

The Advent HOLY BIBLE REVIEW AND HERALD AND SABBATH

W.A. HENNING, NECOR 28th AV, Grand St, Battle Creek, Mich.

THE FIELD IS THE WORLD

"Here 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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REVIEW & HERALD, Battle Creek, Mich.

UNION WITH GOD.

BY MRS. P. ALDERMAN,
(Madison, Ohio.)

O THAT I always could abide
In loving service near my Lord,
Close in the shadow of his side,
And feast my soul upon his word!

"Man doth not live by bread alone,"
But every word of God is food,
Rich banquet to the world unknown,
Comprising every earthly good.

Dear ones, in conflict with the wrong,
Has slavish sin the soul oppressed?
Come when the rays of mercy dawn—
Come to the Bible and be blest.

Come to the Arms for thee outspread;
He will not break the bruised reed,
But shower blessings on thy head,
And ask thee, Dost thou love indeed?

This very question Peter heard,
He asks to-day of you and me—
Dost love me more than all the world?
Then my disciple thou mayest be.

He'll give us grace to overcome,
And strength impart for all the way,
And in his mansions make us room
To dwell with him in endless day.

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 RIGHTEOUSNESS OF CHRIST.

BY MRS. E. G. WHITE.

(Concluded.)

CHRIST says, "I am the way, the truth, and the life;" and it is the privilege of every soul to make Christ his personal Saviour. You need not wait to grow good; you need not think that any effort of yours will make your prayers acceptable, and bring you salvation. Let each man and woman pray to God, not to man. Let each one come to Christ in humility, speak to him with your own lips. The request, "Will you pray for me?" has become simply a form of speech; you should pray to God for yourself, believing that he listens to every word you utter. Lay bare your heart for his inspection, confess your sins, asking him to forgive you, pleading the merits of the atonement, and then by faith contemplate the great scheme of redemption, and the Comforter will bring all things to your remembrance.

The more you study the character of Christ, the more attractive will he appear to you. He will become as one near you, in close companion-

ship with you; your affections will go out after him. If the mind is molded by the objects with which it has most to do, then to think of Jesus, to talk of him, will enable you to become like him in Spirit and character. You will reflect his image in that which is great and pure and spiritual. You will have the mind of Christ, and he will send you forth to the world as his spiritual representative. He will be your only glory. You cannot affiliate with the world without becoming a partaker of its spirit, without becoming guilty of treason against the Lord who has bought you.

It is the privilege of every earnest seeker for truth and righteousness, to rely upon the sure promises of God. The Lord Jesus makes manifest the fact that the treasures of divine grace are placed entirely at our disposal, in order that we may become channels of light. We cannot receive the riches of the grace of Christ without desiring to impart them to others. When we have the love of Christ in our hearts, we shall feel that it is our duty and privilege to communicate it. The sun shining in the heavens, pours its bright beams into all the highways and by-ways of life. It has sufficient light for thousands of worlds like ours. And so it is with the Sun of Righteousness; his bright beams of healing and gladness are amply sufficient to save our little world, and are efficacious in establishing security in every world that has been created. Christ declares that Our Heavenly Father is more willing to give the Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children. The day of Pentecost furnished a wonderful occasion. In the outpouring of the Holy Spirit, what a testimony was given to the abundance of the grace of Christ! Why is it that those who claim to believe advanced truth, live so far beneath their privileges? Why do they mingle self with all they do? If they will cast out self, Jesus will pour into the thirsty soul a constant supply from the river of life. How can our ministers become the representatives of Christ, when they feel self-sufficient—when by spirit and attitude they say, "I am rich, and increased with goods, and have need of nothing"? We must not be in a self-satisfied condition, or we shall be described as those who are poor, and wretched, and miserable, and blind, and naked.

Since the time of the Minneapolis meeting, I have seen the state of the Laodicean Church as never before. I have heard the rebuke of God spoken to those who feel so well satisfied, who know not their spiritual destitution. Jesus speaks to these as he did to the woman of Samaria: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water."

Like the Jews, many have closed their eyes lest they should see; but there is as great peril now, in closing the eyes to light, and in walking apart from Christ, feeling need of nothing, as there was when he was upon earth. I have been shown many things which I have presented before our people in solemnity and earnestness, but those whose hearts have been hardened through criticism, jealousy, and evil surmisings, knew not that they were poor, and miserable, and

blind, and naked. Those who resist the messages of God through his humble servant, think they are at variance with sister White, because her ideas are not in harmony with theirs; but this variance is not with sister White, but with the Lord, who has given her her work to do.

Those who realize their need of repentance toward God, and faith toward our Lord Jesus Christ, will have contrition of soul, will repent for their resistance of the Spirit of the Lord. They will confess their sin in refusing the light that Heaven has so graciously sent them, and they will forsake the sin that grieved and insulted the Spirit of the Lord. They will humble self, and accept the power and grace of Christ, acknowledging the messages of warning, reproof, and encouragement. Then their faith in the work of God will be made manifest, and they will rely upon the atoning sacrifice. They will make a personal appropriation of Christ's abundant grace and righteousness, and he will become to them a present Saviour; for they will realize their need of him, and with complete trust will rest in him. They will drink of the water of life from the divine, inexhaustible fountain. In a new and blessed experience, they will cast themselves upon Christ, and become partakers of the divine nature. The human and the divine will co-operate every day, and the heart will well up in thanksgiving and praise to Christ. Heavenly inspiration will have a part in the Christian experience, and we shall grow to the full stature of men and women in Christ Jesus.

It is growth in knowledge of the character of Christ that sanctifies the soul. To discern and appreciate the wonderful work of the atonement, transforms him who contemplates the plan of salvation. By beholding Christ, he becomes changed into the same image, from glory to glory, as by the Spirit of the Lord. The beholding of Jesus becomes an ennobling, refining process to the actual Christian. He sees the Pattern, and grows into its likeness, and then how easily are dissensions, emulations, and strife adjusted. The perfection of Christ's character is the Christian's inspiration. When we see him as he is, desire awakes to be like him, and this elevates the whole man; for "every man that hath this hope in him purifieth himself, even as he is pure."

I feel sad when I think how for long years there has been a gradual lowering of the standard. I have been shown that very few realize the constant presence of the divine Watcher who declares, "I know thy works." Through the indulgence of sin, many have forfeited the favor of God, misrepresented Jesus, forgotten his presence, forgotten that they are living in his sight, and so have added evil to evil. All such are foolish virgins. They have no abiding consolation. The power of Christ is to be the comfort, the hope, the crown of rejoicing, of every one that follows Jesus in his conflict, in his struggles in life. He who truly follows the Lamb of God which taketh away the sin of the world, can shout as he advances, "This is the victory that overcometh the world, even our faith."

What kind of faith is it that overcomes the world?—It is that faith which makes Christ your own personal Saviour,—that faith which, recognizing your helplessness, your utter inabil-

ity to save yourself, takes hold of the Helper who is mighty to save, as your only hope. It is faith that will not be discouraged, that hears the voice of Christ saying, "Be of good cheer, I have overcome the world, and my divine strength is yours." It is the faith that hears him say, "Lo, I am with you alway, even unto the end of the world."

The reason why the churches are weak and sickly and ready to die, is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. He has sought to shut Jesus from their view as the Comforter, as one who reproves, who warns, who admonishes them, saying, "This is the way, walk ye in it." Christ has all power in heaven and in earth, and he can strengthen the wavering, and set right the erring. He can inspire with confidence, with hope in God; and confidence in God always results in creating confidence in one another.

Every soul must have a realization that Christ is his personal Saviour; then love and zeal and steadfastness will be manifest in the Christian life. However clear and convincing the truth is, it will fail to sanctify the soul, fail to strengthen and fortify it in its conflicts, unless it is brought in constant contact with life. Satan has achieved his greatest success through interposing himself between the soul and the Saviour.

Christ should never be out of the mind. The angels said concerning him, "Thou shalt call his name Jesus: for he shall save his people from their sins." Jesus, precious Saviour! assurance, helpfulness, security, and peace are all in him. He is the dispeller of all our doubts, the earnest of all our hopes. How precious is the thought that we may indeed become partakers of the divine nature, whereby we may overcome as Christ overcame! Jesus is the fullness of our expectation. He is the melody of our songs, the shadow of a great rock in a weary land. He is living water to the thirsty soul. He is our refuge in the storm. He is our righteousness, our sanctification, our redemption. When Christ is our personal Saviour, we shall show forth the praises of Him who hath called us out of darkness into his marvelous light.

This great spiritual destitution is not caused by any failure on the part of Christ doing all that is possible for the Church. Our Heavenly Father bestowed all Heaven in one gift,—that of his dear Son. The work of the Holy Spirit is not to daub with untempered mortar, but it is to convince the world of sin, of righteousness, of judgment to come. Jesus says, "And I, if I be lifted up from the earth, will draw all men unto me." The revelation of the Son of God upon the cross, dying for the sins of men, draws the hearts of men by the power of infinite love, and convinces the sinner of sin. Christ died because the law was transgressed, that guilty man might be saved from the penalty of his enormous guilt. But history has proved that it is easier to destroy the world than to reform it; for men crucified the Lord of glory, who came to unite earth with heaven, and man with God.

CHRIST'S FORBEARANCE WITH SINNERS.

BY E. HILLIARD.
(Duluth, Minn.)

ALL are sinners. All are born into this world spiritually blind; all stand condemned by God's holy law. The psalmist says, "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" We can safely answer, Not one; all would perish. But it is very natural for one who thinks he has lived a pretty good life, to think he is better entitled to forgiveness and greater favor with God, than one who has committed great sins. If this were so, then some would be entitled to salvation by their works, while he who with broken heart and contrite spirit confessed his heinous sins, would perish.

This is the way the matter is looked upon by many a Pharisaical professor. But how differently it is regarded by Him who freely shed his

precious blood for the poorest and most degraded sinner! His great heart of love is touched when the vilest, in tears, confesses his humiliating sins, and for shame refuses to look toward heaven. Then angels' harps are touched, the sound of rejoicing is heard in heaven, and angels are sent to minister to the sin-stricken soul. All heaven rejoices to see the blood of Calvary's Sufferer proving so effectual. It is honor to the government of heaven that another rebel has ceased his rebellion.

While the penitent soul is rejoicing with the heavenly host, the self-complacent, self-righteous individual is building upon a worthless foundation, and grieving the angels of God. His actions declare that he has merited the blood of Christ; that there is no necessity for deep repentance; that he does not need to humble his soul, for he has not sinned like others. But, my brother, would it not have cost heaven just as much to lay the plan of salvation for the redemption of *your* soul, as for that of the foulest sinner on earth? Would not the Saviour's groans and tears have been just the same for what you denominate your little sins, as for the guilt of the greatest knave? When your brother, even though he has committed sins much greater than yours, has been forgiven, is he not just as pure in the sight of Heaven as you are?

To illustrate: Here are two little boys, neatly dressed, who have been commanded by the mother not to play in the dirt. Both disobey, and present themselves to the parent. One is in much worse condition than the other. His clothes are covered with mud, his hands and face besmeared, while the other has but little dirt upon his clothes, and but few spots upon his hands and face. Now, is one any more entitled to the mother's favor than the other? They both are sorry, both receive their chastisement, and then both are washed and cleanly dressed. Do they not both stand in the same condition? Are not both entitled to the same treatment from the mother?—Certainly; and it is just so with great and small sinners. When they have been washed in Calvary's crimson fountain, they all stand on the same level, for all are innocent. Precious, priceless blood! Soon, soon, He who shed it will cease to plead it, and then, dear reader, if you have failed to wash your guilty soul, you must forever remain filthy, whether your sins are great or small. No matter how great your guilt, repent and forsake your sins, and Jesus will gladly forgive and receive you. O come to him now! It is but little longer that the sweet voice of mercy will be heard. Probation is fast drawing to a close, and soon it will be too late. Let not the fear of man hold you back. If you are truly penitent, God will not despise you, though men may do so.

If the spotless Son of God and holy angels hasten to be companions of him who has repented of great sins, ought not we to receive him also? Suppose one has been addicted to drinking, or some worse sin, and after he has repented and found forgiveness he stumbles and falls, are we to stand by and say, "It is just as I expected. You cannot trust such individuals. I have been looking for this, and expected it before"?

Stop a moment. Take a retrospective view of your own life. Since you found the pardoning love of a crucified Saviour so precious to your guilty soul, do you not remember sins that brought you to your knees in tears? Do not those impetuous words to your tired wife, or cross words to your children ring in your ears? Do you recollect any broken promises, any unfulfilled vows to your Heavenly Father? Ah! could you have seen the tokens of grief that crossed your Lord's countenance when in indifference you turned from him; could you stand by his side, and gaze on the ledger of heaven, and behold the long list of neglected duties; could you see avarice, pride, and hate recorded against you, never, never, would your lips open in condemnation of your poor, fallen brother. Jesus has borne with you for years; cannot you bear with others?

O, precious, priceless love! When his infinite mercy and matchless forbearance touch our cold,

selfish hearts, and melt them into pity, it is easy to bear with our brother or sister. It is when we forget our sins and remember and magnify those of others, that our mercy reaches its limits. When our friends, whom we dearly love, commit great sins, it is comparatively easy to forgive or excuse them, somewhat, at least. But when one with whom we are not so familiar does the same act, unless we guard against it, how quickly a distant feeling will arise! We are apt to think that God views the matter in the same light in which we view it. But this is not so; for God is no respecter of persons.

Let us hunger and thirst for that spirit of love and mercy that so richly dwelt in the heart of our blessed Saviour, and then we shall be filled. Then we will love to forgive and forget—love to bear with and help the poor, penitent, without respect of persons.

THE CROSS OF CHRIST.

BY WM. T. CASE.
(Norwich Town, Conn.)

(Concluded.)

Is there not anything, then, for man to *do*? Is he to do no penance for his sins? Can he do no good works to recommend him to God? Can he not by his obedience, by his fasting and prayers, by his deeds of charity, by his acts of worship, by his self-denials,—can he not by anything make effective the work of Christ for him?—No; only believe. This gives to Christ all the glory.

It is only when we understand this, that we can catch the inspiration of Paul, and say with him, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." There is no greater incentive to holy living—none that will lead us to acts of faithful Christian service that make us partakers of the sufferings of Christ—than to realize the fact that Christ and his work for us alone, are the foundation of all our hopes, and that we have no part of the purchase price to pay. This magnifies the cross of Christ.

Third, we are to glory in the cross of Christ because by it the world is crucified unto us, and we unto the world. To be crucified is to die. "Crucifixion" means *death*. The world crucified unto us, means that the world is to die unto us. We crucified unto the world, means that we are to die unto the world. By the term "world," we are to understand, all the sinful propensities and desires of the carnal nature, all allurements and pleasures, all lusts and passions that are so attractive to the unsanctified heart. We are to die unto them, and they are to die unto us.

We all by nature love sin and hate holiness. Conceived in sin, born in sin, man loves the chain that binds him. He fondly imagines that he is pursuing the greatest good and seeking the highest happiness, in gratifying those passions and propensities that spring from a corrupt nature. But when his heart and mind become illuminated by the Spirit of God, and there is set before him the pure teaching of the gospel of Christ, and he feels an unutterable desire for the holiness there taught, he begins to realize that he is held in bondage by a giant's grasp. The tendencies of his nature are away from God—away from holiness; and often in the anguish of his soul he cries out, "O wretched man that I am! who shall deliver me from the body of this death?" He then realizes that he is unable to shake off the fetters that bind him; that while his desires and aspirations reach out toward holiness and God, yet he finds that he is held down by a nature that tends to sin.

At such an hour as this, is it not a great relief to learn that there is a power that is able to deliver us and set us free—a power that can eradicate the evil tendencies of our nature, and implant within us those principles of holiness that will give us the victory over sin? This power is the grace of God, brought to us through the cross of Christ. Is it any wonder that Paul gloried in such a cross, and refused to divide this glory with any of the works of man?

The question may be asked, How does the

cross of Christ accomplish such a work for sinful man? We answer, By belief of, and acting upon, the truths it represents. This it is that delivers from the bondage of sin, and sanctifies the heart. Well may we glory in any power that can do such great things for us. Under the power of the cross, man lives for a new and higher purpose. The attractions of holiness exert an increasing power over heart and life until he becomes absorbed in the one great desire of being like his divine Lord. More and more the world appears in its true relations to eternal things; its attractions become less and less, and the great realities of eternity exert a controlling influence over the entire being. That which was once a pleasure, becomes distasteful, and the unreal things of time give place to the realities of eternity.

What has wrought this wondrous change? What has taken away the old and given us the new?—Nothing but the cross of Christ, by which we are crucified unto the world, and the world unto us. The change that is wrought by this crucifixion is entirely and altogether within ourselves. It does not change sin, in either its nature or its results; it does not change the world around us; but it changes our relation to all these things. (Read Gal. 5: 24.)

The flesh, with its lusts and passions, being crucified and dying, produces such a change in us that it changes the aspect of all the world around us. Sin no longer looks attractive and inviting; it is repulsive and hateful; yet sin remains the same. The change is in ourselves; the flesh crucified, is dying, and we begin to live a new life. Read what Paul says in Gal. 2: 20. Paul was not ashamed of the cross of Christ; no, he gloried in it. "For I am crucified with Christ." Was Paul dead?—No: "Nevertheless I live." But how quickly he corrects himself, lest he should think that he amounts to something, after all: "Yet not I, but Christ liveth in me."

Were a person to talk on any other subject as Paul talks upon the mystery of godliness, we would think his mind was shattered. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God." No one can understand these words but a Christian. Crucified, yet living—living, yet dead—dead, yet living a life of faith! Wonderful mystery, and made possible to us only by the cross of Christ. Is it any wonder that we should glory in the cross of Christ, and in that alone? The death of self to sin and the world, and the new life unto holiness, is the blessed fact of the Christian life. Once our vision was bounded and limited by the narrow things of this life; we were groping amid the transient and unsatisfying things of time; but having crucified the world unto ourselves, and cut loose from carnal things, we live a higher life, and our vision is bounded only by eternity,—it takes in God, and holiness, and the glories of the eternal state; we have exchanged death for life, and sin for holiness.

The gospel is not a system by which we may harmonize the conflicting principles of sin and holiness, that will enable us to retain our hold upon the love of the world, and at the same time enjoy the love of God; no, the symbol of Christianity is the cross. By it the world must be crucified unto us, and we unto the world. No half-way measure here. The flesh lusteth against the Spirit, and the Spirit against the flesh. The flesh must be crucified—it must die. Christ died upon the cross that we might crucify self and the world, and thus free ourselves of that which would destroy our peace and comfort here, and be our everlasting destruction in the world to come. Therefore with Paul we exclaim, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

—The greatest of all possessions is love, because it bestows all things.

WILT THOU GIVE UP ALL?

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

WILT thou give up all, that I
May fully bless thee now?
All upon the altar lay,
Every idol cast away,
Every "well-loved Isaac" slay?
Wilt thou give up all?

Wilt thou give up all, that I
May ever with thee walk?
Cast all earthly friends aside,
In My love alone confide,
Trust Me, whatso'er betide?
Wilt thou give up all?

