

The Adventist Review and Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

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

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I KNOW THEE.

I KNOW thee, Saviour, who thou art;
Thy presence soothes and cheers my heart;
The "still, small voice," so sweet and low,
I know it well, oh, yes, I know.

I know thee in the furnace heat—
Thy loving presence, oh, how sweet;
Though all below seems dark and drear,
I know thee, and I will not fear.

Though earthly comforts fade and die,
Though lowering clouds obscure my sky,
Through every sorrow, every ill,
I know thee, and will trust thee still.

My trembling hands shall grasp the cross;
All earthly good I count but loss;
This all my hope and all my plea—
Thy precious blood was shed for me.

—Sol.

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.

THE MOTHER'S WORK.

BY MRS. E. G. WHITE.

THE work of the Christian mother begins in the home circle, in making her home what it should be,—pleasant to her husband, pleasant to her children. My sister, has God intrusted you with the responsibilities of a mother? You have a great work, a holy calling. If you are one of those who are to be the light of the world, that light is to shine in your home. Here you are to exemplify the Christian graces, to be lovable, patient, kind, yet firm. You are to be a laborer together with God, and you need to learn right methods, and acquire tact for the training of your little ones, that they may keep the way of the Lord. You need to seek constantly the highest culture of mind and soul, that you may bring to the education and training of your children a restful spirit, a loving heart; that you may imbue them with pure aspirations, and cultivate in them a love for things honest and pure and holy. As a humble child of God, learn in the school of Christ; seek constantly to improve your powers, that you may do the most perfect, thorough work at home, by both precept and example.

In this work you will have the help of the Lord; but if you ignore your duty as a wife and mother, and hold out your hands for the Lord to put another class of work in them, be sure that he will not contradict himself; he points you to the duty you have to do at home. If you have the idea that some work greater and holier than this has been intrusted to you, you are under a deception. By faithfulness in your own home,

working for the souls of those who are nearest to you, you may be gaining a fitness to work for Christ in a wider field. But be sure that those who are neglectful of their duty in the home circle are not prepared to work for other souls.

Your children need a mother's care. Never did your sons in their helpless babyhood need a mother more than in their boyhood and youth. Your daughters also need a watchful guardianship of an affectionate Christian mother. Do not leave them to become demoralized by improper associations. The children need to be instructed, to be guided in safe paths, to be kept from vice, to be won by kindness, and by diligent training to be confirmed in well-doing. The Saviour discerns a value and dignity in every soul, because of the image of God which it bears. He died that your children might have the gift of eternal life. He looks upon them with divine compassion. Their souls may be saved unto eternal life, and they are just as precious as the souls of others. You have before your own door a little plot of ground to care for, and God will hold you responsible for this work which he has left in your hands. Through earnest prayer and study, you may become wise in your home, learning the different dispositions of your children, and carefully noting their behavior. You may have at home a little school, of which you shall be the teacher. If you seek wisdom from the Lord to understand his way and to keep it, he will give you wisdom and grace.

When we give ourselves unreservedly to the Lord, the simple, commonplace duties of home life will be seen in their true importance, and we shall perform them in accordance with the will of God. We are to be vigilant, watching for the coming of the Son of man; and we must also be diligent; working as well as waiting is required; there must be a union of the two. This will balance the Christian character, making it well developed, symmetrical. We should not feel that we are to neglect everything else, and give ourselves up to meditation, study, or prayer; neither are we to be full of bustle and hurry and work, to the neglect of personal piety. Waiting and watching and working are to be blended. "Not slothful in business; fervent in spirit; serving the Lord."

My sister, you may be bound about with poverty, your lot in life may be humble, but Jesus does not forsake you because of this. God has made you a trustee, a steward, in your home; seek to educate yourself for this work, and he will be by your side to bless all your endeavors, that by and by, when the reckoning time for the administration of your trust shall come, he may say, "Well done, thou good and faithful servant."

Mothers who do not love their children too much, may yet reveal their love unwisely, to the injury of the children. The love must be sanctified, and then the mother will not act from impulse, but from principle. Then she will bring up her children to be pure, and discipline them to obedience.

Your interest in your children must not make you a slave to wait on them. Teach them to help you. Boys and girls may be kept busy, trained to be faithful and diligent in the little things. It may seem to you that they hinder more than they help, but let them never know this. You are their teacher, and should train them to be

useful, to do things tastefully and thoroughly. This is one of life's great lessons that is essential to the well-being of your children. "He that is faithful in that which is least, is faithful also in much." You can preoccupy the minds of your children. Active brains and hands must be employed in something useful, as the parents may suggest, else they will be occupied with evil things, as Satan may direct. Parents may be teachers in a sacred sense, not only training the children to be useful in the common, homely duties of life, but all the time giving them illustrations of the higher life. Thus you are bringing them up in the nurture and admonition of the Lord.

Children who have been properly educated, who love to be useful, to help father and mother, will extend a knowledge of correct ideas and Biblical principles to all with whom they associate. Such a family will have a powerful influence in favor of Christianity. But in order to secure this result, parents must not neglect their work or lose sight of their responsibility. Infidels assemble and devise plans to spread the poison of infidelity. The papists are untiring in plying their subtle arts to suppress the Bible, the living oracles which exalt God as supreme. They want the control of men's consciences. They want to enslave the soul, so that finite man shall occupy the place where God should be. And shall Christians who bow to God alone as infallible, be dull and inactive? Shall they not seek to understand what they can do to build up barriers against the tide of evil? Will they not educate and train their own children to become intelligent Christians, so that they may represent the character of Christ?

If parents believe that sin is an offense to God, and that none but the pure and holy can enter heaven; and if they are consistent in their belief, they will seek wisdom and grace from Christ, that by every means in their power they may teach their children to resist and overcome sin. Parents have given their children their own stamp of character; and if some traits are unduly developed in one child, and another reveals a different phase of character which is unlovely, who should be as patient and forbearing and kind as the parents? who should be as earnest as they to cultivate in their children the precious graces of character revealed in Christ Jesus?

Mothers do not half appreciate their privileges and possibilities. They do not seem to understand that they can be in the highest sense missionaries, laborers together with God in aiding their children to build up a symmetrical character. This is the great burden of the work given them of God. The mother is God's agent to Christianize her family. She is to exemplify Biblical religion, showing how its influence is to control us in its everyday duties and pleasures, teaching her children that by grace alone can they be saved, through faith, which is the gift of God. This constant teaching as to what Christ is to us and to them, his love, his goodness, his mercy, revealed in the great plan of redemption, will make a hallowed, sacred impress on the heart.

Scolding and fretting, gathering clouds and gloom about the soul, will bring only a shadow and discouragement in the home life. Let not one word of fretfulness, harshness, or passion escape

your lips. The grace of Christ awaits your demand. His Spirit will take control of your heart and conscience, presiding over your words and deeds. Never forfeit your self-respect by hasty, thoughtless words. See that your words are pure, your conversation holy. Give your children an example of that which you wish them to be.

The mother needs constant sympathy and help from the father of her children. The parents must be perfectly united in their work, and must seek help from God. While keenly alive to their sacred responsibilities, they should not become distrustful because they see that their work is imperfect, and does not secure the results they hoped for. Keep sowing the seed for time and eternity. All heaven is watching the efforts of the Christian parent.

The husband and father, the wife and mother, are in God's sight, in their religious life, just what they are in their home life. Father and mother, bind your hearts in closest, happiest union. Do not grow apart, but bind yourselves more closely to each other; then you are prepared to bind your children's hearts to you by the silken cord of love.

Mothers, be careful of your precious moments. Remember that your children are passing forward where they may be beyond your educating and training. You may be to them the very model of all that is good and pure and noble. Identify your interest with theirs. God does not intend that any other should do the mother's work in the training of her child. He wills that she shall rise to meet her sacred responsibility; but this can never be done while mothers so largely neglect their duty.

Nothing can have a greater claim upon the mother than her children have; and when their needs are lightly regarded, when she sets aside their claims, in order to devote herself to visitors, she is robbing her children of their God-given rights. No absorption in business on the part of parents can warrant a departure from God's plans and ways. Your first and grandest work is for your children. Let the light of heavenly grace irradiate your character, that there may be sunlight in the home. Let there be peace, pleasant words, and cheerful countenances. This is not blind affection, not that tenderness which encourages sin by unwise indulgence, and which is the veriest cruelty, not that false love which allows the children to rule, and makes the parents slaves to their caprices. There should be no parental partiality, no oppression; the combined influence of affection and authority will place the right mold upon the family.

We have Bible rules for the guidance of all, both parents and children, a high and holy standard, from which there can be no swerving. God's injunctions must be paramount. Let the father and mother of the family spread out God's word before him, the searcher of hearts, and ask in sincerity, "What hath God said?"

PROPHECIES DESIGNED ESPECIALLY FOR US.

BY ELDER D. T. BOURDEAU.
(Battle Creek, Mich.)

ISA. 33:14-17: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously [in righteousness," Hebrew. See marginal reading], and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty: they shall behold the land that is very far off."

These words and their connection are addressed to those living near the second coming of Christ. Some of those to whom God is here speaking are

to "see the King in his beauty," and to "behold the land that is very far off," "the third heaven," the place where God resides. 2 Cor. 12:1-4, etc. Before this, bread and water are to be given them. This will not be an ordinary occurrence, something bestowed by common methods and under ordinary circumstances. If this were the case, there would be nothing special in the promise of God. This blessing is to be bestowed in extraordinary times, under extraordinary circumstances, and in an extraordinary manner.

This will occur at the time of the plagues, when the saints, shut up to the decree of death and extermination, shall flee to the mountains and to retired places of the earth. Rev. 13:11-17; 12:17; Matt. 24:20; Eze. 7:16. Then shall they "dwell on high," or "on heights or high places" (Hebrews), and their "place of defense shall be the munition of rocks," the fortifications of nature. In their retirement, with no other prospect before them, from a human standpoint, than that of starvation and death, the Lord secures to them bread and water, according to his promise in the words we are considering. We believe that God will then send his children food by the hands of angels, as he did in the case of Elijah. 1 Kings 19.

Faith in God will then be necessary; but it will not come to God's people without their having previously exercised it under trying circumstances. Now is the time for us to learn to trust in God, who cares for the sparrows, clothes the lilies, and numbers the hairs of our heads. If we trust in him now, we will trust in him then. But if we fail to confide in him now, how can we expect to trust in him under more trying circumstances? And how can those who shun every trial and trying circumstance requiring a special exercise of faith, ever expect to possess special faith, to meet special trials and special emergencies in the time of trouble in the near future?

It is therefore one of the best things that can happen to us now, to be placed where we shall feel our dependence on God, and our need of exercising faith in him. But many view this as a calamity, as that which is to be dreaded above all things. May we learn to view things in a different light, in the light of our spiritual advancement and best good, in the light of eternity.

The "devouring fire" and "everlasting burnings" of which the Lord here speaks, embrace at least the fire that shall be kindled, and in which the remnant of the wicked of the last generation shall be consumed when "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel." 2 Thess. 1:7-10; 2:8; Dan. 7:11, etc.

But what must we do in order that the Lord may do for us the great things that we have noticed?—We must walk in righteousness. In other words, we must walk in the law of the Lord. Of the law which God pronounced with his mouth, David says, "Thy righteousness is an everlasting righteousness, and thy law is the truth." "All thy commandments are righteousness." Ps. 119:142, 172, 72 (French trans.); Psalms 1, etc. If we walk in righteousness, we shall do our whole duty, fulfill all our moral obligations. Hence it is written, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Eccl. 12:13.

It may be asked, How, then, does it happen that God specifies other duties in his word? How does it happen that he specifies other duties besides those embraced in righteousness, even in the passage under consideration? We answer: There are indeed duties embraced in the remedial system, in the gospel, that are not embraced in righteousness, or in the law of ten commandments. But the great object of the remedial system, and of the duties that it enjoins, is to enable us to do righteousness, to keep the law of ten commandments. We cannot do righteousness, or keep God's holy law without the aid that comes to us through the gospel, and without performing the

duties that are peculiar to the gospel. From all of which it is clearly evident that if we keep the law of ten commandments, we shall not only fulfill all our moral duties, but shall also regard and obey the gospel of Jesus Christ.

We do not admit, however, that in the scripture under consideration, God specifies other duties besides those embraced in righteousness. After leading out in saying, "He that walketh righteously," or "in righteousness" (Hebrew), he simply brings in some of the duties embraced in righteousness, thereby developing his subject, and showing to a certain degree what it is to walk in righteousness. For what is it to speak uprightly, to despise the gain of oppressions, to shake our hands from holding of bribes, to stop our ears from hearing of blood, and to shut our eyes from seeing evil, but to fulfill some of the obligations embraced in righteousness?

"THE PATIENCE OF THE SAINTS."

BY W. S. RITCHIE.
(Hudson, Ohio.)

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:8. This chapter of James opens with a charge to the rich men who "have heaped treasure together for the last days." The size of these heaps may well astonish us when we reflect that some rich men to-day possess nearly or altogether as much wealth as the whole world possessed of coined gold at the beginning of the Christian era. This great wealth of the last days is spoken of in Zechariah 13, when it is said that gold and silver, with apparel in great abundance, will be gathered at Jerusalem.

It is evident that where such wonderful accumulations of wealth are made by individuals, there must be others who are suffering injustice. The current of money being drawn to full tide in one place, must ebb in another.

This James plainly implies in chap. 5:4-6. (See also with these Isa. 65:21, 23.) "He that turned from iniquity made himself a snare. And the Lord saw it and was displeased," are other words referring to the same time.

In view of these things, James exhorts to patience, holding to view the coming of the Lord. Chap. 5:7, 8. If we are to see the sky lighted up with the glory of Christ's kingdom, can we not patiently wait until the time? Why should we care what the circumstances are? What will it matter to us if the circumstances are not just to our liking, if we are only pleasing the dear Saviour who died that we might live? When his glory, too wonderful for words, is finally revealed, who *then* will not think it cheap enough to wait the longest lifetime, under *any* circumstances, if by such patience they might be prepared to enter in, and enjoy the society of those who come with him?

Suppose we find those about us who are not looking for such a hope? Shall we become irritated and fretful on account of their presence? How, then, shall we meet the eye of the Lord, and tell him we have not overcome?

The world is full of strange unrest; whether among the armies of Europe or here where we do not expect war at all, it is the same. None are cultivating patience but those who are patterning after the Master. The unrest of all nations we know will culminate in a whirlwind of fury in the great battle of the coming of the Lord.

Is it not true that when impatient we lack faith to believe that the eye of the Lord is upon us, seeing all our needs? What need have we of the wealth in which the world trusts? Our trust is in the Lord, who made the heavens and the earth. When we come into trying circumstances, let us not, as did ancient Israel, murmur and complain at only the prospect of want. The Lord is not shut up to such limited ways and means to help us as our narrow understanding may suppose. To broaden and deepen our faith, he may bring us into circumstances where former reliances fail us. This he did with ancient Israel.

THOUGHTS OF GALILEE.

BY LEE S. WHEELER.
(Mauch Chunk, Pa.)

DARK times through life's experience
There evermore must be,—
Hours when the Saviour seems asleep,
As once on Galilee;

Hours when darkness shrouds the soul—
They come to me and thee;
When the storm-shrouded heavens leave
No star upon our sea;

When despair seems deep, obscuring,
So we cannot see before,
And its shadow falling backward,
Hides these lessons taught of yore.

Dost thou leave us to perish, Lord?
Their fretful hearts began;
Then 'lost alarm in deep surprise,
When spoke the Son of man.

When the wild sea obeyed his voice,
And billows sunk to rest,
Like calm that brings the fevered child
Sleep on its mother's breast.

"Oh ye of little faith," 't was said;
And, Saviour, may it be
Those words may serve to bind our trust
In confidence to thee.

And when our way is rough and dark
Upon our life's deep sea,
O let our memories then recall
The night on Galilee.

NEITHER REASON NOR SCRIPTURE.

BY W. H. FALCONER.
(Chapin, Mich.)

A TRACT on the subject of the "Sabbath," by Rev. B. T. Roberts, was recently handed me by acquaintance, with the request that I give it a careful reading. I have done so, and following are some of the thoughts suggested by its perusal. The author starts out with this bold assertion: "Never was zeal so misdirected as that which is expended to persuade Christians to observe what we call the seventh day of the week, for the Sabbath. These efforts have neither *reason* nor *Scripture* for their support." (Italics his.) Then on the last page, in speaking of the evidence he has produced in support of the first day of the week as the Sabbath, he says, "If the testimony here given cannot be impeached, then let it be received as *conclusive*, as it really is."

Putting these two statements together, we must arrive at the following conclusions: 1. The true Sabbath must be supported by both reason and Scripture. 2. The seventh day of the week has not this support. Hence, 3. The seventh day of the week cannot be the true Sabbath. But, 1. The most *conclusive* evidence has been produced for the first-day-of-the-week Sabbath. 2. *Conclusive* evidence must be that afforded by both reason and Scripture. Hence, 3. The first-day-of-the-week as the Sabbath is supported by both reason and Scripture, and consequently is the true Sabbath. These conclusions, however, rest on the truthfulness of the assertions quoted. Their veracity depends on whether the testimony produced by Mr. Roberts can be impeached or not. He says it cannot. Let us examine it and see.

As evidence that the efforts in behalf of the seventh day of the week are not supported by *reason*, he quotes Mark 2: 27: "The Sabbath was made for man, and not man for the Sabbath," and says: "But *man* gets just as much benefit from resting on the first day of the week as on the seventh. His *body*, his *mind*, and his *soul* are equally refreshed. As far as the man is concerned, it does not make a particle of difference on which day of the seven he rests from his labors."

His argument amounts to just this: "The Sabbath was made for man; therefore *man* has a right to say which day he will keep as the Sabbath. In fact, it makes *man* Lord of the Sabbath day, instead of Christ. Paul told the Thessalonians about the "man of sin" who would put himself in the place of God, showing himself that he

was God. We have always understood that he referred to the papacy; but what shall we say when we see professed Protestants doing the same thing? Is it not an evidence that they have imbibed too freely the contents of the golden cup of Rev. 17: 1-5, and are drunken on the wine of Babylon? How long before such people will be ready to erect the image to the papal beast?

