

Geo. E. Risley *The Advent* HOLY BIBLE IS THE FIELD IS THE WORLD *And Sabbath* **REVIEW HERALD**

"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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'TIS NOT FOR MAN TO TRIFLE.

'Tis not for man to trifle! Life is brief and sin is here.
Our age is but the falling of a leaf, a dropping tear.
We have no time to sport away the hours,
All must be earnest in a world like ours.

Not many lives, but only one have we, one, only one!
How sacred should that one life ever be, that narrow span!
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil.

Our being is no shadow of thin air, no vacant dream,
No fable of the things that never were, but only seem.
'Tis full of meaning as of mystery,
Though strange and solemn may that meaning be.

O life below! how brief, and poor, and sad—one heavy sigh!
O life above! how long, how fair and glad—one endless joy!
O to be done with daily dying here!
O to begin the living in yon sphere!

O day of time, how dark! O sky and earth, how dull your hue!
O day of Christ, how bright! O sky and earth, made fair and new!
Come, better Eden, with thy fresher green;
Come, brighter Salem, gladden all the scene.

—Sel.

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.

"BY THIS SHALL ALL MEN KNOW THAT
YE ARE MY DISCIPLES."

BY MRS. E. G. WHITE.

WHEN the people of God love God with all the heart, they will love each other. It will then be made manifest that we are unitedly seeking the great prize of the high calling of God in Christ Jesus. Our eyes will be fixed above, where Christ sitteth at the right hand of God, and it will be plain that we believe we are members of the royal family, children of the Heavenly King. We shall have heavenly sittings together in Christ Jesus; for we shall rejoice together that we are homeward bound, and we shall reflect light and blessing one upon another. We shall be keeping step with Jesus, following the Light of the world.

When this relation exists between brethren, our ranks north and south and east and west will be united in the holy bonds of Christian fellowship. We shall have respect one for another, and love as brethren, because we are a chosen and peculiar people. We shall love Jesus with all our heart, and shall realize that he loves our brethren as dearly as he loves us.

When the children of God fail to show respect to each other, it grieves the heart of the Saviour. He says, "By this shall all men know that ye are my disciples, if ye have love one to another." We must cultivate love and unity throughout the churches of our Conferences, until we shall be bound one to another by cords of love and tender sympathy. If we individually abide in Christ, and Christ abides in us, we shall be of one heart, of one mind, and will love as brethren.

When this love is in our hearts, we shall lift up the cross of Christ, and will not neglect the great salvation, God's free gift to man. In the person of Christ, the Father purchased the human race with an infinite sacrifice. O grand and awful mystery, that the innocent Sufferer could bear our guilt and carry our sorrows! O what love, what matchless love! Let this love be presented to others by both precept and example.

Jesus never drives men, but in tenderest love he draws them to himself, and all who will come may come. We see him lifted up as we have faith in him, but it is when we simply believe with all the heart that he is willing and glad to receive us, and receive us now, that we realize what he is to the soul. It is our privilege to stand firmly, decidedly on the promise of God. You should believe that Christ is yours to-day, that you are his; and do not think that you are presumptuous in having decided faith in the word of God. Heaven is amazed at our coldness and darkness, and it is the result of our lack of confidence in our Heavenly Father. The world marks your deficiencies in Christian character because of your unbelief.

When you do not take God at his word, are you not afraid that God will take you at your word? You speak words of murmuring and unbelief, and take a course like the children of Israel, who said many foolish, wicked things in their cruel unbelief, and the Lord said: "As ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness, and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised."

To live in an atmosphere of doubt is to misrepresent Jesus to the world. In unbelief you contradict the sure promises of God, but when you cast yourself on Christ fully, and say, "The Lord will accept the heart which I give him, and will cleanse it and make it a fit temple for the indwelling of the Holy Spirit," the promises of God are magnified to the world. You declare to others that the pledged word of God is sure and steadfast. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." O what an assurance is this! Can we not take God at his word? The Lord is gracious; he has poured forth the streams of his mercy in a healing flood of heavenly light. He has given to man a gift surpassing all riches, and if we could but comprehend and appreciate his heavenly benefits, we would be filled with joy and grati-

tude. By dwelling upon the revelation he has made of himself, we may behold something of his greatness and majesty. The more we contemplate his character, the more will our minds be expanded to take in the grand and solemn plan of redemption.

When you, in your defection of character, openly declare that God will not receive you, you do dishonor to him, and manifest the most cruel ingratitude. Do not stand in that position a moment longer; for when you stand thus, you cannot be among those of whom it is written, "Ye are laborers together with God." In your unbelief you cannot be a strength to the church, but only a stumbling-block. You fail to build up others in faith; you do not teach them by precept and example to have confidence in God.

Why not repent of your sins, and believe as you confess them that Jesus does pardon, and then rejoice and be thankful for the love that has been manifested to you, in the assurance that Jesus will cleanse you from all sin. It is the ear of faith that will hear the voice of the true Shepherd. Jesus says, "My sheep hear my voice, and I know them, and they follow me." "And a stranger will they not follow, but will flee from him; for they know not the voice of strangers."

INCIDENTS IN THE LIFE OF DAVID.

BY ELD. F. D. STARR.
(Indianapolis, Ind.)

ONLY A SUBJECT.

It fell to the lot of David to have associated with him in the affairs of the kingdom, certain men who were very persistent in carrying out their own schemes. Sometimes the king found himself completely outgeneraled by these designing men. On one occasion when a foul murder had been perpetrated by them, David declared this to be entirely contrary to his purpose, and that he and his kingdom were guiltless. Said he, "I am this day weak, though anointed king; and these men the sons of Zeruiah be too hard for me." 2 Sam. 3: 39. The Septuagint renders this, "I am this day a mere kinsman and a subject," etc. That is, though he was anointed king, these men who had been elevated to positions of honor in the government because they were his kinsmen, had so completely taken the reins of government into their own hands, setting aside his wish and authority in the matter, that he found himself considered rather as the kinsman, and virtually a subject, with these men acting as though seated upon the throne. Though they were the sons of his sister Zeruiah, he confessed they were too much for him. "These men [Joab and Abishai] the sons of Zeruiah be too hard for me." On other occasions the direct command of the king was openly ignored by these self-constituted monarchs.

Passing down the stream of time, it would appear that this mother in Israel had given to the world quite a numerous progeny. Zeruiah's sons have made their influence felt about the thrones of kings and the seats of bishops from David's time down.

THE HIDDEN REASON.

When the noble purpose of building a house for the Lord entered the heart of the king, the

Lord sent him word that he should not build him a house. The reason assigned was that the Lord had not spoken a word to any of the tribes of Israel to do a thing of that kind, and why should David think of doing so, seeing the ark of God had thus far dwelt in tabernacles? The promise was added that the Lord would build David an house, and that his son should build an house for the Lord. This answer was entirely satisfactory to David. He rejoiced greatly and praised the Lord. We find, however, in the explanation given by David some twenty-seven years later, that the reason why he could not build the house, was that he had been a man of war, and had shed much blood. 1 Chron. 28:2, 3. But in the record of the visit of the prophet Nathan to him, nothing of the kind is said, neither in David's response to the words of the prophet. (Read carefully both 2 Samuel 7 and 1 Chronicles 17.) It was a noble purpose indeed that David had in his heart to build an house. "Thou didst well that it was in thine heart," was the word of God to him (1 Kings 8:18); and the Lord would not suffer his dear servant to then endure the mortification of feeling that it was his own personal unfitness—pollution with blood—that kept him from the sacred task. His design was accepted, a temporary, partial explanation seems to have been given why he should not execute his purpose, and later on, as he was able to bear it, the principle reason—hands imbrued in the blood of war—seems to have been given.

It will be noticed that the case as stated by Solomon to King Hiram, is that wars hindered or prevented his father from building the house, rather than incapacitated him for it. 1 Kings 5:3. Is not this consistent with the gentle dealings of the great and beneficent Being with his creatures? And may we not from this learn a lesson in regard to the best manner of dealing with fellow beings,—not to rudely crush out good designs that may be unwisely cherished in the heart, but to give credit for willing service offered, and as suitable opportunity may be presented, give information why such service may not be accepted?

EVANGELIZING THE KING.

By this expression we would not be understood as implying that David was a heathen. The Greek word *εὐαγγελίζω*, "to evangelize," occurs quite often in the Scriptures. The original word means to proclaim glad tidings. This is the word used in the Septuagint in 2 Sam. 18:19, 20, 26, 27, where messengers wished to make known to David that the Lord had overthrown his enemies, Absalom with the rest; they wished to evangelize the king, and they did do it; but the message was not an agreeable one to King David. He lamented over it grievously. Verse 33. What was good news to the nation was an occasion of lamentation to him, because it severed tender family ties. Thus the good news of salvation, sent from heaven to earth (Luke 2:10, the same original word being used here), is generally rejected because fond earthly hopes must be renounced if it is received. But when this glad message shall have been proclaimed among all nations, the world will be evangelized; for to evangelize does not necessarily mean to convert, but to proclaim a message, as Ahimaaz and Cushai did to David. This may to some be a new idea, but it is true nevertheless.

A TALK ABOUT THE ORDINANCES.

BY ELD. WM. COVERT.
(St. Louis, Mo.)

THE ordinances of the Lord's house should be celebrated regularly, at least where there are officers in our churches to officiate. Once a quarter is the usual custom. Some preparation is required that things may be convenient and pleasant. For the ordinance of feet-washing, there should be a good supply of vessels and towels. These should be the property of the church, and should be well cared for. Often persons not members of our churches desire to be present. I would

not discourage them from coming, but let the occasion be conducted in such a manner as to impress them with its fitness and order in the gospel work. Where a church has entire control of the place of meeting, all necessary conveniences may be provided. I have seen one school-room which is used for meeting purposes, divided by a curtain into two apartments, which made it quite suitable.