Wilt thou give up all, that I
May in thine heart abide?
Turn out every worldly guest,
Heed no longer their request,
Place Me first, and love Me best?
Wilt thou give up all?

Wilt thou give up all, that I
May with My fullness fill?
Cast thyself down at My feet,
Stripped of everything, complete,
For My will and service meet?
Wilt thou give up all?

Wilt thou give up all, that I
May mold thee as I will?
From the gold cast out the dross,
Bring thee gain from seeming loss,
Good from every heavy cross?
Wilt thou give up all?

Wilt thou give up all, that I
May lead thee as I will?
Have no will, except as I
From Mine own shall thee supply,
Follow, though it be to die?
Wilt thou give up all?

AN OPEN LETTER.

BY C. P. WHITFORD.
(Moultrie, Fla.)

DEAR FRIEND: In reply to my letter of recent date, you say, "Seventh-day Adventists are advocating unscriptural, absurd, and dangerous doctrines." Then you proceed to tell us what those "dangerous doctrines" are. To use your own language, you say, "They are building on the law and not on Christ for salvation." You then try to make it appear that they belittle the work of Christ, and virtually say he is not a full and complete Saviour. You express the greatest surprise that those who professedly take Christ as their Saviour, should keep the law as an assurance of their salvation. Then you admit that they do "professedly" accept of Christ as their Saviour. Thank you, my friend, for this admission.

I am most happy to inform you that Seventh-day Adventists ever have believed, and taught as widely as their facilities would allow, that the only hope of a future life lies in the fact that Jesus Christ came into the world to save sinners. They recognize no name through whom salvation can be obtained, save the name of Jesus. They believe that "God sent not his Son into the world to condemn the world; but that the world through him might be saved." They believe and teach as strongly and earnestly as they know how, that "whosoever believeth in him shall not perish, but have everlasting life."

How, then, did you come to entertain the idea that the Seventh-day Adventists "build their hopes of salvation on the keeping of the law, and not on Christ"? Surely you have never found such an "unscriptural, absurd, and dangerous doctrine" taught in any of their writings. I have been connected with this people twenty-two years, and have been associated with a number of their leading representative men, laboring in new fields; and I can say of a truth, I have yet to hear one word uttered even hinting in the direction that they expect to be saved through the keeping of the law.

Why is it, then, that Seventh-day Adventists are so shamefully misrepresented, both in public and private, on this question? Does it come about by that theology which declares that we

are not "under the law," but "under grace"? If to be under grace will allow individuals to willfully bear false witness against their neighbors, then the language of my heart would be, "Deliver me, dear Lord, from being 'under grace.'"

You exhort me earnestly to turn away from the law, and have nothing more to do with it. After reading this exhortation, I opened my Bible, and turned to Prov. 28: 4, and there read as follows: "They that forsake the law praise the wicked." I thought, Surely, it would not be well-pleasing to God for me to "praise the wicked." How, then, can I "forsake the law"? Again I read, "But such as keep the law contend with them." During my twenty-two years' experience as a Seventh-day Adventist, I have met with opposition all the way along. What has been the matter? Am I not a Christian? Do I not love God? Do I not accept of Christ as my Saviour? Why, then, should I be exhorted to "turn away from the law," especially when we hear Solomon saying, "He that turneth away his ear from hearing the law, even his prayer shall be abomination"? Surely no worse fate could befall any man than that God should turn with loathing from his entreaty. Again we hear the wise man saying, "He that keepeth the law, happy is he." And why is the man who is loyal to the government of heaven happy? The answer may be found in Matt. 19: 17 and Rev. 22: 14.

You quote the words of Paul: "For by the deeds of the law shall no flesh be justified." You think Paul teaches by this language that it is not needful that we obey the law. But his words convey no such thought. He simply states a fact; viz., that justification does not come through the keeping of the law, and nobody believes that it does. Justification comes through Christ, but nothing that Christ has ever done releases us from obligation to keep his Father's law.

I have yet to learn where Paul, by word or example, gave license to disregard the law of God. On the contrary, I hear him saying, "The law is holy, and the commandment holy, and just, and good." What is it good for if it is not to be obeyed? Solomon tells us that to fear God and keep his commandments is the whole duty of man. David says, "The law of the Lord is perfect, converting the soul." Ps. 19: 7. John says the keeping of the law is the test of our love to God. 1 John 5: 3. James says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2: 10.

It could not be otherwise; for since God is the author of the whole law, we dishonor him if we do not render obedience to the whole law. If we willfully refuse to keep one of the commandments, we show that we do not keep the other nine out of any special regard to the Law-giver, but because it is convenient or for our selfish interest to do so. We do therefore dishonor God by violating one of his commandments as truly as though we violated them all. I am well aware that the natural heart is not inclined to love the law of God or to obey its requirements. Paul says the natural heart is not subject to the law of God, neither indeed can be. But genuine faith in Christ converts the heart, works a change in its attitude toward the law, until it can say, as did Paul, "I delight in the law of God." I would that I might hear you saying as did Paul, "For I delight in the law of God," and exclaiming with David, "Great peace have they which love thy law."

The individual who manifests enmity toward the law, has not submitted to the converting power of God. Did you ever consider that it is the keeping of the commandments which proves the sincerity of the professions of our love? John, the beloved disciple, says so. Here are his words: "This is the love of God, that we keep his commandments." 1 John 5: 3. Says Jesus, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which

is in heaven." Matt. 7: 21. God's will is most emphatically expressed in his law. Says the apostle, "Be ye doers of the word, and not hearers only, deceiving your own selves. It is the doing, then, which testifies to the saving qualities of our faith. The law of God is the great standard of righteousness, and it will measure every man's profession. It is a mirror which discovers the defects in our characters, and shows us the requirements of God. It is holy and just and good. Says the Saviour, "Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

My friend, there are many declarations of a similar character; all through the Bible. Did you ever stop to consider them? If not, I hope you will do so now. Please consider another fact; viz., that the transgression of the law cost the death of God's dear Son. He died that you and I might live eternally in his kingdom. "Whosoever believeth in him shall not perish, but have everlasting life."

Yes, you say, and that is the reason why we have nothing more to do with that law. Will you give me your candid and prayerful attention while I try to show you the mistake under which you are laboring? John says, "Sin is the transgression of the law." 1 John 3: 4. Paul makes the same statement in another form: "For where no law is, there is no transgression." (Rom. 4: 15); and, "Sin is not imputed when there is no law." Rom. 5: 13.

The law was broken by our first parents. It condemned them unto death. "The wages of sin is death." They were sinners because they had broken the law. "Sin is the transgression of the law." The wages of their transgression was death. There was no salvation for them in the law. There is nothing in the nature of law, either human or divine, to justify the transgressor. It always condemns. What shall be done to save lost man? How shall he escape from his prison-house, the grave? A plan of salvation was instituted by God and Christ in heaven. Christ consented to take upon himself man's nature, and come to this dark world where sin had entered, and suffer temptation, be crucified, and go down into the grave just as low as man had gone. And what was all this condescension on the part of Christ for?—It was to satisfy the demands of the law for past offenses, and not, as is commonly supposed, for future acts of disobedience. Now man is once more free from that law. How did he obtain his freedom?—Through Christ. Christ, then, has now become man's Saviour in that he has freed him from the bondage which the law held over him in death. The law could not save the transgressor, but the Son of God could, and he did.

Please notice another fact, viz., could that law which condemned our first parents to death have been set aside, and thus they have become free, it need not have cost the death of Christ to accomplish this work. If such a thing could have been possible, do not you think God would have chosen to abolish his law, rather than permit his only Son to die to redeem man? To this question, I am quite sure you will answer most emphatically, Yes. Then can you not see that the law of God is still binding? Is it not plain that the death of Christ proves most conclusively the perpetuity of God's law? The death of Christ in no way affected the law. It only changed the relation sustained between the law and its transgressors. Before the death of Christ, the law held Adam and Eve as its lawful subjects; but by virtue of the death of Christ, the law is satisfied, and man is free—not free to go on transgressing it in all time to come, but free from past offenses and their consequence; viz., death.

Let us suppose a case: Here is a man twenty-five years of age. He has been an open, willful transgressor of God's law all these years. He now decides to renounce his sinful practices, obey the law of God, and thus become a Christian. Suppose he should reason in this way: Yes, I

know I have broken the law of God, and consequently am a sinner; but I will hereafter keep the law so perfectly that all my past sins will be forgotten. Would anybody be foolish enough to believe he could do it? Would not every one say to the man, Why, it was your duty to be faithful to God all those twenty-five years that you were living in open rebellion to his law, and hence no future acts of obedience can atone for past transgressions? You cannot keep the law so perfectly in the future as to make up for the deficiencies of the past. What, then, must the poor man do?—Go to God, confessing his sins, seeking forgiveness through Christ, and God for Christ's sake forgives the man of his transgressions. The Saviour has undertaken to atone for past sins, but not for future acts of disobedience. By the death of Christ the law was satisfied, and man set free. If we again transgress the law, we are brought just where we were before; viz., under the law. When we obtain pardon through Christ, then we are no more under the law but under grace, or in other words, in favor with God. I hear John saying, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Yes, Jesus is our advocate, and not our lawgiver, as you suppose. He advocates our cause with the Father because we are in trouble with the Father, having broken his law. He pleads his blood shed upon Calvary, for you and for me. I accept of this Jesus as my Saviour,—a full and perfect Saviour, too; and I in no way belittle his work by keeping the Father's law. Thus do we hang our hopes of salvation upon Christ, and thus do we show that he came not to save men in their sins, but from their sins. Those who have genuine faith in the Son of God, will manifest by their lives of devotion, integrity, and loyalty to the law of God, the character of Christ's mission and work. He gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Many do not desire the inconvenience of denying self, or taking up the warfare against besetting sins, and of correcting the defects which mar their characters. They have persuaded themselves that Christ has relieved them from the duty of purifying themselves, even as he is pure.

Believe, only believe, is the burden of their instructions. Only believe, is echoed by thousands who catch upon the words parrot-fashion, and repeat them with no sense of their importance or significance. The apostle Paul realized what his words meant when he said, "For I am determined not to know anything among you, save Jesus Christ, and him crucified." He knew that it meant the surrender of every power of his being to the service of God. It meant an entire renouncing of the world, the flesh, and the Devil. It meant that he must follow in the blood-stained path of the Man of Calvary, and walk even as he walked.

But how different is the faith which is presented to the world to-day, as essential to salvation. It has no vitality, no reality. It does not unite the believers as branches, to Christ, the living Vine. It is not the faith which works by love and purifies the soul. It is a formal, nominal acceptance of a popular story, and has about as much efficacy as the faith that accepted Abraham Lincoln as a good administrator of governmental affairs. Genuine faith will show definite results in the character of its possessor, and will exert a controlling influence over the thoughts of his heart, and the affairs of his life. It will lead its possessor to practice the principles laid down in God's holy law.

And now, my friend, I must close this lengthy letter. I trust you will better understand the true relation of the law and the gospel, and never again charge upon Seventh-day Adventists that they "build their hopes of salvation upon the law, and not on Christ." And wherever you have so taught, may it be not only a duty, but a privilege to correct false impressions. May God bless you in all your investigations, and may we

at last meet and greet each other in the soon-coming kingdom, shall ever be my sincere wish and earnest prayer.

PLEASE REPORT.

BY J. E. G.

I HAVE been thinking how we all like to read the reports from our different societies. These reports keep us posted as to our standing and advancement in the different branches of our work; without them we should be poorly informed in regard to the progress the message is making. In order to have a complete report, every one must do his or her duty in reporting all labor performed. I am speaking more particularly to the members of the Tract and Missionary Society. If one member in any society fails to report, that librarian's report is incomplete. This, in turn, affects the district secretary's report, and then the State secretary's report must be deficient just that much.

Let us look at our own State. Bro. Hartwell, in the REVIEW of May 20, reports 1,062 members, and only 343 reports returned—not quite one-third. Cannot we do better than that? The T. and M. Society has kindly furnished books wherein we may make a minute report of every item of work done. It seems to me we should be unreasonable to ask anything to be made easier for us than this has been made, and we show but little gratitude if we refuse to take or neglect to keep these little books.

Dear brethren and sisters, will you not try to send in a full report of the work done by you hereafter? If it is but little, remember the little rills help make the mighty rivers, and your little reports help swell the State secretary's report, and you will be pleased to see a good, large report from your State this quarter, and all succeeding ones. Your librarians will be glad to send in a full report, and the district secretaries will be glad, too; and we are all sure our State secretary will be pleased, and so we can all rejoice together. We have but little excuse for neglecting this duty which takes but a few minutes of our time. Please send your reports early to your librarians, if you wish to hear the report read at your quarterly meeting, and be sure to date them and to sign your names. "He that is faithful in a very little is faithful also in much" (Revised Version).

ITEMS.

BY JOSEPH CLARKE.
(Lowry City, Mo.)

GREAT abilities without humility render their possessor like a ship without ballast, easily capsized in a storm.

The Bible is the only history that begins in eternity and ends in eternity. All other histories are imperfect, unsatisfactory, because incomplete touching the most vital question.

To play the sycophant to those above us, and to act the tyrant over those in our power, is the very impulse of human nature.

Much learning should have with it a large proportion of common sense, to keep its possessor from contempt.

Christ hardly noticed his persecutors, so let us bear our trials in silence.

Our grievances should be committed to only a few trusty friends. The reading public regard them as only "latest news."

All trials patiently endured, become at once blessings in disguise, and tend to purify the heart. Otherwise they injure us.

No government can remedy the waste and extravagance of the people. Tobacco and alcohol are far more potent to destroy than the government is to sustain.

A humble office, well filled, is honorable; but a position above our abilities becomes a burden to its representative, and painful to beholders.

Affectation is the child of pride, and pride is the nurse of hypocrisy, and all these weaken and pervert the understanding.

The Home.

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

OUR MARKS.

BY MRS. M. J. BAHLER.
(Oakland, Cal.)

We all leave marks behind us,
Some trace of where we've been.
O friends, what are these traces?
By them all men will ken
What motives stirred to action,
For what we lived and wrought,
If 'twas the love of Jesus,
Or self in every thought.

A penknife lies beside me,
I'd treasured it for years;
But on the fair pearl handle
An ugly crack appears.
It tells of one so willful,
He would not heed my plea:
"John, do not throw the penknife,
'T will break it—there, you see!"
The knife lay soiled and broken,
I scarce restrained the tears,
While John, with smiles, looked downward.
And now, through all the years,
John's mark is there; erase it,
I never, never can.
It says, "Heedless and headstrong,
And growing thus a man."

An open page before me,
With inky blots is stained,
And now the book's fair beauty
Can never be regained.
O clumsy, careless fingers—
The mark is Lonnie's own;
'T is sad to leave such traces
By which our work is known.

A sad hour stands in mem'ry—
All mortals find such hours—
Oh! I can never tell you
How Satan's evil powers
Were crowding dark upon me.
But one came to my side
Who pointed me to Calvary,
And to its cleansing tide.
Then kneeling there, so feeling,
So earnest was his plea
That angels from the courts of heaven
Soon made the darkness flee.
His mark is left forever,
It speaks of one who wears
A coronet from Jesus' hand,
And of his nature shares.
That nature is, for others
To live, and do, and bear,
Forgetting self, and seeking
Some heavy load to share.
A coronet of glory
Will ever grace the brow
Of him who lives to honor
His God. Of such art thou?

One walked one morning lonely,
Heavy the heart with care,
The step was slow and languid,
Darkness seemed everywhere.
There was no sunlight cheery,
For clouds hung dark and chill,
But suddenly a smiling face
Sent to that heart a thrill.
'T was but a moment only,
The smiling face passed by,
Was lost amid the hurrying throng;
But fairer seemed the sky,
The air less damp and chilly,
And hoping came instead
Of that heart-crushing, wearing care
Which made the day a dread.
The mark is there, so surely
That time can ne'er erase
The impress of that kindly glance
From that smile-lighted face.

We all are leaving traces,
And they are clear and true
To tell if love for Jesus
Has made our hearts anew.

THE FAMILY IN RELIGIOUS LIFE.

THE family is the fountain of influence in State and Church—the most important school of morals and religion. Parents are the most effective teachers, and the Bible the safe and infallible text-book. To the Israelites, entering upon their new career in the promised land, Moses gave this inspired precept: "And these words which I command thee this day, shall be in thine

heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Personal religion is first. Each must get the truth in his own heart. Your first duty to your children and your neighbors is to be yourself a good man or woman. Without this you can teach no one to be or do good. You will teach by what you are, more than by what you say or do. Character, the life of God in the soul, bearing fruit of obedience in the life, is the great teacher. Keeping in our own hearts the words of life which Christ has revealed, maintaining our personal integrity and faith and communion with God, the next thing for each one to do is to impart the truth to those nearest him, to those over whom he has most influence. This means the family.

Next after personal religion comes family religion. In the home, souls touch each other at the closest. Here, especially, are we to be witnesses and teachers for Christ, bearing one another's burdens, helping one another in the upward way. The families of a community, more than the schools or the churches, are giving shape to the character and destiny of the future men and women. We need to be aroused to the importance of better family instruction, more careful religious training in the home. The teaching and preaching by fathers and mothers in the seclusion of the home circle, are doing much more to determine the fate of souls than the eloquent sermons and elaborate lessons in pulpit and Sabbath-school. Parents are touching life at its beginning, making impressions that can never be obliterated. The family is the natural and divinely appointed school of religion because it has the first opportunity. The smallest thing at the beginning of life affects all the future. A child but a year old slipped and fell on a wet floor, and, though that was seventy years ago, the man is lame yet. And the moral nature is as easily crippled as the body. The moral lameness we see in the old or middle-aged is often caused by some mistaught or neglected lesson in infancy. And some lesson that you are neglecting may bring depravity and sin and sorrow to your child which will cling to him when he is gray-headed. The start we get, the first impetus, is felt to the end of our career; and the family is the starting-point; parents give the first direction and impetus.—*The Cumberland Presbyterian.*

"ONLY MY MOTHER."

A HEATHEN woman said that the Bible must have been written by a woman, for it said so many kind things of women, while their sacred books said nothing of the kind. The degradation of womanhood throughout the East is well known, and is as marked as is its exaltation where the light of the gospel shines. Only in Christ Jesus is there neither male nor female.

Especially among Mohammedans is this degradation and contempt for womanhood noticeable. A Mohammedan apologizes, with an expression of contempt, when speaking of his wife.

The Mohammedan's scorn of women is the logical outcome of his religion, which refuses to recognize their claim as human beings deserving of respect. As they are of use to man, they are worth food and shelter, but they are not in the least entitled to standing ground at his side. The Countess Cowper, in "A Month in Palestine," gives an instance, far more telling than any sermon, of this dreadful state of things:—

"I was told by a Christian in Cairo, that he was once walking with a well-to-do Mohammedan with whom he was intimate, and who had often discussed with him the different positions of women in their respective sects. As they passed an old veiled figure in the street, who shrank on one side out of their way, the follower of the prophet delivered a passing but well-directed kick at her.

