

The Adventist Review and Sabbath Herald

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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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THE SHINING OF HIS FACE.

BY ELIZA H. MORTON.
(Portland, Me.)

WHEN I see the sunshine streaming
O'er the hill and lea,
All my soul at once is dreaming,
And the light to me
Is from the King's most holy place,
And like the shining of his face.

When I see the starry ceiling
Far above my head,
Then I feel like humbly kneeling,
For the brightness shed
Is from the King's most holy place,
And like the shining of his face.

When I see the glad uplifting
Of the eyes in prayer,
Then the soul no more is drifting,
For the glory there
Is from the King's most holy place,
And like the shining of his face.

When this earth shakes off its sadness
Like a robe of woe,
And a beauteous garb of gladness
Covers all below,
Then from the King's most holy place
We'll see the shining of his face.

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

THE CONDITIONS OF SALVATION.

BY MRS. E. G. WHITE.

THE example of Christ shows us that our only hope of victory is in continual resistance of Satan's attacks. He who triumphed over the adversary of souls in the wilderness of temptation, understands what the Christian has to meet; for he has conquered the enemy in our behalf, and as an overcomer, he has given us the advantage of his victory, that we may be able to resist the temptations of the evil one. We have the privilege of uniting our weakness with divine strength, of connecting our imperfection with the merit of Jesus; and sustained by his enduring might, in his all-powerful name, we may be more than conquerors.

It was through infinite sacrifice and inexpressible suffering that our Redeemer placed salvation within our reach. He lived in the world unhonored and unknown, that through his condescension and humiliation, he might exalt man to receive heavenly honors and immortal joys in the kingdom of glory. And when all this humiliation and suffering was endured by the divine Son of God, will fallen man murmur because heaven can be obtained only through conflict, abasement, and self-sacrifice?

The inquiry of many a proud heart is, "Why need I go in humiliation and penitence before I can find the acceptance of God, and obtain the immortal reward? Why is not the path to heaven less difficult? Why is it not more pleasant and attractive?" We refer all these murmuring, doubting ones to the great Example. Look upon our precious Saviour suffering in the wilderness, bowing under the load of man's guilt, and enduring the keenest pangs of hunger. He was sinless, and more than that, he was the Prince of heaven; but in man's behalf he became sin for the race. The prophet writes, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Christ sacrificed everything for man in order that he might make a way whereby it would be possible for man to gain heaven. Now it is for fallen man to show what he will sacrifice on his own account for Christ's sake, that he may win immortal glory. Those who have any realization of the magnitude of salvation, of its inestimable value, of what it has cost the Son of God, will never murmur that their sowing must be in tears, and that trial and conflict are their portion.

When earthly treasures have our supreme affection, our works will make the fact evident. Then our greatest anxiety, labor, and care will be devoted to worldly interests, while eternal considerations will rank as secondary in our plans. When we are in this condition, Satan receives the homage that is due to God. Selfish love of the world corrupts the faith of the professed followers of Christ, and makes them weak in moral power. The more the heart is centered on earthly treasure, the farther will men depart from God, and the less will they become partakers of the divine nature. It is through a union with Christ that we have a realization of the corrupting influences of the world, and of the peril of harmonizing with its spirit.

It is the purpose of Satan to make the world very attractive. He has a bewitching power which he exercises to allure the affections of even the professed followers of Christ. There are many professedly Christian men who will make any sacrifice in order to gain riches, and the more successful they are in obtaining the object of their desires, the less they care for the precious truth and its advancement in the world. They lose their love for God, and act like men who are insane. The more they are prospered in material wealth, the less they invest in the cause of God. The works of those who have an insane love for riches, make it evident that it is impossible to serve two masters, God and mammon. They show to the world that money is their god. They yield their homage to its power, and to all intents and purposes they serve the world. The love of money becomes a ruling power, and for its sake they violate the law of God. They may profess the religion of Christ, but they do not love its principles, or heed its admonitions. They give their best strength to serve the world, and they bow to mammon.

It is alarming that so many are deluded by Satan. He excites the imagination with brilliant

prospects of worldly gain, and men become infatuated, and think that before them is a prospect of perfect happiness. They are lured on by the hope of obtaining honor and riches and position. Satan says to the soul, "All this will I give thee, all this power and wealth with which you may do good to your fellow-men;" but when the object for which they seek is gained, they find themselves with no connection with the self-denying Redeemer; they are not partakers of the divine nature. They hold to earthly treasures, and despise the requirements of self-denial, self-sacrifice, and humiliation for the truth's sake. They have no desire to part with the dear earthly treasure upon which their heart is set. They have exchanged masters, and accepted the service of mammon instead of the service of Christ. Satan has secured to himself the worship of these deceived souls through the love of worldly treasure. It is often found that the change from godliness to worldliness has been made so imperceptibly by the wily insinuations of the evil one, that the deceived soul is not aware that he has parted company with Christ, and is his servant only in name.

Satan deals more guardedly with men than he did with the world's Redeemer in the wilderness of temptation. He lost his case, and retreated from the field of conflict a conquered foe. He does not approach men with a demand for homage by outward worship. All he asks of man is to be dazzled and allured by the presentation of worldly attractions which will, if he succeeds in obtaining them, engage the mind and affections, and lessen the value of heavenly things. All he wants of man is to fall under the influence of his deceptive power, to love the world, to love rank, position, and money, and to place his affections on the things of this world. If he secures this, he gains all that he failed to gain when in conflict with the Son of God.

The condition upon which God has ordained that man may obtain eternal life is self-abasement and cross-bearing. The repenting sinner may find comfort and peace in following in the footsteps of his self-denying Redeemer. The thought that Jesus submitted to humiliation, sacrifice, and such suffering as man will never be called upon to endure, should hush every murmuring voice. The sweetest joy comes to man through sincere repentance toward God for the transgression of his law, and through faith in Christ as the sinner's Advocate and Redeemer.

Men are willing to labor, to endure toil and hardship, that they may secure some worldly advantage; and why should the Christian shrink from suffering and self-denial when there awaits the overcomer an imperishable treasure, eternal life, and a crown of glory that fadeth not away?

A MODERN INVENTION.

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

It is written, "God hath made man upright; but they have sought out many inventions." One of these inventions of modern date is thus expressed:—

The change of the day is not a change of the decalogue. The fourth commandment bids us keep "the seventh day" after six days of work, not the seventh day of the

week. The commandment is obeyed just as truly by those who observe Sunday as by those who observe Saturday.

Facts will show that this is a silly evasion of the truth, and that such a thing was never thought of 500 years ago.

1. God gave as the reason why he requires men to keep the seventh day, that "in it he had rested from all his work," the work of creation. Did he not labor on six days of the week, and rest on the seventh day?—He did; and it is useless to deny it. Then the seventh day of the week, and not any one day in seven, is the Sabbath.

2. It is a fact that the Jews to this day observe the Sabbath because God rested from his work on that day; and it is a fact that the whole Christian world are in harmony with them in numbering the days of the week.

3. It is a fact that the Sabbath throughout the New Testament is invariably the seventh day of the week: and that it is explicitly distinguished therein from the first day of the week, the day of the resurrection of Christ. Mark 16:1, 2; Luke 23:56; 24:1.

4. It is a fact that when the first day began to be observed in the church in honor of Christ's resurrection, the seventh day was still kept by them as the Sabbath.

5. It is a fact that for many hundreds of years after Christ, the title of Sabbath was invariably given to the seventh day, Saturday, and never to Sunday. Says Heylyn, "Whenever for a thousand years and upward, we meet with *Sabbatum* in any writer of what name soever, it is to be understood of no other day but Saturday."

6. It is a fact that for more than a thousand years of the Christian era no one ever claimed that Sunday was kept in obedience to the fourth commandment. The Sabbath and Sunday (which had assumed the title of Lord's day) were regarded as two distinct days, and were for centuries held in antagonism and rivalry; and the result was that it came to be understood that the observance of Sunday had been "*substituted*" for the observance of the Sabbath. Sunday was not kept as the Sabbath, but "*instead of the Sabbath.*" Of the times after the beginning of the third century, Dr. Charles Hare, of Germany, says, "The Roman Church regarded Saturday as a fast-day in direct opposition to those who regard it as a Sabbath. . . . But the original commandment of the decalogue *was not then applied to that day.*"

7. It is a fact that it was left for Protestants to invent the theory that the keeping of the first day of the week is obedience to that commandment which requires the keeping of the seventh. The first trace of this remarkable discovery is found in history about the year 1595. About this time Nicholas Bound, D. D., an English dissenter, published a book in which he advocated the transfer of the Sabbath to Sunday on the ground of the theory that the seventh part of time devoted to God answers the requirement of the commandment.

"Necessity is the mother of invention." The necessity which forced this invention was brought about as follows: In the latter part of the sixteenth century, the Presbyterians and Episcopalians of England were engaged in a controversy concerning the authority for the observance of Sunday and the other festivals of the church. "The Episcopalians required men to observe all the festivals of the church; the Presbyterians observed Sunday and rejected all the rest. The Episcopalians showed the inconsistency of this discrimination, inasmuch as the same church authority had ordained them all. As the Presbyterians rejected the authority of the church, they would not keep Sunday upon that ground, especially as it would involve the observance of all the other festivals." They were thus driven to the necessity of giving up Sunday entirely, or proving its claim from the Bible. Hence the attempt to enforce Sunday-keeping by the fourth commandment.

But it is a fact that the records of the New Testament and those of every civilized nation of the world, are all against the idea that Sunday is the seventh day of the commandment. Yet

learned men will contend for this absurd position in the face of all records and all history, to sustain them in the practice of following a tradition which makes void the commandment of God. How weak, as well as wicked, it is to suppose that by this sort of legerdemain they can circumvent the omniscient Jehovah. They may succeed in deceiving themselves, and be like the idolater whom the prophet describes as follows: "He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" Isa. 44:20. But the day will come when they will be undeceived, and will see the enormity of the sin of perverting the words of the Most High. May it be before it is too late to repent and find pardon.

A MISAPPLIED TEXT.

BY G. W. AMADON.
(Battle Creek, Mich.)

ROMANS, eighth chapter, verses twenty-nine and thirty, contain a text which is naturally made much use of by those who hold to the famous tenet of predestination. The passage reads, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Without saying anything either pro or con on the subjects of election and decrees, the writer suggests that the above passage does *not* refer to the righteous as a body, but only to a particular class. Most obviously the words "called," "justified," and "glorified," refer to being convicted of the Holy Spirit, converted unto God, and finally saved in heaven. There is no issue about these terms and their application. But who are the "many brethren"? Most unquestionably not the entire family of the redeemed. In Matt. 27:52, we read that when the Saviour on the cross gave up the ghost, amid the startling phenomena of nature, "the graves were opened; and MANY bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Paul says in Eph. 4:8, that when Christ "ascended up on high," as he did at the ascension, "he led captivity captive, and gave gifts unto men." The marginal reading of the received version of the Bible is, "he led a MULTITUDE OF CAPTIVES." There is no question that this multitude of captives are *now in heaven*, glorified, and that they are the same individuals brought to view in Matt. 27:52, who seem to have been a kind of first-fruits of Christ's resurrection. Good old John Wesley, in his Notes on the New Testament, on Rev. 5:5, where it speaks of the white-vested elders, commenting on the expression, "*And one of the elders,*" says: "Probably one of those who rose with Christ, and afterward ascended to heaven; perhaps one of the patriarchs." And on Rev. 4:4, where the twenty-four elders are represented as seated on as many thrones, Mr. Wesley has this note in reference to the *white raiment* there spoken of: "This and their *golden crowns* show that they had already finished their course, and taken their places among the citizens of heaven. They are never termed souls, and hence it is probable that they had GLORIFIED bodies already. Compare Matt. 27:52." The reader will readily catch Mr. Wesley's opinion of this point by the text in Matthew to which he refers.

In a work published in Boston in 1855, called "Messiah's Throne and Millennial Glory," the writer, Josiah Litch, M. D., referring to the resurrection spoken of in Matt. 27:52, and the incongruous views held by some on the matter, says: "It, however, seems more probable, and the evidence is more certain, that they constituted the retinue of Christ when he entered heaven." And in remarking upon Ps. 68:18, the prophecy of our blessed Lord leading captivity captive, Dr. Litch says: "The captivity which our Saviour led captive, were, most likely, captives from

death. There were no others of which we have any account, whom he did lead captive, when he ascended, if it were not these." Proceeding still further upon this line of thought, the same author inquires, "Again: does not Paul refer to this in Romans 8, when he speaks of the GLORIFICATION of those whom God did foreknow, predestinate, call, justify, and glorify? The end to which he predestinated them was, 'to be conformed to the image of his Son.' The reason why he thus predestinated them was, that he [Christ] might be the first-born among many brethren."

Quoting Rom. 8:29, 30 in full, Mr. Litch proceeds to add: "If they are really, as the apostle declares, *glorified*, when did it take place, if not at the time those bodies of the saints arose? Who can point out any others who were *first-born* with the Son of God, and he among them." (See "Messiah's Throne and Millennial Glory," pp. 207, 208.) (The foregoing emphasized words are from the pens of the authors quoted.)

Finally, does not the apostle Paul very manifestly refer to those who were raised at the crucifixion, in Heb. 12:23, where he speaks of the church of "the first-born ones" (Gr., *ekklesia prototokōn*) and "the spirits of the just who HAVE BEEN PERFECTED"? (This is the literal construction of the Greek as given in Bagster's Englishman's Greek New Testament.) To the mind of the writer this is quite clear, and if the application is correct, another passage is explained which seemed to stand as a barrier against the view that the righteous are not taken to heaven before the sounding of the last trumpet.

In conclusion, a sentence or so may be added in reference to the words "foreknow" and "predestinate" as used in Rom. 8:29. Question: Did not the great All-wise, who declares that he sees the end from the beginning (Isa. 46:10), know before the foundation of the world that the divine Son would have a blessed seed to serve him? and is there anything incongruous or mysterious in the fact that God in his infinite wisdom should predestinate (determine beforehand) that of the Old Testament church, witnesses of Christ's Messiahship and resurrection should be raised from the dead at his crucifixion?

In examining this text, may we not apply the words of wisdom in Prov. 8:9: "They are all plain to him that understandeth, and right to them that find knowledge?"

GOD'S MERCY.

BY ELD. W. C. WALES.
(Battle Creek, Mich.)

In every one of the twenty-six verses of the 136th psalm, we read that God's "mercy endureth forever." What hope to the despairing, sin-sick soul is found in that one word "mercy"! Mercy is defined as "the disposition to treat an offender better than he deserves." "With the Lord there is mercy," or a disposition to treat the offender better than he deserves. Then, dear sinner, do not despair; though you richly deserve rejection and death, do not conclude that these will necessarily be your fate. But doubtless you often feel that you are no common offender, that your transgressions are unusually enormous. But read concerning the amplitude of God's mercy; it may be sufficient to cover even your greatest needs. "God, who is *rich in mercy.*" Eph. 2:4. If a man is rich, we do not question his ability to confer a needed favor upon us. God is rich in the disposition to treat his enemies better than they deserve. But, you say, a demand might be made even of a rich man which he would be unable to meet, and I fear my sins are greater than God's mercy. But I read, "Thou, Lord, art good, and ready to forgive; and *plenteous in mercy.*" Ps. 86:5.

Surely, then, if there is plenty, there must be all we can possibly have any use for. But there is more than plenty. The Lord is *full* of mercy, *full* of the disposition to treat sinners better than they deserve. "I will be merciful [*mercy full*] to their unrighteousness." Heb. 8:12. *Full* of mercy! See God's own delineation of himself:

"The Lord . . . proclaimed, The Lord, The Lord God, *merciful* and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin," etc. Exodus 34. Here the Lord represents himself as not only *full* of mercy, but as keeping it in store ready for the needy sinner. "*Keeping* mercy for thousands." Who can fear to trust such a God?

We read that his mercy is "*abundant*." 1 Pet. 1:3. If God has an abundance of this disposition toward the offender, then surely there is more than he needs, more than he has any use for.

Not only so, but we read, "For as the heaven is high above the earth, so great is his mercy toward them that fear him." Ps. 103:11. Can we measure such mercy? "As high as the heaven is above the earth." How high is that? Astronomers tell us that the distance from the earth to the *nearest* fixed star is 20,000,000,000,000 miles. They tell us that beyond that is another twenty trillions of miles farther on. And the same distance beyond is another, and so on, until the astronomer has counted 500 fixed stars or suns in our universe, one behind the other, and each 20,000,000,000,000 miles farther away than the last. And yet we have not reached heaven, but only the outskirts of *one* of the thousands of clusters similar to our own universe. And God uses these infinite distances to represent his boundless mercy toward his enemies. His mercy is high as heaven. Broken-hearted and penitent for a life of transgression, and with a character blotted with sin's deepest stains, I dare cast myself, sins, iniquities, hypocrisies, and all, upon the mercy of such a God. I hope in his mercy; and not only do I hope, but I trust him with my soul implicitly. But is not this presumption for the mourning penitent to hope so entirely, and trust so confidently in the benevolence of One whom he has so often offended and so repeatedly insulted? Read Ps. 147:11: "The Lord taketh pleasure in them . . . that hope in his mercy." He assures us that it pleases him to have us hope that he will treat us better than we deserve. And yet how many mourning souls withhold this pleasure from the Lord! We learn also that it requires no effort on the part of the Lord thus to exercise mercy. For "*he delighteth in mercy*."

It is no task for any one to do what he delights in doing. The Lord takes delight in treating sinners better than they deserve. It is his nature. Why cannot poor, erring mortals trust such a Heavenly Father? But we forsake the Lord again and again after he has manifested his forgiving mercy toward us. Will his goodness cover so many falls?—Yes, "he is able also to save . . . to the *utmost*." We read that his mercies "*are new every morning*." The sins of finite man cannot compass infinite mercy. "Whosoever will," may come. But when the heart becomes so hard and depraved as to be past feeling, so that every element of responsiveness to God's love is exhausted from the fountains of the soul, then the case is indeed hopeless. For in order that the sinful soul may be drawn to God, there must be a sense of his love for us. "The goodness of God leadeth thee to repentance." But when the goodness of God fails to impress us, then what will lead us to acceptable repentance?

But none who *feel* their sinfulness, none who sense in some measure the love of God, ever need to despair. God commands us to forgive others unto seventy times seven. Will he refuse to do what he requires of us? Does he wish us to surpass himself?—Nay, verily. Then let us trust him. Let us with contrite hearts hope in his mercy, and believe that he *delights* to treat us better than we deserve. This mercy withheld merited wrath from abominable Ahab, wicked Manasseh, cowardly Peter, and murderous Saul. It was this mercy that forgave David his heinous iniquity, and that drew tears from the Lord's eyes, and forgiveness from his lips, for those who hated him. This mercy received the vile prodigal with open arms, placed the gold ring upon his finger, and put upon him the best robe in

place of his own filthy rags. "Him that cometh to me I will in no wise cast out."

