavored to do so by holding meetings and conducting Bible readings from house to house, all of which has resulted in the bringing of four souls to take their stand for the truth, and more are on the point of deciding. We have not spent as much time in the canvassing work as we desired, and which at first we much regretted; but we now see how marvelously God has been leading us to take up the work which he had for us to do.

The interest has demanded of us to hold seven Bible readings a day, and the opportunities are still increasing. I am in hopes that our brethren will soon be called of the Lord to send a tent here, and that the interest may be developed till there is a church organized and many souls to stand as witnesses for the Lord. Praise be to his name!

A. F. ANDERSON.

WEST VIRGINIA.

AMONG THE CHURCHES.—Since my last report I have visited the churches at Newburg, Amos, Berea, and Kettle. At Newburg we held but few meetings, for want of room to meet in. We were glad to find the brethren and sisters alive here in the missionary work. Two were added to the church, and an elder was elected and ordained. The depository and church building located here are almost completed, and they speak well for the cause in West Virginia. But we shall have to ask our brethren and sisters throughout the State to lift a little harder. At Amos (the home of Bro. W. J. Stone) we held several meetings, with a fair outside

interest. We trust our company here will manifest a deeper interest in the missionary work. One was added to the church by baptism.

We returned to Newburg and spent a few days working on the church building. From here we expected to go to Newark, but by order of the Conference committee we went to Berea and remained over two weeks. Mrs. Babcock organized and held several "mothers' meetings," also gave instruction in "healthful cookery." Quite an interest was manifested in this branch of the work, and we trust this much-needed work in our churches will continue. We organized here a children's missionary society, and we are glad to state that the little folks set a good example for the older ones to follow. The senior missionary society here have held weekly meetings for some time, which we believe is quite an impetus to the junior class. Some sad difficulties were existing here, but we hope that all will allow the Spirit of God to come in and eradicate these troubles. An elder and a deacon were ordained.

From Berea we returned to Kanawha Station, where our institute was held last spring. We remained with the company here until after their quarterly meeting. One was baptized and two were added to the church. We are now located at Marshall, Jackson Co., with a tent. Bro. T. E. Bowen is with us. Time will not permit us now to speak of the interest here fully. Will report next week.

Aug. 11.

D. C. BABCOCK.

MASSACHUSETTS.

BROCKTON.—Since my last report we have had some changes in our work here. Soon after my writing, the ministers throughout the city warned their people against us, and did everything possible to keep them away, even to having lawn parties. These warnings and the many things they said had great weight with the people, so that but few came out to the meetings, and we felt that our work would be almost a failure; but in the meantime several of the first-day Adventists became interested, and their minister became alarmed. He at once sent for one of their elders, a Mr. Sweet, who came, but with the intention of having a meeting just for the benefit of their own people. However, one of their own people came and told us about it the night before the meeting, and our meeting was dismissed, and the people advised to go and hear the other side of the question. It was quite a surprise to the Adventists to find us all present at the opening of their meeting. Mr. Sweet tried very hard to show his hearers that the Sabbath was done away at the cross, that it was a part of the old covenant, and a memorial of the deliverance of Israel from Egyptian bondage, etc., but to no effect only to those who desired to have it so; the greater part of the congregation said he had proved nothing. Elder Fifield reviewed the discourse the next evening. A few days later, Elders Phelps and Sweet came to our tent, and challenged Elder Fifield to debate the question with Elder Miles Grant, which challenge was accepted, and arrangements made, giving Elder Grant all the advantages of debate, putting Elder Fifield on the affirmative side of the question throughout the discussion.

The debate began Aug. 4, and continued four nights, two hours' session each night, and twenty minutes' speeches each. The report of the first one is given below in the Brockton Daily Enterprise of Aug. 5, under the heading, "The Seventh Day. Opening of the Gospel Tent Debate on the Christian Sabbath."

"The gospel tent that for some little time has been stationed on the old Carnival Park grounds, was the scene of an occasion of much interest last evening, and one of quite unusual occurrence. Long before the hour announced for opening, people began to flock into the tent, until at 8 o'clock almost the entire seating capacity had been taxed, quite a number standing during the entire evening. The occasion was a debate between Elders Miles Grant and G. E. Fifield, on the following question:—

"Resolved, That the seventh day is the Christian Sabbath, instituted at creation, unchanged by Christ and the apostles, and binding upon all men in all time.

"The debate opened quite promptly, Elder Fifield opening on the affirmative side of the question, which was conspicuously written on a large bulletin placed upon the platform, the negative being maintained by Elder Grant. The session lasted two hours, each debater being allowed three twenty-minute speeches alternately during that time. Mr. John Barbour presided and held the watch. As it

stopped at about 8:50, he had to guess at it after that hour, but both sides were given an even show, and no objection was raised. Quite a number of local clergymen were noticed in the audience.

"On the affirmative side Elder Fifield showed by Bible testimony that, with reason and history having been agreed upon as authority, the seventh day was set apart as the Sabbath at creation. Set apart and created at that time, 2,500 years before the existence of the Jews, it could not be regarded as a Jewish institution. Neither, he averred, can it be regarded as ceremonial, because of its creation in Eden before there was a Saviour, and before there was a need of ordinances or ceremonials pointing to a Saviour. The day is Christian, he said, for Christ was the one who created, blessed, and sanctified it. He was in the world, and the world was made by him, and knew him not. The seventh day as the Sabbath was given to man and made for him, according to the words of Christ recorded in St. Mark. He maintained his position very firmly throughout the debate, and was not in the least routed by Elder Grant, who in an able manner contested that the laws and Sabbath were to and of the Jews, and died with them. He made the assertion that not one Sabbath had been observed since the year A. D. 70. Both gentlemen quoted the Scriptures profusely to back their arguments, and the result was an animated and highly interesting debate.

"No conclusion was attempted, and the debate is to be continued similarly until Friday evening, when the contestants will have consumed their arguments and made an attempt to get together. Not to see how widely they differ, but to see how near they can come together, is the object of the debate. Rev. Mr. Phelps pronounced the benediction. This evening the debate will open at 8 o'clock sharp, or perhaps earlier."

Elder Grant's arguments were very much the same as those used in his discussion with Elder Cornell some years ago. In the second night's debate, when he found that he had no argument by which to convince the people, he resorted to an ecstasy of joy, saying that if Sunday was the mark of the beast, he had it, and all others who did not keep the Sabbath had it; but, oh! it made him so happy. He said he knew all about it, he had studied the question for years; but, oh! it made him so happy. He was very confident that the Lord accepted him, which could not be if he was breaking the Sabbath. This seemed to take with some of the people, but when this was shown to be no argument, he resorted to slander and a misrepresentation of sister White's writings, stating that she taught that the door of mercy was shut in 1844; but as the people knew nothing about her, and what he said had nothing to do with the question in hand, it lowered him in the estimation of the people. Below is a report of the discussion as given in the Brockton Daily Dispatch of Aug. 8:—

"While walking down Main Street the other evening, I came to a tent on Carnival Park. Wondering what sort of a meeting was going on, I went in. I should judge the place would seat about 400 people, and every seat was full. The assemblage was not the class I expected to find, either. It was an orderly, well-dressed, and decidedly respectable gathering. Some of Brockton's most honored residents were listening to words from a Mr. Grant of Boston.

"He was trying to impress upon their minds that the Sabbath we observe is the Sabbath of the Lord, but to my mind his audience didn't seem to accept his arguments as conclusive. He quoted the Bible and other authorities, but could make no headway. I was puzzled why the feeling existed, until he finished and Mr. Fifield took a hand in the argument. Then I felt as the rest did.

"The arguments of this gentleman were clear and forcible. He attacked the previous speaker with an overwhelming array of facts. Mr. Grant's points were assailed and torn apart, piece by piece. Then he assumed the defensive, and argued that our Sunday is not the real Sunday, except as custom has made it recognized as such. Mr. Fifield is not on the popular side of the question, but a large majority of his hearers are with him. He believes he is on the right side, and is very courageous regarding his convictions.

"Mr. Grant is an able and well-known debater, but he has met his match in Rev. Mr. Fifield."

We feel sure that the discussion resulted in a victory for the truth, as it brought out large congregations of people who heard the truth, that

otherwise would not have known anything about it only what others told them, and perhaps that would have been false. We have many friends, and we hope that several will yet take hold of the truth. Our congregations are somewhat small, but we know that those who come are interested. We desire the prayers of all our people, that a goodly number may be saved as the result of our work here.

Aug. 11. H. J. FARMAN.

CENTRAL EUROPEAN CAMP-MEETING.

The fourth camp-meeting of Central Europe was held at Bottmingen, Switzerland, July 14-20. Bottmingen, a Protestant village of 746 inhabitants, is located forty minutes' walk from Basel, in the beautiful valley of the Birsig. From the hill-side above the camp is afforded a fine view of the valley of the Rhine, extending to the north, and forming the boundary between Alsace and the Grand Duchy of Baden. Looking northward, down the valley of the Birsig, to the point where it opens into the broader valley of the Rhine, the eye rests upon the city of Basel, which covers the entire valley from the Juras on the south, to the Black Hills of Baden on the north. Looking to the south, the valley is closed in on all sides by the rising, tree-clad Juras. Here and there are the ruins of castles from two to twenty centuries old.

About six miles to the South is a famous Catholic resort, called Marienstein, noted for its wonder-working image of the Virgin. This image is in a chapel cut in the solid rock. The walls of the chapel are hung with crutches, wooden arms, hands, etc., as memorials of miracles of healing wrought by the Virgin Mary. From far and near, Catholics come to worship at this shrine. Not long since, one of our brethren saw a man crawling toward this place on his hands and knees. He had come in this posture all the way from near Strasburg, that by his extraordinary act of penance he might obtain the greater blessing.

Having noticed the surroundings, let us return to the camp. It consisted of nineteen tents, three large and sixteen small ones, and was located in a pleasant meadow on the banks of the Birsig, nearly opposite an old castle now used as a pleasure resort. It was centrally located, so that in a few minutes it could be reached by all the villagers.

The camp-meeting proper was preceded by a workers' meeting from July 8 to 14. From the first day of this meeting, we were favored with the help of Bro. E. J. Waggoner, who had just come from Scandinavia. Two classes for Bible study were held daily, and three each day on Sabbath and Sunday. Bro. E. M. Morrison arrived July 9, and at once began instructions in the canvassing work.

This meeting was attended by all our workers, — one minister and three colporteurs from France; two ministers, two licentiate, and four colporteurs from Switzerland; and one colporteur from Italy. There were also present two colporteurs and one minister from Germany, one colporteur from Holland, and a number of lay brethren from Switzerland.

The Bible study was much appreciated. Almost from the first, those present caught the spirit of the lessons, and rose with them as our privileges in the gospel were more fully unfolded. Nineteen meetings for Bible study were held. Twice each day Bro. Morrison gave instruction to canvassers. His classes were attended by nearly all on the ground. The workers were quick to see the advantages of the principles taught, and seemed to think of nothing else than adopting them for the future. It was cheering to see the readiness with which all took to the new methods presented. Not once did we hear the expression common in some foreign fields, "That may do in your country, but it will not work here." Fourteen remained a week after the camp-meeting to drill on the canvass before going into the field.