Now let us examine his statement a little closer. Can man derive just as much benefit from resting on one day as another? Are his *body*, his *mind*, and his *soul* equally refreshed? As far as body and mind are concerned, this may be true; yet we hear the psalmist say, "A *good understanding* have all they that do his commandments." Ps. 111: 10. But when it comes to *soul* refreshment, we take issue with Mr. Roberts. We understand by soul refreshment, that he refers to the blessings of God; "righteousness, and peace, and joy in the Holy Ghost." The Lord says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: *then shalt thou delight thyself in the Lord*; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father." Isa. 58: 13, 14. Here we have the promise that we shall delight ourselves in the Lord if we keep the Sabbath as God designed it to be kept. But this promise was made in regard to a particular day. When God made the Sabbath, he made it of a particular day, and placed his blessing and sanctification upon that day. If Mr. Roberts will produce one text of Scripture which shows that God has ever removed his blessing and sanctification from that particular day, and promises to place them upon any day a man may choose to keep, then, and not till then, will we admit his statement as true.

Mr. Roberts, however, is aware of these facts, and in order to dodge them, and make his assertion hold good, he endeavors to prove that any day of the week (especially the first) may be the seventh day of the commandment. He says: "They represent it [the commandment] as teaching that 'the seventh day of the week is the Sabbath of the Lord thy God.' It does not say so. Why?—Because it does not mean it." Mr. Roberts knows better than this. He knows that it does mean the seventh day of the week, and here is proof of it. He calls the seventh day of the week the "Jewish Sabbath."—Page 16. By "Jewish Sabbath," he means the Sabbath kept by the Jews. But why did the Jews keep the seventh day of the week?—Plainly because the commandment meant and required that very thing; and if it meant and required it then, it means and requires it now. That the commandment does mean the seventh day of the week can easily be shown from a careful reading of Luke 23: 56; 24: 1: "And they returned, and prepared spices and ointments; and *rested the Sabbath day according to the commandment*. Now upon the *first day of the week*, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Here we have the following facts stated: 1. The disciples rested the Sabbath day according to the commandment. 2. The very next day was the first day of the week. Hence, 3. The day before the first day of the week is the Sabbath according to the commandment. Now, there being just seven days in a week, it follows that the day before the first day of the week is the seventh day of the week, and is the Sabbath according to the commandment.

In the light of these facts, what becomes of the assertion that seventh-day advocates have no support from reason or Scripture? Its falsity is apparent. "O Israel, thy prophets are like the foxes in the deserts."

After demonstrating to his own satisfaction that it does not make a particle of difference which day of the seven a man keeps, Mr. Roberts next

endeavors to prove that it does make a difference, and that Christians should observe the first day of the week as the Sabbath. He says (page 6): "Christ stated that he had authority over the Sabbath to make any change respecting it that he thought proper. 'And he said unto them, That the Son of man is Lord also of the Sabbath.' Luke 6: 5." We inquire, Of what was Christ talking when he made this statement? The Jews had accused him of Sabbath-breaking. He had proved to them that works of mercy were lawful on the Sabbath day, and as proof that he knew what constituted proper Sabbath observance, he said: "The Son of man is Lord even of the Sabbath day." (See Matt. 12: 1-13.) There is not the least intimation of the change of the Sabbath. Does not our friend here contradict his statement that the commandment only means one day in seven? Does he not virtually acknowledge that the Sabbath could be changed from the seventh to the first day of the week only by the authority of Christ? We look in vain for such authority, and the fact remains that Christ did not teach the change of the Sabbath.

Again I quote as follows: "From the very day on which Christ rose, we find his disciples meeting together on the first day of the week for Christian worship and fellowship. They called it the Lord's day." If unqualified assertions could prove a doctrine true, then certainly Mr. Roberts has fully substantiated the first-day Sabbath; but unfortunately for his cause, we are directed to "prove all things; hold fast that which is good." The Scriptures are the standard by which to prove doctrines, and they will thoroughly furnish a man unto all good works. We challenge Mr. Roberts and all others of his way of thinking, to prove from the Scriptures that the disciples called the first-day of the week the Lord's day. It cannot be done. But how about those meetings for religious worship on that day? He begins by quoting John 20: 19, 26. Verse 19 mentions the fact that Christ appeared to the disciples on the evening after his resurrection. This was not a religious meeting. They were eating their evening meal. They did not believe the Saviour was risen, and he upbraided them because of their unbelief; but there is no intimation that they held a meeting for "Christian worship." Mark 16: 14. Verse 26 refers to another appearance of the Saviour, for the purpose of proving to Thomas that he was risen. There is no mention of a religious meeting, and furthermore, instead of being on the next first day of the week, it was *after eight days*, which was certainly more than a week later.

After quoting these texts, he says: "The meetings of the disciples on *each eighth day* have the more force from the very fact of their being only incidentally recorded." We fail to see the force of incidents that never occurred. More than this, our friend started out to prove that these meetings came on each first day of the week, and, lo! now he says they were on each eighth day. Does he wish us to understand that the first day of the week comes on each eighth day? If so, then there must be eight days in a week.

His next reference is to Acts 20: 6, 7. From this he argues that it was the *custom* to hold religious meetings on that day, to celebrate the Lord's supper, and that Christians observed this day as their day of worship. It is true that the disciples on this occasion did assemble on the first day of the week for a religious meeting, but that they partook of the Lord's supper remains to be proved. This is the only religious meeting on that day recorded in the Bible, and instead of proving a *custom*, it proves to be only an *exception*. The *custom* of the disciples is plainly stated in Acts 13: 14, 42, 44; 16: 12, 13; 17: 2; 18: 4, 11. Here we find it was their custom to hold religious meetings on the seventh day. It says it was their custom (Acts 17: 2), and we have eighty-four instances in proof of it, against one for the first day.

The next reference is to 1 Cor. 16: 1, 2: "Now concerning the collection for the saints,

as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." He says that this means that collections were taken up on the first day of the week. It means nothing of the kind; for it says, "Let every one of you lay by him in store." When a man lays by him in store, he does not put it in the contribution box. This text simply refers to a practice which the disciples were to carry on at their own homes, and which is still followed by the majority of S.-D. Adventists.

On page 10 he says, "It was doubtless to the first day of the week the revelator refers. 'I was in the Spirit on the Lord's day.' Rev. 1:10." Doubtless the revelator refers to no such thing. The Lord never claimed but one day as his. That is "the Sabbath of the Lord thy God," the seventh-day; the day of which Christ is Lord, and upon which the disciples rested; "the Sabbath day according to the commandment." (See Ex. 20:10; Isa. 58:13; Mark 2:28; Luke 23:56, etc.)

Mr. Roberts next calls upon the fathers to bear testimony in support of his man-made institution, and this is where he finds his most conclusive evidence. Right here let it be said that the example of any man, or any set of men, is not the standard of morality. The example of Christ is the only perfect example, and we ought not to follow the example of any man any further than he follows Christ. The law of Jehovah is the only perfect standard. Christ obeyed that law, and declared that not a jot or tittle should pass till heaven and earth passed away. That law still says, "The seventh day is the Sabbath of the Lord thy God," and it means the seventh day of the week now just as much as it did to the Jews or to the disciples. Luke 23:56; 24:1. "Sin is the transgression of the law." "By the law is the knowledge of sin," and thus I know that Mr. Roberts and all others sin when they trample under foot the Sabbath of Jehovah. "The wages of sin is death," and those who prefer to believe Mr. Roberts instead of the Bible, will find to their dismay that it does make a difference which day of the seven they keep.

After quoting from the fathers, he says: "Now, what will you do with the testimony of these witnesses? They are unimpeachable. In any court the testimony would be conclusive of such witnesses as Christ, St. Luke, St. Paul, Ignatius, Justin Martyr, Dionysius, Tertullian, Eusebius." We have no disposition to reject or impeach the testimony of such witnesses as Christ, St. Luke, or St. Paul. Their testimony is conclusive in support of the seventh day as the Sabbath. As for the other witnesses, we are astonished that their testimony should be placed beside that of Christ, Luke, and Paul, as of equal authority. Everybody knows, or ought to know, that the epistles of Ignatius are forgeries. Mr. Roberts must know, if he is a student of Church history, that these epistles are repudiated by such men as Mosheim, Schaff, and others; and when he presents such testimony as unimpeachable, it shows plainly that he is either ignorant or dishonest.

But what shall be done with the testimony of the other fathers? We will do with it as Dr. Adam Clarke did—reject it. He said, "In points of doctrine their authority is with me nothing." Any one who has read them knows that they teach every heresy of which the Roman Catholic Church is guilty, and I am certain that their testimony will not be accepted in the court of heaven. If Mr. Roberts accepts their testimony as so conclusive for the Sunday Sabbath, why does he not accept it for image-worship, the sign of the cross, and the multitude of other things for which they bear testimony just as conclusive. If we are to accept their teachings as truth, and put them in practice, we shall find ourselves landed squarely in the papal church. Let us be consistent,—either repudiate their authority altogether, and be Protestants in principle as well as in name,

or acknowledge their testimony as conclusive on all points, and become good Roman Catholics.

Men may hide their eyes from God's Sabbath, they may trample it under their feet, they may call it that "old Jewish Sabbath," they may call it dishonorable, and deceive others by their assertions; but the day is coming when the fire will try every man's work of what sort it is, and then they will find that those who have made void the commandments of God by their traditions are vain worshipers. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Let us remove our feet from the Sabbath, and call it a delight, the holy of the Lord, honorable, and honor him; so shall we delight in the Lord; and in the earth made new it will be our joy from Sabbath to Sabbath to come before God in that beautiful city of gold, and ascribe glory and honor to Him that sitteth upon the throne, and to the Lamb forever and ever.

THE DIVINE NATURE.

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

God's love leads us to become partakers of the divine nature. His goodness and his love are so excellent that he desires us to have of the same divine power that he possesses. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." 2 Pet. 1:3.

This power is in the word. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1:16. Thus we see that by faith it will give unto us all things that pertain unto life and godliness.

If we wish to put on the white robes at Christ's appearing, we must put on the divine nature now. The power of the gospel, and the rich promises of the Bible will help us to put on the nature of our divine Lord. "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Pet. 1:4. Thus shall we put off the corruption that is in the world through lust, and be enabled to throw off its filthy garments, and put on the pure and divine character of our Lord Jesus Christ.

There are over 1,100 promises in the Bible, the greatest of which is, "I will come again." John 14:3. Without the fulfillment of this, the world would be unsaved, and the Bible would therefore be a mere fable. But the One who said, "I will come again," cannot deceive us. Hence he will as surely come again, as it is written, "Unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28.

There are many characteristics of the divine power of God. We will briefly notice a few: "Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5. And because love is the bond of perfectness, and the very essence of the Deity, we cannot of ourselves put on any of the graces that make a divine character or nature. Notice: love is shed abroad; it is the bond of perfectness, the element of all purity. We do not by nature possess these traits. "Charity suffereth long, and is kind." 1 Cor. 13:4. It has in it the elements of enduring kindness and gentleness. It "thinketh no evil." Verse 5. O that we might attain to this precious state in Christ! Love that never faileth will lead us to this condition. We must have it here to enjoy it in the city of God.

If we carry out the injunction, "Let all your things be done with love;" then shall we love God supremely and reach out to save our fellow-beings. If we had the eloquence of the greatest orator,

or even that of an angel, and had not love, we should be but "as sounding brass, or a tinkling cymbal." If we have the gift of prophecy, and understand all mysteries, and have all knowledge and all faith,—which is a requisite to the divine nature,—and have not love, it profiteth nothing.

If a Jacob Astor, a Vanderbilt, a Gould, Crocker, or the greatest millionaire should bestow all his goods to feed the poor, and then give his body to be burned, he is nothing without love. Love is as enduring as is God himself. "And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." 2 Pet. 1:5-7.

There is in this catalogue of divine graces a fullness that establishes within the human soul a divine nature. They are all fraught with meaning. "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." Verses 8, 10. If our wills are given up wholly to the will of God, we shall have done our part, and God will put within us a divine nature. Grace and peace shall be multiplied unto us as a result.

CONFUCIUS AND CHRIST COMPARED BY A CONVERTED CHINAMAN.

BY WM. COVERT.
(Indianapolis, Ind.)

In the *Missionary Review*, we find a report from a Christian Chinaman, of a talk which he had had with a pagan friend. The believer in Confucius said to the Christian, "You should not believe Jesus; for we have our own Confucius doctrine, which also taught us to be good. You should not believe Jesus, and should not imitate foreign doctrine." In reply, the Christian said: "Gold has no limit, no matter from what country or nation; but is pure and true, so that we call it precious, for everybody can use it. Also the Jesus' doctrine has no limit, from whatever nation, but it is the true doctrine for us to imitate and believe.

"We found Jesus was the Son of God come down to save our soul, if we would trust in his name. I found our Confucius to be a virtuous and good man. He can teach us to be good and honest, but he cannot save our souls. We found Jesus was the Son of God; he can give his Spirit to melt our wicked hearts into righteous and faithful and good men. Our Confucius can only tell us between good and bad, but is not able to melt our evil hearts. How many of our Chinese people understand our Confucius doctrine? Why should they not imitate and obey his teaching? To smoke opium, gamble, swear, and do other evil things, they know very well that was unrighteous, but why should they not imitate that which our Confucius has done, the good work, and obey his teaching? Ah! for he can only indicate to you the way of good; but he cannot inspire your spirit; Jesus only can! Nothing impossible!

"When I was not a Christian, I would gamble and swear; but since I became a Christian, I never smoke opium, never gamble, nor swear. Many of my friends were the same. So it was illustrated, that Jesus was the Son of God, and can give of his Spirit to inspire our spirit to turn away from bad to good."

The above testimony surely comes from one whose heart has been filled with the power of the Spirit of God. Only Jesus can save the sinner. "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Such a witness for Jesus among the heathen, is of more power to convert souls than many pages of theory and philosophy. The gospel of Christ "is the power of God unto salvation to every one that believeth."

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 precious jewel.—Pa. 144: 12.

THE BELLS OF BLENDON.

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

O BELLS of Blendon! far-off bells!
Across the dimming years.
Even yet, at eve, your music swells
Like rhythm of smiles and tears.
Again I seem to see the herds
Creep o'er the distant hills,
And catch the trill of happy birds,
The monotone of rills.

O bells of Blendon! dreamland bells!
Dear, laughing "Long Ago"
I breathe again in cool, damp dells,
And watch the river's flow;
Behold the snow-white clouds drift by,
Like sails on seas of blue;
Bright stars, like openings in the sky
For angels to look through.

O bells of Blendon! careless bells!
Once in those transient hours,
Half-dreaming where the twilight dells
Rejoice with ferns and flowers,
To distance dim, with speeding sight,
I traced the flush of even,
And dreamed that track of lambent light
The pathway into heaven.

O bells of Blendon! happy bells
That charmed a child of yore.
What is the tale your music tells
When day and dream are o'er?
Is it that early visions die,
That sweet peace fades with youth?
Held that fond fancy of the sky
No mystery of truth?

O bells of Blendon! joyous bells!
In haunts so long unseen,
This is the tale your memory tells
The years that stretch between:
"Truth is the golden path of light
That leadeth to the sky.
Who treads it mounts from hight to hight
To endless peace on high."

THE LOGIC OF THE LIFE.

[The following is a narrative of facts by Rev. Hugh Stowell, which shows what power there is in living right, after having been thoroughly converted to God. H. R. JOHNSON.]

There is one way, and that the best way, in which the simplest and least learned believer may meet and confute the subtlest infidel—not so much by words as by deeds; not so much by the logic of the lip, as by *the logic of the life*. I shall first make my meaning plain by a simple account of what lately happened in my own neighborhood, and partly under my own eye.

John — is a dyer; and mingling with men of bad character, he had become a drunkard, a blasphemer, a cruel husband, a noted boxer, a practical infidel. As is usual in such cases, his house was the home of wretchedness, unfurnished and deserted; his wife was in rags, his cupboard empty, and debt and shame were his constant companions.

About three years ago, through the effort of an assistant of mine, his wife was induced to open her house for a college lecture; and the husband, after a time began to steal into the back part of the dwelling during the little services, and to lend a half unwilling ear to what was going on. It pleased him "who leads the blind by a way that they knew not," to reach his conscience in this manner. He became very uneasy, and in spite of his mean clothes, began to attend church. For a time his anguish of mind was greater than can be told. But at last that Saviour who came to bind up the broken-hearted, and who died on the cross to save sinners, manifested himself to him as he doth not to the world, giving him "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

The calm morning after a stormy night is not a greater change than that which followed in the life and lot of happy John. All things became

new. His house was made tidy, and one piece of furniture after another was purchased, till the whole face of his cottage was changed. His wife and himself, decently dressed, were in their places at church whenever the Sabbath-speaking bell bade them to the house of prayer, and ere long they were seen side by side at the table of the Lord.

A light thus put on a candlestick could not be hid. So striking a change in one who had been so notorious, called forth much notice. He became a wonder to many. Some admired him, others mocked, and many persecuted him. His former infidel companions were more especially mad against him. They jeered him, reproached him, enticed him, swore at him, and did all in their power to draw or to drive him from his Saviour. But deeply sensible of his own utter helplessness, he clung to the strength of God, and thus "out of weakness" being "made strong," his enemies only served to prove his faith, exercise his patience, and increase his watchfulness. The blast of temptation, which lays in the dust the plant which our Heavenly Father hath not planted, only roots the deeper every "tree of righteousness" which he has planted in the garden of his grace.

John had most to bear at his daily labor in the dye-house. It was his lot to work among a band of low infidels, and they had it nearly all their own way. For a time, indeed, two men timidly took the Christian's part; but after awhile, even those, worn out by annoyance, and ashamed of the cross, deserted both him and their profession of religion, becoming apostates, the vilest of the vile. The humble confessor was thus left alone, like a sheep in the midst of wolves; but he was not alone, for "the Lord stood by him." He was enabled to walk blamelessly and without rebuke before them. Sometimes he reasoned with them, at other times he entreated them, but most commonly he did as his Master had done when beset by his accusers, "he answered not a word." His meekness was the more lovely, because he had been aforesaid a terror to his companions, nor was there one of them who would have dared to provoke him. But now the gentleness of the lamb restrained the strength of the lion.

