

The Advent Review and Herald

W. A. Henning
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HOLY BIBLE
IS THE FIELD
OF THE WORLD

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

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OUR WARFARE.

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

'Tis strange that we should ever doubt or fear
After our hearts have known a Saviour near,
Breathing in accents low, "Thy sins I take,
And thee I never, never, will forsake."
Strange, after having tasted joy like this,
That we should crave the cup of earthly bliss,
Or that the sorrows of this life so brief
Should have such power to cause our spirits grief.
And passing strange that sin should e'er again
Enthrall our souls, and give our Saviour pain.

Oh! strife with sin must be a ceaseless strife,
A bitter warfare ending but with life.
We must be on our guard, must watch and pray,
Each day renew the fight of yesterday.
On every side our wily foes assail,
Unaided we 'gainst them can ne'er prevail;
But Jesus help has promised to the last,
Through him we'll conquer, and, the conflict past,
With the redeemed upon the crystal sea,
We may attune our harps to victory.

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.

"LET HIM TAKE HOLD OF MY STRENGTH."

BY MRS. E. G. WHITE.

THOSE who come into sacred relation with the God of heaven are not left to the natural weakness and infirmity of their natures. They are invited by the Saviour: "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." The righteousness of Christ is imputed unto them, and he gives them power to become sons of God. The world loses all attraction for them; for they seek a better country, an eternal world, a life that is to continue through never-ending ages. This is the theme of their thought and conversation. The word of God becomes exceedingly precious. They discern spiritual things. They rejoice in "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." They long to see the King in his beauty, the angels that have never fallen, and the land of unfading bloom.

In the pathway of all who seek the crown, is the cross. If we would become partakers with Christ of his glory, we must be willing to share with him in his sufferings. If we would reflect his glorious image, we must be submissive to the divine molding; we must follow in the footsteps of the Man of Calvary. God has claims upon every one of us. He created us, he redeemed us with an infinite sacrifice. He has promised the

overcomer the great rewards of eternity. Why do we cling to anything that is offensive to him? Why not separate from every sin, and perfect holiness before him? The only reward for sin is unutterable woe and death; but the righteous shall be at his right hand in fullness of joy, in his presence, where are pleasures forevermore.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." What a promise is this, that we may share in the glory of our Redeemer! The bright beams of the Sun of Righteousness shine upon the servants of God, and they are to reflect his rays. Christians are to make it manifest that there is a God on the throne of the universe whose character is worthy of praise and imitation. As Christ is pure in his sphere, so man may be pure in his sphere. Those who have, by beholding, become changed into the moral image of Christ, will put on immortality and incorruption at his appearing, and will be caught up to be forever with the Lord.

All heaven is interested in our salvation. The angels of God are walking up and down the streets of these cities, and marking the deeds of men. They record in the books of God's remembrance, the words of faith, the acts of love, the humility of spirit; and in that day when every man's work shall be tried of what sort it is, the work of the humble follower of Christ will stand the test, and will receive the commendation of Heaven. "Then shall the righteous shine forth as the sun in the kingdom of their Father."

We are too faithless. We do not take the promises of God, and drink in their rich meaning. We let doubts shut out the consolation of the assurances of God. Suppose a man were condemned to death, but before the sentence was executed, a noble who was able to free him, had compassion upon him, and said, "I will die in his stead," and the fetters were removed, the prisoner went free, while the noble died. What gratitude would awaken in the doomed man's heart! He would never forget his deliverer. The deed of the noble would be heralded to all parts of the world. This is what Jesus, the Prince of heaven, has done for us. When we were under the condemnation of death, he came to rescue us, to set us free from the bondage of Satan, and to deliver us from everlasting death. With his own precious blood he paid the penalty of our transgression. Does not gratitude awaken in your heart for this wonderful love? Is it not your determination to yield all you have and are to the service of such a Saviour? Will you not become a laborer together with God, seeking the salvation of those for whom Christ died?

You will lose nothing by connecting with the King of the universe. He "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." He will welcome you to the home of the blest. There you will see that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." What greater evidence could we ask of the love of God, than he has given? Let us dwell upon

his rich promises, till our hearts are melted into tenderness and devotion.

Jesus invites you, in words that touch the heart with their compassionate love and pity. He says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Have you experienced this blessed rest, or do you slight this invitation to make a confidant of Jesus? Do you pour out your trials and grievances into human ears? Do you go for help to those who cannot give you rest, and neglect the loving call of the mighty Saviour? Have faith in God. Believe in the precious promises. Go to Jesus in childlike simplicity, and say, "Lord, I have borne these burdens as long as I can, and now I lay them upon the Burden-bearer." Do not gather them up again, but leave them all with Jesus. Go away free, for Jesus has set you free. He said, "I will give you rest." Take him at his word. Instead of your own galling yoke of care, wear the yoke of Christ. He says: "My yoke is easy, and my burden is light." Learn of him; for he is "meek and lowly in heart: and ye shall find rest unto your souls." Fix your eyes upon Jesus. He is the light of the world, and he declares, "He that followeth me shall not walk in darkness, but shall have the light of life."

You can show to the world that there is power in the religion of Christ. Jesus will help those who seek him with all their hearts, to overcome the world, the flesh, and the Devil. When you follow the light, walking in the path of truth, you will reflect the rays of glory, and be like a city set upon a hill that cannot be hid. When the books of remembrance shall be opened, your words, your deeds of love, will be acceptable before God; your robes, washed in the blood of the Lamb, will be spotless; the righteousness of Christ will be put upon you, and you will be given a new, an immortal name.

LOVE AND KINDLY AFFECTION.

BY ELD. C. L. BOYD.
(Cape Town, South Africa.)

"Be kindly affectioned one to another with brotherly love." Love is the underlying principle of the government of Heaven. It is the root from which grows the law of God and the gospel of Jesus Christ. It is the foundation stone on which the religion of the Bible is built.

There are two grand principles of love: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." These were not new commandments which the Saviour was giving for the government of a new dispensation. The first is a quotation from Lev. 19:18, and the second from Deut. 6:5.

1 John 3:11 says: "This is the message that ye have heard from the beginning, that we should love one another." We find this second commandment subdivided in the teachings of

the Bible. "Thy neighbor" is a comprehensive term, embracing all our fellow-men. Some of these are in the church, and toward them we owe special duties. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." We are to "bear one another's burdens, and so fulfill the law of Christ."

There are many heavy burdens which the members of the household of faith are bearing, which we can make lighter. Sometimes a little financial help is needed. A pound sterling given, or even loaned, in time of embarrassment, may loosen a ton's weight avoirdupois that is crushing the courage of a brother. But some, like Peter, may have neither silver nor gold. Well, there are scores all around us who need a word of cheer to inspire courage, to every one who needs financial help. The overburdened mother's heart will beat quicker and impart new strength to her weary soul and body by her being reminded of the fact that hers is a noble work, that her children for whom she labors may become workmen in God's vineyard—may become instruments in God's hands in the salvation of souls, "co-laborers with God," and that she is laying the foundation. A word of sympathy, kindly spoken by the husband, will be a ray of hallowed sunlight in the soul of her who loves him best, and will dispel the clouds that may be settling there.

Kindly affection, as well as love, is enjoined in our text. I never realized this distinction until this morning. There may be a fount of pure love down in the heart of the husband and father, and never a pitcherful brought forth to supply the thirsty souls of wife and children. When that wife lies in the cold embrace of death, or a child is smitten by the grim monster, the seal is broken, and words expressing the pent-up love of the soul flow freely. But those words fall on ears which cannot hear. Better that some of them had been spoken when they could have made a sad heart happy. Wreaths and flowers for the coffins of our friends are appropriate, but if some of them could be brought forth and presented now, they might not be needed for the coffin for years to come.

The most of those with whom we associate are carrying heavy crosses. They do not usually have them in sight, to be seen by every idle gazer. A kind word fitly spoken, will dispel the cross and be "like apples of gold in pictures of silver," which may be hung in the room of a saddened heart. Many a good, honest Christian goes to a premature grave for the want of the elixir of "kindly affection." The woman who loved Jesus brought her box of precious ointment and poured it on his head while he could be revived by its rich perfume, and his heart could be relieved of some of its "exceeding sadness" by this timely expression of love. Most men would have been like Joseph, who waited till he was dead, and then came out boldly and cared for the body when the soul was silent in death.

It is right and proper that we forget the faults and failings of the dead, but it would be better to both possess and exercise that love toward the living that "shall cover the multitude of sins." I remember reading, when a child, words which ran something like this:—

"It may be unseen angels
Beside me journey forth;
I know that one is sitting
This moment by my hearth,—
A loving wife, ah! brothers,
An angel here below.
Alas! our eyes are holden
Too often till they go.
We upward look, while grieving,
Till they have passed from earth,
Then cherish well those sitting
This moment by thy hearth."

Perchance this "conscious-state-of-the-dead" error, that "their spirits are hovering around us," is responsible for some measure of this during-life neglect and after-death kindness. If so, the author may well add a branch to his significant tree which represents the fruit of the first lie. But those who do not believe that theory,

should surely bring forth their flowers, and speak some of their words of love and encouragement, and break some of their boxes of ointment before the hearts of those they love cease to beat, and before their eyes are sealed in death; for then they can neither appreciate nor know of your acts of kindness.

Do not flatter. Kind words are no more like flattery than the morning rays of the sun on a wintry morning are like the breath of Ætna. If a child has made a successful attempt to solve some problem or to surmount some obstacle, it will do him good for you to hold up some higher goal and tell him he can reach that as well. But especially does he need a word of encouragement, if he has made a laudable effort and failed to hit the mark. Show him why he failed, and tell him to try again, and he will succeed. Husband, when your wife has dinner on time, or is ready to go out with you at the appointed hour, it is better to tell her that you are pleased with her punctuality, as your time is limited, than to wait till she is tardy, and then tell her of the loss she has occasioned, but that it is only what you expect from her. Wife, when your husband comes home with a cheerful countenance, and lends a helping hand to lift your heavy burdens, it is better far to tell him that his presence brings sunshine into the household, than to wait till he comes with a heavy heart and a dark cloud on his brow, and then speak reprovingly because he does not make all happy.

The work of our editors is weighty, and sometimes their burdens may rest heavily upon their souls. If they write an editorial that is especially apt and does you good, tell them so, and it may inspire their minds to write a better one next week. Tell your minister that your heart beats in unison with his for the salvation of souls, that his work has your prayers, and he can work harder and accomplish more. It is not praise (much less flattery) that is needed, but it is soul-inspiring encouragement. If ministers would mingle more of the promises of the gospel with the commandments of the law, more of the reward of the righteous with the punishment of the wicked, more of the tender, loving mercy of a kind Heavenly Father with the stern justice of the Creator and Governor of the universe, they might see more of sinners converted, and backsliders reclaimed, and more of true, Christ-like fruit-bearing in his Church. It was the raging of the storm and the fury of the fire that made the "still small voice" so sweet to the prophet. It is the blended and harmonious shades of the rainbow that make it so beautiful. The work of the Holy Spirit is twofold. While it is to "reprove the world of sin," it is to be a "Comforter" to the child of God. Every Christian should be an agent for the Holy Spirit in accomplishing its work. Be "kindly affectioned one to another with brotherly love."

When our blessed Saviour was here on earth, a prominent part of his work was to comfort the souls of the sorrowful, to bind up broken hearts, and to release bondmen from the captivity of sin. Ministers are not lacking for subjects upon which to practice in following his example. They are to be met at every corner, and a heart of sympathy will enable its possessor to find them, and a measure of the spirit of kindly affection will enable one to be a co-laborer with Christ. Direct the blind man into the smoothest road, and the lame man to a shorter path than the one on which he has started; tell the laborer of a paying job that awaits an honest workman; and in this way souls may be made happier here, even if they are not all saved from the wrath to come. Christ's blessings fell richly on all who would receive them, and his healing power was bestowed not only upon the good, but also upon the sinner. O that his children might be baptized with some larger measure of his Spirit!

If the work of the Spirit of God is to comfort, every child of God should be an agent to be directed and used by that Spirit in the accomplishment of that work. If others do not believe as we do, and go with us, rather than call fire from

heaven to consume, it is better to "bless and curse not."

A man or a woman whose heart is moved with love and kindly affection, will do more for God and for humanity here in this lower world than the man of the greatest talent without these Christian graces. The latter may be beyond the reach of the masses, but the former may be reached, possessed, and used by the most humble. But while thinking of the use we would have made of "five talents," there is danger that our "one talent" will be hidden in the earth.

WHO ARE THE CAUSE OF THE TROUBLE?

BY ELD. R. F. COTTRELL.

(Bridgeway, N. Y.)

In the days of Elijah the prophet, there was a great drought in Israel—it rained not for three years and six months. Ahab the king laid the cause of the trouble to Elijah, because he had predicted it, and sought to take his life. Meeting with Elijah, the king said, "Art thou he that troubleth Israel?" Elijah replied, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

There is trouble in our land and world to-day. A writer in a recent number of the *Christian Statesman* said, "We are living in perilous times. It is painful to read the daily papers. They are filled with reports of murder, suicide, and crimes of every description. These are followed with reports of appalling disasters on land and sea. Fire, flood, storms, and tornadoes are making distress and havoc everywhere. The thinking mind is asking, Is there not a cause?—Yes, verily, there is a cause for these things." Further on he says, "Beyond doubt, the God of storms is angry. As a nation we have forgotten him. . . . We have said, 'We will not have this man to rule over us.' This is the declaration of the fundamental law of our land, and the effects are to be seen in all the ramifications of our Government. The secular theory of government is at the bottom of most of America's woes."

Thus he charges these troubles—these afflictive judgments—to our "fundamental law"—the Constitution. The "secular theory," which does not permit Congress to make any "law respecting an establishment of religion, or prohibiting the free exercise thereof," is "at the bottom" of these woes. Our National Constitution has served so well for a hundred years and over that our prosperity as a nation is the admiration of the world; but National Reformers think it defective, because it does not permit religious legislation, and therefore plead for a "religious amendment." And they warn the people that these judgments, such as earthquakes, cyclones, storms, and floods, will continue till the Government shall acknowledge the Lord Jesus Christ as the ruler of nations, and enact laws against the desecration of that day which has usurped the place and title of the Sabbath of the Lord. And as they regard S. D. Adventists as the worst opposers of religious legislation, and consequently the greatest obstacle in the way of success in remodeling the Government, it is natural enough that they should regard them as the cause of these continued and increasing troubles.

But were Elijah here, would he not give the same answer that he did to Ahab? and would it not be equally true? Have they not rejected the commandments of the Lord, and served the modern Baal that has thought to change the times and laws of God, and "substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority"? If we wish to know why the curse is devouring the earth, read Isa. 24:5: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth," etc.

"HE WHOM THOU LOVEST IS SICK."

BY FANNIE BOLTON.
(Battle Creek, Mich.)

Now Jesus Martha and her sister loved,
And Lazarus; and often had he come
To rest in Bethany, where these three dwelt,
To teach them of the life divine and pure.
Mary at his dear feet, with eager eyes,
Drank in his words as thirsty flowers drink rain;
And Martha, too, after her busy tasks,
Lingered and heard till all was lost but him
And things divine; and Lazarus, too, there
With quiet joy knelt at the Master's feet.

But now the happy home is shadowed o'er,
The Master is not near, and Lazarus
Lies sick—sick unto death. Night after night,
While others sleep, the light burns by his bed.
The sisters, pale with watching, wait and pray,
Or with soft step glide to and fro, and dash
Their burning tears away with trembling hand.

They speak of Jesus: "If our Lord was here,
One touch would heal our brother; let us send."
Then came to Jesus a swift messenger,
Burdened with urgent and pathetic word:
"Behold! he whom thou lovest lieth sick."
That is enough, no need to write him more;
That word will draw upon his inner heart
With mute request and pleading, "Come! Lord,
come!"
Love need not speak to love more full than this.

The sisters wait with hope. The messenger
Returns, but they look out, nor close the door,
Expectant of the entrance of their Lord.
"Has Jesus come not? Surely he has come."
"Nay," said the messenger, "he has not come."

"Not come!" Their hearts at this turn cold as stone.
What means it? Must they think he loves them not?
Their faces, wan, grow white and set, and grief
Too deep for easing tears is in their souls.

They watch beside the sick. The fever burns,
Then fades. The sweet, familiar eyes grow dim;
The cheeks grow white as lilies; the death damp
Now gathers on the brow; his words of love,
His last words, break their saddened hearts; his
hands

Are cold, O icy cold, in theirs! No clasp,
However close, can stir the pulse again.
Lazarus is dead! and Jesus came not near.

The sisters arms about each other twine;
They weep and weep—"O if He had but come!
O if He had but come!" they, sobbing, cry.

Four dreary days have passed since to the tomb
Lazarus, the loved one, has been sadly borne.
There is no ray for them within the home;
The light of all is out. The sunshine's drear,
The silence seems more awesome for the sound
Of their soft steps upon the empty rooms.
The mourners come, and sit and weep with them,
And yet, and yet, they are not comforted.

Then through the doorway one steps in, and low
To Martha speaks, "Jesus, thy friend, is come."
With impulse swift, forgetful of all else,
She rises hastily and goes to him,
Falls at his feet, and weeps in bitter grief.
"Hadst thou been here, my brother had not died!"
Then Mary came, and he beheld the two,
With faces sharpened by their toil and woe,
Their sable garments speaking of their loss.
Their tears and sobs all pain his heart with grief.
Then came the friends and wept, too, with the twain.