July 14 the camp-meeting proper began. Early the same day Brn. Olsen, Conradi, Rasmussen, and others arrived from Hamburg, and were present at the opening session of the Conference. A goodly number of our people had arrived the day before, and others were added day by day till Friday. More came at the beginning and remained till the close than at any previous camp-meeting. A printed program had been previously circulated, and with slight variations was carried out to the letter. Forenoons were devoted to Conference meetings and general instructions by Bro. Olsen; afternoons, to Bible study, the tract society or the Sabbath-school

association, and instructions on canvassing; and evenings, to sermons in French and German for the benefit of the outside attendance.

At all business and instruction meetings, the French and Germans met in the same tent, and all speaking in the English was simultaneously translated by Bro. Curdy to the French on one side, and Bro. Böttcher to the Germans on the other. Our American brethren who were not accustomed to speaking by double interpretation, or two tongues at once, got along very well in their first experience. Our own people, who are accustomed to listening when two are speaking at the same time, had no special difficulty; but outsiders dropping in would try to listen to all, and so get little or nothing.

During the workers' meeting, quite a number of outsiders were in attendance. Their number increased until the close of the camp-meeting, the attendance on the last day being the best. Excellent order prevailed; no nightwatch was necessary. The weather was fair, the meetings being interrupted only one evening by heavy rain, when the use of the school-house was cheerfully granted us.

Children's meetings were held daily by sister Morrison and Bro. Böttcher. On several occasions more than 100 outside children were present. They seemed to take a great interest in the meetings. The next day after the meetings closed, at the usual hour we heard the children singing in the tent where their meetings had been held. On visiting the tent, we found that they had assembled of themselves, and were singing the songs that had been taught them in these meetings.

Besides those from abroad already mentioned, Brn. Spicer and Gibson were present from London. Thus the General Conference, England, Germany, Holland, Switzerland, France, and Italy were represented at our meeting. The leading workers from these fields held meetings daily for counsel and laying plans for future work.

On the whole, our camp-meeting was decidedly educational, much less time than usual being devoted to business discussions. More than half the time was occupied by Brn. Olsen, Waggoner, and Morrison. Our people greatly appreciated the instruction given, and felt deeply grateful to the brethren in America for the sacrifice made in sending their best help at a season when it is so much needed in America. This help made our camp-meeting what we alone could not possibly have made it.

All were led to feel more deeply the need of education for the work. Accordingly, a resolution was passed to hold a school in French Switzerland the coming winter, and a fund was started for the support of the same. Our greatest need as a Conference is more consecrated laborers who know how to take hold of the power of God. We have a most glorious Bible truth, which is able to sanctify us wholly, and make us powerful as the messengers of heaven. In most cases, spiritual weakness is due to ignorance of the power at our command, and of the manner of appropriating it to ourselves and using it. The camp-meeting was a great help to our people in this respect; it truly furnished meat in due season.

On the last day of the meeting, nine were baptized. All went home from this gathering feeling much encouraged and benefited; we have good reason to believe that at another annual meeting we shall be able to report greater advancement on the part of our churches, and more progress of the message than in former years. H. P. HOLSER.

SOUTH DAKOTA HEALTH AND TEMPERANCE ASSOCIATION PROCEEDINGS.

The seventh annual session of the South Dakota Health and Temperance Association was held in connection with the camp-meeting at Madison, S. D., June 23-30, 1891. The first meeting was called June 23, at 5:30 P. M., the President, C. P. Frederickson, in the chair. After singing, prayer was offered by Elder O. A. Johnson. The minutes of the last meeting were read and approved. The President made some remarks in regard to the resolutions passed last year, which had not been carried out, stating that passing resolutions, and doing nothing to carry them out, is worse than doing nothing at all. Elder Johnson made some remarks in regard to a change in the health and temperance work in this State, suggesting that suitable persons be sent to receive instruction at the Sanitarium Training School at Battle Creek, Mich.

The Chair was empowered to appoint the usual committees, which were as follows: Committee on Nominations, N. W. Kauble, N. P. Nelson, N. W. Paulson; on Resolutions and Plan of Work, Prof. C. C. Lewis, S. B. Whitney, and E. C. Kellogg.

Adjourned to call of Chair.

SECOND MEETING, JUNE 24, AT 5:30 P. M.—The following resolutions were presented:—

Whereas, The International Health and Temperance Association at its last session adopted a Constitution under which the State organization is no longer to continue, but all members become at once members of the general organization; and,—

Whereas, According to this new plan, a Vice-President and Corresponding Secretary in each State are to be appointed by the Executive Board; therefore,—

1. Resolved, That we are in harmony with this new plan, and that we request the Board at its earliest convenience to appoint a Vice-President and Secretary for this State.

2. Resolved, That we request the Conference to allow the person who shall be appointed Vice-President in this State, to devote as much of his time to health and temperance work as may seem practicable to the Conference Committee.

3. Resolved, That we request the Conference to authorize its committee to select persons from the different nationalities composing our Conference, and to assist them, if necessary, in gaining an education in health and temperance.

Remarks and explanations in regard to this new plan of work were made by Elder O. A. Johnson, Prof. C. C. Lewis, and Elder S. N. Haskell, who brought the point to view very forcibly, that the health and temperance work is connected with the gospel.

The new plan was adopted.

Adjourned *sine die*.

C. P. FREDERICKSON, Pres.

LENA FREDERICKSON, Sec.

TRACT SOCIETY OF THE MARITIME PROVINCES OF CANADA.

Report for Quarter Ending March 31, 1891.

No. of societies reporting.....	2
“ members reporting.....	8
“ letters written.....	135
“ “ received.....	81
“ missionary visits.....	20
“ Bible readings held.....	47
“ persons attending readings.....	79
“ periodicals distributed.....	215
“ pp. books and tracts sold.....	600
“ “ “ “ loaned.....	4,778
“ “ “ “ given away.....	7,095
Cash received on fourth Sabbath donations for local society, \$2.20; first-day offerings for foreign missions, \$1.36.	
Mrs. I. H. COUPE, Sec. and Treas.	

Report for Quarter Ending June 30, 1891.

No. of societies reporting.....	2
“ members reporting.....	8
“ letters written.....	132
“ “ received.....	93
“ missionary visits.....	102
“ Bible readings held.....	100
“ persons attending readings.....	159
“ periodicals distributed.....	182
“ pp. books and tracts sold.....	1,594
“ “ “ “ loaned.....	2,769
“ “ “ “ given away.....	6,686
Cash received on subscription books, \$4.00; fourth Sabbath donations to local society, 42 cts; first-day offerings to foreign missions, 72 cts.	
Mrs. I. H. COUPE, Sec. and Treas.	

NEW YORK TRACT SOCIETY.

Report for Quarter Ending June 30, 1891.

No. of members.....	523
“ reports returned.....	62
“ members added.....	12
“ “ dismissed.....	2
“ letters written.....	161
“ “ received.....	59
“ missionary visits.....	2,157
“ Bible readings held.....	116
“ persons in attendance at readings.....	742
“ subscriptions to periodicals.....	29
“ periodicals distributed.....	2,537
“ pp. books and tracts distributed.....	368,451
Received on membership, \$2.00; fourth Sabbath donations, \$27.73; sales and accounts, \$4,153.78; other funds, \$5.33; loans and deposits, \$2,005.87. Total, \$6,242.75.	
J. V. WILLSON, Sec.	

TEXAS TRACT SOCIETY.

Report for Quarter Ending June 30, 1891.

No. of members.....	322
“ reports returned.....	120
“ members added.....	1
“ letters written.....	167
“ “ received.....	39
“ missionary visits.....	146
“ Bible readings held.....	39
“ persons attending readings.....	144
“ subs. to periodicals (yearly).....	11
“ “ “ “ (less than year).....	7
“ periodicals distributed.....	8,055
“ pp. books and tracts sold.....	16,876
“ “ “ “ given away.....	10,767
“ “ “ “ loaned.....	55,068
Cash received on books, tracts, and periodicals, \$6.40; sales of subscription books, \$1.40; fourth Sabbath and	

other donations to local society, \$8.15; membership and special donations, \$2.48; first-day offerings, \$20.41. Total receipts, \$38.84.

Clifton, Dallas, Rockwall, and Black Jack Grove societies failed to report. T. T. STEVENSON, Sec.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION PROCEEDINGS.

Third Annual Session.

THE third annual session of the National Religious Liberty Association convened in the Tabernacle at Battle Creek, Mich., Aug. 13, 1891, at 9 o'clock A. M., with the President, C. Eldridge, in the chair. Prayer was offered by Elder J. N. Loughborough, after which the roll was called by States, showing delegates present as follows: Michigan, 18; Illinois, 2; Maine, 1; Massachusetts, 1; New York, 1; Wisconsin, 1; Minnesota, 1; Tennessee, 1; California, 1; Washington, 1.

Upon motion, the reading of all the minutes of the last annual session, excepting those of the last meeting, was waived. After the reading of these, the Chair called upon the Corresponding Secretary for a report of the work done by the Association since the last annual session, eight months ago. A. O. Tait, who, upon the resignation of J. O. Corliss, last March, was chosen by the Executive Committee as Corresponding Secretary for the Association, gave the following report:—

REGULAR WORK.

Since the report at the last meeting of our Association, the most of our work has been in the regular lines of spreading our literature as widely as possible, and disseminating our principles by sending articles to our corps of Press Agents, who have secured their publication quite extensively. According to reports returned to us from our Press Agents, an article recently sent out appeared in twenty-two papers. By actual statistics, these journals have an aggregate circulation of 85,200 copies, going, of course, into that many homes. Allowing an average of four in each of these families, which is certainly a moderate estimate, we would have an audience of 340,800 people reached by this article alone. And if all the papers in which the article appeared had been reported to us, the above figures would no doubt be materially increased.

We send these articles out with a modest heading of three or four words. They often come back to us in the papers with display head-lines, and on the most prominent page of the paper. The following heading was given to one of our articles in a paper with a circulation of 10,000, in an eastern city: "For the Soul's Good. Matters of Interest to Clergymen and all Laymen. Something about a Sabbath. A few Observations upon a Question of Importance. Position of Seventh-day Adventists."

The influence of these articles is not only felt in the families where the papers are read, but the editors themselves espouse the cause, and enter upon the defense of our principles.

One of our agents sent us a paper containing an article by the editor, in which he very forcibly discussed the positions of Mr. Crafts, as given by him in a meeting held in his town. As Mr. Crafts passed on to another appointment, the paper there published this editorial, and subjoined some very spicy thoughts in addition. The principles which our Association is laboring to diffuse were forcibly and lucidly expressed in these editorials, and coming from that source, could not be without influence.