TRUST.

BY J. M. HOPKINS.
(Chaffield, Minn.)

I KNOW not what awaits me
Of future toil or care;
I do not know if light or hard
Will be my load to bear;
But this I know, that Christ my Lord
Will needed grace supply,
And on the way from earth to heaven,
Will guide me with his eye.

I know not what awaits me
When this brief life is past;
I know not all that God will give
That evermore shall last;
But this I know, he doeth well,
And what is best will be,
And so I trust him for this life,
And for eternity.

PRAYER FOR THE SICK.

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

(Concluded.)

THERE have been cases in which God has raised the sick in compliance with their desires and those of others, when it would have been better for them had they died. One striking case of this kind is that of King Hezekiah. He desired to live, and God added fifteen years to his life. In this period, his life was stained by exaltation, and a son was born to him (Manasseh) who wrought great wickedness in Israel, and led the Israelites to sin grievously before the Lord. Had this man died when God told him to prepare to die, he would have left a most glorious record, and his career would have been, in many respects, the noblest kingly career recorded in Holy Writ.

In praying for the sick, the laws of health and life should be regarded, and natural means should be united with the supernatural. God's laws and methods do not militate with each other; for God is not divided against himself. The supernatural in religion does not oppose the laws of nature; on the contrary, it sanctions and enforces those laws by restoring those who have transgressed them, and by enabling them to conform to them. Therefore a supernatural (or one that appears to be thus from the stand-point of the wonderful) which leads men to disregard and oppose natural laws and natural means that God has ordained, is not God's supernatural, but is a supernatural falsely so called, a counterfeit. If there is a place under heaven where the enlightened Christian feels free to pray for the sick, it is where natural means are combined with the supernatural, and where the laws of health and life are regarded and enforced. I believe that very often God cannot restore the sick because they do not regard the laws of life, and would soon lose their health if restored to them, and would thereby dishonor God.

How, then, must God look upon those who, under ordinary circumstances—when no one is in special danger of dying immediately—will spend all night in praying for the sick? Will God work wonderfully and miraculously for us while we are knowingly and unnecessarily violating the laws of our being? When Jesus raised Jairus's daughter, he immediately commanded that something be given her to eat. Mark 5:43. Here we have a divine recognition and enforcement of a law of life; and that, too, in connection with a special manifestation of the supernatural.

When the Lord healed Hezekiah, he sanctioned, through the prophet Isaiah, the use of natural means, thus: "Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover." Isa. 38:21. Did Isaiah make a mistake here? Some would say that he did, and that God did not have the glory. But I wonder if God did not make the figs grow, and if God was not glorified through their use in this case. Is God divided against himself? So when a good physician uses *natural* means and, with

the blessing of God, succeeds in restoring the sick, God is glorified; and unwise would that person be who, in such a case, should refuse to pray that God's blessing might be added to the means used, lest man should get the praise. There is good common sense in the French proverb that says, "*Aide-toi, et je t'aiderai*"—"Help thyself, and I will help thee."

Those who have witnessed the manifestation of the mighty power of God in the restoration of the sick, in answer to their earnest, humble prayers, and who have themselves come in contact with the Holy Spirit of God that performs the healing, are the last ones to boast of what they have done, or of their having the gift of healing, unless they have backslidden. When you see persons indulge in this boasting, you may be assured that they are on dangerous ground, and are affected by the influence of him who fell from heaven through pride and exaltation.

When I lived in Geneva, Switzerland, a man came to that city, claiming that he had the gift of healing, and that he had healed 3,000 persons in his life. A large crowd soon gathered around him, and many asked him to pray for them. He responded by offering a short prayer for the sanctification of the spirit, another for the sanctification of the soul, and a third for the sanctification of the body; then he pronounced them sanctified, and then prayed for them. Among the wonderful cures chronicled was that of a young boy. It was heralded throughout Geneva that a great miracle had been wrought. But the next morning the young boy was dead. The man held his meeting all night, until the authorities stopped him, as a prudential measure. Who can say that he did not do some wonders? But were his wonders wrought by the power of God? The last we heard of this man, he was in England, and was still gathering a large company around him, appointing apostles, empowering them to heal the sick, and giving them the names of the apostles, etc.

How unlike the modest way in which the Saviour did his work! How often would Jesus say, after healing the sick, "See thou tell no man;" "See thou say nothing to any man." Why was this?—To teach us a lesson of humility. He occupied the place that his ministers and followers were to occupy, and set them an example worthy of imitation.

Can you put your finger on one verse of Holy Writ which says that such an apostle or such a disciple had the gift of healing, and boasted or stated that he had it? Not a statement of this kind is found in the Bible. And why this silence?—That we may be silent, so far as boasting of such things is concerned. Spiritualists and Mormons boast of having the gift of healing, of possessing great power, and make great parades in laying hands on the sick, as though they were wonderful persons. They draw the attention of the people to themselves to be lauded by others, and make us think of Simon the sorcerer, of whom it is written, "Giving out that *himself* was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God." Acts 8:9, 10. The humble followers of Jesus, men and women full of genuine gospel faith and of the Holy Spirit, will not thus exalt poor self, but will hide behind Jesus, and exalt him who was once the lowly Nazarene.

With deep humility, with reverence, and with self-abasement will men and women of God apply the oil to the sick, *under certain circumstances*, considering it as emblematical of the Spirit of God, whom they in Jesus' name invite to do that work which will promote the glory of God. 1 John 2:20, 27. What they do in this respect, they simply do as an act of faith. So of laying on of hands. They recoil at the thought of there being any virtue in them, and tremble with holy awe at the thought of having anything to do in connection with so sacred a work, and feel greatly humbled under a solemn sense of the presence and mighty workings of the Holy Spirit of promise.

If you will carefully consider the labors of the

apostles, you will not see that they made the topic of healing the sick *their message*, basing upon it a special "faith-cure" movement. They went forward in preaching the gospel with the salvation of men at heart; and as they stood in the light, using their reason and weighing facts, the Spirit of God upon them, approving their sound convictions growing out of well-guarded and logical reasons, God would, through their ministry, work mighty miracles in healing the sick, etc., thereby sanctioning the saving truths they were preaching; and they would give God the praise, exalting Jesus before the people.

If some are to make a special religious movement on the gift of healing, why may not others make one on another gift, and others make one on another, until there are over half a dozen separate religious movements? That is not after God's order, which is to have the different gifts come in as so many wheels in a grand machinery, working harmoniously to the one object for which they were created; as so many heaven-ordained means of forwarding the cause of truth among men, and of bringing the believers into the unity, not division of the faith.

We are living in an age when the masses are governed more by the emotional, the sensational, than by reason. This is so with the world's people, and it is so with the majority of religionists. Under such circumstances, special care should be taken in giving reason the throne, and in not suffering feeling and impressions to take the lead in our religious experience, especially in praying for the sick. We are safe only in following the word of God. The moment we leave that to go by feeling and by impressions, we are on dangerous ground, we are where we are liable to run into fanaticism and to be led into Satan's strong delusion for these last days.

But shall we be so cautious that we shall distrust all that comes to us as miraculous? Shall we, because there are counterfeits in the world, even in the matter of praying for the sick, cease praying for the sick? Shall we, because Satan leads some to go to extremes that distrust may be created with regard to the work of God, refrain from performing an important duty that is enjoined upon us in these last days, in the sure word of prophecy? James 5, etc. God forbid! Let us rather buckle on the armor as never before, and go forward prudently, but firmly and courageously, doing every part of the work that the Lord has assigned us.

THE NEW MAN.

BY WM. BRICKEY.
(Kingston, Minn.)

"Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." Col. 3:9, 10.

Who is this new man?—He is successor to the old man, but there is a sharp contrast between them. He is the child of God, born of water and of the Spirit. He is crucified with Christ, and the life he now lives is by faith of the Son of God. He is not to be found in every country and in every home; but wherever you may find him, you may know him at once, not by his prominence or ostentation; not by his gay clothing, ostrich feathers, or gold rings; not by his domineering spirit, but by his chaste walk and godly conversation; his meek and quiet spirit, which is, in the sight of God, of great price. He is not sensitive, but suffereth long and is kind, envieth not, is not puffed up, doth not behave unseemly, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, and is a natural believer in God and his word, and could not live without them. He endures hardness as a good soldier of Jesus Christ; he fears nothing but God, and hates nothing but sin, even the garment spotted by the flesh. He is a brother to charity and a friend to prudence. Being in the image of Christ, he walks in his steps, going about doing

good to others. When he is reviled, he reviles not again; and when he suffers, he threatens not, but commits himself to Him that judgeth righteously.

This new man is as gold tried in the fire; he is the salt of the earth, and the image and glory of God. He is a peace-maker, a lover of justice, and a promoter of tranquillity in the home, in the church, and in the nation. He will not be found standing on the corners of the streets, hearing and telling rough jokes, or repeating the words of others who use God's name irreverently. Neither will he purposely repeat useless conversation to separate friends. He will not bury his talents in the earth, nor spend his God-given time in lounging or laying up treasures for self-gratification, and leave his Master's work undone, while there are precious souls for whom Christ died, groping in darkness. He will not forsake the assembly of the saints, nor refuse to worship God with them because his brother has done wrong. He will not antagonize every one he meets, and hammer them over the head with the truth, because they do not understand it as he does; but he will, with meekness, instruct those that oppose themselves, if God, peradventure, will give them repentance to the acknowledging of the truth. He will not be jealous of his brethren because they have gifts differing from his, or because they have better success, or because some one seems to love them better than him, but will rejoice in their success, and is dead to both flattery and scorn. He is not a complainer, a grumbler, or a fault-finder, in the home, in the church, or in the Conference; neither will he love God or his truth less because things do not move as he wants them to.

This new man is a man of great faith; yea it was he that, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness was made strong, waxed valiant in fight, and turned to flight the armies of the aliens. And what shall I more say? for the time would fail me to tell of how his feet were released from the stocks, and how the prison doors swung open for him, and many other wonderful things he has accomplished by faith.

Brethren, are you acquainted with this new man personally? If he came to your home, would you take him in and cultivate his acquaintance? Will you cherish his memory, and strive to emulate his example? If we will all do this, God's blessing is not far away.

WRONG VIEWS OF GOD.

BY H. F. PHELPS.
(Minneapolis, Minn.)

"How art thou fallen from heaven, O Lucifer, son of the morning!" Isa. 14:12. Ever since the rebellion of Satan, he has been trying to insinuate into the minds of others, wrong ideas of God. Not satisfied with his own position in heaven, he aspired to be as God. Verses 13, 14. And in order to accomplish his purpose, he lied about God, his Creator.

In this work of defaming the character of God, he has seemed to gain the advantage for a little time. But soon the true character of God will be manifest to the entire universe. Happy will that man be who learns of God here. Some think and feel that God reigns as a tyrant; that he is of a vindictive nature; that he will exert his divine attributes, to punish his creatures to all eternity; that he takes delight in the sufferings of his enemies. All this just suits his satanic majesty, for it leads men to hate God; it leads them to reject the word of God; it leads them to despise the offers of mercy, and treat the Offering of Calvary with contempt. But everywhere we turn, we see God has revealed himself to us as a God of love. The heavens, the earth, the sky above, the waters beneath, the song of the birds, and the beauty of the flowers, all say, "God is love." The testimony of the ages

past, in his dealings with man, is still, "God is love." And at last, when God shall visit the ways of the wicked upon Satan himself, in taking life away from him, we shall still find "God is love."

In the days of old, the great God revealed himself through Christ, as "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Ex. 34:6, 7.

Who can conceive the infinitude of these characteristics here set forth? Let us pause and reflect upon the meaning of these words. Webster defines "mercy" as "that benevolence, mildness, or tenderness of heart which disposes a person to overlook injuries, or to treat an offender better than he deserves; the disposition that tempers justice, and induces an injured person to forgive trespasses and injuries, and to forbear punishment, or inflict less than law or justice will warrant. In this sense, there is perhaps no word in our language precisely synonymous with mercy. That which comes nearest to it is grace." And grace is, "the free, unmerited love and favor of God, the spring and source of all the benefits men receive from him." Mercy "implies benevolence, tenderness, mildness, pity or compassion, and clemency, but exercised only toward offenders." Man is the offender, and God is the injured one. And this is a distinguishing attribute of God, manifested continually toward us. He is full of this disposition; for "merciful" means *full of mercy*. Then, he is "long-suffering to usward, not willing that any should perish." And of Him who is the express image of his Father, it is said that he is "full of grace." John 1:14. More than this, the great God is represented as waiting, patiently waiting our tardy disposition, our inclination to procrastinate, in order that he may bestow mercy—in order that he may show the tenderness of his heart toward us, poor fallen creatures that we are. Isa. 30:18: "And therefore will the Lord wait, [What does he wait for?] that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you." David says, "Thy mercy is great above the heavens." Ps. 108:4. Truly his goodness and mercy follow us. Ps. 23:6. "And his tender mercies are over all his works." Ps. 145:9.

Beloved reader, because he is a God of mercy, we can go to him in our weakness, and confessing our sins, he will hear, he will forgive; for he is willing to forgive, nay, more, he desires to forgive. And again, it is our privilege to believe that he forgives.

Our God desires that we shall be merciful. "Be ye therefore merciful, as your Father also is merciful." Luke 6:36. "Blessed are the merciful: for they shall obtain mercy." Matt. 5:7. If we are followers of Christ, we must "put on bowels of mercies." Col. 3:12. James tells us that the "wisdom . . . from above is . . . full of mercy." James 3:17. "He that followeth after righteousness and mercy findeth life." Prov. 21:21.

Then let us learn to cultivate this disposition. It is commendable. It comes from God. He can give it. The more we become like him, the more will we have of it. And if we do not have it, we are not like him, and are none of his.

—Among other holy counsels which thou must observe, remember well this: Look not upon other men's faults, but thine own. Perfect resignation is attained by remembering that God permits grievances to fall upon us, to humble and annihilate us, and to make us live wholly resigned. Hold it for a true maxim that nobody can do a grievance or injury to a soul despised by itself, and one that is nothing in its own account. Never be disquieted by any accident, for inquietude is the door by which the enemy gets into the soul to rob it of its peace.—*Michael de Molinos*.

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.

POWER.

A LITTLE bird failed one warm day to sing—

Could song of one small bird be greatly missed?

Ere long the pulse of summer stilled; the spring

Beneath the oak lay hushful, shadow-kissed,

The leaves that symbol strength low-whispered,

"Wait;"

The roses heavy leaned beside the unopened gate.

The hollyhocks which formed the garden's hem

Thought they would linger for a word of cheer;

Just tipped with gold and red, on stately stem,

Who would have dreamed they held a heart of fear?

The vineyard drooped; the bee who could not find

A drop of honey, moaned, "I'm growing blind!"

The very fruits upon the orchard boughs

(Their life that noon had reached its trial place)

Forgot their blossom-days, their early vows—

Unheeding change, to trust the laws of grace.

All perfect work hath trial, good unstirred

Perhaps, thro' troubled silence of a bird.

The grain bent languid; a discouraged breeze,

As fettered by a coat of mail, moved slow,

Yet all the while, dark canopied by trees,

A busy bird was flitting to and fro,

His beak swift gleaming, while his wings' unrest

Kept still the buried longings in his breast.

"Oh, weary day!" he sighed, "I'll rest and sing;"

The toiling, silent songster never guessed

His own omission influenced ev'rything,

That nature suffered for a grace repressed;

No labor compensates for lack of cheer,

Hearts faint the soonest when the skies are clear.

He sang; the armored air threw weights aside,

Sweets thrilled the fruit-cores, grain-cups waved,

"Tis well!"

While dimpling spring and gladdened buds replied,

The oak's deep benediction rose and fell;

The late despondent harvests now rejoice,

Life's sultry day transfigured by a voice!

Then sing, tho' lies the wilderness around,

Thy lips the valves that tend a larger heart;

All life in one unconsciously is bound,

And none may hold his lonely day apart;

Fear not, fail not to sing, if song be thine,

Not toil, but gladness making life divine.

—Jessie Macgregor.

PATIENT.

JAMES 5: 8: "Be ye also *patient*." It is very natural for man to become impatient, and it may be there are some who do not stop to consider that we have a *patient* God, and a *very patient* Saviour. When we consider that patience springs from "love," we ask, "Is it because of a lack of love that I am so *impatient*?"

It was *love* that caused God to yield up his Son to die in our stead. Yes, and that *love* was the father of the patience which God has had ever since man rebelled against him.

People of all times in the past who have been godlike, have been *patient*. Oftentimes it is quite natural to work, to do something, but how often the words, "Stand still and see the salvation of the Lord," and, "Wait *patiently* for him," require a greater effort, a deeper struggle.

To work faithfully is hard, but to "patiently wait" is often much harder. God's children all need to be *patient*. Yes, the care-worn mother, who sees one round of duties before her day after day, with scarcely an intermission in which to rest; the father, already bowed down by the cares of life and the weight of years, who has long looked for some hope to be realized, some object to be attained; and the minister whose spirit is sorely burdened for his flock, his heart often grieved at the apparently fruitless efforts put forth to do good, all "have need of patience, that, after" having done "the will of God," they may take the prophets as their example of patience, that they even yet may "receive the promise." Heb. 10: 36; James 5: 10.

Do you suffer persecution from those whom you love, "be patient." Are your efforts to sow the seeds of truth apparently lost, "be patient." Does your heart sometimes grow weary, sometimes faint because the victory was not given before, "be patient." Perhaps God is trying you

to see how much you are like him. "To them who by *patient continuance* in well-doing seek for glory and honor and immortality," God renders "eternal life." Rom. 2: 6, 7. King Saul became impatient, and as the result his kingdom did not continue. 1 Sam. 13: 8-14. And if we fail to "be patient," will we be established with Christ in his kingdom?

"Be patient" a little longer, "for the coming of the Lord draweth nigh." Patience will have her perfect work if we let it, and then we shall "be perfect and entire, wanting nothing." Whatever your work, "be patient."

Jamestown, N. Y.

H. G. THURSTON.

DO NOT PROP A FRUIT TREE.

NEVER prop a fruit tree, is the sound advice given by a sensible writer. Sometimes fruit trees are so loaded and burdened with apples, pears, or peaches that we seem obliged to prop up the limbs. This excessive bearing injures, if it does not ruin the tree; and, besides, the fruit will be insignificant, and much of it is likely to fall off and never come to maturity. It is useless to *prop up limbs* under such circumstances. It is far better to go and *shake off part of the fruit*, leaving the rest to grow and develop, and come to perfection. This is a much better way than it is to prop up the branches that they may sustain the burden of a host of gnarly, half-grown fruit.