"There," said the Christian, "that is what I

complain of. You kick a woman as we should not kick even a dog.'

"That," said the Mohammedan with a look of genuine astonishment, 'why, that is only my mother!'"

And yet infidels will say smooth words of Mohammedans who despise womanhood, and of heathen who murder their parents and their children; and will blaspheme Moses, who said, "Honor thy father and thy mother," and speak with contempt of Jesus of Nazareth, who said, "Suffer the little children to come unto me."—*The Armory.*

A MOTHER'S RESPONSIBILITY.

UNFORTUNATELY, not every mother thinks it necessary to teach polite manners to her children. Her boys do not take off their hats when they come into the presence of ladies; her girls interrupt rudely in conversations. It is a common occurrence in our street-cars to see an elderly gentleman give up his seat to some old person, while a six-year-old youngster spreads over room enough for two, and with his mother looking on apparently ignorant that she is rearing a son with the selfish manners of a cub. The behavior of her children is a pretty clear mirror of the mother's own nature. It is from her they learn courtesy and gallantry and chivalric respect to women. Lookers-on at the rude or bad behavior of a child cannot have a very flattering opinion of that child's home influences.—*Seb.*

A GOOD NAME.

A YOUNG man does not always find it easy to get on in the world without education, or family influence, or personal friends, or property, or health; but he will find in the long run that it is far easier for him to make his way among men without any or all of these advantages, than to make substantial progress in the world without the reputation of a good character, even though he has all these other possessions. Character stands for something everywhere, in spite of its frequent slightings. Men who are themselves lacking in a good character appreciate and value it in others. A band of robbers would want an honest treasurer.

The young man whose word cannot be believed, whose honesty is not above suspicion, and whose personal life is not what it ought to be, is not the young man that the business world has open places for. He may have health and wealth and family position and a host of friends, but if he is without character he is at a disadvantage in every position in life. When a young man who has lost his good name makes an honest effort to recover it, he finds that his way upward is a hard one—a great deal harder, in spite of all other helps, than it would have been if he had made a right start without these helps. Friends are comparatively powerless in their efforts to win confidence for one who has proved himself unworthy of it on former occasions. Then it is that the young man is likely to realize as never before that "a good name is rather to be chosen than great riches," even as a worldly investment. Because it is so hard to get on without a good name, or to regain it when once surrendered; every young man who has that possession ought to count it above price, and to have a care lest he lose it.—*Sunday School Times.*

—To do as well as one knows how, is a fair attainment in morals. But to know what one ought to do, and then to do it, is more than a fair attainment. Many a conscientious person is so sadly deficient in moral perfection as to fall very far short of well-doing even while doing his best. In order to do what is right, it is essential to know what right is. It is not enough to keep up to one's own highest standard; but one's own highest standard should be a correct standard.

—You should forgive many things in others, but nothing in yourself.—*Ansonius.*

The Mission Field.

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

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

MOVEMENTS OF MISSIONARIES.

ELD. J. M. ERICKSON, of the Swedish Conference, has returned to this country, at the request of the Board, to assist in the Scandinavian work in this country. Bro. and sister Erickson reached Battle Creek July 29, after a prosperous journey of nineteen days from Stockholm. Eld. Erickson will spend a few weeks in Battle Creek, assisting in editorial work, before entering the field among the Swedes in the Western States.

The Australian mail brings word that Eld. Robert Hare, who was transferred by the General Conference from New Zealand to the Australian field, has reached Melbourne, where he will remain till after the general meeting in September, after which he expects to labor in Tasmania.

Our latest letter from Eld. Haskell, dated July 16, contains, among many other interesting things, the following:—

We arrived here at Hong Kong yesterday, and found your letter of May 1, accompanied by copies of letters to Bro. Tenney and Morrison.

We baptized one man in Japan. There are others there who are interested; and we learned that the Sabbath question has been discussed among the Japanese, and that there are some of them keeping the Sabbath.

At Shanghai we found a different state of things than at any other place we have visited. The Seventh-day Baptists have a mission there, which has brought the Sabbath to the attention of all the missionaries in Shanghai.

We think of sailing for Australia July 18. We hope to be there in three weeks or less.

W. C. W.

INDIA'S MEDICAL MISSION.

IN the vast Empire of India, with its population of over 200,000,000 inhabitants, among whom missionaries of almost every Christian creed are at work striving to lead the heathen out of darkness into the brightly shining light of the gospel, there is only one medical missionary training-school. The circumstances which led to its being founded, and the wonderful manner by which a native state was opened to Christianity through the medium of the healing art, form a striking example of how God can work through consecrated physicians.

Colin Valentine was born at Brechin, Scotland, in the year 1834; his parents were hand-loom weavers at that place. His desire to obtain an education was great, but for lack of means he found the way hard. After he had received a little schooling, he was apprenticed to a druggist, with whom he served the usual time. Soon afterward he commenced to teach a small school, in connection with the Free Church of Scotland, preaching and holding Bible readings the while. In the summer evenings he went about to the farms in the neighborhood, and took photographs of the people and their homes; and at the end of the school session he strapped his little camera on his back, and tramped around Lock Rannock, taking views of the houses and photographs of the people. Between the school fees and the photographs twenty-five pounds were saved, and with this sum in his pocket Colin Valentine matriculated at Edinburg University. It was a struggle for all—for the boy who went, and for his friends who remained at home. But the parents willingly worked early and late to keep him at college, his mother at the loom, and his father trudging the country for miles to secure orders when not also engaged at the loom. Touching as the circumstances may appear, this was but one in many cases of such noble efforts and patient self-denial among the honest peasantry of Scotland.

At the end of the first session, Colin Valentine did not know whether he would ever get back to college again or not. On the last night after he had packed his trunk, he went and looked through the college gates, the tears coming to his eyes as he stood wondering if ever he would take his

place in the old class rooms again. But by the aid of the Edinburg Medical Missionary Society he did, and in October, 1851, having completed his course, he sailed for Bombay. The following extracts from a letter given him by the Mission Board of the United Presbyterian Church, will show to some extent the great need at that time of medical aid in East Indian missionary efforts:—

The great difficulty which the missionary experiences, is to induce the natives, whose spiritual good he seeks, to place confidence in him, to look upon him as a friend, and to listen to his message with interest. . . . You will have to acquire the language, and do what you can to heal the bodily ailments of the people; carefully and prudently take advantage of your position and influence, to commend Christian truth to your patients, and through the channels which gratitude has opened, to drop in seeds of the divine word; regard yourself as a pioneer or herald of the ordinary missionaries, and as one whose duty it is to remove, as far as you can, obstructions out of their path.

Until 1866, most of Dr. Valentine's time was spent at Benares; but during that year, when on a trip to the mountains, he stopped at the important Rajput city of Jeypore, expecting to make a visit of about two days' duration.

Jeypore is the capital of a Rajput State of the same name, and is located 690 miles up the country northwest from Bombay. It dates back about 160 years, and has a population of 150,000 inhabitants, and is one of the finest native cities of India. The influence of its founder, Jai Singh, has ever been felt, who was distinguished for his interest in the sciences. The main streets of the city are well built, and the palace, which occupies a central position, is a magnificent collection of buildings, half a mile long, the front of which rises to a height of seven or eight stories. It has within it several spacious courts; the hall of audience, a splendid oblong room, is entirely composed of white marble, and has attached to it a beautiful garden.

On the afternoon of the first day of his visit, Dr. Valentine was asked to address the students of the Medical College who were to be examined in the presence of the Maharaja at the palace. He did so, the burden of his address to the young men being that the education they had received was a gift from God not for their own glorification, but that they might be a blessing to others. His words seemed to touch the Maharaja, who urged him to prolong his visit, and call on him the following day. This man, though educated and intelligent, was not a Christian. He was an idolater and a polygamist; but seed planted faithfully in the fear and love of God, oftentimes yields a harvest where it is least expected.

Next morning the interview took place, and in the course of the conversation his Highness informed the doctor that one of his queens had been sick for upward of a year, that she had been given up by all the native doctors, and that, although under medical attendance, she was gradually getting worse. Even the court physicians had stated that there was no hope for her recovery. He then asked him to visit and prescribe for her. This Dr. Valentine did, but as the Maharani was a Hindoo woman of high caste, he was not permitted to enter her apartment, but conversed with her through a marble screen. From his knowledge of the native language, he soon learned the nature of the malady, and with earnest prayers to God that the treatment might be effectual, he took the case in charge. High Heaven blessed the effort, and the Maharani soon commenced to mend.

Nothing would now satisfy the Maharaja but that Dr. Valentine stay and become his court physician. It was a field of no ordinary interest, and it was being opened in no ordinary manner. By schools and a college, education had made great progress, but as yet the lamp of truth shone but dimly. Missionaries had been there for some time previous, but the way had opened but slowly before them, and apparently but little success had attended their efforts. Dr. Valentine became impressed with the importance of the field, and decided that the time and circumstances were favorable for missionary work. Finally his mind was made up, and he told the Maharaja that, as he was

a missionary, he could only accept of his Highness's proposals upon the distinct understanding that as such he would be permitted without hindrance to impart the truths of Christianity to as many of the 150,000 heathen inhabitants of Jeypore as would listen to him. This was acceded to, and to the honor of his Highness, the late Maharaja, he never once departed from the engagement. The college and educational institutions were made over to the doctor, together with a considerable sum of money to further equip them. The European members of the station were formed into a little church, and the work of God was commenced on a new basis.

Many improvements were set on foot, among others a school of arts, a public library, a philosophical institute, a museum, and branch dispensaries. Prior to this time there were from 800 to 900 prisoners in the native jail. Many of them had been there for years without having had their cases looked into. On the representation of the doctor, many of the unfortunates were released. They were without discipline, wandering about in idleness and nakedness, bartering for opium and other intoxicating drugs, the grain provided for their food. These were reduced to order, workshops were erected, and the prisoners were taught useful trades.

It was thus that the Lord honored his cause in Rajputana, which had sprung from a medical effort attended by the grace of Christ. And so the Master will always honor noble enterprises to heal human suffering, for in so doing the disciple is following in the footsteps of the great Pattern.

For many years Dr. Valentine remained in charge of the work at Jeypore, but finally resigned, and for awhile returned to his native land. While there, by lectures and the exhibition of a magic lantern, he raised £5,000, which was expended for a suitable building in which to establish a medical mission.

A fitting location was found at the city of Agra, in the north-western provinces of India. Here the work commenced, and has now been in running order for several years. During our stay at that place, we spent one evening at the institution, which we enjoyed very much. There are sixteen students sent hither from various mission stations in different parts of the Indian field. Some are from the aboriginal hill tribes of the Himalayas, others are Madrases from the south. They are all Christians, and have resolved to become proficient physicians, and in this way aid the cause of Christ and benefit their fellow-countrymen. The institution is their home while studying medicine. They attend the Government College, but live at the mission, and at the same time receive help in studying the Bible, as it is their work to teach it to their patients whenever an opportunity presents itself. As each one finishes his college course, he returns to the mission from whence he came, and labors in that field.

In the evening they all enter the drawing-room for prayers. It was a pretty sight to see them in their white Oriental dresses, seated on the floor, in semi-circular form, listening to the word of God. I have never seen a party of students who manifested more reverence than did these. They seemed to realize the importance of their God-given mission.

To every man God has given his work, and whether it be laboring directly for souls, or healing the diseases of the body and exerting a Christian influence, if done with an eye single to the glory of God, no matter how humble the instrument, no matter how small his work may appear on earth, the Master has noted everything; in the books of remembrance all stands recorded; and at that day when he makes up his jewels, the fruit of all faithful effort will shine in glory,—the joy and crown of rejoicing of those who directed their steps above. PERCY T. MAGAN.

—"Opportunities are things with long legs and quick motions, and they never stop to play by the way."

Special Attention.

THE ARMENIAN RIOT IN CONSTANTINOPLE.

It is not easy to exaggerate the importance of the Armenian riot which took place in the Patriarchal church, in Constantinople, on Sunday, the 27th ult.

On the surface it appears to have been simply a church quarrel—the violent protest of an Armenian riot against the rule of a pious and peaceable patriarch, who, to save his own life, called in the Turkish police to defend him—the bloodshed which followed being the natural result of the lawlessness of an excited and ignorant mob. If this were the whole story, the sympathy of the world would naturally be with the patriarch and the Turkish Government, which came to his rescue. And so far as this particular outbreak is concerned, it does not appear that any fault can be found with the Turks. They simply did their duty.

To understand the real significance of this riot and its political importance, it must be remembered that the patriarch is not only the spiritual head of the church, but the legal representative of the Armenian nation at the Sublime Porte. He is chosen by the people; but he is appointed by the sultan, and it is only through him that the Armenians can approach the Turkish Government.

The attack made upon him on Sunday had no reference to his spiritual character or functions; his people have no fault to find with him on this score. It was a purely political demonstration—nominally against the patriarch, but really against the sultan—and, as such, the most important event in Constantinople since the Berlin Treaty. One article of that treaty guaranteed reforms and good government in Armenia; but the Turks have ignored this article, and have done nothing to conciliate the Armenians. On the contrary, they have done much to irritate them; especially within a few years they have been alarmed by the attacks of Armenian journals published in other countries, and have treated their Armenian subjects with foolish severity, imprisoning and exiling large numbers, and allowing the Kurds to plunder and burn their villages. They have forbidden the use of the name Armenia, and call that province Kurdistan. No school is allowed to teach Armenian history, and many Armenian schools have been closed. The public trial of Mussa Bey was not only a farce but an intimation to the Armenians of what they had to expect in the future. It was the duty of the patriarch to protest against all these outrages, and secure justice for the nation. No doubt he did protest, but he accomplished nothing. The Armenians know very well that he has no power to help them; and they have resorted to this attack upon him simply as a means of attacking the Turkish Government, and in the hope that the blood which now stains the floor of their Patriarchal church may cry out in their behalf loud enough to attract the attention of the powers that signed the Treaty of Berlin.

The bloody riot a few weeks since in Erzurum and this outbreak at Constantinople are simply signs of the state of exasperation and despair to which the Armenians have been reduced; but they are very portentous signs. Unless there is some active intervention on the part of the great powers, what has happened at Erzurum and Constantinople may happen in hundreds of other places, with ever-increasing hostility between the races, and massacres like those in Bulgaria.

Later telegrams inform us of disturbance elsewhere, of numerous arrests, of distribution of arms among the Kurds, and that the patriarch has resigned. It was his resignation which was demanded by the mob in the church; and had he written a letter to thank the Turks for their interference, as he was directed to do by the sultan, he would probably have been assassinated by the Armenians.

It is doubtful whether the Turks will accept his resignation. If they do, it will be impossi-

ble for them to secure the election of another man acceptable to them. If they do not, the office will be practically vacant, for the Armenians will have nothing more to do with this patriarch. He had very little influence before this outbreak. He can have none after what has happened.

The sultan can only escape from this dilemma by making some important concessions to the Armenians—by at least promising to carry out the sixty-first article of the Treaty of Berlin; but there is very little probability of his doing this. The anti-Christian influence is very strong in the palace, and the sultan himself is afraid of assassination if he does anything to offend the Mohammedans.

Probably nothing will be done, and matters will go on from bad to worse until the European powers see fit to interfere. It has been suggested that Russia might go in and occupy Armenia; but she cannot do this so long as she anticipates a war in Central Europe. To divide her forces between Europe and Asia, and to force Turkey into a war, would be to court defeat for herself in Europe. Under these circumstances she may be willing to unite with the other great powers in demanding of the sultan the execution of the Berlin Treaty.—*The Independent*.

AN INTERESTING DISCOVERY.

In the July *Deutsche Rundschau*, Dr. Brugsch, the Egyptologist, reports a discovery which will be of especial interest to students of the Bible. In January last there was found near Luxor, in Egypt (close to the site where stood Thebes “of a hundred gates”), a tablet, written in hieroglyphics, in which a person named Chitbet relates that he had accomplished many mysterious things, “owing,” as this interesting inscription goes on to say, “to the great distress that had been caused by the Nile not overflowing its banks for seven years.” The words are very distinct, and admit of no other interpretation. The reference to Joseph and the seven years of famine will at once suggest itself. Dr. Brugsch critically examines the writing upon the stone, in his article, and concludes that it is perfectly genuine, and is the work of a priest who lived 400 years before the common era. The name of the Pharaoh, unfortunately, is not given, but the reference to Joseph is undoubtedly correct.—*Jewish Messenger*.

SAN SALVADOR AND GUATEMALA.

SAN SALVADOR and Guatemala are two of the five states constituting what is known as Central America, the other states being Costa Rica, Nicaragua, and Honduras. They were united between the years 1823 and 1839, under a federal government, and since that time several efforts have been made to bring the five miniature republics together under some form of government, but without success. Guatemala is the most northern of the five republics, lying southwest of British Honduras and Yucatan. It has a small sea-board on the Gulf of Mexico, and a much more extensive one on the Pacific Ocean. Its area is between 40,000 and 50,000 square miles (an exact statement being impossible on account of the imperfections of the surveys), and it has a population of over 2,000,000. Of this, nearly 200,000 are white. The Indians are more numerous than any other race, being estimated at nearly 800,000, and those of mixed Indian, negro, and Mexican blood numbering about 320,000. The mongrel races constituting the great mass of the population have long been noted for their hatred of foreigners, the favorite war-cry being, “*Viva la religion y mieran los extranjeros*.” Throughout most of its extent Guatemala is very mountainous, the Cordilleras covering the greater part of its territory. The republic has been engaged in frequent petty wars with its neighbors. San Salvador is the smallest, but the most densely populated, of the five Central American republics. It is situated southwest of Guatemala, and adjoins it for a short distance. The country contains 7,225 square miles, and has

a population of about 700,000, a remarkable fact being that the women greatly outnumber the men, the explanation given being the frequency of wars and civil tumults. The country, with the exception of the narrow strip along the sea-board, is mountainous. The population is of the same mixed character as that of Guatemala. In former times it has fought both for and against the latter state.—*St. Louis Post-Dispatch*.

ROMAN CATHOLICS IN BRAZILIAN POLITICS.

THE clerical party in Brazil proposes to make its influence felt at the forthcoming election. A Rio Janeiro correspondent of the *New York Herald* says: “A meeting has been held at Rio, at which the ‘Catholic party’ was organized for the purpose of contesting at the polls for the rights of the late State Church. A committee was also appointed, of which the bishop of Para is the chairman. This prelate is a man of great ability, and will probably be our next archbishop. Army and navy officers also appear on this committee, and there are several names of men prominent under the empire. Nearly all the journals have attacked the organizers of this Catholic party. The *Diário de Notícias* charges that the organizers are conspirators and monarchists, whose spite has been roused by the declaration of the republic. That the priests are determined to read the provisional government a lesson is pretty certain. The precipitate separation of Church and State, preceded by the more than precipitate Electoral law, has furnished the clericals with a strength in the body politic of Brazil which they are not likely to throw away. The admirers of Comte, who have abolished the taking of oaths, and would, I believe, recreate the Goddess of Reason were it not for the fear of ridicule, form but a small minority in Brazil, and the main body of voters have the same regard for the Church and its ministers that they have always had.”