One of our Press Agents has arranged with an editor for a column every week. This column is headed, "Religious Liberty Association. Devoted to the Interest of the local N. R. L. A." When matter is not furnished from our office direct, the column is supplied with selections from the *American Sentinel*, or by selecting paragraphs from some of our N. R. L. A. literature.

CIRCULARS TO EDITORS.

During the month of May, we sent a circular letter to the leading newspaper in every county-seat in the United States, and also to some others in the principal of the smaller towns. We inclosed with this circular the tracts, "Religious Persecution in Tennessee," the "Celebrated King Case," and the "True Statesman." We have received very encouraging replies from some of these, and have reports from those in the field of the good accomplished by this means. Matter of this character which we have sent out from time to time, has served to keep alive the interest in the King case, and when the decision was finally rendered a few days since, the papers generally throughout the country were ready to report it and comment upon it, the *Memphis Appeal-Avalanche* referring to it as "The Great Case Finally Settled."

In this connection we will say further in regard to the—

KING CASE.

that Mr. King had his trial in the United States District Court in January last, and after a long delay, Judge Hammond filed an adverse decision on Aug. 1. As previously agreed upon, the President of the Association has instructed our attorneys in charge of the case, to take steps to appeal it to the Supreme Court of the United States.

As before stated, the case has been widely commented on by the press, and generally the comments are in our favor. The *New York Independent*, one of the most influential weeklies published, in its issue of Aug. 6, says that "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." Many of the papers express themselves as deeply anxious to know what will be the final decision as the case is appealed to the Supreme Court. Perhaps nothing has occurred that has so prominently brought our work before the public; and as the case passes on to the Court of last resort, it opens the way for much additional and effective work. The lover of religious liberty is interested to know if the boasted Constitution of our Government really protects its citizens in their religious rights, and as this contest advances he is ready to lend a helping hand, or to listen with interest to a statement of our principles.

BRADFORD, PENNSYLVANIA.

An attempt was made during the spring to secure a Sunday ordinance in Bradford, Pa. Our friends there applied to us for help, and besides furnishing literature, and a number of articles for the four daily papers there, we were able to secure the services of Elder A. T. Jones. The city council appointed a night for a hearing upon the subject, and Elder Jones, together with a Bradford lawyer, appeared against the measure, while several of the local clergymen spoke in its favor. As a result, the council refused to pass the Sunday ordinance, and recommended that the people stop buying on that day, and the stores would not long keep open on Sunday. As Pennsylvania has quite a record for Sunday laws, we thought the good example set by the Bradford Ordinance Committee should be known as far as possible, and especially throughout that State. We prepared an article embodying the report of the council, and sent it to all the editors in Pennsylvania, and to some of the leading papers in adjoining States, as well as to our Press Agents.

THE ARKANSAS LEGISLATURE.

From the force of established habit, Arkansas set her legislative machinery to work on Sunday laws during its session last winter. Our Association sent Elder J. O. Corliss to appear before the committee to whom the measure was referred, and the final reports showed that the bill was advanced to the waste-basket. Elder Corliss stated that much wholesome influence was exerted by the twenty-five Baptist members of the House, which denomination has made a clear record in its efforts for religious freedom.

LECTURE BUREAU.

A lecture bureau has just been formed by securing a number of religious liberty lecturers, located in various parts of the country. When a lecturer is needed in any locality, one can be secured by corresponding with Allen Moon, the Secretary of the Bureau, 28 College Place, Chicago, Ill.

LECTURES.

A number of lectures have been given under the direction of the Association, some reference to which may be made by A. F. Ballenger.

GATHERING INFORMATION.

The Association aims to keep in touch with all parts of the country, by taking leading papers from various sections, and also by our private correspondence with our agents and friends. We furnish the facts thus gained in regard to the movements and discussions of the opposition, for the *American Sentinel*, and also notify the officers of the Association in the States where any agitation may be going on, so that our literature may be freely distributed, lectures given if need be, and thus give all a chance to hear both sides of the question.

LITERATURE DISTRIBUTED.

We have distributed literature to the extent of about one and one half millions of pages since our last meeting, eight months ago.

INFLUENCE OF OUR WORK.

Perhaps we could not better tell of the influence of our work than by relating some of the repeated assertions of our opponents. Our agents tell us that the lecturers in favor of the so-called national reform and Sunday laws, invariably tell their audiences that the greatest opposition they have is from our Association. "Why," say they, "we meet their literature wherever we go. In many places we find it in every house, and it poisons the minds of the people so that we cannot get our work to move as it otherwise would." We are very gravely assured that our influence has had such an effect upon Michigan, that the American Sabbath Union has as yet been unable to organize in a single community anywhere in the State.

J. P. Mills, in a meeting at Springfield, Ill., last spring, holding up one of our leaflets, said: "This literature is in every house in this town. I meet it every place I go. Why, they will send their agents a hundred miles to distribute their literature, and what is worse still, it is often mistaken for mine."

We are sorry to have our work thus confounded, but certainly those who attend his lectures will have no trouble in distinguishing the difference in our principles.

The speaker further said: "This Association publishes a paper called the *American Sentinel*. They started it in California, but soon wanted to take it to New York. They found it would cost \$30,000 to move it, and made a call for that sum, and the money just came rolling in; and now it is right in the heart of New York City. It started with only a few thousand subscribers, but soon bounded up to half a million, then to a million, two millions, and now it has two and a half million subscribers."

Any one acquainted with the facts will readily know that he has allowed his fears to carry him on to the wildest exaggerations, and we may wonder what could be the mental excitement that would lead a man to mistake the few rivulets of influence that we now have, for the incoming tidal wave from that ocean of power that must be felt when the fathomless depths of the truth which we have gathered from the store-house of the ages shall, in all the majesty of its symmetrical proportions, be heralded to the ends of the earth.

These exaggerated stories, however, are followed by strong appeals for men and means to be used in meeting the influence of our work. And whether it be from this or a combination of causes, we find an unusual activity this summer on the part of those who are working for religious legislation. A. O. TAIT, Cor. Sec.

The Chair stated that A. F. Ballenger and Allen Moon had been engaged for some months under the direction of the Association, in this line of work in the city of Chicago, and called upon them for brief reports from their field. A. F. Ballenger reported as follows:—

REPORT OF WORK DONE IN CHICAGO.

By vote of the committee, it was decided that I should go to Chicago and open up a branch office at that place, and work in the interests of religious liberty as the way opened. I arrived there Sept. 26, and found an agitation to bring about a compulsory reading of the Bible in all the public schools of the city. As a result of this movement, a petition signed by 10,000 residents of Chicago was presented to the Board of Education, praying that the reading of portions of the Bible at the opening of the morning session in all the public schools be made compulsory. The arguments contained in this document were the same as those used by the National Reform Association in supporting their theory of a national religion. This furnished an opportunity to present to the Board the views of the Association on the relations of religion and civil government, which was done in an extended examination of the arguments of the petitioners. At first a majority of the clergy of the city favored the movement, but later, after a careful discussion of the question by the different ministers' associations, a decided majority was developed against it. It would not be saying too much to add that the interviews we had with ministers, and the circulation of our literature, aided in securing this victory.

On arriving in Chicago, I immediately visited my cousin, who is pastor of the First Evangelical Church of South Chicago, and began interesting him in religious liberty work. Later he was secured by the Association to deliver a series of ten lectures before congregations of his denomination in Northern Illinois. His experience was varied and interesting. From some of the clergy he received the bitterest opposition; but the majority were favorable, and some were enthusiastic in their support of the positions of the speaker. Probably no work done in the State has been more productive of material results. It affected the entire denomination of the State, as shown by a comparison of the resolutions passed at their conference held in Chicago last May, with those passed at previous sessions:—

RESOLUTIONS OF 1889.

"Resolved, That we rejoice that not only the different Christian denominations are putting forth efforts, but that also special societies are organized to enforce our Sabbath laws."

"Resolved, That we rejoice that the 'Blair bill' has been introduced in the United States Senate to secure to the people the enjoyment of the rest of the Lord's day, and to protect its observance as a day of religious worship, and that we respectfully pray the Senate to approve of the bill and make it a law."

RESOLUTIONS OF 1890.

"Resolved, That we are in favor of such laws and their enforcement as will bring about a better observance of the Sabbath, and aim at the better protection of the laborer, who is mostly the sufferer."

"Resolved, That we gratefully recognize the efforts of special organizations aiming at a better promotion of Sabbath observance, and that we unitedly stand in favor of proper legislative measures pointing in this direction."

RESOLUTIONS OF 1891.

"Resolved, That we adhere strictly to the position taken in our book of discipline on this subject, and that we seek by every means, public and private, to educate the people up to the Bible idea of the Sabbath, and labor to promote its observance everywhere."

On all questions involving the relations of religion to the State, except the enforcement of Sunday laws, the trend of the discussion by newspaper and clergy has been in the direction of the positions taken by the Association. In the matter of Sunday laws there is a strong unanimity of action on the part of the clergy for the enactment and enforcement of more rigid Sunday laws.

It is with pleasure, however, that we exempt the entire Baptist denomination and a majority of the Christian Church. Our Baptist friends are still loyal to the historic Baptist principle of entire divorcement of Church and State, and have taken no part in the agitation for Sunday laws, with the one exception of Dr. Henson, and he is manifestly not in full sympathy with the Sunday law movement.

The American Sabbath Union, under the direction of J. P. Mills and Rev. McLean, have been very active. Union meetings are held every Sunday for the purpose of creating sentiment in favor of Sunday laws. A very important fact regarding these meetings is the tendency to omit the religious phase of the question, and emphasize the economic, humanitarian, and patriotic phases. It is argued that he who opposes Sunday and Sunday laws is a traitor to his country's flag, and is deserving of no sympathy.

The most of the Chicago newspapers are with us, whether from principle or policy or both, it is not for us to say. When they take occasion to criticize these so-called reformers, they elucidate principles as clearly and correctly as if written by a representative of the Association.

We have done considerable work with the ministers of the city in the way of interviews and the sending of literature. The interviews have been very encouraging. We began by sending literature to a few selected names, but finally decided to send to all the ministers whose addresses we could obtain,—nearly 200. We have reason to believe that the literature sent has been effective. One American Sabbath Union worker declared with fu-

dignation and astonishment that there were Methodist ministers right in Chicago who doubt the righteousness of their cause. In methods, they are copying after the Association. A weekly article is prepared, and sent to every newspaper in the sixth district of the Union. The postage on this matter alone is forty dollars per week.

I have delivered a number of lectures in Northern and Central Illinois and Western Michigan. One delivered in the University of Michigan, April 4, stirred the opposition to criticize the faculty of the university for allowing such heresy to be promulgated in that institution, and to call upon the friends of their views to uproot the seed sown, and replace it with good seed.