There are many men who would do well to embody the same principle in their daily lives. They are overworked, overburdened, overtaxed, overloaded. They have so many things to do, so many enterprises on hand, that they are not able to properly accomplish a large proportion of the work which they undertake. It is useless for such persons to think to *prop the tree*. They are sure to neglect their work, or they are sure to do it slackly, and bring no fruit to perfection. The best way is to *shake the tree*, and free it of the extra fruit. Prune, clip, cut, pluck, and reduce the fruit till it becomes manageable, and until the tree can support its burden, and then let every branch be loaded with fruit that comes to perfection, but not *overloaded* with fruit which never will reach its full development.

How much human energy is wasted in half-finished jobs, in plans that never are carried out, in talking, working, and undertaking things which are predestined failures, and in finally leaving a large amount of work unaccomplished, with all the labor lost which has been bestowed upon it. Do not prop the tree. Prune it, shake it, cut down the product, reduce the business, do less work and do it better. Undertake less, but finish what you begin. A few things *accomplished* are worth vastly more than a host of unfinished things to go to ruin and decay.—*Sel.*

THE RELIGIOUSNESS OF ALL LIFE.

It is commonly assumed that there is a department or range of duty and action which may be called religious, and another which, as opposed to this, may be called secular,—that, for example, prayer, attendance upon church services, and the reading of the Bible are religious, while buying goods or working at one's trade is secular.

Is there a just ground for this distinction? The apostle Paul clearly holds that all life in all its activities and duties should be religious. He says that whatsoever we do should be done to the glory of God. This expression has a wide sweep. It seems to take in all the activities and duties of life. Is there anything then left to constitute that secular sphere which men commonly distinguish from the religious? It is certain that in Paul's view religion is as comprehensive as life, and there is no department of life which can possibly lie beyond its scope and power.

How, then, are we practically to understand and apply this truth? Must not the answer be that we are to carry the spirit and power of religion into all spheres of life, that all things are to be done under the conviction that they are a part of our life work, and are to be regarded in their relation to the whole significance and use-

fulness of life? If a man is a soldier, it is not expected that he will always be engaged in the strictly professional duties and occupations of his position. Not all his time will be given to drill; but we do expect that, whatever he does, he will maintain a soldierly bearing. He is always a soldier, whatever be his present occupation; and fitness demands that all his conduct shall be in harmony with his position and discipline. So if a man occupies a high station of influence or honor, it is not demanded that he shall spend all his time in the immediate duties of that position; but it is expected that he will stoop to no indignity which is unworthy of his office and standing. He must on all occasions act worthily of himself. Whatever he does, he must show himself to be the man which his high position demands; and this must be the case as truly when he is engaged in social life or commonplace occupations, as when he is in the discharge of the duties of his official station.

In like manner, we may say of the Christian that he is always to act worthy of himself and of his profession. He is to be a man among men. He need not advertise his Christian profession by any strange or striking eccentricities, but should always evince the spirit of the Christian man, and that no less in his business than when at church, no less in trade and in conversation than when occupied with the duties technically called religious. There is no range of action within which alone he must be religious, but outside of which he need not be.—*S. S. Times.*

PEOPLE WHO ARE NOT SOUL-WINNERS.

THE husband who blows up his wife before the children because she happens to get too much saleratus in the biscuit.

The mother who can talk by the hour about the dresses and bonnets of her neighbors, but can't say a word to her little ones about the love of Christ.

The Sabbath-school teacher who does n't know enough about the lesson to ask questions without reading them from the lesson paper.

The woman who talks about heaven in church, and about her neighbors on the street.

The young lady who hands wine to callers.

The sectarian who never has a good word for any other denomination.

The man who rings a bell every time he puts a dime in the contribution box.

The man who never goes near the church on lodge night.

The man who blows a tin horn and shouts himself hoarse during a campaign, but is down on anything like excitement in religion.

The woman who knows in her heart that she is wrong, but is too proud to own up to it.—*The Ram's Horn.*

AS TIME GOES ON.

"At ten years of age," says *The Atchison Globe*, "a boy thinks his father knows a great deal; at fifteen he knows as much as his father; at twenty he knows twice as much; at thirty he is willing to take his advice; at forty he begins to think his father knows something, after all; at fifty he begins to seek his advice, and at sixty—after his father is dead—he thinks he was the smartest man that ever lived."

The man who keeps God's command to honor his father and his mother, does not change his estimates quite so often, but he probably gets a better and safer average opinion than he does who is puffed up with ignorance and conceit, and only learns by bitter experience and sad mistakes how much he needs the wisdom and guidance of those who are older and wiser than himself.—*Sel.*

—No one should trust himself too much, even though he has attained to great union with God, and he be far removed from all creatures; for there is no place so remote, no solitude so retired that the Devil may not enter.—*St. Teresa.*

The Mission Field.

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

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

WHICH IS THE HEATHEN?

If you before dumb idols bow,
And do the best that you know how,
While I, indifferent, take my ease,
Neglect your soul myself to please,
Then when "I lay me down to sleep,
I pray the Lord my soul to keep,"
To solve this question let us try:
Which is the heathen, you or I?
—*Messiah's Herald.*

VISIT TO THE NATIONAL MISSIONARY CONFERENCE.

IN company with Elds. W. C. White and L. Mc Coy, the writer had the privilege of attending the National Missionary Conference at Indianapolis, which was held from Sept. 3 to 9. There were present, besides Bishop Wm. Taylor of Africa, Dr. James Johnson of Jamaica, and Dr. A. T. Pierson, editor of the *Missionary Review of the World*, missionaries from China, India, Greece, and other countries, who gave interesting accounts of mission work in the various fields.

In addition to these narratives, Dr. Pierson gave some soul-stirring, practical talks on the providence and power of God as connected with mission work, and the necessity of that consecration that will lead the Church away from the world, and nearer to Christ. To illustrate his method of teaching: Speaking of many who talk much of being led by Providence, he said they were like a man trundling a wheelbarrow, and imagining that the wheelbarrow was leading him. Others, he said, were like a man being drawn by a horse, but who was sure to keep the reins always in his own hands. In fact, his talks were all illustrated in that forceful way which made their practical bearings not only seen but felt.

It was a season well calculated to inspire missionary zeal. Indeed, about fifty young men and women present did there declare themselves ready to go to foreign fields for the Master's sake, whenever needed. But we will have occasion to refer to what we saw and heard there, in future papers.

J. O. C.

THE NEEDS OF PAPAL EUROPE.

THE people of papal Europe are terribly priest-ridden, and many have come to feel that about all their leaders are after is worldly gain. Could they be provided with spiritual leaders who would manifest the proper interest in the eternal welfare of the people, these would not only find enough work to do, but would be abundantly encouraged in seeing multitudes flock to the standard they might hold aloft.

It is said that when Mr. R. W. Mc All, the founder of the famous Mc All mission in France, first went to Paris, in 1871, and commenced his work of distributing tracts on the street corners, a man approached him and said: "Sir, I perceive you are a clergyman; if any one like you is ready to come over here and teach us a gospel, not of superstition, priestcraft, and bondage, but of simplicity, liberty, and charity, there are many of us ready to hear; but we have done with the priests."

Doubtless this man spoke the sentiments of many in the Catholic countries everywhere. But as they have no knowledge of anything better, when they turn away from Catholicism, they go into absolute infidelity. Here is a work of rescue from which many might reap a rich reward if they were only consecrated to the Master, and could with one of old be in a position to say, "Speak, Lord; for thy servant heareth." Who are ready to devote their lives to such a work?

J. O. C.

—The missionary spirit is not a *phase* of Christianity; it is *Christianity*.—*Rev. Lewellyn Pratt, D.D.*

FACTS CONCERNING MEDICAL MISSIONS.

If there is any one feature more prominent than another in the ministry of Christ, it is this exercise of healing power which he displayed on all occasions and in all places. These miracles are, indeed, to be regarded as proofs of the divinity of Christ; but they are something more than that. They were living manifestations of the spirit of his own religion, they spoke a language intelligible to every human conscience; while they declared him to be the Son of God with power, they at the same time revealed his tender compassion, his loving sympathy, his great love, and in this light his own disciples regarded them as the fulfillment of Isaiah's prophecy: "Himself took our infirmities, and bare our sicknesses." Jesus enforced the principle of preaching the gospel "by word and by deed also," not only by his own example, but also by divine command. He gave his disciples a commission: "Into whatsoever city ye enter, . . . heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you."

When Dr. William Carey went to India in 1792, as a missionary from England, he was accompanied by a surgeon, Dr. Thomas. After six years of fruitless labor, a native carpenter, who was at work for Dr. Carey, fell and injured his arm. Dr. Thomas was called, and while binding up the wounded arm he told the story of Christ to those who were gathered about him. The carpenter was so touched that he went to the missionaries to hear more, and soon became an earnest Christian. Dr. Carey baptized him (Krishnu Pal) in the Ganges, in the presence of crowds of Hindus and Mohammedans who came to witness the scene.

A Mohammedan in Syria was suffering with cataract of both eyes, and, like the young man whose story is told in the ninth chapter of John's Gospel, he was totally blind. He had spent much time and money in procuring many kinds of eye-salve and various other remedies, all to no purpose. At last a friend advised him to apply to the medical mission. For many years he had been blind and unable to provide for his family. He came to the hospital. The cataracts were removed by operation. The Lord blessed the work, and he left the hospital at the end of seventeen days, with excellent sight and greatly encouraged. During his stay in the hospital, he repeatedly heard the story of Paul's journey to Damascus, and had the truths of the gospel faithfully pressed upon his attention; and although at first he was especially impressed by the wonderful blessing of restored sight, yet, by the power of the divine Spirit, the truth found an entrance into his heart, and his spiritual eyes were also opened to see his need of a Saviour. On his last day in the hospital, he said: "I may not be the means of promoting, as Paul did, the fame of Jesus of Nazareth; but this I can say, I will love him, and speak good of his name, all the days of my life."

A Mohammedan chief used to sneer at this same mission. His wife became seriously ill. The native physicians tried to relieve her, but in vain. He finally applied, though unwillingly, to the hospital superintendent. The result was a complete cure, and the unbelieving chief finally said, as he left the hospital with his wife in perfect health, "Henceforth I shall confide in, and declare the power of, Him who guided you in the successful treatment of my wife."

Among the important effects of medical missions, the dissolution of caste should not be omitted. These great social and religious distinctions of the most rigid sort have proved a hindrance to missionary work, but medical missions have often broken through the barrier and prepared the way for the gospel of Christ. At the Medical Mission Hospital in Travancore, there lived together for nearly two months, in the same ward of the hospital, a young Brahman and his mother; a Sudra, his wife and brother, and a Shanar boy and his mother. The Brahman youth had fractures of both legs; the Sudra had

a fracture of the skull, with a severe scalp wound; and the Shanar boy had a fracture of the thigh, and also of both arms, the result of a fall from a tree. For the time being, at least, broken bones leveled all caste distinction, and created a bond of sympathy between these inmates of the hospital. The homes of these people were also visited, and peculiar facilities were thus gained for reaching an otherwise inaccessible class, and for commending the truth, not only to those who were rich, but also to large crowds of people who came to hear. The homes of many such families of different castes would otherwise have remained closed to the visits of the missionary. Thus it is, as an old proverb says: "One touch of nature makes the whole world kin;" and suffering and pain, and the desire for their relief bring together people of opposite races and religious beliefs and stations in life, and open their hearts for the reception of the truth.—*Dr. Samuel T. Abbott, in Medical Missionary Record.*

"THE DOCTOR IS THE FRIEND OF EVERY ONE."

THE people of Morocco warmly appreciate the benefits we are able to confer upon them. In answer to inquiries as to what we believe, one of them replied, concerning us, "They do enough good works to get to heaven, whatever they believe."

From one station I have heard of a missionary who was driven away. The Moors would not have his Christian teaching. "Well," said he, "I will go, and next time I come I will bring a doctor with me." "Will you?" said they. "Then you shall come back, and you shall stay—you and the doctor, too."

Once as we were traveling, we came upon a poor sick soldier by the side of the road, forsaken and starving. We stopped, of course, and gave him some food, and he recovered quickly and went on his way. And as that soldier went on he became our herald, saying to every one he met, "The doctor is coming." Now, there is a Moorish proverb to the effect that the doctor is *the friend of every one*, and that every one is his friend. And so it came to pass that on arrival at the place to which we had been making our way, we found our reputation already established. The people turned out to welcome us, throwing their arms around our mules' legs, and exclaiming, "By Ibrahim, you shall go no farther." "By Moses, you shall stay with us." "Say, By Jesus Christ, and they will listen to you," suggested a man who had heard something of our Jesus doctrine.

A medical missionary might spend his whole life in wandering about from one to another of the towns and villages of Morocco. We want more men. Where there are none we want one, and where there is one we want two.—*Dr. Churcher, in Medical Missions at Home and Abroad.*

HE WOULD NOT DO IT.

WHEN Ko-chet-thing, a Karen convert, visited America, he was urged on a certain occasion to address a congregation in respect to their duty to send out and support more missionaries. After a moment of downcast thoughtfulness, he asked with evident emotion, "Has not Jesus Christ told them to do it?" "Oh, yes," was the reply, "but we wish you to remind them of their duty." "Oh, no," said the Karen, "if they will not obey Jesus Christ, they will not obey me."—*Medical Missionary Record.*

—It has lately been announced that the Rev. George F. Pentecost, with others, will soon go to India, to conduct evangelistic meetings, principally among the English-speaking Europeans of that country, Eurasians (who also speak the English language), and the students of the universities. They go independent of all missionary boards, and ask pecuniary assistance from no one. They expect to remain at least two years.

Special Mention.

THE DEMAND FOR THE ABOLITION OF HELL.

FUTURE punishment is the great subject of Protestant discussion at this period. Who are to be damned and who are to be saved, or whether anybody is to be damned eternally, are the agitating questions.

The present Presbyterian movement for the revision of the Westminster Confession was started by a revolt against the condemnation of the heathen to the everlasting torments of hell. The Missionary Board of the Congregationalists, whose formal creed is also Calvinistic, has been compelled to meet the same rebellion among candidates for appointment as missionaries, who are backed and stimulated by theological professors in prominent schools of their faith. They are horrified by the teaching that the millions of heathen, who cannot know of Christ, will be tortured in hell eternally because of that blameless ignorance. Hence Protestant theological discussion generally is occupying itself with efforts to find a method of escape from a conclusion so repugnant to the human sentiment of justice. That inquiry is at the bottom of the whole of the present disturbance over articles of faith.

The orthodox Protestant teaching on the subject from the time of the Reformation is thus expressed in the Westminster Confession:—

By the decree of God, for the manifestation of his glory, some men and angels are predestinated into everlasting life, and others foreordained to everlasting death.

Others, not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, they never truly come to Christ, and therefore cannot be saved; much less can men not professing the Christian religion be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may, is very pernicious, and to be detested.

The eighteenth article of the thirty-nine articles of the Episcopal Church is to the same effect:—

They also are to be accursed that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature. For Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.

The meaning of both these declarations, of course, is the damnation of the heathen, no matter how good they may be under the light they have. Not knowing Christ, they cannot be saved.

The teaching of the Roman Church on the subject was thus described by a "Catholic Layman" in *The Sun* of Friday, after consultation with several learned priests of this diocese:—

Heathen who have died without opportunity to hear and accept the teachings of the church, will not be punished eternally for an unbelief which, for want of light, it was wholly out of their power to remedy, and in which they have not been guiltily obstinate. All such who, according to their conscience, have kept the natural laws, of which men in a state of nature have more or less perception, to wit, not to kill, not to steal, not to lie, not to do to others what they would not like to have done to themselves, who have adored a Superior Being, and acknowledged their dependence on him, according to the best light they had,—such will find their reward after death in an everlasting abode and state of beatitude adapted to their unregenerated and not supernaturally elevated natures.

The Catholic teaching, in other words, is that good heathen will be assigned to a lesser and inferior heaven. The new Protestant school of theology, as represented by the Andover professors, proceeds much further, the volume presenting their views saying,—

We frankly admit that it seems to us probable that those who in this life have no knowledge of Christ will not be denied that knowledge, with its corresponding opportunity, after death.

This is the doctrine of a second probation for the heathen, which is now so favorably regarded in Protestant circles as the only way of reconciling the justice of God to the reason and sentiment of man. It means that the heathen are to be prepared under angelic instruction, for all the bliss of heaven, and are not, in accordance with the Catholic teaching, to be sent to a lower paradise. It

is, in its logical conclusion, nothing less than Universalism, toward which Protestant sentiment at present irresistibly drifts.

This growing sentiment is, of course, radically opposed to the Calvinism which lies at the base of all orthodox Protestantism, as expressed in formal creeds. It demands the abolition of hell as a concession to human reason. It would overthrow the God of the old theology, and enthroned a God whose administration shall be more in accordance with its conceptions of what divine government ought to be.—*N. Y. Sun.*

GROWTH OF THE CHURCH.

THE *Independent* has gathered some valuable and interesting statistics showing the strength of the various Christian churches in the United States, and their growth during the past year. In some cases the figures are estimates, but our contemporary believes that, on the whole, the results "very closely approximate the truth." From these it appears that there are in the United States 151,261 churches of all denominations, 103,300 ministers, and nearly 22,000,000 members. During the year there has been an increase of 8,500 churches, nearly 4,900 ministers, and nearly 1,090,000 members. The most numerous denomination is the Roman Catholic, with its 7,500 churches, 8,300 priests, etc., and 8,277,000 population, of whom 4,676,000 are estimated to be communicants. Then come the Methodists, with, in round numbers, 4,980,000 communicants; Baptists, 4,292,000; Presbyterians, 1,229,000; Lutherans, 1,086,000; Congregationalists, 491,000; Episcopalians, 480,000. The increase in the Catholic population during the year was 421,700. The estimated gain in Catholic communicants was over 238,000. The growth of Protestant membership was 668,000. The Methodists gained more than 256,000, the Baptists more than 213,000, the Lutherans 98,000, the Presbyterians nearly 49,000, the Congregationalists more than 16,000, and the Episcopalians about 9,500. The accession of new members was even larger than these figures, since in every denomination there were deaths of members, whose places were filled by new acquisitions. The number of deaths in the Methodist Episcopal body, for example, was reported at 28,300. This is a highly satisfactory and encouraging showing to all who have the welfare of the Church at heart. A gain of nearly 1,100,000 in membership in one year, with a corresponding increase in the number of churches and ministers, indicates that Christianity is marching on with no uncertain stride. As our contemporary well says, "It is in itself a most overwhelming refutation of the assertions we hear now and then from various quarters that Christianity is losing its hold upon our people, and that our churches are declining."—*New York Herald.*

WOOLEN MANUFACTURE IN THE UNITED STATES.