And as he saw them bowed in bitter grief,
The world's woe passed before him in that scene.
The mourning hearts of all who had loved and lost
Wept there before him, aye, within him wept;
Though he'd said, "I the resurrection am,
I am the life;" "Thy brother shall again
Arise," he groaned in spirit, mourning there
With grief more deep than all, and his great heart
Broke with our human woe, and Jesus wept.
His soul mourned, mourned, until the mourners
'mazed,

Spoke one to other with astonishment,
"Behold! how Jesus loved him," weeping all.

O Lord, we know thou art the same to-day,
And when we weep, thou, too, art touched to tears.
No human heart can bleed but thine bleeds, too,
And with great sympathy beyond our thought,
Thou mourest one with us, till, seeing thee,
Our tears dry on our cheeks in utter love,
In utter wonder and astonishment,
"Behold! how he loves us." And we to-day,
As they were then, are comforted that thou
Hast borne our grief, that thou hast wept with us.

Then Jesus, after that great anguished grief
Had broke and passed, inquired through his tears,
"Where have ye laid him?" and they, answering brief,
Spoke as they sobbing could, "Lord, come and see."

And Jesus said, "Take ye away the stone."
"T was not the human now that spake, but God,
And men, awed, wondering, obeyed his word.
"Lazarus, come forth!" Then through the silent tomb,
The quick'ning voice pierced the dull ears of death,
And Lazarus rose.

O wonder! In that home
At Bethany, what grateful praise arose!
What worship! What great joy! What melting love!
No marvel that at Jesus' precious feet
Mary broke all her costly box at once,
Of fragrant spikenard, with her heart's great love.

What shame fell o'er them that they'd doubted him!
O could they now recall those days of woe,
The light of faith and trust would lighten them!
And would they not hereafter ever look
With love to him, believing how'er dark
Might seem the way, that he walked just before,
A radiant Presence, not so far but they
Could feel his hand and trace his steps of light?

O mourner now, is thy loved sick to death,
And Jesus far? He knows it all. Thy loved
Is one whom he loves, too, and thou art dear.
And does thy dear one die, thy fondest hope,
A fading blossom perish? Is the stone
Rolled up against the tomb? Yet patient wait
Only a little while, and he will come.
He weeps now with thee in thy human woe,
And not long now till he will cry again,
"Take ye away the stone," and from the tomb
Thy love, thy hope, thy joy shall rise for thee;
And thou shalt see thy costliest spikenard
Is none too rich to pour on Jesus' feet,
While he shall crown thy head with his own hand,
And give thy loved and thee immortal joy.

PRAYING FOR THE SICK.

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

PRAYING for the sick is a duty enjoined upon
us by Holy Writ. It has been practiced by God's
true children in every age, and should not be left
out of the list of religious duties in these last
days. The apostle James, writing for the special
benefit of Christians who should live in the "last
days," says: "Is any sick among you? let him
call for the elders of the church; and let them
pray over him, anointing him with oil in the name
of the Lord: and the prayer of faith shall save
the sick, and the Lord shall raise him up; and if
he have committed sins, they shall be forgiven
him. Confess your faults one to another, and
pray one for another, that ye may be healed."
James 5:14-16.

Those who are sick need sympathy and help,
and sympathy and help should be granted them
in harmony with the universally binding precept,
"Thou shalt love thy neighbor as thyself." We
love attention, kind words, and relief when sick;
so do others; and unless we are as willing to be-
stow these upon the sick within our reach, as we
are to have others bestow them upon us when
sick, we certainly cannot be said to be balanced
in our affections, and, consequently, cannot be said
to be devoid of selfishness; nor can we be said to
possess and manifest the love of Jesus, to the
extent that we should possess and manifest it.

Jesus was attentive to the condition and wants
of the sick when on earth. A large portion of
his time and energies was spent in speaking kind
words to them, and in relieving them; and when
he sent out the twelve, the first thing he told
them to do as they should preach the gospel, was,
to "heal the sick" (Matthew 10); so when he
sent out the seventy (Luke 10); and in the final
instructions he left for his ministers, at his as-
cension he said, among other things, "They shall
lay hands on the sick, and they shall recover."
Mark 16:18. And what was one of those things
which gave power and influence to the apostles as
they went forth and preached the gospel after the
ascension of their blessed Lord? Was it not the
attention which they gave the sick? We all know
that this was a mighty means in helping forward
the work of the gospel in the apostolic age; and
the same may be said of other periods in the
history of God's chosen people.

Praying for the sick is one of those blessed,
heaven-ordained means of reaching the hearts of
sinners and those of believers. Selfishness is the
rule with sinners, and when they see special at-

tention shown them in sickness,—attention that
is marked by tenderness, self-denial, a spirit of
sacrifice, and deep, unselfish love,—they are at
once captivated. They readily recognize that
they are in a new and agreeable atmosphere; that
those who minister to them and bring them relief
are not like others, but have a different spirit,
are governed by different principles. They see
that such must have a connection with a higher
power than that which is ordinarily seen in
men, and infer that that power has transformed
them. More than this: they are led to conclude
that the doctrine of their benefactors is divine;
and under the influence and power of the Spirit
attending it, they are led to embrace it, and be-
come the happy partakers of the riches of saving
grace.

And the effect is not less blessed when atten-
tion is shown to, and prayer is offered for, be-
lievers who are afflicted with sickness. Such
need special attention because of what Jesus has
already done for them. They have been washed
in Jesus' blood, and have been made partakers
of the divine nature, having escaped the corrup-
tions that are in the world through lust. They
are closely connected with Jesus, and Jesus identi-
fies himself with them, so that whatever is done
to them is accounted as done to him; for in the
day of final accounts, Jesus himself will say, "I
was sick, and ye visited me." "Inasmuch as
ye have done it unto one of the least of these my
brethren, ye have done it unto me." Matt. 25:40.

There are, therefore, special reasons for visit-
ing and praying with the sick who are already
Christians. And another reason that should be
mentioned is that their influence and lives are
precious for the furtherance of the cause of God
in the earth. This is true whether their days be
few or many. For to live many days on earth is
not the greatest blessing. Indeed, it often proves
to be a curse to those who live, as well as to oth-
ers. How many there are who are in health, yet
curse God daily, and bring misery and distress
upon their fellow creatures!

There is not half as much praying for the sick
as there should be. But how shall we pray for
the sick? Shall we enter upon this sacred duty
thoughtlessly, and without previous preparation?
Shall we enter upon it as though it were a com-
monplace duty, as though we were about to do
housework or to follow the plow?—God forbid
that we should do such a thing! His blessing
would not attend us if we did this, and we could
not be a blessing to the sick, nor to others who
might be present.

Such a duty should be entered upon consider-
ately and reverentially. Time should first be
taken for reflection, self-examination, confession
of sins, weighing all the circumstances and symp-
toms of the sick, giving the afflicted one proper
counsel, and seeing that he is resigned to the will
of God and is willing to live or die, as the Lord
shall decide. All concerned should be impressed
with the thought that a spiritual—an intellectual
and a moral—blessing is as much greater than a
mere physical blessing as the heavens are higher
than the earth; and that the first aim of all should
be that God may be glorified, and that an ad-
vancement in the work of overcoming sin and in
forming a righteous character may be made by
all present.

All should aim to make such seasons as profit-
able as God designs they should be. God is
honored when we have done all we can on our part
to prepare our own hearts, to ascertain all the
important facts about the sick, etc. Even fasting
may be practiced to great advantage before sea-
sons of prayer for cases involving perplexities.
At one time the disciples came to the Saviour,
and asked him why they had not been able to cast
out a devil. Jesus said unto them, "This kind
can come forth by nothing, but by prayer and fast-
ing." Mark 9:29. And I do not see why this
practice may not be as good now under certain
circumstances, as it was when Christ was on earth.
We cannot be too careful and thorough in pre-
paring for such seasons. When we have done
all we can in this direction, we shall be more

likely to move understandingly and to avoid making mistakes.

We should pray in faith, arraying the precious promises of the Lord before our minds; but we should bear in mind that faith does not make it necessary for us to expect that God will raise all those for whom we pray. We should present our desire to God, leaving it with him to grant us our desire or not, according as it is or is not in harmony with his will. We should pray with the understanding that God knows already whether the life of the person for whom we are praying will honor him more than his death, or whether his death will honor him more than his life, and with a willingness, yea, a desire for God to do that which will be for his glory and for the best good of the one for whom prayer is offered.

It is unwise to try to bring God to our desires and to our limited views of things. This is virtually to occupy the throne, and ask God to pray to us. This is not Bible faith, which is based on the doctrine of God's supremacy and benevolence, and of our dependence on his wisdom and mercy, as well as on his power. If it is God's will that the sick should be healed every time they are prayed for, then cross out of the last message the following words: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13. Then say that Paul was weak in faith and unfaithful when he left Trophimus sick at Miletum. 2 Tim. 4:20. In that case, it is a grand mistake that believers have died at all through sickness during the Christian age! and why not add, during all the time since true faith has been enjoined upon men. In that case, we would have a large multitude of long-lived men and women upon the earth. But this is not the Bible view of this subject. How safe it is to submit those for whom we pray, into the hands of a wise and compassionate God! This we can do, and yet have strong faith, a faith that is in perfect consonance with the Bible.

(Concluded next week.)

YOUR LAST "REVIEW."

BY ELD. W. C. WALES.
(Rockford, Ill.)

HAVE you read it? If not, you do not know your loss. How many are so busy these summer months that that dear friend, the REVIEW, is neglected? My dear brother, with all your cares, you cannot afford to leave our good paper unread. It contains the food you need. Can you thrive without nourishment? You sometimes feel disappointment at the absence of the living preacher, but do you show your appreciation of spiritual food by receiving what is addressed to your eye instead of to your ear? Can you keep informed concerning the progress of the message without reading the weekly reports in the paper?

If you were asked about the plans laid for extending the light of truth, would you be able to reply intelligently? The General Conference Committee has charge of the work throughout the world, all the missions, organizations, and laborers. These leading brethren a short time ago were in prayerful council together for three weeks, devising measures for sending the message to regions beyond, and considering the wants of the cause generally. Have you read the REVIEW to know what their plans are? Do you know whom they have selected to take passage on the missionary ship as light-bearers to the far-away islands of the Pacific? Did you read in a late REVIEW the important editorial upon "The Third Angel's Message?" Did you read the interesting article upon the "Work in the German Empire?" Did you read in the Progress department, in the same number, the cheering reports, especially of the awakening in the old city of Lynn, Mass., to hear the truth? Do you read all the reports from your own State, and are you reading carefully and prayerfully all that is said about your coming camp-meeting?

Read, "We should Praise God Now," "A

Darkened Heart Made Light," and "Sympathy"; and I am sure you will be revived as with refreshing admonitions from the living preacher. Read the REVIEW, dear brother and sister, and you will improve your spiritual digestion, and develop a healthful appetite for these heavenly viands. I can say that I love our dear paper more and more each year.

ORIGIN OF WORSHIP ON SUNDAY.

BY ELD. G. G. RUPERT.
(Battle Creek, Mich.)

THE name "Sunday" is of ancient origin. The American Cyclopaedia says the name Sunday is from the Roman *dies solis*, or day of the sun. The Romans named the days of the week after the sun, the moon, and five planets of heaven. Sunday was a feast-day dedicated to sun-worship. This agrees with the law of Constantine, A. D. 321, when he decreed that all the people in towns should rest on the "venerable day of the sun." We have, therefore, only to trace sun-worship to its origin, and we have the origin of the first day of the week as a rival institution to the Sabbath.

We read of sun-worship connected with Baal-worship, as follows: "And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven." 2 Kings 23:5. Also in the same book, 100 years earlier, we learn that one feature of sun-worship was that of making a calf. Chap. 17:16: "And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshiped all the host of heaven, and served Baal."

As we read of the calf-worship, our minds are called at once to the sad experience of Aaron, B. C. 1491. We need not argue at length to show that the perplexing thing for Moses to accomplish was to get the Israelites free from the idolatrous practices they had learned in Egypt. That, all will admit. We have, to say the least, a peculiar circumstance brought to view in Exodus 31, 32. Chapter 31 contains important instruction which the Lord gave to Moses. In this it was declared that the Sabbath should be a sign between him and the children of Israel forever, that they might know that he was the Lord that did sanctify them. While the Lord was instructing Moses about the Sabbath, he handed him the two tables of the law, and said: "Get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves." Chap. 32:7. Moses hastened down, and found the golden calf, an altar, and all things ready for worship; but as worship requires a day of worship, we find one here. I do not understand it to be one just instituted, for Aaron simply says, "To-morrow is a feast to the Lord." Now as many suppose that Moses received his instruction from God on the Sabbath, I leave the reader to judge what day was the feast day in 1491 B. C. We may not, perhaps, say positively that it was the first day of the week; but we do know the calf-worship was connected with the sun-worship. We also know that later, at least, the first day of the week was the feast-day of the sun.

Let especial attention be given to this point. Why was God giving at the time he saw this worship of the calf by Aaron and the people, such particular instructions concerning the Sabbath as a sign to point them to the true God? It seems conclusive that it was to guard them against the idolatrous first-day festival.

Other reasons may be offered to show that Sunday-keeping was a rival of Sabbath-keeping long before the time of Christ. Jeremiah, in the eleventh chapter, opens with an accusation against the men of Judah for breaking the covenant and not obeying "the voice of God." Verse 10 says: "They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them."

Verse 13 says it was Baal. In chapters 13, 14, and 15 he pleads with them to cease. In chapter 16, verse 11, he accuses them of forsaking the law. Finally, in chapter 17, he shows plainly what the trouble is: "Thus saith the Lord; take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem."

We thus learn that whenever sun-worship was in vogue by the people, the Sabbath was neglected. This practice led to their captivity in Babylon. We also learn that where an altar is erected and a form of worship is practiced, there must be a day set apart for it. The Sabbath, certainly, would not be the day set apart for sun-worship, but Sunday. Hence we conclude that Sunday as a feast-day, has ever been the day observed since sun-worship was instituted. That was, doubtless, the first system of false worship introduced by Satan.

That Spiritualism was also connected with it, is evident. The groves mentioned for which the women wore hangings, were, no doubt, similar to the cabinets used in modern *séances* by the spirit mediums. 2 Kings 23:5-7; 17:16, 17.

We now come to a prophecy applying to the future from Ezekiel's time. It was written 594 B. C. He saw "five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east." Eze. 8:15, 16. This prophecy, as we learn by reading the following chapter, where the sealing work of God is brought to view, applies to the time of the remnant church, the same as Rev. 13:14. The destruction spoken of in Ezekiel 9, is the same as the seven last plagues of Revelation 16; and as the plagues are poured out on the worshipers of the papal beast of Revelation 13 because they receive its mark, it shows us at once that the mark of the beast is connected with the worship of those who have their backs turned toward the temple, worshiping the sun. Now notice the leopard beast of Revelation 13 more particularly. We find it has the head of a lion, the body of a leopard, and the feet of a bear,—symbols of Babylon, Medo-Persia, and Grecia, all brought down; which brings to view the fact that the mark which pertains to the papal beast is simply that which has been connected with the worship of the heathen nations before it. Thus the conclusion is evident that the feast-day of the sun will be especially enforced near the end; while the Lord's Sabbath is a sign to point us as worshipers to the true God.

FREEDOM OF THE PRESS.

BY JOSEPH CLARKE.
(Lowry City, Mo.)

MACAULAY gives us a vivid description of the victory won by the English people, in abolishing the censorship of the press. Doubtless many evils arise from this freedom; but the advantages are so many and so great, that we all rejoice in this freedom of the press.

Even if an objectionable book is published and sold, a good one may follow its track, and thus the truth find a vent and a victory.

This freedom is a valuable stimulus to activity of mind, and presents us a cure for spiritual tyranny, and a remedy for political intrigue. Let each one be free to propagate his sentiments through the press, as his means or influence can afford. Truth must, eventually, bear away the victory.

—Jesus has taught us the use of the Bible in self-defense. The Captain of our salvation girded himself with the sword of the Spirit. You will be mortally wounded if you are not able to parry the strokes of the enemy. Search out the meaning of God's word, and what you know use. There was great vehemence in the words of Jesus. He was not content to parry the stroke; he cut with the edge of the blade. And the wounds he made have not healed to this day.—Thomas Chalmers.

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.

BEYOND.

BEYOND life's toils and cares,

Its hopes and joys, its weariness and sorrow,
Its sleepless nights, its days of smiles and tears,
Will be a long, sweet life, unmarked by years,
One bright unending morrow.

Beyond time's troubled streams,

Beyond the chilling waves of Death's dark river,
Beyond life's lowering clouds and fitful gleams,
Its dark realities and brighter dreams,
A beautiful forever.

No aching hearts are there,

No tear-dimmed eye, no form by sickness wasted,
No cheek grown pale through penury and care,
No spirits crushed beneath the woes they bear,
No sighs for bliss untasted.

No sad farewell is heard,

No lonely wail for loving ones departed;
No dark remorse is there o'er memories stirr'd,
No smile of scorn, no harsh or cruel word
To grieve the broken-hearted.

No long, dark night is there,

No light from sun or silvery moon is given;
But Christ, the Lamb of God, all bright and fair,
Illumes the city with effulgence rare,
The glorious light of heaven!

No mortal eye hath seen

The glories of that land beyond the river,
Its crystal lakes, its fields of living green,
Its fadeless flowers, and the unchanging sheen
Around the throne forever.

Ear hath not heard the song

Of rapturous praise within that shining portal;
No heart of man hath dreamed what joys belong
To that redeemed and happy blood-washed throng
All glorious and immortal.

—Sel.

FINISH YOUR JOBS.

MANY persons seem to be always in a hurry, and yet never accomplish much; others never seem to be hurried, and yet do a very great deal. If you have fifty letters to answer, don't waste too much time in looking over to find which one should be noticed first; answer the one you first lay hands on, and then go on through the whole pile as fast as possible.