The quiet influence of John's consistent walk could not fail to be felt. His life was harder to answer than his tongue. A beautiful proof of this occurred one day, and shall form the point of my little narrative. His fellow-workmen had been nearly an hour decrying Christianity as the source of all crime and wretchedness, while they boasted of what their system would do, if fairly tried—what peace and purity would reign in their "new moral world." John held his peace for a long time, till at last "the fire kindled," and lifting up his voice, he turned upon them, and said feelingly, but firmly, "Well, I am a plain dealing man, and I like to judge of the tree by the fruit it bears. Come, then, let us look at what your principles do. I suppose they will do in a little way what they would do in a great. "Now there," said he, pointing at the two apostates, "are Tom and Jem, on whom you have tried your system. What, then, has it done for them? When they professed to be Christians, they were civil, sober, good-tempered; kind husbands, and fond fathers. They were cheerful, hard-working, and ready to oblige. What are they now? What have you made them? Look at them. How changed they are, but not for the better. They seem downcast and surly; they cannot give one a civil word; their mouths are full of cursing and filthiness; they are drunk every week; their children are nearly naked; their wives broken-hearted, and their houses desolate. *There* is what your principles have done. This is the "new moral world" they have made.

"Now, I have tried Christianity; and what has it done for me? I need not tell you what I was before; you all too well know. There was not one of you that could drink so deeply, or swear so desperately, or fight so fiercely; I was always out of humor, discontented, and unhappy. My wife was starved and ill-used: I had no money,

nor could I get anything upon trust. I was hateful and hating. What am I now? What has religion made me? Thank God, I am not afraid to put it to you. He has helped me to walk carefully among you. Am I not a happier man than I was? Can you deny that I am a better servant to my master, and a kinder companion to you? Would I once have put up with what I daily bear from you? I could beat any of you as easily as ever; why do n't I do it? Do you hear a foul word come out of my mouth? Do you ever catch me in a public-house? Is there any one that has a score against me? Go and ask my neighbors if I am not altered for the better. Go and ask my wife; she can tell you. Go and see my house; let that bear witness. God be praised for it, *here* is what Christianity has done for me; *there* is what infidelity has done for Tom and Jem."

He stopped. The appeal was not to be withstood. For that time, at least, the scoffers had not a word to answer. They were overpowered by the elegance of example.

My brethren of the working class, follow this beautiful pattern: "With well-doing . . . put to silence the ignorance of foolish men." Be not afraid of their terror." "Witness a good confession." Stand fast, like Daniel, before the den of lions; or like Shadrach, Meshach, and Abednego, before the burning fiery furnace. If you cannot argue, you can act. If you cannot reason down, you can *live* down the artful infidel. There is a logic of which, through grace, you may be masters,—a logic so simple that a child can understand it, so conclusive that a philosopher cannot disprove it; it is the logic John made use of—*the logic of the life*.

THE WRONG END.

I TRIED for twenty years to live a good life, and act like a Christian; but somehow I could not manage it. I kept pretty straight for a few days after making fresh vows and resolutions, but the power of the world was too much for me. I was like a man trying to build without a foundation. I was really anxious to be a Christian, but I was beginning at the wrong end—working *for* life, instead of *from* it. I quite lost heart, and thought of turning infidel, when a friend pointed out my mistake, and told me God's way. I received life as a gift, just as I was, and immediately I knew the change. I found it easy then to live and act as a Christian; for I had Christ and his Spirit in me. Reader, are you at the wrong end also? Christ is the foundation; you must begin there.—*The Worker*.

VALUE OF SICKNESS.

THE Rev. Spurgeon advances a somewhat radical view in *Sword and Trowel*: "In the matter of faith-healing, health is set before us as if it were the great thing to be desired above all things. Is it so? I venture to say that the greatest earthly blessing that God can give to any of us is health, with the exception of sickness. Sickness has frequently been of more use to the saints of God than health. If some men that I know of could be favored with a month of rheumatism, it would mellow them marvelously, by God's grace. Assuredly they need something better to preach than what they now give their people, and possibly they would learn it in the chamber of suffering. I would not wish any man a long time of sickness and pain, but a twist now and then one might almost ask for him. A sick wife, a new-made grave, poverty, slander, sinking of spirit, might teach lessons nowhere else to be learned so well. Trials drive us to the realities of religion."

—Many will be lost who think themselves Christians, and many will be in heaven who their neighbors supposed would never reach there. God judgeth not as man judgeth. Man judgeth from appearance, but God judgeth the heart.

E. G. W.

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 52:20.

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

OUR WORK IN SWEDEN.

SWEDEN is a constitutional kingdom, comprising three fifths of the Scandinavian peninsula. Having an area of 170,979 square miles, it is one of the largest countries in Europe. Its population numbers 4,748,257, of which eighteen per cent. inhabit the cities. Stockholm, with a population of 250,000, is the capital of Sweden. This city was founded by the great statesman Birger Jarl, in the thirteenth century. In regard to beauty and location, it contests with the most famous cities in Europe. The country has numerous lakes and rivers, and it presents some beautiful natural sceneries. In 1814 Norway was united with Sweden under one king. Since 1872 Oscar II has been king of Sweden and Norway.

Mining is one of the chief industries of Sweden. Education ranks very high, and it is steadily progressing. It is free and compulsory. Among people aged from twenty to thirty years, one can scarcely be found who cannot read.

The largest part of the inhabitants of Sweden belong to the indo-European or the Caucasian race. Our ancestors were heathen. They are believed to have settled in the North before Christ. They were brave, strong, and warlike.

Nothing was to them more despicable than weakness and fear. To fall on the battlefield was the greatest honor. The brave, they believed, came at death to Vallhall, the home of the gods, where they lived a happy life. Every morning they went out to battle, and slew each other, but in the evening all wounds healed of themselves, and the warriors went back as friends to Vallhall, where they drank wine and ate pork of a hog that was killed and eaten every evening, but in the morning it was again alive and whole as before. Such was their idea of this life and the life to come.

In 829 Aungarius, a monk, came to this people to preach Catholicism. While at home in France, he is alleged to have heard in vision a voice that said to him: "Go to the heathen and proclaim my name, and thou shalt return to me adorned with a martyr's crown." This was a brave and dangerous undertaking. Before this the people had only heard some stories about a new God, that the people in the South worshiped, and about a "White Christ," who should subdue all sorrow and pain, and bring the earth into a glorious state. But the old gods who so long had had their abode in Swilhod, did not at once give way for the "White Christ." It took centuries for the work to be established. Baptism was undoubtedly first witnessed in Sweden when king Olaf was baptized in the well of Husaby, at the foot of Kinnekulle, about the year 1007. He was the first Christian king in Sweden. King Erik the Holy is regarded as the one who really established Christianity in Sweden. He died in 1160. After his death he was worshiped as the greatest protective saint of the country.

But God in his infinite mercy did not design that the papacy should bear the sway over this people. They were to behold the "White Christ," as one who took their sins upon himself, and is able to make them holy, white, and pure.

The Reformation of Germany was early known in Sweden, but it took about seventy years before it really got a stronghold there. The people of these northern countries have always manifested a spirit of great cautiousness. "One should learn first and then reform," was the sentiment of the Swedish Reformists.

The two brothers Olaus and Laurentius Petri were the first who bravely faced the papal power in Sweden, and introduced the Reformation. They were sons of a blacksmith in Örebro. In order to complete their studies, they went to Wittenberg in 1516. In the school of Luther

and Melancthon, their eyes were opened, and their hearts touched by the glorious truth of justification by faith in Christ. In 1519 they returned to their native land with the message that God had given them. Laurentius Andrea, the archdeacon of Strenghäs, was converted and became the third of the well-known Swedish Reformists. In 1823 Gusta Vasa was won for the cause, and by such men of education and influence the Reformation was begun in a way that assured to it future success. But the work was great and difficult.

In 1526 the New Testament was translated by Laurentius Andrea, and published in the Swedish language, and in 1541 the whole Bible was published. In the "riksdag" at Vesterås in 1527, it was decided that the "pure word of God should be preached in the kingdom," but it was not before 1593 at a convention in Uppsala that the Evangelical-Lutheran faith was fully accepted as the religion of the State. At this meeting it was unanimously acknowledged that "the holy Scripture is the only measure of faith." All who were present promised to risk life and blood for their faith, and the chairman cried out: "Now has Sweden become *one* man, and all have *one* God."

In the thirty years' war against the Catholics, Gusta II Adolf, king of Sweden, was regarded by the Protestants as "their Gideon whom God had chosen to deliver them." By the enemies he was called the "Lion of the North." By his victories, which cost his own life, he gave Sweden a more prominent place in Europe than it had before.

We will not pass without mention what the people of Sweden are doing to bring the joyful tidings of salvation to those who still sit in darkness and in the shadow of death, in heathen lands. The Swedish missionary society (Lutheran) was formed in 1835, and ten years later a missionary society was organized in Lund. In Africa the work was begun in 1865, and in India in 1877.

As the light of God has advanced, the State church has become more destitute and cold. The people in general have lost their former reverence for the church, and they have come to feel that the priests do not manifest the proper interest in the eternal welfare of their church-members. Consequently a great number of the more zealous people have organized themselves as a body of dissenters. The Baptist denomination has over 30,000 members, and the Methodist about 16,000, while the Catholics number only about 800.

In 1843 and 1844 the hour of God's judgment was proclaimed in Sweden by little children. This movement was a most remarkable one, and it made a great stir among the people. In 1873 a brother in Minnesota sent some tracts and copies of the "Härold" to his brother in Grythytted. This was, as far as we know, the beginning of our work in Sweden, of which we now wish to speak. The night is long in the winter, and slowly it dawns in these northern lands. And we have no great things to tell or any rapid progress to show in the history of this work; but still we feel to praise God with all that is in us for his loving kindness, and to tell our dear brethren and sisters, who have had a helping hand in the work here, what the Lord has done for us.

Grythytted is a nice village in a mining district; it has about 600 inhabitants. There is only one church (Lutheran), which is about 250 years old. It was by the priest of this church that Bro. Rosqvist was charged with heresy, and imprisoned nine days at Örebro. This was in 1881.

EMIL J. AHREN.

(Concluded next week.)

DISTURBANCES IN CENTRAL CHINA.

IN China at the present time, the one general topic of discussion in all circles is the ferment and disturbances in the central provinces of the empire. Beginning with the riots at Wu-Hu early in May, the excitement and spirit of mischief and violence have spread over a large area, breaking out in more than a score of places along the Yangtse, and culminating about a month later in the murder of an English missionary and an En-

glish custom-house officer at Wusueh, a town near Han-Kow. Two weeks ago the wave of excitement touched Canton. The thrill and movement it caused could be distinctly felt by those who mingled with the people. Placards of the most blasphemous and scurrilous character were posted up in the streets and distributed among the people. The foreign consuls and the native authorities, however, were on the alert. Prompt and stringent measures were taken to suppress the rising spirit of turbulence. The obnoxious placards were torn down, and in their place appeared proclamations from the higher officials, both civil and military, enjoining peace and order, and threatening condign punishment upon any who were found with seditious or incendiary placards or books in their possessions. It is a good indication of their salutary influence that these proclamations remain on the walls uninjured. There is, however, a very strong undercurrent of hostile feeling against foreigners and against the reigning dynasty, which may break forth at any time. Incendiary books, and the most monstrous and absurdly incredible stories of the practices of foreigners, and especially of Christians, have been industriously spread all over the land. Large numbers of people believe, or pretend to believe, the hideous slanders foisted upon them, and are prepared to join in any outburst of bitter hostility to the foreigners.

Many theories as to the immediate cause of the recent displays of mob violence have been broached. Some trace it directly to traditional hatred of the foreigner, sedulously fostered by the priests and literati since before treaty days. Some believe it to be more especially against Christianity, and hold that the increased number of missionaries in recent years, the great conference at Shang-Hai last year, and the urgent call sent forth by that body for 1,000 missionaries in five years, has deepened the hostility and roused the present open opposition. Some would lay the trouble at the door of the Roman Catholics, whose practice of collecting infant children is severely criticised. Many of these are in a moribund condition when received, and die very quickly. These little waifs are often laid at their doors by those who wish to get rid of them; but more often they are brought in by agents from inland districts, and baptized in order to save their souls. The death rate among them is very heavy, and affords occasion for the old slander that they are killed to obtain their eyes, hearts, and other parts of the body to use in making medicines. The frequency with which this old, and to us grotesquely absurd and hideous slander appears in full bloom in all parts of the empire, is astonishing. There is no doubt that the practice of the Roman Catholics in gathering such numbers of these perishing waifs, and the careless burial they receive, has been made the occasion of exciting the people to violence. In these disturbances the chief loss is the destruction of churches, houses, and other property has everywhere fallen on the Roman Catholic missions. Others give these outbreaks a deeper significance, and make them out to be the work of secret societies, notably the Koloa Hui, which are pledged to the overthrow of the present dynasty. Their aim is said to be to involve the Government in serious complication with foreign powers, and then seize the opportunity to overthrow the dynasty, drive out the hated Tartar, along with the hated foreigner, and set up a pure Chinese dynasty of the old Ming type.

No doubt each of these theories accounts in part for the present state of things, but the true explanation will probably be found by combining them, and adding to the causes mentioned the general spirit of lawlessness and plunder that so widely prevails, especially among the disbanded soldiers. There is evidently a preconcerted plan on the part of some shrewd and designing men to bring about a revolution of some kind. Those who join in these hostile demonstrations are doubtless moved by different motives. The larger portion are impelled by a spirit of pure lawless-

ness and desire for plunder, others are inspired by hatred of foreigners and Christianity, and still others there are, and among them many officials, scholars, and so-called patriots, who see in all this the means of overthrowing the present government, and bringing back the halcyon days of the Ming, the Sung, and the Tang emperors.

In Southern China everything is outwardly calm and peaceful. We are not, however, lulling ourselves to sleep in a dream of fancied security, but are constantly on the alert. We keep our hands on the pulse of the people, watching attentively for the issue of the present uncertainty. Upon the recommendation of the viceroy, who seems honestly anxious to preserve the peace, most of the preaching halls in the city were closed for a few days; but the regular work in the schools, hospitals, and churches, has gone forward without the slightest interruption. The great machinery of mission work in Canton has not been stopped for a single day. There are in this city a dozen Christian churches, with an aggregate of 1,500 communicants. There are between forty and fifty schools of various grades, with an aggregate of over 1,000 pupils. There is the Central Hospital with several branch dispensaries, with a monthly attendance of thousands. All these agencies go on daily without check, and give promise of increasing good. In the interior of the province, at points varying from fifteen to 300 miles and more from trading ports, there are nearly a score of stations with missionaries resident, and over 100 out-stations, with schools, chapels, hospitals, and dispensaries all in continuous and successful operation. Nearly one fifth of all the Protestant Christians in China are found in the province of Canton, and every year show gratifying progress along every line of work.—*B. C. Henry, D. D., in Independent.*

Special Attention.

THE SABBATH QUESTION AMONG CANADIAN BAPTISTS.

[For the past few weeks some interesting correspondence has been passing through the columns of the *Canadian Baptist*, on the Sabbath question. Some very pertinent questions were asked in regard to the authority for Sunday observance, and the editor of the *Baptist* turned over the perplexing problems to one Elder Denovan, a few points from which were given in a recent Review. The following under the heading, "Church History on the Subject of Sabbath Observance," is from the issue of July 30, and one would think it would be rather damaging to Elder D.'s "indisputable facts." We are glad to know that the Baptists are getting the benefit of these points. The Sabbath question is the leading theme of the day. It has come time for the world to be fully enlightened in regard to it, and the subject is bound to come to the front. A. O. T.]

Elder Denovan, in the *Baptist* of the 16th inst., says: "It is an indisputable fact of history that the apostolic church observed the Lord's day as sacred, and after the destruction of the temple and the un-Judaizing of the church membership, the first day of the week—the Lord's day—became the weekly Sabbath."

Let us see what some church historians say on this point: Socrates (A. D. 439) says, "Such as dwell at Rome fast three weeks before Easter, except the Sabbath and Sunday. . . . Again, touching the communion, these are Sunday customs, for although all the churches throughout the whole world do celebrate and receive the holy mysteries each returning week upon the Sabbath, yet the people inhabiting Alexandria and Rome, from an old tradition, refuse thus to do. The Egyptians who are neighbors to the Alexandrians, together with the Thebans, celebrate the communion on the Sabbath."

Sozomen (A. D. 324-415) says: "Likewise some meet both upon the Sabbath and upon the day after the Sabbath, as at Constantinople, and

among almost all others. At Rome and Alexandria they do not. Among the Egyptians, likewise, in many cities and villages, there is also a sacred custom among all of meeting on the evening after the Sabbath, when the sacred mysteries are partaken of."

"The old tradition," of Rome, referred to by Socrates, is thus stated in the modern "Catechism of Perseverance," 1876: *Question*, "Why has God chosen one day in seven for us to render him our homage?" *Answer*, "1st, To establish order and unity in our worship; 2nd, To remind us of the obligation to worship him; 3rd, To preserve exterior worship. Among Christians this day is Sunday." *Question*, "Why Sunday?" *Answer*, "For very wise reasons: 1st, to show that all the Jewish ceremonies are abolished; 2nd, to honor the greatest mysteries of religion; for the Sunday corresponds to the first day of the world, to the day of resurrection of our Lord, and to the descent of the Holy Ghost on the apostles." The teaching of Rome on this subject is the belief of the great majority of Protestants. It rests on the same foundation of tradition which that church makes the ground of belief in the sacrament of water-sprinkling unbelieving infants, and the belief that Mary, in heaven, has an office "similar to that of our Lord," in which she intercedes for us, pleads our cause, and dispenses with a liberal hand the graces of God." (Catechism of Perseverance, page 404.) Observe that "one day in seven" means any day in seven, whereas God says, "the seventh day." Elder Denovan says correctly that the commandment means "the seventh (after the six days' work) is the Sabbath of the Lord." But he makes this a reason for the seventh day before the six days' work. Observe, that in the Romish Catechism the reasons assigned for the divine choice of the seventh day are not those given in Gen. 2: 3; also, that the Sabbath is not a Jewish ceremony, and that Scripture nowhere states that our Lord arose on the first day of the week, but that he "rose again the third day according to the Scriptures," and that it is very doubtful if the day of Pentecost was on Monday. Lightfoot says, moreover, that Acts 2: 1 means "when the day of Pentecost was fully past." Two Sabbaths are mentioned in Scripture, the Sabbath of ceremonial ordinance (Lev. 23: 24, 32, 39), "besides the Sabbaths of the Lord" (38th verse), which are the Sabbaths of the decalogue, and were instituted at the creation. The Jewish ceremonial Sabbaths were a shadow of things to come, and were taken away when the High-priest of the new order came. "The reason ceasing, the law itself ceases," say the jurists. But the reason for the fourth commandment has not ceased.