By order of the committee, I attended the last half of the Fifteenth Annual Encampment at Lakeside, Ohio, where I found the American Sabbath Union and the National Reform Association firmly entrenched. Dr. Crafts was present, and delivered his set speech. The doctor is becoming so determined and aggressive as to put one in mind of Bishop Bonner, of London, or a member of the Spanish Inquisition. A prominent officer of the Ohio Nonpartisan W. C. T. U. stated to me that the voice, countenance, and bearing of the speaker so much reminded her of the burning of witches and hanging of Quakers, that she left the auditorium before the lecture was concluded. The same in substance was remarked by others. Prof. Coleman, Professor of Political Ethics ("National Reform" views), delivered daily addresses on his theme. His views were not indorsed by a majority of the leaders of thought present, nor by the management; but they pride themselves in their toleration, and hence the professor was allowed to speak freely. We also utilized this toleration, and spoke a few minutes at the close of the lecture course, in showing the natural and unavoidable results of his theory of government, by narrating the persecution of Parker and King of Tennessee. These cases created quite an interest in the subject of religious liberty, and more than a thousand pages of tracts were eagerly taken. A. F. BALLENGER.

Allen Moon gave the following report:—

The time since the last annual meeting has been spent largely in Chicago. I visited the legislatures in Minnesota and North Dakota. In Minnesota the Evangelical ministers had combined to secure amendments to the State Sunday law. The law of that State is already quite rigid, but did not satisfy these gentlemen, for it provided that druggists, tobacconists, confectioners, and conscientious Seventh-day Adventists might labor on Sunday under certain restrictions. One other matter greatly troubled these divines, and that was, that violators of the Sunday law could not be prosecuted in the municipal court, and sent to the reformatory for thirty or sixty days, like a common drunkard, and they set themselves about the task of getting these matters righted. A legislation committee was selected, who should have this work in charge; a bill was introduced, repealing the exception in favor of confectioners, tobacconists, provision stores, etc.; also an attempt was made to amend the charter law as to admit of the prosecution of Sunday-breakers in the municipal court.

We had previously arranged for the *Sentinel* to be sent to every member during the term, and letters were written to a large number of the members, calling their attention to the principles of religious liberty. None of the proposed legislation passed.

In North Dakota a similar movement was on foot on the part of the churches. The law in that State is very mild, being the old Territorial law, imposing a fine of two dollars for Sunday-breaking. We were informed that a bill would be introduced defining Sunday-breaking, increasing the fine, and otherwise amending the law. We had in this case also provided for the *Sentinel* to be sent to each member. We arrived in Bismarck during the third week of the session, and secured lodging at one of the principal hotels, where a large number of the members of the legislature boarded, and among them the lieutenant-governor and the chief clerks of both Houses. It was not unfrequently that the subject of conversation in the evening was the subject matter of the *American Sentinel*, and of course we joined in the conversation. While there (about ten days), we made many friends among the leading men of the State, to some of whom we made known the object of our visit; and not being able to stay longer, some offered to look after the matter of opposing any religious legislation, if we would supply the necessary literature, which we agreed to do. One of the engrossing clerks of the senate was foremost in this work.

The bill was introduced within a day or two after we left. They had a long pull over it in the judiciary committee, and it was reported unfavorably. But the friends of the bill succeeded in getting it placed on the calendar for consideration in committee of the whole. It was several days before it came up. The friends of religious liberty were not idle, and when the bill was reached, the discussion of it occupied one whole day. The next day the engrossing clerk wrote a graphic description of the debate, telling how the speakers wove into their speeches the arguments used in the *Sentinel*. He closed by saying that the result was a victory for religious liberty.

In Chicago, in addition to what Mr. Ballenger has reported, we have secured the names of the local commission of the World's Fair, forty or more in number, and have sent to each of them, at different times, four of our tracts, and now the *Sentinel* is being sent regularly to each of them; the object being to call their attention to the principles of religious liberty during the agitation of the question of closing the World's Fair on Sunday.

We also spent considerable time in interviewing the officers and members of the various labor organizations of Chicago, the object being, first, to obtain information as to the relation between the employer and the employed; and, secondly, to learn the position held by these societies regarding Sunday laws. The position of these societies regarding the matter of Sunday labor is, that it is voluntary on the part of the laborer; that it is the result of a mutual agreement. While some believe in resting on Sunday, yet they have entered the employ of business men who, from avarice or necessity, run their business on Sunday, with an understanding of the fact. But as regards the question of Sunday laws and enforced rest, they are not so well agreed. The Knights of Labor are co-operating with those who are laboring for the enactment of Sunday laws, while the Brick-layers, and Stone-masons, Printers, Switchmen, and other trades unions are not in favor of resorting to law in order to secure what some of them regard as their right. ALLEN MOON.

Mr. Ballenger stated that from Mr. Crafts, at Lakeside, Ohio, he recently learned that out of a petition of

1,000,000 names which the Sunday-closing advocates expect soon to present to the World's Fair Commissioners, only 1,300 were individual signatures.

Prof. McKee reported very briefly in regard to the work done in the East, and spoke of the future and importance of the *American Sentinel*. He stated that some changes were contemplated being made in the paper in the near future; that while it is expected that articles of an argumentative and theoretical nature will still appear in it, the design is to make it a perfect mirror of the progress of the movement for religious legislation both in this and other countries. He thought the W. C. T. U. was going to be by far the most potent and influential ally to the National Reform Association, and spoke of certain remarks made by Sam Jones recently, in regard to the persistence which Representatives from Georgia would manifest in the next Congress to defeat any further appropriations to the Columbian Exposition, unless the Sunday-closing question was settled, and settled to close it.

The Chair stated that more would be heard in this line at the meeting to be held Saturday evening, Aug. 15, at 7:30 P. M.

The Treasurer, W. H. Edwards, presented the following report, for the year ending June 30, 1891:—

Dr.	
To Cash on membership fees,	\$1,205 00
Annual dues,	1,310 00
Donations,	338 14
Sale of publications,	1,003 15
From F. E. Belden for two poems,	5 00
Total,	\$3,861 29
Cr.	
By overdraft last year,	\$188 68
Office expenses,	103 46
Office fixtures (chair, \$6.00; typewriter, \$10.00, for Chicago office),	16 00
Publishing and printing,	1,665 00
Daily newspapers,	125 00
Lecturing expense of G. W. and A. F. Ballenger,	78 01
Washington office expense,	312 84
Chicago office expense,	86 76
W. A. Blakely, for editing "State Papers,"	189 48
J. O. Corliss's trip to Arkansas,	39 14
C. Eldridge, attendance at King trial, Tenn.,	56 50
J. O. Corliss and C. Eldridge, attendance at conventions,	27 12
Postage,	215 26
Colportage work in the South (Kivett and Purdham),	52 00
King case (for lawyers and sheriff fees, stenographer, etc.),	697 69
Total,	\$3,852 94
Balance—cash on hand,	\$8 35

Upon motion, the Chair appointed the following committees: On Nominations, O. A. Olsen, W. C. White, R. M. Kilgore; Resolutions, D. T. Jones, W. A. Colcord, Allen Moon; Plans for Future Work, A. F. Ballenger, A. O. Tait, L. Mc Coy.

Adjourned to 7:30 P. M., Aug. 15.

SECOND MEETING.—The second meeting of the third session of the National Religious Liberty Association was held in the Tabernacle Saturday evening, Aug. 15, 1891, at 7:30 P. M., before a large audience. The following program was carried out:—

1. Chorus, - - - - - "America."
2. " - - - - - "Rouse, Ye Sons of Liberty."
3. Solo and Chorus, - - - - - "America, Pride of the World."
4. Chorus, - - - - - "Freedom and Truth."
5. Prayer, by Elder Mc Coy.
6. Male Quartet, - - - - - "Hark to the Clamor."
7. Short address by the President, and condensed reports of Corresponding Secretary and Treasurer.
8. Solo and Chorus, - - - - - "The Right Shall Win the Day."
9. Short speeches, giving an epitome of Judge Hammond's decision in the King case, latest news regarding other cases of persecution, victories for religious liberty, by Prof. W. H. McKee, A. O. Tait, A. J. Breed, and A. F. Ballenger, and a closing speech by A. T. Jones, upon the nature of Judge Hammond's decision, and what it indicates.
10. Male Quartet, - - - - - "Awake, Fair Liberty."
11. Benediction, by Elder A. T. Jones.

THIRD MEETING.—This meeting was held Aug. 16, at 10 A. M. Prayer was offered by R. M. Kilgore. Minutes of last two meetings read and approved. The report of committees being called for, the Committee on Resolutions submitted the following report, which was adopted:—

Whereas, We have reason to believe that much good has been accomplished by the Association since its organization, and that if properly conducted there is still a large field open before it for the accomplishment of much more good; therefore,—

1. Resolved, That we hereby express our confidence in the principles, objects, and work of the Association, and pledge to it our hearty support.

Whereas, We recognize the fact that one of the greatest dangers to which the cause of religious liberty is liable is the assuming of a compromising attitude on the part of its professed friends; therefore,—

2. Resolved, That we pledge ourselves to stand squarely opposed to the union of Church and State to any degree, and to all organizations, efforts, and practices, of whatever name or nature, favoring such union.

Whereas, The U. S. District Court for the Southern District of the sixth Judicial Circuit has rendered an adverse decision in the

King case, remanding the prisoner to jail, alleging that "by a sort of factitious advantage the observers of Sunday have secured the aid of the civil law," so that "civil or religious freedom may stop short of its logic in this matter of Sunday observance;" that "if one ostentatiously labors for the purpose of emphasizing his distaste for, or his disbelief in, the custom, he may be made to suffer for his defiance by persecutions;" that "the courts cannot, in cases like this, ignore the existing customs and laws of the masses, nor the prejudices and passions even, to lift the individual out of the restraints surrounding him because of those customs and laws, before the time has come when public opinion shall free all men in the matter desired," and that "therefore it is that the petitioner cannot shelter himself just yet behind the doctrine of religious freedom;" further, that "any of them [the States] might, if they chose, establish a creed and a church, and maintain it;" and lastly, that "other sects [than Seventh-day Adventists, Jews, and Seventh-day Baptists] have control of legislation in the matter of Sunday observance;" therefore,—

3. Resolved, That we recognize in this another indication that the religious rights of American citizens are endangered; and if this decision should be affirmed by the Supreme Court, religious liberty will soon be a thing of the past, civil and religious powers be allied, and persecution ensue.

4. Resolved, That we hereby express our approval of the action of the Executive Committee in taking steps to appeal the case of R. M. King to the Supreme Court of the United States.

Whereas, The plans for work recommended at the last annual meeting have been fruitful of good results; therefore,—

5. Resolved, That we continue to labor in harmony with these plans, as well as such others as may seem wise and prudent.

Whereas, The American Sabbath Union and other organizations that favor Sunday laws, are making use of every means in their reach to secure the co-operation of the various labor organizations of the country, in their work; therefore,—

6. Resolved, That we should make a special effort to place before these organizations the principles of religious liberty, by means of our literature, and that when practicable, our public speakers improve opportunities to speak before these organizations.