Some begin a thing and leave it partially completed, and hurry off to something else. A better plan is to complete whatever you undertake before you leave it, and be thorough in everything; and going back and forth from one thing to another wastes valuable time.

Another thing: deliberate workers are those who accomplish the most work in a given time, and are less tired at the end than many who have accomplished half as much. The hurried worker has often to do his work twice over, and even then it is seldom done in the best manner, either for neatness or durability. It is the deliberate and measured expenditure of strength which invigorates the constitution and builds up the health; multitudes of firemen have found an early death, while the plow-boy lives healthy and lives long, going down to his grave beyond three-score and ten.—*Industrial World*.

THE VALUE OF A REPUTATION.

WHAT, we may ask, does social consideration or reputation do for the individual? What rights, privileges, or immunities does it procure for him, apart from the satisfaction it may give his vanity or self-esteem? It gives him, in the first place, the comfort which comes to every man and to his family from the knowledge that his neighbors think well of him. The extent to which this enters into a man's happiness, of course, varies in individuals; but next after assured subsistence, it forms, to nine men out of ten, the chief reason for loving life, for clinging to one's own birth-place and country, and for reluctance to emigrate or fix one's abode among strangers, whose opinion of one has still to be formed. A disgraced man is, to all intents and purposes, a man beginning a life of exile; and one of the sorrows of early

struggling youth lies in the fact that people have not yet formed any estimate of the young man's character or capacity. Reputation, in fact, surrounds a man with an atmosphere of peace and hopefulness, which he enjoys unconsciously, very much as he enjoys health in bright, clear weather; and his family live in it and benefit by it hardly less than he does himself.

In the next place, it gives weight to his opinions in all matters in which he shares his interest with other people. A man of good reputation is listened to with a deference which nothing but actual power can procure for a man of poor reputation. His advice, too, is taken to with a readiness which his ability or experience may not always warrant, because there is a strong disposition in human nature to infer wisdom from goodness—a conclusion which is generally true in spite of the contempt often felt and expressed by "practical men" for the opinions of moralists, like clergymen and philosophers, and in spite of the frequent exhibitions of incapacity in ordinary affairs of life made by men of undoubted purity and simplicity of character. Influence, of course, follows power, whether it be the power of wealth or of office, without much reference to the character of the holder; but it is enormously increased and strengthened by popular belief in a man's sincerity, kindness, and honesty, and may by the same help survive the loss of both fortune and place.—*E. D. Godkin, in July Scribner*.

THE HOME A DISTRIBUTING CENTER.

WHAT is nearer the idea of heaven on earth than the true Christian home, where hearts are centered and anchored in each other's faithful affection? To reach out, from that firm rock, a hand to the buffeted and homeless ones,—to become a haven to the shipwrecked,—to let streams of comfort flow out from our comfortable, well-ordered homes, is one design of God for the inmate of such a home. Who are so able to help the unsteady as those who have found a state of stable equilibrium, their hearts stayed on God, and resting in the roomy spaces of a great mutual affection?

If every home—every Christian home—were the distributing center of good as truly as some homes are, how soon a network of holy influences would be woven across our broad land, which no power of evil could break! There are homes in which every member of the family is an avowed disciple of Christ. It is a beautiful thought that such a family presents a solid front of strength to the world. As one they pray together, as one they embody the life and mind of Christ, thus in the variety of their several natural temperaments, and in the use of diverse talents, showing the lovely unity that is in Christ.

It is the nature of the overflow to overflow. How can we distribute that which we do not possess? Our homes cannot be distributing centers of good until they are good, and possess goodness in an overflowing measure. How small are our ideas of what God is willing to give us in order that we may dispense it! But, as Spurgeon says, "God blesses us all up to the full measure and extremity of what it is safe for him to do." If we ask in order to consume the answers to our prayers on ourselves, we shall not receive; but if we ask in order that we may dispense God's good gifts, he will hear our prayer.—*Sel.*

THE PATH OF DUTY.

THE majority of lives are not inspired by a simple sense of duty. Passing by those who, of set purpose or through indifference, ignore its claim, there are men well endowed with nature's gifts who start in life with high hopes and yet drift through it uselessly. They accomplish nothing of worth, because they substitute aspirations for actions and dreams for deeds. Instead of doing their best with work that is at hand, they wait and wait for opportunities that seem never to come. Watching for the flood tide that leads to fortune, they never know when it is the flood,

and so perpetually miss the tide. Yet the plain path of duty, perseveringly walked in, would lead all these to some proper and important achievement, and make their lives successful. Professor Tyndall tells that in 1871 he met two Prussian officers at one of the continental health resorts, and, in answer to one of his questions, they said: "Never in our experience has the cry, 'We must conquer,' been heard from German soldiers; but in a hundred instances, when going into battle, we have heard them exclaim, 'We must do our duty.'" This statement is perfectly in keeping with what we know of the German character. The English as a people are more readily and deeply stirred by an appeal to their sense of duty than in any other way. It was not in vain that Nelson signaled his fleet at Trafalgar: "England expects that every man will do his duty," and the intrepid explorer Stanley is fond of repeating Tennyson's lines,—

"Not once or twice in our rough island story,

The path of duty was the way to glory."

But whether or not the path of duty leads to glory or greatness, it certainly leads to usefulness, and no man who pursues it can make a failure of his life. To do the work he finds today, with the utmost of his skill, to the best of his ability, and with a good conscience, is the duty of every man. What will ultimately come of it he cannot wholly foresee, but the result cannot be otherwise than creditable to him and honorable in itself.—*Washington Post*.

GO AND BE DONE WITH IT.

ONE of the greatest social annoyances is the habit some people have of making endless adieus in leaving friends. "The woman," says a masculine critic, "who begins at the top of the stairs, and overflows with farewells and parting admonitions every step on the way down, and repeats them a hundred times at the door, simply maddens the man who is her escort, be he her husband or lover. Be persuaded, ladies, to say 'good by' once or twice and have done with it."

On the other hand, it may be asked, "Who does not dread the man who starts, then thinks of something else to say; rises, and then thinks of another subject of conversation; nearly reaches the door, and then has another revelation; reaches the door, and, most probably holding it open, is aroused to a degree of mental brilliancy that threatens his health and that of his host or hostess by long detaining of both in a cold draught while he discourses? What a tax on the patience and politeness of the listener, who vainly strives, by assenting instantly to every proposition, to end the interview and break the restraining bond of polite attention?"

Callers, masculine and feminine, will alike do well to avoid any such painful leavetakings as these. Life is short, time is precious; and if some people knew how those whom they may have interrupted, hindered, and perhaps bored, were longing to get back to their work again, they would not stand upon the order of their going, but would go at once.—*The Christian*.

—How seldom do we look upon a duty as an unpaid debt! Duty is something that we ought to do. Primarily the word "ought" is nothing else than the past tense of "owe." So, if our words mean anything, they mean that what we ought we owe. Many a one lightly admits that he ought to do a thing, when he would be disturbed to find himself a debtor complacently viewing his unpaid creditors. We think too often of duty as something affecting only ourselves. The praise of its doing, the blame of its not doing, are ours,—and there we rest it as *our* business. But, viewed in the light of a debt,—of that which we ought (or owe),—its neglect is the defrauding of another, or others, of a just claim. And no one is so likely to be defrauded as God, because to him we owe all things. Is not he who refuses to do what he admits that he ought, condemned by his own words as a moral defaulter?

The Mission Field.

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

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

MY DAILY FAITH.

I KNOW not whether dark or bright
The future be;
I only know He giveth light,
And I can trust His love and might
Who leadeth me.

I know not what may be the way
That I must take;
But I can humbly trust, and pray
That I may never from Him stray,
Nor Him forsake.

I know not what the time may bring
To those I love;
But we can sweetly rest and sing,
Beneath the shadow of His wing,
Now and above.

I know not whether short or long
Our lives may be;
But naught He chooseth can be wrong,
And He shall be our strength and song,
Now and eternally.

—Home Mission Echo.

WHAT IS OUR DUTY IN THE MATTER?

[THE following is an extract from a communication written by Dr. William Ashmore, Baptist Missionary to India, and was read before the seventy-sixth anniversary of the American Baptist Missionary Union, which convened in Chicago May 23, 1890. They are bold words, but just such as the Church needs to arouse its members to a just sense of their obligations. Let all read the extract, and then ask their own consciences if they are clear regarding their duty in mission work.]

J. O. C.]

We beg to submit to you this proposition: *The evangelization of heathen nations ought to be pushed with all the energy, and be backed up with all the resources of the Christian Church, without hindrance or without delay.*

And here are some of the reasons we put forward in its support:—

The gospel plan contemplates rapid promulgation, and not sluggish and halting movement.

The twelve were sent as evangelists; they represented, as we may suppose, the dispensation of the gospel toward the Jews. It is evident they were sent to do a specific work with promptitude and celerity. They did not represent the pastoral office, but the evangelizing; and so they went from city to city, and from town to town, and from house to house, entering in, doing their work, and then going thence to other towns and villages also. The seventy, who we may also suppose represent and prefigure the dispensation toward the Gentiles, had commands still more explicit. They were to carry neither purse nor scrip, nor to salute any man by the way. It is true this rule had a subsequent modification; but the lesson of rapid movement remains all the same. In the transit to and fro of the great apostle to the Gentiles, we have other confirmation. In what a short space of time had he gone over his vast field, making known the doctrine, and planting churches right and left till before he had become "Paul the Aged," the gospel had been fully preached from Jerusalem round about unto Illyricum. And by the same rapid movement, without hesitating, without long intervals of doing nothing, and without limping, other gospel preachers had carried "the word" to the limits of the known world. They had been taught not to say, "Yet four months," but to say one to another, "Lift up your eyes and see." Why should it be different with us? The initial force of the apostolic gospel was tremendous. Has it become a spent force? We believe it not. The halting is in ourselves. We have settled down like the two and a half tribes. We need to have put to us the question of Joshua, modified a little: "How long are ye slack to go to possess the

earth which God gave to Christ more than eight-hundred years ago?"

May it not be that it is because of the dilatory, loitering way we have of carrying on missions that the Lord has not subdued our enemies under our feet? "Where is thy zeal, and thy strength, the sounding of thy bowels . . . toward me? are they restrained?" When we are sufficiently aroused to ask that question in real earnest, we shall not be long in getting an answer.

NOT INTERESTED IN MISSIONS.

"Nor interested in missions, Nannie Bates!" cried Susie Walker. "Why, what do you mean?"

"I mean just what I say," replied Nannie, impatiently. "I do n't care two pins for the freedmen and the Indians, the Burmese and the Chinese, and all the rest of 'em."

"Why, aren't you a Christian?" asked gentle little Alice Gray, with a look of pain in her quiet eyes.

"I hope so," said Nannie, soberly; "but can't I be a Christian without loving missions, I'd like to know?"

"Yes, may be," said Susie, who had decided opinions on all subjects, and never hesitated to express them. "Of course you are a Christian, as much as any of us; but not a very enlightened one, I should think."

The girls laughed, even Nannie; but Alice looked troubled and doubtful.

"But why don't you love missions, Nannie!" she asked softly, when the laugh had subsided.

"Oh, because"—began Nannie, and then paused to gather her arguments.

"Yes, go on!" cried Susie.

"Well, because I don't know much about them, in the first place," she admitted, finally.

"You'd better learn, then," interrupted Susie, again; while Jennie Owen suggested, "You must come into our missionary meeting."

"Besides," persisted Nannie, "there's work enough to be done at home, without running off down South, or up to Alaska, or over to India and Africa. Our churches are all the time getting into debt, and still they send their money over to the heathen. Charity begins at home," she ended, triumphantly.

"It isn't charity to give to our own churches," cried Susie, indignantly, "no more than it is charity to buy shoes for our own feet. It is only providing for the wants of our own souls. Jennie's father said so in his last missionary sermon, didn't he, Jennie?"

"He said, 'Give, and it shall be given you,' is just as true of churches as of people," added Alice.

"Father would like to hear this," said Jennie, gratefully. "He thought that sermon did n't do a bit of good."

"He didn't know it was going to be preached over again at me, did he?" laughed Nannie.

After a little pause, Alice began: "Nannie dear, what made your mother come and watch with us, when we had the fever? Was it because she had n't enough to do at home?"

Again Nannie laughed. Her own busy life, during her mother's absence, had been a revelation to her of how much her mother had to do.

"Not exactly," she answered; "but you needed mother more than we did, just then."

"But why didn't she wait until her work at home was all done, before she came?" persisted Alice.

"Oh, dear! our work is never done," sighed Nannie; "besides, you might have died for want of care."

"Just as the freedmen and the Indians, the Burmese and the Chinese, and all the rest of 'em are dying," exclaimed Susie. "A million a month go down to the grave in China alone, with no one to care for their souls; and you, who would n't let your canary bird suffer for want of food, will let these poor souls famish for the bread of life, and say you don't care two pins for them, Nannie Bates!"

Nannie looked startled and ashamed, too. "I

never thought enough about them to care, before," she replied; "but there are so many people, all over the world, who do not know about Jesus, how can we reach them all?"

"When Jesus said, 'Go ye into all the world, and preach the gospel to every creature,' there were only 500 brethren; now there are millions, I guess," said Susie.

"And the printing-press, besides," added Alice, thoughtfully.

"That's so," responded Jennie: "I never thought of that before. The disciples did n't even have Testaments and tracts to give away."

"I heard a minister say once," she continued, "that the strongest motive for missions was not the needs of the heathen, nor the dangers to our own country, nor the blessedness of the reward, but the command of the Saviour. If he had told us to walk in the fiery furnace, or to lie down in the lion's den, we would not refuse to obey, if we really loved him; and if he commanded us to remove mountains or walk on the sea, we would try our best to do it, if we really trusted him."

"Theirs not to question why;
Theirs but to do or die!"

cried Susie; while Nannie said, in the same breath:—

"That must have been what Alice meant by asking me if I were a Christian, I suppose."

"Ye are my friends, if ye do whatsoever I command you," quoted Alice, softly. "And His very last command was: 'Go ye therefore, and teach all nations.'"

"I don't see how I can be a missionary, though," said Nannie, whose lack of interest in missions had arisen from thoughtlessness and a want of knowledge concerning them.

"You can pray to the Lord of the harvest to send forth laborers into his harvest, if you cannot go yourself," whispered Alice, slipping her hand into Nannie's, and giving it an affectionate little squeeze.

"You can give some money to help support those who do go," suggested the practical Susie. "The ravens don't feed them, nowadays."

"And you can help to interest others, and get them to pray and give," added Jennie.—*Frank Huntington, in Home Mission Echo.*

—During the last twenty years Christianity has been established in more than fifty of the islands of the Pacific. Besides the remarkable case of the Fiji Islands, where 90,000 now regularly meet for Christian worship, 20,000 of the inhabitants of Madagascar, with their queen, have professed Christianity. This, where twenty years ago the entire population were savages.

—Every little duty performed counts, no matter how small an item it is. A little boy in England had but a half-penny to put into the missionary collection, but fearing it was too small an amount to be counted, at first thought he would not give it. He finally deposited it, however, and was surprised, when the sum collected was announced, to hear that "the collection to-day amounts to ten pounds and one half-penny."

—The secular press of the country has of late contained reports of frequent religious riots in Mexico, some of which have been of a serious nature. These have, in many cases, it seems, been incited by Roman Catholic priests, against the Protestants and because of their success in evangelical work. The government appears to have done what it could to maintain the rights of the Protestants, but the ignorant and superstitious people were led on by the priests to resist the law, until the position of the Protestant missionaries was one of real peril. These demonstrations go to show that not only the spirit of Catholicism is the same as of old, but that their cause in Mexico is being endangered by the faithful efforts of the missionaries. May the good word never cease till that land has had the light of Bible truth to shine throughout the entire borders.

Special Attention.

THE FOOD SUPPLY OF NATIONS.

THE announcement of a heavy failure in the food crops of the United States is arousing some intelligent attention, not only to its immediate consequences, but to the question of food supply generally. No subject can be of more importance, and perhaps there is none in the whole range of economic science so little studied. We can see in statistical tables how many bushels of wheat were loaded on ships at Odessa, and how many were unloaded in Liverpool. Every hog that goes into a barrel for export has his obituary, if not his tail, and the distribution of beef, butter, eggs, and nutmegs, is faithfully tabulated. We read market reports of prices. Everything is scheduled: sugar, salt, and horse-beans. We hear of puts and calls, options and futures, and of men making millions in selling wheat they never saw, and corn that was never yet seen by man or mouse; but how it comes about in the economy of commerce that Russia and India will, without instructions, grow grain for John Bull to grind, and China supply rice for the puddings of Britain and the soups of France, and the whole matter of interchange be so complete, and yet so spontaneous, that every man that can pay for his breakfast is sure to get it, and what every nation may need another has it to sell, is an economic arrangement with more complications than a railway table. Every product is coincident with a want, and its distribution opportune. So certain is the average man of this that he eats his pork without any care as to the supply of hogs, and spreads his butter with no reflection on a possible mortality among Iowa cows, and yet a simple change of crops in Russia will starve the poor of London, and a decrease in the pig product of Illinois leave a Britain without his bacon. In days to come, when populations are dense, and the areas of available land limited, and the world has a mouth for every loaf, the science of food supply will be of more gravity than any other in the range of economics. We have had a run of prosperity for some years, and been regaled with the thought that we had more food material than the nation could consume, and as much to spare as the rest of the world might want to buy. The indications are that the day of heavy surplus production is fast waning. Our wheat crop in 1874 was the magnificent total of 512,760,000 bushels. It has not kept at that upper notch, and in the year 1889 it figured a maximum yield of 490,500,000 bushels. We have a greater population by nearly 15,000,000 than a decade ago, and the increase of home consumption would necessitate a larger yield, and not a smaller. It is not likely that we can add very largely to the annual product. The wheat areas are fairly occupied, excepting those north of Washington and the possible service of the arid sub-mountainous districts when successfully irrigated. The Canadian wheat fields have an enemy in Jack Frost, and some sections of the Dakotas are far from being like the valley of the Nile. The fact is, we are being fenced in, and in the matter of food supply (except meats) we are not likely to glut the markets of the world with a surplus of wheat, if, indeed, the time does not soon come when we may have to import to meet our deficit. The magnitude of the food supplies of a nation is not very easily conceived. We get an approximate idea in the imports of Great Britain. In 1889 no less than 58,000,000 bushels of wheat went into British ports, and flour to the value of \$41,000,000 has circulated in English bread-pans. It is calculated that the shortage of wheat in the present year's crops will not be less than 100,000,000 bushels. Potatoes are placed at the same shortage. Fruits, vegetables, and berries are credited with a deficiency of 100,000,000 bushels. Europe reports 233,000,000 bushels lacking in the average potato crops, and the wheat crops as being 80,000,000 bushels less than the annual consumption. Should these fig-

ures be but approximately true, they indicate a gravity in the situation that the coming year will very pertinently show. The whole question of the food supply of nations has yet to be studied, and its international bearings made a practical part of commercial life. It is a vital question, and the more so when we see that the drift of human energy is away from agriculture to manufacturing. This stampede continued, and the world yet will have to face a famine, or do its business with but little in its stomach and less on its ribs. The science of farming, and the best methods of production, international arrangements against the results of crop failures, and more of good, honest men willing to till the soil, and not afflicted with city fever, and craze to get rich in squatting on town lots,—these indicate the line of security against any national disaster resulting from scarcity in its food supply.—*Age of Steel.*

CHURCH AND STATE.