The emblems for the Lord's supper should be as nearly of the kind that the Lord used when he instituted it, as possible. It is quite certain that the bread and wine that he used were not fermented.* Prepare enough bread, but not an over-supply. The writer has somewhere seen bread left over from the communion given out to the children to be eaten by them at the close of the service. This seems irreverent and altogether out of place. Children should be taught more reverence than to ask for such things in the house of God.

The wine can be prepared from the grape. It should be the pure, fresh "fruit of the vine." Luke 22:18. Grapes can be raised nearly all over the world. The juice can be easily canned and kept fresh. Some one in each church should be selected to do this, so that no embarrassment may arise from this source. The linen and the communion vessels should be kept for this purpose alone. The whole occasion should be made one of sweet quiet and solemn reverence for our dear Lord. In such services our minds should be drawn heavenward, while heavenly angels are drawn into the assembly of God's children.

CATHOLIC UTTERANCES.

BY W. E. CORNELL.
(Des Moines, Iowa.)

ABOUT the most remarkable utterance that has lately come to public notice from the Catholics, was made recently in the Catholic church of Dubuque, Iowa, by its pastor, Father Ryan, in which he is reported as using the following language, in a discourse on the school question and the education of the young:—

Who are the graduates of your free schools? Show me a graduate of a free school, and I will show you an educated blackguard, fair on the outside, but rotten to the core.

If there is one institution above another in which every true American feels a pardonable pride, it is the system of free schools found in this country. They are his boast at home and abroad, and to the knowledge diffused through this medium is due more of America's greatness than to any other cause; hence such attacks can but fill every lover of this country with indignation. The statement is as unwarranted as it is untrue, and is an insult to the intelligence of American citizens.

But, after all, there is nothing so wonderfully strange in the statement, when we consider the fact that the said Father Ryan is rather young in years, and has been in our country but a short time, and evidently has not learned that discretion is the better part of valor, and simply gave full and free utterance to the sentiments held and taught by the church. This leaven is one that is quietly but surely doing its work, and which gives cause for alarm as to the future of our national existence. True it does not come to the surface very often, but it is because expediency restrains the utterance. The same spirit of intolerance and usurpation that has characterized the acts of this people more than any other, here crops out, and shows that the flame has not died out, but is simply smoldering, ready to burst forth at the opportune time; and it behooves every lover of liberty to exercise an eternal vigilance, lest he be the victim of this monster, which, while hiding its

* It would obviously be incorrect to consider the fermentation of bread the same as that of wine. The fermentation of bread by the use of leaven, does not render it intoxicating, while the fermentation of wine does cause it to become alcoholic. At the time of the passover, when the Lord's supper was instituted, the Levitical law had banished all leaven from the houses of the Jews; hence there was no other bread then to be obtained on any condition. Therefore the use of such bread under those circumstances can hardly be taken as establishing a rule to be followed in subsequent times. We have been in communion with the S. D. A. people for thirty-eight years, and have never yet been present on an occasion when unleavened bread was used.—ED.

hideous form under the cloak of religion, will leave no stone unturned to accomplish its purposes.

Now, in the face of this testimony, which no one will pretend to deny is the truth, it is strange, passing strange, that the National Reformers, the self-appointed repositories and preservers of the Nation's morals, should, for the purpose of preserving the same intact, seek an alliance with a people who are the sworn enemies of American institutions and of the very bulwark of our Republic, the public schools.

BIBLE TRUTH AND SANCTIFICATION.

BY E. E. MARVIN.
(Trenton, Tenn.)

"FOR what if some did not believe? Shall their unbelief make the faith of God without effect?" Rom. 3:3. It is so common to hear professors say in regard to some plain point of truth, "Why, nearly everybody believes the other way." If this argument has any force at all, it lies in the supposition that *because* the majority believe that way, it therefore *is* that way.

This supposes that God's truth depends upon man's loyalty to it for its existence and stability, which is in no sense true. Men may *believe* wrong and *do* wrong; *all* men may do this; and yet it will not tend in the least degree to change or conform the truth to their belief or acts.

Truth is exceedingly independent. If all men believe and obey it, it is not made better by it; though all disbelieve and disobey it, it is none the worse for that; it still maintains its dignity and power. It exists because of its *nature*, and it carries its nature with it, and hence it is immortal.

Gospel truth exists *for* men to believe, but it will exist *whether* they believe it or not.

The truth is not made untruth or unholy by man's unbelief or disobedience, but *he* is made unholy in the same degree that he disobeys holy truth. "Sanctify them through thy truth" (John 17:17), the Saviour prays. But truth cannot sanctify just because of its *existence*, else *all* would be sanctified. It must be believed. "Through sanctification of the Spirit and belief of the truth." 2 Thess. 2:13. Then we must *learn* it or we cannot *believe* it; for no one can believe a thing of which he knows nothing. "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17. The soul of man is purified "in obeying the truth" (1 Pet. 1:22), and this he could not do without knowing it; for obedience carries with it a knowledge of duty. Then if we are sanctified by *knowing*, *believing*, and *obeying* the truth, how absolutely necessary that we learn the truth; for no man knows it by nature. This can be done only by study, aided by the Spirit of God. Prov. 2:1-6; 2 Tim. 2:15; James 1:5.

Then no one has a right to declare his perfection to-day, as he may learn some new truth to-morrow which will show, when he learns it, that he was lacking yesterday. He may be *pure* (in motive), but not *mature* (in practice). Christ can and will make us free from sin (actual transgressions), at the time when we shall believe on him as our Saviour. John 8:36. But this does not free us from erroneous views, as is abundantly attested by the diversity of views of hundreds of truly converted men. But Jesus gives in this very connection an antidote for this later evil: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31, 32.

Then when a man is made free from sin by the Son of God, and afterward continues in his word, he will *know* the truth, and the truth will make him free from erroneous views. We cannot rid our minds of false views at will, but as the oil of truth is poured into the mind, error is crowded out; and it is thus that the truth makes us free—free from false doctrine.

So, then, when we are made free from sin, it is our Christian duty to continue in the study of the Lord's word till we *know* the truth. May Heaven inspire a spirit of investigation in the hearts of all his people, that we may all *know* the truth, *believe* the truth, and then *obey* the truth, and thus be sanctified by it.

1 CHRONICLES 29.

BY JOSEPH CLARKE.
(Lowry City, Mo.)

"FOR we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding." Verse 15.

As a king, and as a ruler of men, it is probable that David, the second king of the Israelitish people, was the most eminent as a statesman, the most successful as a warrior, the most excellent as a citizen, the most exemplary as a man of God, the most skillful as a musician, the most talented as a poet, of any king that ever reigned upon the earth.

For forty years David had held the scepter of absolute power with moderation and justice (a few aggravated instances excepted), and in his dealings with his army and people he ever observed the strictest integrity, uniting ardent piety with the greatest military bravery and honor; and he seemed to know how to unite mercy with justice until his decisions seemed almost inspired.

For forty years prosperity attended all his enterprises at home and abroad; wealth flowed in until his kingdom became the greatest and most powerful of all the nations then existing upon the earth.

David had experienced every variety of fortune, from the avocation of shepherd boy to that of king of a mighty nation, whose influence was world-wide and daily increasing. His successful career was now about to close. Old, and full of riches and honor (verse 28), he had voluntarily abdicated his throne in favor of Solomon, for the public good. Anticipating the great and favorite project of his life, he had laid in store immense sums of treasure, in gold, silver, and precious stones, wood, iron, and marble; and now, summoning his chief men and officers, he with them dedicated large gifts of various materials besides gold and silver, for the work Solomon would soon undertake, of building the temple, the plan of which came directly from the heavenly world. (See chap. 28:19.)

This being done, David breaks out in ascriptions of gratitude and praise to God, for giving him and his people so great ability, so great influence, power, and wealth; and as he looks up to the eternal throne of God, his thoughts are carried backward. As he takes a view of his past history, from the beginning of his public career as a warrior, when Goliath fell with a wound from the sling in the hand of a shepherd boy, to the present time, when the shepherd boy, now an old man, ready to leave the scene of his life-long labors, leave a nation he has raised from obscurity and dependence to wealth and power; from rude, uncultivated manners, to refinement and learning,—as he views the work accomplished, he sees it has been done only by divine aid, divine plan. He feels that he was only an instrument in the hand of God; and in chap 29: verse 11 and onward, he ascribes to him greatness, power, and glory, victory and majesty, riches and honor and might.

But in the fifteenth verse, the king touches with exquisite skill and grace the vain regrets of age,—the subject upon which but few dare to dwell,—the close of human life, when gradual decays remind us of the brevity of human existence. As our fathers were strangers, as shadows flit by us on our way, as the grass wilts in the noonday sun, so generations come and pass away. But right well had David worked for his people and for his God. His star set in beauty, it will rise in glory.

"LAUNCH OUT INTO THE DEEP." LUKE 5:4.

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

"Launch out into the deep!"
Too long thy bark has sailed 'mid shallow waters,
Too long thou 'st failed to fully trust God's grace;
Thou 'st been content to have but flitting glimpses,
When thou mightst see his constant smiling face.

"Launch out into the deep!"
No longer vainly toil through midnight watches,
No longer idly drift along the shore;
Trust thou in God, and at his word remove thee
Where deeper depths shall give a plenteous store.

"Launch out into the deep!"
Rich treasures wait the heart that fully trusts,
That ventures all on God, and launches out
Into the depths of love and grace divine,
Accepting of his will without a doubt.

"Launch out into the deep!"
And find the fullness which his love provides;
Know him as he desires to have thee know;
Walk with him day by day, and prove his power
To save and keep his children here below.

"Launch out into the deep!"
Weak, trembling, doubting soul, *now* measure up
To all the possibilities of grace;
Let down the net into the depths divine,
The present hour the time, this spot the place.

"Launch out into the deep!"
Be crucified to self, the world, and sin,
And made alive in Christ, in him to live
By faith; to be and do as he shall will,
Who from the depths such gracious store will give.

"Launch out into the deep!"
The God of Israel waits to fill the soul
Of every child of Adam with his love;
He yearns to manifest to every one
The cleansing power that cometh from above.