Very naturally, the priests recognize their necessity and their opportunity. The true progress of Brazil will meanwhile be retarded.—*N. Y. Observer*.

“THE SENATE OF JAPAN.”

WE have the intelligence that the first election for the House of Peers under the new Japanese constitution, in which forty-four members were returned, resulted in the election of twenty-two farmers and fifteen merchants, with only one noble. When it is remembered that until very recently Japan had been dominated by a nobility representing practically feudal ideas, and that it is not more than a quarter of a century since Japan was opened to the influence of Christian nations, this transfer of the power to the hands of the common people is most remarkable. The result very clearly shows the progress and influence of modern ideas. The nobles have always been the barrier in the way of the adoption by the empire of the broad and progressive principles of republican government. But for them, treaties with the Christian powers which would have placed Japan abreast of the great nations of the world would have been consummated years ago. Now that this obstacle is removed by the ground swell of public opinion, and the senate of Japan is in the hands of those who believe in progress, we may expect that such treaties will be entered into as will put an end forever to the domination of mediævalism in that wonderful empire.—*Frank Leslie's*.

—There are 536 authorized guides in the Alps. One hundred and ninety-four of them have taken a regular course of instruction in their profession, and have received diplomas. Thirty-five of them are between sixty and seventy years of age, and six are over seventy.

—During the year ending June 30, 1890, there were 151,658 pensions issued against 145,292 the preceding year.

The Review and Herald.

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

BATTLE CREEK, MICH., AUG. 26, 1890.

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REMOVED.

AN Age-to-come publisher refers to our article in REVIEW of July 22, in regard to the righteous being taken to heaven, for a time, when Christ appears, till the judgment of the wicked is accomplished, and the time comes for the earth to be fitted up for their eternal abode. In his quotation from the article, he finds it very convenient to omit the main argument in the case, and present only what we said of the discrepancy between their application of Prov. 10:30 and 1 Thess. 4:17. That is better than nothing; and we are willing to let even that part of the argument stand alone on its own merits. It is to their attempted answer only that we here call attention. They say that Prov. 10:30 teaches that the righteous shall never be "removed" from the earth; but Paul says that they will be "caught up . . . to meet the Lord in the air." To get around this testimony, they answer, Oh! the air is a part of the earth, and if the saints are not taken out of the atmosphere, which is supposed to reach upward some forty-five miles, they are not removed from the earth! But this atmosphere is our sky; so it seems that the saints may, after all, have a "sky kingdom," if they will only be careful not to get too far away! Such an attempted answer is diluted weakness. In connection with the events of the great day, the Bible carefully distinguishes between the heavens and the earth. When Christ comes, he comes in the clouds of heaven, not the clouds of the earth; and, again, "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire." 2 Pet. 3:7. So to confound the heavens and the earth in these scenes, is without excuse. Another thought: why are the saints caught up to meet the Lord in the air, if he is himself coming down to locate at that very time on the earth? Why, as we have it in Matt. 24:31, are the angels expressly sent to gather the elect from one end of heaven to the other?—Evidently to deliver them from the awful fiery cataclysm which will then overwhelm the world. The earth becomes to the wicked a lake of fire. Rev. 19:20. But what of the heavens, the atmosphere?—That also is on fire for the purpose of dissolution. 2 Pet. 3:12. And John says that the heaven shall depart as a scroll when it is rolled together. Rev. 6:14. Now, our Age-to-come friends may remain here on the earth during this time, if they choose; they may remain anywhere within the atmospheric heaven, if they desire; but we prefer to be "removed."

THE SERVICE OF SELF.

No truth is more clearly taught from the pages of history or more clearly written in human experience, than that of the failure of the life that is lived alone for self. The life that grasps at wealth, power, and every temporal advantage only for its own purposes and ends, that would make all other things but stepping-stones for its own exaltation, has never impressed its own or any succeeding generation with either its beauty or utility. Whether we measure a life's success by the accomplishment of good or the mere attainment of happiness, the conclusion is the same.

But in spite of the truth to which all history points, the world is full of those who are striving to compass the purpose of existence by the same old plan that has ever proved a failure. The natural blindness and selfish instincts of human nature seem to find in them their full expression. The panorama of life, from their view, reveals themselves in the center, with all other persons and things re-

volving around them. The horizon of their vision bounds only their own enterprises, desires, and ambitions, from their connection with which other persons derive their chief importance. All avenues converge to them, and to receive and absorb all possible benefits through these is the end for which they live.

Such is one view, but happily not the only one, which has in every community its representatives. There is another stand-point, from which one sees himself not as the central object around which all other things move, but as occupying a more outward position, and himself contributing to some other and higher end than that of his own existence. In brief, he sees himself not as a center, but as a circumstance. And standing in this position, he aims to secure the advancement of other interests which he has placed above his own. But while he thinks not of exalting himself, he finds himself steadily uplifted by a power outside his own.

And this result is inevitable, according to both natural and divine law. No person has the power independently to truly exalt himself. This result is secured not by his own will and ambition, but by the favor of others, and, most of all, by His favor who dispenses human affairs with sovereign power and will. It is not a fortuitous circumstance that history furnishes no instance of a happy and honorable life secured by selfish means. The testimony of history is only what has been ordained from the beginning, and always agrees with the word of Him by whom it was ordained. And it is that word which furnishes man with the only right rule of action, which reveals to him his own insignificance and the fatal error of living to exalt himself. "Whosoever exalteth himself shall be abased;" but "he that humbleth himself shall be exalted."

L. A. S.

ELIJAH.

Introduction.

"AND Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." 1 Kings 17:1. These are the first words of introduction given of this, the most remarkable prophet to be found in the Bible. They are very abrupt. We have no account of his birth or ancestors, his early life or religious experience, how or when he was chosen to the prophetic calling, or any knowledge whatever of him till he stands before the wicked king Ahab, and makes the astounding declaration that no dew or rain shall fall for years, but according to his word.

He disappeared as abruptly as he came, and for nearly four years no trace of him could be found by the most diligent efforts of the king. Messengers were sent to all the nations known to Ahab to ascertain his whereabouts, and an oath was taken of them that they knew not where he could be found. For three years and a half the heaven gave no rain. All vegetation dried up, the beasts died, and famine swept away multitudes into the grave. Sorrow and mourning filled the land. Wasted forms and starving beings emaciated almost to skeletons, tottered with halting steps, here and there, with sunken eyes and blighted hopes. But Elijah could not be found. The prophet had come as a messenger from the God of Israel to declare the consequences of Ahab's sins and those of his family and the people. Those sins had been very grievous, and special judgments were necessary to bring them to their senses. He disappeared as suddenly as he came, to give them all space and opportunity to reflect upon the consequences of apostasy from God as felt by his heavy judgments poured upon them. At the proper time he appeared to impress these lessons, and make one mighty effort to restore the apostate nation to their allegiance to the Lord of hosts.

We have thought a brief study of Elijah's life work and character would be profitable to the readers of the REVIEW, because of many lessons of in-

terest they contain. Perhaps there is no personage of the Bible, besides our Lord and Saviour, whose life is so startling, attractive, and deeply interesting. It is, indeed, thrilling and most wonderful. For the time being, as we see, God placed in his hands even the elements—no rain or dew but according to his word.

We see, in imagination, his majestic figure emerging from the desert or some unfrequented place, "a hairy man;" i. e., a man with long hair and heavy beard, Samson-like, who, if not possessing his mighty strength, yet seems to have had equal powers of endurance; with girdle of leather about his loins, and mantle of skin of the sheep, sometimes rolled up like a staff, with which he smote Jordan's waters before passing over dry-shod,—we see him moving rapidly about or standing with majestic dignity, as occasion requires, with invincible aspect, the very embodiment of Jehovah's law, in a measure carrying with him its terrors in the sinner's presence; yet tenderly interested for those in affliction and sorrow, as when the mother pleaded for her dead boy, never faltering, never quailing, invincible, living solitary and alone in the presence of God, or rapidly passing from place to place where he thinks duty leads. He was, indeed, a grand, weird figure, impressive and well calculated to arouse and startle an apostate nation, and bring them to a sense of their fearful condition in God's sight. As stated by an author, "His rare, sudden, and brief appearances, his undaunted courage and fiery zeal, the brilliancy of his triumphs, the pathos of his despondency, the glory of his departure, and the calm beauty of his re-appearance on the mount of transfiguration, throw such a halo of brightness around him as is equaled by none of his compeers in the Sacred Story."—*Smith's Bible Dict.*, Art. "Elijah." How much would we all like to know of his early life and God's providential dealings with him! No doubt, could we be made acquainted with his early life, we should find that he was caused to pass through varied experiences well calculated to educate him for his grand career; that through trials and peculiar circumstances, and revelations of divine power, was developed the man chosen for a grand work. Such is ever the case with God's chosen agents. But none of these facts are presented in the inspired record.

All it says of his early life is "Elijah the Tishbite, who was of the inhabitants of Gilead." "Mt. Gilead," or the "land of Gilead," as it was sometimes called, was a wild, mountainous region about sixty miles long by twenty miles wide, on the east side of Jordan. Its boundaries on the north, east, south, and west were Bashan, Arabia, Moab, and Ammon, and the river Jordan. It lay between the south end of the Sea of Galilee and the north end of the Dead Sea. Its mountains were from 2,000 to 3,000 feet in height, yet afforded excellent pasturage for flocks and herds. Its people generally lived in tents, and led the wandering life of the herdsmen, and were bold and warlike, much like the Bedouin Arabs of the present day.

It was among this people that Elijah's life was spent till he entered upon his important work. He was called "the Tishbite," probably because he lived in the district or town of Tishbeh. Dr. Clarke quotes Calmet as saying, "Tishbeh is a city beyond Jordan, in the tribe of Gad and in the land of Gilead." However, we cannot find from many authors that such a place can now be identified. It was probably but an obscure place, of no great importance. When Elijah appeared before Ahab with the abrupt, startling message we have recorded at the beginning of this article, the ten tribes over which Ahab reigned were far gone into apostasy. Some sixty years before this, Jeroboam revolted from the house of David, taking with him ten of the twelve tribes. Fearing to let the people go up to Jerusalem to worship in the temple, lest it would result in their returning to their lost allegiance, Jeroboam set up two golden calves in Bethel and Dan, and said to the people: "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which

brought thee up out of the land of Egypt." He did not, it seems, ask them to worship other gods than the One they had worshiped heretofore. But he did violate God's command by making images, and trying to represent the God of heaven by these golden calves. This became a snare to the people, and brought God's high displeasure, not only upon Jeroboam and his house, but upon all the people that participated in their worship.

But when Ahab came to the throne, he not only continued the worship of the calves already established in the kingdom, but he married Jezebel, the daughter of the king of Sidon, a wicked, tyrannical woman, and a devoted worshiper of Baal and Ashtoreth; i. e., really the sun and the moon, the leading objects of worship in all the ancient heathen world. These were worshiped with cruel and licentious rites very abhorrent to God and the principles of true religion. The nation was so far on the pathway of apostasy at this juncture, that the example of the court carried a mighty influence, and it seemed there were few, indeed, among the people who were loyal to God and his worship.

Something had to be done to warn, arouse, call a decided halt, and bring the people to realize their danger. Here and there among the people were faithful souls, true to the God of their fathers; but, doubtless, these were much pained and cast down by the prevailing apostasy. It was a most important crisis, and God made the best provision possible to meet it, when Elijah was sent with his startling message, declaring that during a space of years rain should fall only by his permission. Having delivered his message to Ahab, he disappeared as suddenly and mysteriously as he came.

Quite likely the wicked king at first might have questioned the truthfulness of such an extraordinary statement. We are not informed whether he had ever before seen or heard of Elijah. If he was a stranger to him, his message must have seemed the more surprising. At any rate, rain, and even the dew, ceased to fall upon the earth from that moment. Week after week passes by. The crops are suffering for water, and begin to wither. The trees of the field turn yellow. The fruit shrivels, and the limbs become bare. The herds and flocks begin to suffer, the wells to go dry, and the springs and cisterns to fail. What is the meaning of this wonderful drouth? no doubt thousands inquire.

Month after month goes by, and the time lengthens into years. Everything longs for water. Clouds of dust rise to stifle the choking breath. All nature looks somber and mournful, and death prevails. The famine comes, numbering its victims by thousands. Terrible distress prevails everywhere. What means all this? multitudes inquire. The story of the strange, weird prophet, with his startling message, is repeated in every hamlet, in every dwelling-place. "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."

The people all knew that Elijah was a prophet of the Lord, and these terrible judgments were sent because of their idolatry. But where is he? Why not send for him at once, that he may speak the word and the rain and dew once more gladden the earth? Where can he be found? Search is made for him in all directions throughout the kingdom. Inquiries are made everywhere among the people, but no trace of him can be found. Then messengers are sent to all the surrounding kingdoms, to see if they can give any information as to his whereabouts. And so important is the matter that an oath is exacted, in each case, of the authorities that they know nothing of him. So the weary weeks, months, and years slowly and sorrowfully pass away, the distress increasing more and more. The cattle and sheep and horses mostly die, as is shown by the fact that even those belonging to the royal family are threatened with starvation, till King Ahab and his leading minister, Obadiah, go forth personally to hunt for some place where a little grass can be found to save some of the beasts. "Peradventure," said Ahab, "we may find grass

to save the horses and mules alive, that we lose not all the beasts." If one so rich and powerful as the king himself was reduced to such an extremity to save a few beasts, we may be sure those less favored would not be able to save any. It was everywhere a time of the deepest distress. G. I. B.

(To be continued.)

AN IMPORTANT ERA IN JAPAN.

ACCORDING to the treaty effected by Commodore Perry in 1858, there were four ports opened to foreign commerce and for permanent residence in the summer of 1859. The missionaries called the time up to 1872, "The period of preparation and promise;" from 1873, "A season of progressive realization and performance." Until 1872, the missionaries had labored with hope against hope. On Jan. 14, 1866, an appeal was sent to America, calling for advice and a season of prayer, that certain obstacles which stood in their way might be removed. In this, among other difficulties that stood in their way, the following are mentioned: "But now, every man, woman, and child must be registered at some Buddhist or Shinto temple, or be denied a decent burial. Thus every Japanese is in the grasp of an iron hand, the hand of government. There is no evidence that the old edicts against Christians have been revoked; no proclamation from the government as yet assures the people that they would not be treated as criminals worthy of the death penalty should they be suspected of favoring the Christian religion. The missionary might not suffer for the offense of preaching, but his hearers would." One teacher only had been baptized, and \$60,000 had been expended. This address was published in England as well as in America, and in less than one year there came an anonymous donation of £400 (nearly \$2,000); and a year later the donor, the Rev. G. Ensor, gave himself as the first Protestant missionary from Christian England.

But the most remarkable victory was what followed a week of prayer in the beginning of 1872. Previous to this time only five persons had been baptized in the north, and five in the south of Japan. There had been expended on Japanese mission work, over \$180,000. They felt that they were in a great strait. All the missionaries and all the English speaking people in Yokohama, of whatever name or profession, even those on board the ships in harbor, united in this week of prayer. Japanese students, partly no doubt out of respect to their teachers, and some out of curiosity, attended the meetings. These meetings grew in interest, and continued from week to week for two months, till the end of February. Says the historian: "After a week or two the Japanese for the first time in the history of the nation were on their knees in a Christian prayer-meeting, entreating God with great emotion, with tears streaming down their faces, that he would give his Spirit to Japan as to the early Church and to the people around the apostles."

It should be mentioned that when it was seen that on the part of the Japanese there was an attendance, the missionaries began a Bible class each day by the extemporaneous explanation of the book of Acts. These prayers were characterized by such earnestness on the part of the Japanese, that captains of men-of-war, English and American, who witnessed the scene, said: "The prayers of these Japanese take the heart out of us."

Great was the outpouring of the Spirit of God. The strength nearly departed from some of the missionaries. As a direct result of these prayer-meetings, the first Japanese Christian church was organized in Yokohama, on March 10, 1872. It consisted of nine young men, who were baptized on that day, and who were converted during these meetings. From that time it has prospered, and at present it is self-supporting, with a membership of over 700. It has been our privilege to attend it on one Sunday morning, and it was characterized with a simplicity and reverence seldom seen in modern places of worship at the present day.

The government began immediately to take steps

toward a higher state of civilization. The first event in the order of time was the change of their calendar, by an imperial decree, to make it in harmony with the Roman time. They had previously reckoned on the old style of the Japanese chronology, founded on the lunar phases, reckoning from the first Mikado. In this respect, Japan took a step at one leap in advance of Russia and Greece.

The next event in order was the removal of the edict against Christianity from the public notice boards throughout the empire. This took place by virtue of a decree, Feb. 24, 1873. This event was one of the greatest importance to the missionary work in Japan, as it virtually, although not designedly, gave freedom of conscience to all. For seven years this had been the burden of the prayers of those who had Japan at heart.

But the great wheel of God's providence appeared to turn after their week of prayer commencing January, 1872. This had the greater force when taken in connection with another event; viz., nearly the disestablishment of the Buddhist sect, by virtue of a decree passed in 1871. This result of long years, patient waiting, trusting, and praying, and the interest of Christians, had been sought wherever the English language had been spoken. The work could now go forward untrammelled as far as direct opposition on the part of the authorities was concerned. And God was praised for the boon.

1873 saw the beginning of the translation of the New Testament, which was completed in 1880, in the Japanese, a work which is not in harmony with Romish policy. For had they been successful in their efforts to revolutionize the nation in the sixteenth century, very likely they never would have had the Bible in the vernacular language. The Bible is the Protestant missionary's stronghold, while the strength of the Romanist is ignorance and superstition and priest rule.

But that which told the most on the missionary work of any one event in the early history of the Protestant missions in Japan, was the arrival of twenty-nine fresh missionaries in 1873, to aid in the work. During the previous fourteen years, there arrived twenty married missionaries, and eleven single,—six ladies and five gentlemen. On account of illness, some of these had returned, so that at the time there were but twenty-eight. But in 1873 there arrived sixteen married and thirteen single missionaries, seven of the latter being ladies, and six gentlemen, making a total of twenty-nine. The force of workers was more than doubled. From this time forward the work in Japan moved with greater rapidity. To take the reader step by step through its various changes, victories being gained at different times, would require too much space; but the following statistics constitute a summary which we gather from their report of last year, 1889:—

At the capital there are numerous colleges and schools, not only for military and naval purposes, but for scientific instruction. They are conducted in many instances by foreign teachers. Besides these, in 1887 there were seventeen American and six British missions in Japan. There were 253 missionaries, 221 churches, chapels, &c., 19,829 church-members, and fourteen theological schools, with 7,145 students, one hundred and two ordained preachers, and 191 unordained preachers, besides many largely attended schools for children. The Roman Catholics and Greeks claim many conversions besides these. The statistics of missionary work in 1889, give the following items: Twenty-nine Protestant missions in Japan. Quite a number of these, where there is a great similarity in belief, are grouped together in reports and in labor, while others remain independent. There are also different lines of policy adopted by these different missionary societies toward the natives. The twenty-nine societies have 557 foreign missionaries. There are eighty-four stations reported where these missionaries reside, and out-stations where they do not reside are given as 448, making a total of 532 different places worked. They also have 274 organized

churches. Of these, 153 are wholly self-supporting, and 151 partially so. Their present membership is given as 31,181. Upon this point, in a note, the compiler says: "It is probable that complete statistics would have increased the total membership about ten per cent." Other missionaries have told me the same thing. There are eighteen boys' boarding-schools, with an average attendance of 2,998. There are fifty-one girls' boarding-schools, with an attendance of 4,249. Besides these, there are fifty-six day schools, with an attendance of 3,269. The total number of schools as conducted by missions, is given as 10,297. They also state that there are 21,597 pupils in attendance in 350 Sunday-schools; seventeen theological schools, containing 275 students; and 135 ordained native preachers, besides 409 unordained native preachers and helpers.