Whereas, The efforts of those who favor a national Sunday, and its enforcement by law, in these United States of America, are being greatly increased; and,—

Whereas, Plans are being laid to bring their principles before the people of the world, especially during the World's Exposition at Chicago in 1893, by securing the legal recognition and enforcement of Sunday as the Sabbath, by all the nations of the world; therefore,—

7. Resolved, That we recognize in these efforts a menace to religious liberty, of great magnitude.

8. Resolved, further, That we consider it the duty and privilege of this Association and every member thereof, to earnestly and vigorously use all legitimate means to expose the evil of these efforts, and to place before the people the true principles of religious liberty.

Whereas, The nature of the work of the Religious Liberty Association makes it national rather than international; and,—

Whereas, A number of the citizens of Canada have paid their initiation fee to become members of this Association; therefore,—

9. Resolved, That we return the money thus tendered to the Association by citizens of Canada as membership fees, and advise them to organize a similar association, to advocate the same principles in the Queen's Dominion, that the National Religious Liberty Association does in the United States of America.

The Committee on Plans for Future Work submitted the following recommendations, which were adopted:—

"1. That efforts be made to disseminate the principles of religious liberty by means of publications and lectures, at Chautauqua gatherings and summer assemblies having under discussion questions allied to our work.

2. That we indorse the plan of the Executive Committee in the creation of a lecture bureau composed of representative men in all sections of the country, whose services may be had by persons wishing lectures in their community, on payment of expenses; and further, that a notice of this fact be regularly published in the N. R. L. A. department of the *Sentinel*.

3. That in the carrying of the King case to the United States Supreme Court, as contemplated by the Executive Committee of the Association, the Executive Committee consider the advisability of employing Choate, Vest, or some other leading constitutional lawyer, to be associated with the present counsel in the case.

4. That special efforts be made to enlist the co-operation of organizations, denominational or philanthropic, whose views of religious liberty are in harmony with those held by the Association.

5. That all members of the Association and those acquainted with its objects who may be the victims of oppressive religious enactments by civil governments, communicate with the Secretary of the Association regarding their cases.

6. That all our members take the *American Sentinel*, and thoroughly acquaint themselves with its principles. We further recommend that the paper be used in legislative work; that it be sent to lawyers, judges, ministers, and editors, and that every available means be used to increase the circulation of the paper.

The Committee on Nominations reported, recommending the following-named persons for officers for the ensuing year: President, R. C. Porter; Vice-President, Allen Moon; Recording Secretary, A. F. Ballenger; Corresponding Secretary, A. O. Tait; Treasurer, W. H. Edwards; Executive Committee; R. C. Porter, C. Eldridge, A. T. Jones, Allen Moon, W. A. Colcord, A. F. Ballenger, A. O. Tait; Editorial Committee, R. C. Porter, W. A. Colcord, A. T. Jones, W. H. McKee, A. O. Tait. The persons nominated were unanimously elected.

Adjourned *sine die*.

W. A. COLCORD, Rec. Sec.

— "If some men I know loved their neighbor as themselves, the neighbor would be literally overwhelmed with affection."

Special Notices.

THE HUTCHINSON CAMP-MEETING.

A CAMP-MEETING will be held at Hutchinson, Minn., following the Osakis meeting. Time, Sept. 15-22. A. J. BREED.

MINNESOTA CAMP-MEETINGS.

We call attention to these meetings that our brethren may not forget that the time appointed is upon us. We hope that all who are so situated that they can, will attend. There will be no business to take up the time, and nothing to hinder the spiritual interests of the work. The Lord has greatly favored us with a fruitful season. Crops are good, and would it not be pleasing to God to have us spend a short time apart from our work in seeking him by way of confessing our sins and praying earnestly for a deeper work of grace in the heart?

From the earnest requests that have been made, we think there will be a good attendance. We do most earnestly pray that this may be the case. Begin at once to lay your plans to attend, and let no excuse be made to stay away. The Lord is blessing the efforts put forth to advance the interest of the work. Good reports come from different parts of the State, and many are becoming interested in the truth.

Tents will be pitched, and everything will be done to make the time pleasant and profitable to all who may attend. It being the close of the season, it would be well to prepare for cold weather. Not being well acquainted in the State, I cannot give definite instruction as to how to reach these meetings; but if information is needed, write to C. N. Woodward, Box 989, Minneapolis, Minn. A. J. BREED.

REDUCED RATES FOR KANSAS MEETINGS.

We are granted the usual favor of one and one third fare over the following-named roads, to and from our camp-meetings at Florence and Topeka: Atchison, Topeka, and Santa Fé; Chicago and Rock Island; Kansas City, St. Joseph, and Council Bluffs; Missouri Pacific; Union Pacific; St. Louis and San Francisco. Parties will pay full fare going, and take receipts of the agents, which, when signed by the secretary, will return them for one third fare. When the route is over two or more roads, purchase tickets and take receipts from each road traveled, as some roads do not honor the receipts or certificates given by others.

Tickets will be on sale for three days prior to the date of the meetings, and will be good for return passage for three days after their close. Suitable preparations will be made for the transfer of passengers and baggage, and committees will be at the trains to conduct the people to the camp-ground immediately upon their arrival.

We shall do our utmost to make these meetings seasons of profit and spiritual advancement to all who attend them; but, brethren and sisters, these occasions and the blessings they bring cannot benefit you unless you place yourselves within the reach of their influence; therefore we trust that all will make a special effort to attend one or the other of these meetings. Bring the children, for we shall have special meetings for them, and come to seek God for yourselves, your families, your neighbors, and all who are in need of the light and blessings which it is your privilege to enjoy.

C. A. HALL.

ATLANTIC CONFERENCE.

We have secured a beautiful location for our camp-meeting in the Atlantic Conference, at Mount Holly, N. J., a place of about 7,000 population, twenty miles east of Philadelphia, and easily reached by railroad from all parts of the Conference. Reduced rates on the roads will no doubt be given, and full directions will be published how to reach the place. The lot secured for the camp is near the middle of the city, on the main street, is passed by street-cars, and is only about one fourth of a mile from the depot. The ground belongs to the county of Burlington, but the authorities have very kindly granted us its use on very favorable terms.

A better place could not be asked, and we believe God has answered prayer in the matter. Now we most earnestly request all our people to attend, and not only receive the benefit themselves, but help make a favorable impression on the people of that vicinity. One of our tent companies is now located there, and the interest and attendance are very encouraging. A company of canvassers will work in that field to prepare the way for the truth by the sale of books.

The General Conference has consented to our meeting holding over two Sabbaths, beginning Thursday night, Sept. 24, and closing Oct. 4. Elders O. A. Olsen, R. C. Porter, and A. T. Robinson, from the General Conference, expect to attend, and all the laborers now in this field will be there. Special meetings will be held for the children and youth.

Tents will be rented for use during the meeting, at very low prices. The sizes and prices will range from 9x12 ft. for \$2.25, to 12x17 ft. for about \$3.00. The

usual size is about 14x15 ft., and we hope to let them for about \$2.75. Something more definite will be given on this point. Provisions, straw, lumber, etc., will be furnished as cheaply as possible. Each tent company should arrange to care for themselves as far as possible, but there will at least be a place where hot lunches can be secured by those who desire them, at reasonable rates. Each church is entitled to one delegate, and an additional one for every fifteen members. These should be appointed at once, and blanks for credentials will be sent immediately. For the present, address all inquiries to S. B. Horton (Conference secretary), 212 A St., N. E. Washington, D. C.

Our brethren and sisters in adjoining Conferences are cordially invited to attend this gathering. Let all who wish to rent tents state what they want, so that the order can be sent early in September, not later than the 10th. Now prepare to come and receive the blessing promised to those who seek the Lord, with the whole heart. H. E. ROBINSON.

THE SOUTHERN SCHOOL AND INSTITUTE FOR DIST. NO. 2.

We hope every one will realize fully the importance of attending this meeting. Every worker in the employ of the General Conference is expected to be present, and those who expect to labor in any department are earnestly exhorted to attend. Those of our brethren and sisters in the district who cannot attend throughout the meeting, and are interested in the school question for Dist. No. 2, should arrange to be present at the close of the meeting, when this matter will be considered. Those who are planning to send their children to the school may understand that steps will be taken at this meeting to begin the school at some point sometime in November. The time of beginning, and the place where this school will be opened, will be settled at the close of this council and institute. Elder Olsen, the President of the General Conference, and Prof. W. W. Prescott, the Educational Secretary, will be present when this matter is considered, and action is taken concerning it. We are extremely sorry we cannot state more definitely the time and place where this school will open. We have given this for the benefit of those who have been so patiently waiting, and so desirous to know something about this school. We hope to meet a good representation from the churches in the district, and that the officers of the churches, tract societies, and Sabbath-schools will make special efforts to avail themselves of the benefits to be derived from this very important season of instruction.

R. M. KILGORE.

RATES TO THE SOUTHERN INSTITUTE AGAIN.

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

Last week we stated that excursion rates will be granted to all who may come, provided there are 100 who come by rail to attend this meeting. It will therefore be necessary for every one to secure a certificate of the agent from whom he buys his ticket to Austell. This certificate will be the guarantee for return passage at one third fare. If no certificate is obtained, no reduction can be granted returning. Those who cannot get a through ticket and certificate from their starting-point, must go to the nearest point where they can buy a through ticket and obtain certificate. Austell is the junction of the Georgia Pacific, and East Tennessee, Virginia, and Georgia railroads, so that the least trouble will be found in obtaining certificates from the agents on these lines; and we would advise all to look well to this point. Nearly all who will attend this meeting can come over one or the other of these two roads, even from the most remote points. Those who hold clergymen's permits over either of these two lines, are requested to pay full fare and obtain certificates also, in order that we may swell the number to 100 or more, and thus secure the reduction to all if possible. Those coming from the North on other lines must transfer at Chattanooga to the East Tennessee, Virginia, and Georgia Railroad, which is the only line running direct from that point to Austell.

R. M. KILGORE.

The Sabbath-School.

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

LESSONS FROM THE GOSPEL OF MARK.

LESSON X.—THE GREAT PROVIDER. MARK 6:30-56. Parallels: Matt. 14:15-36; John 6:5-21.

(Sabbath, Sept. 5.)

1. When the twelve had made their missionary tour, what did they do? Mark 6:30.
2. What shows our Saviour's regard for them? Verse 31.
3. Where did they go for rest? Verse 32; John 6:1.
4. Did they get away from the people? Mark 6:33.