Dr. Schaff's Church History says: "In the celebration of Sunday, as it was introduced by Constantine, and still continues on the whole continent of Europe, the cultus of the old sun-god Apollo mingles with the remembrance of the resurrection of Christ." On the other two continents of the Old World, where hatred of the Jew was not an essential article of faith, the Armenian Church, the Nestorian Church, and the Abyssinian Church observed the seventh-day Sabbath, and where Romish influence has not corrupted them, members of these churches observe the (so-called Jewish) Sabbath still. (See Dean Stanley's Lectures on the Eastern Church, Gobat's Journal of Three Years' Residence in Abyssinia.) The Portuguese lit the fires of the Inquisition of the Christians of Malabar in the seventeenth century, because they found them worshiping God in their assemblies on the seventh day of the week, and eschewing pork. They were "conjured by the bowels of the mercy of our Lord Jesus Christ," voluntarily to confess such crimes, and as proof of their repentance, to tell who had joined them in observing the law of Moses and assembling on the Sabbath day. The Spanish language,—it is wonderful how much history is hidden in etymology,—containing definite church history in the use of the word *Sabado* for Saturday, and *Domin-gre*, or Lord's day, for Sunday. The word

"Sabbath," applied to Sunday, seems to be an invention of the Puritans, being used for Sunday by no known writer before their time.—*Historicus.*

POLITICAL BAROMETER OF EUROPE.

WHEN Lord Salisbury lately declared that the European situation was more peaceful than ever before, the assurance was received with doubts, which every succeeding day has only strengthened. This skepticism reflects the enormous change in tone that opinion in Europe has undergone since the beginning of the year. When this so-called year of salvation opened, the European sky hung full of fiddles. All the anxieties of former years disappeared, and in the excess of joy over the pacific tendencies that were unexpectedly revealed in the German emperor's character, every one forgot the uninterrupted armaments that with inexorable logic were hurrying Europe onward to a general war. There was talk even of disarmament. All doubts were laughed at, and the political barometer of Europe stood very high. Even the dangerous and senseless experiment of the Empress Friedrich's visit to Paris, and its risky fiasco, had no effect. Not until a few weeks ago was a variation in the political barometer noticeable; but now it has fallen so low that the weather-wise are predicting a storm. The turning-point was reached when the French squadron visited Cronstadt, and the Frenchmen were given a brilliant reception by the autocrat of all the Russias. Involuntarily, one recalls the expression of the greatest expert in European politics in the last speech that he made as imperial chancellor: "I put no faith in the Russian press; but the words of the Emperor Alexander I believe and trust absolutely." It was no longer the press, no longer the solitary journalist inspired by some official protector involved in party politics; it was the czar, himself, who, in no dubious fashion gave significant expression to his profound sympathy for France.

In this connection another declaration of the same great statesman should be borne in mind: "The probability of a French attack on us arises as soon as France has any reason to believe in her superiority over us. Then, I believe, war will certainly come. The conviction of superiority may be based on alliances that France may make, or on the superiority of her armaments." The alliance that was dreaded above everything, the prevention of which Bismarck designated as the chief aim of German diplomacy—that very alliance with Russia had now become an evident reality. It is idle, in the face of this fact, to appeal to the unquestionable love of peace of the great majority of Frenchmen. "Whoever knows French history," as Bismarck said in 1887, "must observe that the decisions of France on momentous occasions is made by the energetic minority, and not by the whole people, or the great majority." The admonition of Gambetta, "Never speak of war; but think of it always," signalizes the French situation still. As regards the tendencies and plans of the czar, the illusions that Bismarck fostered, with a shrewd but transparent object, concerning the aversion of Alexander III to an aggressive war have long since been dispelled. The political barometer of Europe has gone down for very good reasons.—*N. Y. Staats-Zeitung, Aug. 8.*

—According to the *Yale Review* seven of our colleges have furnished 9 Presidents of the United States, 11 Vice-Presidents of the United States, 80 Cabinet officers, 94 United States Ministers, 193 United States Senators, 670 delegates and members of Congress, 4 Chief Justices, 18 Associate Justices, 11 United States Circuit Judges, 87 District and other United States Judges, 506 Judges of highest State Courts, and 156 Governors of States.

—According to the most recent census returns, London has a population of 4,500,000, Paris of 2,450,000, Berlin of 1,574,485, and St. Petersburg of 1,000,000.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPT. 15, 1891.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.

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

WHY OURS?

It is stated by the prophet Isaiah (25:9) that the servants of the Lord will exclaim, when the Lord appears in all his glory, "Lo, this is our God; we have waited for him, and he will save us."

The word "our" in this text seems very significant. It suggests the heading above given, "Why ours?" The acquaintance which enables them to say, "This is our God," certainly is not one which is cultivated and formed, for the first time, on that day and for that occasion. No; the one who then appears, is one with whom they have previously been upon terms of intimacy, one whom they have loved and longed for, and whose appearing they have desired; for they have "waited" for him. He is one, moreover, who has met them previously with tokens of his love, giving them evidence that he accepted and enrolled them among the number of his friends; for otherwise, however they might feel, they would have no assurance that it was their privilege to say, "Our God."

But when our love thus flows out to him here, and we receive in return the tokens of his love to us, is he not "ours" now? And if our relation to him is such that he is not ours now, will he be ours then?

And herein is the important element in this thought: the Lord is ours in the day of his coming, because we have acquainted ourselves with him, and become at peace with him, and he is ours now, in these days before he comes.

The question, then, is, Is the Lord yours now? Have you appropriated him by faith as your Saviour now? If he is not yours, he waits to become so; if you are not his, he waits to receive you. In the day of which the prophet speaks, it will be more to us than all the world, if we can say of the Lord, "Lo, this is our God!" But to be ours then, he must be ours now.

THE MICHIGAN CAMP-MEETING.

This meeting was held at Lansing, Mich., at the appointed time, Aug. 27 to Sept. 7. It was our privilege to be present only two and one-half days, and we can therefore speak of only a small portion of the occasion. Others will no doubt give the readers of the REVIEW a full report.

It was a new ground, cleared for this gathering, and consequently very rough. With proper preparation, it would make a very pleasant location. The proprietor intends to fit it up for a public park; and there is some talk of holding the camp-meeting there another year.

As we entered the ground, we were greeted on every hand with the remark that they were having most excellent meetings, showing that to many it was an enjoyable time, notwithstanding the unpleasant conditions of rain and cold which largely prevailed.

At the early morning meeting, Friday, Sept. 4, the talk from sister White was as good as any we ever heard from her lips. She also spoke with clearness and power, Sabbath forenoon.

Friday afternoon we spoke on Rom. 13:11-14, dwelling on the importance of now awaking from sleep, casting off the last vestiges of carelessness and indifference, in view of the fact that we are now so evidently right upon the verge of that time when the great salvation, which comes once for all, is to be revealed, when those who are ready will be crowned with its infinite blessings, and those who are not ready, will be passed by forever.

In the evening, Bro. Farnsworth spoke on Isa. 21:11, 12, giving a sermon on the coming of the Lord, replete with stirring thought on this intensely interesting subject, and having the genuine ring of the great advent message.

The attendance at the meeting was large. The tents, numbering between 300 and 400, were all crowded, and it was estimated that some 2,000 believers were encamped upon the ground. Thus again have the brethren in Michigan showed that they are inclined to heed the apostle's injunction, not to forsake the assembling of themselves together, but to exhort one another, and so much the more as they see the day approaching.

UNBELIEF.

FEARFUL and almost incredible is the blinding power of unbelief. Let it be noticed in the first place that unbelief is different from doubt. The conditions under which truth comes to us are oftentimes not so favorable as to eliminate the necessity of doubt. The human mind has not such power and clearness of vision as to make the difference between truth and error always at once apparent. We are directed by the apostle John to "believe not every spirit," but to try them, whether they are of God. Thus it often happens that there is such a thing as honest doubt, a necessary sequence of the exercise of that due caution which stands as the opposite of credulity. Unbelief, in the Bible sense of the word, is dishonest doubt. When truth comes to the mind, asking to be accepted, unbelief rejects, without any reason whatever, some or all of the evidence which supports it. It accepts all possible objections against the truth, allowing them full force, but will not allow the same force to the evidence in its favor. Thus it is grossly unfair, and evil in its nature. Sad to say, the disposition to act thus unfairly, in matters pertaining to the soul's welfare, seems to be one of the inborn traits of the natural heart.

No better examples of the blinding power of unbelief can be had than some that are brought before us in sacred narrative. It is to be observed that unbelief does its most amazing work at the very time when the greatest power is attending the work of God. Thus it was at the time of the earthly ministry of our Saviour. In the wonderful works which he did, there stood revealed, as never before, the power and goodness of God. Marvelous facts witnessed to the divine nature of his works. But unbelief dominated the minds of the Pharisees, scribes, and those in the leading positions of influence and learning. Looking for a kingly Messiah, they understood not the prophecies of the advent of the humble Nazarene. The light came to them, but their hearts were evil, and they would not receive it. In them unbelief had a chance to bear its perfect fruit.

One of the most frequent and wonderful of Christ's miracles was the restoration of the unfortunates who were possessed of devils. But the answer of the scribes to what they heard and saw was, "He hath Beelzebub, and by the prince of devils casteth he out devils." Such was the answer of unbelief to this evidence of his Messiahship. How perfectly foolish and unreasonable it was, Christ immediately proceeded to show by saying, "How can Satan cast out Satan?" "If a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end." The simplest process of reasoning should have convinced them of their folly; but unbelief is unreasonable in its very nature. It overthrows all reason in the matter which it concerns. Let no one imagine that he can harbor unbelief in his heart and still depend upon reason to prevent his being led even into the grossest errors.

Unbelief can always justify itself. In the ninth chapter of John is the record of the miracle of Christ in healing the man who was born blind.

Astonished at the restoration of sight in one whom they had always seen blind, his neighbors had brought him before the Pharisees, who having questioned his parents concerning it, and having received from them an evasive answer, said to the man, "Give God the praise: we know that this man is a sinner." In their hearts there was unbelief; in the man's heart there was none. Note the difference of view regarding the Saviour occasioned by this fact:—

"He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses's disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is. The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing."

To the unprejudiced mind of the man who had been healed, such language from the learned Pharisees was simply "marvelous." But no wonder; for it was the language of unbelief. In a few simple sentences, such as reason would naturally suggest, he refuted them completely. Then they said to him: "Thou wast altogether born in sin, and dost thou teach us? And they cast him out."

With this wonderful and unanswerable logic, the Pharisees silenced the man and justified themselves.

But unbelief can go further than this. Notice the record of that most wonderful and convincing miracle of Christ, the raising of Lazarus. So marvelous an occurrence carried with it deep conviction, and many of the Jews declared their belief that Jesus was the Messiah, both those that had seen the miracle and others that came afterward to see Lazarus. But how did it affect the minds of the chief priests? The record tells us:—

"But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus."

They had already decided upon the death of Jesus, and now consult how they can put again in the grave the one whom he had just taken out of it.

What an exhibition of blindness, folly, and presumption! Would they not hesitate to raise their human hands against one who had ever at his command such superhuman power? Would they not sense the folly of trying to oppose him by death, with such a demonstration before them of his supremacy over death?—No. With all the evidence before them which could be given by the wonderful works of Christ and the testimony of the most reliable witnesses, and knowing that he had actually done those works, they proceeded as though the Saviour were nothing more than an individual like themselves!

Reader, put yourself for a moment in the place of those ancient Pharisees and chief priests. Imagine yourself back at that time, surrounded by the most numerous and miraculous evidences of the truthfulness of one who claimed to be the expected Messiah. Picture yourself standing in opposition to this person and, knowing the evidences to be genuine, persuading yourself that he can be overthrown by a resort to human force! Imagine yourself confronted, in an undeniable manner, by the miracle of raising again to life one who had been four days dead, and undertaking to oppose the one who performed the miracle by killing the man whom he had raised. Can you imagine yourself engaged in such a blind and unreasonable proceeding? It is just what you would have done, had you given entrance, as they did, to the spirit which possessed their hearts.

Such is unbelief. Such it was then, and such it is today. "The sin which doth so easily beset us," is the one which produces the worst consequences when allowed to run its course. The nature and cause of this besetting sin, together with the examples which sacred history sets before us, of the awful blindness in which it envelops the minds of its victims, are things which we cannot too carefully keep in mind. A disposition to reject evidence in favor of what claims to be divine truth, by a process of mental dishonesty, is, at its first beginning, to be rigorously excluded; else, once started, it may produce spiritual darkness as great as that of the ancient Jews, who having refused to hear Moses and the prophets, would not be persuaded when one came to them from the dead.

L. A. S.

THE MOVEMENTS OF LABORERS.

Our brethren will be interested to learn in reference to the movements of laborers. The General Conference Committee closed its semi-annual session a short time ago. There was no subject that received so much attention as that of the supplying of laborers to meet the urgent calls that are coming in from both home and foreign fields; and there is no subject that gave the Committee more perplexity than this matter. The fact is that the work is growing, and that the field is opening up much faster than our laborers are coming up to supply the demands.

We have made the present arrangement. It has already been announced that the Foreign Mission Board recommended sister White and Elder W. C. White to go to Australia, providing she felt it duty to go. She has accepted the invitation, and on last Wednesday, Sept. 9, left Battle Creek en route for the Pacific Coast, whence they expect to sail for Australia, Oct. 15. In the meantime she will attend the Colorado and California camp-meetings.

The Foreign Mission Board has also voted to send Elder Geo. B. Starr and wife to Australia. They have for many years stood at the head of the city mission work in Chicago. Their long experience in that line of work, has given them a preparation for just what is now needed in this line in Australia. They will sail at the same time with Bro. and sister White.

We shall greatly miss these faithful workers, but our prayers will go with them to their distant field, and we are assured that their going to Australia will be a great blessing to the cause there.

We have for a long time been considering the importance of something being done for South America, but have not been able till now to decide on some one to go. At a meeting of the Foreign Mission Board some weeks ago, it was voted to send the President of the International Tract Society, Bro. L. C. Chadwick. He will be absent for a year or more, and will visit Mexico, Central America, West Indies, South America, and Africa. This will be a very extensive and important missionary tour, and our brethren will agree with us that we could hardly have selected a man so well fitted for this tour, as Bro. Chadwick is.

At the last General Conference it was recommended and voted that Elder R. C. Porter go to South Africa. But on account of the delicate health of sister Porter, the Foreign Mission Board released them from going, and decided to send Elder A. T. Robinson and wife in the place of Elder Porter. Bro. and sister Robinson accepted the appointment, and will sail for Africa about the middle of November.

The Committee recommended that Elder R. C. Porter make New England his field of labor, to fill the place made vacant by the leaving of Elder Robinson.

Elder J. S. Washburn has postponed going to England until after the institute in Dist. No. 1. Elder E. W. Farnsworth will labor in Michigan for the year to come. We are very glad that we have

been able to make this arrangement. While our brethren generally will think that Michigan is abundantly supplied with help, it is a fact that it is one of the most destitute of all our home Conferences. We know that Bro. Farnsworth's labors will be much appreciated, and expect that they will result in much good.

We have also been anxious to do something for Battle Creek. Here is a large Conference gathered in a church, where great and important interests are centered. We have requested that Bro. I. D. Van Horn spend some time in Battle Creek; and this we hope he will be able to do. Many other fields have sent urgent requests for help; but as yet, we have not been able to supply them. All these calls will receive proper consideration as fast as circumstances may open the way to send them help.

O. A. OLSEN.

THE WORK IN AUSTRALIA.

THE passing of another month since my last communication has brought no remarkable change in the status of the work in Australia. We are glad to be able to report that it is making a steady progress. Thousands of books are being sold annually. For the last three or four months the average orders taken, have been over one thousand per month. Certainly this will result in the dissemination of much knowledge in reference to present truth, in a population of less than three million. There is a general complaint of hard times, which obstructs the sale of books to quite an extent, but does not prevent it. The most of our workers are determined to succeed, and seeking help from God, they find success in his strength.

Bro. Curtis reports from Adelaide nearly twenty-five new Sabbath-keepers. Bro. Anderson also laboring in South Australia, reports five converts where his meetings are in progress. Elder Daniells has been holding a very successful course of meetings with the church in Ballarat. His labor has been to encourage and build up the church, rather than for those outside. Some who were becoming discouraged, have gained a new experience, and all are greatly strengthened. Their testimonies are very much like those we hear from our brethren in the United States, that they are entering upon a new experience. God is giving them new views of their relations to him, and faith and hope are springing up in their hearts. The preaching has been of a nature to arouse these feelings.

We are all led to rejoice at every step taken by the people of God. It has often times been remarked that the way of truth is a narrow path, and it is easy to err on one side or the other. One old man remarked with sorrow, that it seemed to him that he never had been in the path of truth only as he was crossing it.

Righteousness before God is what we all want. This is what makes us fit to live in this world, and qualifies us for heaven. We have great reason to be thankful for any addition to the standard of righteousness; God has also introduced the means of attaining it, through faith in his name. There are those who substitute the means for the end, and call faith righteousness, which it is not necessarily. The faith which works by love, purifies the heart, thus producing righteousness. Faith is the invisible connection between God and man by which they are united. God graciously condescends to help those who have faith in him, and through the power of faith, those who exercise it are lifted above the weakness of the flesh and enabled to triumph over great obstacles and serious trials. Armed and equipped with faith, the Christian stands in the strength of his God, and moves with an irresistible power against the strongholds of Satan. Let us remember faith produces righteousness, and if we have faith, we shall work the works of God.

We are expecting the coming of Bro. and sister White with a great deal of satisfaction. We feel thankful that God has put it into their hearts to

undertake the long and tedious journey in our behalf. We pray that he may give them a safe and prosperous voyage, and enable them to see the fruits of their labor.

G. C. T.

THE FOREIGN DEPARTMENT OF UNION COLLEGE WILL OPEN NOVEMBER 25.

It has been announced in our catalogues for Union College, that the school will begin Sept. 30. The English department will open at that time; but, as you will see from another notice in this paper, by A. R. Henry, the Chairman of the Board of Managers, the building for the foreign departments will not be in readiness for the opening of these departments at that time. After due consultation, it has been decided that these departments will not open until Nov. 25. This will give opportunity for everything to be made ready in good shape. If means had come in as we had hoped they would, then the buildings could all have been ready, and all the departments open at the same time; but as this has not been the case, the work has necessarily been somewhat delayed. This delay will also give better opportunity for our foreign students to make arrangements to attend.