The American Board of Foreign Missions have one school for training nurses, with twenty-two pupils. They also have two hospitals, containing 360 patients. The entire number of patients during 1889 was 3,950.

In nearly every phase of missionary labor the result of the American Board of Foreign Missions stands ahead. The amount of contributions received from the natives alone during the year, to this society, amounted to \$16,099, while the highest amount given as received by any other society, is \$6,372.45. This is by the American Episcopal Church. There are eight other societies whose statistics make \$18,071.04. The total amount received by all of the twenty-nine societies was \$53,503.13. This is against \$64,454.70 the year before. The larger amount in the report of 1888, is explained by its including a donation of \$20,000 to a special work. Of this, the compiler says: "The ordinary contributions of 1889 exceed those of the previous year to the amount of \$9,048.43."

From the stand-point of missions and missionary work, it can, with great propriety, be said: "See what the Lord hath wrought." And that two months' prayer-meeting was an epoch that will long be remembered on earth, the results of which will be seen throughout a never-ending eternity. S. N. H.

THE OHIO CAMP-MEETING.

THE Ohio camp-meeting was held according to appointment, at Marion, Ohio, Aug. 5-19. It was the privilege of the writer to attend. Marion is a thriving city of about 9,000 inhabitants, situated near the center of the State. The camp-ground was located at the southeastern limits of the city, in a beautiful grove of large oaks, known as McWilliams's Grove. There were about seventy-five tents pitched, and not far from 400 persons, in all, encamped on the grounds. The weather was all that could have been desired, cool and pleasant, only one meeting during the entire time being in any way interfered with by rain.

Considerable attention was given during the first week to the canvassing work, Brn. J. E. Froom and M. W. Lewis taking charge and giving instruction. Several Bible readings were conducted by Eld. Saxby during the first part of the meeting, and children's and young people's meetings were held twice a day from the first.

Eld. A. T. Jones, Eld. J. H. Durland, and Bro. Chadwick were present during the last week, and gave timely assistance. Bro. Chadwick gave some interesting talks on missionary work, and Eld. Durland, besides preaching several times, took charge of the children's and young people's meetings, Eld. O. J. Mason and Bro. Chadwick assisting.

Eld. Olsen was also expected to be at the meeting, but unforeseen circumstances prevented him from attending, which was quite a disappointment. But the Lord, however, had rich blessings in store for the Ohio Conference. Through the instruction given by Eld. Jones on the subject of faith, the Lord greatly blessed the people. They were led to comprehend as they confessed they had never before, what faith is, the power of faith, and how by faith alone the sinner may be made righteous, and receive

power to resist temptation and keep from sinning. They were led to see the true character of God, that he is indeed a God of infinite love and boundless mercy, not desiring that any should perish, but that all might repent and be saved; but that by works we can do nothing to merit his favor or make us righteous; that his righteousness, with all its glorious results of life and immortality, is a free gift (Rom. 5:17, 18) upon the one condition, "to every one that believeth." Rom. 1:16, 17.

For some cause the past year seemed to have been a rather difficult one for Ohio. There had not been that growth in spirituality and advancement in the work which, with the blessing of God, might have been expected. During the last week of the meeting a testimony was received from sister White, pointing out individual cases, and particular sins existing in the Conference, which explained the cause of this condition of things. This was read at the early meeting Sabbath morning, and made a deep impression on the congregation. The Sabbath-school lesson at 9 o'clock, upon "Ai and Achan," showing how the sins of one man brought defeat upon all Israel, could not have been better suited to the occasion if it had been selected especially for the purpose. This, together with Eld. Jones's previous instruction, well prepared the way for the people to make open confessions and receive the blessing of God. The day was set apart as a day of fasting, heart-searching, and prayer,—of fasting, not as a matter of penance, but that the mind might be clearer to see the wrongs and put them away. In the afternoon meeting, which lasted for three and one-half hours, many confessions were made, hearts were melted, and freedom and light came into the camp. Altogether, it was a day long to be remembered by the Ohio Conference.

The outside influences were very favorable for the meeting. The citizens of Marion assisted in defraying the expenses of the meeting to the amount of nearly \$100. The city daily paper published full reports, sometimes to the amount of four columns. Shorter reports also appeared in the Columbus State Journal. A Dr. D. H. Patchen, of Oberlin, Ohio, who has been following up our mission workers in Cleveland and laborers elsewhere in the State, for two or three years past, trying to destroy their work, came to Marion during the meeting, and began circulating a leaflet, entitled, "Important to Christian People." The leaflet is another of the numerous attempts at exposing Adventism. But his efforts only resulted in his own disgrace and in creating a greater interest to hear.

Previous arrangements had been made to have a cooking school conducted during the meeting, but, while allowing that such a thing was proper enough in itself, fearing that it might detract from the spiritual interests of the meeting, it was decided best to abandon the school.

Eld. Jones continued his instructions till Monday afternoon. Nearly all stayed until the closing meeting Tuesday morning, but one tent having been taken down up to Monday night. There were eighteen baptized Sunday and Monday. On the latter day Bro. G. A. Irwin, President of the Conference for the coming year, was ordained, Eld. Durland preaching the ordination sermon, and Eld. Jones giving the charge. As a result of the meeting, all seemed to be encouraged and to have their faith greatly strengthened. They go to their homes and fields of labor with a new song on their lips, and we trust that the work in Ohio the coming year will look up. Others may have further to report concerning the meeting later. W. A. C.

—A Christian, for the sweet fruit he bears to God and men, is compared to the vine. Now, as the most generous vine, if it be not pruned, runs out into many superfluous stems, and grows at last weak and fruitless; so doth the best man, if he be not cut short of his desires, and pruned with afflictions. If it be painful to bleed, it is worse to wither. Let me be pruned that I may grow, rather than to be cut up to burn.—Joseph Hall.

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.

"AND HAVING DONE ALL, TO STAND."

Eph. 6:13.

CAN you stand for God, though you stand alone,
With your heart at rest and your soul secure?
With your feet on the rock and your eye on the throne,
Can you stand and toil, and stand and endure?

Can you stand for God 'mid the storm's wild wail?
Can you stand when the tempests ride the air?
Can you stand when earthly hopes shall fail,—
Can you stand for God, and never despair?

Can you stand for God when your heart grows faint,
When your sad soul looks through blinding tears?
Can you stand without murmuring or complaint,
Through the tedious days and the toilsome years?

Can you stand for God while the witching smile,
And the siren song, and the world's caress
Unite their charms with the serpent's guile,—
Can you stand with only God to bless?

Can you stand in the faith, though the time be long,
Though the night be dark and the day-star dim?
Can you stand and in his own strength be strong,
Till at last you are found in peace of him?

Can you stand? then stand in the strength of God,
Through the waning years of this world of woe;
When the golden streets are by pilgrims trod,
You shall stand within and his glory know.

—Sel.

ILLINOIS.

ROCHELLE.—Bro. W. C. Wales and I came to this place with our tent June 30, and have spoken thirty-three times. The number prescut averaged about fifty till the last few meetings, at which the attendance was small. Many acknowledged we had the truth, but the sacrifice of popularity, position, or business is too great for them to make. Seven adults signed the covenant, and some of them are awaiting baptism. Bro. Wales will remain to care for the work. Collections amounted to \$10.26.

Aug. 3. E. A. MERRELL.

MICHIGAN.

ASHLEY.—The interest here is still on the increase. Twenty discourses have been given. We are now in the midst of the Sabbath investigation, and some have already decided to obey. The opposition is being roused. One minister has announced to speak on the Sabbath question. The town is about six years old, and claims a population of 1,000. The "new things" heard at the tent is now the general topic of conversation in the village. We expect to continue to call on them to "hear the word of the Lord," for two or three weeks to come. We believe the Lord is working with us, and this gives us courage and joy in our labor.

M. E. CORNELL.

KANSAS.

SALINA AND HADDAM.—June 5 to July 27, our tent was in Salina. We pitched in two different localities of the city. The attendance was small throughout the meetings. One family of three began the observance of the Sabbath. Two were baptized. Although the people were slow to attend our meetings, one Bible worker who remains to labor further in the city, finds people anxious to learn something concerning the truth.

Aug. 1 we began meetings in Haddam, Washington Co. This is a small village, but the people attend for three or four miles around; so our tent is pretty well filled each evening. Some are already thinking seriously of obeying the truth.

C. P. HASKELL.
J. A. MORROW

SOUTH DAKOTA.

RAMSEY.—We began meetings here in Tolcott's Grove July 8. The church-members were so prejudiced that a few words from their minister were sufficient to keep them away, so the attendance at our meetings has not been large, except two or three nights. We have canvassed nearly all the points of our faith, and it has been well received. I am now presenting practical duties, and laboring for the conversion of the people. Some omens of good are seen, and I look for fruit to appear soon. I am in

poor health, not being able to preach more than two or three times a week, lately; and when I visit the people, I am obliged to lie down much of the time.

The people are kind, and help us in the line of provisions. We pray for converting power upon their hearts. Our courage is good in the work. We expect to remain here until some obey the Lord. We have had three opposition sermons, which have helped us much, as some were anxious to "hear the other side."

GEO. H. SMITH.

Aug. 8.

DUANE E. SMITH.

INDIANA.

DANA.—We pitched our tent and began meetings at Dana the night of June 12, and continued till Aug. 3. The interest was good throughout the entire series. The Lord wonderfully blessed the efforts put forth, and by his Holy Spirit hearts were deeply impressed and a goodly number were led to embrace the truths due this generation; and many others were almost persuaded to obey, who we very much hope will soon take their stand with those already keeping the Sabbath of the Lord. We organized a Bible class, and held Bible-readings in the tent each afternoon. By this means we were able to instruct those who had become deeply interested on all points of faith taught by us as a people. We are fully persuaded that through no other means can so much be accomplished to get people thoroughly rooted and grounded in all points of Bible truth, as through Bible readings in connection with tent work. It was very encouraging to see, each afternoon, the very best class of citizens coming to the tent with their Bibles, to search the blessed Scriptures to see whether the points presented from the desk were true. At times God came into our midst by his Holy Spirit, and by its influence many were made to weep, and led to exclaim, "Never before did Bible truths seem so grand and beautiful."

We were successful in getting out thousands of pages of reading-matter. The people here seem to be hungering and thirsting for God and his truth, and we can but believe that many dear souls in and about Dana will finally be gathered with all the redeemed, to the haven of rest.

We had many banters from the Disciple church for a joint discussion on the Sabbath question, but we positively refused to debate with them; for it is not a Christian spirit to be always wanting to debate, and Paul classes it with a long catalogue of other malicious sins, and says that they who do such things are worthy of death. They kept pressing the matter, and said the people were anxious for a debate, and that nothing short of a discussion would satisfy them. We told them that we could settle that question; so one evening when we had a large crowd, we took an expression of the audience to ascertain how many were in favor of, or really wanted a joint discussion, and there was but one person voted in the affirmative. Thus we heard no more of a discussion.

We obtained two yearly subscriptions for the REVIEW, and donations amounting to \$37. As we survey the past two months, and call to mind the many times that God came signally near to his servants, and so greatly blessed the presentation of his truth, we feel to praise his holy name and renew our courage and go forward in the blessed work. Surely the cause is onward, and, if faithful a little while longer, we shall all come off more than conquerors, and triumph gloriously with the truth. We now ship our tents to Frankfort, where our camp-meeting will be held; and as we go up to this yearly feast of tabernacles, we hope to so relate ourselves to God that we may be able to drink deeper draughts from the great fountain of truth, and thus be better prepared to labor for dear souls when we return to the field.

Aug. 6.

M. G. HUFFMAN.
W. A. YOUNG.

WISCONSIN.

DIST. NO. 6.—After our good and profitable camp-meeting, I hurriedly visited the churches in this district, as advised, in order to adjust the district accounts and the librarians' accounts, preparatory to the librarians' dealing directly with the State tract society. I praise the Lord for the measure of his Spirit granted me in doing the work, and for the good interest I could discover among the dear brethren and sisters. They see the need of doing more than ever before for the spread of the truth by means of our precious tracts, books, and papers, and

of seeking the Lord for his special blessing. While many are overburdened with worldly cares, they know the willingness of God to assist in this. Several are sorely afflicted, but we rejoice to know that their broken hearts are turning to the great Physician for healing and comfort.

PAUL E. GROS.

AMONG THE CHURCHES.—I left home with horse and buggy on the second of July, for a tour among the churches located in the roughest and most hilly part of the Conference. I called on every family as far as possible. I have spent five weeks, and have traveled over 300 miles. I have held sixteen meetings, visited forty families, and baptized fourteen persons. The churches visited were Kickapoo Center, Warner's Creek, Sealy Burgh, Victory Ridge, and Mt. Sterling, in Vernon and Crawford counties.

Brn. Brown and White met me at Sealy Burgh, where ten were baptized, a church organization of twenty-three members was perfected, and a meeting-house was dedicated. The meetings were very interesting. I promised them a protracted meeting this fall, if the Lord permit.

At Victory Ridge, I had also some very interesting meetings. Three persons were baptized. This church has a new meeting-house inclosed, which will be finished this fall. I also promised a protracted meeting here in connection with the dedication, the Lord willing. Nearly every family I visited seemed to take new courage as we talked over the increasing demand for laborers and means with which to carry on the work; the importance of every Seventh-day Adventist's putting an honest tithe into the Lord's treasury, and of being faithful in bringing first-day offerings for the support of the foreign missions; the Sabbath-school work and Sabbath offerings, and the fourth Sabbath offerings. Those who bring in all their tithes and offerings have a real practical way of showing their faith by their works; and I find all such prospering financially and spiritually, and growing in grace and in the knowledge of the truth. Such works always make faith perfect and acceptable to God.

The Lord said to Cornelius, "Thy prayers and thine alms are come up for a memorial before God." As in Abraham's case, the Lord imputes to those who do so, their faith for righteousness. Jesus says, "Ye are my friends, if ye do whatsoever I command you." I find all such persons greatly spiritualized, and they love to read the Bible; they also love to read the testimonies of the Spirit of God. I find such to be meek, humble, faithful workers in this precious cause, letting their light shine on all the mission fields in this country and others, and I must say that I am truly sorry that every Seventh-day Adventist does not thus show his or her faith, because this is the only way for any one to make his faith acceptable to God. May the Lord help all to come up to the help of the Lord against the mighty.

I. SANBORN.

KENTUCKY AND TENNESSEE.

SINCE my last report, I have labored in Louisville, Ky., in the interest of the company there.

REPORT OF LABOR.

No. of missionary visits.....	106
" Bible readings.....	471
" sermons.....	49
" other meetings attended.....	154
" tracts given away.....	3,587
" papers ".....	87
" copies "Vol. IV." sold.....	33
" " "Patriarchs and Prophets" sold.....	3
" " "From Eden to Eden" sold.....	1
" names to the petitions.....	309

Feb. 16 a company of ten members was organized by Eld. R. M. Kilgore. Nine were baptized, four for the first time. Since the organization, four have united with the church, one by letter, and three by baptism, making the present membership fourteen. A tract society has been organized, nearly every member joining it. A club of twelve Signs is being taken, to use in the missionary work. They have begun to pay tithes. Some have realized a cross in this, but they purposed to be faithful, and thus not be found breaking the eighth commandment while trying to keep the fourth. This company has not been without the trials "which are common to man." I trust that with every trial they may receive a sufficiency of grace to do right. Aug. 2, Bro. W. L. Gibson was ordained as local elder, and thus the church is equipped to "dare to be a Daniel," and "dare to stand alone." The last day of labor with them, Aug. 5, was an all-day meeting,

intended to have been held in a grove, but rain prevented, so it was held at one of the sisters' houses in the suburbs. In the forenoon a short sermon was given; at one o'clock we had lunch; at two o'clock, a literary exercise, in which each took part, reading a short paper on some practical subject which was instructive and entertaining, leading the mind from the contemplation of the works of nature and invention up to nature's God. The closing exercise was a prayer and covenant meeting. This was a substitute for the common excursions and picnics so prevalent and objectionable. Thus closed my efforts with the second colored S. D. A. church in the world, so far as I know.

Aug. 6, I came to Edgefield Junction, Tenn., to labor in behalf of the first colored S. D. A. church, organized about seven years ago. During this time, they have been visited by about three of our ministers, and had about three sermons preached to them, so that they are prepared to appreciate a course of lectures, which I have begun. I have delivered nine discourses thus far. I began on the prophecies in the public hall Sunday night, for the benefit of those not of our faith. The outside attendance has not been large, but a little better than at a similar effort in Louisville, just before leaving there. We expect the attendance to increase. The church here having had so little labor, it was hardly to be expected that they would be found in the best spiritual condition; but upon hearing what the Lord is requiring of his remnant people, they have covenanted improvement. May the Lord bless the efforts of his people in getting nearer to him, that his work may prosper, is my prayer.

C. M. KINNY.

UPPER COLUMBIA CONFERENCE.

JULIETTA.—We pitched the tent in this place June 4, and began meetings the 7th. This little town is in the very bottom of a mighty gulch, perhaps 2,000 feet deep, and more than 300 miles in length. It is about twenty-five miles from Moscow, and is surrounded by a rich agricultural district. It is expected that the N. P. R. R. will be running trains through the town by Jan. 1.

Our audience has been small from the first, sometimes only two or three being present. But the Lord gave evidence of fruit, hence we continued to labor steadily for more than a month in the face of many discouragements. After presenting the Sabbath, the audience and interest began to increase. Finally seven precious souls began the observance of the Sabbath, among them a Methodist licentiate who is rejoicing in the light, and says that for the first time he feels straight in reference to the law and grace. He had a fearful struggle, and three times came near losing the battle; but he comes forth stronger for these conflicts. He has prepared a short article for publication in the local paper, stating a few reasons for his change of views. Satan has used every possible means to defeat the work here, but the power of God has been manifested in a remarkable manner. We have an interesting Sabbath-school, and hope for an organization in the near future.

S. H. KIME.

E. L. STEWART.

WEST VIRGINIA CAMP-MEETING.

THIS meeting was held at Newburg, W. Va., Aug. 5-12, and was preceded by a workers' meeting, which began one week earlier. Newburg is a village of about 1,200 inhabitants, entirely surrounded by high hills, which come so near together at their base that the houses are nearly all built upon the sides of the hills. The camp was located upon a beautiful plot of ground, which proved to be just about large enough for the meeting.