"Launch out into the deep!"
Now have the blood which cleanses from all sin
Applied unto thy soul, and have it filled
With love divine; then magnify the power
Which has such sweet and heavenly peace distilled.

POLYGAMY AND RELIGIOUS LIBERTY.

BY A. F. BALLENGER.
(Chicago, Ill.)

If Satan has not instituted Mormonism, with its practice of polygamy, for the especial purpose of furnishing, in these last days, an apparent precedent for enforcing laws against Sunday work by seventh-day observers, those who have administered the law in such cases have attempted to find in the enforcement of laws against polygamy, a precedent for enforcing Sunday laws against seventh-day observers. Inasmuch as prosecuting attorneys in their arguments, judges in their charges, and Sunday-law advocates in their addresses have thus unjustly classed Sunday work with the practice of polygamy, the question becomes an important one. While Seventh-day Adventists are willing to bear the disgrace which too often comes from a belief in, and practice of, the truth, they are unwilling to have their practice of working on Sunday placed in the same category with the practice of polygamy. The object of this article is to show, first, why the government may not rightfully enact a law against Sunday work; and, secondly, why it may in justice prohibit polygamy. It will not be necessary to argue at length on the first point, as the readers of the REVIEW are familiar with it.

Sabbath observance is purely religious. It has to do only with man's relation to God. The keeping of a Sabbath is dependent on divine revelation, which cannot constitute the authority upon which civil government bases its action. Aside from regular nightly rest, it cannot be proved that one day in every six or eight, or a certain portion of each day, would not meet the demand of man's nature for rest. In fact, it cannot be proved that man's physical nature demands any rest aside from the regular daily and nightly rest secured each day. Man's nature demands rest, but how much and when it shall be taken is dependent upon the nature of the work and the constitution of the individual. It is claimed by the Sunday-law advocates, that the Sabbath commandment is twofold, having a religious and a

civil side, the latter forming a basis for Sunday laws. Without stopping to show that the fourth commandment has nothing whatever to do with Sunday, we will come directly to the issue, and deny that the Sabbath was instituted for any purpose which would form a basis for civil legislation.

The Sabbath was instituted primarily for worship, and not for physical rest. True, man may or may not derive physical rest from worship, but that this was not contemplated in the giving of the Sabbath, is shown from the fact that the Sabbath was instituted before man fell and became subject to physical weariness, while he had access to the tree of life, which perpetuated youthful vigor, and that it will be kept in the redeemed state when man is immortal, and when he will be a stranger to physical weariness. We cannot measure the Sabbath by the little time covered by man's fallen state. Physical weariness was the direct result of the fall: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, . . . cursed is the ground for thy sake; . . . thorns also and thistles shall it bring forth to thee; . . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground," etc. In no case is man's need of physical rest given as a reason for observing the Sabbath. The only work forbidden in the commandment is "thy work;" works of worship, charity, and necessity, if not commanded, are at least allowed. "It is lawful to *do* well on the Sabbath days," says Christ. The service of the tabernacle, which was commanded of God, required more labor on the Sabbath day than on other days. The Saviour did more works of mercy on the Sabbath, which had a tendency to cause weariness, than on other days, because he was brought in connection with the people on that day, to an extent not realized on other days. We would not be understood as arguing that man may not rest in connection with his worship. He should rest from all *his* work. But we maintain that man's need of rest was not the object of the institution of the Sabbath. Man was commanded to rest from his labors, that he might keep the Sabbath holy by devoting it to the worship of God. He was not commanded to cease from his work, that he might rest. The resting from labor was a means to an object, and not one of the objects.

Having shown that the keeping of the seventh day is a purely religious duty, which, according to the Scriptures, man owes to God only, and that there is nothing in its nature which forms a basis for civil legislation, we next examine the question of the right of the State to prohibit the practice of polygamy.

The first question to be settled is, as to whether marriage is a civil or a religious relation. For if marriage is a religious relation, it cannot be regulated by a civil State. But marriage is, primarily, a civil relation, and since the few who will question this proposition are found among believers in religion, we will address this portion of the argument to them.

Mutual aid and companionship are among the primary objects for which marriage was instituted. Gen. 2:18. Hence marriage is clearly a social relation. Another primary object of the marriage relation is the propagation of the race. Gen. 1:28. But reproduction is wholly natural. Ps. 51:5; John 3:6. This argues the natural character of the marriage relation. It is dependent on natural conditions for its existence, and must end with mortality (Matt. 22:30; Rom. 7:2); hence temporal and natural, not spiritual.

That marriage was instituted by the Creator, does not prove that it is a spiritual relation. God has instituted government, and commands men to be subject to "the powers that be." But our relation to governments ordained of God is, primarily, civil. If marriage is a religious ordinance, only those are married who are religious or spiritual. But this principle would nullify all marriages between parties who reject all religion, but who are faithful and happy in obedience to their marriage vows. Further: if marriage is a

religious relation, it must be a relation of the *true* religion, thus confining legitimate marriage to *possessors* of the true religion, not merely to professors of it. In other words, if marriage were a religious or spiritual relation, it would follow that all marital obligations between infidels, hypocrites, and all but the few who profess and possess the true religion, would be null and void. This is the position of the Church of Rome. "Marriage," says the Romish Church, "is purely religious. But we alone are the possessors and guardians of the true religion. Hence, all marriages not sanctioned by the church are void." This is the logical and inevitable conclusion to which they arrive, upon the assumption that marriage is a religious institution or sacrament. This conclusion, with all its disastrous consequences, is embodied in a formal decree by the Catholic Church. (See a record of the decrees of the Council of Trent, November, 1563.)

While maintaining that marriage is primarily a civil relation, we would not be understood as excluding from it the benign influences of pure and undefiled religion. The blessings of religion ought to be taken, not only into the marriage relation, but into every relation of life, social and civil.

Having shown that marriage is a social or civil relation, and therefore within the purview of civil legislation, *provided the rights of society demand it*, we will next inquire, Do the rights of society demand the regulation of the marriage relation? We maintain that they do, and for the following reasons, among others: The State must regulate marriage, for the purpose of ascertaining the pater- nity of children. This the State must do, in order that it may impose upon the proper parties the parental care of the child, that the tax-payer who is not responsible for its existence, may not be charged with its support. Hence it is proper and just for the State to require, as it does, that those entering upon the marriage relation shall furnish competent evidence of having entered upon that relation, and that they accept its duties and responsibilities.

Having shown that the government may in right, and must in justice to the tax-payer, regulate the institution of marriage, we next inquire, May it regulate that relation *to the extent of prohibiting plural marriages?*

(Concluded next week.)

TAKE THE SAFE SIDE.

BY E. HILLIARD.
(Duluth, Minn.)

HE who is desirous of success in any worldly enterprise, takes as few risks as possible. The merchant, the mechanic, and the physician study their professions, and in every emergency take what appears to be the safe side. If those who are desirous of success in eternal things would be as careful, persevering, and energetic as people are in temporal things, many more would see the inside of the kingdom of God. But, alas! "for the children of this world are in their generation wiser than the children of light."

Many, many, take the easy, popular side in religious matters, with little, if any, examination in the light of the Scriptures as to its truthfulness. This is especially true in respect to doctrine. They seem to think there is little or no risk, and if they chance to hold false doctrines, God, in the judgment, will excuse them. "Why," say they, "God will not condemn me for practicing what I *believe* to be right." No, if there be no evidence at your command to prove the doctrine false which you hold; but if there is, and you have not cared enough to search it out, we see no reason why God should not hold you responsible.

Let us notice a few of the most plainly taught doctrines in the Bible. Take baptism. There ought to be no diversity of opinion or practice on this question. The Scriptures teach us plainly that there is but one mode: "One Lord, one faith, one *baptism*" (Eph. 4:5); and this by immersion. Rom. 6:4, 5. Notwithstanding

this, there are many who teach that pouring or sprinkling is baptism. Now, if sprinkling or pouring is baptism, immersion certainly is; and if we practice it, we have included the former, and are on the safe side.

In the Mosaic dispensation, if they offered a sacrifice that was not commanded, or a lamb that was blemished, it was rejected. Cain's offering was rejected because such offerings did not correctly represent Christ. He brought of the fruit of the ground, which was not commanded, while Abel offered a lamb, according to divine command. In the fruit there was no blood; hence, nothing to prefigure the sacrificial blood of a coming Saviour. Just so, sprinkling and pouring do not correctly symbolize Christ's burial and resurrection. Immersion is the only mode that does, the only one that is acceptable to God, and the only one in which we take no risks.

Take Christ's second coming. How clearly the Scriptures declare that it will be a personal, visible coming in the clouds of heaven! Acts 1:9-11; Rev. 1:7; Matt. 24:27. Notwithstanding this, many declare it to be spiritual only, and that it takes place at conversion or death. Signs were to appear in the heavens and the earth to show the event near. The sun and moon were to be darkened, and the stars to fall; there was to be distress of nations, men's hearts should fail them for fear in looking after those things which were coming on the earth; wonders were to be seen in the heavens and in the earth, blood, and fire, and pillars of smoke. Matt. 24:29, 30; Luke 21:25-27; Rev. 6:12-17; Joel 2:30. There was to be antagonism between labor and capital. James 5:1-4. The kings of the earth, and the great men, and the rich men, and the bondmen, and the freemen would cry for rocks and mountains to fall upon them at that day, and hide them from the face of Christ. These things do not occur when an individual is converted or when he dies.

The first three of these signs—the darkening of the sun and the moon, and the falling of the stars—are in the distant past, while the last—in the earth fire and pillars of smoke, and strife between the laborer and the capitalist—are being fulfilled on every side. When these unmistakable evidences appear, the prophet commands us to "sound an alarm," and then adds, "Let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is *nigh* at hand." Joel 2:1. When this is done, we are met with the questions, "Why say so much about preparing for the coming of the Lord? If we are prepared for death, are we not prepared for Christ's coming?"