How It Began.

WHEN we consider the vast magnitude of the woolen industry in this country to-day, it is a striking thought that the son of the man who began the work here, and built the first woolen loom in the United States, and who was alive when that machine was built, though then but an infant, is still living. That such is the fact is stated in the following narrative, which we clip from the *Journal of Useful Inventions*, of June 28, 1890:—

Thomas Schofield, of North Lyme, in Connecticut, who will be 100 years old next year, was one of the pioneers in manufacturing woolen cloth in this country. He is a native of Yorkshire, England, and was an infant when his father, John, and uncle Arthur emigrated to this country. At that time England prohibited the exportation of machinery, and the two men built in Charlestown, Mass., one of the first, if not the first, handloom and spinning jenny for use in an American woolen mill. Before the year was ended their machinery was running in Charlestown and Newburyport. In the following year they started their first extensive business in Byfield Parish. Later, when they removed to Montville, in Connecticut, Thomas and his brother James had

grown old enough to help in the factory, and eventually to take charge of it. Their uncle Arthur located near Pittsfield, and he offered to merchants of that place his first piece of American broadcloth. It was gray mixed goods. No one would buy, and it was sent to New York and sold there. A few weeks after, Josiah Bissell, a leading Pittsfield merchant, made a trip to New York and brought back two pieces of "imported cloth," exactly like Schofield's. He sent for the latter to show him "cloth that was cloth." His feelings may be imagined when Schofield showed him on the cloth his own private marks. It was the very cloth he had less than a month before rejected. In 1808 Schofield manufactured thirteen yards of black broadcloth, and presented it to President Madison. From it his inaugural suit was made. Thomas established the first satinet factory in Connecticut, and was actively employed until he retired, six years ago, at the ripe age of ninety-three years, to rest from his labors. They had not always brought the reward to which he was entitled. Once he met with reverses and lost all his property, but with the family pluck he began again at the bottom, and worked out of troubles. One chief cause to which may be ascribed this result, as well as his great age, is doubtless found in this cheery statement: "I never worried much." In his one-hundredth year he is hale and hearty, with undimmed mind and sight. Aside from ten dollars, which he paid when a boy of ten for having a leg set that had been caught and broken in the gearing of the mill, he has not in his whole life paid over four dollars for personal doctor's bills. To-day he claims he could earn wages sorting wool with the best of them, did he have to.

Only one thing has occurred in recent years to disturb the even tenor of his temper. It was when a rival nonagenarian was written up in a local paper as the oldest citizen in that county of aged men. "The chicken!" was the impatient remark of Schofield, when he read it; "he ain't within six months of my age."

FACTS ABOUT THE BIBLE.

THE Bible contains sixty-six books, 1,189 chapters, 31,173 verses, 773,692 words, 3,586,489 letters.

The middle verse is the eighth verse of the 118th Psalm.

The longest verse is the ninth verse of the eighth chapter of Esther.

The shortest verse is the thirty-fifth verse of the eleventh chapter of St. John.

The Bible is now printed in 226 different languages and dialects. There is said to be about 915 different languages and dialects spoken in the world.

The following five facts about our English Bible are worth remembering:—

First complete translation of the whole Bible was made by John Wycliffe, A. D. 1380–1382.

First New Testament printed in English was that of William Tyndale, A. D. 1525–1526.

First Bible printed in English was Miles Coverdale's, A. D. 1535.

First division of the Bible into verses as we now have them, was begun by Whittingham, in 1557, and completed in the Geneva Bible, 1560.

The revised version of the English Bible was begun in England June 22, 1870, and in America Oct. 4, 1872. The New Testament was completed in England Nov. 11, 1880, and in America Oct. 22, 1880.—*Sel.*

—A universal congress, a kind of lay ecumenical council, will be held at Liege, in Belgium, next month, for the discussion of such questions concerning the Latin Church as the temporal power of the pope, the uses and possibilities of papal arbitration, the advisability of the pope's leaving Rome, and so forth. The congress will, of course, have no power to accomplish anything except by indirection, but its discussions and conclusions can hardly fail to be of great value to those by whom the government of the church is carried on. It is a new thing for Rome to seek or even to tolerate lay advice, but the present pontiff, a man of great sagacity, recognizes the importance of taking counsel with the laity who yield him allegiance, and of securing the benefit of their greater knowledge of the conditions of modern life and the currents of contemporary sentiment and opinion.—*Philadelphia North American.*

—A new tribe of dwarfs has been discovered in the dense forests of the German colony of Cameroon.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPT. 23, 1890.

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STILL LOSING.

WHILE the pope has been keeping up his controversy with the Italian Government, and fuming and fretting over the loss of his temporal power, it must have been some consolation to him, and have afforded him perhaps a little ray of hope, to know that he had some warm friends in the Italian Parliament, who would lose no opportunity of making whatever move they could in favor of the head of the church. And the loss of every such friend must be to him, under his present circumstances, not only an aggravating but a very serious loss. Such a loss, it appears, he has just suffered. The reason is, he is putting himself in such sharp antagonism with the government that his friends in the parliament cannot be true to him, and true also to their constituents. They are forced to choose between the Church and the State; and they very naturally prefer to prove true to the State. A late New York exchange publishes the following:—

"Toscanelli, one of the most prominent conservative members of the Italian Parliament, who has for years been the warmest friend of the pope, and was intimately acquainted with the policy and aims of the Vatican, has surprised friend and foe by the publication of a pamphlet against the claims of the papacy. What has led to this change of heart does not appear; but indications make it probable that Toscanelli could no longer consistently prove true to both his constituents and the Vatican at the same time. The sensational feature of Toscanelli's publication is the revelation of the fact that the Foreign Office of the Vatican had secretly instructed their representatives to use their influence to break up the Triple Alliance between Germany, Austria, and Italy, and that Cardinal Lavignerie, as early as 1887, thwarted a feasible scheme for the reconciliation of Italy and the Vatican by the threat that then the French bishops would withdraw from the supremacy of the pope, and by holding out the hope that the war which was soon expected to break out between France and the Triple Alliance, would end with the restoration of the temporal power. It also is shown that the pope had already made arrangements with the French Ambassador to take up his residence in France, when the warning words of Crispi, to the effect that in the case of his departure the Vatican would be made State's property, kept his Holiness in Rome. Toscanelli thus gives authentic confirmation of what was heretofore only rumor and report."

THE TRUTH OF IT.

IT must be not a little annoying to those who so persistently and vociferously claim that the Sunday movement is only for a civil day of rest, to be so often "given away" by Sunday zealots who are working in the same harness with them. For instance, in *America*, of Sept. 11, 1890, Frank Willard Kimball announces that he has prepared an article which he offers to that paper, entitled, "The Preservation of the American Sabbath." In reference to this subject he says:—

"After much research, close study, and painstaking labor, I have succeeded, I think, in laying facts and opinions before the people of this land, never before generally known. In my essay I have taken the stand that, while Sabbath observance is a physical boon, while it enhances social and family life, while it saves many from incessant groveling in low and depressing employments, while it breaks in upon the anxious, restless ambitions and rivalries of life, while it tones down distinctions between rich and poor, capitalists and laborers, and while it gives breathing time, which, at the least, may be used aright, the sole foundation, and, I might say, sole motive for the statutes of our several States enforcing Sabbath observance, is the Christian duty of keeping the day holy."

We give italics as we find them; and they express the exact truth in the matter, which it is in vain for the advocates of the so-called secular Sunday to deny. The sole motive for all Sunday legislation is the supposed religious duty of keeping the day; and all such legislation is religious legislation; and every such act is an infringement of the rights of conscience; and all penalties inflicted for the violation of such laws is religious persecution. It would be far better for our friends to frankly acknowledge the real status of the question, than to try to carry through their enterprise under a false issue. They cannot conceal the spirit and animus of the movement. They may fit over it the lion's skin ever so nicely, and announce imperturbably, A lion, a lion; but every time the voice of the creature itself is heard, it is not a roar but a bray.

2 COR. 13:8, ILLUSTRATED.

IT would be an interesting study to ascertain, if it could be done, on what model, and of what material, some men are constructed. This question is suggested by the way in which certain ministers speak of the book, "Bible Readings," and treat those who are canvassing for it. Is it to be left to professed ministers of the gospel to reach the unenviable distinction of uttering the most false and bitter accusations concerning things of which they know nothing?

A canvasser in Van Wert, Ohio, sends us some clippings from a paper in his vicinity, written by one "Rev. J. R. Hall, Jr." This man associates "Bible Readings" with a paper published in Pittsburgh, Pa., called, *The Faith of God*, as though from one source, and then spends considerable time berating the paper. But this paper we know nothing about, and have no more connection with than we have with the hieroglyphics of Egypt; yet this man is so grossly ignorant of his subject that he confounds the paper and the book together, as though a part of the same work.

To the "Bible Readings" he applies such expressions as "poisonous as the bite of a rattlesnake," "corruptible stuff," "vile literature," and advises every one who has it to "burn it at once." This man is a belated specimen of a bygone age. His true place is among the religious monsters of the sixteenth century who burned the writings of the Reformers, and then burned the Bible because it taught the truth which the Reformers preached.

But an amusing part of the story is that an old resident who had had a copy of the book for two years, and read it thoroughly, came out in the same paper in defense of the work, stating that it was a valuable book, true to its name and true to the Bible. Whereupon Mr. Hall rushes into print again to rescue his exposed falsehoods, by claiming that testimony as all in his favor. Why, yes, "Mr. So-and-so thinks it a good and valuable book, and that just proves what I say, that it is a corrupt, vile, and poisonous work, intended to deceive!" So the better the book proves to be, and the more highly people regard it and value it, the more his point is proved that it is a deceitful and poisonous work, and ought to be burned! Such reasoning is worthy of the most unscrupulous Jesuit that ever lived.

Meanwhile, all this fluttering will help the work and its canvassers.

A FEW WORDS IN ANSWER.

W. T. D. writes: "Will you be so kind as to show the harmony of Rom. 2:14-16, especially the expression, 'The work of the law written in their hearts,' with your position on Philippians 3, in *REVIEW* of July 29. You there claim that 'there were no other works of the law by which the Jew ever sought righteousness, except the services of the ceremonial law.'"

Ans.—In Rom. 2:15, it will be noticed that the singular number is used. It is "the work," not works, "of the law written in their hearts." But to speak of the Gentiles as doing "by nature the things contained in the law," and thereby showing "the work of the law written in their hearts," is a

very different thing from speaking of the Jew, and saying that he sought righteousness by the works of the law. The expression, "Work of the law written in their hearts," can refer only to a knowledge of the law and a spirit of obedience: for that is what is written in the heart. But the Jew had a remedial system associated with the moral code, by the services or works of which, when faithfully performed, he regarded himself as made free from the guilt of his transgression of the moral law; and so, having performed those works, he was ready to stand apart in his self-righteousness and say, "I am holier than thou." These facts readily show the harmony our brother calls for.

F. P. asks: "Is it not the unpardonable sin to teach that the Holy Ghost is electricity? There is a denomination here [Washington State] which teaches that."

Ans.—We think it would be giving it too dignified a title to call it the unpardonable sin. It is simply unpardonable nonsense.

Mrs. R. S. writes: "Do I violate the Sabbath by driving my pony four miles to attend Sabbath meetings on the Sabbath? Some claim that I do."

Ans.—It is undoubtedly for the physical good of both man and beast to rest one day in seven; and if that was all there was to the Sabbath, it would not matter which day of the week was chosen for that purpose; and with creatures not morally accountable, it does not matter any way, provided that the purpose for which they are used is not itself a violation of the Sabbath. Thus a horse may be used on the Sabbath, if the work itself in which it is used is not a violation of the Sabbath. It would not be right to use a horse to plow or draw wood or anything of that kind on the Sabbath; because that is our own work, and such work is not to be done on the Sabbath. But to go to meeting, within any practicable distance, is the proper thing to do on the Sabbath. It is in obedience to the apostolic injunction not to forsake the assembling of ourselves together. Now, we presume none of the objectors would consider it wrong for this sister to attend meeting on the Sabbath even if she had to walk the four miles, provided she was able to do so. This she is not able to do; hence it is right to use any legitimate means to reach the place of meeting. It is certainly no violation of the Sabbath to employ the pony for this purpose.

P. S.: We cannot say that the first covenant must have been made with Israel while yet they were in the land of Egypt, because the expression (Heb. 8:9), "in the day when I took them by the hand to lead them out of the land of Egypt," covers more than simply the preliminary movements of their deliverance which occurred in Egypt. David, in Ps. 78:52-54, sets forth all their experience from Egypt to the land of Canaan as an indivisible chapter in their experience. And it was just as soon as God had brought them out where he could treat with them independently, that he entered into covenant with them, as recorded in Exodus 19. The blood of the covenant was not that of the pass-over lamb, but that mentioned in Ex. 24:8 and Heb. 9:20.

C. M. C. writes: "Please explain 2 Chron. 5:10 and 6:11. How can the law be the covenant?"

Ans.—The law is not the covenant. We take 2 Chron. 6:11—"And in it have I put the ark, wherein is the covenant of the Lord, that he made with the children of Israel"—to be parallel with 1 Kings 8:21, which is another statement of the same fact: "And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt." It will be noticed that in each instance the special mention is of the place which he had prepared in which to put the ark; and then the relative which follows (*asher shem*, literally, "which there") we think may refer, not to the ark, but to the place where the ark was put. Thus, I have set there a place for the ark, "in which place" is (also) the covenant which the Lord made with the children of Israel. This covenant, or the

book of the covenant, was placed in a coffer by the side of the ark (Deut. 31:26), so it was always in the same place where the ark was.

THE SABBATH AND THE WORLD'S FAIR.

THE time has come for a great work to be done in diffusing the light held by Seventh-day Adventists on the subject of the true Sabbath. In the earlier stages of the work for Sabbath reform, there was nothing to draw the attention of people to the subject save the few and solitary voices of such evangelists as the movement had enlisted, with an occasional tract or periodical which found its way to some home, too often to spend its force upon uninterested readers. Now all is changed. The Sabbath question has entered a broader arena than that of the religious congregation, and a thousand influences are at work outside the efforts of Sabbatarians, to draw the attention of all classes to the truth which it presents.

Foremost among these forces is the movement for the establishment of Sunday observance upon a legal basis. This movement has now attained widespread proportions, and is moving onward with ever-increasing momentum. It is a movement which appeals directly to the people for support, and carries an issue which the march of events will not suffer to remain long in obscurity. Its supporters seize upon all occasions, both state and national, to make prominent the claims of the first-day sabbath. Just before us is one of the greatest occasions of the kind that could arise,—the coming World's Fair. Shall it be open on all days, or closed on Sunday? The promoters of the Sunday movement see the importance of the occasion, and in the interests of Sunday closing of the Fair, have resolved to hold conventions in every county in the Union. But no occasion can arise for furthering the claims of a false sabbath which will not also be an occasion for presenting the claims of the true Sabbath to a like extent.

Let it never be forgotten that the great purpose of God's providence in controlling and directing earthly affairs, is the dissemination of his truth. The efforts to have Sunday recognized and sanctioned as a sacred day by the civil power, demand the adoption of counter measures which will enlighten the people with reference to their character and results; but this is not, for us, the first and most important work. The work of enlightening the public upon the subject of the legitimate province of civil government, and of endeavoring to avert as long as possible the calamities which result from a union of Church and State, is a most imperative work; but it is not all, nor even the greatest work, which the times demand at our hands. All these occasions of especial activity on the part of first-day advocates are to be viewed primarily as opportunities for the dissemination of religious truth. And so long as we improve them to the utmost in this direction, it does not materially concern us in what manner the agitation arises, or whether the movement back of it succeeds or fails. It is a great thing to save the State from the evils which threaten it through an alliance with the Church. It is a much greater thing to save souls threatened with eternal destruction and loss.

Let no one make the mistake of losing sight of this work because the demand for it does not appear most prominent upon the face of passing events. In its adaptability for this work lies the real significance of the situation. It remains for us to enter upon it with a zeal proportionate to the greatness of the opportunity before us. L. A. S.

IS JAPAN ABOUT TO BECOME A CHRISTIAN NATION?

FROM what appears in various missionary journals and periodicals, it might naturally be concluded that Japan is on the eve of being converted to Christianity.

The arguments presented to show this are,—

1. The open doors for Christianity since the treaty by Commodore Perry.

2. The marvelous progress of Christianity, especially the Protestant religion.

3. Last, but not in any way the least important, a Sunday law.

It is true that free toleration is granted to all religions, and missionaries can go into any part of the empire and preach and teach the gospel, by procuring a pass from the Japanese Government.

After the Roman Catholics again entered the field, since the treaty, it was found by them that there were many thousands who still adhered to the faith they had received in the sixteenth and seventeenth centuries. They had retained the ordinance of baptism among themselves, and it had been handed down, although secretly, from one generation to another for over 200 years. The Romanists say that as soon as this became known, 4,000 who refused to forswear their faith, were torn from their native villages and distributed over the various provinces of the empire, some in loathsome prisons, where instruments of torture were applied to them, others in captivity; and when the edict of 1873, making null the edict of the sixteenth century against Christians, liberated them, there were not one half of them found. They had become reduced by various means during the six years previous. This liberation took place after the long season of prayer in the early part of 1872, by the Protestant Christians, which has been referred to in a previous article. Since that time the natives can become Christians without persecution.

But the reading of the pass does not grant the missionaries the privilege of teaching or preaching. That is simply allowed by common consent. The condition of the pass is either for health or scientific purposes, without the right of renting, purchasing or even trading with the natives. We have been credibly informed that this was so arranged that in case the Japanese should desire to do so, they could oblige all foreigners to return to the treaty ports, which only gives them the privilege of trading with the natives within a circuit of twenty-five miles.

A few other things should be considered. On April 4 a Mr. Large, a Canadian Methodist minister, a quiet and inoffensive missionary teacher, was massacred, and the assassins are not found. It is the opinion of many that had it been a Japanese who had been thus murdered, the criminals would have been discovered long ere this. Another missionary teacher, the Rev. Mr. Summers an Englishman, felt obliged to leave the country for safety, on account of threatening letters he received. This was during the month of May. The third missionary, the Rev. Mr. Imbrie, an American, was knocked down, kicked, and his face cut with a sharp instrument, for no other offense save stepping over a hedge to enter a base-ball or cricket ground, rather than to go round through a gate, which was much farther. This was done by the students of the State University. The young men, although well known, have not even been arrested, simply because Mr. Imbrie, in the generous impulse of his soul, requested that they should not be punished.