We feel a deep interest for Union College, and not the least for the foreign departments. On account of our being absent in Europe, and many matters calling for attention on our return, we have not been able to give this subject as much attention as we had desired. The catalogues in the Swedish and the Danish-Norwegian have been sent out, announcing the opening to be Sept. 30. I presume that a number have thought and wished that the time could be postponed, so as to give them more opportunity to arrange to attend the school. Now this necessary postponement will give such just the opportunity they have asked for.

We hope that the laborers in the Scandinavian language will put forth every reasonable effort to encourage our young people to attend the school. The work is everywhere in need of intelligent laborers. The Scandinavian branch is very destitute, not only in America, but in every part of the world. If we had the laborers, very much more could be accomplished, and important Scandinavian fields entered which have not as yet been touched. We also urge our American brethren who are acquainted with Scandinavians, or who have Scandinavians in their community and church, to interest themselves in such, and encourage them to attend the school. This work is very important in every respect; and therefore we confidently hope that you will give it proper attention.

What we have said in reference to the Scandinavian department, applies equally to the German. We urge upon our German friends especially to do all they can to interest themselves in this matter, and secure as large an attendance from this nationality as possible. We have secured the services of Emil Severin of Hamburg, Germany, to teach in the German department. We are also making arrangements with Elder F. H. Westphal of Wisconsin, to instruct in Bible and religion. By this arrangement our German department will be well equipped. If any of the friends wish catalogues in the German, Swedish, or Danish-Norwegian, please write us, and we shall be glad to send them copies.

We hope that this important enterprise will receive proper attention from our brethren and sisters, and that the school will open with a large attendance.

O. A. OLSEN.

NOTE.

THE omission of the paper last week has occasioned such an accumulation of matter for some departments, that the make-up of this number is not just such as it would otherwise have been. The continuation of Bro. Haskell's article on First-day Offerings, commenced last week, is crowded over to another number. An interesting report of Sunday efforts in the Lakeside Chautauqua gathering, by Bro. Ballenger, is also laid over till next week.

Progress of the Cause.

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

THE CHILDREN.

BY ELDER U. D. SANTEE.
(Princeton, Ill.)

Oh the beautiful children astray from Eden,
Out on the downward path of the world,
How shall we reach and tenderly lead them
To where love's banners are all unfurled,
Back where the true hearts never harden,
Where from all pain is glad release;
Back to the roses in God's dear garden;
Back to the lilies of endless peace?

How can we meet our Lord rejected,
How can we hope for a crown of gold,
If we have the little ones neglected,
Nor sought to lead them back to the fold?
Ah! there's an angel appointed rather,
All of the children's wrongs to tell;
He is their angel before the Father,
And his clear vision shall guard them well.

Keep, dear Saviour, their feet from falling,
May strength to each little hand be given,
And oft may the childish voices calling,
Be heard by the One that rules in heaven.
Guard them from sin and earth's temptation,
Follow the wayward feet that roam,
And at last, dear Lord, with thine own salvation,
Gather the children and lead them home.

AUSTRALIA.

BALLARAT is about 100 miles from Melbourne, and lies inland from the sea coast at an altitude of 2,000 feet. It has a population of 40,000. Viewed from a worldly stand point, it is beautiful for situation. The city is built right over the richest gold mines in Australia, and in the center of a rich agricultural district.

Ballarat is the first town outside of Melbourne in which the third angel's message was preached in this country. Elders Corliss and Israel came here in the winter of 1886, and aroused much interest in the message. A church of devoted believers was organized, and the laborers pushed on to new fields.

Although this church has had less ministerial help than any church yet organized in the colonies, the majority have remained firm. Better still, they have by earnest prayers and untiring efforts led quite a number to accept the truth. Soon after accepting the truth, some of the members adopted a plan which I believe has proved a blessing to them.

The plan is this: Those who felt the greatest interest in the cause, agreed to meet every Sunday morning at 7 o'clock, to pray for persons who manifested an interest in the truth. They made lists of the names, and each member kept one. Every morning those named on the lists were prayed for. They have been steadfast in this sacred covenant for several years. As might be expected, they have had the privilege of seeing fifteen or twenty of the persons for whom they had prayed so many times, accept the truth. One mother had a dear son who was captain in the Salvation Army. He would not listen to the truth, so all she could do was to pray for him. This she did for five years. A few weeks ago this son came home on a visit. The family talked to him a little, though they did not know the state of his mind. He had been much troubled for some time. One evening he stepped up to his mother, and told her he could resist no longer; and that he would there yield up all and obey God. No one can convince this mother that God does not hear and answer the prayer of faith.

It has been my privilege to labor with this church during the last month. Sometimes they thank God for the help they feel that I have been to them; but I truly thank God for the help they have been to me. It has been the best month I have had since leaving America. We have been studying the subject of God's righteousness, and how we may attain unto it.

We first examined the passages that set forth the exalted character of God. As we learned of his infinite wisdom, power, and love, we felt to cry with the prophet, Woe is me; for I am undone; for I have seen the King, the Lord of hosts. We next examined those passages which delineate the character of man in his present, natural state. At this point some felt almost disheartened. They began to say, "Who then can be saved?"

We then took up those scriptures in which God expresses his love for the sinner, and invites him to come to him, and lay hold by faith. When the brethren saw that God had all his greatness for them, and the only way they could obtain it was by taking Jesus in by faith, they began to exercise it. Then the blessing and presence of God came down. Hearts were filled with joy and praise. Why not have a clear experience? Why not be filled with all the fullness of God? If we have changed masters, why not change services?

We have rejoiced to read of the blessings our people in America are enjoying. But we now rejoice because we too have come to the fountain and drank. Surely there is a mighty gulf between man and God, but the Son of God has bridged it. Faith is the link that unites us with God. By this the weak have been made strong. I am satisfied that there are greater blessings for us as a people than we have yet experienced. May God increase this good work.
A. G. DANIELLS.

KANSAS.

TISDALE.—We began meetings here July 15, with an audience of about sixty. At times we have had over 200 present. The blessing of God has attended the effort thus far. Eleven have signed the covenant, and as near as we can ascertain, six others are keeping the Sabbath. Others are interested, and we labor on in hope. We realize more and more that it is the word of God that is powerful to move the hearts of the people. Our temporal wants have to a great extent been supplied, while here. We praise God for the success that has attended our labors thus far.
R. H. BROCK.
E. L. FORTNER.

WISCONSIN.

NORTH LAKE, GREEN LAKE CO., MILWAUKEE.—I spent Aug. 22, 23 with the few faithful Sabbath-keepers at North Lake. Several lone ones from other places were present to enjoy the good meetings. All are of good courage.

I spent several days last week visiting scattered Sabbath-keepers in Green Lake County, and found them faithful to the truth. Sabbath and Sunday I was with the Mackford church, where we had meetings in the English and German languages. Our gatherings were not large, but the word of God was precious to us all as the Lord by his good Spirit brought it home to our hearts.

The work here in Milwaukee is still onward. We have hope that several who acknowledge the truth, will soon obey. Brethren, pray for us.

Aug. 31. S. S. SHROCK.

MASSACHUSETTS.

HAVERHILL.—Our meetings at the tent have continued with more or less interest since our last report. The tent was situated in the best part of the city, being the only available place at the time to reach the business portion of the community. During the summer many residents go to the watering places for several weeks, and this, with the rainy weather, had much to do in reducing the attendance, which was not large at any time. When the Sabbath was presented, the attendance was further reduced till at one time we contemplated removing the tent to another part of the city. We took the matter to the Lord, asking for special evidence, the test to be an increase in interest and attendance at our next service. That evening a change for the better was apparent, and the interest has continued to increase to the present time. Several have signified their determination to obey the truth. Many others are deeply interested, several of whom we expect will obey. To the Lord be all the glory.
WM. J. BOYNTON.
Sept. 1. CHAS. H. EDWARDS.

VIRGINIA.

WINCHESTER.—The Virginia Conference of the Seventh-day Adventists was held in connection with the camp-meeting, Aug. 17-25. The meetings were a grand success in many ways, and judging from both the reports and the results, it was the best ever held in this State. However, on the last Sunday night, a terrible storm arose, making it necessary to dismiss the meeting, when about half through the sermon. The larger tents were all blown down; but we felt thankful to God that we were kept safely. By meeting time the next day, the tent was again

in order, and we listened to a sermon from Elder Porter, after which the writer baptized ten willing candidates. The Spirit of the Lord came very near; this was felt throughout the entire meeting, and the brethren were much strengthened and encouraged, and returned home rejoicing. We felt thankful for the efficient help of Brn. Porter and Miles at this meeting.

We are still continuing the work in this place. Some are deciding, and others are deeply interested. We are of good courage, and hope to see a company raised up here, before we abandon the work.
F. M. ROBERTS.

WEST VIRGINIA.

MARSHALL.—Our tent is located in a thickly populated farming community, about thirty miles from the Ohio River, away from the railroads (although a new road is being built near), and all public works. The meetings began Aug. 1, and the attendance continued to increase until the seating capacity was all used by attentive listeners; to the word spoken. The enemy of all truth became aroused the second week of the meetings, and the Protestant Methodist minister sent in a request to speak upon his side of the question of the destruction of the wicked. His side proved to be the popular one, which has been re-echoing through the earth from the tree of knowledge of good and evil,—"Thou shalt not surely die." The truth of God's side was made very apparent from his word, and all who had "eyes to see and ears to hear," were convinced that the popular side was not the safe and strong side.

The continued rains have hindered many from attending, and also delayed the presentation of the Sabbath question until last Sunday, although it was called for two weeks previous. In our visiting during the past week, our hearts have been made to rejoice by the evidences of God's Spirit working upon hearts. Many are deeply stirred by these testing truths, and although the Sabbath evidence has been presented only in part, some are making arrangements to keep the coming Sabbath. We expect to see souls converted to Christ and stand nobly for his truth in this ripened field. We are confident that if God converts the hearts of even a few, he is abundantly able to add unto them daily "such as shall be saved."
D. C. BARCOCK.
T. E. BOWERS.

GEORGIA.

ZEBULON AND UNION GROVE.—We were conducting meetings in the tent at the first-named place when we last reported. By the silent opposition from ministers and others of influence, we were hindered somewhat in our work. Some nights we would have only three or four out to hear, when an important subject had been previously announced. Yet several of the county officials were independent enough to come and listen for themselves. Among these we found some who were our friends. One of them was especially affected, and acknowledged that he had listened to nothing but the truth, and that it ought to be obeyed.

Hundreds of pages of reading-matter were circulated, and we trust that the seed sown will sometime in the future bear fruit. The Lord blessed in the presentation of the word, and we leave the results with him. One lady began the observance of the Sabbath.

We began meetings in the tent at Union Grove, Douglas Co., July 10, and have continued up to the present time. The people here seemed ready to hear. We have never had more regular attendance or better attention in any place where we have labored. It being in the country, our congregations have not been very large, but many hearts are being stirred with the truth.

Some twelve or more have decided to walk in all the light, and have begun to keep the Sabbath of the Lord. Others are much interested, and say that they must obey or be lost; for these we feel burdened, and expect through the mercy of God to see them yield to his claims.

Bro. Diefenbacher is holding meetings a few miles from the tent, which we expect will result in some accepting the truth, as several are nearly convinced, and promise to obey as fast as they can understand.

The Lord has been very near to us in these meetings, and we have every reason to praise him. He has certainly been working to magnify his own name and word in this place. The work is onward

the South, and we would be glad to see some of the fathers and mothers in Israel moving here, to assist in caring for these little companies thus raised while the laborers hasten to other openings.

G. T. WILSON.

B. L. DIFFENBACHER.

MISSOURI CAMP-MEETING.

IN company with Elder Hyatt, I reached the camp-ground at Holden on Tuesday evening, while W. Stebbins of Kansas, was speaking to a good congregation in the large pavilion. Elder Stebbins and N. P. Dickson had been present during the workers' meeting. About 500 were camped on the ground. At first the weather was extremely warm; then we had heavy showers, after which the weather was cold. In consequence of this there was some sickness on the ground, yet the grace of God was present in healing power.

The Missouri Conference is gaining in numbers quite rapidly. Four churches were received into the Conference, which increased the membership to over one thousand. The tithe was a trifle over four thousand dollars. Earnest appeals come in for labor in different parts of the Conference, especially from St. Louis and Kansas City. The Conference is in great need of means to support missions in these important cities. This State is an excellent field in which to labor. All classes are represented here; farmers, tradesmen, and professional men. Is it possible that our brethren in Missouri live on the small sum of \$40 per capita? It is evident that many are using the sacred means that God has appointed to a holy purpose, for their own selfish ends. Those who are not honestly returning to God the tenth, with thank offerings, should study and consider well the words of solemn appeal in Mal. 3: 6-11.

The outside attendance at our meeting was good. The Lord helped in speaking. We were glad to have Elder Farasworth join us on Friday. A good impression was made upon the large crowd on Sunday. On Monday morning twenty-seven were baptized near the camp. Many said this was the best meeting ever held in the State. Truly the Lord was present with converting power.

On Monday, Prof. C. C. Lewis arrived, and spoke in the interests of education, and a preparation for the work of God. Brethren Clarence Santee and J. B. Beckner were ordained to the work of the ministry. Among the good features of the meeting which might be mentioned, was the hygienic table set at the dining hall, in charge of sister Eva Wick.

Bro. George Ellis was elected President of the Sabbath-school Association. I hope that he will be able to devote his entire time to this important branch of the work in this Conference the year to come.

R. A. UNDERWOOD.

OHIO CAMP-MEETING.

THE Ohio camp-meeting, which closed the morning of Aug. 25, is pronounced by all our brethren who attended it, "The most interesting and powerful meeting ever held by our people in the State." The camp was a part of the fair grounds, one mile from the city of Mt. Vernon, and adjoining the Sanitarium grounds. It is a beautiful grassy plat in a grove of oaks and hickories. The buildings of the Agricultural Association were at the service of the campers. There were ninety-five tents and rooms on the ground, occupied by over 400 campers.

As much of the business of the different associations had been disposed of during the workers' meeting, the time of the camp-meeting proper was given almost wholly to instruction in the truth and to inquiry meetings.

As Christ was lifted up in his loveliness, the blessing and power of God seemed all ready and waiting to respond to the faith of the people. The Lord drew very near. The entire camp was deeply moved. Shouts of victory and song of praise, the rejoicings of those who had found peace in believing and joy in the Holy Ghost, were heard on every side. As the power of God was especially manifested, many of the afflicted were encouraged to seek him as the Great Physician; and as the rule in James 5 was followed, over a score of persons were "anointed with oil in the name of the Lord," and declared themselves healed, both soul and body, through the goodness and power of God. I can bear witness that the Ohio camp-meeting was the nearest approach to a pentecostal outpouring of the Spirit of God I have witnessed since 1844.

Praise be to his holy name! As this dear people arose in response to the call of God's word, to dedicate themselves to him, he indeed drew very near.

During a heavy rain storm on Sunday, while the old 60 x 100-foot tent was leaking so badly as to require the use of umbrellas inside the tent, our people pledged more than enough to procure a new 80 x 120-foot pavilion, with which, next camp-meeting, they will not be ashamed to call the people to camp, even in such a city as Cleveland. On Monday, over \$660 was pledged to foreign missions.

The reports made by the different secretaries showed some advancement in the work in the State during the past year. Of this we will mention a few features: The number of churches in Ohio in 1890 was fifty-one, with a membership of 1,150, who paid a tithe of \$8,000. The report of this year showed the number of organized churches in the State to be fifty-four, with a membership of 1,239, and tithes amounting to \$10,000. The report of 1890 showed sixty-two Sabbath-schools, which contributed \$347 to foreign missions; this year there are eighty-one schools, with a membership of 1,250, and the donation was increased to \$450. The Tract Society reported in 1890, twenty-nine canvassers in the field, who had sold at retail \$5,400 worth of books.

From this camp-meeting, fifty-three canvassers go forth to engage in the work. The sales for the year just closed were \$11,180, more than double the amount reported last year. When our people left the camp for their homes, it was with hearts quietly trusting in God to work in them "both to will and to do of his good pleasure." Better far is this than *resolving* simply, as heretofore, as to what *they would do*. We look back to the Mt. Vernon camp ground as a green spot in the heavenly journey.

Having this privilege of meeting with our friends in Ohio, has called to mind some reminiscences of the past. I first met with the Sabbath-keepers in Ohio in the month of May, 1853, at Milan. There were then three families of Sabbath-keepers at Milan, one family at Clarksfield, one at Green Springs, and one brother at Norwalk. All told, there were about twelve Sabbath-keepers in the State. Some accepted the truth at the time of this week's visit.

In November of the same year I again went from Rochester, N. Y., to Ohio, expecting to spend one month in the vicinity of Norwalk and Milan. The interest to hear the truth was such that I continued my labors in Huron and Seneca counties until the month of May, 1854. At that time Bro. and sister White made their first visit to the State of Ohio, and a three days' Conference was held in a hall at Milan. At that time the number of Sabbath-keepers in the State had increased to about fifty.

I deem it a pleasure here to state that Bro. Day, of Milan, who had sold his farm that he might have money with which to help on the work, kindly made his house a home for myself and companion during the winter, and with his carriage conveyed us from point to point in our labors. Although this brother, with his companion, is now sleeping in Jesus, thus awaiting the coming of the Life-giver, God permits them to have a living representation in the cause they so dearly loved, in that their son, who was in 1853 a babe in his mother's arms, is now among the accredited laborers in the Michigan Conference.

During the summer of 1858 it was my privilege to labor with the Ohio tent at Bowling Green, East Townsend, and Republic. At the close of that tent season, Bro. and sister White again visited Ohio, and the tent was pitched on the farm of Bro. Meeker, of Lovett's Grove, where a two-days' meeting of our people was held. The number of believers in the State by this time had increased to about 150.

In the years 1866 and 1867, I was permitted to attend the annual State Conference meetings. At this time the Ohio Conference had been regularly organized, and the Sabbath-keepers numbered between 300 and 400. My labors having called me to other parts since that time, I have not been privileged to meet with this dear people until this camp-meeting. Now I am rejoiced to meet so many laborers and believers. If these go forth with the watch-word that the angel of the Lord gave to Gideon when he sent him forth, "The Lord is with thee, thou mighty man of valor," they will see in their work far greater results than have yet been witnessed, so may it be.