Let us reverse the question,—If we are prepared for the coming of Christ, are we not prepared for death? And as Christ tells us, "Be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44), and says nothing about preparing for death, is it not better to heed his admonition, and be prepared to meet him with confidence, should he come before death overtakes us? Reader, heed his words and be upon the safe side.

Again: the doctrine of the immortality of the soul is thought by many to be a harmless one. Say they, "As our opinions do not affect the dead, it makes no material difference whether we believe and teach that the soul is mortal or that it is immortal." Let us see. The whole superstructure of Spiritualism is built upon the immortal-soul doctrine, and Spiritualism is a dangerous ism, a strong delusion. Only those who believe in the unconscious state of the dead are prepared to meet it. When a Spiritualistic medium, through the subtle power of Satan, so closely personates our dead friends that we cannot detect the deception, we can defeat him with, It is written: "For the living know that they shall die: but the dead know not anything." Eccl. 9:5, 6. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his *thoughts perish*." Ps. 146:3, 4. "The *soul* that sinneth, it shall *die*." Eze. 18:4, 20. The doctrine of unconsciousness in death is a

Scriptural one, a safeguard against modern Spiritualism, and the only safe side. Reader, will you believe it, and be shielded from this great delusion of these last days?

Once more: the opponents of the seventh-day Sabbath, for lack of Bible evidence, are driven to the no-difference, or one-seventh-part-of-time theory. They claim the fourth commandment of the decalogue enjoins the keeping of one day in the week, leaving the individual to choose which it shall be. But strange as it may seem, they condemn seventh-day people for keeping Saturday, which is just as much one seventh of the time as is Sunday.

God has told us that he is going to judge us by his law: "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law." Rom. 2:12; see also James 2:10-12. The fourth commandment of this law teaches us that God rested on, blessed, and sanctified the seventh day, and made it holy. If we keep the day now reckoned the seventh day of the week, which is Saturday, we have fulfilled man's one-seventh-part-of-time theory, and also met the letter of the commandment. God would not, and our opponents could not justly, condemn us in the day of judgment in this respect. On the other hand, if God judges us according to the literal rendering of the commandment, the first-day man would stand condemned, and his soul would be eternally lost. The definite-day theory is the only safe one; and we fail to see how our opponents can reasonably blame us for believing, teaching, and acting upon it, in so great a matter as the eternal salvation of our souls.

Dear reader, which side of these great Bible doctrines will you take? Think of the matter carefully. *Take the safe side*, even though it involves a cross, and may cause you trial and some inconvenience. Remember Jesus bore a heavy cross for you; can you not cheerfully deny yourself, and joyfully bear a little cross for him? Take no risk in eternal things. Is not this "no-difference theory" simply an excuse that we may have our own way? The experience of the past teaches us that God is particular in what seems, to us, *little* things. He has always required obedience to the *very* letter in everything he has commanded. Notice that he took the life of Uzzah for simply steadying the ark when the oxen stumbled (1 Chron. 13:7-10), and the lives of Aaron's two sons, who offered strange fire which he commanded them not. Lev. 10:1, 2. Be careful, dear reader; it will appear in the judgment that God means just what he says. Seek God earnestly in prayer, obey his word in the minutest particular, through the help of Christ, and all will be well in the judgment. *Take the safe side*. "There is a way which *seemeth* right unto a man; but the *end* thereof are the ways of death."

—Bright hearing has much to do with bright speaking. It takes two bright ones to brighten each other in conference. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend," says the wise man. It takes iron, or something equally firm, to sharpen iron. No wise man would say, "Iron sharpeneth putty;" or, "Putty sharpeneth iron." Unless there is keenness of thought in those to whom we speak, we can never be keen of thought in our speaking. We owe a great deal to those whose qualities of mind bring out the best there is in us, and we have a work to do in bringing out the best there is in others by being good hearers when they are in converse with us.

—Apostles never wasted a moment on a gospel of patchwork. Their twofold text was, Turn to the Lord, which meant repentance; and, Cleave to the Lord, which meant a life of faith and holiness.—*Rev. T. L. Cuyler*.

—What we seek, we shall find; what we flee from, flees from us.—*Emerson*.

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.

RESIGNATION.

WERE there no valleys in this mundane sphere,
Then would no hills of beauty ever rise.
Were there no Calv'rys, in our sojourn here,
How seldom would we mount toward the skies!

Were there no pathways marked by bleeding feet,
Then would not heaven's pavements seem so fair.
Were *here* no bitter mingled with the sweet,
Less joyous were the songs that echo *there*.

Were there no dark Gethsemanes of woe,
Were there no changes known to earthly love,
Were there no toils, no sorrows here below,
Who, then, would prize the joys that wait above?

Be still, my soul, and know that God is good;
He doeth all things well, or here, or there.
Doubt not thy direst needs are understood,
Nor ever yield thyself to black despair.

—Rev. C. C. Cook.

LIFE IS WORTH LIVING.

I NEVER walk out in the morning when all its radiant colors are newly washed with dew; or at splendid noon, when, like an untiring racer, the sun has flashed around his midday course; or at evening, when a fringe of shadow, like the lash of a weary eye, droops over mountain and valley and sea; or, in the majestic pomp of night, when stars swarm together like bees, and the moon clears its way through the golden fields as a sickle through the ripened wheat, that I do not hug myself for very joy that I am yet alive. The cruel grave has not got me! Those jaws of darkness have not swallowed me up from the sweet light of mortal day! What matter if I am poor, and unsheltered, and costumeless? Thank God, I am yet alive!

People who tire of this world before they are seventy, and pretend that they are ready to leave it, are either crazy or stuck full of bodily ailments as a cushion is of pins.

The happy, the warm-blooded, the sunny-natured, and the loving cling to life as petals cling to the calyx of a budding rose. By and by, when the rose is overripe, or when the frost comes and chill November winds are trumpeting through all the leafless spaces of the woods, will be the time to die. It is no time now, while there is a dark space left on earth that love can brighten, while there is a human lot to be alleviated by a smile, or a burden lifted with a sympathizing tear. It will be time to die when you are too old or too sick to be a comfort in the world; but if God has given you a warm heart and a ready hand, look about you and be glad he lets you live.

Yesterday I was passing through the street, and I saw a woman stoop down and pick up a faded lilac from the middle of the crossing, and transfer it to a corner where it would not be trampled underfoot. The world wants such people alive in it, not buried under its green sods. The heart that is not unmindful of a crushed flower will be a royal hand in the ministrations of life.

May the day tarry long on its way that lays in the grave such helpful, tender hands that seek to do good.

If you and I make a compact with ourselves that no descending night shall fall that does not mark the accomplishment of some good thing, be it little or great, we shall never want to die.

The wrecked soul that turns to suicide for relief might float its tattered sail again if it would allow itself to catch the breeze of love's constant opportunity, and forget self troubles in desire to be of service to some other sufferer and endurer.

Get out of self, and you live and are glad to live; close the outlook and immure yourself in the dungeon of your own special troubles, and no wonder you want to die. When I hear a person say, "I wish I were dead," it both startles and saddens me.

As well might a tulip on a May morning wish itself a withered stalk, or a lark full of song wish

itself an egg in the nest again. No person was ever yet born into this world whose opportunity did not accompany him to make himself a blessing to the world and an honor to God. You do not need to be rich or powerful to make the world better for your passing through it. Be kind to those you meet, be considerate, thoughtful, officious in deeds of love, and when you die it will be to those about you like the sudden ceasing of a lark's song or the picking and bearing away of a flower.

Don't spend your time waiting for big and momentous chances to do good. Behold, the world is full of opportunities. They fly in the air, shine in the sun, and illuminate the stars. An encouraging word to the one others slight, an outstretched hand for the lowly to grasp, a letter to some one who lies friendless in a hospital ward, a banana peeling removed from the street, a box of candy to the hard-worked servant girl, a basket carried for an overweighted woman, an arm lent for the support of a cripple,—these are only a few of the opportunities to make your life worth living, that lie about you. Put on your spectacles, and look around to find your chances, and seize them, and see if you don't begin to say with me, "I am heartily, wholesomely glad to be alive in this dear old world, as long as God sees fit to let me live."—*The Home Journal*.

UNWISE ECONOMIES.

"SHE has done all her own work since the baby was three weeks old, and is continuing her study of medicine." These words were in a letter which I received the other day. They were written as cheering news of the young cousin whose first baby came to her four months ago, but I read them with dismay.

"What can Alice be thinking about, or her husband, either?" was my inward ejaculation. "He a physician and she studying medicine! Surely they should both know better; surely they should know that nature keeps strict accounts."

It would do no good to argue the question with them; let me rather use the message as a text for my little homily.

A woman who felt herself to be breaking down, and who feared the trouble was the beginning of consumption, to which she had hereditary tendencies, went to her physician to have her lungs examined. He told her that they were perfectly sound, and that there was nothing the matter with her except overwork.

"But," said she, "I am not doing any more than I have been doing for the last ten years."

"Madam," snapped out the gruff old doctor, "don't you know a woman can't go on overdoing for ten years and not feel it?"

There was the truth in a nutshell.

These ten years of overwork were caused by what seemed to her a necessary economy. She could hardly afford to pay for help if she would make ends meet. However, nature was inexorable, and exacted "an eye for an eye, and a tooth for a tooth." During the ten succeeding years, that woman was forced to be idle, to spend all her living on physicians, and at last to become dependent upon the kindness of her relatives. A few dollars judiciously expended now and then during the years of work, would have relieved the strain, and doubtless would have prevented the years of invalidism. What can you say of such economy as that?

It so rarely happens, too, that once having given out thoroughly, a person ever regains full strength. One becomes comfortable, perhaps; one gets on by taking care, but there always remains a secret sense of weakness and insecurity. Many a woman goes through all her later years, doing much good work, it may be, but only able to do it because she recognizes her limitations, and the bounds beyond which she may not go. Never again comes to her the free, glad sense of power. If she is wise, she makes the best of life; but she cannot help, in her secret heart, turning ruefully back to those years when she

might have practiced that truer economy which conserves the most precious things.