It must therefore be admitted that the government of Japan is inefficient, and unable to withstand a sentiment of prejudice against foreigners; or it is in sympathy with such a sentiment, having no realizing sense of justice. It is the opinion of some of the leading missionaries, and representatives of foreign governments, that there is a probability, at least, of all the missionaries being compelled to come into the treaty ports, at no distant date, on account of the prejudice against foreigners. So much for the liberty offered the missionaries to preach the gospel in Japan.

As to the progress of the gospel, we have but little to say here, as we have spoken of it freely before. And truly it has been most marvelous. At first there were many missionary teachers employed to take charge of the government schools, for the scientific knowledge they possessed. These

took advantage of their position to introduce the gospel, and this, with the apparent sanction of the government, was, no doubt, one cause of its rapid spread. Although this course to all appearances proved successful, its propriety has been much questioned by some. It is thought to contain principles similar to those carried out by the Romanists, although very different in the nature of the preaching. Had the missionaries invited the people to their houses, and made their religious work entirely independent, there could have been no just criticisms.

As to the success of the Romanists, I quote the following from a work written by Mr. Chamberlain, Professor of Japanese and Philology in the Imperial University of Japan:—

The church of Japan was governed from 1846 to 1877 by a single bishop; from 1877 to 1888, by two bishops; and since 1888, by three, whose respective residences are at Tokio, Osaka, and Nagasaki. The Catholic population of the empire amounted, on the fifteenth of August, 1889, to 40,538 souls, as against 37,745 in 1888, and 35,886 in 1887. They are grouped in 217 congregations, spread more or less all over the country, but most thickly in the island of Kiu-Siu. The clergy consists (besides the three bishops) of sixty-seven European missionaries and fifteen Japanese priests. There are also eight European priests and fifty-nine nuns (of whom fifty-six are European and three Japanese) busy in teaching, and having the management of four schools and eighteen homes for orphans. The missionaries are assisted by 309 catechists.

Now, according to the statistics published in 1889, there are 31,181 Protestant Christians. This is considered too small a number by ten per cent; therefore we make the number 35,000. Of the Romanists there are 40,538. The entire population of the empire, according to the census recently published, is 40,431,583, leaving a balance of 40,356,045 heathen and 40,538 Romanists, against 35,000 Protestants. This presents the statistics and facts without comment.

As to a Sunday law, it is true they have one. After the revolution of 1868, when the Mikado became emperor and occupied the throne as such, there was a strong disposition on the part of the government officials to present themselves in a more favorable light in the estimation of the Western nations. They wished, if possible, to remove the name "heathen nation," which they thought appeared odious in the eyes of the more civilized powers, and substitute "Christian" in its stead. Therefore the propriety of adopting some form of Christianity as a national religion was discussed. The old holidays were kept on the first and fifteenth days of the month. But from the revolution in 1868 up to the date of the decree, March 12, 1876, the official days of rest, although not compulsory, were the first, sixth, eleventh, twenty-first, and twenty-sixth days of each month. We give the decree both in Japanese and in English as we find it:—

Jiu-zen ichi-roku-hichi kiu-ka no tokoro kitaru shi-G watsu yori nichii wo motte kiu-ka to sadamerare-soro jo komo mune aitasshi soro koto.

Be it known that as regards the ichi-rokusone [sixth], holidays heretofore observed, it is decreed that from the coming fourth month the nichii-go-hichi [Sundays] shall be observed as holidays.

Such was the tenor of the imperial decree which abolished the former rest, or holidays, and substituted the Sundays for them. In the estimation and intention of the government, this reform was entirely a civil affair. The Rev. G. F. Verbeck, D. D., said of it, in giving a candid history of Protestant missions in Japan in 1883: "It was, as already stated, an inestimable boon to the missionary cause. To many of the native believers, it was not an easy duty to 'remember the Sabbath day to keep it holy;' but now that this day has been explicitly sanctioned by public authority as a civil day of rest, and all public business suspended on its weekly occurrence, there was no more any extraneous obstacle in the way of its being sanctified by the Japanese Christians as a day of religious worship." Mr. Rein speaks of it as follows: "The introduction of the Christian Sunday as a holiday for the officials—the common people had no regular holidays except at the new year—was due merely to

external practical motives." As further considerations which led to this step, he says, "The many foreigners, especially Englishmen and Americans, who entered the Japanese service, insisted upon their Sunday; on *ichi-roku* days they could not, on Sundays they would not work. This gave rise to much inconvenience, which was done away by the adoption on the first day of April, 1876, of Sunday as a rest day."

Thus it is evident that the motives which led to the introduction of the imperial decree for the cessation of labor on the first day of the week were, first, the inconvenience of not doing so; and, second, to wipe out a name which they thought appeared odious in the eyes of Christian nations.

It will be noticed that there was quite a similarity between the first Sunday laws,—Constantine's decree,—and this Sunday decree. Both were heathen in their origin. It was to court the favor of Christians. Christianity had nothing to do with either.

But is it true that the first day of the week is observed as a Sabbath or as a rest-day in Japan? From the *Voice*, as quoted in the *American Sentinel*, we find the following on this point. After mentioning that the Japanese regard Sunday in imitation of the West, the writer says: "This began with the closing of the government establishments on Sunday. The Tokio citizens followed the example, and the closing spread from city to village; and now, on a fine Sunday, business is nearly suspended, and the places of popular resort are crowded."

This is an evidence that the nation is soon to become Christian. The two cities which number the most Christians are Yokohama and Tokio. Tokio is the capital, and its entire population, including suburbs, is said to be 1,200,000. While the city proper has about 900,000, also 440 Europeans. It is also estimated that there are nearly 5,000 native Christians in the city. Yokohama contains about 70,000 natives, and over 1,000 native Christians; and of Europeans, 1,478. In these cities are more than one third of the foreign missionary force in all Japan, and over one sixth of the native Christians, and more than three times the estimated number of the European population in the rest of the empire. Consequently they may well be taken to represent the country on this point.

As to what the writer in the *Voice* means by the example of keeping Sunday,—"The closing spread from city to village,"—we do not understand; for we have not visited the various cities and villages in Japan. But we have spent over a month in Yokohama, and have been in Tokio on Sunday, and attended church in Yokohama. And were it not for an occasionally closed European house, and the open doors of the churches, we could not tell what day it was. The Japanese business is carried on the same on Sunday, ordinarily, as on any other day of the week. In fact, I am told that there is but one day in the year when the market is closed, and that is the first of January. So much for the keeping of Sunday.

But as to the Sunday being a token of a Christian nation, that altogether depends on what kind of a Christianity is looked for. It is certain that the Romanists consider that the Sunday question is a bridge over which the Protestants may come to them. And they think that on the Sunday question in Japan, the Protestants will unite with them. And it would be no marvel if that day should become a holiday, and be enforced in the treaty cities.

If this is what is meant by Japan becoming a Christian nation, it is not altogether improbable. Precisely the same principles are at work that existed in the fourth century, which made the papacy and the success of the Romanists among the nations of the earth. And if that is the kind of Christianity which is looked for, we do not hesitate to state that to us there are some indications, to say the least, that it may be brought about. Otherwise we see no evidence in the above facts. But we will leave the reader to judge for himself.

S. N. H.

DEADLY MACHINES, Or "Persecution To Speak Of"

It is not to the interest of a manufacturer to have it known that his machines are dangerous. Notwithstanding the fact that many men are killed every year by liquor, liquor dealers are loth to admit that there is anything deadly about the use of intoxicants. The same is true of the supporters of Sunday laws. They are all but ready to deny even the facts, in their claims that there is no evil pent up in Sunday laws. Thus Mr. Crafts in the *Christian Statesman* of July 3, 1890, says:—

Except a dozen instances in Arkansas and one or two each in Tennessee and Georgia, it is not even claimed that people who keep Saturday have been "persecuted."

Allowing this to be so, although the figures are understated, does Mr. Crafts and his Sunday-law friends admit the dozen or so of instances? If so, they admit the evil of Sunday laws. These instances prove the nature of these laws as truly as do the victims of the liquor that of the poisons contained in the liquor. Mr. Crafts might with as much propriety say that with the exception of the three Hebrew captives, Shadrach, Meshach, and Abednego, the edict of Nebuchadnezzar, requiring all to "fall down and worship the golden image," resulted in no persecution; or that with the exception of the single individual Daniel, the edict signed and proclaimed by Darius at the petition of some of his idolatrous zealots who were envious of Daniel, that no one should "ask a petition of any God or man for thirty days, save" the king, caused no one to be persecuted! But the facts are, the cases are not *excepted*. They stand as facts recorded against such edicts. Neither can the cases of persecution in consequence of Sunday laws in this country of recent years be *excepted*. They are also facts, witnessing against such laws. Neither Mr. Crafts nor any other man can change facts. The latter are instances of religious persecution as truly as are the former. The lapse of time does not change the nature of an act. Persecution is persecution, and there is no use in trying to dodge it, or "except" it, or do anything but admit it.

It is not the number of persons affected by a law that determines its character. Its operation in a single instance may do that. The same law that put the first martyr to death under papal persecution during the Dark Ages, put 50,000,000 to death. Its character was revealed in its first victim. Time only was needed to multiply them. The law was the same when first enacted as when last enforced. The evil was in the law itself.

The reason why there have not been more prosecutions under the State Sunday laws, is because they have not been enforced. But the laws are not better because they are inoperative. All who have been complained of have been prosecuted, and it is a fact worthy of note that about all who have been prosecuted have been those who conscientiously observe some other day as the Sabbath. It is not the fault of the laws that there have not been more prosecutions. The laws, if enacted, will do their part as fast as the spirit of persecution rises in the people. They are religious laws, and prosecutions under them are simply religious persecution.

Mr. Crafts continues:—

But though no "persecution" to speak of has resulted from enacting State sabbath laws in every State, it is argued that if a precisely similar law should be made by Congress for those in Government service and others that are left outside of State jurisdiction, it would suddenly revive "the Inquisition."

It is interesting to note how advocates of error often throttle their own arguments. In this Mr. Crafts means to convey the idea that the enacting of a national Sunday law would have no effect on the State laws, that it would in no wise increase the "persecution," the instances of which thus far have not, in his opinion, been sufficiently numerous "to speak of," though he does somehow condescend to speak of them. But in the *Statesman* of April 11, 1889, he told why they wish the national law. In that he said:—

The national law is needed to make the State laws complete and effective.

This statement, together with the instances of persecution which he mentions, is sufficient evidence to show that the "Inquisition" will be revived in this country when Sunday laws get into full play. In the States where Sunday laws have been "complete and effective," persecution has already resulted; and when the national law is enacted to give life and force to all the State laws, there is no question but that there will then be "persecution to speak of." Mr. Crafts has our word for it, and we have the Bible for our word. W. A. C.

ELIJAH.

(Continued.)

Events Following the Trial by Fire.

IMMEDIATELY following the destruction of Baal's priests, Elijah said to Ahab, "Get thee up, eat and drink; for there is a sound of abundance of rain. So Ahab went up to eat and to drink." We may suppose that the whole day had been taken up with the circumstances connected with the great trial by fire, and that no time had been given to refreshments. And now that the victory had been complete for Elijah, he thought the people should take food before departing for their homes. But while Ahab was doing so, Elijah, wholly intent upon the great object before him, partook of none himself, but went up to a higher point of Carmel with his servant, to plead with God for rain. He felt now that God had so wonderfully wrought, and the people had been so deeply impressed, that if the heavens once more should give abundance of rain, the effect upon their minds in favor of Jehovah would be complete, and the nation would once more return to their allegiance. Ahab, it seems, was powerfully impressed by what he had seen, and doubtless gave full consent for the slaughter of the idol priests, as the sovereign of the realm.

Elijah's faith in God was strong. "He cast himself down upon the earth, and put his face between his knees," doubtless in earnest pleading with God that rain might fall once more upon the parched ground. It seems that the withholding of rain and the giving of it were both because of Elijah's prayers. "Elias [*i. e.*, Elijah] was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain." James 5:17, 18. However, Elijah's faith seems to have been tested somewhat. After thus bowing in prayer, he sends his servant up to the highest peak, where a view of the Mediterranean Sea can be obtained, to see if rain clouds are approaching; but none are visible. He prays again, and the servant goes up to see once more; but no clouds appear. This is repeated the third, fourth, fifth, and sixth time. Still the heavens maintain their clearness, not a sign appears of any answers to the prophet's petitions. Nothing daunted, he continues to pray for the rain to fall. The servant goes the seventh time, and away in the farthest distance a little cloud appears. He hastens to tell Elijah, "There ariseth a little cloud out of the sea, like a man's hand." It is enough to show the prophet his prayer is answered. He tells the servant to go up at once, and "say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain." 1 Kings 18:41-45.

It is no wonder that when the apostle James, centuries after, desiring to encourage the flagging faith of disciples of Christ, should have selected for an example of faith this very Elijah praying for rain. "The effectual fervent prayer of a righteous man availeth much." We involuntarily call up the stern prophet high up on Mt. Carmel, bowed upon the ground with his face between his knees, pleading for rain. God tests his faith. The servant goes at his bidding six times in succession. Not the slightest evidence of an answer. He continues just as urgently as ever, and, lo! a little cloud like

a man's hand. It is enough. He is sure the rain is coming. His prayer is answered. Sure enough, the heavens are soon black with clouds. A fearful storm bursts upon them.

What a rebuke to our weak faith, our lack of earnestness, our unwillingness to believe God, our readiness to become disheartened if what we ask for does not come at once, our looking on the dark side, our inability to trust God in trials, our unbelief, the sad, constantly present, easily besetting sin! But the fact remains,—“The effectual fervent prayer of a righteous man availeth much.” Notice the expression: 1. A righteous man; one that fears, loves, obeys God, faithful in *doing* all his requirements. 2. *The prayer* of such a man implies devotion; he seeks God and does not trust himself, his own wisdom or goodness. 3. Fervent, *i. e.*, earnest, animated, warm, glowing. These are the terms indicating a heart full of love to God. 4. Effectual, *i. e.*, “having adequate power or force to produce an intended effect.” This means a *living faith* to draw God's blessing to the attainment of our wants, temporal or spiritual; a full belief in the promises of God, taking him at his word. Such was Elijah's faith, and it brought the rain, though tested by delays. Such prayers will bring results. Such faith and love and righteousness come as the gift of God's Spirit alone. We cannot obtain them without it.

From this point a sense of divine power fell upon Elijah. “The hand of the Lord” was upon him. He “girded up his loins,” *i. e.*, “tucked up his long garments in his girdle” (Clarke), so as not to be impeded by them, and ran before Ahab—outran the king's chariot and horses all the way to the “entrance of Jezreel,” over sixteen miles distant. It is impossible for us, under circumstances so different, to enter fully into the feelings of the prophet at this time. His feelings were, no doubt, at the highest possible pitch of interest and exaltation. The events he had passed through for years in the past had kept the mind under a strain of sorrow, anxiety, and longing desire to see a change among his people. He saw them fast falling into idolatry, like the nations around them, disowning the God of their fathers, who had made and preserved them a nation. To a devoted man like him, this had caused an agony of sorrow. What could be done to save them from such a terrible condition of apostasy and final ruin as would be sure to follow if this course was to be continued? We may be sure, though the record makes no mention of his earlier experiences, that he wrestled much with God, and contemplated these results with great longings for God's special help. We may be sure this power of controlling the fall of the dew and the rain was not conferred upon him by Jehovah till a long and precious experience and close connection with God had been obtained. Novices are not intrusted with such powers. Intimate communion with God was first obtained. Long years of meditation and agonizing prayers were, doubtless, his meat and drink by day and night till God fully educated him, before ever his first interview with Ahab occurred, and the ominous sentence was spoken—“As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.” God gave him his mission as a grand reformer, to break the idolatrous spell Satan had brought upon his nation.

He entered upon it. What constant interest must the grand theme have had for him through those six months in the dark ravine, hidden away from men, and those three years in the upper loft of the widow's house at Zarephath! The hour at last arrives. He appears before Ahab. The nation is summoned to Carmel. The idol priests make a signal failure. God mightily works for his own cause, revealing himself in consuming fire. Ahab and all the people are overwhelmed with a sense of divine power as victim, altar, stones, and water are alike consumed by fire from Heaven. They are constrained to cry, “The Lord, he is the God.” The idol worshippers are slain. And after earnest prayer, the

rain begins to fall in torrents. The interest and exaltation and the fond hopes of the prophet are roused to their highest possible tension. The longing desires of sad, weary, waiting years are (he thinks) at last to be consummated. The hand of the Lord is upon him. A sense of power fills his whole physical system. He girds himself for the race, and outstrips the royal chariot horses as he runs in the late evening many miles. Now he feels confident his people will become loyal once more to the God of Israel, and be saved from their apostasy. How vividly this hope burns within him, none but God's devoted servants can comprehend. And so he comes to the gates of the royal city of Jezreel, but does not enter, tarrying outside the gates through the silent watches of the night.

Jezreel was the city chosen by Ahab for the royal residence, as Omri had chosen Samaria, and Baasha Tirzah. At this time, it was at the height of its prosperity, going soon after into obscurity. An insignificant village by the name of Zerin marks its site at the present time. It was on a gentle swell which rises out of the eastern portion of the great plain of Jezreel, or Esdraelon, one side of which was steep and rocky, thus constituting it, after being inclosed with walls, a place of considerable strength. It contained at this time probably the “ivory” palace of Ahab, a temple and grove of Astarte (where 400 priests were supported), and a tower, or “watch tower,” on which sentinels were placed to watch for the approach of enemies or travelers; and it must have been then a city of great importance. In front of the eastern gateway, under the wall, was an open space where the scavenger dogs prowled in search of offal. “Here Jezebel finally met her end.” “A little farther east, but adjoining to the royal domain, was a smooth tract of land cleared out of the uneven valley, which belonged to Naboth, a citizen of Jezreel, by hereditary right; but the royal grounds were so near that it could have been easily turned into a garden of herbs for the royal use. Here Elijah (afterward) “met Ahab, Jehu, and Bedkar, and here Jehu met Joram and Ahaziah.”—*Smith*. A little east of the city were two large springs of excellent water. Near by, many remarkable incidents of Bible history occurred.

The great “plain of Jezreel,” or Esdraelon, upon the eastern border of which the city was situated, and across which Elijah had been preceding the chariot of Ahab, was an object of great interest in ancient history. Its general form is that of a triangle, dividing between the mountain ranges of Carmel and Samaria and those of Galilee, the sides of the triangle being twelve miles on the north, fifteen on the east, and eighteen on the south. The apex on the west is a narrow pass opening into the plain of Akka. It has an undulating surface, and is very fertile. The tribe of Issachar originally possessed most of it. It was a great battle-field during many ages. Here Deborah and Barak destroyed the forces of Sisera, Gideon encountered the Midianites, Saul was defeated, and the slain fell on Mt. Gilboa, which borders on the plain. At Megiddo, on the southern frontier of it, King Josiah met his death in his contest with Pharaoh Necho. Many other battles occurred here. It is called also the “Valley of Megiddo,” because that city stood on its border.