I reached the ground the third day of the workers' meeting, and found a small number of the brethren at work on the ground, also Brn. Miles and Snow, from New England. The attendance at the workers' meeting was quite small, owing to the fact that most of the canvassers had deliveries of books that week; also there had been a misunderstanding on the part of the railroad company in their arrangement with our brethren for reduced rates, so that these rates could not be secured until the week of the camp-meeting. However, all took hold with a will to make this part of the meeting a success; and although the number present was small, we felt it was time profitably spent.

Eld. H. E. Robinson arrived from Washington, D. C., on Friday evening of the workers' meeting, and Eld. A. E. Place, of the New York Conference, the following Tuesday. These brethren labored faithfully in the interest of the meeting, and we

greatly enjoyed this season together. Eld. Miles's efforts to help bring up the canvassing work seemed to be much appreciated, and we trust that the increased interest in that branch of work in the Conference will show that there is a faithful response on the part of the workers, to the instruction received. Sister Laura Bee, from the Sanitarium, was present, and gave some practical lessons in the line of healthful cookery, also some valuable talks and Bible readings on health and temperance.

As we were not favored with experienced camp-meeting laborers at this meeting, we felt to seek God earnestly for his special blessing, and our prayers in this direction were not in vain. The Sabbath of the camp-meeting was a precious day indeed. Several responded to the call for those who had never given their hearts to the Saviour, and as the invitation was extended to those who desired a new consecration to the Lord, nearly the whole congregation made a move.

If the brethren are faithful to the vows they have taken upon themselves, we see no reason why the work may not prosper in their midst, and a strong Conference be raised up in that State.

The attendance from the outside was good at the evening services all through the meeting, and on Sunday it was quite large. Four sermons were delivered on that day. The preaching during the camp-meeting was shared about equally between Eld. H. E. Robinson, Eld. Place, and the writer, Elds. Stone and Miles preaching once each. Several were baptized Monday afternoon, in a small stream which ran in close proximity to the camp.

The closing meeting of the Conference was held late Monday afternoon, and the Spirit of the Lord was present in a special manner. We feel sure that if all carry the same Spirit with them during the year to come, they will realize a marked progress in their individual experience, as well as in the work in the West Virginia Conference. Eld. Place and the writer left the ground Monday evening just as the closing preaching service was to begin. We had formed many pleasant acquaintances with the brethren and sisters, and as we parted with them we felt to breathe a prayer that the good blessing of God would go with them as they scattered among the hills of that uneven State. A. T. ROBINSON.

Aug. 15.

CAMP-MEETINGS IN NEBRASKA AND MISSOURI.

JULY 29 to Aug. 5, I attended a local camp-meeting at Oxford, Neb. This meeting was designed for the benefit of the brethren and sisters residing in the southwestern part of the State. They seemed to appreciate the effort to help them, for they were nearly all at the meeting. There were about 175 in attendance, besides a large representation of children. Quite a number of brethren came from Kansas, and we much enjoyed their presence and good testimonies. They were a help to all. Brn. Hoopes, Gardner, and Hyatt were there from Nebraska, and Prof. Lewis, F. L. Mead, and the writer from abroad. There was not that great rush of business there is at some of the meetings, and so we had more time for reflection and prayer.

The people residing in this vicinity are friendly disposed toward the truth and the people who represent it, and so we had a good attendance from without nearly all the time, specially evenings and on Sunday. On Sunday some came from twelve to fifteen miles to the meeting, and nearly all seemed to listen with the best of attention and without prejudice. This is the old home of sister Druillard. She was county superintendent of public schools here several years before she went to South Africa. Father and Mother Rankin still live here, and also other members of the family. Sisters Ida and Effie Rankin were spending a portion of their vacation from college duties at their home, and so enjoyed the meeting with us. We all rejoiced with the family that another daughter, with her husband, gave their hearts to serve God and to walk in his ways. Bro. and sister Rankin are old Sabbath-keepers from Wisconsin, and might be regarded almost as pioneers in that State. They moved to Nebraska several years ago. Time is telling heavily upon their faces, but their hearts seem as young as ever, and their many old acquaintances will be glad to know that they enjoy the peace and blessing of God, and seem like sheaves of grain only waiting for the Master to gather them home. They take great pleasure that so many of their children are working in the cause of God.

The meeting was a good one. The instruction given by Prof. Lewis on home religion, with home

culture, and education, was most timely, and all seemed to be greatly blessed in listening to it. Bro. Mead had all that he could do in the canvassing line, and much good instruction was given in one way and another. The brethren took hold to help on Union College. Although they could not give much money, they did donate considerable stock,—horses and cattle,—so with what had been raised in this valley before and what was raised at the meeting, the donation was over \$600. This, we think, under the circumstances, was doing well. I have never been in a country so dry as it is there. Everything is almost an entire failure. Much of their small grain grew only a few inches high, and never matured; and when their corn began to tassel out, the dry weather and hot winds came on, and almost every field in all that country is completely ruined. In many places the heat was so intense that the corn fell to the ground and never came up. Thousands upon thousands of acres of it are now being cut up for fodder, which will be about the only thing the farmers will have to feed their stock this coming winter; and this will be very poor, and there will be but little of it. Nearly all Western Kansas and Southwestern Nebraska are stricken in this way by the drouth. What the people will do there, I do not see. It seems to me there will be great suffering, unless they have help.

It is no surprise that the people are somewhat discouraged by the prospect before them. We spent one day in Kansas with relatives, and as we left them with the thermometer at 110 in the shade, the very atmosphere seemed like a furnace; we could but think of the time when it is said that there was given power to the sun to "scorch" men. We wondered what it would be like.

Seventeen willing souls followed their Lord in the ordinance of baptism at the meeting. It was a precious season indeed, and the meetings all the way through were good, and we believe will be a blessing to our people and also to the citizens of the place.

I should have mentioned that Bro. Shultz was present, and assisted in the meeting. Although greatly worn, his presence and labors were much appreciated.

From Nebraska I came to the Kingsville, Mo., camp-meeting. I found the meeting well under way when I arrived. Bro. D. T. Jones, Bro. Porter, and W. H. Wakeham were present, besides the ministers of the Missouri Conference. The meeting was larger than last year. The interest to hear from without was good, and a large congregation was present almost every night. Good attention was given to the word spoken. Bro. R. S. Donnell was again elected president, and nearly all the old officers were returned to their places. We were glad to meet Bro. A. R. Henry at this meeting, who labored somewhat in the interest of Union College. We found the brethren ready and willing to take an active part in this enterprise also. A little less than \$2,000 were raised in good pledges, to be paid by the first of next July. Missouri has some over \$3,000 to raise in all. I hope the brethren will all take hold and do what they can. If they will do that, the burden will not be heavy.

It seemed to most of us that the revival services were exceptionally good. I do not know when I have been in a meeting where it was more evident that God was in the midst than at this one. A large number came forward for prayers, and all hearts were broken before God. Some young men gave themselves to the Lord to work for him. We see no reason why they may not succeed.

Interesting health and temperance meetings were held. Bro. Wakeham, assisted by sister Wick, made them most practical as well as interesting. We feel sure that our people have much to learn in this line, and we hope that as many as can will avail themselves of the opportunity to learn all they can.

Missouri has been doing well in the sale of books the last few months, but at this meeting quite a reinforcement to the canvassing force was obtained, and we shall confidently expect to hear of a great increase in sales in the near future. Missouri is a great and good State, and we ought to sell many books there. We see no reason why the cause should not grow in Missouri. But we leave others to report more of the particulars of the meeting.

E. W. FARNSWORTH.

WISCONSIN CONFERENCE PROCEEDINGS.

THE opening meeting of the twentieth annual session of the Wisconsin Conference was held on the camp-ground at Mauston, Wis., June 11, 1890, at 9 A. M., President, Eld. A. J. Breed, in the chair. After the opening devotional exercises, the roll of delegates was called. Sixty-

one delegates, representing thirty-five churches, were present. The minutes of the last annual session were read, after which the President, in his annual address, spoke of the work before the Conference.

He said that evidences of prosperity in all branches of the work in the Conference were apparent. The work of the different tent companies, of the Bible workers, and also of those specially engaged in the Religious Liberty work has been attended with success. The attention of the Conference was specially called to the work that should be done among the different nationalities of the State. One half of the entire population of the State is composed of Germans. There are also 165,000 Scandinavians, and 60,000 French in the State, and for all of these work should be done.

The President was authorized to appoint the regular committees, which were subsequently announced as follows: On Nominations, C. M. Christianson, G. W. Sheldon, E. J. Rice; on Resolutions, M. H. Brown, E. H. Gates, H. R. Johnson, F. H. Westphal, M. P. Cady; on Credentials and Licenses, T. B. Snow, P. H. Cady, Alex Paton; Auditing Committee, previously appointed, M. J. Bartholf, Orcutt Burr, A. C. Atwood, Robert Eager, Benj. Carter, H. H. Johnson.

Adjourned to call of Chair.

SECOND MEETING, JUNE 12, AT 11 A. M.—Seventy-one delegates were present. The Committee on Resolutions submitted the following partial report:—

Resolved, That we indorse the Religious Liberty Association, and are in full harmony with its work, and that we will do all in our power to help accomplish the object for which it was organized.

Whereas, The cause of God demands men and women of culture and education as well as consecration, and the "Testimonies" have spoken decidedly of the importance of educating the youth for usefulness; and,—

Whereas, Wisconsin is situated between two of our educational institutions, and the membership of this Conference is largely composed of foreigners, who, should they desire to study their own language in our denominational schools, will, of necessity, be obliged to attend Union College, in Lincoln, Neb.; therefore,—

Resolved, That we recommend that special efforts be made to secure a large attendance of our young people at one or the other of our colleges.

Resolved, That we pledge our financial support for the erection of "Students' Homes" for foreigners in connection with Union College.

Resolved, That we approve the plan of first-day offerings for our foreign missions, and that we will, by the blessing and help of God, carry it into practical effect.

It was voted to take action upon the resolutions separately. The first resolution was fully discussed and adopted. Pending action on the second resolution, the meeting adjourned to call of Chair.

THIRD MEETING, JUNE 13, AT 9 A. M.—After the reading of the minutes, the discussion of the second resolution was resumed. The resolution was adopted after being thoroughly discussed. The third resolution was then taken up. Before final action, the meeting adjourned.

FOURTH MEETING, JUNE 15, AT 9 A. M.—The third resolution was adopted. The fourth resolution was taken up, and after being fully discussed, was adopted by a rising vote of the congregation. The Clintonville Danish church was admitted into the Conference.

The Committee on Ministerial Credentials and Licenses reported as follows: For Credentials, A. J. Breed, P. H. Cady, H. R. Johnson, S. S. Smith, C. W. Olds, T. B. Snow, I. Sanborn, B. J. Cady, F. H. Westphal, S. S. Shrock, J. C. Mikkelsen, J. C. Nielsen, M. H. Brown; for License, J. W. Westphal, W. H. Thurston, R. J. White, Paul E. Gros, Swin Swinson, G. W. Cady, C. A. Smith, E. W. Webster, J. B. Scott. The report was adopted.

Voted, That hereafter the Conference year begin April 1, and close March 31.

The Treasurer presented the following report:—

Cash on hand June 1, 1889,	\$ 2,875 51	
Rec'd from June 1, '89 to May 1, '90,	10,027 27	
Total,		\$12,902 78
Paid to laborers,	\$9,459 85	
" General Conference,	1,209 51	
Total,		\$10,669 36
Cash on hand May 1, 1890,	\$ 2,233 42	

The report was referred to G. W. Cady, who was appointed Auditor.

Adjourned to call of Chair.

FIFTH MEETING, JUNE 16, AT 9 A. M.—The Secretary being absent, B. J. Cady was elected Secretary *pro tem*. The Auditor certified to the correctness of the Treasurer's report. The reports of the Treasurer and Auditor were accepted.

Voted, That the President of the Conference be authorized to appoint the Auditing Committee for the ensuing year.

The Nominating Committee presented the following report: President, M. H. Brown; Secretary, M. P. Cady; Treasurer, A. J. Breed; Conference Committee, M. H. Brown, H. R. Johnson, P. H. Cady, T. B. Snow, Alex Paton; Camp-meeting Committee, Alex Paton, J. W. Westphal, Orcutt Burr, H. H. Fisher, G. W. Cady. The report was adopted.

The Committee on Resolutions presented the following additional report:—

Resolved, That we recommend our ministers, church elders,

and leaders to qualify themselves to give instructions in the principles of true health and temperance reform.

Resolved, That the thanks of the Conference be extended to the Boorman Milling Co., for the free use of the camp-ground, to the mayor of Mauston for his cordial welcome and favors tendered, and to Mr. P. M. Holden, agent of the C. M. & St. P. Railway for selling tickets and checking baggage on the grounds.

Whereas, It is desirable that the Treasurer's report be audited and ready to be presented early in the sessions of the Conference; therefore,—

Resolved, That the President of the Conference be empowered to appoint the Auditor from among those attending the workers' meeting.

These resolutions were adopted.

Voted, That the Conference laborers, when laboring among the churches, be instructed to solicit pledges to the tent and camp-meeting fund.

Voted, That the resolution of last year in regard to erecting a church in the city of Milwaukee, be hereby renewed.

Adjourned *sine die*.

A. J. BREED, *Pres.*

M. P. CADY, *Sec.*

Special Notices.

LOCAL CAMP-MEETINGS IN WISCONSIN.

THE camp-meeting for the northeastern part of the State is decided upon, and will probably be held at Flintville as announced last week. The date will be Sept. 30 to Oct. 7. The outlook for holding a camp-meeting in Dist. No. 10 is not favorable, and hence we shall plan to hold one in the southwestern part of the State, to begin Oct. 8 and close Oct. 14. It will probably be held at Woodman. Further particulars will be given next week. While some may think that it may be rather cold for camp-meetings so late in the fall, yet I am told by many who are acquainted with Wisconsin climate, that we very frequently have a fine, pleasant spell of weather the first part of October, after the equinoctial storm in September. We hope all who live in those sections of the State, will plan to attend these meetings. Good help will be provided.

M. H. BROWN.

LOCAL CAMP-MEETINGS FOR MINNESOTA.

THE time for our local camp-meetings is just upon us, and you will see by referring to the camp-meeting advertisements in another column, that four camp-meetings are arranged for Minnesota.

This arrangement has been made at the request of many of the brethren and sisters in these localities, and we shall be greatly disappointed if we do not see a general attendance at all these meetings.

We expect German laborers to be sent us by the General Conference for both of the southern meetings, and we have the promise of good Scandinavian help for the Mankato meeting. The health and temperance, the Sabbath-school, and the Religious Liberty work will all receive attention at these meetings. Bro. Everest will also attend them, in the interests of the canvassing work. We hope also to have meetings for church officers, in which instruction will be given to help them in their work. The children and youth will have separate meetings for their benefit.

Tents will be rented cheaper than at our State meeting: 10 x 12, at \$1.25; 12 x 14, at \$1.75; 12 x 16, at \$2.00.

The nights are liable to be cool at this season of the year, and all should come well provided with bedding. Straw will be furnished with which to fill ticks.

All should begin at once to arrange to attend one of these meetings. While making other preparations, let us not forget to seek a preparation of heart to associate with Jesus at the feast.

R. C. PORTER.

WHO WILL ATTEND THE ACADEMY THE COMING YEAR?

HAVING a few days to spend at my home in South Lancaster, I visited the Academy Boarding-house, or what is more properly termed "The Students' Home." Those who are to have charge of the "Home" the coming year have been hard at work for several weeks setting their "house in order," and certainly we never saw our "Home" present a more homelike and inviting appearance. As we were shown from room to room, each in complete readiness for its occupants, our mind went over the field from which the Academy is designed to draw for students, and we wondered who of our young people are turning their attention in this direction. Who will avail themselves of this golden opportu-

nity to gain instruction which will fit them for usefulness in the world?

Last year we consider the most successful school year that the Academy has ever seen, and no pains are being spared to make it the coming year all that is implied in the name Academy. Some new features are to be added, one of which will be to make cooking one of the regular branches taught in the "Home." The teachers have nearly all spent a portion of their vacation at summer schools, in order that the Academy may have the benefit of the advanced methods of instruction developed in these different institutions.

We are glad to note that the prospect for the attendance at our school the coming year is quite flattering, but still there is room for more, and we extend a most earnest invitation to any who can do so to come. The school will open Sept. 10. The principal, Prof. Geo. W. Caviness, will be pleased to correspond with any who may be thinking of coming, or who may desire catalogues or any information.

A. T. ROBINSON, *President Academy Board.*

The Sabbath-School.

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

OLD TESTAMENT HISTORY.

LESSON 10.—THE LEAGUE WITH THE GIBEONITES. (Sabbath, Sept. 6.)

(Read "Patriarchs and Prophets," chapter XLVII.)

1. *When the inhabitants of Gibeon heard of the destruction of Jericho and Ai, what did they do?* Josh. 9: 3-5.

2. *What did they say to Joshua?* Verse 6.

3. *What did the men of Israel say to them?* Verse 7.

4. *Why did they say this?* Ex. 23: 31, 32; Deut. 7: 2, 3.

5. *Why were they not to enter into any alliance with the people of the land?* Ex. 23: 33; Deut. 7: 4.

6. *When asked plainly who they were and whence they came, what did the Gibeonites reply?* Josh. 9: 8-11.

7. *By what falsehood did they seek to demonstrate that they had come a long distance?* Verses 12, 13.

8. *Did their false pretenses succeed in gaining the object they desired?* Verse 15.

9. *How did it happen that the men of Israel were so deceived?* Verse 14.

10. *What is the result of not taking counsel?* Prov. 15: 22.

11. *What is said of the Lord as a counselor?* Isa. 28: 29.

12. *What is one of the titles of Christ.* Isa. 9: 6.

13. *How much counsel is the Lord able to give?* Col. 2: 2, 3.

14. *Who may obtain it? and how?* James 1: 5.

15. *What did the Israelites learn three days after making the league with the Gibeonites?* Josh. 9: 16, 17.

16. *Why did they not smite them?* Verses 18, 19.

17. *What did they do to them instead?* Verses 20, 21, 27.

18. *What lesson is taught by this?* *Ans.*—That we are not at liberty to break even a pledge that has been obtained by fraud, if the performance of it does not involve a direct sin against God.

19. *What is an abomination to the Lord?* Prov. 12: 22.

20. *Who will have an everlasting abode with God?* Ps. 24: 3, 4; 15: 1-4.

OBJECT TEACHING.

IN considering this subject, we will remember that no reference is made to the kindergarten method of teaching. While it is true that all kindergarten instruction is given by the use of objects, it is also true that all object teaching is not kindergarten work. For many reasons it is unwise to introduce the kindergarten into but few of our Sabbath-schools. One is, the material is so expensive that it is beyond the means of most of our schools. Another, unless there are those connected with the school who have had the advantage of an especial drill in this branch, the result will be, to fail in the undertaking. But, as we shall consider, there are many simple objects that a teacher who is apt and consecrated may use with

*A paper read at a session of the State S. S. association at the recent Ohio camp-meeting.

success, which will aid in condensing thought, and in illuminating and emphasizing truth.