The most precious thing in matters temporal (will any one dispute it?) is health. Give me health, and, woman though I am, I can defy the mutations of this uneven existence. Say I am poor; I can earn my daily bread. Say I am solitary; my cheery face shall win me friends. "My mind to me a kingdom is," if it be "a sound mind in a sound body." Do not doubt that health is the best blessing, aside from the favor of God.

Carlyle says: "Folly is that wisdom which is wise only behindhand." Ah! so many women have that wisdom. They know now how they might have done better. They are wise behindhand; but if their folly may teach some one else to be wise beforehand, then it has not been quite in vain.—H. A. H., in *Home Maker*.

DON'T WHINE.

Good people have a right to cast their burdens on the Lord. But nobody has a right to attempt to impose upon the Lord by the presentation of fictitious burdens, or to come into the divine presence whining and finding fault with the allotments of Providence. Some people get into the habit of whining. They might have gotten into the way of it sometime when they were really in trouble, and have forgotten to change their tone with their changed circumstances. I have known some persons to become so addicted to this, that they would use the same whining tone in ordinary conversation, even when speaking upon the most joyous and cheerful topics. Sometimes I imagine they think it pious, a sort of holy tone. It is as far from the expression of the robust, cheerful, loving, hopeful, grateful holiness of the Bible as the whine of the spaniel is from the songs of the happy birds of spring. So far from being holy, it is an abomination in the ears of the God of love. The croak of the raven or the snarl of the wolf is music in the ears of the Giver of every good and perfect gift, in comparison with this whine. Weep if you are afflicted. Groan if you are in pain. Cast your burdens on the Lord. He will sympathize with you and sustain you. He has promised it. But God has no promise for them that whine. Whatever you do, then, *don't whine*.—J. S. Smart.

THE LAST MINUTE.

How people do work at the last minute! For hours and days they will delay and neglect and dawdle their time away, until they come to the point where delay is no longer possible, and then they will develop a most astonishing power and capacity for work, throwing their whole souls into matters which they have long neglected, and finally coming out flurried and often belated, suffering loss and causing inconvenience to others by their procrastination and neglect.

It is very important to be able to work quickly and energetically in times of special emergency, but it is yet more important to learn to take time by the forelock, and do promptly and betimes the things that must certainly be done, and can be done much better in season than out of season, and after long and needless delays.

A great lesson which people should learn is to do their work at the *beginning of the day* instead of at the end; when they have the time before them, instead of when most of the time is gone beyond recall. The word of God urges people to promptness in all Christian duty, and the voice of inspiration says, "Behold, now is the accepted time; behold, now is the day of salvation." A little while later our opportunities will be gone; the present is the hour for improving privileges which once gone will return no more.—*The Common People*.

—Hold fast upon God with one hand, and open wide the other to your neighbor—that is religion; that is the law and the prophets, and the true way to all better things that are yet to come.—*George Mac Donald*.

The Mission Field.

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

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

SO WOULD I LIVE.

BY FANNIE BOLTON.

(Battle Creek, Mich.)

In midst of men and time, so would I dwell,
As seeing Him who is invisible;
As caring not for fleeting things external;
As prizing the enduring, the eternal;
As living not to gain the world's poor favor,
But only, always for my Lord and Saviour;
As if, with eyelids closed, I saw before me
The exceeding great eternal weight of glory,
That makes earth's brightest beauty fade away,
That makes earth's highest honors dross and clay;
So would I live, as near to heaven's portal,
Reaching for joys desirable, immortal.

In midst of men and time, so would I move,
Like Him who came with heart of pitying love.
O Shepherd tender, who hath seen our loss,
And stretched thine arms so wide upon the cross,
As if to take all men upon thy breast,
Who callest, "Come, and I will give you rest,"
Give me thy sweet compassion, so to prove
That selfish hearts of men may learn to love
With great, unselfish longing. Let me live,
Not unto self, but still to live and give;
Calm from unrest, and free from slavish pride,
Freed from all evil, let me in thee hide,
And live and move in thee, as one with thee,
Working for others and eternity.

THE POWER OF THE GOSPEL OVER THE HEATHEN.

No one but the pioneers in the foreign mission field will ever know what has been endured to bring the gospel successfully before the darkened minds of those in heathen lands. But it is gratifying to know that persistent effort in the face of difficulty in so good a work brings reward to the patient toiler in the field. The following from Dr. Mac Kay, missionary to Formosa, an island off the coast of China, shows what may be accomplished, under God, for those benighted lands:—

Fourteen years ago I arrived here. All was dark around. Idolatry was rampant. The people were bitter toward any foreigner. There were no churches, no hospitals, no students, no friends. Year after year passed away rapidly; but of the persecutions, trials, and woes; of the sleepless nights; of the traveling barefoot, drenched with wet; of the nights in ox stables, damp huts, and filthy, small, dark rooms; of the days with students in wet grass, on the mountain-tops and by the sea-side; of the visits in a savage country, among the aborigines, you will never fully know. Fourteen years of toil have passed away. Yesterday 1,273 rejoiced in singing praises to the Lord God Almighty. To God alone be all the praise, honor, and glory. There are now hospitals as well as churches, native clergymen as well as teachers, colleges as well as primary schools in Formosa, and the native Christians largely aid them.

Similar work is being reported from various mission fields, showing that the work of God in the earth is fast being accomplished, and that those who would have an active part in that work must hasten to redeem the time. It is true that God does not call every one to go out personally and teach the gospel, but no one is excused from acting some part in the work. If one is not called to consecrate himself to mission work, he is called to consecrate means in order that those who give up home and friends for a life-time of service in the "regions beyond" may not be hindered in their work.

There are too many now among professed Christians, who by their vacillating movements show themselves to be in the condition of a certain steam engine in Scotland, referred to at a late missionary conference in Indianapolis, by Dr. James Johnston, a missionary for sixteen years in Jamaica. He said that a man in Perth, wishing to take an early journey, went to the station where he found a train made up and apparently ready to start. Boarding the train, he waited patiently until past the schedule time for the train to move, and as it had yet done nothing but go ahead a few feet and then jerk back, he feared something was wrong with the engine.

So calling a porter, he asked if anything was the matter with the engine as the reason why the train did not move on. The porter moved away, and soon returned, saying: "Aye, mon, the engine's all richt, but the water's nae bilin."

So it is with many in the church to-day. Question them as you will, you can find nothing wrong with their make up or theology, but they lack one essential; they have not yet gotten up steam enough to go ahead and do their work. A Christian nowadays would hardly dare put himself on record as being opposed to missions; but for all that, many find it the hardest kind of work to bring themselves to the boiling point of giving for the support of the work. How long will such a condition of things continue? One thing is certain: to those who do not soon reform on this point, the Lord may justly say at last, "Depart from me, ye cursed: . . . for I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink." How much better to be met in the last day with the welcome words, "Well done, good and faithful servant," which the Lord is to speak to all who have used the talents given them, in establishing the kingdom of God on the earth. J. O. C.

THE LIFE THE BEST ARGUMENT.

AN infidel lecturer came for the purpose of speaking against Christianity. He took his stand in the heathen temple, which is on the other side of the street from our house. He spoke there night after night to large crowds. Our native Christians undertook to answer this lecturer. They appointed meetings, and they also were well attended. Mr. Rice, the native pastor at Batticotta, came to speak. After the introductory part of his speech, he laid his hand on the Bible and said to those present, most of whom were heathen, "You do not know what is within this book, but one thing you *do know*—you know the *lives* of the missionaries who have dwelt among you."

Then with a look of deepest love and reverence, he mentioned the name of Dr. Poor. He said: "He was more than a father to the people in this district. There is not a house but he has visited again and again. (The district contains over 20,000 people.) When the famine and cholera raged, and the friends and near relatives of the sick and suffering forsook them, what did Dr. Poor do? Did he leave them?—By no means. He took care of the sick, he sat by the bedside of the dying, he buried the dead. *He gave his life for the people.* Was it a good or a bad religion which could make a man do that?" He told many beautiful incidents about Dr. Poor. One was this: He had been out all day visiting in the village. It was a little later than he thought. The darkness came on, and he lost his way. He called some one passing by to show him the way. The man went to light a torch, and when he returned he found Dr. Poor on his knees pleading for a blessing on Jaffna. And the preacher asked, "Was it a good religion or a bad which could make a man forget his hunger and weariness in seeking a blessing for others?" These appeals turned the tide. The infidel lecturer had to stop giving his lectures. The people would not hear him, and the result of these meetings was that many became inquirers and have since been received into the church.—*From a Worker in Ceylon.*

"NONE OF THESE THINGS MOVE ME."

THE Rev. Dr. Jessup, of the Presbyterian mission in Syria, declined to leave his field to become Secretary of the Presbyterian Foreign Missionary Society, and recently declined to become United States Minister to the Persian court; and now Rev. Griffith John, of the London Missionary Society of Han-Kow, China, declines the chairmanship of the Congregational Union of Great Britain. These brethren both expressed gratitude for honors conferred, but evidently thought they were doing a great work and "could not come down."—*Northern Christian Advocate.*

DEPARTURE OF MISSIONARIES.

ELD. A. J. REED and wife of New England called at Battle Creek for a few hours, on the 23rd inst., while on their way to the Pacific Coast, to embark on the missionary vessel "Pitcairn," which is to sail on its mission in two or three weeks. Just before the time to again take the train westward, a pleasant company of former school-mates and personal friends, also the brethren now attending the Battle Creek College from New Zealand, met at the home of Eld. W. C. White to take the missionaries by the hand and bid them Godspeed on their journey, and success in the work they have chosen. The gathering was a very pleasant one, and will, no doubt, be frequently recalled by those present, as news from the missionary vessel shall be received. We earnestly pray that God will bless the missionary ship with all her precious cargo, both sailors and missionaries, and grant all a safe voyage and a prosperous mission. J. O. C.

THE BIBLE IN SOUTH AMERICA.