We are now on the Indiana camp ground. The Spirit of the Lord is here. Of this meeting we will say more in future.

J. N. LOUGHBOROUGH.
Noblesville, Ind., Aug. 28.

NEBRASKA CAMP-MEETING.

THE annual camp-meeting of Nebraska was held in a pleasant grove, about one mile south of Seward. The weather was quite good throughout, and there was a large gathering of the brethren from the different parts of the State. Over 100 small tents were pitched, and all were occupied. During the workers' meeting, Prof. C. C. Lewis conducted a Bible study on Christ's Sermon on the Mount. These lessons were very instructive and practical.

The brethren were disappointed, because none of the General Conference Committee could be at this meeting. All tried to seek God for his presence and blessing. As the meeting advanced, the spiritual interest and work seemed to deepen. Sabbath, Aug. 22, was a very good day. God came near and blessed in preaching. Not far from eighty came forward to seek God; many of these were youth, but a few were older people; some were backsliders who sought God anew. Many were greatly blessed, and rejoiced in pardon of their sins. On Monday afternoon thirty-two were baptized, mostly youth.

The business passed off rather slowly, but love and union seemed to exist among the laborers. Bro. W. B. White was elected president, and he seems to enjoy the full confidence of his brethren. The labors of some of the licentiates have been blessed this past year, and several through their labors have been brought into the truth. Financially, Nebraska has had a hard time of it during the past year, caused to a great extent by the drouth of last year. The Conference paid their laborers well, and as a consequence, they will probably be \$1,500 or \$2,000 behind, but as Nebraska has good crops this year, they hope to pay off this debt ere long. They are also behind on the College, but they will undoubtedly meet this in due time. Meetings were held in both the Scandinavian and German languages, and these services were blessed of God. Elder H. Shultz had charge of the German meetings, while Bro. Serrig of Chicago, rendered valuable help in the Scandinavian meetings. The labors of Elder A. J. Breed and Prof. C. C. Lewis were greatly appreciated. Taken on the whole, it was the best camp-meeting I have attended in Nebraska, and this seemed to be the testimony of nearly all in attendance.

The attendance from the outside was good, and several became much interested in our meetings and in the different subjects presented, especially the Sabbath question.

Bro. Mead looked after the canvassing interest, which seems to be on a better footing than ever before. May God bless our good people in Nebraska.

Aug. 27.

O. A. JOHNSON.

A TRIBUTE OF PRAISE.

"Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." The great Physician has been very near, and bestowed upon me, his suffering child, of his healing virtue. Three years ago last autumn I was taken violently ill, and until the third day of last May I was never for a moment free from pain; neither could I walk or lie down to rest even for one moment. Daily choking and cramping were associated with my sufferings, and I never once came out of one of those spells except under the influence of morphine. I suffered many things of many physicians, and spent all that I had, and was nothing better, but rather grew worse. At first the amount of morphine used was small, but every day a little more was required, until the quantity became alarming, both to myself and my friends.

After exhausting other means, my physicians decided that my only hope was in a critical surgical operation, and that without this I could not live much longer. The operation could be performed only at a hospital, and my friends were making preparations to take me to Boston.

Years ago I made a profession of religion, and during my sickness I felt that the Lord accepted of me, and that I was his child. I believed that he would heal me if I was only worthy, but I had not faith to put myself into his hands and trust him.

On his return from Africa, my brother, Elder C. L. Boyd, came to see me. He read to me the precious promises of the Saviour, talked with me, prayed for me, that I might by faith lay hold of these promises. Sabbath, May 2, a meeting was held at my mother's, in a room adjoining mine.

At the close of the Sabbath I began to cramp, and prayer was offered for my deliverance. That night, although suffering less than usual, I could sleep but little. My room seemed filled with the glory of God, and every few minutes a voice seemed to say, "Ask, and ye shall receive."

In the morning I requested my mother to take the morphine from my room, assuring her that I should never use it again, as the Saviour was about to heal me. The family were called together, and mingled praise and prayer were offered. I "touched the hem of his garment," and, praise his holy name! received of his healing virtue.

After our season of thanksgiving, I lay down, the first time for three years, and slept for four hours. The next morning I arose and took breakfast with the rest of the family, a blessing which I had never expected again to enjoy. Our hearts were filled with joy and praise to our dear Saviour. We felt unworthy of such a blessing, but, O so thankful! Our neighbors heard that I claimed to be healed, but could not believe until they came and saw with their own eyes. During the week that followed, I was up and dressed each day, but could not walk. Then we had another season of prayer. God had done so much for me, even more than we had had faith to ask, that our faith was strengthened to ask for more. This also he bestowed. I arose and walked indoors and out, and have continued to walk every day since. I love to tell of my Saviour's mercy and goodness to me.

After attending meeting and visiting with my friends about home, I came with my mother to New Hampshire, and am now visiting my relatives in the southern part of this State, and am continually receiving new tokens of God's love to me. I believe that God is anxious to bestow like blessings on many others if they will but come and ask in faith. If any who read this are inclined to doubt God's willingness to help and bless his erring children, I would say to them, Take courage; trust him, and doubt not. Do not wait to become worthy, but come just as you are; ask, and receive through the merits of Him who is worthy, pleading only His merits and His promises.

KATIE E. BOYD.

Derry, N. H.

NOTE.—The week before my dear sister was healed, her physician told me that so far as he could see, her only earthly hope was in a surgical operation, and that in case the operation should be successful, and the cause wholly removed, she would probably continue to have those spells of choking and cramping (during which her sufferings were most intense) for several months longer. These spells were daily, and sometimes aggregated more than one half of the twenty-four hours of the day. But, praise his holy name! since Jesus healed her, to the time of writing the above, three months later, there had been no return.

CHAS. L. BOYD.

AT UNION COLLEGE.

["LINCOLN'S Suburb, that lies on the Hills to the Southwest. Union College and its Rapid Growth and Splendid Business Energy. An Excursion over the Electric Line that Unites it to the City of Lincoln,"—such is the heading over the following column-and-one-half article in the Lincoln (Nebr.) *Daily Call*.]

The changes that a year have wrought at Union College are wonderful, and few people appreciate the work that has been done at that thriving suburb. Yesterday the electric street railway line was completed to that point, and it was made the occasion of an excursion to that place, which was participated in by two hundred or more of the Adventist people who have just closed a successful tent-meeting at Seward, and a goodly number of Lincoln people, including those who had been instrumental in locating Union College at this place. A number of newspaper men were guests for the day, and the excursion was largely under the management of Mr. John J. Gillilan. From the heart of the city to Union College is a delightful trip over the Lincoln Street Railway's new line, which brings College View and the city so close together. Electric cars ample in number to accommodate the excursionists, were provided, and with a band the three separate trains moved through the business streets, out past the State capitol building and grounds, through the handsome resident district southeast, and on to the College on the high grounds that overlook the entire city.

The electric line is constructed in the same thorough manner that has characterized the work of the Street Railway company in all their improvements of the year, and twenty minutes' time will land at the grounds the passenger who takes the car at the Burlington depot.

THE COLLEGE.

Arriving at the College, the excursionists inspected the three great college buildings that have been constructed in the past twelve months. These buildings are four stories in height, and the outlook from the cupola of the central building is magnificent. The city lies beneath the view to the north and west, while to the south and east is an unbroken panorama of rolling prairie, groves, and farms, as far as the eye can reach.

Surrounding the college buildings are two hundred handsome residences and cottages, and over thirty buildings surrounding the campus are in process of erection at the present time. It is a suburb that is showing the most remarkable growth. In one of the large rooms on the ground floor, the college people spread a lunch for their visitors, which was heartily and thoroughly enjoyed, and then adjournment was taken to the chapel room, which occupies one half of the third floor of the building. This was seated for the accommodation of the guests of the day, and when Mr. Gillilan called the assembly to order, there were fully five hundred in attendance. After music by the band, Mr. Gillilan said:—

"Ladies and gentlemen, we are assembled here to-day in an informal way to celebrate the completion of the electric railway which unites College View with Lincoln. We are also assembled to welcome our Adventist friends, who have come to see the splendid work that has been accomplished in the erection of these elegant buildings, so soon to be occupied as one of the great educational factors of thirteen States." He then introduced Mayor Weir, to welcome the visitors on behalf of Lincoln.

The mayor said that it was one of the pleasant duties that came with the unpleasant ones in his office, thus to speak in welcome on behalf of Lincoln. He was delighted to find in the suburbs of Lincoln such a splendid institution, showing such remarkable progress and growth. Lincoln welcomed all such institutions with open hands and the warmest hearts. He believed that the time was short until Lincoln and College View would be solidly builded together.

Mr. Gillilan then introduced Elder L. A. Hoopes, who was one of the original thirteen appointed by the Seventh-day Adventists to secure the location for Union College. He responded to the welcome of the mayor, and paid a high compliment to the men of Lincoln who were so active in their co-operation to secure the College in this city.

John H. McClay, president of the Real Estate Exchange, responded to that organization. He cited the history of Exchange, and paid a glowing tribute to the Lincoln Exchange, which had been the important factor in securing Union College and other institutions of like kind, in addition. He pointed to the business institutions, and business men who had become factors in this city through the instrumentality of the Exchange.

Mr. Gillilan called for a response to the sentiment, the unity of education and the newspaper, and called upon Mr. H. M. Bushnell to respond. What he said escaped the reporter.

To respond to Union College, Mr. A. R. Henry, manager and treasurer of the Adventist denominational work, was called, and when he rose to speak, he was greeted with applause, a recognition of the appreciation in which Mr. Henry is held, and of his indomitable energy. Mr. Henry spoke of the cordial relations that had existed between the gentlemen who had assisted in securing the location of Union College at Lincoln, and the College Board. He said that from the day that work began, the most cordial friendship had been received from Lincoln and its people. He detailed the work that had been done, and thanked the Adventist people for the cordial support they had accorded him. On the 30th of September he said the College would begin the real work of the institution, which he trusted would be the beginning of a record of which both the city of Lincoln and his people would be proud.

Hon. E. E. Brown, in response to the sentiment The Adventists and their Contract, said that he had yet to hear the first whisper that the Union College people had not done all they agreed to do when the bonus was given them to locate here. For himself, he said the Adventists had done four times what he believed it was possible for them to do in twelve months' time. He was surprised and delighted, and hoped that the future of Union College would be bright in intellectual achievement, and successful both in business and finances.

Mr. Gillilan called upon Mr. Albert Watkins to respond to the city of Lincoln, which he did in a complete and entertaining way. He believed Lincoln was destined in commerce to be a magnificent city, and the great colleges that were surrounding it would be an added impetus to its growth.

Elder F. L. Mead responded to "The Adventists." Mr. Walter Hoge spoke for the Lincoln Street Railway, and Hon. J. V. Wolfe spoke of College View of twenty-five years ago. Music from the band enlivened the exercises, and at 3:30 the street cars began their journey back to the city, with the visitors delighted with what they had seen, and full of confidence for the future of the great institution. To Mr. Gillilan, assisted by C. E. Loomis, A. L. Funke, J. D. Parish, and others, are the citizens of Lincoln who were present and the Adventist excursionists, indebted for the pleasant time enjoyed at Union College on the day when it was formally linked to Lincoln.

TEXAS CONFERENCE PROCEEDINGS.

THE fourteenth annual session of the Texas Conference of S. D. Adventists convened on the camp ground at Oak Cliff, Tex., Aug. 11-18, 1891. The first meeting was held Aug. 12 at 9:15 a. m., President in the Chair. Prayer by Elder R. A. Underwood. The reading of the minutes was waived. The Conference was organized with twenty-seven delegates, representing twelve churches. The President made some interesting remarks in regard to the work of the Conference the past year. The Mt. Pleasant church was admitted into the Conference, with a membership of twelve, with N. D. Eastman and W. W. Stoner as delegates.

The Chair was empowered to appoint the usual committees, which were named as follows: On Nominations, W. T. Drummond, A. H. King, J. J. Cochran, W. S. Cruzan, and R. A. Underwood; on Resolutions, W. A. McCutchen, C. McReynolds, and W. T. Johnston; on Credentials and Licenses, W. S. Greer, R. A. Underwood, and W. T. Johnston; on Auditing, A. Prewitt, Elisha Taylor, G. W. Henderson, H. B. French, B. F. Woods, and L. H. Huguley.

The Treasurer's report was read and accepted. A motion was carried to have read before the Conference a testimony from sister White, in regard to the work among the colored people. The reading of the testimony was listened to with much interest. The Committee on Resolutions submitted the following report:—

Whereas, The prospering hand of God has been upon the work in our Conference the past year, in bringing a goodly number into the truth, and in giving a deeper Christian experience to many of our brethren and sisters; therefore,—

1. *Resolved*, That we express our gratitude to God for the same, and that we do now consecrate ourselves anew to his work for the future.

Whereas, There is a wide difference in climate and customs between the North and South; therefore,—

2. *Resolved*, That we request our Conference Committee to confer with the Educational Secretary and the General Conference with reference to the advisability of this Conference connecting its educational interests with the Southern school to be established, instead of with Union College.

The resolutions were considered and adopted.

The Committee on Credentials and Licenses presented the following report: For Credentials, W. S. Hyatt, W. S. Greer; for Ordination and Credentials, W. A. McCutchen, W. T. Drummond, W. S. Cruzan; for license, J. M. Huguley, H. Hayen, D. U. Hale. It was recommended that H. Hayen labor among the Germans in his native tongue, and that the Conference grant colportage license to such persons as in their judgment should enter that line of work.

The report was accepted.

Committee on Nominations reported as follows: For President, W. S. Hyatt; Secretary, W. S. Cruzan; Treasurer, T. T. Stevenson; Executive Committee, W. S. Hyatt, W. S. Greer, W. T. Drummond, W. S. Cruzan, J. J. Cochran; Camp-meeting Committee, R. R. Huffstetter, J. M. Dickerson, Geo. Woods, Elijah Taylor, W. R. Ranson. The report was accepted. By request, the name of the Cleburne church was changed to that of Covington, Fairlyland to that of Peerless, and Terrell to that of Poetry.

TREASURER'S REPORT.

Cash on hand August, 1890,	\$1,045 20
" received on loans	200 00
" on donations,	175 00
Tithes,	3,225 16

	Total,	\$4,645 36
Cash paid to General Conference,	\$ 236 57	
" " on insurance on tents,	7 00	
" " freight and drayage on tents,	7 05	
" " for <i>Sentinels</i> ,	45 00	
" " postage,	3 00	
" " loans,	500 00	
" " to Conference laborers,	3,728 95	

Total, \$4,527 57

Cash on hand, \$117 79

This session of the Conference occupied three meetings.

Adjourned *sine die*. W. S. HYATT, *Pres.*
W. S. CRUZAN, *Sec.*

VIRGINIA CONFERENCE PROCEEDINGS.

THE eighth annual session of the Virginia Conference of Seventh-day Adventists was held in connection with the camp-meeting at Winchester, Aug. 18-25, 1891.

FIRST MEETING, AUG. 19, AT 9 A. M.—The President occupied the chair. After prayer, the roll of the churches was called, and five delegates, representing two churches, presented their credentials. Minutes of the last Conference were read and adopted. Upon motion, the Chair was empowered to appoint the usual committees. An invitation to take part in the deliberations of the Conference, was extended to the visiting ministers.

Adjourned to call of Chair.

SECOND MEETING, AUG. 21, AT 9 A. M.—Since the last meeting, the Chair appointed the following committees: On Resolutions, C. V. Woods, R. T. Fultz, and A. C. Neff; on Nominations, A. C. Neff, Peter Painter, and W. A. Lewis; on Auditing, Wm. H. Zirkle, C. J. Copenhaver, Peter Painter, W. A. Lewis, C. V. Woods, and Erasmus Fry; on Credentials and Licenses, A. C. Neff, W. A. Lewis, and Peter Painter. *Brn.* Peter Painter

and T. H. Painter presented credentials, and were seated as delegates from the Marksville church. Bro. Morris Kephart was chosen to represent the company at Mount Gilead. The Committee on Resolutions presented the following partial report:—

Whereas, Our people would be greatly encouraged and benefited by having ministerial labor put forth in their midst; and,—

Whereas, There is evidently an interest on the part of their neighbors to attend meetings if they should be held; therefore,—

1. Resolved, That it is the sense of this Conference that our ministers should endeavor to fill as many of these openings as possible during the coming winter.

Whereas, There are many counties in our State that have not yet been entered by our workers; therefore,—

2. Resolved, That we recognize the responsibility resting upon us to do all in our power to carry the truth into these new fields.

These resolutions were discussed freely, and adopted. There being no other committees ready to report, the meeting adjourned to call of Chair.

THIRD MEETING, AUG. 24, AT 9 A. M.—Seven delegates responded to their names, and C. J. Copenhaver was seated as a delegate from Mt. Williams church. The Committee on Resolutions reported further:—

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

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

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

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

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

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

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

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

These resolutions were spoken to by the delegates, and by Elders Miles, Porter, Roberts, and others, and adopted. The Nominating Committee reported for President, F. M. Roberts; Secretary, C. V. Woods; Treasurer, Wm. H. Zirkle; Executive Committee, F. M. Roberts, A. C. Neff, and C. D. Zirkle; delegate to District Educational Convention, A. C. Neff. The nominees were elected to their respective offices.

The Committee on Credentials and Licenses recommended that credentials be granted to Elders F. M. Roberts, A. C. Neff, and Bro. G. A. Stillwell, and license to C. D. Zirkle. The report was adopted.

There being no further business, the meeting adjourned sine die.

F. M. ROBERTS, Pres.
C. V. WOODS, Sec.

AFRICAN TRACT SOCIETY.

Report for Quarter Ending June 30, 1891.

No. of societies.....	6
“ members.....	128
“ letters written.....	924
“ “ received.....	680
“ visits made.....	486
“ Bible readings held.....	260
“ periodicals distributed.....	18,740
“ pp. tracts.....	7,631

Retail value of books sold, £1, 19s. 4s. Cash received on sales subscription books, £600, 9s. 11d; on tracts, periodicals, pamphlets, etc., £32, 8s. 3d; on Christmas offerings, £21; first-day offerings, £11, 11s. 10d; missionary ship, £14, 1s. 10d; South American Mission, £14, 9s. 11d; October donations to International Tract and Missionary Society, £2, 15s. 3d; fourth Sabbath donations to local societies, £12, 15s. 3d.