The river Kishon, “that ancient river,” drains the plain, flowing off through the pass to the Mediterranean. Here it was that the old Canaanites drove victoriously through it with their iron chariots, and the Midianites, who were “as grasshoppers for multitude,” came up with their vast flocks and herds to obtain the rich pasturage. At the present day, the Bedouin tribes scour the plain with their swift Arab steeds, plundering, and making it so unsafe that in spite of its great fertility little of it is in cultivation, but is grown up to large weeds. It descends on the east to the Jordan, and, being open ground, was not easily defended; hence it was constantly subject to the incursion of enemies. It has always been from remote ages, a great battle-ground

of the nations. The revelator evidently has it in view when speaking of the great contest occurring at the pouring out of the sixth plague: “And he gathered them together into a place called in the Hebrew tongue Armageddon.” Rev. 16: 16. “That is, the city of Megiddo.”—*Smith*. So we may well expect this great historic plain will yet be the scene of the greatest contest the world ever beheld.

G. I. B.

(To be continued.)

THE GERMAN AND FRENCH SCHOOLS.

THESE schools will open at the same time as the Ministers' Bible School, Oct. 31, 1890, and will continue sixteen weeks. No pains will be spared to make them efficient in every way as far as circumstances will permit.

The Home will be in charge of Eld. F. H. Westphal and wife. The experience that they have gained in having charge of the Mission Home at Milwaukee, as well as practical work in the field, has well fitted them for such a position.

The committee has also been successful in arranging for competent instructors. Bro. John Vuilleumier, assisted by Edward Curdy, will teach in the French department. We expect Eld. Ertzenberger or Bro. Frye from Switzerland, to take a leading part in the German department, either of whom will be very competent help. We shall also have the assistance of Bro. Schubert.

We were glad for the attendance at the German and French schools last year, but we shall expect a much larger attendance this year. It seems to us that our brethren and sisters of these nationalities should feel a special interest in this matter of education, and that they should exert every effort to encourage suitable persons to attend.

The third angel's message is to go to all nations and peoples. We are indeed glad that so much has been accomplished already among the Germans, and we have everything to encourage us in pushing forward the work. But we need laborers; we need ministers, Bible workers, and canvassers. There must be many persons among the Germans that might be very useful in some branch of the work, if they only had the necessary instruction. What I have said of the Germans applies also to the French. We hope that our ministers and other leading brethren that feel the importance of the work, will look after and encourage all such persons. In some instances it would be a very proper thing for the church or for individuals to assist worthy persons by loaning them money to help them through school, and thus get them started. They can return the amount after they begin work.

Our American brethren have shown a deep interest, and stand ready in every way possible to encourage and assist in all these foreign tongues. We foreigners feel very thankful for this, and this is right, as the work is one. But this does not in any way excuse us from doing our part. If it is a duty for the American brethren to feel an interest for, and do what they can to further the work in the French, German, and Scandinavian languages, is it not much more our duty to do all we can to further the work among our own nationalities?—Most certainly it is. We can do for our own people what no other one can do for us, because they are of our own tongue. May God help us to feel this responsibility, and to do all we can to respond to the many and urgent calls that come from the French and German speaking people.

We shall look for a large attendance at our German and French schools this coming winter. As before stated, the committee will do all they can to secure competent instructors, and we hope and expect that you, in turn, will do all you can to secure a large attendance. We expect soon to issue a circular, which will give full instruction in reference to studies, etc., for these schools.

If there should be any point on which you would like further information, be free to write to Eld. D. T. Jones, REVIEW AND HERALD, Battle Creek, Mich. O. A. OLSEN, Pres. Gen'l Conf.

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.

"TILL HE COME."

He is coming! Oh, what glory
Circles round that promised word.
Hope, the hope of all the ages,
Jesus Christ the Lord.

He is coming! May that message
Of the Master's sure return
Cause his servants' hands to labor,
And their hearts to burn.

He is coming! Then the sorrows
Of life's dark and cloudy day
Shall be like the clouds at even
In the sunlit ray.

He is coming! Oh, how swiftly
All these passing hopes and fears
Fade like dreams when morn awaketh,
After night of tears!

He is coming! Then our loved ones
Whose sad loss we here deplore,
We shall meet; with them, with Jesus,
Live forevermore.

He is coming! Come, Lord Jesus
Come, O come, thou longed-for day,
Dawn on us, and let all others
Swiftly pass away.

—Sel.

GEORGIA.

DOUGLAS COUNTY.—We think our friends would like to know how the canvassing work is prospering at this place. Beginning work in July, we have taken nearly 400 orders for "Bible Readings" up to this time. The Lord has truly been with us in our work. The people are very kind and hospitable, and we have no trouble in finding places to stay.

Often, when canvassing, some follow us to hear us explain the book, and sometimes tears come to their eyes; and those that are not able to buy are willing to board us in order to obtain a copy. Crops are good in this section, and we expect to make a good delivery of books. Our Sabbaths are spent in Austell, at the home of a kind sister. We appreciate the kindness of the offices in sending us our papers free of charge, especially the good REVIEW.

God is indeed blessing this field, though the laborers are few. We hope that our brethren will unite with us in praying that the seed sown may bring forth fruit.

A. N. WALKER.

Sept. 7.

C. F. DART.

THE WORK IN MILWAUKEE, WIS.

FROM our camp-meeting in June, I came to Milwaukee, and have labored here since then; and although several whom we love seem to say, "What profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?" and have turned their backs to the blessed truth of the word of God, the Lord's work is onward, and his blessings have been with us.

Three faithful souls who were brought out by the Bible workers have been baptized, and one who has been keeping the Sabbath for several years was received into the church by vote. Several others are beginning to keep the Sabbath as the result of the Bible work. The workers are of good courage. They say that never since the mission was started has the outlook been as promising as at present. They do not need to look for readers, but, on the contrary, people, hearing of their work, search for the workers, and ask that similar readings be given them. Also a sister who is canvassing in the city for our books, finds many willing readers, until we have almost more readers than we can do justice to; and our prayer is that the Lord of the harvest will send forth more laborers. Sister Wagner, from Kansas, has lately come to the mission, to labor in the German language.

The prospects before the church are also encouraging, especially in view of the fact that we have reasons to hope for a house of worship of our own ere long. This we need very much, and it will also give stability to the work in the city. A lot favorably located has been purchased at very reasonable figures, and the work of building will be pushed forward just as fast as means come in to do it. We beg an interest in the prayers of the friends.

Aug. 27.

S. S. SHROCK.

THE CENTRAL EUROPEAN CAMP-MEETING.

IN company with Brn. Lorentz and Rasmussen, I left Copenhagen Aug. 13, for the purpose of attending the camp-meeting in Central Europe. We arrived at Hamburg the 14th, where we remained over the Sabbath. We were glad to meet Bro. and sister Conradi, and others with whom we had formed an acquaintance in America, and to learn more definitely what the Lord had done for them in Hamburg. Surely their efforts have been blest, as they have already a church of thirty-five members, and no public lectures have been given, except what meetings they have held in the mission rooms. I am glad that the truth has been planted in Hamburg, as it is a place which by trade is closely connected with the whole world. I saw steamers in that large harbor, from almost all parts of the earth. We had good meetings on the Sabbath, and I had the opportunity for the first time to speak through an interpreter. As there was no one that understood Danish and German, I spoke in English, and Bro. Conradi interpreted in German. This manner of speaking proved much better than I had expected.

After traveling through the vast German Empire, with its many large cities and beautiful fields and vineyards, we arrived at Basel, Switzerland, the 19th. The camp-meeting was held on a nice meadow, near Oberweil, a small village about four miles from Basel. A motor line ran trains every hour from the city, which made it convenient for all who desired to come. The camp consisted of nineteen tents,—sixteen family tents and three large tents. Two of the latter were used for preaching and one for sleeping apartments. There were about 100 brethren present when the meeting began, and the number increased so that on Sabbath and Sunday there were about 200. About half of these spoke the German language, and the other half the French. There was preaching in both languages at the same time every day. Although we understood but very little, it was good to meet with these brethren. Seven or eight languages were spoken by those present, and thus we see Rev. 10: 11 fulfilled. The Spirit of the Lord was present from the beginning, and especially on the Sabbath; when an invitation was given for those who desired to do so, to come forward for prayers, there was a willingness shown that caused our hearts to rejoice. The Lord is indeed "no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."

The ministers present who took part in the work were Brn. Holser, Conradi, Ertzenberger, Comte, Bötcher, and the writer. All met together for business meeting, and what was said was translated from one language into the other, and when any one spoke in English, two interpreters gave what was said, in French and German. This seems to be a slow way, still it proved much better than we had expected.

It rained the first day of the meeting, but Thursday, Friday, and Sabbath we had fine weather. After that it rained the most of the time till the meeting closed. Although there was so much rain, and the ground became very wet, many not of our faith attended the meetings. These all spoke the German language, so that there were quite large congregations of that nationality. They all listened with much interest, and some decided to obey the truth. The order on the ground was good from the beginning to the close.

Our brethren had been much perplexed concerning how to get a place for the meeting, as they had been refused a location several times. Finally, after seeking the Lord, they went to the president of the motor railway, who directed them to the owner of the above-named place, and the contract was made in less than an hour. The people in this village and the surrounding country are almost all Catholics, while at the other places where we were refused a place, the people are Protestants. When these learned that the Catholics had granted us permission, they told them that they would find that we would work against them with all our might; but when everything went on so well, and the papers began to speak of our good meetings, the other villages were sorry that they had not had the meeting in their locality, and reproached those in authority, and said that they would be sure to have it next year.

All the business passed off harmoniously. The church at Hamburg was received into the Conference. The reports of the Conference, Tract and Missionary Society, and Sabbath-school Association

showed a large increase of work during the year. This was especially the case with the amount of tithes received. They had considerable left in the treasury after settling with all their laborers. This was encouraging indeed. The same officers were chosen again for the Conference and the Tract and Missionary Society, and all seemed strengthened and encouraged. The brethren all expressed themselves as much delighted with the camp-meeting, and resolved, the Lord willing, to have one again next year, even if the sacrifices and expenses should be greater.

After preaching Monday evening, we held a short praise service, after which Eld. Bötcher was ordained to the ministry. This was a solemn season, which, we trust, will long be remembered. Thus closed another camp-meeting, and the brethren left for their homes perhaps never all to meet again till the great day. We remained another day at the publishing house, and visited the cemetery where our beloved Brn. Andrews and Waggoner are buried. When we left, we felt a strong desire in our hearts to be faithful to the end, and then, according to the promises of God, meet where there will be no parting. May the Lord bless his work in this great Conference.

L. JOHNSON.

Aug. 31.

THE OLIN, IOWA, CAMP-MEETING.

THE first of the series of local camp-meetings in Iowa for 1890, was held, according to appointment, Sept. 3-9, at Olin. The location was all that could be desired; and although there was considerable rain, very little inconvenience was experienced. The attendance from without was large, and an encouraging degree of interest was manifested in the truths presented. Meetings have previously been held here, also a discussion; so for many years our faith has been fairly well understood by the community. This effort, it is hoped, will result in strengthening the local organization here, which has been somewhat weakened by removals. The sacrifices of our faithful brethren and sisters have not been in vain, and they rejoice that the meeting has proved to be a source of strength and blessing.

These local gatherings afford better opportunities for self-examination and consecration than do our annual Conferences, where, of necessity, so much business must be transacted. We fear that this is a matter which all have not fully appreciated.

The Conference provided laborers to work in the interests of the Sabbath-school, the health and temperance, and the canvassing work, as well as for the general interests of the meeting. A good degree of the divine blessing was enjoyed by all. Four adults were baptized, one of whom was a sister seventy-six years old, who had come all the way from Waukon. It was a solemn and an impressive service. We are never too old to walk in the path of duty when we understand it. Faithfulness in the performance of duty will bring the blessing of God and develop a sound Christian experience.

A. ALLEN JOHN.

CAMP-MEETING AT ROCHESTER, MINN.

THIS meeting was held Sept. 3-9, in a beautiful grove in the suburbs of Rochester, a village of about 5,000 inhabitants. The attendance of our brethren was larger than was expected. There were twenty-two family tents on the ground. The work of preparing the grounds was well out of the way before the meeting commenced, and the brethren and sisters were ready to enter heartily into the spirit of the meeting.

Meetings were held each day in the German and Scandinavian languages. Two meetings were held in the interests of the Sabbath-school work. The health and temperance work, the canvassing work, and the National Religious Liberty Association each received the time of one meeting. The rest of the time was devoted to the spiritual interests of the people. It was manifest from the first that God was ready to greatly bless this meeting. There was much liberty in speaking.

On the Sabbath there was a revival service, and God witnessed to the effort. Quite a number came forward seeking the Lord for the first time. On Sunday three willing souls were buried with their Lord in baptism. After a solemn discourse on Monday morning, the Spirit of the Lord seemed to brood over the entire congregation. During the social meeting which followed, nearly all were in tears, and many wept aloud. It was a most solemn oc-

casian. Many said it was one of the best meetings they had ever attended. The brethren and sisters returned to their homes seemingly filled with hope and courage. We hope and trust that the good Spirit of God will continue with them.

C. W. FLAIZ.

INDIANA CAMP-MEETING.

In company with Eld. J. H. Durland, I reached the camp-ground at Frankfort, Ind., Tuesday morning, Aug. 12, and found that the workers' meeting had been in progress for a week, with good attendance. Bro. J. E. Froom had been present, and with Bro. Craig, the State agent, had been giving some special instruction in the canvassing work.

Eld. Olsen reached the ground the morning of the 12th, but was feeling so poorly that he was not able to labor very much in the meeting, and had to leave on Friday, the 15th. His counsel, advice, and assistance in organizing and making plans for the meeting, while he was present, were very valuable.

Frankfort is a small town of about 6,000 inhabitants, and is the county seat of Clinton County. The outside attendance was excellent from the beginning of the meeting. The large pavilion was well filled every evening during the week, and excellent attention was paid to the words spoken; while on Sunday the crowd was large at all the services.

The business sessions of the different organizations were held in connection with this meeting. In the meetings of the Conference, reports were received from the different laborers, also from the delegates, so that a very accurate report of the condition of the field was secured. The Lord has blessed the tent efforts thus far during the season, and the laborers all went out from the meeting with good courage to complete their work in the field.

Eld. F. D. Starr was re-elected president of the Conference, and the other officers remain the same as last year. The meetings of the Tract Society were of special interest. A committee was appointed to revise the constitution, and several changes were made which seemed necessary to meet the present demands of the work, which has been increasing rapidly for a few years in the past. Important resolutions were adopted, which will appear in the proceedings of the society.

The Sabbath-school Association and the Health and Temperance Association each held two or three meetings, which were attended with more interest than is usually shown in these lines of work. Dr. Hill gave an interesting lecture on the subject of temperance, Sunday, at 4 p. m. Some members of the W. C. T. U. in the city attended the health and temperance meetings, and participated in them. A cooking school was conducted by sister Nuding.

The work of the National Religious Liberty Association was presented by the writer; and although the larger part of the congregation were members already, several new memberships were received at the close of the meeting.

The preaching was done by Elds. Durland, Covert, Bartlett, Ball, and G. B. Starr. We found nearly a hundred young people on the ground, with whom meetings were held each day, in which practical lessons on the subjects of repentance, conversion, and righteousness were presented. Meetings were also held with the children, and we were glad to see a goodly number of youth and children giving themselves to the Lord for the first time.

The importance of the foreign mission work was presented, showing the magnitude of the field and the great dearth of laborers; and it was encouraging to find that some devoted young people were willing to commence a course of instruction preparatory to going to foreign fields as missionaries. About twenty-five were baptized on Sunday afternoon, nearly all of whom were under twenty years of age.

There seemed to be such an interest on the part of the people in the city to learn in regard to our views, that it was decided to hold a series of tent-meetings at the close of the camp-meeting. For this reason we carefully refrained from presenting any doctrinal discourses during the meeting. The reception committee and others were instructed to answer the many inquiries which were constantly made with reference to our points of doctrine, by referring the people to the bookstand or telling them about the meetings which were soon to be held in the city. We shall watch with interest the results of this series of tent-meetings, believing that much good will follow.

We found here, as in almost every other State, a need of more thorough organization. Plans should be made several weeks before a camp-meeting is to be

held, for individuals to take charge of the different lines of work upon the camp-ground. A good reception committee should be selected, and their work should begin with the workers' meeting. The ministers should not be obliged to do a great deal of manual labor on the ground during the meeting, as their assistance is greatly needed in looking after the spiritual interests of those who are present. If the ministers, the reception committee, and the leaders of the district meetings can be left free to consult and pray together, the condition of every person on the ground may be ascertained, and many who are discouraged, backslidden, or unconverted may be helped, who would go away from the ground in a worse condition than when they came if those who could assist them were burdened down with other work.

I was glad to meet Eld. D. A. Ball, of Pennsylvania, at this meeting, on his way to visit friends in the West, before leaving America for his work in the West Indies.

One sad feature of the meeting was the death, upon the camp-ground, of Bro. Jacob Butcher, one of the delegates to the Conference. Bro. Butcher was one of the oldest Sabbath-keepers in the State, having attended the first camp-meeting ever held in Indiana by Seventh-day Adventists. In the last meeting of the Conference, which he attended, he gave a report showing the scattered condition of the members of his church, and told how he had planned to go fourteen miles once a month, in order to keep up meetings with them. His death was sudden and unexpected. The Conference Committee acted promptly in making arrangements for his remains to be taken to his home, and resolutions of sympathy were adopted and sent to his family.

Taken as a whole, the Indiana camp-meeting was a very profitable one. If the same spirit that was manifested upon the ground can be carried to all the churches, we may reasonably expect that the work in this State will prosper during the year to come.

L. C. CHADWICK.

WEST VIRGINIA TRACT SOCIETY PROCEEDINGS.

THE first meeting of the third annual session of the West Virginia Tract Society was held in connection with the camp-meeting at Newburg, W. Va., Aug. 5-12.

FIRST MEETING, AUG. 6, AT 11 A. M.—The President, W. J. Stone, in the chair. Eld. A. E. Place offered prayer. All the members of the Society were invited to act as delegates. An opportunity was given for those desiring to do so, to become members, and in response, one was added to the Society. The Secretary's report of the second annual session was read and approved. The Chair, being empowered, appointed the following committees: On Nominations, Robinson Fogg, C. W. Bee, John Knisely; on Resolutions, E. E. Miles, S. F. Reeder, T. E. Bowen.

Adjourned to call of Chair.

SECOND MEETING, AUG. 7, AT 11 A. M.—The Secretary gave a summary of the missionary work performed the past year, as follows:—

REPORT OF LABOR.