THE American Bible Society reports that Bible distribution was fifty per cent larger last year in South America than in any former year. The number of Bibles, New Testaments, or parts disposed of by sale or gift (mainly the former) was 51,862. That this large increase was not the result of mere spasmodic effort, is evident from the fact that during the past ten years 264,542 copies have been circulated, of which 90,484 belong to the first half of the decade, and 174,058 to the last half. These figures are exclusive of the work of the Valparaiso (Chili) Bible Society, which sold during the year 4,563 copies, and during its existence of twenty-eight years has distributed 54,417 copies in the Republic of Chili.—*Missionary Review.*

HOW I BECAME A MISSIONARY.

DR. CYRUS HAMLIN says: "In the vast majority of cases missionaries are made by the influence of the family. My widowed mother made me a missionary. She had me read every Sunday out of the *Panoplist*, and then later out of the *Missionary Herald*. We had in those days in our town a missionary contribution box,—a cent box,—and we were encouraged to earn some special cents for that box. I remember well one occasion which was, I think, a turning-point in my experience. When the fall muster came, every boy had a pocketful of cents to spend. My mother gave me seven cents, saying, as she gave them, 'Perhaps you will put a cent or two into the contribution box in Mrs. Farrar's porch on the common.' So I began to think as I went along, Shall I put in one or shall it be two? Then I thought two cents was pretty small, and I came up to three—three cents for the heathen and four cents for gingerbread; but that did not sound right, did not satisfy me, so I turned it the other way and said four cents shall go for the heathen. Then I thought, the boys will ask me how much I have to spend, and three cents is rather too small a sum to talk about. 'Hang it all,' I said, 'I'll put the whole in.' So in it all went. When I told my mother some years afterward that I was going to be a missionary, she broke down and said, 'I have always expected it.'—*Sel.*

—It is credibly reported that there are now over 2,000,000 of the inhabitants of India who profess Christianity. This number is twelve times as large as that of those who follow the teachings of Buddhism. Of those who are counted among Christians in Ceylon, Burmah, and India, there are more than 320,000 Protestants.

—A late Japanese paper says the additions to the Christian churches of that country during 1889, number 3,100, while during the preceding year the number was 4,700.

Special Mention.

NATIONAL REFORM MEMORIAL TO THE COMMISSIONERS OF THE WORLD'S FAIR.

THE following is the memorial drawn up by the executive officers of the National Reform Association, to be forwarded to the national commissioners of the Columbian Exhibition at Chicago, praying that the Fair be closed on Sunday:—

GENTLEMEN: The undersigned citizens of the United States respectfully request you to provide that the Exposition in your charge shall not be opened on the Sabbath, and no labor shall be performed on that day in the preparation of the buildings and the grounds, for the following reasons:—

1. Because we believe it is the will of the Creator that one day out of seven of man's time be devoted to rest and to worship.

2. Because regard for the institution of the Sabbath is deeply imbedded in the life and institutions of the American people, as is witnessed by the laws of the States, the usages of her courts and legislators, and the prevailing practice of her people.

3. Because such action will be in accordance with all the best precedents in our history, the Centennial Exhibition, the important local expositions of Pittsburgh, Cincinnati, St. Louis, and Detroit, and the American departments in the expositions at Vienna and Paris, the closing of which last on the Sabbath was recommended in a special letter of great interest from the hand of Secretary Blaine.

4. Because the coming Exposition ought to represent American institutions and the life of the American people fairly and truthfully to the world, and an Exposition which disregards the Sabbath would be false and misleading as to the true character of our institutions.

5. Because the opposite course will make the Exposition a powerful lever to subvert American institutions in this respect, to overthrow the laws and change the usages of our Government, and to alter the currents of our social life to the injury of morals and religion.

6. Because the right to the Sabbath rest, which is one of the most important and precious rights of man, would be invaded during the whole course of the Exposition in the case of multitudes of employees and others.

7. Because, for these reasons, an Exposition which disregards the Sabbath will be regarded with disfavor by great multitudes of Christian citizens who will be constrained to withhold them sympathy and co-operation.

8. Because the laws of the State of Illinois forbid common labor on the Sabbath, and it is not right or wise that a great national enterprise should set itself in opposition to the laws of the State on whose soil it is held.

Trusting that these arguments will be found to prevail in your counsels, we subscribe ourselves, in behalf of the National Reform Association,

Your obedient servants,

FELIX R. BRUNOT, President.

T. P. STEVENSON, Corresponding Secretary.

This memorial is true to the National Reform theory of government; but as that theory is illogical, these "reasons" are also defective, and on the following points:—

1. It is not the purpose of civil government to enforce the will of the Creator.

2. The opening of the World's Fair on Sunday will not interfere with anybody's regard for that day, since no one will be compelled either to attend the Fair on that day, or to perform work in the preparation of grounds or buildings.

3. To say that we should follow precedent is a papal argument pure and simple. Every concession ever made to the Romish Church was ever after urged as sufficient reason for others of a like nature. A precedent may be good or bad, according to the foundation on which it rests. It is safe to say that bad precedents in this world are much more numerous than good ones.

4. The Sunday-sabbath is not an American institution or a product of human industry, and has no claim to be represented at a World's Fair.

5. The claim that any American institution will be subverted by the Columbian Exhibition is absurd upon the face of it; and if popular sentiment demands or favors the opening of the World's Fair on Sunday, all human laws to the contrary are useless and might as well be discarded. The laws of a republic cannot conflict with the sentiment of its people.

6. No individual's right to rest on Sunday will be invaded by opening the World's Fair on that day. The American Constitution expressly prohibits involuntary servitude in any part of the

United States. It therefore protects every individual in his right to rest on Sunday, and no individual can be forced to do otherwise.

7. The Columbian Exhibition is a national affair, and cannot undertake to show preference to any one class of American citizens.

8. The law of the State of Illinois which "forbids common labor on the Sabbath" is a religious law, and has no excuse for existence in the statutes of any State. It has no claim to any regard from the Columbian Exhibition.

Unquestionably there are many thousands of people whose consciences will impose no restriction upon their attending the World's Fair on Sunday, and who will be desirous of the privilege. The State has no right to say to this class, You shall not be allowed to do so. It is a matter in which every one should be allowed to act according to the dictates of his own conscience.

L. A. S.

MINISTERS AT THE PLAY.

A BROTHER sends us the following clippings from late English papers. The facts speak volumes in relation to the low religious standard prevailing among the churches of the day. No one can say that Mr. Spurgeon's characterization of the situation, which is appended, is any too severe:—

The sight witnessed in front of the curtain at the Shaftesbury Theater yesterday afternoon, may fairly be described as unique in dramatic history. Mr. Willard's invitation to religious ministers to a special matinee of Mr. Jones's play of "Judah," had been liberally responded to, so that in the stalls, boxes, dress circle, in every part of the house in fact, the seats were largely occupied by wearers of clerical frock-coats and white ties, with their wives and daughters. In these days it is no uncommon thing to see a clergyman at some of our better houses, but it is rarely indeed that one meets inside a play-house, grave, sober-looking Dissenting ministers, such as were to be seen here in considerable number at this one performance. Mr. Willard and his associates in the representation of the piece must have felt considerable curiosity as to how this novel kind of audience would receive their efforts. If they felt any apprehension on this score, it was probably quickly dissipated. A clerical audience is very much like any other. Indeed, they are, it would seem, emphatically what actors call a "good audience;" that is to say, they are ready to applaud warmly, or to laugh the heartiest of laughs, upon occasion. It is true that it must be borne in mind that there was the terrible scene to be got over wherein the hero, clad in his preacher's attire, tells a deliberate falsehood in order to shield the woman he loves. Even this, however, was got over without the slightest hostile demonstration. As a matter of fact, Mr. Willard's now famous utterance was received with general applause, which, as those who applauded certainly could not approve of the performer's action in his assumed character, must be taken as a tribute to his powerful acting. In the humorous scenes in the last act, where everything ends happily with the pathetic repentance and self-abasement of the hero, one line in particular seemed to give satisfaction. We refer to the half-serious, half-jesting remark of Professor Jopp, the strong-minded man of the play, to the effect that if some people choose to think there are dryads in trees, or nymphs in brooks, it is just as well not to deceive them; for, "after all, nymphs and dryads may be as good names for the great secret as germ, plasma, or protoplasm." At the conclusion of the performance, Mr. Willard, coming forward in response to prolonged cheering, thanked those who had accepted his invitation. Their acceptance of that invitation, he said, had proved to him that the "cuckoo cry" that ministers kept away from theatrical entertainments was altogether false. He found that some ministers had already been to see "Judah," a few of them more than once. This showed, he declared, the progress which had been made by the stage during the last twenty years, and should encourage managers to produce plays worthy of support. Incidentally he mentioned the interesting fact that out of 1,200 replies he had had from ministers of different denominations, only eight were from gentlemen who condemned the theater. But then those eight did not condemn it utterly, he added, amid laughter.

In reference to the foregoing, the following note appeared in another paper:—

Mr. Spurgeon is reported to have said at the Metropolitan Tabernacle, on Thursday night, that the Christian Church of the present day had "played the harlot beyond any church in any age." Then, alluding to the performance of "Judah" at the Shaftesbury Theater to an audience of clergymen, he is credited with having said:—

"There are no amusements too vile for her. Her pastors have filled a theater of late, and have set their mark by their clamors on the labors of play-actors. To this we have come, to which we never came before—no, not in Rome's darkest hour. And if you do not love Christ enough to be indignant about it, the Lord have mercy upon you."

GROWTH OF GREAT INDUSTRIES.