N. H. DRUILLARD, Sec.

MINNESOTA TRACT SOCIETY.

Report for Quarter Ending June 30, 1891.

No. of reports returned.....	300
“ letters written.....	556
“ “ received.....	190
“ missionary visits.....	2,679
“ Bible readings held.....	116
“ persons in attendance at readings.....	594
“ subscriptions taken for periodicals.....	12,153
“ periodicals distributed.....	6,393
“ pp. books and tracts sold.....	145,082
“ “ “ loaned.....	25,343
“ “ “ given away.....	19,051

To this might be added that there are seventy-two societies in the State, and reports were received from thir-

ty-six librarians. If only half the officers set a faithful example in the matter of reporting, is it any wonder that from our entire membership, only 300 reports have been returned?

We hope during the present quarter, to awaken a more general interest in this part of the work, that the next report from Minnesota may more truthfully represent the work done.

MRS. A. E. ELLIS, Cor. Sec.

VIRGINIA TRACT SOCIETY.

Report for Quarter Ending June 30, 1891.

No. of members.....	38
“ reports returned.....	7
“ letters written.....	15
“ “ received.....	5
“ missionary visits.....	174
“ periodicals distributed.....	208
“ pp. books and tracts sold.....	25,800
“ “ “ “ loaned.....	280
“ “ “ “ given away.....	113

Cash received on fourth Sabbath and other donations, \$85; first-day offerings, \$2.93; tithes paid to church treasurer, \$10.51.

RESOURCES.

Inventory.....	\$578 12
Property.....	66 05
Bills receivable.....	287 27
Due society on accounts.....	410 97
“ on reserve fund.....	177 32
“ from districts.....	98 58
“ canvassers' fund.....	23 50
Cash deposited in bank.....	173 25
“ on hand.....	156 93

Total,

\$1,971 99

LIABILITIES.

Due REVIEW AND HERALD.....	\$887 79
“ Pacific Press.....	15 52
“ Good Health.....	14 67
“ New York office.....	570 34
On Sentinel fund.....	13 24
“ local societies.....	3 85
“ Atlantic Canvasser.....	16 75
Due International Tract Society.....	50
“ individuals.....	56 62

Total,

\$1,579 28

Present worth, 1891 (excess of resources over liabilities),	\$392 71
“ “ 1890.....	338 85
Net gain,	\$53 86

AMY A. NEFF, Sec.

Special Notices.

CAMP-MEETING.

The Seventh-day Adventists of the Atlantic Conference will hold their annual Conference and camp-meeting on the Burlington County Court-house grounds, in Mt. Holly, N. J., Sept. 24 to Oct. 4.

Delegates and members will attend from the States of New York, New Jersey, Delaware, Maryland, and the District of Columbia. Important themes for the times will be presented in a new light by prominent ministers of the denomination.

Ample arrangements for the comfort of all who attend, will be provided. Tents, furniture, etc., can be rented, and first-class board obtained on the ground at very moderate prices. Apply to the committee in charge at the camp. Three public preaching services will be held daily, in the large pavilion, at 10:30 A. M., 2:30 and 7:30 P. M. Other meetings will be held as announced from the desk, to which all are welcome.

Reduced rates of fare will be granted by the Trunk Line Association to those attending in harmony with their regulations.

The entire camp will be a model of neatness, good order, and reverence for the sacred worship of God. Come and hear and see for yourself. No charge for admission.

A. T. ROBINSON.

NOTICE FOR INDIAN TERRITORY.

I WOULD be glad to hear from every Sabbath-keeping family, or those who have become interested in the views held by Seventh-day Adventists living in Oklahoma or Indian Territory. Please state (1) how long you have kept the Sabbath; (2) if you have a family, and if they are united with you in the truth; (3) the name of the railroad and station nearest to your residence; (4) how many in your vicinity keep the Sabbath, or have become interested in the truth; and (5) your post-office address. I expect to visit the Territory this fall, after the camp-meeting season is over, and would be glad to learn all I can of the wants of that field. Address me at 821 West 5th St., Topeka, Kans.

R. A. UNDERWOOD.

UNION COLLEGE.

As the time is drawing near when this institution must be opened, it may be well to say a few words as to how far the work has been carried toward completion, and how well prepared we are for the reception of the students.

The work when commenced, was supposed to be completed at an expense of somewhere between \$75,000 and \$100,000. When the interest in the institution became more fully developed, it was evident that the work of construction must be expanded rather than contracted, to meet the growing demands; for these reasons the work has been greater and more expensive than first contemplated.

The College building has been completed, also the ladies' dormitory. The Scandinavian and German double dormitory is drawing toward completion, but the finishing is not completed on the inside, neither can it be completed in less than sixty days.

Our heating apparatus is well-nigh ready for operation in the former buildings, but in the latter it cannot be completed by Sept. 30.

The total expense which must be incurred to be fully ready to open, will be fully \$185,000, and this does not include the boys' dormitory which is not yet commenced. This work might have been further advanced, had the means been furnished as promptly as expected.

While the work has been kept moving from the first, it might have been completed, had we been certain at all times of financial support. Financially, the enterprise is in the best of condition, as we have only spent money as it has been within sight.

The Board of Managers, after having consulted with others most interested, have decided that it will not be best to open the German and Scandinavian departments until Nov. 25, by which time everything will be completed and in good condition to commence work in these departments in a proper manner. If these departments were opened at the same time as the English, we would not be ready, and probably could not properly care for the students for at least thirty days. Considering all things connected therewith, it is thought best to make this announcement.

The English department will be fully ready at the time already set, Sept. 30, but the foreign departments will not open until Nov. 25.

A. R. HENRY, Pres. Board of Managers.

THE WISCONSIN CAMP-MEETING.

This camp-meeting at Milton Junction will be held Sept. 22-29. We earnestly request all our brethren and sisters in Dist. No. 1 to attend this gathering, also those living in Dist. No. 2, as far as possible.

Bro. Ballenger from Chicago will be present to assist and this will add much to the interest. Come seeking the blessing of the Lord upon the meeting. The Lord is coming near to his people, as they assemble in our general gatherings, and we trust that all will realize the importance of improving every means of grace.

M. H. BROWN.

THE WISCONSIN STATE MEETING.

We wish to call attention once more to our State and camp-meetings at Reedsburgh, Oct. 6-13. They will be held on the fair grounds just west of the city, and on the south side of the railroad track. We have the use of the buildings on the grounds, which will be a great help to us, if the weather should be bad. We hope to see a good representation of our brethren at this important gathering.

We especially urge our brethren and sisters in Dist. No. 3, and those of other districts who live near the meeting, to attend it. All our Conference laborers will be in attendance, and we are to have the labors of Bro. Ballenger at this meeting, as well as the one at Milton Junction.

We request the presence of all our directors and Conference Committee, as we desire a meeting of the Board of Managers of our tract society.

M. H. BROWN.

ATLANTIC CAMP-MEETING.

A TWO-THIRDS rate of fare and round-trip tickets to the Mount Holly camp-meeting has been made by the Trunk Line Association. To secure the benefit, all persons who have any thought of going, should at once send their names, addresses, stations where they start, and routes of travel, to T. A. Kilgore, 43 Bond St., N. Y., so that the "card order" can be sent to them. Without this, no one can get the reduction.

Arrangements have been made for a dining tent on the ground, under the charge of Bro. W. H. Gilmore and the experienced hygienic cook who had charge of the same department on the Ohio camp-ground. Already a large representation is assured, and at least about fifty tents will be on the ground. Those who have not yet ordered, should do so at once. Nothing really good can be obtained without difficulty, so do not let the obstacles that may arise at the last moment, prevent your coming.

H. E. ROBINSON.

213 Grand Ave., Brooklyn, N. Y.

The Sabbath-School.

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

LESSONS FROM THE GOSPEL OF MARK.

LESSON XIII.—ETERNAL LIFE; ITS COST.

MARK 8: 10-38.

Parallels: Matt. 16: 6-28; Luke 9: 18-26.

(Sabbath, Sept. 26.)

1. After feeding the four thousand, where did Jesus go? Matt. 15: 39; Mark 8: 10.
2. What was he asked by the Pharisees? Matt. 16: 1; Mark 8: 11.
3. How did he answer them? Matt. 16: 2, 3; Mark 8: 12.
4. What did he say was the character of that generation which seeks a sign? And why? Matt. 16: 4. (See note 1.)
5. When going from them to the other side of the sea, what had his disciples forgotten? Mark 8: 13, 14.
6. What charge did Jesus give them? Verse 15.
7. To what did the disciples suppose he had reference? Verse 16.
8. How did our Saviour rebuke them? Verses 17, 21.
9. Who could have provided them bread if they were in need? Matt. 16: 8-10.
10. To whom did our Lord refer? Verses 11, 12.
11. Whence did Jesus go from there? Mark 8: 27.
12. What question did he ask his disciples?—*Id.*
13. What reply did they make? Verse 28.
14. What personal question did he put to them? Verse 29.
15. What answer did Peter make?—*Id.*
16. What assurance did our Lord give Peter? Matt. 16: 17-19. (See note 2.)
17. What charge did he give his disciples? Mark 8: 30.
18. What did he say to them of his sufferings? Verse 31.
19. How did Peter regard these things? Verse 32; Matt. 16: 22.
20. How did our Saviour treat this apparently kindly rebuke of Peter? Mark 8: 33. (See note 3.)
21. What principle did he lay down as the foundation of the Christian life? Verse 34.
22. Can this self-denial be made once for all? Luke 9: 23.
23. How far is this principle to extend? Mark 8: 35.
24. What all-sufficient reason does he give that we should deny ourselves? Verses 36, 37.
25. What solemn warning does he present before us? Verse 38; Matt. 16: 27.
26. What precious assurance does he also give? Matt. 10: 32.

NOTES.

1. ASKING A SIGN.—"A wicked and adulterous generation seeketh after a sign." We have no instance of one soul's accepting Christ because he wrought a sign for the seeking. God always gives sufficient evidence to him who desires to know and do God's will. "If any man willeth to do his will, he shall know of the teaching." John 7: 17, Revised Version, margin. The foundation of faith is a pure heart. The foundation of unbelief and infidelity is a heart which loves sin. Intellect has but little to do with it.

2. THOU ART PETER.—The assurance was that as God had revealed the truth to him that Jesus was Christ, so would he build upon that truth confessed by Peter, and that Rock which was the incarnation of all truth, his church, against which the gates of hell, hades, should not prevail. Just so long, therefore, as one holds to such foundation, so long will he stand against all the powers of the enemy. The word "Peter" comes from *petros*, meaning a stone. "Rock" comes from *petra*, meaning rock, but never stone. The stone, Peter, is built upon the Rock, Christ. (See 1 Pet. 2: 4-8.) The binding and the loosing doubtless had reference to the same great truth. He who confessed Christ would be loosed from sin; he who rejected him would be bound and lost. (See No. 63, *Bible Students' Library*, "The Sure Foundation.")

3. THE THINGS OF THE WORLD.—Peter's remark, which on the surface seemed so kindly meant, was based on the veriest selfishness. He had identified himself

with Jesus, and he knew that if Jesus was to suffer, it would involve him also in the humiliation. Our Lord discerned his spirit and properly rebuked him. The plan of salvation was laid in the self-denial of love. We can be partakers in that plan only as we partake of the same spirit.

News of the Week.

FOR WEEK ENDING SEPT. 12.

DOMESTIC.

- Missouri has 23,000 square miles of coal fields.
- Petroleum of superior quality has been discovered near Colingo, Cal.
- The corn crop in Wisconsin and Minnesota has been practically ruined by frost.
- Hydrophobia is said to have developed among two herds of cattle near Boone, Iowa.
- Shipments of wheat in Kansas have become so heavy as to blockade the railroads.
- Scarlet fever has broken out in the State school at Sparta, Wis. About fifty children are afflicted.
- Twenty persons were injured by the wrecking of an excursion train on the Iowa Central Railroad, near Grinnell, Iowa, Thursday.
- A train fell from a trestle forty feet high, near Clay City, Ky., Monday, killing the fireman and seriously scalding the engineer.
- The schooner "A. D. Storey," which arrived at Gloucester, Mass., Monday from Ireland, brought 150,000 pounds of halibut.
- Nearly 200 children have arrived at Jacksonville, Ill., to attend the institution for the blind. Telegraphy and typewriting have been introduced.
- Strikers boarded a Lake Erie and Western freight train near Lima, Ohio, Thursday, dumped the fire, let the water run out, and then uncoupled all the cars.
- Fifty Finns and as many toughs, who believe that they are being kept out of good jobs at the mines, had a desperate fight at Negaunee, Mich., Monday night.
- A census bulletin issued Friday, shows that the estimated value of real and personal property in Kansas is between eight and nine hundred million dollars, and that the mortgaged indebtedness is \$235,485,108.

—Two stone slabs, one of them bearing the inscription, "June 1, 1716," and the other the date 1716, were found near La Harpe, Ill., recently. They are supposed to mark the resting places of La Salle's explorers.

—Mrs. T. L. Johnson, a wealthy lady living near Rochester, N. Y., has given Rev. J. J. Smallwood, the colored speaker, \$12,000, with which to found an educational institution for colored people in Virginia.

—The South American Steamship Company in the courts at Los Angeles Friday, claimed that the "Itata" had been built by them for commercial purposes, and demanded damages for her retention by the Federal officials.

—Commodore Perry's ship "Niagara," which was sunk off Kelly's Island in 1814, for preservation, and was raised in 1875 and towed to Miseric Bay, Erie Harbor, will be taken to Chicago in 1893 and be placed on exhibition at the World's Fair.

—At Springfield, Ill., Tuesday, the State Bureau of Labor Statistics re-elected the Hon. Charles H. Deere, President, and Col. John S. Lord, Secretary. It was decided to make a thorough investigation of the condition of working women in this State, and also to make a full inquiry into the "sweating" system.

FOREIGN.

—A rich mine of mercury has recently been discovered in Brazil.

—Jules Grevy, ex-President of the French Republic, died on Wednesday.

—The English labor congress passed a resolution favoring an eight-hour law.

—It is proposed in Germany to put habitual drunkards by law under the restraint of special guardians.

—Three thrones of Europe are now occupied by children; those of Spain, the Netherlands, and Servia.

—The Hawaiian race now numbers only 40,000 members, a decrease of nearly one half within fifty years.

—The brig "Tabiti," which put into Drake's Bay, Saturday, in distress, with a cargo of 200 South Sea Islanders, sailed Tuesday for San Benito, Mex.

—The price of bread is rising in London, and the working classes are already beginning to feel the pinch of the distress, consequent upon deficient harvests.

—The British board of trade has issued an urgent warning to intending emigrants to beware of Brazil, as the British who have already gone there are reported to be destitute.

—The steamer "City of New York" arrived at Queenstown, Tuesday, making the best record for the eastern trip across the Atlantic, in five days, twenty-two hours, and fifty minutes.

—A telegram from the United States Minister at Copenhagen to the Secretary of State, announced that the restrictions on the importation of American pork into Denmark, had been removed.

—The Italian government has sent an urgent order for 50,000 rifles to the Terni factory, and has instructed General Ricotti, formerly Minister of War, minutely to inspect the forts in the Alpine districts.

—*Le Correspondent*, a Paris journal, announces that a rich lady of Pau has bequeathed 100,000 francs to the Academy of Sciences, to be awarded to the person who, during the next ten years, shall discover a means of communicating with the planet Mars, or any star, and receiving an answer therefrom.

—The distress in rural Russia is greatly increasing. In the valley of the Volga emaciated wretches can be seen feeding, like beasts, on the grass of the fields, while others resort to the forests and chew leaves. When a boat is seen on the river, the people of whole villages line the banks, earnestly pleading for assistance.

—Further advices regarding the troubles at Ichang, on the Yang-tse-Kiang, say the houses of the Europeans have been burned by the natives. The church and orphanage of the sisters have also been destroyed. The French Minister is expected in Pekin now, and it is believed he will take severe and emphatic measures to secure a complete indemnity.

RELIGIOUS.

—A Greek church has been opened in Chicago, where it is stated there are 2,000 adherents to the Greek faith.

—After twenty-seven days of silence, George W. Matthews of Indianapolis, broke forth into singing "Praise God, from whom all blessings flow." He claims to have had visions of heaven, and his description of scenes and his intercourse with those who have gone before, are said to be thrilling in the extreme.

—At the World's Fair in Chicago in 1893, it is proposed to hold during the month of June, a World's Congress of all Christian bodies, for the discussion of all questions relating to religion, morals, and temperance, including church congresses, missionary conventions, Sunday-schools, social purity, ethics, moral and social reform, and the suppression of vice.

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.

ATLANTIC Conf. camp-meeting		
Mt. Holly, N. J.,	Sept.	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.

Southern council and institute,	Aus-	
tell, Ga.,	Sept.	11-Oct. 12

DISTRICT NUMBER FOUR.

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

DISTRICT NUMBER FIVE.

Kansas (local) camp-meeting,	Florence,	Sept.	16-23
" (genl.) " "	Topeka,	Oct.	1-13

DISTRICT NUMBER SIX.

California State meeting,	Healdsburg,	Sept.	17-28
Southern California meeting,		Oct.	15-26

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

MEETING at Douglas, Mich., Sept. 19; also Friday evening if desired. H. M. KENYON.

THE seventeenth annual session of the Kansas Tract Society will be held at Topeka, Oct. 6-13. Shall we not meet all the directors in the State at this time, and lay plans for a vigorous campaign the coming season? C. A. HALL, Pres.

THE next annual session of the New England Conference of Seventh-day Adventists will be held at South Lancaster, Mass., in connection with the general meeting, Oct. 2-11. Let each church in the Conference see that it is properly represented by delegates who will be present during the entire session. There are some things which will make this a very important Conference, and we greatly desire the counsels of a full delegation of those representing the churches.

ASA T. ROBINSON, Pres.

The quarterly meeting for Dist. No. 1, will be held in Natick, R. I., Sept. 19-20. We hope each individual member will make an effort to attend, and come, expecting to receive largely of God's blessing.

C. H. EDWARDS, Director.

The next annual session of the New England Tract Society of Seventh-day Adventists will be held in connection with the general meeting at South Lancaster, Mass., Oct. 2-11, for the election of officers, and the transaction of the regular business of the society.