Some one has aptly said, "There are six gateways by which religious truth may be sent into the soul. The first is prayer, a gate opening into heaven," and through which God sends his choicest blessings. The other soul gates are the senses. As it is the eye which first discerns material things, just so it is the eye through which the heart is first reached in spiritual matters. The sense of seeing is justly given as the first of the five. Our eyes are the medium through which all education must begin. When baby first sees the bright light, how the little eyes follow it! He sees the pretty ball held out before him; the helpless, trembling hands try to grasp it. In spiritual matters, "things pass from the eye to the heart by visible illustrations and personal example."

Too much stress has always been laid upon the ear-gate. For ages, religious teaching has mostly been given through the ear, but we are slowly comprehending that our work must include sight as well as hearing. We must go back again to the scriptural examples which God has given us, if we would render our teaching effective. By careful examination, we find that both the Old and New Testaments are picture galleries, painted by that Master Artist and Architect whose skillful hand constructed the heavens and earth. God might have saved Noah and his family in some superhuman manner, but he chose, that Noah should impress those to whom he preached, by the wonderful ark which he was so long in constructing. God made his will known to Gideon by the dew and the fleece, giving him the victory through harmless trumpets and pitchers, illustrating his power. When Belshazzar's doom was pronounced, God might have sent the message by a mighty voice, but he chose to solemnize it and render it impressive by the appearance of the mysterious hand, which used the brilliant palace wall as a blackboard. How terrified the revelers were!

Peter could no longer refuse to receive all men as brethren, when God in vision let down a sheet upon which were represented all manner of four-footed beasts and creeping things and fowls of the air.

Was not the tabernacle service one series of object lessons? Was not "Christ himself God's great object lesson, showing his love for us"? The Bible is full of similes and parables and word pictures, "things familiar to explain things unfamiliar;" and why not use objects in our Sabbath-school teaching, with which to aid in converting strong meat into food suitable for the lambs? We draw a fruitful tree near a stream of water, and ask, Do you know what God has said of trees?—The godly shall be "like a tree planted by the rivers of water, that bringeth forth his fruit in his season." Another, a barren tree, we represent as cut down, and say, "Every tree which bringeth not forth good fruit is hewn down, and cast into the fire." Draw a mountain range around houses representing a city—it illustrates God's care: "As the mountains are round about Jerusalem, so the Lord is round about his people." Who of us will be resting in God's great mountain of love and care when the time comes in which the wicked shall call upon the rocks to cover them? Unfortunately, we are not all artists, and while the crude pictures which we of ordinary abilities produce will answer for general purposes, there are illustrations which should never be drawn except by the hand of an artist. Above all, we of unskillful hand should never undertake to make a picture of our Saviour; for anything short of a perfect illustration will lessen the reverence for sacred things, which we wish the children to possess. Anticipating this want, some good soul has thought to prepare stencils for this purpose, the use of which is easily understood; they can be used many times, and are sold at prices so reasonable as to be within the reach of nearly all of our Sabbath-schools.

The question naturally arises, How shall objects be used and taught?

1. "A prayerful searching of the Scripture is the first requisite." Without this, no light can come, as to what objects will best illustrate the truth to be presented.

2. The object should be perfectly understood in all its possibilities, every attribute examined, and all emergencies anticipated. If this is neglected, unlooked-for developments will arise, which will cause the teacher surprise and mortification. In this connection a true story is told of a Roman Catholic priest who, some years ago, entered a pulpit in Germany, carrying in his hand a walnut, his intention being to give an object illustration of what he was about to say. Holding up the nut in full view of his crowded audience, he began in tones loud and boastful: "My hearers, the shell of this nut is tasteless and valueless. That, my friends, is Calvin's Church. The skin of this fruit is nauseous and disagreeable. That is the Lutheran Church. And now I will show you in the kernel our own holy church." He cracked the nut, and, behold! the kernel was rotten.

3. Be sure that the analogy between the object used and the truth to be presented is marked. See that it fitly represents that which we wish the child to remember; otherwise erroneous impressions will be lodged in the little brain, which may never be eradicated. Ask many questions which will draw out the ideas of the child, and notice if he fully understands what is represented, that the object may in no way obscure the truth, as it certainly will not if well selected. Make the lesson of first importance, and the object secondary, and, when possible, close with a personal appeal and prayer.

It is not alone in the Sabbath-school that object illus-

tration can be used effectively. The home is often the best place in which to plant the tiny seed which may yield an immortal fruitage. Mothers, what are we doing for our children in this direction? We cannot plead for an excuse a lack of time. If we are consecrated, to whom does our time belong? We cannot say that we have no means with which to buy these objects, for many of them cost nothing. Why, there is a lesson of God's love in every blade of grass, and in every flower; a lesson of his sheltering care over his creatures, in the swaying nest of the smallest bird. Every insect can teach us something of the Being who spake it into existence.

Would we make the Sabbath a delight to our children, let us gather them around us, and spend its precious hours in explaining God's truth to them through the medium of the many objects which he has given us. For instance, let us consider the lesson which a Christian mother once taught her children with a large box of common white sand. One Sabbath afternoon she gathered them around her for a "precious hour of privilege." She chose for their talk the situation of Jerusalem, and our Saviour's history in connection with it. "Now," she said, "let us build two hills." They did it quickly, and with sticks made the walls of the city. They marked the course of the Kedron, and planted little sprigs of green for Mt. Olivet. The mother said, "Somewhere near here was a garden called Gethsemane, in which the disciples fell asleep and left Jesus to pray and suffer, all alone, until his agony was so great that he sweat large drops of blood, as the weight of the world's sin bore so heavily upon him. Here, over the brow of the hill, we will put a stick for Bethany, where Lazarus lived, and where Jesus so lovingly raised him from the dead." In this way, what had before seemed dim and uncertain, took shape to be remembered always. Another delightful Sabbath afternoon might be spent in laying out the Holy Land in the sand, by carefully locating Carmel and Esdraelon. The waters of Merom, the Sea of Galilee, and the Dead Sea can be filled in with moss. Numberless Bible lessons can be illustrated in this inexpensive manner. Our children will thus be filled with a reverent Sabbath quiet—and who will say that the day is broken?—No, it is made a delight and honorable.

Some one says, "It takes so much time." Yes, it does; but life is worth living only so far as we can minister to others; and in the great day when the jewels are made up, and our children stand with us before the throne, we will praise God for every poor effort of ours upon which he has been pleased to place the seal of his blessing. Parents wonder why their children drift away from the Sabbath so soon, and grow so indifferent to its claims. We mistrust it is because of the many precious Sabbaths which they have spent in aimless idleness, during which time the parents have made no effort to instruct them in spiritual things. Whether parents or teachers, let us remember that we are responsible for the future of every child whose life becomes associated with ours. Let us appreciate the possibilities of each, and bear in mind that "all true education must provide for all the needs of the child for time and for eternity." It has been truly said that "what is perceived by the senses is more fixed in the mind than what is spoken over and over again a hundred times." So let us make the crude maps and pictures, and convert the grass and flowers and moss, the sky and brooklet, and all suitable things into representations which shall make truth plainer, and educate the conscience through the works of God. Adoration will certainly follow. Our work is important. "Feed my lambs" was a distinct injunction from the Master, from "Feed my sheep," showing that God does not expect the lambs to thrive upon the same nourishment which the sheep receive. In our Sabbath-school work always give the best talent to the little ones, and let us plan and work and study for them, counting toil as play if we can but win them for God. No parent or teacher can ever lead a child beyond the level of his own experimental knowledge of heavenly things. It is through watchfulness and prayer and a devoted consecration that our Father will bless our efforts and bestow upon us, and upon the children He has given us, peace at last.

MRS. J. F. STEWART.

News of the Week.

FOR WEEK ENDING AUG. 23.

DOMESTIC.

- Snow fell at Denver, Colo., Monday.
- The President, Tuesday, signed the bill for the establishment of a military park at Chickamauga.
- The statue of Lafayette which France has presented to the United States, reached New York Monday, on the steamer "Normandie."
- The thirty-ninth annual meeting of the American Association for the Advancement of Science commences at Indianapolis Wednesday.
- Tuesday, at Lawrenceburg, Tenn., the corner-stone of a monument to Davy Crockett was laid, and the Crockett clan was organized.
- People in Northwest Wyoming are excited over rich finds of gold in the Tongue River field, and there is a stampede from Dayton and Sheridan.
- The cutter Corwin Aug. 16 received orders to pro-

ceed to Behring's Sea, and seize all the poaching sealing vessels, and take their skins and papers.

—In the morocco finishers' strike at Lynn, Mass., 1,000 men are out of work. There are indications that the tanners and beamsters may be called out.

—Thursday the Thousand Island Park Hotel and five cottages at Thousand Island Park, on the St. Lawrence River, were burned, causing a loss of \$100,000.

—The United States cruiser "San Francisco," the latest addition to the navy, has developed a speed of 19½ knots per hour, and is the swiftest war-ship afloat.

—In jumping from an engine that had become unmanageable on the Denver, Utah, and Pacific Railroad, near Lyons, Friday, three men were killed and others seriously hurt.

—In Philadelphia, Thursday night, the street railway car sheds at Twelfth and Thirteenth streets were blown down. Four persons were killed outright and others fatally injured.

—An explosion of powder at the Standard Cartridge Company's Works, near Chicago, Thursday, resulted in the killing of one man and the injury of twenty men, boys, and girls.

—The Carpenters' Council at Chicago has ordered a general strike of all the carpenters and joiners in that city, to begin Sept. 1. It is claimed that the bosses have violated their agreements with the men.

—The air-brakes of a freight train standing on a grade at Summit, Cal., gave way, and the train dashed into another freight train at Cascade. Four men were killed, and the railroad property was seriously damaged.

—There was a battle between village and railroad authorities at Continental Crossing, Ohio, Tuesday, over the right to run a sewer under the railroad track. Two hundred men were engaged on each side, and forty were wounded.

—The Denver Lottery Company closed its doors in Kansas City, Kan., Monday. It had received \$30,000 from the sale of tickets, and had paid no prizes. A warrant was issued for B. F. Rhodus, the manager, but he had fled.

—An express train on the Old Colony Railroad jumped the track, from some unknown cause, while going at the rate of thirty miles an hour, near Quincy, Mass., Tuesday. Twenty people were crushed or scalded by escaping steam from the engine, and twenty-five were injured.

—Mrs. Grant sent a communication to Congressman Quinn, of New York, Tuesday, saying that she and her children will be governed by the wishes of the people as expressed through Congress, in the matter of the removal of the general's remains from Riverside Park to Washington.

—Reports from 1,500 correspondents to the Chicago *Farmers' Review*, indicate that the spring wheat crop of 1890 in Iowa, Nebraska, Minnesota, and the Dakotas will aggregate 122,000,678 bushels, or about 3,000,000 bushels less than last year's crop. The bulk of the crop will grade No. 2.

—A car on the Mount Penn Gravity Railroad at Reading, Pa., ran away, Friday, with eighteen passengers on board, making the descent of five miles in three minutes, and rolled down a fifty-foot embankment at the end of the track. Four persons were killed, two fatally, and others seriously injured.

—A cyclone at Wilkesbarre, Pa., Tuesday afternoon, killed twelve persons. Hundreds of houses were destroyed, and the loss is estimated at hundreds of thousands of dollars. At Sugar Notch, fifteen were killed; at Parsons and Mill Creek, ten were added to the death list. In Wilkesbarre, many poor people were rendered homeless.

—An order was issued from the Navy department, Monday, that upon the occasion of the embarkation of the remains of Captain Ericsson for Sweden, the colors of the squadron in New York harbor shall be at half-mast, and that minute-guns shall be fired. As the "Baltimore" gets under way, the vessels are to masthead their colors, display the Swedish ensign, and fire a National salute of twenty-one guns.

FOREIGN.

—The great railway strike in Wales has been settled on a compromise.

—A dispatch from Geneva reports the loss of 150 lives by a cyclone in the Canton of Vaud, Wednesday.

—A protracted drouth is reported from the Azores, and many of the inhabitants are in an impoverished condition.

—The potato crop in Ireland is certain to be exhausted by October, and prompt measures will be necessary to avert famine.

—Besaucon, a French aeronaut, and Hermite, the French astronomer, propose to make a balloon expedition to the north pole, starting from Spitzbergen.

—Terms of peace between Guatemala and San Salvador have been arranged. Every point demanded by San Salvador was conceded by the Guatemalan Government.

—Cholera is steadily spreading throughout Spain and

in many Mediterranean ports, and cases of death from the dreaded plague are reported from the vicinity of Berlin.

RELIGIOUS.

—The pope has prepared a rescript for the International Social Science Congress, to be held in Belgium in September.

—Premier Crispi has ordered a list to be made of all religious houses in Rome, with a view to confiscating those that are liable to suppression under the law.

—The English Government has informed Cardinal Rampolla, papal Secretary of State, that it is impossible for England to receive a papal envoy or send a minister to the vatican.

—The thirty-fifth annual convention of German Catholic societies, in session in Baltimore, Tuesday, adopted a resolution protesting against all laws enacted against parochial schools.

—Religious riots in Mexico, fomented by Roman Catholic priests, are frequent of late, and some of them are of much seriousness. The Mexican Government seeks to maintain the rights of Protestants, but ineffectually.

—The people of the Canadian Northwest are much annoyed over the presence of Mormon settlers, who are said to be practitioners of polygamy in its worst form; and threats are made that they will be visited with mob vengeance, and run out of the country, unless the government take speedy action in the matter.

Appointments.

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

THE quarterly meeting for Dist. No. 2, Pa., will be held at Newellton, with the Roaring Branch church, Sept. 13, 14. Meeting will commence Friday evening. We hope to see a goodly number in attendance. We expect Bro. E. J. Hibbard will be present.

JEFFERSON LOUGHHEAD, *Director.*

LABOR BUREAU.

WANTED.—A situation as baker; worked six years at Sanitarium. Address, C. C. Waterman, No. 7 Hill St., Battle Creek, Mich.

WANTED.—By a good farm hand and wife, a place to work with a thorough Sabbath-keeping farmer. Address Silas Foree, 2010 E. 23d St., Kansas City, Mo.

WANTED.—A good, strong girl or woman, a Sabbath-keeper, to do housework and thus help my mother, who keeps house for me. For further information, address J. Curtis, Box 99, Elk Rapids, Antrim Co., Mich.

PAPERS WANTED.

WE are unable to supply the demand for our periodicals in the waiting rooms of our city railroad depots. We have had calls from superintendents in charge of these rooms, for a hundred or more of our papers at a time, to fill the reading-racks with which nearly every depot in the city is furnished. Clean papers in all languages will be thankfully received and used to good advantage; none but good, clean papers should be sent. They should be sent by mail or prepaid express, to Illinois Tract Society, 28 College Place, Chicago, Ill. Donations in any sum for the purpose of supplying tracts for these racks, will be carefully used. When money is sent for this purpose, it should be plainly stated by letter.

J. M. CRAIG, *Sec.*

ALL persons having clean copies of *Signs, Sentinels*, etc., such as are used for our reading-racks, will do a good work by sending the same to the undersigned, at 220 Wichita St., West Wichita, Kan.

J. R. OGDEN.

Obituary Notices.

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

FOSTER.—Died at Kettle, W. Va., June 22, 1890, sister Sarah S. Foster, aged twenty-seven years. Sister Foster embraced the truth about four years ago, and was one of the constituent members of the Kettle church. She was a quiet, consistent Christian, and will be much missed by the few faithful here. In much sorrow we laid her away, but in great joy we expect to meet her again.

IRA H. BEE.

SMITH.—My dear husband, Hiram Smith, departed this life on the anniversary of his birthday, May 2, 1890, aged seventy-one years. He was born in Madison County, Ohio, and in 1837 he moved with his father's family to Jefferson County, Iowa. May 9, 1848, he was married to Hannah Buckman, his surviving companion. In 1869, he and his family moved to Harrison County, Iowa, where he resided until his death. He was the father of ten children, seven of whom are still living, and with his companion, many grandchildren, some great-grandchildren, and numerous friends, mourn his loss. He was a kind husband and father, and was loved by all who knew him. In 1860 he accepted the views of S. D. Adventists, and remained a firm believer in their peculiar doctrines to the close of his life. His death was caused by paralysis and softening of the brain. He was delirious for awhile before he died. I hope he sleeps in Jesus, and will have part in the first resurrection. No Adventist minister being near, another minister was secured, who preached a very good sermon.

HANNAH SMITH.

SCOTT.—Fell asleep July 19, 1890, at St. Johns, Ore., little Bessie Pearl, daughter of J. C. and L. A. Scott, aged one month and one day. E. D. HURLBURN.

BAYNARD.—Fell asleep in Jesus, at Roma, New York, June 14, 1890, Bro. George Baynard, in the ninetieth year of his age. He embraced the truth some fifteen years ago, and ever since has been a devoted, sincere Christian. He was regular in his attendance at meeting, and when present was always happy in the Lord. His almost constant theme of conversation was the present truth. He did not talk it in an argumentative way, but in such an interesting way that the majority of those that listened were interested. He leaves a wife, two sons, and three daughters. The funeral was largely attended, the house seldom being better filled. Words of comfort were spoken by the writer, from Acts 24 : 15. S. H. LANE.

RUSS.—Died of consumption, May 23, 1890, at Tivoli, Blue Earth Co., Minn., W. O. Russ, in the thirty-ninth year of his age, after an illness of three months. Not a murmur or word of complaint escaped his lips during his sickness, and his last testimony was that all was well. He lived with me a little over one year, and as I had occasion to be gone from home considerable of the time, I could say of him, as was said of Joseph while in prison. Gen. 39 : 23. He could be trusted wherever he was. He was always in his place at meeting, and always ready to bear testimony. His greatest ambition was to help on the cause of present truth with his means. He was also very faithful in doing missionary work and keeping a record of the same. He leaves a father, three brothers, and two sisters in Vermont, and one sister in the State of Washington to mourn his loss; but they need not sorrow as those who have no hope. Soon the Lifegiver will come, and we trust our dear brother will then come forth with the vigor of immortality. Words of comfort were spoken by Bro. Andrew Mead, from Job 14 : 14. DAVID ALWAY.

MC CUE.—Mrs. Hattie Mc Cue died of malarial fever, at the home of her mother, Mrs. B. J. Carpenter, in Iowa City, Iowa, June 22, 1890, aged 27 years, 4 months, and 2 days. Her home being in Chicago, she came here with her ten-months' old babe, to spend the hot months, and to make a visit. When she came, she complained of a tired feeling, and was home only one week when she took her bed, and in ten brief days we were called to lay her away, but only for a short time, as we have bright evidences of her acceptance with God. She was willing and wanted to die, and seemed to think she could not be saved if she should live longer. She was baptized in Battle Creek, Mich., while there attending college, and tried to live as near right as she could. The morning she died, she prayed that the Lord would let her die that day. She leaves a companion, mother, two sisters, a twin brother, a darling babe, and a host of warm friends to mourn; but while the afflicting hand falls heavily upon us, we realize that He doeth all things well. Words of comfort were spoken by a Baptist minister, as we could get no one of like faith. MRS. L. M. C. FRENCH.