No. of members.....	50
" reports returned.....	87
" members added.....	10
" letters written.....	465
" " received.....	187
" missionary visits.....	8,997
" Bible readings held.....	306
" persons attending readings.....	997
" yearly subscriptions obtained.....	48
" subscriptions less than a year.....	7
" periodicals distributed.....	4,611
" pp. of books and tracts distributed.....	786,170

FINANCIAL STANDING.

RESOURCES.

Mdse. and property as per inventory,	\$ 486 39
Due on accounts,	2,539 42
Cash on hand June 30, 1890,	51 55

Total, \$3,077 36

LIABILITIES.

Due offices of publication,	\$2,198 48
" societies on account,	10 95
" on funds,	25 55
Present worth June 30, 1890,	842 38

Total, \$3,077 36

The report of the Committee on Resolutions being called for, the following partial report was presented:—

Resolved, That we hereby express our gratitude to God for the evidences of his prospering hand in our Tract Society during the past year, and especially do we hail with joy the increase of canvassers, the degree of permanence with which they appear to be established in the work, and the success which has attended their efforts.

Resolved, That we are also thankful that the resolutions of last year have been carried out in employing a permanent Secretary for the Society, and in securing a convenient location for the State Depository.

Resolved, That our canvassing force should be increased, and that we are in favor of encouraging prosperous business men and persons of educational talent to enter this work, as well as the youth and those of moderate abilities.

Resolved, That we will take immediate steps to raise a canvassers' loan fund, to be used in assisting worthy persons to qualify themselves to canvass, and to defray their expenses in the field until they can make a delivery of books; said fund to be managed by a committee of three, which shall be composed of the State Agent and the President and Secretary of the Tract Society.

Resolved, That we will adopt the following rules to govern our action in regard to the financial part of our book business:—

RULE I.—Send cash with the order.

RULE II.—Keep a deposit with us, as some do, large enough to cover all the books you will need.

RULE III.—Have them all sent C. O. D. in one shipment.

RULE IV.—Give us an approved note indorsed by some responsible party, at thirty days.

RULE V.—Send your whole order. We will send you three fifths of it on time, in a box marked "A." In a box marked "B," we will send you the balance of your order C. O. D., including in this C. O. D. the bill for the box marked "A."

A motion was made that the resolutions be adopted. The first was spoken to by Brn. Reeder, Miles, and Stone. Bro. Reeder then gave a very encouraging report of the canvassing work for the past year, and the resolution was unanimously adopted.

Adjourned to call of Chair.

THIRD MEETING, AUG. 8.—The discussion of the resolutions was resumed. The second was spoken to by Brn. Robinson, Miles, Stone, and others. Bro. Miles gave statistics showing the magnitude of the work in this district. There being more large cities, and, consequently, a greater population than in the other districts, there is, therefore, the greater need of faithful business men and persons of ability to labor in this field. This resolution was adopted, and meeting adjourned.

FOURTH MEETING, AUG. 11, AT 5 P. M.—The consideration of the resolutions was again taken up. Resolution three called out remarks from E. E. Miles and S. F. Reeder. Donations and pledges were taken on the canvassers' loan fund, amounting to seventy-four dollars. A motion was made and carried to amend resolution three so as to read, The Secretary of the Tract Society shall act as treasurer of this fund.—Adopted as amended. Resolution four was spoken to by Brn. Miles, Bowen, Ross, and others, and was unanimously adopted. A further report of the Committee on Resolutions being called for, the chairman presented the following:—

Resolved, That we will look directly to the individual canvassers for their indebtedness, and that we request them and all others who are owing the Society, to settle all accounts at their earliest convenience, either with cash or by approved notes.

Whereas, In the past the report of labor has been incomplete; and,—

Whereas, Reporting is an important part of the missionary work, and a duty we owe the officers and members of the Society, as well as God; therefore,—

Resolved, That we will be more faithful in reporting to the local and State officers the amount of missionary work performed.

Resolved, That we re-affirm the recommendation of last year that our canvassing companies form themselves into vigilant missionary societies.

Resolved, That instead of these reports being sent to the State Secretary quarterly, as in the past, they be collected each week and sent to the Secretary, in connection with the regular reports of the canvassing work.

Resolved, That we recommend this plan of weekly reporting to extend to our local societies as soon as plans may be developed by which it may be brought about.

Resolved, That we will assume the responsibility of paying our own help as soon and as fast as possible.

Resolved, That we invite the officers of the Conference to unite with the officers of the Society, to constitute a committee to decide the definite amount that the Society shall pay from time to time.

Resolution five called out remarks from Brn. Reeder, Bowen, and others, and was adopted. Resolution six was unanimously adopted without remarks. Resolution seven was spoken to by Eld. A. T. Robinson, and was adopted.

The Committee on Nominations presented their report, and the following nominees were unanimously elected: For President, W. J. Stone; Vice-President, T. E. Bowen; Secretary and Treasurer, Mrs. G. L. Bowen; Directors, Dist. No. 3, J. A. Knisely; No. 4, W. R. Fogg; No. 5, Eli Metcalf.

Adjourned *sine die*. W. J. STONE, Pres.
MRS. G. L. BOWEN, Sec.

Special Notices.

THE ATLANTA INSTITUTE AND GENERAL COUNCIL PREPARATION.

As it is now definitely decided that this important convention for Dist. No. 2 will be held in Atlanta (Cor. S. Boulevard and Bryan Sts.), beginning Oct. 16 and continuing some two weeks, we deem it proper to give some general instructions that will aid our brethren in making arrangements for and getting to the meeting, and also some reasons why our brethren should avail themselves of the opportunity of securing the valuable instruction to be given on

such important themes as studies in the life of Christ, righteousness by faith, church work, Tract Society work, colportage work, canvassing, healthful cookery, and National Religious Liberty work.

The management here will try to make the necessary arrangements for the comfort of all who may come. To do this successfully, it will be necessary for us to have the co-operation of our brethren. Tents will be on the ground, pitched and floored ready for occupancy, if they are ordered beforehand, at the rate of \$3.50 for the session, for a 12x14 ft. tent. Address plainly all communications, as well as all baggage, freight and express packages, etc., to Review and Herald Pub. Co., Cor. S. Boulevard and Bryan Sts., Atlanta, Ga. Send in your orders immediately, stating just what you want, so that everything will be in readiness for you when you arrive. It will be necessary for you to follow instructions implicitly in regard to marking baggage, etc., as the city will be crowded in consequence of the Exposition. Let us know as nearly as possible the time, and over what road, you will enter the city.

As the season will be somewhat advanced, it will be necessary to be amply provided with bedding. There are several reasons why we think it of the utmost importance that all the brethren and sisters who possibly can should be present at this meeting:—

1. This district is very large, and those who believe and obey the truth being much scattered, need to come together where the wants of the cause in this particular field will be considered, and plans laid to carry forward the work.

2. While the education of laborers for the more efficient work in the different lines mapped out will receive attention, there are those who are not now engaged in the advancement of the truth in any way, who have the talent, with proper instruction and experience, to become useful in the cause of truth, whom we hope to see at the institute. Our people in this district should realize that a great responsibility rests upon them to educate themselves to carry the truth to their fellow-men. We can never realize fully the difficulties and our individual duties, until we meet together and consult over the different phases of the work.

3. The matter of establishing a school in this district will come up for consideration. We feel that something must be done at once to educate our home talent to labor in this inviting Southern field. We long to see among our people, both old and young, the spirit of consecration manifested by Isaiah when God asked whom he should send to bear his message to the people. He in humble consecration cried, "Here am I; send me." Shall we not prepare for this meeting, and come praying for the living coal to touch our lips, and consecrate us to do God's bidding?

L. H. CRISLER.
G. T. WILSON.

WISCONSIN, NOTICE!

ELD. R. C. PORTER will attend the Northeastern Wisconsin camp-meeting, to be held at Clintonville Oct. 1-8. We hope there will be a general attendance at this meeting, as there will be important matters to consider.

E. W. FARNSWORTH.

NOTICE FOR OHIO.

NOTICE is hereby given to ministers, church clerks, treasurers, librarians, canvassers, and others doing business with the Ohio Tract and Missionary Society, that our office is removed from 1103 Case Ave., to 74 Kinsman St., Cleveland, Ohio. The Cleveland mission, also, is removed to the same number.

L. T. DYSERT, Sec. T. and M. Soc.

TO THE BRETHREN AND SISTERS IN DIST. NO. 2.

I WOULD call the attention of the brethren and sisters in this part of the field to the importance of the observance of the days of fasting and prayer appointed by the General Conference Committee.

Doubtless you have noticed in the late REVIEWS the articles from Brn. Olsen and White and others concerning the manner in which these days should be observed. If you have not read these already, please read them carefully, and ponder well the plans and suggestions made therein. If there is any one part of the field that needs faithful and devoted laborers to carry the truth to those who are in darkness, it is in our own district. God is signally blessing the efforts of those who are engaged in the work, and we have reason to believe that more laborers may be raised up to go forward and

spread the truth before the people of the South. I hope, therefore, that every Sabbath-keeper throughout the district will lay aside his worldly cares, and devote these days, Oct. 3, 4, and 5, to humbly seeking God, and pray that God may bless those already engaged in the work; that the books which our canvassers have distributed, and the papers and tracts spread abroad by our missionary workers may reach honest souls, and that the Spirit of God may write the truth upon their hearts. Examine yourselves beforehand. Humble yourselves under the mighty hand of God. Draw nigh to him, and he says, "I will draw nigh to you." Be earnest, and believe that God hears prayer. If we are earnest and seek him with our whole hearts, he will be found of us.

R. M. KILGORE.

THE GEORGIA MEETING.

THE proposed council and institute to be held at Atlanta, Ga., Oct. 16-28, is designed to take the place of the usual camp-meeting, and yet it will be strictly a camp-meeting. A nice grove is secured in the city, at the corner of S. Boulevard and Bryan Sts. It is expected that all the principal workers in Dist. No. 2 will be present, and a program will be prepared; different lines of work will be presented by different individuals. We hope to make this a season of instruction and profit to all who attend. Please read article by Brn. Crisler and Wilson. All should come prepared to help in the work, and also in the council, where the wants of the Southern field will be fully considered.

R. M. KILGORE.

NOTICE FOR VERMONT.

THIS is to certify that the accusations and charges made against Bro. F. S. Porter for falsehood and dishonesty of deal with Mrs. Lucinda Gould, have this 17th day of September, 1890, been thoroughly examined by a committee of five, consisting of Bro. Hutchins, Bro. Kimball, and myself, and Mr. E. S. Stebbins, 1st selectman of Northfield, and Mr. E. W. Howe, another prominent business man and town and county official; and upon a fair and considerate examination of the whole matter, it is found that the statements and charges made by the said Lucinda Gould are unjust and false, and that Bro. Porter dealt honestly and honorably by the said Mrs. Gould in all these matters.

P. F. BICKNELL.

NOTICE FOR SOUTHERN ILLINOIS GENERAL MEETING.

ALL those planning to attend the general meeting at West Salem, Sept. 26 to Oct. 6, should bring with them a good supply of bedding and provisions, so as to care for themselves as far as possible. We desire that the church at West Salem, as well as others who attend, shall be able to have the full benefit of the meeting; therefore let us prepare to care for ourselves, so that they will not have to miss the meetings in caring for us. There will be plenty of house room furnished, and all we shall need to do will be to provide our own bedding and provisions.

We shall have important themes for study, that are alive with interest to every believer in the soon coming of Christ, and we hope to see a general rally from all parts of Southern Illinois.

A. O. TAIT.

R. R. RATES TO THE CLINTONVILLE, WIS., CAMP-MEETING.

THE reduction of fare for this meeting has been secured over the Milwaukee and St. Paul, the Chicago and Northwestern, the Milwaukee, Lake Shore, and Western, the Milwaukee and Northern, the Wisconsin Central, and the Green Bay Railroad, on the certificate plan. Those going over these roads should remember to ask for a certificate duly signed by the ticket agent, showing that they have paid full fare in going to the meeting; and this should be done with each road over which you pass in going to the camp-meeting.

Those living west of New London Junction on the Green Bay Road, should take the train which reaches New London Junction at 6:05 P. M., Wednesday, Oct. 1, as instructed in last week's REVIEW. Those taking that train will have a special car run to Clintonville to accommodate them, as the regular train leaves for Clintonville about an hour before the Green Bay train arrives. We would especially urge all coming over that road from the west, to come

Wednesday afternoon, in view of the special favor granted us.

Those going over the Chicago and Northwestern should change cars at Appleton Junction, instead of Appleton, as stated in last week's REVIEW. Take the Milwaukee, Lake Shore, and Western at Appleton Junction, for Clintonville, from the same depot. We shall have the help of Eld. R. C. Porter, the president of the Minnesota Conference, and Bro. F. L. Mead, Superintendent of the canvassing work in Dist. No. 4, also the assistance of Bro. H. R. Johnson in the Scandinavian work, Bro. S. S. Shrock in the German work, and Bro. Gros in the French work, besides the other laborers in our Conference, all of whom are expected. We hope to see a general rally of our brethren and sisters from that part of the State. Bring plenty of bedding, and come warmly clad, as it may be cold or damp. We trust all will come with their hearts warm with the love of God, and with an earnest desire for more of God's blessing.

M. H. BROWN.

MICHIGAN STATE CONFERENCE.

THE Michigan Conference year for 1890 will close Oct. 1. The annual meeting is appointed for Oct. 21-28. This will be a meeting of special importance, and we are anxious that all our churches shall send a full delegation. All should remember that the Conference is composed of the churches of our people. The meeting before us is your meeting. It is the time for you to elect the officers of the Conference who are to serve you another year. You are to lay plans for future work in the Conference, Tract and Missionary Society, Sabbath-school Association, Health and Temperance Association, and National Religious Liberty Association. Important questions in all these branches will be considered, and you will have a voice in them. The finance question is one in which all our people are deeply interested. The tithes and offerings are the power, under God, that moves every department of the work.

Arrangements for the entertainment of delegates will be made with the Battle Creek church the same as for the General Conference last fall, at a nominal price per day or week. All delegates, when arriving at Battle Creek, will apply to the committee of entertainment, and each will be directed to his place. The ministers, being delegates at large, will be expected to attend the Conference. The licentiates should be present as far as practicable.

All laborers in the Conference must be particular in making their reports to the Auditing Committee, to itemize both with respect to their time spent in labor, and their receipts and expenses. If this is done, much perplexity and time will be saved to the committee, and there will be better assurance of satisfaction. This committee will begin work Oct. 14, and all reports should be in their hands at that date.

We hope every church will be represented at this important meeting. There is no better way for the influence of the meeting to be carried to every part of the State, than by the delegates as they return home. Eld. O. A. Olsen and other General Conference laborers will attend the Conference. Let all earnestly pray that the Lord may manifest his presence and blessing at this meeting.

I. D. VAN HORN, Pres. Mich. Conf.

The Sabbath-School.

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

OLD TESTAMENT HISTORY.

LESSON I.—FORGETTING GOD AND ITS RESULT. (Sabbath, Oct. 4, 1890.)

(Read "Patriarchs and Prophets," pp. 543-545.)

1. After Joshua had settled the people of Israel in the land of Canaan, how long did they serve the Lord? Judges 2: 6, 7.
2. How was it with the next generation? Verse 10.
3. Was there any excuse for their not knowing the Lord and the works which he had done for Israel? (See Num. 16: 36-40; Joshua 4: 1-9; 8: 30-35.)
4. Has there ever been any excuse for people not knowing God? Acts 14: 15-17; Rom. 1: 20.
5. Why is it, then, that people do not know the Lord? Rom. 1: 21, 28; 2 Pet. 3: 5.
6. How did the Israelites show their disregard for God? Judges 2: 11-13.

7. What was the result of their apostasy? Verses 14, 15.
8. Had the Lord warned them that this would be the result of apostasy? (Read carefully Lev. 26: 14-39.)
9. How much strength would they have had if they had kept God's commandments? Lev. 26: 3-8.
10. Did the Lord utterly forsake them when they apostatized from him? Judges 2: 16.
11. What return did they make for their deliverances? Verses 17-20.
12. For how long a time were they ruled by judges? Acts 13: 19, 20.
13. What characteristic of God was plainly revealed in his dealing with Israel during this time? Ex. 34: 6; James 5: 11.
14. Does man's unbelief affect God's character? 2 Tim. 2: 13.

News of the Week.

FOR WEEK ENDING SEPT. 20.

DOMESTIC.

—The population of Cincinnati is announced as 296,309, an increase of 41,170.

—The coal palace at Ottumwa, Iowa, was formally opened, Tuesday, by Governor Boies.

—The schooner "Comrade," of Cleveland, with a crew of eight men, was lost in Lake Superior Saturday night.

—The upper house of the Oklahoma Legislature, Tuesday, passed a bill locating the permanent Territorial capitol at Oklahoma City.

—Several children have died of diphtheria at Bloomington, Ill., and Friday the German Catholic School was closed on account of it.

—The business part of Whitehall, Mich., with thirty dwellings, was recently swept away by an incendiary conflagration, the loss being figured at \$100,000.

—It is reported from Carbondale, Pa., that Mrs. Adam Winchert of that city, who is suffering from a cancer in her throat, has lived 170 days without food of any kind.

—Dr. Probst, Secretary of the Ohio State Board of Health, is investigating a peculiar disease in Carroll County, supposed to be cholera. Seven or eight cases of the disease have proved fatal.

—The Pottsville express on the Reading Railroad was thrown down an embankment into the Schuylkill River Friday evening, and a large number of passengers fell victims to the disaster. It is reported that over a score were killed and about forty wounded. Another accident is reported from Rinconada, Mexico, from a collision of two trains. Ten persons were killed.

—Two hundred union carpenters employed on the exposition building at Spokane Falls, Wash., struck, Thursday, because the directors bought some lumber of a firm boycotted by the union. Public indignation was aroused, and a large number of bankers, merchants, lawyers, and others went to the building and took up the work themselves. It is thought the strike will not delay the completion of the building.

FOREIGN.

—During the year 1889, 161 wrecks, in which eighty-nine lives were lost, occurred in Canadian waters.

—At Kimberly, South Africa, a menagerie of wild animals escaped from their quarters through the villainy of some unknown persons, and several attendants were killed, while the animals escaped into the country.

—Dillen and O'Brien, two leading Irish agitators, have been placed under arrest at the instance of Secretary Balfour, for what offense it is not exactly known. The act has occasioned great excitement in Irish circles.

—Advices from China received in San Francisco Wednesday, state that 4,000,000 people have been rendered homeless in one province by the Yellow River floods. Cholera prevails in Shanghai and northern districts, and several Europeans have succumbed to it.