ASA T. ROBINSON, Pres.

No providence preventing, I will meet with the church at Traverse City, Mich., Sept. 16-20. Meetings will be held at such hours of the day as the brethren may think best. I will be at Spencer Creek, Mich., Sept. 24-28. I should be glad to see a good attendance at the meetings.

E. W. FARNSWORTH.

The next annual meeting of the stockholders of South Lancaster Academy, will convene at South Lancaster, Mass., in the S. D. A. church, on Tuesday, Oct. 6, at 10:30 A. M., for the election of a Board of Trustees, and the transaction of all other business that may properly come before said meeting.

ASA T. ROBINSON, Pres.

The seventeenth annual session of the Kansas Conference, will be held in connection with the camp-meeting at Topeka, Oct. 6-13. Churches are requested to hold their quarterly meetings the last Sabbath and Sunday in September, and forward the credentials of delegates at once to Wm. H. Mills, Topeka, Kans.

C. A. HALL, Pres. Kans. Conf.

The second annual session of the Atlantic Sabbath-school Association will be held in connection with the camp-meeting at Mt. Holly, N. J., Sept. 24 to Oct. 2. All Sabbath-school officers and teachers and those specially interested in this branch of the work, be present, as instruction will be given which none can afford to lose.

C. L. TAYLOR, Pres.

The Lord willing, I will hold quarterly meetings in Pennsylvania as follows: Washington, Sept. 26, 27; Midway, Oct. 3, 4; Pittsburgh Mission church, Oct. 5, 6; West Allegheny church, Mc Kean Co., Oct. 11, 12. All are requested to attend these meetings in their respective churches, as important matters will be considered respecting fall and winter work.

J. G. SAUNDERS.

BUSINESS NOTICES.

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

WANTED.—A partner having about \$250 to invest. Write particulars to J. H. Nicholson, Geneva, Fillmore Co., Nebr.

WANTED.—At the Sanitarium at once, two experienced bakers, who desire a permanent situation. Address, with testimonials and all particulars, Sanitarium, Battle Creek, Mich.

WANTED.—A first class cracker baker (Sabbath-keeper), one thoroughly versed in sponge crackers and sweet goods. Respond at once. Address Battle Creek Bakery Co., Battle Creek, Mich.

FOR SALE.—A good farm of ninety acres, located less than one mile from a thriving village in Michigan, where there is a small church of Seventh-day Adventists, and good school privileges. The farm has good buildings, orchard, sugar bush, etc. Price reasonable. For particulars, address L. C. Chadwick, care REVIEW AND HERALD, Battle Creek, Mich.

ADDRESS.

The address of E. W. Farnsworth, till further notice, is Battle Creek, Mich., care of REVIEW AND HERALD.

NOTICE.

Persons sending copies of our periodicals for missionary use to Bro. A. J. Howard, take notice that his address is now 2012 Brightwood Ave., N. W., Washington, D. C.

Those having clean copies of the REVIEW, Signs, Sentinel, Instructor, or other of our English publications, are asked to send the same to L. P. Hodges, Sands, Watauga Co., N. C.

BROTHER A. F. ANDREWS, of Butler, Pa., sends in an urgent request for copies of the Signs and Sentinel, for use in missionary work. The papers should, of course, be clean, and be sent postpaid. Address as above.

Would readers of this paper like to remail their REVIEWS, Signs, Sentinels, Instructors, Good Health, and other papers after reading them? If so, I will be glad to send you addresses. Would be especially glad to hear from some who have German papers they would like to send. Luther Warren, South Wales, Erie Co., N. Y.

LOST.

APRIL 29, 1891, Ethel, the little daughter of sister Delia Davis, suddenly disappeared, and no trace of her whereabouts can be found. Ethel was one year and eleven months old, small of her age, rather heavy set, twenty-two inches in height, had thin, flaxen hair, inclined to curl, blue eyes, full upper lip, fair complexion, and handsome features.

A party of gypsies passed through the place on the day of her disappearance. Any one knowing of a stray child, bearing the above description, will confer a great favor by informing C. R. Ogden, Troutdale, Multnomah, Co., Oregon.

Obituary Notices.

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

LEWIS.—Bro. George W. Lewis died of typhoid fever, at Indianapolis, Ind., Aug. 16, 1891. Bro. Lewis was born in Jefferson County, Ind., March 19, 1837. He was united in marriage to Martha Toy, in December, 1858. Sister Lewis and six children—two sons and four daughters—are left to mourn the loss of husband and father; also a number of brothers and sisters and other relatives are left to mourn. The deceased embraced the present truth when the tent meeting was held at Noblesville, thirteen years ago. He was an ardent lover of the truth, and greatly enjoyed talking upon its precepts and promises. During his sickness, he rejoiced much in the Saviour's love. In his last moments he testified to the sustaining grace of Jesus. Having done this, he fell asleep without a struggle. The funeral service was held in our church in the city. A discourse was given by the writer, from Isa. 25: 7, 8. WM. COVERT.

FROST.—Died at the Johns Hopkins Hospital, Aug. 5, 1891, Ella G. Frost, wife of Albert Frost, aged 40 years and 20 days. Sister Frost has suffered many years from ovarian nervous diseases. In hope of relief, she entered the hospital July 22, for surgical treatment; but not having sufficient vitality, she failed to rally from the operation. Sister Frost's Christian character is so well known throughout the S. D. Adventist body that no comments are needed. She bore with unusual patience the many years of suffering she was called to endure, and died in perfect peace and triumph. She was devoted to the work of the Master, and her earnest, zealous missionary efforts won for her a host of admirers wherever her lot was cast. Her loss to the Baltimore church will be deeply felt. Elder H. E. Robinson spoke words of comfort from 1 Cor. 13: 12. Her husband, two children, and a large circle of friends mourn her loss. JOHN F. JONES.

VAN DER SCHUUR.—Died in Holland, Mich., Sabbath, Aug. 22, 1891, of cancer of the liver, sister Diewke Eijzenza Van der Schuur, beloved wife of Elder M. J. Van der Schuur. Sister V. was born Oct. 17, 1854, at Leeuwarden, Netherlands, and at the age of nineteen was converted at Meppen, Germany. She was baptized in 1878, at Sneek, Netherlands, and united with the Baptist Church. She, with her husband, commenced the observance of the Sabbath some eight years ago, from reading the Scriptures. Four years they stood alone, and during that time, by the blessing of God, twenty others were enabled to see the precious truth and joined with them. Some four years since, they became connected with the Seventh-day Adventist denomination. While on her death-bed, sister V. was enabled to praise God for the light of his precious truth, and "that he had made their hearts willing to keep his commandments." The day before her death she sang the hymn, "The Lord is my light." She leaves a loving husband and two children, one seven years of age, and the other a babe of four months. But soon the Lifegiver will restore the wife and mother to the husband and children. May the Lord hasten that glad day. Discourse by the writer, translated by Bro. J. Kolvoord into the Holland tongue. The house was well filled with sympathizing friends and neighbors. L. G. MOORE.

LINDSAY.—Vieva Lindsay, oldest daughter of Chas. and Elizabeth Lindsay, died at the home of her parents, Newfane, Niagara Co., N. Y., Aug. 3, 1891, at 9 p. m., aged 14 years and 8 months. About two years ago she had quite a severe attack of la grippe, and never fully recovered. Some time ago an abscess formed on the right side of her head and neck, which afterward went to her lung. Although suffering from the intense pain, she bore it patiently, and remarked to those near her, "Don't you remember how dear grandma used to suffer, and Jesus suffered, too?" Near the close of her life, while her father was watching by her bedside, she seemed to have a few moments of rest from pain, when she opened her eyes and looked up, saying, "Papa, the Saviour is here. I feel his arm around my poor sore neck. Put your hand here, papa, and feel it. I know it is Jesus' arm, it is so soft and gentle." A short time after, speaking to her mother, she said: "Don't cry, mamma, I can't live with you much longer, but Jesus will make it all right." Her mother replied through her tears, "Vieva, if the Lord permits you to die, we will try to live so that we may meet you in the resurrection." Vieva replied, "Don't disappoint me, mamma." May God give this family grace to bear their loss patiently. Tuesday evening the crisis came. She called her brother and sister, and said good-by to all, and at last gave up the struggle for life. Soon after death, a peaceful expression came over her countenance, which seemed to say, "Asleep in Jesus, blessed sleep." Funeral services were held at the Universalist church at Olcott. Sermon by the writer, subject, "Is it well with thee? is it well with thy husband? is it well with the child?" A. E. PLACE.

HIATT.—Died near Belle Plaine, Sumner Co., Kans., July 26, 1891, of diabetes, while visiting among relatives, Simeon B. Hiatt, aged 34 years, 9 months, and 24 days. Bro. Hiatt embraced the truth about fifteen years ago, and for two or three years lived a devoted Christian; but through discouragements he became a backslider. Three years ago last winter, before he was aware of it, the dread disease had fastened upon him. The following March the writer was summoned to visit him. The disease had made rapid progress, and it was feared that he could never fully recover. Realizing that he was unprepared for the change that was liable to come suddenly, his mind was exercised very much concerning his spiritual condition. In humility of soul he sorrowfully repented of the past. With contrition of heart and confession of sins, he asked God for mercy. He feared that he had gone so far in disobedience that God would not hear his prayers. He was pointed to a merciful Heavenly Father and a loving Saviour. The promises of God were dwelt upon, and we raised our voices together in prayer to Him who had said, "Return, ye backsliding children." Jer.

3: 22. Gradually his faith took hold of the promises of God, and soon he was rejoicing in a Saviour's love, and in the pardon of his sins. He went to the Sanitarium, and received some relief, but could not be cured. For about a year he has been a great sufferer. He bore his afflictions with much patience, and his last words were, "Lord, let me pass away." He leaves a sorrowing wife and four small children to mourn their loss; also aged parents, five brothers, and two sisters, and a large circle of sympathizing friends. We believe he sleeps in Jesus. Words of comfort were spoken by the writer from Ps. 116: 15. R. H. BROOK.

Travelers' Guide.

MICHIGAN CENTRAL "The Niagara Falls Route."

Corrected June 28, 1891.

Table with columns for EAST, WEST, Stations, Mail, Day Express, N. Shore Limited, N. Y. Express, Atlantic Express, Eve's Express, and Kal. Accom. n. Rows include Chicago, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, Boston, West, Boston, New York, Syracuse, Rochester, Buffalo, Suspens. Bridge, Detroit, Ann Arbor, Jackson, Battle Creek, Kalamazoo, Niles, Michigan City, Chicago.

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 7:58 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. Time Table, in Effect May 10, 1891

Table with columns for GOING WEST, STATIONS, and GOING EAST. Rows include Chicago, Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, BATTLE CREEK, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, Chicago.

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.

CHEAP EXCURSION RATES TO CHICAGO EXPOSITION.

THE Chicago & Grand Trunk Railway Co. announce very low excursion rates to Chicago and return for the Exposition. The round-trip rate from Battle Creek, including one admission to the Exposition is only \$4.50. Tickets will be sold on Tuesdays, Sept. 22, 29, Oct. 6, 13, and 20, good going on date of sale, and good to return up to and including Monday next following date of sale.

The Review and Herald.

BATTLE CREEK, MICH., SEPT. 15, 1891.

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CAMP-MEETINGS FOR 1891.

See appointments on page 574.

An inquiry from Dillsburgh, Pa., contains no signature, and hence can receive no attention!

Sister White left Battle Creek, Sept. 9, in company with Bro. W. C. White, and others, on her Western journey. She will attend the camp-meetings in Colorado and California, and then sail for Australia.

Another interesting report has been received from the "Pitcairn," but just too late for this number. It will appear next week; also a communication from Bro. L. R. Conradi respecting the work in Europe.

The new printing press spoken of in the REVIEW of Aug. 25, has been procured, and is now in satisfactory running order, helping out materially in the amount of press work with which the Office is now crowded.

The College in Battle Creek opened its doors for the commencement of another year's work, Wednesday, Sept. 9, with an enrollment of about 240 students, some forty more than at the opening of the school last year. The outlook is hopeful for a prosperous and efficient year's work.

We would call attention to the reports from the Ohio camp-meeting, the first in the REVIEW of Sept. 1, the second in this week's issue. Such evident tokens of the Lord's willingness to bless his people, are indeed cheering. We trust the time is not far distant when from all parts of the field there will be reports equally encouraging.

Sister Sarah McInterfer, who has so long attended sister White in her travels, and who was in-

tending to accompany her to Australia, was stricken down with malaria shortly after the summer school at Harbor Springs. She is slowly mending, but was not in a condition to undertake the journey when the time came for sister W. to start. It was therefore necessary for some one to take her place; and sister Fannie Bolton goes in her stead.

ADVERTISEMENTS—SPECIAL CAUTION.

WE sometimes hear of our brethren changing their location, or making some move in response to advertisements which appear in the REVIEW, and then being disappointed in their expectations, and so becoming much dissatisfied with the situation. Let it then be said again, as has already been said, that *no one* should ever make any move on the strength of an advertisement, before *corresponding fully* with the party concerned, and *learning all particulars*, and arriving at a full understanding of the situation, circumstances, and prospects, so as to be able to act understandingly in the matter, and escape disappointment. The full story cannot of course be told in a short advertisement; but it will put those interested, in correspondence with the one inserting the advertisement, from whom the rest is to be learned.

RUSSIA STILL MOVING.

THE latest move reported on the part of Russia, is that of compelling the Porte to allow Russian ships of war to pass the Dardanelles, contrary to the Treaty of Paris. This is regarded as a very grave matter by other European powers. The purchase of Suez canal shares by Russia, and the evident intention of the sultan to do all he can to get the English out of Egypt, is causing no little uneasiness in England, and the British fleet in the Mediterranean will be largely increased. The understanding existing between Russia and France, causes Turkey to assume a defiant attitude toward other powers, and yield to the demands of Russia, on the ground that Europe, notwithstanding the new-formed triple alliance, will not dare to incur the danger of a collision with such a combination as France and Russia. So Russia scores another point, and quietly moves on toward the accomplishment of her purposes.

NOTICE!

As I am to be absent from this country for a year or more, I would call attention to the following necessary changes, in order that the correspondence from different parts of the field may not be delayed. All correspondence intended for the International Tract Society should be addressed to the International Tract Society, Battle Creek, Mich., or 28 College Place, Chicago, Ill., and it will be promptly attended to by those in charge of the department to which it belongs.

All correspondence for the *Home Missionary*, either of a business nature or editorial contributions, should be directed to the *Home Missionary*, Battle Creek, Mich.

All correspondence for the General Canvassing Agent or the Canvassers' Department of the *Home Missionary*, should be directed to F. L. Mead, REVIEW AND HERALD, Battle Creek, Mich.

Any personal correspondence for the undersigned can be directed to the REVIEW AND HERALD, and it will be forwarded as promptly as possible to the different points which I shall visit on my trip. I shall probably be in Battle Creek till about Oct. 1, and will answer promptly any personal correspondence that may be received before that time.

L. C. CHADWICK.

TO CLOSE THE WORLD'S FAIR ON SUNDAY.

ON Sept. 2, Col. Elliott F. Shepard, President of the American Sabbath Union, J. H. Knowles, Secretary, and about fifty other leading members of the Union, appeared before the National Commission of the World's Fair, to ask them to close the

gates of that great Exposition on Sunday. It was their intention to have united all the Sunday organizations in Chicago, and to have made a general charge on the Commission and, as expressed by the *Chicago Journal*, "Compel them to surrender or die." But it seems that there was a want of harmony among these organizations, and so Col. Shepard and his men did not receive the full sympathy and support of what he supposed to be his friends in Chicago. Nearly all the papers in Chicago discussed the matter quite thoroughly, and, as far as we have received information, the papers are in favor of opening the Exposition on Sunday. The *Journal*, in speaking of the argument that was being used, to the effect that 50,000 people will be compelled to labor on Sunday if the World's Fair should be opened on that day, said:—

"Moreover, it strikes one very unpleasantly that such a world-wide sympathy should have been excited for these 50,000 people, when just as many have been hard at work in Chicago every Sunday for the last ten years."

It can be very clearly seen that thus far the preponderance of sentiment is in favor of opening the Fair on Sunday, and it is also a remarkable fact that the advocates of closing the Fair on Sunday are frenzied with zeal in their efforts to secure their desired end; and what their work may accomplish between now and 1893, we are unable to tell. But the fact that they would attempt such an organized effort thus early to secure the closing of the Fair, shows very clearly that they are thoroughly in earnest. It matters not to us whether the Fair be opened or closed on Sunday; that is a question for the exhibitors and those interested directly in the Fair to decide among themselves; but as we see the interest that is manifested, we should be doubly in earnest to show the real character of this whole Sunday-law movement, and any one who is observing the signs of the times, will clearly see that it is coming to the front with increasing activity.

A. O. TAIT.

READINGS ON FOREIGN MISSIONS AND FIRST-DAY OFFERINGS.

AT the last General Conference an action was taken to the effect that a work be prepared consisting of fifty-two brief Scripture readings, interspersed with items of interest relating to our foreign missions, and that a pamphlet containing these readings be furnished free to all Seventh-day Adventist families who adopt the plan of first-day offerings, with the suggestion that the readings be used at the hour of family devotion each first-day morning, the object being to increase information and interest in foreign missionary work, and to encourage systematic giving for the support of such work. We are glad to announce that the first twenty-six of these readings have been prepared, and are now in pamphlet form ready for use. They are printed in large, clear type, the pamphlet containing nearly 100 pages. We can assure all that they will find in these most excellent and profitable reading, and are confident that every English-speaking Seventh-day Adventist family and isolated Sabbath-keeper will desire a copy.

It is desired that these readings shall be placed in the hands of all such at once,—by the time of the next quarterly meeting if possible. To this end we request each local church elder and leader of company, to drop a card at once to the secretary of their State tract society, stating how many copies are needed to supply their church or company, counting one for each Sabbath-keeping family, or part of family, who will be supplied with a quantity, and see that the proper number are sent to each church and company. Let each isolated Sabbath-keeper who desires a copy of these readings, likewise write to the State tract society secretary to that effect.

We also request the President of the Conference and the secretary of the tract society of each State, to confer together, and send us at once an estimate of the number needed to supply their State. We trust that all will act promptly in this matter.

W. A. COLCORD, *Sec. Gen. Conf.*