HODGES.—Died in Cortland, N. Y., June 22, 1890, of pulmonary consumption, Bro. Samuel Hodges, aged seventy-one years. Bro. Hodges was sick for about five or six years, but was able to be about and do light work, more or less, till the last year; but for the last four weeks he was confined to his bed. He was a great sufferer during all these years, but bore all his suffering with Christian patience, and died in hope of having part in the first resurrection when our Lord shall come. Bro. Hodges was converted about forty years ago, and joined the Disciples at Pompey Hill, Onondago Co., N. Y., remaining with them about ten years, until he had an opportunity of hearing the present truth presented by Brn. Cottrell, Andrews, and Sperry, in a tent pitched at Pompey Hill, in August, 1860. His funeral sermon was preached by Eld. W. Mitchell, as no one of his own faith could well be secured. Text, 2 Cor. 1 : 4. He was taken to Pompey Hill to be buried. He leaves a wife and two sons to mourn his loss, but they sorrow not without hope. They miss him much. E. S. LANE.

JACKMAN.—Herman F. Jackman died in Denver, Colo., June 18, 1890, in the thirty-sixth year of his age. Bro. Jackman had been battling with the dread disease consumption for about three years, which finally resulted in his death. About six months before his death he was visited by one of the sisters of the Denver church, who found him almost an infidel, blaming God for his sickness. When the sister inquired whether it was not his own fault, asking him if he had not exposed himself in some way, he admitted that he had. She then showed him the goodness of God in providing him with a comfortable home and kind friends in a strange land, while far away from his home, which was in Janesville, Wis., where his wife and three children and many relatives reside. He came to Colorado to seek wealth, and lost his health in so doing. This sister pointed him to God and to the precious truths of the third angel's message, which he gladly received, and rejoiced in them to the time of his death. We have every reason to believe that he rests in the blessed hope. The funeral services were held in the Seventh-day Adventist place of meeting, the church being filled with sympathizing friends. Remarks by the writer. GEO. W. ANGLEBARGER.

GHEE.—Fell asleep in Jesus, of heart disease, at Syracuse, N. Y., July 31, 1890, George M. Ghee, in the twentieth year of his age. Bro. George was always of an active, good disposition. A few months since, he became much interested in our Sabbath-school at Syracuse, and always had a good lesson, which he delighted to recite. Soon he became as deeply interested in the church social meetings. He often testified of his love for the dear Saviour. He was at that time in good health. He desired to be baptized, but as an opportunity did not present itself, the matter was deferred. A few days before he died, the writer baptized him. He praised the Lord that he had been buried with him in baptism. His conversion was a remarkable one. It seems now as his friends look over his history for the past few months, as though he was ripened up for the final deliverance of the saints when they shall shout victory over death. He was conscious to his last moment, and was happy in the Lord. The funeral was largely attended. He leaves a father, mother, and sister, and a large circle of friends to mourn their loss. Words of comfort from Rev. 1 : 18, by the writer. S. H. LANE.

PEIPMIER.—Died in Kansas City, Mo., July 23, 1890, Silva D. Peipmier, aged 15 years, 1 month, and 15 days. She suffered five weeks with typhoid fever, but bore her sufferings with patience. She will be missed at her home and in her class at Sabbath-school. She was one of four little girls I baptized three years ago. This is another warning to the young to give their hearts to God while in health. Remarks by the writer, from 1 Cor. 15 : 55. D. T. SHIREMAN.

HALL.—Died at Woodston, Kan., July 24, 1890, Bro. F. F. Hall, aged seventy-three years. Bro. Hall was a native of Vermont, from whence he came to Kansas in 1878. Four years later he accepted the Advent faith, and united with the Alton church. He was a great sufferer for years, and in an interview with him just before his death, he expressed a longing desire to depart and be at rest. His faith was strong, and his last days triumphant. Services by Eld. Morey (Methodist), from Matt. 24 : 31. C. A. HALL.

OWENS.—Died at his home in Edgefield Junction, Tenn., July 24, 1890, Peter Owens, aged 61 years, 1 month, and 15 days. He was a member of the Missionary Baptist Church sixteen years, and under the labors of Eld. E. B. Lane he embraced the Advent faith nineteen years ago, and remained a firm believer till his death. Words of comfort and consolation by Eld. Johnson (Methodist), from the fourteenth chapter of Job. He leaves a wife, five daughters, and two sons to mourn his loss. J. H. DORTCH.

ARNDT.—Ruth Mary Viola, youngest daughter of F. W. and D. E. Arndt, died at her home in Lucas, Dunn Co., Wis., of malignant scarlet fever, June 14, 1890, aged 3 years, 3 months, and 21 days. Little Ruth was of a loving, good, and happy disposition. She had learned to sing and pray. At different times when told about the resurrection and Jesus and the New Jerusalem, she would say with tearful eyes, "O, I want to go there and see Him!" She was sick only thirty hours—so sudden is our loss. This being the first child we have laid away, we feel it sorely; but we are comforted greatly in our tribulations. F. W. ARNDT.

CULVEYHOUSE.—Fell asleep July 31, 1890, of typhoid fever, at Dover, Delaware, Ivy Dell Culveyhouse, wife of Wm. H. Culveyhouse, in the twenty-fifth year of her age. Some time before her death she spoke of darkness and dread of the future and of her not being baptized; but before death's cold embrace took hold upon her, the Lord let light and truth shine into her heart, and she seemed reconciled to his will. She expressed her faith in God and his truth as held by Seventh-day Adventists. She leaves a husband and three little children, with many friends, to mourn her loss. The writer spoke words of comfort from the promises of God to the afflicted and friends present. D. C. BARCOCK.

CROWNHART.—Died of cancer, at the Sanitarium, Battle Creek, Mich., July 3, 1890, Olive Crownhart, aged 43 years. Sister C. belonged to the Lapeer church, and was taken to that place for interment. She gave her heart to the Lord in her youth, and was an earnest Christian worker. Although a sufferer for several years, yet she spent the most of her time in attending others who were afflicted. She leaves one sister, who was her only companion, and an adopted sister to mourn her departure. But they sorrow not as those without hope. The funeral was conducted by the writer, in the Lapeer S. D. A. house of worship, July 5. The house was well filled with attentive listeners to words of comfort from Heb. 9 : 27. J. H. DURLAND.

POLLOCK.—Died in Minneapolis, Minn., July 4, 1890, of quick consumption, John W. Pollock, son-in-law of Ole Benson, of Litchfield, Minn. Bro. Pollock's home was in Chicago, but early in the spring he came to Minnesota for his health, spending the most of his time at the home of his father-in-law. He attended the Minnesota camp-meeting, and was baptized, arising from the watery grave fully determined to walk in newness of life. He felt a strong desire to live and show his faith by his works, but this desire was not granted. He leaves a wife and one child to mourn his loss, but they mourn not as those without hope. His remains were brought to Litchfield for interment. Words of comfort were spoken by Bro. Brickey, of Kingston, from Heb. 9 : 27, 28. A. D. WEST.

LUND.—Died in Artichoke, Minn., July 13, 1890, Bro. Ole Lund, aged 13 years and 1 month. While leading his father's horse to water, he was kicked by the horse on the cheek bone, causing a severe injury. He was carried into the house senseless, and lived four and one-half days. At the age of eleven he gave his heart to God, and has led a faithful, consistent life ever since. While lying on his death-bed, he called earnestly upon the Lord in prayer, and was willing and ready to go if it was the Lord's will. He also expressed a strong desire that his parents and brothers and sisters might live faithful and meet him in the kingdom. We laid him away to rest until the Lifegiver comes, when we expect to meet him again. Words of comfort were spoken by Eld. O. A. Peterson, from 1 Cor. 15 : 1-23, at the home of the parents. MRS. M. J. LEVINE.

THISTLE.—Died of cancer of the stomach, July 4, 1890, in Boston, Mass., in the General Hospital, Geo. W. Thistle, aged 58 years and 4 months. He began to fail in health about three years ago, and gave up work last September. He went from Bath to Boston a short time before his death, thinking that he might get some relief, but died soon after his arrival at the hospital. A post-mortem examination revealed the fact that no medical aid could have helped him. He accepted the third angel's message under the labors of Eld. R. S. Webber, about five years ago, and was faithful in living out the truth until death. He was an affectionate husband and a kind father, and always manifested a deep interest for the salvation of his children and friends; and he has left for their consolation the clear evidence of his acceptance with God. He leaves a wife and five children to mourn their loss. May God bless this dear family, and give them a glorious reunion in that land where death and the tomb can divide them no more. His remains were brought to Bath for burial. Discourse by Eld. White (Baptist), from 1 Cor. 15 : 55. J. B. GOODRICH.

HERRICK.—Died July 25, 1890, at her home in Belvidere, Ill., Mrs. Betsey Ann Herrick, aged sixty-one years. She was born in Delaware County, N. Y., in 1829, and in 1849 was married to Geo. W. Herrick, since which time her home has been in Belvidere. She united with the Methodist Church at the age of eighteen, and was a faithful and consistent member. About ten years ago she became a believer of the doctrines taught by the S. D. Adventists, and united with them. She was regarded as always true to her convictions of right and duty, and faithful in all her relations to family, church, and community, and had attached to herself a large circle of friends. She leaves four sons to mourn her loss. She had poor health for a long time, but when death came, it was sudden and unexpected. We believe she was ready to meet her Maker, and hope to meet her at the first resurrection. Funeral services were held at the house. Remarks by the writer. E. A. MERRELL.



MICHIGAN CENTRAL "The Niagara Falls Route." Corrected May 18, 1890.

Table with columns for EAST and WEST stations, including Chicago, Detroit, Buffalo, and Niagara Falls, with departure and arrival times.

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

Chicago & Grand Trunk R. R. Time Table, in Effect Jan 19, 1890.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing times for various routes and stations.

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. Sunday Passenger, Sunday only. W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

HARVEST EXCURSIONS. On Sept. 9 and 23, and Oct. 14, the Chicago & Northwestern Railway will sell excursion tickets from Chicago to principal land points in the Northwest, at the low rate of one fare for the round trip; and tickets will be good for return at any time within thirty days from date of sale. This favorable arrangement affords an excellent opportunity for personal inspection of the productive country reached by the Chicago & Northwestern Railway and connecting lines. For full information apply to Ticket Agents or address W. A. Thrall, General Passenger and Ticket Agent C. & N. W. Ry., Chicago, Ill.

The Review and Herald.

BATTLE CREEK, MICH., AUG. 26, 1890.

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CAMP-MEETING APPOINTMENTS.

DIST. No. 1.			
*Vermont, Essex Junction,	Aug.	26-Sept. 2	
*Maine, Pittsfield,	Sept.	9-16	
DIST. No. 2.			
*Tenn. River Conf., Guthrie, Ky.,	Sept.	16-23	
DIST. No. 3.			
Michigan (Eastern), Saginaw,	Aug.	26-Sept. 2	
*Illinois, Bloomington,	Sept.	2-9	
DIST. No. 4.			
*Nebraska (General), York,	Sept.	9-16	
South Dakota, St. Lawrence	"	17-22	
Iowa, Olin,	"	8-9	
" Clarinda,	"	17-23	
" Avoca,	"	24-30	
Minnesota, Rochester,	"	3-9	
" Mankato,	"	10-16	
" Frazee,	"	17-23	
" Sauk Center,	"	24-30	
Wisconsin (Northeastern), Flintville,	"	30-Oct. 7	
" (Southwestern), Woodman,	Oct.	8-14	
DIST. No. 5.			
*Colorado, Denver,	Sept.	2-9	
*Kansas (State Conference), Eureka,	Oct.	2-13	
DIST. No. 6.			
Idaho, Boise City,	Sept.	2-9	
*California (General), Oakland,	"	17-30	
" San Louis, Obispo Co.,	Oct.	14-21	
" (Southern),	"	15-28	

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

Read the article on "The Armenian Riot at Constantinople," in our Special Mention department this week, quoted from the *New York Independent*. Its bearing upon the eastern question is immensely significant.

As an item which will be of interest to those who are watching the progress of the work, we mention the fact that on Friday, the 22d, there were printed at the Central Publishing House, on the new edition of Bible Readings, 52,662 impressions, or 1,217,728 pages, more than enough for 2,019 complete books. This is the largest number of pages of present truth ever printed at one place in a single day.

We would call the attention of both parents and Sabbath-school teachers to the article in our

Sabbath-school department this week, on "Object Teaching." In it are contained some excellent ideas and suggestions which ought not only to be read, but put into practice. The duty of parents to see that their children are properly occupied and instructed on the Sabbath, we fear is not fully realized by many. The article is well worthy a careful reading.

"PATRIARCHS AND PROPHETS."

A COPY of this new volume by Mrs. E. G. White, has just come to our table. In its attractive binding, good stock, clear print, and with numerous illustrations, it makes an elegant volume. Having been privileged to read the advance proofs of this work, as it was going through the press, we can testify to the thrillingly interesting and instructive character of the contents. It is a panoramic word painting of the work of the Lord in behalf of this world from the fall of man in Eden to the close of the career of David, as king of Israel, and progenitor and type of Christ. No one can read the book without gaining far more clear and intelligent ideas of the great plan of salvation. Of the fifty-one illustrations, many are full-page and prepared expressly for this work. As a subscription book, for which it is now prepared, it has before it a broad field. Some canvassers are already at work with it, and, we understand, are meeting with good success. We not only wish, but predict, for it a wide circulation. Address, for further information, prospectuses, etc., Pacific Press, Oakland, Cal., or 43 Bond St., New York.

PEACE AND SAFETY.

WITH the myriads of false prophets now sounding forth, the *Christian Oracle*, of July 25, raises its voice in the general "peace and safety" cry. It says that the signs all point "unmistakably to the near approach of that age, so long since by the Lord's prophet predicted, when 'the wolf shall dwell with the lamb,'" and the people "beat their swords into plowshares, and their spears into pruning-hooks." A few years ago one of the editors of this paper, in the *Des Moines Daily News* (May 10, 1887) said, "We are a long, long way from the end of the world;" and now its editor says we are unmistakably near the temporal millennium. Although both statements are the exact opposite of the truth, they are both in direct fulfillment of scripture. The Saviour spoke of a class unto whom he would come in an hour when they looked not for him, who in their hearts would say, "My Lord delayeth his coming;" and by Isaiah the Lord said it should come to pass "in the last days" that "many people shall go and say, . . . they shall beat their swords into plowshares, and their spears into pruning-hooks."

All such prophesying is itself an evidence that the time is near when destruction shall come upon the soothsayers and those deceived by them. 1 Thess. 5:3. Their utterance will then be changed into the mournful strain: "We looked for peace, but no good came; and for a time of health, and behold trouble! . . . The harvest is past, the summer is ended, and we are not saved." W. A. C.

THE N.Y. "MAIL AND EXPRESS" AND SUNDAY EXCURSIONS.

THE *New York Mail and Express*, that great champion of the Sunday cause, which deplores so greatly the desecration of the pagan day by Sunday trains and excursions, whose editor is president of the American Sunday Union, makes speeches against Sunday profanation, and publishes in his paper, free of charge, a Sunday department, called, "The Pearl of Days," in which all Sunday pleasuring is condemned, and all abettors thereto denounced,—in its issue of an "extra," Saturday evening, Aug. 16, 1890 (which, of course, was intended to be read on Sunday), prints on its first page the following notice:—

SUNDAY BY OCEAN'S SHORE.

The Central Railroad of New Jersey and Sandy Hook Route carry you there.

With such admirable facilities for visiting the shore on Sunday as are offered by the Central Railroad of New Jersey, both by their all-rail route and the Sandy Hook

steamers, the traveler in search of a day of rest by the sea can readily gratify that wish, and that, too, at an exceedingly modest outlay of money. The beauties of the sea shore in midsummer are manifest, and make such a day's outing a happy one.

Sunday boats leave Pier 8, North River, foot of Rector street, at 9:30 A. M. and 1:00 P. M., for Atlantic Highlands, Highland Beach, Seabright, Long Branch, etc.

Sunday trains leave ferry, foot of Liberty street, at 4:00 and 9:00 A. M. and 4:00 P. M.—Adv.

We presume the "adv." means advertisement. Now, what did the *New York Mail and Express* publish this for? Was it for the good of the Sunday cause, or for the money there was in it? There can be but one answer. It will publish on one page for money what on another page it denounces as immoral and a sin against God. Where is the principle? How much dependence can be put on such editors? and how deep is their religion? Perhaps Col. Shepard has not read far enough in his Bible yet to get to the text which says that "he that biddeth him Godspeed is partaker of his evil deeds." 2 John 11. Mr. Knowles, who conducts the "Pearl of Days" department, might now with propriety give the *Mail and Express* a scathing rebuke, and the editor of the paper himself tell what a wicked thing it is.

W. A. C.

NOTICE FOR MINNESOTA.

NOTHING preventing, I will attend the camp-meeting to be held at Mankato, Sept. 10-16. Shall be glad to see a general attendance, especially of the Germans and Scandinavians. O. A. OLSEN.

NOTICE!

ALL who expect to be in attendance at Battle Creek College during the first term of the coming year, are requested to forward their names at once. Catalogues can be had on application. Address,—

BATTLE CREEK COLLEGE,
Battle Creek, Mich.

STOCKHOLDERS' MEETING.

PURSUANT to the provisions of Act No. 304 of the Public Acts of 1887 of the State of Michigan, we hereby call a meeting of the stockholders of the Seventh-day Adventist Publishing Association, to convene at the Tabernacle in the City of Battle Creek, Mich., on Wednesday, Dec. 3, 1890, at 10 o'clock A. M., Standard Time, to decide upon the formation of a corporation successor to said association, and to transact such business relative thereto as is authorized by said Act.

Dated Aug. 23, 1890.

C. ELDRIDGE,	} Trustees.
U. SMITH,	
A. R. HENRY,	
F. E. BELDEN,	
H. LINDSAY,	
GEO. I. BUTLER, H. W. KELLOGG,	

\$5,000-FUND FOR RELIGIOUS LIBERTY WORK.

One Hundred Men Wanted to Pay Fifty Dollars Each.

WE whose names follow, agree to pay the amount set opposite, toward raising a fund of \$5,000 for the circulation of Religious Liberty literature in States and Territories in the South and West where there are no local Conferences or State organizations:—

(Previously reported, \$2,600.)

Georgia M. Paton	-	-	-	\$50 00
E. D. Hurlburt and wife	-	-	-	50 00
A. C. Rankin	-	-	-	50 00

Remittances to this fund should be sent to W. H. Edwards, REVIEW AND HERALD, Battle Creek, Mich.

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

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

(Previously reported, \$988.00.)

J. Q. Foy	-	-	-	\$10 00
E. G. Alvord	-	-	-	10 00

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