LAST year there was given to the Roman Catholics for Indian education \$356,000. They demanded from the Commissioner of Indian Affairs \$44,000 more, making a total of over \$400,000. The request was denied, and the commissioner announced that he would not extend the contract system, and would make no contracts with new schools. On this the Catholics endeavored to defeat his confirmation, but did not succeed.

Foiled in this raid upon the Public Treasury, they are now attempting to accomplish their ends through Congress. In the Indian Appropriation Bill, as introduced into the House of Representatives, there are two items, one appropriating \$8,330 for a Roman Catholic school at Rensselaer, Ind., and the other appropriating \$12,500 for a Roman Catholic school to be opened among the Mission Indians in California.

The special appropriations for the Roman Catholics in the Indian bill last year were, for St. Ignatius School in Montana, \$45,000, and for Roman Catholic schools in Minnesota, \$30,000. This made a total last year of \$75,000. The total amount this year is \$95,830. In addition to this large sum, they will demand of the commissioner, doubtless, the same amount granted last year.

It should be remembered that in 1886, the amount of money secured from the Government by Roman Catholics was \$184,000, and in 1890 it had reached the large sum of \$356,000. Is it not time that this perversion of public money to sectarian uses should cease? Else, where will the end be?—*Christian Herald.*

"A RAILROAD OVER BEHRING'S STRAIT."

THE great railway scheme which ex-Governor Gilpin, of Colorado, has in contemplation, and in connection with which he is now making explorations in Alaska, is one which appeals more powerfully to the imagination than to the practical judgment. In one view it would seem a great achievement if the three great continents of the world were traversed by one continuous line of railway communication, reaching from the farthest eastern point possible to the farthest available point of the West. In another it would seem almost absurd to attempt to run a railroad through hundreds upon hundreds of miles of unbroken solitude, without a population or a commerce to serve, and with no known resources to be developed and brought into the markets of the world. Yet this is precisely what Governor Gilpin proposes. Connecting with the existing American railway system, he would push his line northward and westward along the base of the Rocky Mountains, to and through Alaska to Behring's Strait. That he would bridge, and then run his line on in a southwesterly direction through Siberia, to connect with the Russian railway system, which will soon be completed to the Pacific; and, as the Russian system connects with the European network

of railroads, the plan proposed, if carried out, would give through and direct connection between New York in the East and Havre in the West. As a matter of fact, there appears to be no physical impossibility and no insurmountable engineering difficulty in the way of accomplishing Governor Gilpin's project. Russian engineers, who know both Alaska and Siberia well, say that it is perfectly feasible. The bridging of the strait is rendered practicable by the comparative shallowness of its waters and the presence of a group of islands half-way across its width. Thus, if physical hindrances alone are to be feared, Governor Gilpin's plan might prove a success. But the whole scheme on all other grounds is wildly visionary. It is not a question of engineering; it is a question of simple utility. Why should a railway be built for 2,000 miles to and through Alaska and Northeastern Siberia? Why attempt the greatest bridge-building experiment of the age at Behring's Strait? Where is the money to come from for this stupendous waste? Governor Gilpin's scheme, or something like it, may some day be accomplished, but that day is a long way off; and if it ever comes to be realized, it will be through slow and gradual progress, keeping pace with the development of the countries affected in population and commerce. Railways are not built for a mere idea. They are built because, when projected, it is believed they will pay.—*Washington Post.*

A GIANT RACE.

CHARLES JONES, a well-known and wealthy land owner of Spencerville, Allen Co., Ohio, gave the following interesting facts to the *Times-Star* of that city: "There was a remarkable discovery of prehistoric remains in our section the other day. The instance came under my own observation. Last week I had occasion to visit the farm of I. Henley, about two miles west of Kossuth, just across the border in Auglaize County. Some workmen were engaged in digging a well, and had descended to a depth of thirty-two feet, when they struck a gravel drift, from which they exhumed a gigantic skull thirty-eight inches in circumference. Farther down the other bones of the giant were found. There can be no doubt as to the kind of remains. The thigh bone measured three feet, two inches long. All the bones were in an excellent state of preservation, and were probably those of a prehistoric warrior who was killed in battle, as the skull seemed to have been crushed with a blunt instrument. The whole skeleton measured eight feet, eleven and one-half inches in height, and when clothed in flesh must have been a tremendously powerful man. A huge stone ax, weighing twenty-seven pounds, and a flint spear head of seventeen pounds' weight, were found with the bones, and were, no doubt, swayed by the giant with the greatest ease. A copper medallion, engraved with several strange characters, was also found with the bones. This startling discovery proves the biblical assertion that 'there were giants in those days.' The scientific value of the discovery is also great, and may lead to some interesting developments."—*Sel.*

TREES 650 FEET TALL.

PROF. FRED G. PLUMMER, the civil engineer of Tacoma, says: "I have been all over this country, and have the best collection of the flora to be found anywhere. What do you think of these trees 650 feet high? They are to be found that high in the unsurveyed townships near the foot of Mount Tacoma, and, what is more, I have seen them and made an instrumental measurement of a number with that result. There are lots of trees near the base of Mount Tacoma whose foliage is so far above the ground that it is impossible to tell to what family they belong except by the bark. Very few people know or dream of the immensity of our forest growth. I wish that some of our large trees could be sent to the World's Fair at Chicago. We could send a flag-pole, for instance, 300 or 400 feet long."—*Sel.*

The Review and Herald.

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

BATTLE CREEK, MICH., SEPT. 16, 1890.

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PARABLE VS. FACT.

A FOOLISH little fly was once delighted with the courtesy and affability shown him by a crafty old spider, at an interview to which the spider had invited him in his cosy and comfortable parlors. The spider in his exuberance of friendship broke through all the etiquette of such occasions; and the fly thought such action a great honor to him, and an augury of much good. The story without the parable is found in the following paragraph from the Liverpool (Eng.) *Evening News*, of Aug. 22, 1890:—

"I hear that Sir Lintorn Simmons was delighted at the courtesy and affability shown him by the pope during his mission to Rome. Pope Leo, who was extremely pleased at receiving a formally accredited envoy from the Queen, stepped forward of his own accord and shook hands heartily with him, thus breaking through the usual etiquette. The pope then dismissed his suite, and shook hands with Lady and Miss Simmons in private in the same manner. To those who know the extreme formality of the Vatican, such matters will not seem unimportant."

ETERNAL LIFE.

THE editor of the *Evangelical Messenger*, Cleveland, Ohio, has been freeing his mind on this subject. This is all right. Those who think they have light should let that light shine. But if the light that is in them turns out to be darkness, their efforts are not so valuable as they would otherwise be.

In the very opening of his article, traces of the misapprehension under which he labors are distinctly visible. He says:—

"Seventh-day Adventists or Millerites, Berean Baptists, and other small sects teach the doctrine of conditional immortality. They assert that when our first parents fell into sin, the race lost the attribute of immortality, and that very day the human spirit became mortal."

We, of course, can speak only for S. D. Adventists; but in their behalf we must correct the foregoing misstatement of their views. We do not teach that in "that very day the human spirit became mortal." There is an old dogma, springing from a not very creditable source (Gen. 3:4), which has been so thoroughly taught in the religious world, both pagan and Christian, that, like blood-poisoning, it has become thoroughly diffused through the whole "body theologic," and tends to becloud and confuse the mind almost hopelessly on the great question of the nature and the destiny of man; and that is, that something about man called "soul" and "spirit" is an independent entity, a man within a man, one mortal, the other immortal, a dual being, two parts, to be treated of separately, and separately disposed of. It is impossible to engineer such a being through all the fields of Scripture testimony, and keep everything consistent and harmonious; for the Bible treats man as a unit, and finds no place for the imaginary part which a wrong theology has brought in.

Man is represented as a unit when created, an indivisible whole. He was not complete, not alive, till all had been brought together. His body was made of the dust. Into that body God breathed the breath of life, not a separate being, nor anything immortal, for all fowl, cattle, beast, and creeping thing have the same (Gen. 7:21, 22); and then man became a living soul, not the recipient of a soul then implanted; he was himself the living soul, the result of God's creative work. There was no part of him then immortal which "became mortal" when he sinned. But the whole man then

passed under the sentence of death, which, had not the plan of redemption through Christ supervened, with him would have ended all. We would be glad to dwell more at length upon this branch of the subject; but limitations of time and space forbid, and we pass to another of the *Messenger's* assertions:—

"The advocates of conditional immortality point with special emphasis to the fact that the Scriptures nowhere directly teach or assert the inherent immortality of the human soul. This is true. Neither do the Scriptures categorically assert the existence of God; but does that form a valid argument in favor of atheism?"

The article then goes on to assert that the immortality of the soul is assumed or taken for granted, and that the existence of God is also assumed in the Scriptures, and draws at considerable length a parallel between these supposed facts. We congratulate the editor of the *Messenger* on his confession of this great truth that "the Scriptures nowhere directly teach or assert the inherent immortality of the human soul." His assertion that the Scriptures take it for granted that the soul is immortal, has not in it one syllable of truth; and his assertion that the Scriptures do not assert the existence of God, but take that for granted in the same way, is simply astonishing. "In the beginning God created the heaven and the earth." "I am that I am." "He that cometh to God must believe that he is." Gen. 1:1; Ex. 3:14; Heb. 11:6; etc. Do not a multitude of such texts clearly enough assert the existence of God?

But we suspect our friend did not mean merely the existence of God, but his endless existence or immortality. Granted that this is his meaning, his argument is equally lame; for the Scriptures do expressly assert the immortality of God: "Now unto the King eternal, immortal, invisible," etc. 1 Tim. 1:17. "The blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality." Chap. 6:15, 16. Find us one text which says that when we speak of the soul we "must believe" that it is immortal, or one which affirms that it is "immortal" or has "immortality," and it is enough. But no such text can be found. It is a very easy way to try to get over this by saying that it is taken for granted; but it is fatally defective; for so far from assuming the immortality of the soul, the Bible expressly denies it. It says that God only has immortality, and then positively affirms that "the soul that sinneth, it shall die." Eze. 18:20. If men would cease "assuming" so much, and go by "the law and the testimony," there would be in the theological world, if not more truth, certainly a great deal less error.

But our author thinks the immortality of the soul must be assumed (since it is not revealed) as otherwise "the plan of salvation as revealed in the Bible, is without reason." "The inherent value of the soul," he says, "is derived chiefly from its immortality." "Take that away," he continues, "and upon what ground is it worth saving at all, especially at such infinite cost? The cross of Christ is the irrefutable proof of human immortality."

We cannot understand such reasoning. The great prize set before the world through Christ is immortality; and Paul says that those who by patient continuance in well doing seek for it, will obtain it. Rom. 2:7. Those who do not seek for it, will not obtain it. That we might obtain this, Christ died. And so we read: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. And when Christ came to his own and they received him not, he uttered this lamentation: "Ye will not come to me, that ye might have life." Chap. 5:40. The value of man is, not that he is by nature immortal, but that he may become immortal; and without the sacrifice of Christ he would inevitably lose this precious boon.

Another assertion is this: "Death, never means the opposite of existence, but the termination of life." Not to be captious over the use of the word "existence," we can say that this is all we claim. Death terminates life; but it is through life that conscious-

ness exists, and all the physical, mental, and moral powers are exercised. These all terminate in death. "The dead know not anything." Eccl. 9:5. (That which knows in life does not know anything in death.) They have no knowledge or wisdom, plan no device, and do no work. Verse 10. Their thoughts have perished. Ps. 146:4. As conscious, intelligent beings (not as matter) they cease to exist. Such is death. And when at last the wicked, Satan himself and all his followers, experience in the lake of fire, the second death (Rev. 20:14), all these functions of life with them will cease forever.

He quotes 1 Cor. 15:22: "As in Adam all die, even so in Christ shall all be made alive," and says, "The advocates of conditional immortality have much trouble with this passage." Not a bit of it. This is one of the plainest and simplest passages in all the Scriptures. Through the sin of Adam the sentence of death passed upon the whole human race, and all, high and low, rich and poor, the gray-haired sinner and the innocent babe, alike suffer it. And had not the plan of redemption through Christ supervened, this would have been the sum of their existence. But this plan gave Adam another chance, and all his posterity a chance for themselves, independent of Adam's sin. It will be seen at once that to carry this out, all must be released from the death they now die in Adam, that their own deeds may come into account, and they be judged for them. Thus as in Adam all, irrespective of character, die, so in Christ all, irrespective of character, are made alive, or are raised from the dead. This much is done in general for the whole family of man, by the plan of redemption, just as the sacrifice is provided for all. And to this alone such passages as Rom. 5:18, 19, apply. Then all men being placed beyond the physical results of Adam's transgression, stand upon their own merits, are judged by their own actions; and their destiny is determined by their own characters—those who are Christ's pass into life eternal; while those who would not have him to reign over them (Luke 19:27), would not come to him that they might have life, pass into the second death and perish. Thus all is easy, natural, consistent, and just.

He says: "Extinction or absorption in Nirvana is paganism, not Christianity." It might be perhaps, if we applied it to the righteous; but we do not, for the Bible does not. And the wicked are not absorbed back into Nirvana, but destroyed.

On "the breath of life," he quotes Dr. Rankin as saying; "And this breath of life, this breath of God, can no man tame, can no man cabin, erib, or confine. It is the very life of God." Let our friends go a little slow here: for, as we have seen (Gen. 7:21, 22), all beasts, birds, and creeping things have this breath of life. We think it will stagger them a little to have to confess that every bug and beetle has in it "the very life of God."

With one reference to his remarks on eternal life, we close. He says: "Eternal life means more than continued conscious, sentient existence. We have that without Christ—in hell. (See Luke 16:23, and Rev. 14:11.)" How can any student of the Bible possibly speak in this way, when John says explicitly: "And this is the record, that God hath given to us eternal life, and this life is [not now in us, but] in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. Yet the editor of the *Messenger*, either carelessly or audaciously, affirms that we do have life (conscious, sentient existence) without Christ—in hell. Either he or John has not told the truth; but we prefer to side with John. His testimony is not to be nullified by Luke 16:19-31, which is merely a parable and not a literal narration; nor by Rev. 14:11, which is a figure borrowed from Isa. 34:6-10, where it is applied to Idumea, a portion of this earth. It outrages all logic to mash the figures of the Bible into its literal language. Let all figures be interpreted by the literal, not the literal by the figures.

He then endeavors to justify his remark by saying, "But eternal life means perfect life." In this

he would convey the impression that what is meant by "eternal," is "perfection." But this is not true. "Eternal" refers to duration only, not to character. The life eternal will, of course, be a perfect life; it will be a holy, happy life; but these characteristics are not expressed by the word "eternal." That refers to the length of the life only; and any life (conscious existence), be it happy or wretched, in heaven or hell, that *continues forever*, is eternal life. No quibbling can hide or dislodge this fact. But such a life the Bible says the wicked do not have. And we believe its testimony.

O that men would clear their minds of the fog of pagan mythology and Romish corruptions and superstitions, and take the pure testimony of God's word on these questions of eternal interest!

ELIJAH.

The Trial to Decide Which is the True God,
Baal or Jehovah.

(Continued.)

THE scene upon the mountain must have been wild and exciting. It was a great occasion, a grand trial between two systems of religion, the nation assembled to be judges. Hundreds of these priests, crying at the top of their voices, O Baal, hear us! O Baal, hear us! leaping up and down, dancing, and making wild gesticulations, from morning till noon, in wild frenzy. Doubtless at first the people looked on with much interest, but it would gradually become monotonous as they saw nothing but a babel come of it.