5. What effect did this have upon Jesus? Verse 34. (See note 1.)
6. What question of temporal interest agitated the minds of the disciples? Verses 35, 36.
7. What reply did our Saviour make to them? Verse 37; Matt. 14:16.
8. Why did Jesus thus answer them? John 6:6.
9. What did his disciples reply? Mark 6:37; John 6:7. (See note 2.)
10. How much provision was there in the company? Mark 6:38; John 6:8, 9.
11. What did he do with the provision? Mark 6:39-41.
12. How far did it go? Verse 42.
13. At the close of the meal, what command did he give? John 6:12.
14. How much was gathered? Mark 6:43. (See note 3.)
15. How many were fed? Verse 44; Matt. 14:21.
16. What effect did this notable miracle have upon the people? John 6:14, 15.
17. What did Jesus do after this? Mark 6:45, 46; Matt. 14:23.
18. What happened to the disciples after they had put to sea? Mark 6:47; Matt. 14:24.
19. How did Jesus appear to them? Matt. 14:25; Mark 6:48.
20. What effect did his appearance have upon the disciples? Mark 6:49; Matt. 14:26.
21. How were their fears quieted? Mark 6:50.
22. When did the storm cease? Verse 51, first part; Matt. 14:32.
23. How did this miracle affect them? Mark 6:51; Matt. 14:33.
24. Ought they to have wondered at the stilling of the sea after the miracle of the loaves? Mark 6:52.
25. What did they find on reaching the other side of the sea? Verses 52-56; John 6:22-25.
26. What was the object of those who were fed in seeking Christ? John 6:26.
27. What should be the object of all? Verse 27.

NOTES.

1. SEEKING REST.—The natural tendency of the human heart is to become impatient when hindered in its object. Jesus needed rest and refreshment, but as he looked upon the vast multitude who were perishing and dying for the want of the bread of life, his great heart of love and pity was touched, and he turned from his own desires, begotten by actual physical necessities, to feed the multitude with the bread of life, finding his own food the while in doing the will of God. John 4:34. This was the spirit of the Master. "If any man have not the Spirit of Christ; he is none of his."

2. THE CASH IN THE TREASURY.—When our Saviour ordered the disciples to feed the multitude, they asked him, according to Mark, "Shall we go and buy two hundred pennyworth of bread, and give them to eat?" Then follows Philip's statement, recorded by John: "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." The Roman penny was worth about seventeen cents, and the sum in the treasury of the disciples probably amounted to just two hundred times that, or about thirty-four dollars. The multitude probably numbered not less than 10,000, and Philip's statement, from a natural point of view, was a correct one. But one loaf was sufficient in the hands of the Master. His creative power furnished what was wanted, "exceeding abundantly above all" that was thought. He is the same Jesus yesterday, today, and all days to come.

3. THE BASKETS.—"Twelve baskets" (Greek *kophinos*), probably one each for the twelve disciples. It denoted a small wicker basket, of which each man may have carried one. In Mark 8:8, 20 a different Greek word (*spuris*) is translated "basket," meaning a large basket, or hamper, such as Paul was let down in from the window. Acts 9:25.

News of the Week.

FOR WEEK ENDING AUG. 22.

DOMESTIC.

- The opening of the St. Clair Tunnel has been fixed for Sept. 19.
- The lowest estimate of the wheat crop of Minnesota and the Dakotas is 150,000,000 bushels.
- Wednesday was the centennial anniversary of the admission of Vermont as a State into the Union.

—It is reported that the Iowa, Sac, Fox, and Pottawatomie Reservations will be opened for settlement Sept. 15.

—It is estimated that by a hailstorm in Minnesota Monday afternoon, nearly 15,000 acres of grain were laid low.

—Near Burr Oak, Mich., Monday, an attempt was made to wreck a fast mail train on the Lake Shore Railroad by placing ties on the track.

—A strike commenced Monday, on the Lake Erie and Western Railroad, of freight brakemen and conductors running between Muncie and Sandusky.

—Mrs. James K. Polk, relict of the eleventh President of the United States, died on the morning of Aug. 15 at her home in Nashville, Tenn., in the eighty-eighth year of her age.

—Over 800 pieces of skin have been grafted to the body of William Shaw, of Lima, Ohio, who was scalded in the Standard Oil Refinery July 4. This eclipses all previous skin-grafting operations.

—Over 2,500 persons bearing the family name Fleming met in Fairmont, W. Va., Wednesday. They are the descendants of three brothers who came to America before the Revolutionary War.

—In Paradise Canon, twenty-five miles northeast of Ogden, Utah, mines of almost pure lead, with a paying quantity of silver, have been discovered. The town of Laptata has already been laid out.

—Hail destroyed 2,000 acres of grain about Deer Creek, Minn., Tuesday. Near Jackson, Mich., a tornado accompanied by a rain and hailstorm destroyed crops, blew down houses and barns, and damaged orchards.

—The steamer "Teutonic" arrived in New York Wednesday morning, five days, sixteen hours, and thirty-one minutes from Queenstown. This lowers the fastest previous record one hour and thirty-seven minutes, made by the "Majestic" on her last trip from Liverpool.

—Fire at Jacksonville, Fla., at 1 o'clock Tuesday morning, mowed a path two blocks wide and six blocks long. Thirty firms were burned out and sixty dwellings were destroyed. No lives were lost, though there were many injured by flying plate-glass caused by a dynamite explosion. The loss is over \$1,000,000, with one half insurance.

—The people of Texas voted, Tuesday of last week, on five constitutional amendments, and a dispatch from San Antonio says the returns indicate that all have been adopted. The amendments relate to ballot reform, the administration of school funds, limiting of the legal rate of interest to ten per cent. or less, facilitating local prohibition, and providing additional courts and criminal appeals.

FOREIGN.

—A new Cabinet was formed in Hayti Monday.

—Twelve persons were killed Sunday, by a railroad collision in Switzerland.

—Thirty lives were lost Monday, by an overflow of the St. Marie at Port au Prince.

—Monday the failure of the British Bank of Australia, with liabilities of \$800,000, was announced.

—President Balmaceda, of Chili, has issued \$12,000,000 in paper money, and made it compulsory with all to receive it.

—It is reported that yellow fever is raging at Vera Cruz. The hospitals are filled, and many deaths have resulted from the plague.

—It is believed that not fewer than 300 persons were killed and 1,000 injured by the cyclone that swept over the Island of Martinique Wednesday.

—The great powers are likely to unite in punishing China for the wrongs done to foreigners during recent riots, which the government refuses to redress.

—Baron Hirsch is negotiating with the Turkish Government to rent land along the railway in Asia Minor for a Jewish colony. He offers £400,000 yearly for the land.

—The Italian Government has announced that it is obliged to stop the building of the Victor Emmanuel monument on the Capitoline Hill, owing to lack of funds.

—Friday 8,000 insurgent troops effected a landing in Quinto Bay, twenty miles north of Valparaiso, Chili, which is their objective point. It is expected that an engagement will soon take place.

—A dispatch from Colima, Mex., says that at six o'clock on the morning of Aug. 13, the volcano of Colima began to show signs of eruption, and after a time the whole city became covered with ashes. This is the most extensive eruption ever known in Colima, and there are fears that a great many lives will be lost.

RELIGIOUS.

—A convention of the Christian churches of Iowa be-

gan a session Tuesday at Des Moines, with an attendance of 200 clerical and lay delegates.

—The "holy coat" declared to be the seamless garment worn by Christ, is about to be exhibited by the Roman Catholics at Treves. Pilgrims are expected from all parts, and not only are several new railway stations being constructed, but every available space is taken up for swings and merry-go-rounds. The coat is expected to work miracles, and the pope has sanctioned the forgiveness of the sins of the pilgrims.

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.

Vermont camp-meeting	Essex Junction,	Aug. 25-Sept. 1
*Maine	Auburn,	Sept. 1-8
Atlantic Conf.	Mt. Holly, N. J.,	24-Oct. 4
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,	McKenzie, Tenn.,	Sept. 1-8
Southern council and institute,	Austell, Ga.,	11-Oct. 12

DISTRICT NUMBER THREE.

*Indiana camp-meeting,	Noblesville,	Aug. 25-Sept. 1
*Michigan	Lansing,	27-8
*Illinois	Decatur,	Sept. 8-16

DISTRICT NUMBER FOUR.

Minnesota camp-meeting,	Osakis,	Sept. 8-15
"	Hutchinson,	15-22
"	Dodge Centre,	22-29
"	Good Thunder,	29-Oct. 6
Wisconsin	Menomonie,	15-22
"	Milton,	22-29
"	State meeting, Reddsburgh,	Oct. 6-13

DISTRICT NUMBER FIVE.

*Arkansas camp-meeting,	Van Buren,	Aug. 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.

THE second annual meeting of the Tennessee River Sabbath-school Association will be held at McKenzie, Tenn., Sept. 1-8, 1891. Elder C. L. Taylor, Field Secretary of the International Sabbath-school Association, writes me that he will be there; so let all our Sabbath-schools be represented, and let all who can, come and receive the instruction that may be given in this line of work.

R. G. GARRETT, Pres.

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.—Employment with a Sabbath-keeper; good hand with horses; understands all kinds of farm work. Good reference given. Address Samuel Cowles, Dryden, Lapeer Co., Mich.

LABOR BUREAU.

WANTED.—A boy of about sixteen years, to work on a farm this fall, and do chores and go to school in the winter. Address E. E. Schell, Normal, Ill.

WANTED.—Any kind of work, by a young Norwegian brother, lately landed. Is large and strong, and though a shoe-maker by profession, is willing and anxious to secure employment at anything. Address T. A. Kilgore, 43 Bond St., New York City.

Obituary Notices.

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

SELNER.—Died of congestion of the stomach, at her home in Harrisburgh, Ark., July 13, 1891, after an illness of only five days, Ella, beloved wife of A. I. Selner, aged 27 years, 4 months, and 25 days. Only three weeks ago, she and her hus-

band followed their little darling to its last resting-place. Ella became convinced of the importance of the last message, and joined the church at Payne, Ohio, about three years ago. No S. D. A. minister being present, words of comfort were spoken by Rev. Early (Baptist), of Memphis, Tenn.

LOTTIE SELNER.

KIDD.—Died at Olympia, Wash., July 11, 1891, of consumption, Minnie Pearl, daughter of James C. and N. J. Kidd, aged 15 months and 11 days. Funeral services were conducted by the writer.

W. W. SHARP.

FAUST.—Died in Wilmington, Del., July 31, 1891, after an illness of two weeks, of meningitis, Samuel W. C. Faust, infant son of John A. and Elizabeth A. Faust, aged six months. Remarks at the funeral by the writer, from Matt. 18:2, 3.

S. J. HERSUM.

HIDDLESON.—Died of membranous croup, in Vancouver, Wash., July 3, 1891, Frank C. Hiddleson, aged 2 years, 3 months, and 1 day, infant son of Frank W. and D. Mary Hiddleson. The funeral services took place at the house. Remarks by the writer, from 2 Sam. 12:16-23.

J. A. BURDEN.

SCOLES.—Drowned in Sale Creek, Tenn., April 8, 1891, little Maud, only daughter of J. S. and Nellie Scoles, aged 6 years, 6 months, and 12 days. The circumstances attending her death were peculiarly painful to her parents, but they mourn not as those who have no hope. Having both accepted present truth a little over a year before, they can confidently look forward to a glad reunion in the near future, when those who have gone down into the land of the enemy shall be brought back to life and immortal bloom at the glorious appearing of the Lord. The remains were interred at Chattanooga, but owing to a heavy rain which was falling, no services were held except prayer and benediction at the grave.