—The Turkish mail steamer "Musashi Maru" has been lost at sea off Cochi, all on board, with the exception of one Japanese, being drowned. Among the passengers was the Turkish general Osman Pasha, who won great distinction in the last Turco-Russian war at the battle of Plevna.

RELIGIOUS.

—An "American Christian Convention" will meet at Marion, Ind., Oct. 7.

—A Prophetic Conference of Baptist ministers will be held in Brooklyn, in November, commencing on the 19th.

—Hundreds of Sioux Indians are said to have been

converted recently under the preaching of Colonel Allison, a Government scout.

—The National Reform Association has decided to issue at once 10,000 copies of their call for county conferences to protest against opening the World's Fair on Sunday.

—For keeping open Sunday at Cincinnati, Herman Reisinger, saloon-keeper, was sentenced, Monday, to twenty-five dollars fine and ten days in the work-house. Although hundreds have violated the law, he is the only one to suffer the penalty—principally because he had neglected to employ an attorney.

—The Utah commission reports to the Secretary of the Interior that the Mormon Church is growing more and more united; that prosecution of polygamists is termed "persecution of saints;" that the majority of the new officers of the church are polygamists, and are heart and soul against the abandonment of polygamy, and that polygamous relations are being contracted every day. The commission recommends the adoption of a test oath, and a more stringent execution of the laws.

—Rev. Dr. Thomas, a prominent clergyman of Chicago, preached last Sunday to an immense audience in that city, under the auspices of the Patriotic Order of Sons of America, on the subject of the perils which threaten the land from the intrigues of Rome. His utterances were very forcible, among other assertions being the declaration that the great popish ecclesiasticism "looks to nothing less, expects nothing less, than the establishment of a great State religion, even, if it be necessary, at the expense of war and bloodshed."

Appointments.

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

SISTER E. G. WHITE will meet with the church at Ceresco, Mich., next Sabbath, Sept. 27. The scattered brethren and sisters within reach will, no doubt, avail themselves of the privilege of meeting with the Ceresco church on this occasion.

THE quarterly meeting for Dist. No. 1 of the Missouri Tract Society, will be held at Half Rock, Mo., the second Sabbath and Sunday in October. Will some one meet the afternoon train at Spickard, on Friday?

J. S. HALL, Director.

THE quarterly meeting at Martinsville, Ill., will be postponed one week, so the date will be Oct. 11, 12. We especially desire a report from all our brethren and sisters personally, if possible; otherwise, by letter.

M. L. KITTLE.

THE regular meetings of the Kansas Sabbath-school Association will be held in connection with the camp-meeting at Eureka, Kans., Oct. 2-13. Lesson slips will be on the ground for the Primary and Intermediate divisions. Senior division will use the regular lessons in the pamphlet.

W. W. STEBBINS, Vice-Pres.

THE New England Sabbath-school Association will hold its next annual session in connection with the general meeting in South Lancaster, Mass., beginning Oct. 16. All friends of the Sabbath-school work in New England are invited to be present, to transact business and consider other important subjects connected with this branch of the work.

O. O. FARNSWORTH, Pres.

THE Lord willing, we will meet with the churches in Dist. No. 2, Mich., as follows:—

Hillsdale, Sept. 28. Preaching at 10:30 A. M. and at 7:30 P. M.

Quincy, Sept. 29 to Oct. 1. Preaching each evening at 7:30.

Coldwater, Oct. 2, at 7:30 P. M.

Ceresco, Oct. 3, at 7:30 P. M. Will remain with this church over Sabbath and first-day.

Burlington, Oct. 11, 12. Will the brethren in Burlington arrange for their quarterly meeting at this time.

R. C. HORTON.

N. R. STAINS.

THE thirtieth annual session of the Michigan State Conference of Seventh-day Adventists will be held at Battle Creek, Mich., Oct. 21-28, 1890, for the election of officers and the transaction of such other business as may properly come before the meeting.

Devotional meeting Tuesday evening, the 21st. The first business meeting, will be held Wednesday, the 22nd, at 9 A. M. All churches in the State will elect their delegates and furnish them credentials. These credentials can be forwarded by the clerks of the churches to the secretary of the Conference, Hiland Butler, Battle Creek, Mich.

MICH. CONF. COM.

LABOR BUREAU.

WANTED.—A good broom-maker, Sabbath-keeper, a man with family. Address D. W. Albert, Plymouth, Ind.

BUSINESS NOTICES.

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

WANTED.—A competent mason, to take charge of brick work and veneering in the city of Milwaukee. Address P. H. Cady, 609 North Avenue, Milwaukee, Wis.

A CARD.

To Whom It May Concern.

I WISH to say in behalf of the Wichita, Kans., church, that a vote of thanks is extended to the dear brethren and sisters who have so kindly aided us by their donations to help save our church. The mortgage is now paid, and our church is entirely free from debt. A personal notice will soon be sent each one who has contributed.

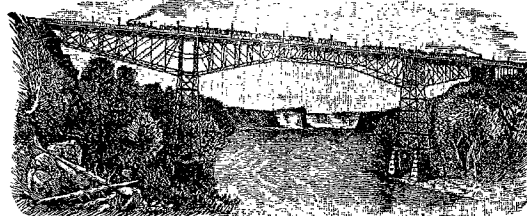
C. P. HASKELL, Elder.

PAPERS WANTED!

We would be glad if any of the friends interested in missionary work would send us late numbers of the *Instructor* and *Signs* from week to week. They can be used here to good advantage. Address me at Worthington, Minn., Box 118.

J. W. COLLIE.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected May 18, 1890

EAST.	† Mail.	† Day Express.	* N. Shore Limited.	* N. Y. Express.	* Att. Express.	† Amer. Express.	† Kal. Accom'n.
STATIONS.							
Chicago.	am 7.05	am 9.00	pm 12.20	pm 3.10	pm 10.10	pm 9.00	pm 4.50
Michigan City	9.10	11.10	1.56	4.48	am 12.20	10.58	7.00
Niles.	10.21	pm 12.5	2.53	5.55	1.52	am 12.00	8.25
Kalamazoo.	11.50	2.20	3.58	7.04	3.35	am 1.18	am 10.05
Battle Creek.	pm 12.55	3.03	4.30	7.37	4.25	2.03	7.55
Jackson.	3.10	4.30	6.38	8.62	6.15	3.40	9.55
Ann Arbor.	4.45	5.32	6.29	9.45	7.45	4.55	11.00
Detroit.	6.15	6.45	7.30	10.45	9.20	6.20	pm 12.10
Buffalo.	am 3.25	am 3.25	am 3.25	am 3.25	pm 1.35	pm 2.15	8.31
Rochester.	8.05	7.60	8.00	9.30	8.30		1.20
Syracuse.			8.00	11.35	10.20		am 1.30
New York.			pm 4.00	pm 8.50	am 7.20		9.42
Boston.			8.30	10.57	9.35		pm 2.50
WEST.	† Mail.	† Day Express.	* N. Shore Limited.	* Chicago Express.	* Pacific Express.	† Kal. Accom'n.	† Niles Accom'n.
STATIONS.							
Boston.		am 8.30		pm 3.00	pm 7.00		
New York.		11.50	pm 4.50	6.00	10.00		
Syracuse.		pm 8.30	11.55	am 2.10	am 8.00		
Rochester.		10.40	am 1.42	4.20	10.45		
Buffalo.	pm 11.30	11.30		5.30	11.50		
Spoken Bridge.	am 12.25	am 12.25	3.05	8.25	pm 12.50		
Detroit.	9.05	7.60	8.25	9.30	8.30		
Ann Arbor.	10.37	8.55	10.19	2.17	10.30		
Jackson.	pm 12.15	10.05	11.18	3.20	11.50		
Battle Creek.	1.50	11.35	pm 12.22	4.30	am 1.23		
Kalamazoo.	2.37	pm 12.12	12.58	5.02	2.17		
Niles.	4.17	1.23	2.0	6.17	4.05		
Michigan City.	5.42	2.25	3.18	7.20	5.45		
Chicago.	7.55	4.15	4.50	9.00	8.05		

* Daily, † Daily except Sunday.

Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6:15 P. M., arriving at Jackson at 7:55 P. M., daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.

GEO. J. SADLER, Ticket Agent, Battle Creek.



Chicago & Grand Trunk R.R.

Time Table, in Effect Jan 19, 1890.

GOING WEST.	STATIONS.	GOING EAST.
am 3.00	..... Boston.....	am 8.50
pm 7.00	..... New York.....	pm 7.30
am 5.00	..... Buffalo.....	pm 10.10
pm 8.00	..... Niagara Falls.....	pm 1.10
am 6.20	..... Boston.....	pm 4.10
pm 9.20	..... Montreal.....	pm 7.10
am 7.45	..... Toronto.....	pm 10.10
pm 10.45	..... Detroit.....	pm 1.10
am 8.30	..... Port Huron.....	pm 4.10
pm 11.30	..... Lapeer.....	pm 7.10
am 9.30	..... Flint.....	pm 10.10
pm 12.30	..... Durand.....	pm 1.10
am 10.30	..... Lansing.....	pm 4.10
pm 1.30	..... Charlotte.....	pm 7.10
am 11.30	..... BATTLE CREEK.....	pm 10.10
pm 1.30	..... Vicksburg.....	pm 1.10
am 12.30	..... Schoolcraft.....	pm 4.10
pm 2.30	..... Cassopolis.....	pm 7.10
am 1.30	..... South Bend.....	pm 10.10
pm 3.30	..... Haskell's.....	pm 1.10
am 4.30	..... Valparaiso.....	pm 4.10
pm 5.30	..... Chicago.....	pm 7.10

Where no time is given, train does not stop.

Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only.

W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago.

A. S. PARKER, Ticket Agt., Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., SEPT. 23, 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.

The Shining of His Face, ELIZA H. MORTON.....	574
Trust, J. M. HOPKINS.....	579
Power, <i>Jessie Macgregor</i>	581
Which Is the Heathen? <i>Messiah's Herald</i>	582
"Till He Come," <i>Sel.</i>	588

Our Contributors.

The Conditions of Salvation, MRS. E. G. WHITE.....	577
A Modern Invention, ELI. R. F. COTTRELL.....	577
A Misapplied Text, G. W. AMADON.....	578
God's Mercy, ELI. W. C. WALES.....	578
Prayer for the Sick, ELI. D. T. BOURDEAU.....	579
The New Man, WM. BRIDGEMAN.....	580
Wrong Views of God, H. F. PHELPS.....	580

Home.

Patient, H. G. THURSTON.....	581
Do Not Prop a Fruit Tree, <i>Sel.</i>	581
The Religiousness of All Life, <i>S. S. Times</i>	581
People Who Are Not Sout-winners, <i>The Ram's Horn</i>	581
As Time Goes on, <i>Sel.</i>	581

The Mission Field.

Visit to the National Missionary Conference, J. O. C.....	582
The Needs of Papal Europe, J. O. C.....	582
Facts Concerning Medical Missions, <i>Dr. Samuel T. Abbott, in Medical Missionary Record</i>	582
"The Doctor Is the Friend of Every One," <i>Dr. Churcher, in Medical Missions at Home and Abroad</i>	582
He Would Not Do It, <i>Medical Missionary Record</i>	582

Special Mention.

The Demand for the Abolition of Hell, <i>N. Y. Sun</i>	583
Growth of the Church, <i>New York Herald</i>	583
Woolen Manufacture in the United States, <i>Journal of Useful Inventions</i>	583
Facts About the Bible, <i>Sel.</i>	583

Editorial.

Still Losing.....	584
The Truth of It.....	584
2 Cor. 13:8, Illustrated.....	584
A Few Words in Answer.....	584
The Sabbath and the World's Fair, L. A. S.....	585
Is Japan About to Become a Christian Nation? S. N. H.....	585
Deadly Machines, or "Persecution to Speak Of," W. A. C.....	585
Elijah (Continued), A. L. B.....	586
The German and French Schools, O. A. OLSEN, Pres. Gen'l Conf.....	587

Progress of the Cause.

Report from Georgia.....	588
The Work in Milwaukee, Wis., S. S. SHROCK.....	588
The Central European Camp-meeting, L. JOHNSON.....	588
The Ohio, Iowa Camp-meeting, A. ALLEN JOHN.....	588
Camp-meeting at Rochester, Minn., C. W. FLAIZ.....	588
Indiana Camp-meeting, L. C. CHADWICK.....	589
West Virginia Tract Society Proceedings, MRS. G. L. BOWEN, Sec.....	589

Special Notices.

The Sabbath-school.....	589
News.....	591
Appointments.....	591
Editorial Notes.....	592

IMPORTANT MEETINGS FOR DIST. NO. 1.

NEW YORK,	Oct.	8-15
New England, So. Lancaster, Mass	"	16-27
Pennsylvania,	"	29-Nov. 4
Virginia,	Nov.	6-12
Atlantic Conference, Brooklyn,	"	13-23

CAMP-MEETING APPOINTMENTS.

DIST. No. 2.		
Georgia, Atlanta,	Oct.	16-28
DIST. No. 4.		
South Dakota, Swan Lake,	Oct.	1-6
Iowa, Avoca,	Sept.	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, San Louis, Obispo Co.,	Oct.	14-21
" (Southern),	"	15-28

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

The National Reform Association has drawn up a memorial to the commissioners of the World's Fair, asking that the fair be closed on Sunday, and that no work be done on the buildings or grounds on that day. For this request the memorial sets forth eight reasons, six of which are based wholly on the alleged sanctity of the day. An effort will be made to have all Christian churches adopt this or a similar memorial, and forward it to Chicago. It is proposed to have, besides the usual protest from ministers and church congregations, a "business men's protest," which, as the *Christian Statesman* says, "will have more weight with the commissioners." It is anticipated that signatures from both classes represented will be easily forth-

coming in large numbers. Further notice will be given this memorial in our next issue.

The National Religious Liberty Association has just prepared a leaflet on "Sunday and the World's Fair," which can be had in any quantities desired by ordering through the tract societies.

The French Chamber of Deputies recently, in discussing a bill for regulating the hours of labor for women and children, decided that one day in seven should be a rest day, but did not specify any particular day of the week; although one section of the Chamber nearly succeeded in getting a clause passed making that day Sunday, 210 deputies voting in its favor. An effort is also being made, with the sanction and aid of the Minister of Public Works, to suspend railway traffic on Sunday.

At a session of the executive committee of the National Reform Association, held in Pittsburg Sept. 5, it was decided, among other things, to "resume the circulation of petitions to Congress for the Christian amendment to the Constitution of the United States," and secure a hearing on the subject, if possible, before the Judiciary Committee of the Senate and the House. Let no one think that National Reformers are discouraged by their recent failures in Congress, or that they will stop working for this amendment until they get it.

The question of opening or closing the New York State Fair on Sunday, says the *Christian Nation*, has been submitted to the people of that State. The World's Fair presents the same issue on a larger scale. Thus the Sunday question is coming more and more prominently to the front, and the people are being called upon to act the leading part in its settlement. Looking along this line, it requires no great stretch of faith to see in the near future the fulfillment of the well-known prophecy of Rev. 13: 14, which represents this Government as "saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."

Cardinal Taschereau, the leading Catholic prelate of Canada, lost a dinner recently under circumstances which have called forth some comment from Canadian journals. It appears that the recent visit of Prince George of Wales to Quebec, was made the occasion for a state dinner by the Governor-general of Canada, to which leading state officials and other eminent persons were invited, including the cardinal. The latter accepted the invitation but failed to be present, for the reason, as it afterward appeared, that he had discovered that he was not to be assigned a seat next to the prince, but three or four seats below him. The name of Cardinal Manning was once placed next to that of the Prince of Wales in a list of royal commissioners to inquire into the housing of the poor, and on this fact the Canadian cardinal based his claim to a seat next the prince at the governor-general's dinner, notwithstanding neither rule nor custom confers upon him any such precedence. What the cardinal wanted was to make a display which would impress the people with the idea that the ecclesiastical power is above the civil power, which, of course, he could not do if assigned a seat below those of the governor-general and several of his subordinates. The incident shows how Rome is still pursuing her ancient policy of grasping for temporal power, and that now, as of old, she readily seizes the slightest pretext as a foundation for her claims. But verily, the cardinal must have forgotten, on this occasion, the instructions of Him whom he claims to acknowledge as his divine Master: "When thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher."

PERSONAL.

MANY of the readers of the REVIEW are aware that Eld. J. O. Corliss recently had a very critical operation performed, in the removal of a portion of his skull which was injured while he was in the

army. The operation was performed by Prof. Nancrede, of the University of Michigan, and we are happy to say was entirely successful. Bro. Corliss is now about in good spirits, and apparently good health; and every appearance is that it will soon be safe for him to take up again his usual full line of work.

We are happy to state also that Eld. I. D. Van Horn, from whom we received a call last week, is recovering from the felon on his right hand (not the left, as before incorrectly stated), to which reference was made in REVIEW of Sept. 9. His hand is not yet so he can use it in writing or any other labor, but unless some unforeseen drawback occurs, it will soon be in working order.

THE APPOINTED FAST.

We are anxious that all our brethren and sisters in the Michigan Conference shall observe the season of fasting and prayer appointed by the General Conference. Such seasons are in harmony with the word of God. The Lord is well pleased when his people draw near to him on such occasions as this. The objects for this season have been faithfully set before us in articles that have been published in the REVIEW.

All our churches and companies should make their arrangements to hold at least two meetings each day. Worldly interests should give way for devotional exercises. Every person, family, and church should engage in this of their own free will, and not feel that it is a matter of compulsion. "The Lord looketh on the heart," and heart work alone will be acceptable in his sight.

By a little careful arrangement, each of our ministers and licentiates can plan to be with a church, and perhaps more than one church at this time. Our laborers should all become very earnest to reach a point of assurance that they are accepted of God. We cannot well pray for the Lord to raise up more laborers if we ourselves are far from him.

Many laborers have gone out from Michigan to other fields. And there should come into all our hearts a feeling of thankfulness that we are able, in some degree, to help supply such calls. It is far better for our sons and daughters to go out from our homes to engage in the work of God, than to fall under the power of Satan and be lost. In view of this, let all our people move out earnestly in this season of prayer, to dedicate themselves anew to the work and cause of God. Earnest action now may prove to be the salvation of ourselves and of our children.

No laborer should go out into the field after this without knowing that he is accepted of God, and that God is working through him for the salvation of souls. All our churches and all our people must become more spiritual and more consecrated, more ready to lift and bear burdens in the cause, and more willing to push the message to all parts of the world.

I. D. VAN HORN.

STOCKHOLDERS' MEETING.

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

Dated Aug. 23, 1890.

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

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

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

(Previously reported, \$1,128.)

Cordelia Woodruff	\$10 00
R. D. Benham and wife	10 00

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