To intensify this feeling, Elijah at noon mocked them, and said: "Cry aloud [*i. e.*, louder]: for he is a god; either he meditateth [*margin*], or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." Verse 27. This is one of the very few instances in the Bible where God's exalted servants indulge in sarcasm. It is a weapon not often used by them. But here it may have been admissible. This abominable system of idolatry, seeking the place of God's true worship, vile, cruel, a sham and a delusion, with all its pretensions, was now on trial. Its priests and special adherents in vast numbers were here to sustain it before the people. They were endeavoring in every way possible to fasten its hold upon the nation. God's true prophets had been slain, his altars were broken down and his worshipers overawed. Now the trial was in progress. After shouting to Baal for hours to hear them, and receiving no answer, Elijah tells them that perhaps he is meditating some great plan, or he may be hunting or asleep; therefore they must cry louder and take more desperate methods to get the attention of their god, whose sovereignty is at stake. This must have cut his adherents to the very quick, and exposed their God to the contempt of the people. The idolatrous conception of a God was that he was much like a man, and not a very good one either. He hunted, slept, and often committed crimes.

After Elijah's sarcastic allusions to their deity, their performances became more hideous than ever. They shouted, and cut themselves with knives and lancets till the blood gushed out. What a dreadful scene must have presented itself as the hundreds of priests were going through these cruel and noisy performances! "And it came to pass, when midday was past, and they prophesied [*literally*, "prayed."—*Clarke*] until the time of the offering of the evening sacrifice [*i. e.*, till late in the afternoon], that there was neither voice, nor any to answer, nor any that regarded." Verse 29. These priests must have become completely exhausted by their long-continued performances. Very likely they were no longer able to maintain their violent efforts. Smeared with blood, their noise dying away, they saw they were more than half defeated already. They must have been disheartened, and the people gave no "attention" (*margin*). Their efforts had utterly failed.

Then Elijah called the people near to him. He wanted them to see all that was done. Very likely

they had felt before some degree of fear to be in close proximity to this strange man. He then repaired the altar of the Lord that had been broken down, taking twelve stones, representing the twelve tribes of Israel (as the God he worshiped was the God of all the tribes), and built an altar in the name of the Lord, making a trench about it. Then he put the wood upon it, and cut the bullock in pieces, placing them upon it. Then he called upon the people to fill four vessels with water, and poured it upon the sacrifice and on the wood. He had them pour water over it the second time, then the third time, till it was all flooded with water, and the trench about it completely filled. This he did to show them there was no possibility of fraud or deception, no fire concealed beneath, as was often the case in heathen worship.

Then when all these preparations had been completed, and the appointed time for the evening sacrifice had come, the great prophet came near and prayed this simple prayer: "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there." Verses 36-40.

What a scene this must have been! With what intense interest must the vast multitude of Israel have watched these proceedings! For many long, weary hours they had looked on while the 450 of Baal's priests had screamed and gesticulated, jumped and pranced about, cutting themselves and writhing in bodily contortions, till the people lost all interest in their performances, and gave no "attention," doubtless at last disgusted with all their performances. This was as the prophet had foreseen. It prepared the way for their destruction, as the people lost all respect or regard for them.

How different with God's service as administered by Elijah! Quiet and decorum reign. No unseemly noises are heard. Solemnly and with calmness the preparations are made. The people are invited to come near. Every precaution is taken so that there can be no possibility of fraud. Water flows over sacrifice and altar, and in the trenches, and the earth is soaked full of it. Then the stern, grand old prophet, the agent of the Most High, bows down in prayer, and in a few brief, impressive words calls on the God of their fathers to give testimony of his omnipotence. No excitement, no fanatical demonstrations, all in solemn order; the people watching, intensely interested, awaiting the outcome. Suddenly fire descends from heaven, with vivid brightness, with blazing, intense, consuming power, so brilliant that the eye can scarcely look upon it. It consumes not only the pieces of the bullock prepared as a sacrifice upon the altar, but the very altar itself disappears before its intensity; the stones, melting, disappear, the water is licked up, the wood and the very dust are consumed. Great awe and terror fill the hearts of the people. Every one falls upon his face, prostrating himself in the attitude of worship. All doubt is gone, disappearing before this majestic exhibition of divine glory.

"The Lord [*i. e.*, Jehovah], he is the God; the Lord, he is the God." The scene must have had a striking resemblance to Sinai of old, only not so extensive. O, that heavenly fire! the same agent which will fall upon and consume this old earth in the last day.

The time had now come for the punishment of these idolatrous priests, the vile agents of fraud and deception and of Satan, who had perverted

the true religious worship of the people, and had led them into error. They had committed high treason against the well-being of the state, and rebelled against the King of heaven. Many of them were, doubtless, apostate Israelites, who had sold themselves to the services of Satan, to corrupt the people, for the sake of popularity at court and of temporal advantage. The law had denounced the course of such, and had said they should "be put to death." Deut. 13:5; also 18:20. It was, doubtless, with Ahab's consent that they were taken down to the Kishon, and there every one of them put to death. They had grossly violated the established laws of the kingdom and the law of God.

So this great trial between God and Baal terminated, leaving its solemn impressions upon the people's hearts. This great victory must have had a mighty influence upon the minds of the nation for generations after, and had a strong tendency to preserve a knowledge of the true God among that people.

G. I. B.

(To be continued.)

CHURCH MISSION SCHOOLS IN FOREIGN LANDS.

THERE is no one phase of missionary work that is more conducive to Christian civilization than education. But there is no greater source of evil than a wrong education. When the young are molded for good or bad, their future life will correspond. Individual and national characteristics are not formed in a day; nor is it the education imparted to those of more mature years, whose habits are already formed, that gives them permanent traits of character. The wise man recognized this principle when he spoke the well-known proverb: "Train up a child in the way he should go: and when he is old, he will not depart from it."

When a nation possesses customs entirely different from the principles of the gospel of Jesus Christ, the missionaries have felt that if it is to be enlightened and reformed, the word of God must not only be preached to the people at large, but the minds of the rising generation must be molded in harmony with correct principles.

So it is that in every mission field the education of the youth has become one of the most prominent means of missionary work. From the scriptural use of the term "preach" or "preaching," and of the words "teach" or "teaching," "taught," etc., it is very plain that even if they are not synonyms, they frequently have the same meaning. And this teaching begins with the children. This has been God's method from the beginning, and it was his instruction to ancient Israel.

It would be no marvel if those who are looking for the world's conversion would depend upon teaching in the schools as the means by which their hopes and belief would ultimately be crystallized, instead of trusting in the power of the gospel to convert the heathen, and realizing that they need to humbly walk in the footsteps of the blessed Saviour, remembering that he said: "Without me ye can do nothing." The danger of such has ever been the teaching of the sciences without the gospel. And it is this more than any other one thing that imperils the mission schools in foreign fields; and the tendency toward it arises from the fact that many who would otherwise be students would not attend if the Bible were made prominent in the school; and therefore, in order to gather the children, a compromise is made, and in some instances the Bible is nearly, if not altogether, left out. Some teachers have even left the mission schools, solely on conscientious grounds, because they were not permitted to really teach the gospel. We are acquainted with some such cases, and with many more who are greatly dissatisfied on this particular point.

Japan is no exception to this state of affairs. And it is not infrequently the case that the standard is so lowered that heathen themselves are employed as teachers in mission schools, because they are proficient in secular subjects. This is a live and practical question in some countries, and different views

on the subject have become so strong that some missions have passed resolutions that none but Christian teachers shall be employed.

One of the greatest evils in Japan at the present day, and one which threatens the further advance in Christian civilization, is the influence of the government schools, and especially that of the Imperial University, where the tendency is atheistical. But there are schools of an entirely different order whose founders are Japanese, the influence of which is great in the nation. Just where to draw the line is a question that has perplexed many of the best minds in the mission field. There are mission schools that have accomplished and are accomplishing much good. But in the scarcity of means it is the studied effort of the missionaries to make them self-sustaining. To do this, a fee must be gathered from those who are instructed, and every lawful means employed to secure their attendance. Thus in order to secure this attendance, the inducement to compromise the matter of teaching the Scriptures has arisen, as the natives will come in much larger numbers when the instruction is secular or nearly so. In this way has the standard been lowered.

The most influential school in Japan that takes Christianity for its basis of instruction, is called "Doshisha University," at Kioto. It was founded by a Mr. J. H. Neesima, about fifteen years ago. This gentleman has since died, but his influence has been and is widely felt. The story of his life is interesting, and the principles which he advanced are worthy of all true educators. When the country of Japan was greatly excited over the question of intercourse with foreign nations, having the desire of studying in Western countries, Mr. Neesima went to Hakodate, and from thence, in violation of the law which forbade Japanese to leave their country, succeeded in getting a passage on a merchant ship, and arrived in Boston after a year of hard life as a sailor. It seemed as if the special blessing of God rested upon him in his enterprise, for a well known American gentleman took a deep interest in him and aided him to go to study in Amherst College and Andover Seminary. During his student life in America, he paid considerable attention to observing the conditions of Western civilization, and became gradually convinced that the civilization of the United States had sprung by gradual and constant development from one great source; namely, education. He was also led to reflect upon the intimate relation between education and national development. Afterward, in company with some leading Japanese officials, he visited the famous academies and universities of the United States and Canada, and traveled in nearly all the civilized countries of Europe; the result of which was that he became more and more convinced that education was the foundation of Western civilization, and that in order to make Japan a nation worthy to be counted among the enlightened countries of the world, it would be necessary to introduce not only the externals of modern civilization, but its essential spirit.

In the year 1874, just prior to his leaving America for Japan, he was present at the annual meeting of the American Board, and made a short address. His own words in relating the incident are: "I said that my country was in a disorganized condition, that the people were wandering in search of a light that might guide them in the right way, and that true education was the only means by which the people could make progress both in knowledge and morality. In speaking of this, I was so much moved that I could not refrain from shedding tears. Taking one more step in my speech, I said that on returning to my native land, I should surely devote my life to educational work, and begged my hearers to help me if they approved of my purpose. No sooner had I thus spoken than a number of ladies and gentlemen in the audience signified their approval of my request by contributing several thousand dollars on the spot." True to his word, on his return to Japan the Doshisha was established. Its purpose was, not merely to give instruction in English and other branches of learning, but to im-

part higher moral and spiritual principles, and to train up not only men of science and learning, but men of conscientiousness and sincerity. Said he, "This we believe can never be attained by one-sided intellectual education, nor by Confucianism, which has lost its power to control and regulate the mind, but only by a thorough education founded on the Christian principles of faith in God, love of truth, and benevolence to one's fellow-men. That our work is founded on these principles is the point on which we have differed from the prevailing views on education."

Again he says:—

What is true education? We understand it to be the full and symmetrical development of our faculties, not a one-sided culture. However much students may advance in the arts and sciences, if they are not stable and persevering in character, can we trust them with the future of our country? If in consequence of principles of education which shoot wide of the mark our young men are molded and trained in a one-sided and distorted manner, no one can deny that such principles are injurious to the country. Such students, in their search for Western civilization, choose only the external and material elements of civilization,—literature, law, political institutions, food and clothing, etc.,—and seem not to comprehend the source of civilization. Consequently, blindly groping for light and wandering in darkness, they are misled by selfish and erroneous principles in the use of their acquired knowledge. And though there come some who wish to reform these evil tendencies in education, they only make the evil worse by resorting to measures of oppression and restriction instead of training up noble and high-principled students whose minds are free and broad as well as disciplined, and who govern themselves and follow the right way with self-determining conviction. We would hold our peace, were it not that these thoughts make us anxious for our country and people.

We think that Western civilization, though many and various in its phenomena, is, in general, Christian civilization. The spirit of Christianity penetrates all things even to the bottom, so that if we adopt only the material elements of civilization and leave out religion, it is like building up a human body of flesh only, without blood.

Our young men who are studying literature and science in the West, are not becoming fitted to be men of New Japan, but are, we regret to say, wandering out of the true way in consequence of their mistaken principles of education. Alas, what a sad prospect this offers for the future of our country!

To express our hopes in brief, we seek to send out into the world not only men versed in literature and science, but young men of strong and noble character, by which they can use their learning for the good of their fellow-men. This, we are convinced, can never be accomplished by abstract, speculative teaching, nor by strict and complicated rules, but only by Christian principles,—the living and powerful principles of Christianity; and therefore we adopt these principles as the unchangeable foundation of our educational work, and devote our energies to their realization.

This school is referred to all through Japan as being a most exemplary one. It has a preparatory course, an English collegiate course, a theological course, a girls' school, a hospital and nurses' school, and we understand that a medical department, also, has been added. In 1888, the total number of students given was 899; number of graduates of the preparatory department, 108; of the collegiate department, 80; theological department, 57; girls' school, 21; nurses' school, 43. This school has the sympathy of the missionaries, and not only the sympathy of the government and natives, but also their financial aid; and it is doing a work that is leading souls to the kingdom of God, and fitting useful men and women to make a national standing for Japan in the future.

The life of Mr. Neesima illustrates the spirit of some of those who have been to America and have not sacrificed their principles. In missionary labor, and especially in the school work, there is need of a dependence on God; but the idea must not enter the mind that God will do all the work for us, and that there is nothing for which we must put forth an effort of ourselves. There should be a combination of the two elements,—a lifting up of ourselves, a trying to make the very most of what God gives us, together with a dependence on God for him to work with us, knowing that without his help our best efforts will be in vain. It is the duty of all those who enter the vineyard of the Master, to cultivate the sympathy and love which will lead them to take hold of the work of God aright; also to cultivate the power and the ability to do this work in

a judicious manner. But principles must never be sacrificed; and along with this stability of character there must be a piety that is genuine, deep, thorough; a conversion that is entire; a love for souls that is earnest; a spirit of humility and self-denial. And there is no system of education, even the most perfect ever devised, that can supply the lack of these things in the laborer for God.

S. N. H.

AUSTRALIA.

DURING the last month there has been a lull in the news from the outside world. For ten days our cable communication was cut off, and we knew of nothing occurring outside the borders of our island world. It was easier then to imagine what it would be to dwell in a country where there were no wars or rumors of wars, and where the din and clamor of crime and corruption and human passions were unheard. And yet we were not entirely becalmed on the peaceful seas of innocence. Far from it; for there are few countries in the world that will furnish a larger quota of diabolism for the same number of inhabitants, than these Australian colonies. There is no country in the world where intemperance and pleasure-seeking are carried to such an extent as here. Last Sabbath afternoon a crowd of over 32,000 people assembled to witness a football match, and paid an entrance fee for the privilege; and on racing days the crowds are sometimes four or five times as great. The Victorian drink bill for 1889 has lately been made out, and shows the following figures: The cost of spirits, wine, and beer for this colony for the past year, was over £6,500,000, at the ruling price per gallon. The amount actually paid for drinks would, of course, greatly augment this enormous sum, which represents \$32,500,000. As there are barely over 1,000,000 inhabitants in the colony, we have the fact before us that there was paid out last year for intoxicating liquors, an amount equal to thirty-two dollars each for every man, woman, and child in Victoria. There are several of us, at least, who do not drink any, and taking out and making an allowance for all who probably do not drink liquor, the amount consumed by the drinking classes is something enormous. One feature of the abominable business which is very prominent in this country, is the great number of women that are involved. Most of the bars are attended by young women, and a large portion of drunkenness, both at home and upon the street, is exhibited by women, many of whom are mothers. What the result will necessarily be to the rising generation, we may apprehend, although we cannot approximately estimate it.

The temperance work, even on the part of its professed friends, is greatly retarded by the fact that many of them are not total abstainers. The drinking of alcoholic beverages in the form of wine, ale, beer, and porter, is quite common, even in the ranks of the church. There are plenty of ministers in Victoria who not only tipple, but even drink at times to excess. There is but little talk of prohibition, and the idea of controlling the traffic by law is almost unheard of, except some regulations in reference to the granting of licenses.

The necessary concomitants with intemperance, consisting of various forms of crime and wickedness in the family and in all circles of society, are very prevalent; and it does not require a pessimist to see foreboding signs of evil for the future of these colonies. We are rapidly coming to that state of things represented in the days of Noah and of Sodom and Gomorrah. Certainly the truth has a great work to do for such a people. We earnestly pray that God will pour out his Spirit upon the honest, and that many may be saved from the wreck which awaits this crooked and perverse generation.

G. C. T.

—The religious sentiment will and must be expressed. Here it resembles not the fire in the flint, which is struck out by concussion, but the light of a lamp, which is itself radiant.—*Dr. E. A. Park.*

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.

AWAKE!

AWAKE, O camp of God, awake!
Fierce-raging storms begin to break,
And sounds of war the mountains shake!
Dark, heavy clouds begin to lower!
'Tis coming soon,—that fateful hour
To try thy faith in Heaven's power.
Grasp firmly, then, thy sword and shield,
Stand forth, a hero, on the field;
'Tis life to die, 'tis death to yield!

Beyond those mists of gloomy gray,
Beyond those terrors of the fray,
Those clouds that stretch across the way,
Gleam forth bright rays of cheering light.
What now is faith shall soon be sight.
Then gird thee, warrior, for the fight!
Bright angels shall thy guardians be,
And twine a laurel wreath for thee,
A crown of immortality!

—Fred Allison Howe, in *Present Truth*.

BRITISH COLUMBIA.

VANCOUVER.—About the middle of June, Bro. Isaac Morrison and myself came to this place, a city of considerable size, and began a series of "cotton tabernacle meetings" June 26. The interest has been very good from the start. While there has been one or two brief periods when a small number were present, on the whole there has been a steady attendance and a more than usual interest manifested on the part of the hearers. So good were the prospects that the ministers of the place took up the matter of "first day observance," and preached it so earnestly that it seemed necessary for a reply to be given to their work; hence this was done, and with good results, except that the stay-away doctrine was then urged upon the Methodist members especially. This has kept some away from our meetings, but we are glad to say that the enemy overshot his mark, and the reaction seems to be strongly in our favor, or I should say in the Lord's favor; for certainly it is. After giving a brief course of lectures in the more remote part of the city, for it seemed the only place which could be secured at all for any price, the city mayor, who is a Jew, and a man worth three millions, gave us the free use of a nice plot of ground in the very heart of the city. This gave us an excellent opportunity to reach the best classes in the city. The fact that Mayor Oppenheimer will let us use the lot he does, gives us prestige with all classes, and our audience is good all the time, especially Sunday evenings; we cannot seat half who come.