Nor by centuries, but by decades, the world's progress is now to be noted. The increase of eleven of the leading industries of this country by more than fifty per cent in the last ten years, is something marvelous. Under the head of "Growth of Manufactures," *Trade and Traffic* says:—

The trade statistics for 1889 of the eleven leading manufacturing industries,—cottons, woollens, chemicals, paper, agricultural implements, flour, lumber, glass, iron, steel, and ship-building,—are so complete and so accurate that they anticipate the census reports, and furnish an instructive indication of the progress our entire industrial system has made in the last decade. These eleven industries in 1879 had \$1,165,000,000 capital invested in them, and 844,776 hands employed; they paid out in wages \$256,795,000, consumed \$1,197,000,000 worth of raw materials, and showed a gross product of manufactures of the value of \$1,774,000,000. In 1889 they had \$1,784,840,000 capital invested, and 1,274,000 hands employed; they laid out in wages \$320,689,000, consumed \$1,586,000,000 worth of materials, and gave a product of manufactures estimated at \$2,293,779,000. The increase has been in capital invested, \$619,740,000; in the number of hands employed, 429,224; in the amount of wages paid out, \$63,894,000; in the materials consumed, \$397,000,000; and in the value of the product turned out, \$519,779,000. There is over fifty per cent more capital invested in the specified manufactures than there was ten years ago, fifty per cent more hands employed, over thirty-six per cent more wages paid out, over thirty per cent more material consumed, and nearly thirty per cent greater product.

THE LAST OF THE AMAZONS.

FRANCE has finally decided upon the conquest of Dahomey. The cable dispatches report that she will soon send an expedition north to Abomey, the famous town that has been the scene of so many terrible cruelties.

In the battles between the French and Dahomeyans last spring, it is said that 2,000 of the natives were killed. The Amazons and male soldiers of the new King Bedazin were driven northward into their forests. Bedazin hoped to capture a large number of the French forces for the sacrifices celebrating his accession to the throne, and in memory of the death of his father. He was driven back, however, disgraced in the eyes of his people, and he considers it necessary to make a last, desperate effort to defeat the invaders and retrieve his fortunes.

He has, therefore, marshaled his force of about 5,000 women and 6,000 male warriors, at a distance of forty miles from the coast, where at last accounts he was collecting provisions and preparing his troops for another assault upon the French forces. Even after he had begun these preparations, he still sent peaceful messages to their commander and presents to President Carnot; but his subterfuges have not deceived the French, and they have resolved to make an end of his power and savagery. They are, therefore, fitting out an expedition on the coast, and intend, as soon as the dry season sets in, to strike straight for Abomey.

There is no doubt that this means the complete absorption of Dahomey by France. The country is rich, but the kings of Dahomey have for years been so constantly engaged in war, and have butchered in cold blood so many of their subjects, compelling also so large a number of their women to lead celibate lives as soldiers of the king, that the population has been diminishing with remarkable rapidity. When the people of this land are free from the tyranny that has ground them down, that picturesque and, in spite of her unquestionable existence in the present day, almost mythical figure, the Amazon, will disappear, and begin to fade into the realm of legend.—*N. Y. Sun*.

—Experiments by authorities and physicians at the Hygienic Institute of the University of Pisa prove that whitewashing the walls destroys all germs of cholera and typhoid fever.

—There are 5,000 insane people in the city of New York, and experts on insanity say that the ratio of lunatics is increasing much faster than that of the population.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPT. 30, 1890.

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"FAITHFUL OVER A FEW THINGS."

To the servants who had received respectively the five and the two talents, and had used them to the best of their ability, the lord said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." Matt. 25:20-23.

By this parable of the householder and his laborers, the Saviour forcibly sets forth the relation that exists between himself and his servants. But above all, the narrative is calculated to impress upon the mind God's estimate of faithfulness. "Thou hast been faithful over a few things." And the manner in which those few things were managed, and the attention given to them, furnished a true index of the man's character and disposition.

A person faithful and true in a few things, and in little things, can be trusted with greater things; but one who is unfaithful in small matters and light responsibilities, would certainly be unfaithful in greater things, and could not be trusted with them. It is not so much the loftiness of the position one occupies, and the magnitude of the work he performs, as the fidelity with which he performs it.

"Faithful over a few things." This refers to what we are called upon to do in this world, with our dim perceptions and feeble strength. And well may it be called "few things." No man can run the whole world. We each have our little sphere of influence, and our little duties day by day to do. Is it any matter how we perform these?—Ah! yes; for by these very things we show whether we are faithful or unfaithful servants.

There are two mistakes we are in danger of making in reference to our work: one is, to think it so easy that we may safely treat it with carelessness and indifference. This the foolish virgins did, who exercised no precaution to take oil in their vessels. The other is to think it so hard that it is of no use to try to do it. This the slothful servant did who hid his lord's money in the earth. Our duties will not seem light and trifling things when we realize for whom we do them; they will not seem like a hopeless and impossible task when we realize the strength that is promised us for them.

Does any one feel discouraged that he does not achieve greater results, that he does not have more success in his labor? Notice, it does not say, "Well done, good and successful servant," but only "good and faithful servant." It is for you only to be faithful, and leave results to Him who has assigned to you your lot, and appointed your task.

Does any one feel dissatisfied because he does not occupy a wider sphere, and have a more conspicuous and, apparently, more important work to do? Notice again, it does not read, "Well done, great and influential servant," but only "good and faithful." It does not read, "Thou hast been faithful over many and great things," but only "over a few things."

And look, finally, at the contrast. "Faithful over a few things"—where?—In human affairs, in this dark and imperfect and fleeting world. And then to be made "ruler over many things"—where?—In the future kingdom of glory, in the bright and heavenly and eternal world. And it matters not how humble our sphere, or how few things are committed to our charge, if these are all that we are appointed to do, and we do these to the very best of our power with the Lord's help, the gracious promise, "I will make thee ruler over many things," is ours still.

HOW DOES IT TALLY?

THE *British Weekly* of Sept. 5, 1890, prints in one column a request sent out by Dr. Hannay, secretary of the Congregational Union, to every congregation in England and Wales, to set apart the last Sunday in September as a day of special supplication for the outpouring of the Holy Spirit upon their churches.

The next column contains the announcement that a church formed last April, is about to erect a church parlor, with, of course, all that is implied in such an appendage, and to hold a bazaar to raise the funds.

Two columns following contain notices of bazaars, or fairs, opened in connection with different churches.

The problem then resolves itself into some such form as this: If the churches are to offer consistent prayer for the outpouring of the Holy Spirit, should they not be very careful not to sanction or foster practices calculated to grieve that Spirit away? Should they indulge in such a course, it would surely nullify all their prayers. But was there ever a church fair held, in the popular acceptance of that term, of such a character that it could receive the sanction of the Holy Spirit as a religious exercise or as the proper means to resort to for bringing money into the Lord's treasury? If not, what will their day of prayer for the Spirit avail? But if these are the proper methods of operation, the apostles and their contemporaries were far behind the times in their instruction and practices in reference to church work.

"PUT NOT YOUR TRUST IN PRINCES."

THE unfortunate tendency of human nature which leads the majority of individuals to be followers instead of leaders in the investigation of truth, is one which, in religious matters, is ever attended with deplorable results. Men cannot with safety ignore the great truth, first demonstrated by the fall of Satan, that lofty attainments and eminence of position do not qualify any finite being as a guide whose footsteps should be blindly followed, or whose opinion places any question beyond the reach of doubt.

To such reflections is one led by reading the words of Bishop A. Cleveland Coxe, with which, in a recent address before a council of the clergymen of his church, he referred to his early association with Cardinal Newman, at the time when that once promising dignitary turned aside from the pathway of truth to bury his light forever in the darkness of Papal Rome. The bishop said:—

I remember the unspeakable anguish with which I turned away from him as a guide, while even then I believed he was only momentarily untrue to his better nature, and would recover himself, like St. Peter. The astounding news of his final downfall overwhelmed my soul. I writhed in pain almost physical when I learned of it. Had he interposed a sober period of retirement to convince himself and friends that he was weighing the tremendous nature of his revolt against all that had claims upon his love and gratitude,—not to speak of what should have been the conduct of an honorable man,—one could have wept for him and yet been able to bless him, and love him, and sympathize with his struggle and his catastrophe. But no.

His "apology" does not mitigate the nature of his deed. His secession was the betrayal of a trust the most sacred which any man can assume. It broke the hearts of confiding friends, the purest and best that God could give to a fellow traveler in this bad world. And, worst of all, he wrecked the faith and hopes and the life-work of many precious youths who had given him their unsuspecting confidence, and who followed him into a quagmire where all that was of promise in their intellect and character had been swallowed up and lost to their age and to the best interests of humanity. The distress and misery with which their ruin clouded the remaining days of fathers and mothers, and broke up families and the happiness of homes, are unutterable. If there be a woe against those by whom offenses come, one trembles to reflect upon the career of Newman.

Would that such words might open the eyes of thousands who are trusting for spiritual guidance to the wisdom of fallible, mortal men! The religious world to-day is full of Newmans,—men of high standing and attainments, men of noble presence and

pleasing address, but whose example and the trend of whose utterances lead widely away from the straight line of revealed truth. The inspired caution is, "Put not your trust in princes, nor in the son of man, in whom there is no help,"—a caution which doubtless applies as well to ecclesiastical as to secular dignitaries. The inspired injunction is, "Search the Scriptures; for in them ye think ye have eternal life." The word of man is never free from liability to error; but "Thy word is truth."

L. A. S.

OPEN DOORS FOR MISSION WORK IN JAPAN.

It may be doing the cause of missions in Japan injustice to leave it as it was described in the closing of the previous article. But kindred facts to those stated are by no means exhausted. Japan is not a Christian nation, and it will require a long time for it to become such, in the true sense of the term, even those cities where the gospel has been planted the longest, where the greatest number of Christian natives are found, and where there are many schools, in one of which a medical missionary, feeling a special interest for the poor, opened a free dispensary to treat those who could not afford to pay; and in one week 250 patients came to him, and to each he introduced Christ, not one third of them having ever heard his name before.