J. W. S.

MARVIN.—Died at her residence in Battle Creek, Mich., July 20, 1891, Mary F., wife of James Marvin, aged sixty years. In October, 1888, she received a stroke of paralysis, after which time she constantly failed. She was a native of Vermont. Two of her father's family survive her,—George Bean, of Battle Creek, Mich., and Fanny Gould, of Vermont. Her parents took an active part in the Advent movement of 1840-44. She espoused the same faith at an early age, and with her husband embraced the third angel's message over thirty years since. Eleven years since, they removed to Battle Creek, Mich., and united with the church here. She was a devoted wife and mother, exemplifying in her daily walk the genuine traits of Christian character. She passed away in peace. Her work is done; she sweetly sleeps, awaiting the call of the Lifegiver. The family circle is broken for the first time. She leaves a husband, two sons, and a daughter, to mourn their loss. May the surviving members of this family be comforted with the hope of forming an unbroken family in the kingdom of God. Funeral service conducted by the writer, from the Tabernacle.

L. McCoy.

KELLOGG.—Died at East Richford, Vt., July 13, 1891, Bro. Edward Kellogg, in the eighty-ninth year of his age. Bro. Kellogg was born in New Salem, Mass., Dec. 2, 1802. He was the son of an old Revolutionary soldier, Mayor Ezekiel Kellogg, and was probably the only one left in Vermont of the sons of a said soldier. He married Miss Betsey Eastman Dec. 25, 1828. They have had ten children, seven of whom are living. Bro. Kellogg was converted at an early age, joined the Methodists, and was ordained deacon in 1832, and M. E. elder in 1834, by Elijah Keating, Bishop, at Windsor, Vt., which office he filled until 1856, when he embraced the Advent faith, and with his wife, who survives him, gladly received the light of present truth. They have ever since been firm believers in all the views of the S. D. Adventists, and have endeavored to live out their profession. At that time others in Richford, and in Sutton, P. Q., embraced the Sabbath and kindred truths, and soon a church was organized in East Richford, of which Bro. K. was ordained elder, which office he filled for many years, until near the close of his active life. His prayers and cheerful words of exhortation were always appreciated. He took an active part in the erection of the S. D. Adventist meeting-house in that village more than twenty years ago. He died at the residence of his son, Elder M. E. Kellogg, in the blessed hope of soon seeing Jesus. He has another son, Bro. Charles Kellogg, who is engaged in the gospel work. Comforting words by the writer on the occasion, from 2 Tim. 1:10.

A. C. BOURDEAU.

PETTIT.—Died at her home in Thornapple, near Caledonia, on Monday, June 8, 1891, of cancer of the liver and stomach, Mrs. Paulina J. Woolgar Pettit, aged 48 years, 1 month, and 18 days. She had been a great sufferer for some time, having been treated for cancer at Battle Creek Sanitarium last winter, and had one removed from the right breast, thinking that would help her; but the disease did not cease until it took her life. Sister Pettit was born April 20, 1843, in Washtenaw County, Mich. She was married to Wm. Woolgar Oct. 23, 1865, and during the same year moved north with her husband, near Caledonia. She was among the first to embrace the third angel's message in this part of the country, through the labors of Elders Kenyon and Van Deusen, about eighteen years ago, and united with the Gaines church. She remained a strong believer ever afterward, although she had many trials and temptations, and a hard battle to fight to live out the truth, being a lonely sister for about fourteen years, her husband having died Nov. 4, 1877, leaving her with three children. She lived a widow till March 8, 1880, when she married J. H. Pettit, who left her with two more children. She bore her sufferings with great patience. She expressed strong confidence in God, and said that she felt ready to go if it was the Lord's will. We trust she will have a part in the first resurrection. She was conscious until the last. Sister Pettit leaves five children, a mother, one brother, and two sisters to mourn her loss; but they mourn not as others who have no hope. The children will miss a kind, much-esteemed, and faithful mother. Their loss, however, is made lighter through the blessed hope of a soon-coming Saviour, and a joyous meeting in the first resurrection. The Methodists at Parmelee kindly gave us the use of their church, which was filled with an attentive congregation. Discourse by the writer, from Rev. 21:4.

L. G. MOORE.

BOSTON.—Died in Canaan, Me., July 27, 1891, Hanson P. Boston, aged 58 years, 10 months, and 4 days. His disease was cancer of the stomach. Bro. Boston embraced the truth about twenty-three years ago, through reading, and was a firm believer until the day of his death. In his last sickness he gave himself anew to the Lord. He leaves a wife and three sons to mourn. A large congregation of attentive listeners assembled at the funeral. Remarks by the writer, from John 9 : 25. GEO. W. HOWARD.

WATSON.—Died at Ottawa, Kans., July 30, 1891, Emily Watson, aged forty-two years. Sister Watson with her husband accepted the Sabbath over four years ago, by reading, not having heard an S. D. A. minister. She had been in declining health for several months before her death, but was in the enjoyment of the Christian's hope. A husband and five sons mourn their loss. Words of comfort were spoken by the writer, from Rev. 14 : 13. OSCAR HILL.

JEWETT.—Died in Grand Rapids, Mich., May 4, 1891, of a complication of diseases resulting from la grippe, Effie, daughter of Phillip L. and sister Jessie Jewett, aged 17 years, 8 months, and 16 days. A short time before her death she was enabled by faith to cast herself entirely upon the mercy of a kind and tender Heavenly Father. She died in the blessed assurance of her acceptance. A large number of her young friends were present at the funeral, which was conducted by the writer. L. G. MOORE.

MC CAUDLESS.—Died July 14, 1891, at his home near Hutchinson, Kans., of paralysis. Bro. Samuel McCaudless, in the forty-sixth year of his age. Bro. McCaudless accepted the truth under the labors of Brn. Rousseau and Parmele, in the spring of 1888. The last two years he was our faithful church treasurer. All the church feel that we have lost a faithful brother. He leaves a wife and three children to mourn his loss, but they are comforted with the thought that he sleeps in Jesus. Remarks at the funeral by Mr. Irwin (Presbyterian minister). J. M. JONES.

THURSTON.—Died in Randolph, Catt. Co., N. Y., May 21, 1891, from the effects of a broken limb and old age, our dearly beloved sister, Lodensy Thurston, wife of Daniel Thurston, in the eighty-first year of her age. Her maiden name was Torrance, being the daughter of Timothy Torrance, of Ontario County, N. Y. She was married to Daniel Thurston in the year 1830, who had purchased a wild farm in Randolph, N. Y., and built a log cabin. Here they lived, and raised a family of seven children. Upon this farm she spent her married life, at her death being the oldest settler in the town of Randolph. She leaves six children and a devoted husband to mourn her loss. She gave her heart to God in early life, and lived a consistent Christian, loved and respected by all who knew her. Over twenty years ago she united with the S. D. Adventist church in that place, and was a bright light to that little company. Funeral services by the writer. Text, Rev. 14 : 13. J. G. SAUNDERS.

Houser.—Died in Battle Creek, Mich., July 20, 1891, T. B. Barnum Houser, aged 25 years, 9 months, and 7 days. He was born in Norwalk, Ohio, Oct. 13, 1865. He leaves a mother, two sisters, and a brother to mourn his loss, but not without a glorious hope. He never experienced a change of heart until two weeks before his death, yet he always believed the truths as taught by Seventh-day Adventists. He was noble, kind, and generous, never sparing himself when he could benefit others. From the time of his conversion he was continually rejoicing, and praising Him who had purchased him with so great a price. He desired baptism, but was too weak to go forward in the ordinance. At his request, special prayers were made that God might give him strength to go forward in this duty. The prayers were answered, and he went forward in the ordinance, praising God, soon after which he peacefully fell asleep in Jesus without a struggle. His last words were, "Praise the Lord! How good he is to me." Slow consumption was the cause of his death. Funeral services were conducted at the Tabernacle by the writer. J. L. BEILHART.

CRAIG.—Died in Indianapolis, Ind., July 14, 1891, of congestion of the stomach, Vernon, son of R. B. and Alice Craig. Little Vernon was 1 year, 3 months, and 20 days old when he was called away by the cruel hand of death. Although so young, he is greatly missed by his parents and many others who had learned to love him. As we laid his little lifeless form away in the grave, we did so in full faith that he would soon come forth in immortal bloom. This blessed hope is fully enjoyed by Bro. and sister Craig; therefore their bitter cup is sweetened with the thought that while weeping endures for a night, joy cometh in the morning. Words of comfort were spoken at the funeral by the writer. WM. COVERT.

BOARDMAN.—Died at Sumner, Wash., July 30, 1891, of inflammation of the bowels and old age, D. M. Boardman, in the seventy-second year of his age. Bro. Boardman was born in Wayne County, N. Y. In 1860, at Vinton, Iowa, he embraced the truths of the third angel's message, under the labors of Elder M. E. Cornell, which faith he loved to the last. He has held a membership in the Vinton, Hillsdale, Mich., Trunk Butte, Nebr., and Tacoma churches. He fell asleep as quietly and peacefully as a tired child on his pillow. He leaves three sons and one daughter, who are walking in the way of their father's God, hoping to meet him in the soon-coming resurrection of the just. Funeral services by the writer. W. W. SHARP.

FRAUNFELDER.—J. F. Fraunfelder died of erysipelas, at Monroe, Wis., March 25, 1891. Bro. Fraunfelder was born in Syric, Switzerland, June 15, 1819. He came to this country in 1860, and accepted the faith held by S. D. Adventists in 1861. He was highly educated in the German and classic languages, his linguistic attainments enabling him to converse fluently in seven languages. The loss of his voice in early manhood, barred him from the professions and educational callings for which he was so eminently fitted. Bro. Fraunfelder was kind to his family, and was loved by all who knew him. The blessed hope sustained him in his last hours. He leaves a wife and three children to mourn his loss. Funeral services conducted by Revs. Miller and Sprague (Episcopal ministers). SWIN SWINSON.

HAMILTON.—Died at her residence near Steamboat Spring, Routt Co., Colo., July 6, 1891, sister Sarah M. Hamilton, of cancerous tumor, from which she had been a sufferer for several years. Sarah M. Horth was born in Lenawee County, Mich., Feb. 10, 1838, and was therefore 53 years and nearly 5 months old at the time of her death. In 1860 she became the wife of Austin Hamilton, and in 1864 she joined the S. D. Adventists under the labors of Philip Strong. She was baptized by Elder James White. For some time before her death she realized that her life must soon end, and her time was spent in examining her past life and making her peace with God. She leaves a husband and daughter to mourn their loss. Words of comfort were given on the occasion of the funeral, July 8, by Rev. John A. Campbell (Disciple). D. B. WEBBER. (Signs of the Times, please copy.)