But as to the Sabbath question, that is the strange thing here. The city seems stirred from center to circumference over "Which day is the Sabbath?" The ministers are puzzled to know how to answer the questions put to them by their members who attend our meetings. Advice is given to remain away from the meetings, that they may not become confused in their Christian duties, etc. Yet some good people are taking their stand for the truth, among whom is a young professor in the public schools here. He is working diligently to aid in the meetings, and is a man of much influence all through the city. His name still stands on the Methodist church-book, but he has fully espoused the Sabbath, and is with us in all that he has learned. He causes to be printed in the daily papers a brief report of our meetings. This is a great help to us. Last Sabbath the editor of the *Daily Telegram* printed quite a good synopsis of our last Sunday evening's sermon, which has been causing not a little talk all through the city. The above-mentioned professor purchased 100 copies of this issue, and took the list of the *Telegram*, and sent to all he knew in the city who he felt would read the article, that did not take the paper. This is a great source of encouragement to us here, and to see the effect it is having is most gratifying; and our hearts are touched to see such a study of the subject. To the Lord be all the praise! Eight are now keeping the Sabbath, and there is a strong prospect that a goodly number will yet obey the truth.

Aug. 18.

V. H. LUCAS.

SOUTH DAKOTA.

RAMSEY.—I closed meetings at this place Aug. 25. For the past five weeks I have held meetings only on Sabbaths and Sundays. Nine new Sabbath-

keepers have signed the covenant, and a Sabbath-school of fifteen members has been organized. May the Lord strengthen them to do his will, and the light shine out from them till many more in this place who believe and advocate the truth give their hearts to God.

I am not able to preach for awhile, and shall occupy the time from now till the Swan Lake camp-meeting, in visiting the scattered brethren and sisters in Southeastern Dakota. I will try also to visit Big Springs, Canton, Elk Point, Beresford, Yankton, Tyndall, Springfield, Dalystown, and Bridge-water.

G. H. SMITH.

WISCONSIN AND MINNESOTA.

AMONG THE CHURCHES.—Since early spring I have continued my labors principally among the Scandinavian churches in Wisconsin and Minnesota, and also with the Chicago church, besides attending three camp-meetings. The nature of the work has been to awaken to an understanding of our waiting time, and to an individual preparation by thorough conversion to God and living faith in Christ, in order to do the work for our time and be able to stand when the Son of man shall come. The efforts put forth have been blessed, and many are beholding new beauty in the gospel, and some are enjoying the blessedness of "sitting together in heavenly places in Christ Jesus." Some have joined the church of Christ, and some have turned back to the world. There seems to be a general increase of interest all along the line, in all the different branches of the work. The Lord be praised for this!

At present I am laboring in Minnesota. I have just closed a series of meetings with the Scandinavian and English churches in St. Paul. The brethren there were much encouraged. Their numbers are on the increase.

My permanent address is Neenah, Wis., Box 277.
Aug. 26.

H. R. JOHNSON.

MICHIGAN.

ASHLEY.—We have been here nearly eight weeks. The attendance from the first was fair, and continued till the close. The interest gradually deepened until the whole congregation, save one man, voted that they believed the ten commandments were binding; and he said he believed nine of them were. The opposition was aroused, and the ministers, having exhausted themselves in fruitless efforts to save their craft, sent for the "opposer of all truth," who came in a great flurry, and spoke four times against what the Bible teaches.

This raised the interest to a white heat, and gave us a grand opportunity to expose his contradictions and exalt the truth. All but a few of the church-members were thoroughly disgusted with his course, and confirmed as our warm friends.

Our tent effort is now closed. About twenty-five have promised to keep the Sabbath, and many others are deeply interested. A Sabbath-school is organized, with a good corps of workers. We are now arranging to follow up the work till the honest are indoctrinated, converted, and fully established in the truth.

Sept. 8.

I. H. EVANS.

M. E. CORNELL.

C. P. WHITFORD.

ARKANSAS.

VAN BUREN.—Our camp-meeting held here Aug. 5-12, I think will ever be remembered as a green spot in the Christian experience of those in attendance. God's Holy Spirit and blessing were with his people as in union they drew near to the Lord. Others will probably give a full report of the meeting. The outside attendance was good. Our meetings at night were designed to get the evidences of our faith before the citizens of this city, who filled our tent to its utmost capacity, and gave heed to the word spoken. After the close of our camp-meeting, we omitted the preaching service one evening, since which we have continued our meetings till the present, with unabated interest. We have canvassed the prophecies and the Sabbath question pretty thoroughly. The people generally are convinced that we have the truth. Some are deciding to obey, and we expect others to begin to keep God's Sabbath. The influence of this meeting is quite extensive.

To-day, Sept. 1, the State election is to be held. A governor and State and county officers are to be elected. We expect there will be a strong pull in our legislature next winter, to repeal the exemption clause now favoring S. D. Adventists, and give us

a strict Sunday law. The contest will evidently be a sharp one. Brethren, let us live near to the Lord, and remember that the Lord lives and reigns, and that he withholdeth no good thing from them that walk uprightly. We will remain here as long as the interest seems to demand. The Arkansas T. and M. depository is to be moved to Van Buren.

Our address is now changed from Little Rock to Van Buren, Ark.
Sept. 1.

J. G. WOOD.

DANIEL NETTLETON.

VIRGINIA AND LOUISIANA.

FROM June 24 to Aug. 18, I was in Virginia. I was glad to be among relatives and friends once more, whom I had not seen for several years. But some whose faces I saw when in the State a few years ago, I could not see this time, and shall never again see them in this life; but I trust I may meet them in the better life to come, where sickness and death will never be known.

While on this trip, I did not content myself in simply visiting, but held meetings at several places. I held quarterly meetings with the churches at Marksville and Port Republic; also held quite a number of other meetings at these points. The Lord came very near, and we felt to rejoice in the privilege of worshiping together. The attendance was good.

In company with Bro. Painter, I also visited the tent at Snickersville, where Elds. Hottell, Neff, and Stilwell have been laboring for some weeks. They have made many friends to the truth at this place, and we trust that time will show that the seed sown has not been in vain. I was glad to be with these brethren once more, with whom I labored when I first began to present the precious truth to others. I feel that this trip has also been a blessing to me healthwise. May the Lord bless the work in Virginia, and add others to the number of believers there. I am now once more in my regular field of labor, and I hope the Lord will help me to work with renewed strength and zeal. Last Sabbath I met with the New Orleans church, and I hope soon to labor at other points where several await baptism. Brethren, pray for the work in Louisiana.

My address will again be 98 Constantinople St., New Orleans, La.
Aug. 27.

B. F. PURDHAM.

MISSOURI.

KANSAS CITY.—To-day we leave this place for our new field of labor in the South. We have spent nearly six years in this growing city. We have tried to do the best we could under the circumstances, to place the truth before the people, and we can say that the Lord has gone before us. And now as we look over the past, we feel thankful to him. In our deepest trials he has sustained us. Sometimes it would seem as though the work would all go down; then the Lord would be a very present help in our time of need.

We have sown the seed of truth in tears and sorrow and difficulties; and as we look forward to the soon coming of our Saviour, we rejoice to know that the tears of the sower and the songs of the reaper shall mingle in the sweet by and by. The Lord has raised up many true friends and dear brethren and sisters, and we shall ever remember their kindness in holding up our hands. We pray the Lord of the harvest to reward them in that day when he makes up his jewels.

Sabbath, Aug. 16, we met with this church perhaps for the last time. We felt solemn as we thought upon the questions, How many of us will be ready to meet our Saviour with joy,—how many will build on the solid rock? Who is building on the sand? We may know for ourselves how we stand. Let us remember that what we sow we shall have to reap. After the service we repaired to the water, where were buried in baptism four willing souls, who, we trust, will show by their daily life, dress, etc., that they are dead to sin and alive to Christ. May the Lord help us to be a plain, humble people, remembering that we are representatives of our blessed Lord in character, and when he appears, he will give us bodies like his by changing our vile bodies like unto his glorious body. May this be our happy lot. And now as we go to our new field of labor, we are assured that many prayers will ascend to our Father in heaven in our behalf, and in behalf of the field we expect to enter; and we would ask our old friends to remember us and our work at the throne of grace.

Aug. 20.

D. T. SHIREMAN.

A. SHIREMAN.

THE WORK IN WASHINGTON, D. C.

THE notice published in REVIEW of May 13, 1890, asking for clean periodicals to be sent us for free distribution, with statement that an effort was being made to extend the work in this city, has been liberally responded to by friends from nearly every State and Territory in the Union, showing what a deep interest our people have in the work, and how desirous they are that the third angel's message may be deeply rooted in this our capital city. It rejoices our hearts to see the interest thus manifested in God's precious truth. We realize also that the Lord has heard their prayers in behalf of our work here in Washington. The matter sent out has found some responsive hearts, and we are beginning to see omens of good. We desire to thank our dear people for their assistance and help in the Lord's work here. We find that some are keeping their papers clean, and that as soon as two or three are read they are forwarded to us regularly. Keep them coming, brethren, we need them.

As we have received many letters asking about our work, we will give a few items of general interest. Our society, feeling that a greater missionary effort should be made, decided to select one to labor in this capacity who could give his entire time to the work. The writer being chosen, entered upon his duties May 1. My time has been employed in putting up distributing racks, in prominent places in the city, and supplying them with matter; also in furnishing *Signs, Sentinel, Good Health, Home Missionary*, etc., to leading hotels, Young Men's Christian Associations, and free reading-rooms; visiting hospitals and talking with inmates, keeping them supplied with tracts and papers when able to read; canvassing, holding Bible readings, urging people to attend lectures at the tent, etc., etc. One young man in a hospital is keeping the Sabbath, and others are in the valley of decision. He is not idle; as he has strength he talks, and reads sister White's articles to other inmates who cannot read, or who are not strong enough to read for themselves.

In urging our people to use our literature among their friends, I find some have in their parlors what they call a missionary table, on which are kept our books and pamphlets. When people call, they are shown into the parlor till the person they have called to see comes in; and being left alone, they, of course, are attracted toward the table, and sometimes have had their curiosity aroused enough, to ask regarding some point, and to borrow the work, finally becoming interested, and, in several cases, convicted. So we have learned to keep our publications in sight, on the best table in the best room.

Some feared that by having a city missionary it might lessen individual effort; but I am thankful to report just the reverse. Our missionary society did more work for the month ending July 31 than was reported for six months previous. Quite a number of our young people and even children have a report to make each Sabbath. We use a blank called "Volunteer Missionary Report," in which each member reports the amount of papers mailed or distributed, and tracts mailed, loaned, sold, or distributed. Our average for the past month is 34 papers per week mailed, 281 distributed; 1,200 pp. of tracts mailed, 1,560 pp. distributed, 375 pp. loaned, 728 pp. sold. These, with God's blessing, must yield fruit. Honest hearts are waiting all over the city for God's precious truth; as we visit the wharves (which we generally do on Sunday) we find the ship's crew watching for us, and quite often they will come to meet us, asking us for papers, with many thanks for them. One watchman at the wharf kindly offered to take our papers, and place them on vessels arriving during the week.

We realize we are living in the most important period of this world's history, and that we are engaged in the most solemn work ever committed to mortal man. Satan has come down with great wrath, knowing that his time is short; and men of faith and courage are needed in every branch of the work. But if the Lord be with us, who can be against us? The Lord is blessing the work and the workers.

A. J. HOWARD.

WEST VIRGINIA CONFERENCE
PROCEEDINGS.

THE third annual session of the West Virginia Conference of Seventh-day Adventists was held in connection with the camp-meeting at Newburg, W. Va., Aug. 5-12, 1890.

FIRST MEETING, AUG. 6, AT 10 A. M.—The President, Eld. W. J. Stone, occupied the chair. Prayer was offered by Eld. A. T. Robinson. Delegates were then re-

quested to present their credentials. Seven responded, representing two churches. The minutes of the last session were read and approved. It was voted that the visiting brethren be invited to participate in the deliberations of the meeting. The Chair was then authorized to appoint the usual committees, which were named as follows: On Nominations, H. C. Shipley, C. B. Rule, S. F. Ross; on Resolutions, A. T. Robinson, D. N. Meredith, S. F. Reeder; on Credentials and Licenses, H. E. Robinson, Robinson Foggin, J. F. Meade; on Auditing, H. C. Shipley, D. Haddix, B. B. Johnson, D. N. Meredith, A. T. Robinson, E. E. Miles, Robinson Foggin. Adjourned to call of Chair.

SECOND MEETING, AUG. 7, AT 10 A. M.—Four more delegates were added to the Conference. The President gave a brief account of the progress of the work in the State during the past year, which showed that the cause is moving forward. The Committee on Resolutions then presented a partial report, as follows:—

Resolved, That we express our gratitude to God for the success that has attended the different branches of the work in our Conference during the past year.

Whereas, The cause demands that the work be constantly pushed in new fields; and,—

Whereas, The most successful way of reaching the people is through public effort by tent-meetings, which necessarily involve considerable expense; therefore,—

Resolved, That it is the sense of this Conference that a tent and camp-meeting fund of not less than \$300 should be raised at this meeting.

Resolved, That those who desire to assist in raising this fund, and are not prepared to do so now, be invited to sign the following pledge: We whose names are signed below, agree to pay into the West Virginia tent and camp-meeting fund the sum set opposite our names, on or before Jan. 1, 1891.

Whereas, The holding of annual camp-meetings is attended by large expense, on the part of both the Conference and the brethren; and,—

Whereas, The usual time of holding these meetings is such as to seriously interfere with our tent-meetings and other lines of work; therefore,—

Resolved, That our next camp-meeting be held in the spring of 1892, and that a State meeting of the Conference and the different associations be held in the fall of 1891, at such time and place as may be decided upon by the Conference Committee.

The first resolution was spoken to by Elds. A. T. Robinson and H. E. Robinson, and was adopted. While the second resolution was under discussion, the meeting adjourned to call of Chair.

THIRD MEETING, AUG. 8, AT 10 A. M.—The discussion of the resolution pending when the meeting adjourned, was again resumed, and was spoken to by A. T. Robinson, W. J. Stone, and H. C. Shipley, and \$167 was pledged on the fund specified. The third resolution called out remarks from H. E. Robinson and J. A. Stuart, and while under discussion meeting adjourned.

FOURTH MEETING, AUG. 12, AT 10 A. M.—The discussion of the third resolution was again resumed. It was amended so as to read that our next camp-meeting be held in the fall of 1892, and, as amended, was adopted. The Committee on Resolutions further reported, as follows:—

Whereas, There is great need of additional laborers in the Conference, and as our Conference funds are limited; therefore,—

Resolved, That we heartily appreciate the faithfulness of those who during the past year have conscientiously paid their tithe, and that we as members of this Conference in the future pledge ourselves anew to faithfulness in our duty in this direction.

Resolved, That we urge all our church treasurers to keep this matter before the members of their respective churches, by means of missionary correspondence.

Whereas, The foreign mission work is largely dependent for support upon the plan of first-day offerings, and as the plan is a scriptural one; therefore,—

Resolved, That we express our regret that we have failed to do our whole duty in this direction, and that we will in the future endeavor to do our duty faithfully.

Whereas, It is necessary to have a place in which to hold services in Newburg, also a place for storing Conference property, and a place for the transaction of our Tract Society business; therefore,—

Resolved, That we deem it advisable that a suitable building be erected for this purpose.

Resolution four was spoken to by Elds. Place and A. T. Robinson, also a number of the delegates. Some related their experience in paying tithes, after which the resolution was adopted by a rising vote of the whole congregation. Resolutions five and six called forth remarks from Elds. A. T. Robinson and H. E. Robinson, and were adopted. The seventh resolution, regarding the building of a house of worship at Newburg, was spoken to by A. T. Robinson, W. J. Stone, and J. A. Stuart, and others, and was adopted. It was then voted that the President of the Conference appoint two persons to act with the Conference Committee, to take the matter of building into consideration, with power to act. I. N. Russell and Levi Wells were appointed as said committee.

The report of Committee on Licenses and Credentials was submitted, as follows: For Renewal of Credentials, W. J. Stone; Ministerial License, Dr. H. C. Shipley; Missionary License, S. F. Reeder. The recommendation was adopted. The report of the Nominating Committee was handed in, and while under consideration, meeting adjourned.

FIFTH MEETING, AUG. 12, AT 5 P. M.—The report of the Nominating Committee, after some slight changes, was adopted, as follows: For President, W. J. Stone; Secretary, T. E. Bowen; Treasurer, B. B. Johnson; Executive Committee, W. J. Stone, S. F. Reeder, D. N. Meredith; Camp-meeting Committee, D. Haddix, C. B.

Rule, Eli Metcalf; Delegate to General Conference, W. J. Stone.

The following resolution was adopted by a unanimous vote of the congregation:—

Resolved, That we pledge to Bro. Stone our sympathy, support, and hearty co-operation in his arduous labors in the cause.

Resolved, That we tender to Mr. W. M. Paul a vote of thanks for his kindness in granting us the use of this ground for our meetings; also to the B. & O. and the T. K. & F. railroads for favors granted.

The Treasurer submitted the following report:—

Cash on hand Aug. 26, 1889,	\$ 70 60
Received during the year (tithes),	755 11
Total,	\$825 71
Paid to laborers and General Conference,	\$721 21
Cash on hand Aug. 12, 1890,	104 50
Total,	\$825 71

The Treasurer's report showed an increase of tithe the past year, of about \$150.

Adjourned *sine die*.

W. J. STONE, Pres.

D. N. MEREDITH, Sec.

MISSOURI CONFERENCE PROCEEDINGS.

THE first meeting of the fifteenth annual session of the Missouri Conference was held in connection with the camp-meeting at Kingsville, Mo., Aug. 5, 1890, at 9:30 A. M. The President, Eld. R. S. Donnell, occupied the chair. A call was made for delegates, to which forty-eight responded and presented credentials. Prayer was offered by Eld. D. T. Jones. The Chair, being authorized, appointed a committee of three as a Committee on Credentials, as follows: D. T. Jones, J. J. Nichols, J. F. Klostermyer. The President then made an opening address, in which he spoke of the prosperity of the Conference during the past year, briefly outlining the work that is before us. Part of his time had been spent in Tennessee, by order of the General Conference. This for a time took him away from the work in this State. With the exception of two or three churches, all were visited during the past year. But little time had been devoted in new fields, although many urgent calls for laborers had been made. Especial attention was called to the need of pastoral help for the cities of St. Louis and Kansas City. On motion, the Chair appointed the usual standing committees, as follows: On Nominations, Wm. Evans, C. Santee, Oliver Smith; on Credentials and Licenses, N. W. Allee, R. C. Porter, and James T. Klostermyer; on Resolutions, Wm. Covert, W. B. Tovey, and J. B. Beckner. The visiting brethren from the General Conference were invited to take part in all our deliberations. Adjourned to call of Chair.

SECOND MEETING AUG. 6, AT 9 A. M.—Seventeen churches responded to the roll-call, and their delegates were seated. Committee on Credentials reported, naming two persons whom they recommended to be accepted as delegates from the Harrisonville church, and one as delegate from the Sedalia church.—Adopted. On call for new churches, Bro. R. Gibbs asked that the church at Armstrong, consisting of twenty members, be admitted into the Conference. After remarks by Elds. D. T. Jones, R. S. Donnell, and Wm. Covert, the request was granted. The Committee on Resolutions presented a partial report, as follows:—

Resolved, That we indorse the principles of the National Religious Liberty Association, and that we pledge ourselves to its support financially, as far as consistent with our circumstances.

Whereas, The membership of the Conference compared with the amount of funds paid to the State treasurer, proves that there is unfaithfulness on the part of some in paying tithes; and,—

Whereas, This negligence not only embarrasses the work in the Conference, but places under the dominion of sin the one who retains that which belongs to God; therefore,—

Resolved, That a more earnest effort be made to remedy this evil and bring about a spirit of faithfulness on the part of all our people in this respect.

Whereas, Our foreign work is dependent upon the free-will offerings of our people; and,—

Whereas, The systematic plan for raising funds for the support of the foreign work is to lay by on the first day of the week as God has prospered us; therefore,—

Resolved, That we indorse the plan of first-day offerings for foreign missions, and hereby recommend each member of the Conference to adopt it, and instruct the laborers of the Conference and our church officers to make it a part of their duty to present the wants of the foreign missions, and urge upon all to contribute weekly to their support.

Whereas, Health and temperance missionaries are destined to act an important part in the closing work of the third angel's message; therefore,—

Resolved, That we encourage young men and women of ability and consecration to attend our Sanitarium Training-schools, to fit up to labor as physicians, nurses, medical missionaries, &c., as the cause of God may need.

The resolutions were considered separately. Resolution one was read, and after remarks by Eld. R. C. Porter, was laid over till after his address on this question. Resolution two was freely spoken to, urging us all to our duty. Resolution three was spoken to by Eld. D. T. Jones, who placed before us the great fields that were now open and ready to receive the truth.

Adjourned to call of Chair.

THIRD MEETING, AUG. 7, AT 5 P. M.—Committee on Credentials reported, recommending two persons as dele-

gates to represent the church at Armstrong, one as an additional delegate from the Kansas City church, and one as a delegate from Bolivar. The report was adopted and the delegates seated.

Resolution three was read, and some very interesting remarks were made by Eld. D. T. Jones. In discussing the merits of the fourth resolution, we learned that in many places it seems that the only way to get the truth before the people is through medical missionaries; also that the Sanitarium is now ready to take in young men and women who are willing to sanctify themselves for that work, and that a thorough training can be received at little expense. The second, third, and fourth resolutions were adopted.

The Committee on Nominations presented the following resolution:—

Resolved, That in lieu of the report of this committee, the Conference proceed to elect officers in committee of the whole by written ballots, without nominations.

On motion, the resolution was lost. The committee then reported as follows: For President, Eld. R. S. Donnell; Secretary, J. J. Nichols; Treasurer, J. F. Klostermyer; Executive Committee, R. S. Donnell, N. W. Allee, J. F. Klostermyer, Eli Wick, H. L. Hoover. The report was adopted after substituting the name of Wm. Evans for that of J. F. Klostermyer as Treasurer, and also for that of Eli Wick as one of the Executive Committee.

TREASURER'S REPORT.

Cash on hand last quarter,	\$ 126 91	
Received on tithes,	2,997 57	
Total,		\$3,124 48
Paid out,	\$2,277 04	
Cash on hand June 30, '90,	847 44	
Total,		\$3,124 48

CITY MISSION FUND.

Paid out as per report,	\$497 39	
Cash received,	325 60	
Indebtedness June 30, '90,		\$171 79

Adjourned to call of Chair.

FOURTH MEETING, AUG. 8, AT 11 A. M.—On motion, the Kansas brethren were invited to take part in our deliberations. Resolution one was taken up, Bro. R. C. Porter making remarks upon the same, and after reading a few extracts from the National Religious Liberty Association showing what literature to use and how to use it, spoke as to the advisability of our making our plans now, and carrying them out while the time is so favorable. Others spoke in favor of the same, and the resolution was adopted.

Committee on Credentials and Licenses reported as follows: for Credentials, R. S. Donnell, N. W. Allee, C. H. Chaffee, Wm. Covert, Wm. Evans; for License, C. Santee, J. B. Beckner, James Klostermyer, H. K. Willis. The report was adopted, the names being considered separately.

Committee on Resolutions submitted the following:—

Resolved, That we endorse the plan of establishing a denominational college at Lincoln, Neb., and hereby assume the *pro-rata* of funds assigned to the Missouri Conference, and pledge the Conference and ourselves to use our best endeavors to raise the same at the earliest practicable date.

Resolved, That this Conference will approve of those who have unpaid pledges to the twenty-thousand-dollar fund, turning one half of the same to assist Union College, located at Lincoln, Neb.; and we would also approve of their paying first the half of their pledges that they may wish to apply to the use of the College.

Motion to adopt by considering the resolutions separately.

Adjourned to call of Chair.

FIFTH MEETING, AUG. 8, AT 4 P. M.—Resolution five was spoken to by Brn. Wm. Evans, Allee, O. Smith, and Hall, and others, and was finally referred back to the committee.

Adjourned to call of Chair.

SIXTH MEETING, AUG. 10, AT 9 A. M.—Resolution six was taken up, Eld. D. T. Jones remarking as to why this resolution was framed. Bro. A. R. Henry gave us an outline as to the construction of the building. Eld. E. W. Farnsworth stated that although the building was much larger than at first contemplated, we would not be called upon for more than our *pro-rata*, as first stated; viz., \$3,548.20. Resolution seven was read, and after being thoroughly discussed, was adopted.

The Committee on Resolutions submitted their final report, substituting the following for resolution five:—

Resolved, That in view of the need of labor in St. Louis and Kansas City, we request the Conference Committee to furnish such help for those cities as they, in their judgment, think will best accomplish the work which our duty under the third angel's message demands.

After remarks, the report of the Committee on Resolutions was adopted. It was moved that the names of Deersfield and Gunn City be dropped from the roll of churches, and that the members of the same be requested to join other churches.

It was moved that the matter of selecting delegates to the General Conference be referred to the Conference Committee.

Adjourned to call of Chair.

SEVENTH MEETING, AUG. 11, AT 6:30 P. M.—A request was made and granted that the name of the Em-

poria church be changed to that of Winstone. The name of the Lincoln church was changed to that of Kingsville.

Bro. James Klostermyer spoke as to the necessity of starting a paper to contain reports of the workers and ministers in the Conference. Elds. D. T. Jones and R. S. Donnell spoke in favor of the same. The following resolution was adopted:—

Resolved, That we look with favor upon the proposition of Bro. James Klostermyer, to publish a reporting sheet for the Missouri Conference and Tract Society, that the subject be referred to the Conference Committee, and that said committee invite the Tract Society Board to meet with them in council for the perfecting of a plan.

Adjourned *sine die*.

R. S. DONNELL, Pres.

W. B. TOVEY, Sec.

QUEBEC TRACT SOCIETY PROCEEDINGS.

The tenth annual session of the Quebec Tract Society was held in connection with the camp-meeting at Waterloo, P. Q., July 2-10, 1890.

FIRST MEETING, JULY 3, AT 5 P. M.—President in the chair. Eld. A. C. Bourdeau offered prayer. Minutes of the last session were read and approved. The Chair having been authorized to appoint the usual committees, named them as follows: On Nominations, Chas. Scott, H. E. Rickard, Geo. Cushing; on Resolutions, G. W. Morse, F. W. Morse, Geo. Cushing.

SECOND MEETING, JULY 4, AT 5 P. M.—Committee on Resolutions presented the following:—

Whereas, Growth in grace and advancement of the cause demand persevering and ever-increasing activity; and,—

Whereas, The signs of the times and the nearness of the second coming of Christ constantly emphasize the demand for activity in the T. and M. work; therefore,—

Resolved, That we will renew our diligence in this branch of the cause, in adopting more effectual means of labor, in increasing the membership of our local societies, and in extending lines of work.

Resolved, That we recommend *Present Truth*, published in London, Eng., as a periodical well adapted for use in missionary work in this field.

Whereas, The most successful operation of the tract and missionary work requires faithful, prompt, and systematic reporting on the part of all members, of the work performed by them; therefore,—

Resolved, That we adopt the system of personal reporting recommended by the International Society, and faithfully carry out the same.

Resolved, That the Directors and Librarians be requested to use due diligence in instructing individual members in the details of the reporting work.

These resolutions were adopted.

THIRD MEETING, JULY 7, AT 8 A. M.—Committee on Resolutions further reported, as follows:—

Resolved, That a tent be furnished for a bookstand, before our next camp-meeting, and supplied with a full assortment of all our denominational books.

This, also, was adopted. Eld. E. E. Miles spoke on the value of our books, especially the new work, "Patriarchs and Prophets," and recommended its use in the canvassing work. Bro. C. Eldridge gave valuable instructions in regard to the work of the Society. The great work that has been done throughout the world in the circulation of our books, is only a beginning of what is yet to be accomplished. He regards Canada as an excellent field, and he anticipates great results from the workers here.

Treasurer's report from Aug. 25, 1889, to July 1, 1890, was as follows:—

Rec'd on book sales,	\$1,644 58	
“ periodicals,	37 40	
“ sundries,	9 53	
Total,		\$1,691 51
Cash on hand July 1,	\$227 89	
Due our publishing houses,	51 65	

Balance in favor of Society, \$176 24

The Committee on Nominations presented the following report: For President, H. E. Rickard; Vice-President, J. L. Martin; Secretary, Mrs. A. E. Taylor; Assistant Secretary, Mrs. R. S. Owen; General Canvassing Agent, Darwin Dingman; Directors: Dist. No. 1, Geo. Clarke; No. 2, Geo. Cushing; No. 3, Chas. Scott.

Adjourned *sine die*.

R. S. OWEN, Pres.

Mrs. R. S. OWEN, Sec.

MISSOURI HEALTH AND TEMPERANCE ASSOCIATION PROCEEDINGS.

The eleventh annual session of the Missouri Health and Temperance Association was held on the camp-ground at Kingsville, Mo., Aug. 4-12, 1890.

FIRST MEETING, AUG. 4, AT 5 P. M.—President in the chair. Prayer by J. B. Beckner. By vote, the reading of the minutes of the last session was waived. The President was empowered to appoint the usual committees.

The Association was then entertained by an interesting address from the President, Miss Eva Wick, relative to the past history of the work, and its present needs, scope, and future possibilities. No. 154, "Joyful Greetings," was sung, after which a paper on the subject of social purity was read by the Secretary. This was followed by

interesting remarks from Elds. Jones, Donnell, Wakeham, and Porter. The social purity pledges were presented for signatures, and thirteen names were registered. Also a number of "Social Purity Series" were sold. Meeting closed with song.

SECOND MEETING, AUG. 6, AT 4 P. M.—President in the chair. Committee on Resolutions presented the following:—

Resolved, That we express our gratitude to God for the light we have received on health and temperance reform, and for the advancement it has made among us as a people; that we pledge ourselves anew to walk in this light; and that we will do what we can to give to others a knowledge of the principles of this Association.

Whereas, Science, experience, and the "Testimonies" assure us that the unhealthful style of dress commonly worn, is largely the cause of the pain, sickness, and death of many who might otherwise be engaged in active service in the cause of God; therefore,—

Resolved, That we recommend a style of wearing apparel that will equally protect all parts of the body, and permit the unrestrained action of every organ.

Whereas, We believe that a knowledge of healthful cookery furnishes a key to the practical solution of many of the difficulties attending the health reform; and,—

Whereas, Through the earnest efforts of our President, sister Eva Wick, this branch of the work has been shown to be of the most practical character; therefore,—

Resolved, That we appreciate the efforts put forth in this line; and that we respectfully ask our Conference to consider what has been done, and to make suitable provision for carrying on this work in the future.

It was voted to accept the report, considering the resolutions separately. Resolution one called forth favorable remarks from Brn. Beckner, Wakeham, Covert, and Jones, and was unanimously adopted. Under resolution two, a paper on the subject embodied in the resolution was read by sister C. E. L. Jones, Eld. Wakeham following with a short talk, and reading an extract on the same line.

Adjourned to call of Chair.

THIRD MEETING, AUG. 7, AT 9 A. M.—President in the chair. Resolution two was then taken up, and after a few further remarks by Eld. Wakeham, it was adopted. Resolution three was spoken to by Brn. Beckner, Donnell, T. A. Hoover, and C. Santee, and sisters C. C. Feeks and Eva Wick. Motion to adopt was carried. The committee then presented the following additional resolution:—

Whereas, God designs that the principles of health and temperance shall be given to the world; and,—

Whereas, The canvassing work is an acknowledged power in spreading abroad principles of truth; therefore,—

Resolved, That we appreciate the efforts of our Conference to circulate health and temperance literature, by appointing an Assistant State Agent to have charge of this branch of the work, and that we urge all to heartily support this work.

After being spoken to by Eld. Wakeham, the resolution was adopted. Committee on Nominations offered the following report: For President, Eva Wick; Vice-President, J. B. Beckner; Secretary and Treasurer, Vita Morrow. The report was adopted, the names being considered separately. The question box was then opened, and a number of questions were answered by Eld. Wakeham.

Adjourned *sine die*.

EVA WICK, Pres.

VITA MORROW, Sec.

MICHIGAN TRACT SOCIETY.

Report for Quarter Ending June 30, 1890.

No. of members.....	3,058
“ reports returned.....	632
“ members added.....	21
“ “ dismissed.....	35
“ letters written.....	991
“ “ received.....	423
“ missionary visits.....	5,056
“ Bible readings held.....	1,027
“ persons attending readings.....	2,443
“ subscriptions obtained for periodicals... ..	133
“ periodicals distributed.....	26,000
“ pp. reading-matter distributed.....	285,522
Cash received on tract society funds, \$3,110.08; on other funds, \$681.73.	HATTIE HOUSE, Sec.

WISCONSIN TRACT SOCIETY.

Report for Quarter Ending June 30, 1890.

No. of members.....	1,086
“ reports returned.....	403
“ members added.....	6
“ “ dropped.....	10
“ letters written.....	252
“ “ received.....	96
“ missionary visits.....	1,628
“ Bible readings held.....	389
“ persons in attendance at readings.....	1,008
“ subscriptions obtained for periodicals... ..	35
“ periodicals distributed.....	8,406
“ pp. books and tracts sold, loaned, donated.....	209,974

Cash received on sales, periodicals, membership, donations, and other funds, \$3,197.12; on first-day offerings, \$171.30; on Christmas offerings, \$48.15.

E. W. WEBSTER, Sec.

Special Notices.

NORTH PACIFIC CONFERENCE, NOTICE!

THERE is an opening at Moro, Sherman Co., Oregon, for the preaching of the truth. I desire to hear from those of this Conference whose place it is to supply new fields. Address me at the above place.

LESLIE C. BOYD.

CUMBERLAND MISSION FIELD, NOTICE!

Change of Appointment.

ALL those expecting to attend the general meeting for Eastern Kentucky and East Tennessee, take notice that the date is changed from Oct. 23-28 to Nov. 6-10. This change is made necessary by the postponement of the Atlantic Council from Oct. 2 to Oct. 16.

J. W. SCOLES.

MICHIGAN CONFERENCE, NOTICE!

THE thirtieth annual meeting of the Michigan Conference will be held Wednesday, Oct. 22, 1890 (place to be given next week), at 9 o'clock A. M.

All persons in the employ of the Conference should make out their reports to Oct. 1, 1890, and send them directly to the undersigned, at Battle Creek, Mich. The auditing committee will begin its work Oct. 14, and the reports must be sent in promptly, so that there will be no delay.

HILAND BUTLER, Sec.

NOTICE, MINNESOTA, DIST. NO. 8!

I now contemplate holding, as far as possible, if the Lord will, a two weeks' series of meetings, more or less, according to the interest, with the societies and lone Sabbath-keepers in this district, during the fall and winter months. Now, brethren, if this meets your mind, let all who desire that such an effort be made in your society or neighborhood, write me at Brainerd, Minn., at once, stating your circumstances, to what church or society you belong, how far from railroad and from your place of meeting. Have you ever had labor in your place? and, if so, by whom? What apparent interest is there among your neighbors? Please write at once.