WALTERS.—Died in Spencer, Ohio, July 24, 1891, Emanuel Walters, aged sixty-three years. He was born in Tuscarawas County, Ohio, in 1828. As there was some doubt as to the cause of his death, an autopsy was held, which revealed cancer of the stomach. His sufferings were very great, and toward the last he often longed for rest in the grave. He believed present truth, but did not see the necessity of obedience until too late to act upon his convictions. When told that he could not live, he replied that it was well, as he had made his "peace with God." He expressed many regrets that he had neglected being baptized. Though he made this sad mistake, we trust that he now sleeps in Jesus. He left a wife and seven children to mourn their loss. He requested that no minister but one of the Adventist faith should preach his funeral sermon. In harmony with this request, several efforts were made to secure the presence of one of our ministers; but, unfortunately, none could be reached. Brief remarks were made at the funeral by one of the sisters. J. S.

Travelers' Guide.

MICHIGAN CENTRAL "The Niagara Falls Route."

Corrected June 28, 1891.

Table with columns for EAST and WEST STATIONS, Mail, Day Express, N. Shore Limited, N. Y. Express, All-Ohio Express, Eve's Express, and Accommodation. Lists stations like Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, Boston, etc.

Daily, †Daily except Sunday, ††Daily except Saturday. Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.16 p. m., arriving at Jackson at 7.55 p. m., daily except Sunday. Accommodation train for Niles and all intermediate points, leaves Battle Creek at 7.53 a. m., arriving at Niles at 10.05 a. m., daily except Sunday. Trains on Battle Creek Division depart at 8.03 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 7.00 p. m., daily except Sunday.

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

CHICAGO GRAND TRUNK R.R. Chicago & Grand Trunk R. R. Time Table, in Effect May 10, 1891.

Table with columns for GOING WEST, STATIONS, and GOING EAST. Lists stations like Boston, New York, Buffalo, Niagara Falls, Montreal, Toronto, Detroit, Port Huron, LaPeere, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Gasport, South Bend, Haskell's, Valparaiso, Chicago. Includes times for Mail, Pass., Exp., and Arr.

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

HARVEST EXCURSIONS.

On Aug. 25 and Sept. 29 the Chicago & Northwestern Railway Co. will run Harvest Excursions to points in Iowa, Minnesota, North and South Dakota, Nebraska, Colorado, Wyoming, Utah, Idaho, and Montana. Tickets for these excursions will be first-class in every respect; will be good for return passage within thirty days from date of purchase, and will be sold at such favorable rates as to afford an excellent opportunity for home-seekers and those in search of profitable investment to examine for themselves the many advantages offered by the Great West and Northwest. The reports received from this entire region indicate an exceptionally abundant harvest this year, and these excursions will be run at the very season when exact demonstration of the merits of this favored section can be made. For rates and detailed information, apply to any ticket agent; or address W. A. Thrall, General Passenger and Ticket Agent, Chicago & Northwestern Railway, Chicago, Ill.

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The Review and Herald.

BATTLE CREEK, MICH., AUG. 25, 1891.

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CAMP-MEETINGS FOR 1891.

See appointments on page 542.

We have received two obituary notices—Pratt and Hiatt—which are withheld from publication as no signature is given.

The members of the General Conference Committee, having concluded their business, mostly returned to their respective fields of labor last week.

Sister White spoke Sunday evening to the patients at the Sanitarium. She will, Providence permitting, spend one Sabbath at the Michigan camp-meeting, and one in Nebraska, before leaving for California on her contemplated visit to Australia.

Only one more number of the REVIEW will be issued before the omission of the paper for one week. The paper which would bear date Sept. 8, will be omitted, according to our usual custom to omit a paper during the Michigan camp-meeting. Brethren with appointments to make, please notice.

What seems like the beginning of a general movement in favor of Sunday legislation is sweeping over Europe. The *Christian Union* says, speaking of recent efforts of German working-men toward securing Sunday rest, "It is interesting to record the beginnings of a similar movement in France, which taken together with recent Spanish action in the same line, shows the growing solidarity of European laboring men in their efforts to recover the right to a day of rest." Europe no doubt takes its cue from America, and naturally moves much faster in the direction of a return to Church and State than does this country.

The Catholics are beginning to take advance steps in the direction of Sunday enforcement. "The Catholic Abstinence Convention at Washington," says the *Inter Ocean*, "while standing aloof from other temperance societies, cordially join Protestants in favoring the strict enforcement of Sunday laws. Its representatives, while not committing themselves to prohibition, would not pass any reso-

lution condemning prohibition. The convention, however, unanimously pledged itself to actively support those candidates for office who openly favor closing liquor saloons on Sunday." Catholics will always "cordially join hands" with Protestants when, as in the present instance, the latter come wholly over onto their ground.

Twice already have we spoken of the volume of book work now being accomplished at the REVIEW Office. Since the last mention in the issue of Aug. 11, twenty more hands have been added to the working force, making 320 now employed. Orders for books taken during the month of July, to be supplied from this Office, amount to \$87,471.20. We are using about four car loads of paper per month. During the month of July there were shipped from this Office to supply orders, fifty-eight and one half tons of books. The increase will be seen when it is stated that for the corresponding month in 1890, only twenty-five tons were shipped. But for one week ending Aug. 14, the present year, over twenty-five tons were shipped, averaging over four tons a day, the highest single day's shipment being eight tons. The Trustees have ordered another large printing-press, and another book sewing machine, making thirteen presses and five sewing machines now in use. The press-room and bindery are run till ten 10 o'clock each night, but it will be necessary to have 10,000 books bound elsewhere, more than this Office can now supply, to meet prospective orders. But the management say to canvassers one and all, Go ahead; the books will be supplied.

GOOD MEETINGS IN BATTLE CREEK.

SABBATH, Aug. 22, was a good day for the church in Battle Creek. Elder J. O. Corliss spoke in the forenoon to a large congregation, on 2 Cor. 3:18, showing how we are to be changed into the image of our Lord, by beholding him; for the word "behold" does not mean merely a listless, indifferent look, but to fix the view and whole attention upon him, and intently hold him in contemplation, studying his character and his ways, and seeking to imitate him. Through a faith that works by love, we are to take hold of that part of his life which was a toil and sacrifice for others; and then comes the promise, that "if we suffer [with him], we shall also reign with him," reaching at last the heights of glory in his heavenly kingdom.

In the afternoon sister White spoke to a congregation larger, if anything, than that in the forenoon. Her subject was the talents (Matt. 25:14-30), and the lesson impressed upon the hearer was that every one has some talent, more or less, and hence every one has some work to do, some trading to do, for the Master, in the way of improvement upon the talent or talents lent us; and the great duty incumbent upon every one is to see that he is working upon and improving his talent day by day, doing faithfully each day's duties as they come, living by the day, and passing every day as though it might be the last. A timely caution was thrown out against letting the mind run on into the future, and fixing upon some particular time for the Lord to work, and marking out the way in which he is to work; for such points of expectation beget an unhealthy excitement, to the detriment of present duty, besides the liability of the trial of a disappointment; for the time and way which we fix upon may not be the Lord's way and time at all. It is for us to keep up the daily duties of our stewardship, to see that our talent is employed to the best advantage at the present moment, have oil in our vessels, so that our lamps may not go out, and have grace and patience to wait in this condition for the Lord to work in his own time and way.

She spoke with great freedom and clearness. After the service, nine followed their Lord in the ordinance of baptism, Bro. Corliss administering the rite to the happy candidates.

EDITORS VS. THEOLOGIAN.

THE way some secular papers swing their shillabls on the Sunday question, will lead theologians, we doubt not, to be a little more cautious after awhile, how they tackle them on that subject. The Sunday institution is handicapped with too many weaknesses, and the average editor knows too much about its history and nature, to make it altogether safe for the clergy to be too dogmatic or arrogant in asserting its claims.

As an instance in point, Rev. Mr. Mc Lean (Chi-

cago), Secretary of the American Sabbath Union Sunday, Aug. 9, 1891, made the usual attack upon the Sunday newspapers. Whereupon the *Chicago Tribune* of Aug. 11, proceeded to read him a lecture and state some facts not pleasant for him to contemplate. From the article we extract a few passages. After quoting some of Mr. Mc L.'s words the *Tribune* says:—

"The reverend gentleman is evidently as ignorant of the laws of Chicago and Illinois on the Sunday question, as he is of those of Moses and Christ."

As to the Biblical authority for Sunday, the editor knows there is none, and reminds the Sunday secretary of that fact in the following language:—

"The Mosaic legislation on the subject of the Sabbath applies to the seventh day of the week, or Saturday, alone, and not to Sunday, the first day."

As the legislation referred to is all there is in the Bible on the subject, and this applies to the seventh day alone, what becomes of the scriptural foundation for Sunday? Mr. Mc Lean must be aware of the fact stated; but the exasperating part of it to him doubtless is the consciousness that all the papers know it, and he cannot cover it up.

As to the secret of the opposition to the Sunday papers on the part of ministers, it may not perhaps become us to speak. But our readers will be interested to learn what the *Tribune* told Mr. Mc Lean in regard to it, a part of which is expressed in the following words:—

"Those who do the scolding and whining and denouncing are the ones whose tongues have not been touched by Pentecostal fire, and who are dull and unattractive. If the Sunday papers were abolished, church attendance would not increase unless preachers grew more eloquent; and if more men did go it would be to nap and doze or let their thoughts wander far off. But if there were no Sunday papers, tens of thousands of men who spend the day at home reading them would haunt the saloons instead. If the Rev. Mr. Mc Lean will once get it through his head that dull preachers and not Sunday papers make empty pews, he will be less reckless in his denunciations."

PITCAIRN AGAIN.

CAPTAIN GARLAND, of the missionary ship "Morning Star," sent out by the American Board of Foreign Missions, having returned some three weeks since, gives the following items which we take from the *San Francisco Examiner* of Aug. 8:—

"The cruise (of the "Morning Star") has embraced nearly every group of islands from the Carolines to the Marquesas.

"Pitcairn Island is without exception the happiest spot in the world. The 120 inhabitants share everything in common, and peace and plenty are invariably found there. This is owing entirely to the work of missionaries, and it is only a work of time when every one of the islands will be as much a paradise as Pitcairn."

The past condition of this island, when degradation, strife, and bloodshed were common, compared with the present state of things, when such expressions as "paradise," "the happiest spot in the world," "it seems almost like heaven," etc., etc., are universally made concerning it, is indeed a striking example of the work of God's grace in the hearts of men. And may not this instance lead some minds to resolve, "The Lord helping, my life and its energies shall be devoted to the spread of God's truth in the earth."

N. W. L.

AN IMPORTANT TRACT.

"THE Time of the Crucifixion and Resurrection of Christ," is the title of a thirty-two-page tract explaining Matt. 12:40, answering the oft-repeated inquiry, as to what is meant by the Son of man's being "three days and three nights in the heart of the earth." The question is taken up in all its bearings, erroneous views on the subject are answered, the testimony of the evangelists is harmonized, and conclusions are reached entirely satisfactory in the light of both reason and Scripture. Price single copy, postpaid, 5 cts.; by the hundred, \$2.50. Address REVIEW AND HERALD.

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.