H. F. PHELPS, Director.

RATES FOR KANSAS CAMP-MEETING.

WE have secured one-and-one-third rates for all attending the Eureka meeting who travel via Santa Fe and Southern Kans. R. R., and expect like favors on the Mo. Pac. R. R. When purchasing tickets, ask for a certificate which, when signed by the Conference secretary, will entitle you to return for one cent per mile. If you cannot reach Eureka by your nearest road, then buy ticket and take a certificate to the junction nearest Eureka, and there ticket and take another certificate to destination. A few tents will be furnished free for the use of those from the west where the crop failure has been most severe, and we trust a goodly number will be present from that portion of the State.

C. A. HALL.

THE CLINTONVILLE, WIS., CAMP-MEETING.

THIS meeting will be an important one, and we expect a large attendance from our brethren and sisters in the northeastern part of the State, and all our ministers and directors and some brethren from all parts of the State, as it will be a State meeting, and plans will be laid for our work this fall and winter.

Clintonville is on the line of the Milwaukee, Lake Shore, and Western Railroad, sixteen miles north of New London; hence those living on that line should take that road, and save a change of cars. Those living on the Chicago and Northwestern south of Appleton, should ticket to there, and change in the Union Depot to the Milwaukee, Lake Shore, and Western, and purchase tickets for Clintonville. Those living on the line of the Chicago, Milwaukee, and St. Paul Railroad should ticket to Oshkosh, and ask the conductor to let you off, with your baggage, at the depot of the Milwaukee, Lake Shore, and Western, and thus save a transfer. Those living on the Green Bay Road should buy tickets to New London Junction, and change to the Milwaukee, Lake Shore, and Western, for Clintonville.

All coming over the Wisconsin Central or the Green Bay who live west of New London, can make connections all right at New London Junction, on

the afternoon train, Wednesday, Oct. 1, as we have made arrangements for a special to run up to Clintonville after the arrival of the Green Bay train from the west on that day, but on that day only; hence we trust all will plan to go on Wednesday, on the train which reaches New London Junction at 6:05 P. M. The regular train leaves for Clintonville at 5:15 P. M. Both morning and afternoon trains on the Green Bay Road from the east, connect at New London Junction with trains for Clintonville. Those living on the Milwaukee and Northern Railroad north of Stiles Junction, should take the early morning train so as to make connections at that point for Clintonville.

We have not heard from the Western Passenger Association concerning reduction of fare, but we think it will be granted. Notice will be given in next week's REVIEW.

There will be a good supply of family tents on the ground. The ground is located close by the depot, and is known as Mrs. Ahard's Picnic Grove. We trust that those living in Dists. Nos. 4, 5, 6, and 7 will attend this important meeting.

M. H. BROWN.

SOUTHERN ILLINOIS.

General Meeting at West Salem.

IT is now desired to hold our meeting at West Salem, Ill., beginning Friday, Sept. 26, and continuing till Monday, Oct. 6. We are quite anxious that all who can possibly come may attend this meeting. Elds. A. O. Tait, G. B. Starr, J. W. Bagby, and myself will be present, if the Lord will; and I hope a corresponding effort on the part of the brethren and sisters in Southern Illinois will be made to be present and obtain the instruction which we hope to be able to give. The meeting, as you will see, includes the three days of fasting and prayer recommended by the General Conference Committee.

We hope this season will be observed, not only by our brethren who attend this meeting, but by all throughout the State. It is high time for us to seek God with all our hearts, and to draw near to him, that he may draw near to us in this evil time.

R. M. KILGORE.

CALL FOR DENOMINATIONAL LITERATURE.

[BRO. B. L. DIEFFENBACHER (one of our tract society librarians) in behalf of the Sioux City (Iowa) church, sends the following appeal for literature, for use as specified below.]

DEAR BRETHREN AND SISTERS: On Sept. 25 our great "Corn Palace" opens at this place; and while our citizens are putting forth every effort that it may be a grand success, and that they may entertain the thousands of visitors that will be here from all over the United States, our brethren have thought this a grand opportunity to get not only our Religious Liberty matter before the people, but all of our truth. And to do this, dear brethren and sisters, we must have your help. Will you help us by sending papers and tracts of all kinds, that we may distribute them? And will you ask God to bless each paper and tract to the salvation of souls? If you have only one or two papers, do not think they will do no good, and that others will send plenty without yours; it may be your paper will have just the message in it for some poor hungry soul, and only eternity will reveal the good you have done.

Please prepay all matter, and address B. L. Dieffenbacher, 1201 Market St., Sioux City, Iowa.

The Sabbath-School.

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

OLD TESTAMENT HISTORY.

LESSON XIII.—JOSHUA'S LAST WORDS TO ISRAEL. (Sabbath, Sept. 27.)

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

1. When Joshua had finished the work of dividing the land, for whom did he call? Josh. 24:1.
2. What did he say to them? Verse 2.
3. What is meant by "the other side of the flood?" (See note.)
4. What did Joshua then rehearse to the elders and the judges? Josh. 24:2-13.
5. In view of God's wonderful working for them, what were they exhorted to do? Verse 14.
6. What definite choice did Joshua urge them to make at once? Verse 15.

7. What firm decision did he declare for himself?—Id., last part.

8. How did the people respond? Verse 16.

9. Why would they not forsake the Lord? Verses 17, 18.

10. What seemingly discouraging answer did Joshua make? Verses 19, 20.

11. What did the people reiterate? Verse 21.

12. How did they pledge themselves to do this? Verses 22-27.

13. Did the people who made this covenant keep it? Verse 31.

14. What did Joshua mean when he said, "Ye cannot serve the Lord: for he is a holy God"? Rom. 8:7, 8; Gal. 5:17; Heb. 11:6.

15. How only can the law be kept? Rom. 8:9; Gal. 5:18.

16. What relation has faith to the law? Rom. 3:31; John 6:28, 29.

17. What is meant by the statement in Josh. 24:19 concerning God? (See note.)

18. What is the character of God? Ex. 34:6, 7; Micah 7:18, 19.

NOTES.

"Your fathers dwelt on the other side of the flood." The student can easily determine that this has no reference to the flood of waters that covered the earth, because Terah and Nahor did not live on the other side of that. The Hebrew has simply the ordinary word for "river," and it is so translated in the Revised Version: "Your fathers dwelt of old time beyond the river." The river referred to is, undoubtedly, the Euphrates, beyond which the ancestors of Abraham lived, in "Ur of the Chaldees."

"Ye cannot serve the Lord: for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins." Josh. 24:19. The next verse sufficiently indicates that Joshua meant that they could not serve the Lord in sin; they could not at the same time be the servants of sin and the servants of God. It is impossible for the unrenowned man to obey God's requirements; he must fully yield himself as an instrument of righteousness before he can do what is right. Joshua would impress this thought upon the minds of the people, so that their allegiance to God might not be a mere formal expression, but in sincerity and understanding.

"He will not forgive your transgressions nor your sins." This would seem to be the most discouraging part of the whole matter. Many who have no difficulty in understanding the first part of the verse,—who can see that a man must change before he can serve God acceptably,—are troubled over this seeming statement that it is useless to try, because God will not even do the first thing necessary; namely, forgive their sins. But if this were the idea designed to be conveyed, it would be contrary to the whole tenor of Scripture, which describes God as merciful and gracious, and says that he will "abundantly pardon."

The fact is that the common rendering, which is the same as the Revised Version, does not accurately express the idea of the original. The idea is that he will not look upon your sin with favor, as in Hab. 1:13: "Thou art of purer eyes than to behold evil, and canst not look on iniquity." The Jewish rendering is, "He will not have any indulgence for your transgressions, and for your sins." This rendering is in conformity with the declaration of Scripture. God cannot look with favor upon sin; he cannot grant indulgence for it. Sin is hateful to him, and he cannot endure it. But while he has no favor for sin, it is a truth that he has great favor for sinners; and it is a striking proof of the great love of God that he loves and receives those who are covered with the defilement of sin. It is true that he "will by no means clear the guilty" (Ex. 34:7 and Nahum 1:3); but he does far better than that,—he frees them from guilt, if they but come to him in humility and faith; for "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

—If there is any one truth I would gladly impress on the mind of a young Christian, it is just this, that God notices the most trivial act, accepts the poorest, most thread-bare little service, listens to the feeblest petition, and gathers up with parental fondness all our fragmentary desires and attempts at good works.—Author of "Stepping Heavenward."

DOMESTIC.

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The Review and Herald.

BATTLE CREEK, MICH., SEPT. 16, 1890.

CONTENTS OF THIS NUMBER.

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

Poetry.	
Our Warfare, E. J. JOHNSON.....	561
He Whom Thou Lovest Is Sick, FANNIE BOLTON.....	563
Beyond, Sel.....	565
My Daily Faith, Home Mission Echo.....	566
Awake, Fred Allison Howe, in Present Truth.....	571
Our Contributors.	
"Let Him Take Hold of My Strength," Mrs. E. G. WHITE.....	561
Love and Kindly Affection, ELD. C. L. BOYD.....	561
Who Are the Cause of the Trouble? ELD. R. F. COTTRELL.....	562
Praying for the Sick, ELD. D. T. BOURDEAU.....	563
Your Last Review, ELD. W. C. WALES.....	564
Origin of Worship on Sunday, ELD. G. G. RUPERT.....	564
Freedom of the Press, JOSEPH CLARKE.....	564
Home.	
Finish Your Jobs, Industrial World.....	565
The Value of a Reputation, E. D. Godkin, in July Scribner.....	565
The Home a Distributing Center, Sel.....	565
The Path of Duty, Washington Post.....	565
Go and Be Done With it, The Christian.....	565
The Mission Field.	
What Is Our Duty in the Matter? J. O. C.....	566
Not Interested in Missions, Frank Huntington, in Home Mission Echo.....	566
Special Mention.	
The Food Supply of Nations, Age of Steel.....	567
Church and State, Christian Herald.....	567
"A Railroad Over Behring's Strait," Washington Post.....	567
A Giant Race, Sel.....	567
Trees 650 Feet Tall, Sel.....	567
Editorial.	
Parable vs. Fact.....	568
Eternal Life.....	568
Elijah (Continued), G. I. B.....	569
Church Mission Schools in Foreign Lands, S. N. H.....	569
Australia, G. C. T.....	570
Progress of the Cause.	
Reports from British Columbia—South Dakota—Wisconsin and Minnesota—Michigan—Arkansas—Virginia and Louisiana—Missouri.....	572
The Work in Washington, D. C., A. J. HOWARD.....	572
West Virginia Conference Proceedings, D. N. MEREDITH, Sec.....	572
Missouri Conference Proceedings, W. B. TOVEY, Sec.....	572
Quebec Tract Society Proceedings, Mrs. R. S. OWEN, Sec.....	573
Missouri Health and Temperance Association Proceedings, VITA MORROW, Sec.....	573
Michigan Tract Society, HATTIE HOUSE, Sec.....	573
Wisconsin Tract Society, E. W. WEBSTER, Sec.....	573
Special Notices.	
The Sabbath-school.....	574
News.	
Appointments.	
Editorial Notes.	

IMPORTANT MEETINGS FOR DIST. NO. 1.

NEW ENGLAND, South Lancaster,	Oct.	16-27
Pennsylvania,	"	29-Nov. 4
Virginia,	Nov.	6-12
Atlantic Conference, Brooklyn,	"	18-23

CAMP-MEETING APPOINTMENTS.

DIST. No. 2.			
*Tenn. River Conf., Guthrie, Ky.,	Sept.	16-23	
DIST. No. 4.			
South Dakota, St. Lawrence,	Sept.	17-22	
" " Swan Lake,	Oct.	1-6	
Iowa, Clarinda,	Sept.	17-23	
" " Avoca,	"	24-30	
Minnesota, Frazee,	"	17-23	
" " Sauk Center,	"	24-30	
Wisconsin (Southwestern), Montfort,	"	23-30	
" (Northeastern), Clintonville,	Oct.	1-8	
DIST. No. 5.			
*Kansas (State Conference), Eureka,	Oct.	2-13	
DIST. No. 6.			
*California (General), Oakland,	Sept.	17-30	
" " San Louis, Bispo Co.,	Oct.	14-21	
" " (Southern),	"	15-28	

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

Sabbath, Sept. 13, Bro. Webber administered the ordinance of baptism to three more candidates who were happy to follow their Lord in this sacred rite. They unite with the Battle Creek church.

The Washington Post gives favorable notice of our tent-meetings being held in Washington, D. C. The tent has been pitched for some time just in front of the Capitol grounds, and is soon to be moved a few blocks away into the southeastern district. Of the audience Sunday evening, Sept. 7, it says there was "a tent full and a fringe of listeners standing about on the outside."

The "new idea" is a name applied to a style of church organization and architecture which seems to be coming rapidly into vogue, the grand principle of which is to combine theater, card and

billiard rooms, kitchen and dining-room, gymnasium, and various worldly etceteras under the same roof which covers the church auditorium. Several church edifices of this kind have been built, and it is said that the plan works well. We presume it does. It was always easy for the Church to slide downward to the level of the world, and a good many people, especially the people of the world, are sure to be pleased with the movement. We would recommend the plan to any church whose object is to please the people rather than to maintain the standard of holiness where God has placed it, and shun all alliance with the world.

Says Mr. N. R. Johnson in the Christian Statesman of Sept. 11, 1890, "No pecuniary advantage can justify what tends to a violation of the fourth commandment." True; neither can any pecuniary advantage justify a violation of it. But this is just why so many professed Christians continue to violate that commandment by observing the first day instead of the day enjoined in the commandment, which is the seventh. The majority keep Sunday, they say, and it would be inconvenient and would interfere with their "pecuniary" interests to keep the seventh day, though down deep in their hearts they know, and not infrequently have admitted, that that day, and that only, is the Sabbath of the fourth commandment.

ARRANGEMENTS FOR LABORERS.

THE General Conference Committee has made the following arrangements for labor in different parts of the field:—

Eld. J. N. Loughborough has been appointed to act as General Superintendent of Dist. No. 5, in place of Eld. E. H. Gates, who goes with the missionary ship.

Eld. W. C. White, sister White, and Bro. Chadwick will attend important meetings in Dist. No. 1, viz., the annual meetings of the Conference and Tract and Missionary Society of the New England Conference; the same in the Atlantic Conference; the State meeting in Pennsylvania, and the Virginia Conference.

Elds. E. W. Farnsworth and A. J. Breed will attend the Kansas Conference and camp-meeting. Possibly the writer, also, will attend.

Eld. J. H. Durland will go to California to labor there till the meeting of the General Conference.

Bro. C. Eldridge and the writer will attend the California Conference and camp-meeting.

O. A. OLSEN.

SABBATH-SCHOOL LESSONS.

SABBATH-SCHOOL lessons on Old Testament History for Senior classes for quarter ending Dec. 31, 1890, are now ready. These lessons are published in pamphlet form as No. 62 of the Bible Student's Library. Thirty-two pages. Price, five cents per copy, post-paid. Address Pacific Press Publishing Co., Oakland, Cal., or your State Tract and Missionary Society.

SUPPLIES FOR THE MISSIONARY VESSEL.

It is now nearly time for the missionary vessel to sail from San Francisco to Pitcairn, and it is time that those who expect to make donations to its supply of provisions have them on the road to the vessel. Everything in the fruit line, such as evaporated apples, pears, peaches, etc., will be thankfully received. Dried sweet corn from the East, and peas, beans, etc., from the West, and also honey, would help materially in fitting out the ship's supplies. Brethren in California might send raisins and prunes. But whatever is sent, let it be of the best quality, as otherwise it might not be fit to eat after a long salt sea voyage. Further, what is done, let it be immediately, as there is no time to spare. It would perhaps be well for all in a church to unite in making up a box, and thus a variety of articles may be supplied. Another advantage arising from this course would be to lessen the expense

in freight or express, to each who wishes to send. If any prefer, however, to send money with which to purchase these articles in California, they can send it, as well as other donations, to C. H. Jones, Pacific Press, Oakland, Cal.

C. ELDRIDGE, for SHIP COMMITTEE.

WHY EX-GOVERNOR ST. JOHN KEEPS SUNDAY.

MR. ST. JOHN, ex-Governor of Kansas, gave a lecture Monday afternoon, Sept. 8, 1890, in Battle Creek, Mich., in the interests of the Prohibition party. In illustrating how early education, traditional bias, and prejudice often are the only foundation for what people profess and practice, he said:—

You have a sect here among you, the Seventh-day Adventists. They have a fight on the Sabbath question. Now, I observe Sunday as God's holy Sabbath day. I am frank about it. It always pays a man to be frank. Now, why do I observe Sunday?—I observe Sunday because my father and mother observed it, and not because I have gone down deep and searched the Bible for the truth in the matter.

This is an honest confession, and the truth told, this is just why nearly all Christendom to-day keep Sunday. And what is more, no one ever had any better reason for keeping that day in the place of the only day God in all his word has called his holy Sabbath day, the seventh day. Substitution and usurpation instituted it in the Christian Church, and tradition, ignorance, and prejudice have kept it there. But the false plant is to be exposed and rooted up, as are all other errors. W. A. C.

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

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

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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, \$1,118.)

William Haddox - - - \$10 00

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

THE TITHING SYSTEM.

OR GOD'S PLAN FOR SUPPORTING GOSPEL LABOR.

A forcible argument, showing the obligation of the tithing system in the gospel dispensation, and an application of its principles to the present time. By G. I. Butler. 112 pp., 12mo., 10 cents. Address REVIEW & HERALD Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Ont.; or Atlanta, Ga.