It may also be truthfully stated that all the missionaries do not feel the need of other help coming to this country. They think that such fields as India and China need assistance more than they do; that now the schools are turning out such large numbers of native workers and missionaries, that they, in the hands of God, will do the work, without the foreign aid; and that in the interior especially is a field that is not adapted to the foreign laborer. But all do not take this view of things. Usually it is held by those who cannot labor in the interior themselves with any great success, for want of a thorough knowledge of the vernacular, and are teaching English an hour or two each day, with a good salary, and whose labors are not overabundant.

Other individuals view things in an entirely different light, and are daily praying to God to raise up laborers, both native and foreign. In conversation with one of the leading missionaries who has been in the country a long time, it was mentioned that possibly we might put him in the way of correspondence so that some might come as missionaries, provided a proper opening presented itself. He at once started upon his feet, and with tears in his eyes said: "Perhaps God has been hearing my prayer, and is about to answer it! If you know men and women who have the vim in them, that will come here and learn the language or die in the attempt, I will arrange for thirty of them; and as long as I have anything I will share it with them." He further stated that he was not particular to what denomination they belonged, or what denomination their converts joined, if they would only lead souls to Christ. He said so many things which were so different from what I had heard from some others, that I replied that some had spoken of the difficulty of a foreigner laboring among the natives in the interior. He seemed to think that some had come here, who either for want of perseverance or ability had failed to learn the language, and had then settled down in an easy position as teachers or in some such employment, in one of the treaty ports; so that they would naturally conclude that it was not advisable for foreigners to labor among the natives in the interior. It is true that the natives could reach their own people more easily than the foreigners; but the experience and knowledge of the foreigners would more than compensate for that. He further stated that had he the workers I had referred to here at the present, he would set them to work at once, in searching out the sick and afflicted, and some who are starving, as there are many such; and by arranging to take lessons in the language, and coming in daily contact with those who spoke nothing else, they would soon be able to converse in it; but to learn it so as to speak in public, would re-

quire at least two years. Some, however, learn it in a much less time. One missionary said that in six months after his arrival in this country he preached written sermons, and within one year he preached extemporaneously. The language is, however, very difficult to learn. This is the general testimony. Missionary physicians have also stated to us that they could at once employ workers.

The cry with many is that they want helpers. They are anxious for them to come, and in some way they will find positions for them where they can labor for souls. They will co-operate with, and assist in any way they can, those who are late arrivals in the country, or will give them positions with themselves in the work. There is no end to the openings for those who have a burden for souls in any missionary field. Souls on every hand, in all languages, want the blessings that are brought by the gospel, although they do not feel their needs. It is their condition that makes them want the gospel, rather than a desire on their part. But the idea that they are longing for the gospel, and hankering after it, is not true. When an interest is awakened, however, then, as in all lands, there is an expressed desire for the salvation of the gospel. But the natural heart is opposed to God and his law.

Still it is perfectly natural for some to possess a degree of the old feeling that existed in the days of the apostles,—that none should cast out devils unless they were followed. The Romanists have it in full bloom, and so there is no room for heretics, and all are heretics who do not follow them. Some of the Protestant churches have caught the same spirit, and even to-day among the missionaries it has not altogether died out. Especially is this so with some who have settled down in some quiet place, and feel that they do not want to be disturbed. But those who have taken the matter to Christ, have learned differently. The salvation of the soul belongs to God, and no human being can have a monopoly of it. The only question is, Are souls brought to Christ? If this is so, then every worker is bidden a hearty welcome by those who have learned of Christ.

But at present things in Japan are in an unsettled condition, and what the general turn of affairs will be, we are not prepared to say; and the most sober thinking men are the ones who are most uncertain respecting it. But one thing is certain, and that is, it will turn in a way that God will get the glory. If he has souls to gather from this kingdom, they can be gathered. If indiscreet moves in the past by some should make the way a little more rough than it otherwise might have been, God will give more grace. Nothing can be done against the truth, but for it. There are no places where there are souls but the truth will find its way, to gather out such as will shine in the kingdom of glory. The work is not man's, but the Lord's; and he will choose his own agents to carry it forward.

The work of the gospel will not close in a corner, neither will it bear less of the divine stamp than it did at the beginning. The agencies which the Lord will use are no fewer in the nineteenth century, neither will it require any less of the wisdom of the serpent or the harmlessness of the dove than when the Saviour first sent out the twelve. The old principle of trust and devotion will be required. Men will have to go forth realizing that they have a message, and bearing a responsibility for souls that will be equal to that of the early apostles. The difficulties by the way, and the persecutions some may receive, will not dampen their courage and zeal. If in the prison they are thrown, like Paul and Silas they will sing, and praise God that they are counted worthy to suffer for his name. Angels will be sent to deliver, and then we shall see the salvation of God. It may be true that some will go forth without purse or scrip, and the Lord by his providence will provide for them. It is the old missionary spirit of our Lord and Saviour Jesus Christ that is wanted at the present hour. It is now that we should arm ourselves for the conflict, and prepare for the final triumph of present truth. We need a building up

in God, and a relying upon his divine arm. The poet correctly expresses what is needed, in the lines,—

“O for a faith that will not shrink,
Though pressed by many a foe;
That will not tremble on the brink
Of poverty or woe;

That will not murmur or complain
Beneath the chastening rod,
But in the hour of grief and pain
Will lean upon its God!

A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt.”

S. N. H.

THE PRAYER FOR LABORERS.

[We present below an article from the pen of A. T. Pierson, D. D., published in the October number of the *Missionary Review of the World*, under the above heading. It contains many points which will be of special interest just at this time, when our people everywhere will be engaged in the season of prayer and fasting for the raising up of laborers for the great harvest-field. We ask for this article not only a careful reading, but a careful study.

D. T. J.]

“Pray ye therefore the Lord of the harvest, that he would thrust forth laborers into his harvest.”

How long shall it take us to learn that the grand inspiration to all missions, the world over, and to all missionary spirit and sacrifice in the Church, is prayer? not appeal to men, but appeal to God.

This is but one of those injunctions and promises which fix our eyes upon prayer as the great motor in the kingdom of God. Again we affirm it: *Prayer has turned every great crisis in the kingdom.* It can bring men, it can furnish money, it can supply all the means and material of war. Yet we sadly but seriously affirm that this, the grandest of all the springs of missionary activity, is that on which the least practical dependence is placed in our missionary machinery.

Let us look at the bearing of believing supplication upon our supply of laborers for the harvest field.

The fascination about all true Christian work is that, first of all, it is *God's work*. The true child of God longs to find his place and sphere in that grander sphere of divine activity where he is permitted to share *co-operation with God*. Now all true adaptation to our work depends on a higher plan than ours. God's work reaches through the ages, and spans even the eternities. Every workman must have his *fitness for his particular work*, and that fitness must be of God, for the workman cannot know what peculiar demands that work will make upon him until he gets at work, and then it is too late to prepare. Preparation must be carried on earlier, and, because no man can tell with certainty what he is to be called to do, or where he is to be placed, the only hope and faith that can solve the perplexity must fasten on the providence of God. He who foresees and foreknows what the work is to be, must predestine and prepare the worker to do it.

Does he not? Who that studies history—which is the mere record of God's dealings with humanity—cannot see that a divine plan is at work? that in the great crisis of affairs he brings forth some man or woman singularly prepared, unconsciously prepared, often unwillingly prepared, for the work and the sphere? so that, as in the building of the temple, no sound of ax, hammer, or tool of iron was heard while it was in building; so again there is no need of any adaptation after the man and his work meet—they mutually fit as stone does stone or timber does timber, where the work has been properly done in the quarry and in the shops. . . .

Who was it that not only raised up those six remarkable men and missionaries,—Schwartz, Carey, Judson, Morrison, Wilson, and Duff,—but raised them up in the same age and epoch of missions? All of them from humble life, but of varied nationalities, of different denominations, Lutheran,

Baptist, Independent, Presbyterian, who was it that gave to all of them essentially the tastes and the training of scholars, though their early surroundings in several cases specially forbade? who was it that singularly fitted them to be theologians, translators, philologists, scientists, and teachers? Who was it that so singularly adjusted the plan of these several lives that each spent some forty years among the natives of India, Burmah, or China; passed the advanced limit of three-score years and ten, and died rejoicing not only in their labors but in the fruit of their labors? * . . .

And what new hope does it impart to missions as the enterprise of the Church to know that while God buries the workmen he carries on the work! No gap ever occurs that he cannot fill. How often a desponding spirit cries, when such a man falls as John Williams of Erromanga, or Mackay of Uganda, or Livingstone at Lake Bangweolo, or Keith Falconer at Aden, “How shall that man's place be filled?” But God has another man ready, and sometimes two to take the place of one. And so the work goes on.

The subject will bear indefinite expansion; but our object is only to sound once again the grand key-note of all missions—*believing prayer*. The field is wide, world-wide. The harvest is great, but the laborers are few. How are they to be supplied? There is but one way authorized in Scripture: “Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest.” Nothing else can fill these vacant fields with an adequate supply of workmen. Education cannot do it. A great deal of our education is leading young men and women away from mission fields. “The spectacles of the intellect,” says Dr. David Brown, “are binocular.” There is a tendency in all intellectual culture, as in the gathering of earthly riches, to make us practically godless. Men become purse-proud by accumulating wealth, and brain-proud by accumulating learning. If God does not hear prayer and give learning and culture a divine direction, a heavenly anointing, our colleges will only raise up a generation of skeptics. Our appeals and arguments will not give the Church missionaries; unless the demonstration of the Spirit is added to the demonstration of logic, no conviction will result that leads to consecration—that higher logic of life.

And, when workmen are *on the field*, it is the same prayer that must secure to the word they preach “free course,” so that it is glorified. When the Church at Antioch, praying and fasting, sent forth Barnabas and Saul on that first missionary tour, the Church kept praying; and, in answer to prayer, doors great and effectual opened before them, and repentance unto life was granted unto the Gentiles, and mighty signs and wonders were wrought by the hands of those primitive pioneer missionaries. . . .

We have no thought of using invidious comparisons; but we are compelled to ask whether we have not, in our missionary work, fallen into the snare of worldly care—whether missions do not stand in our thought too much as an enterprise of the Church, and too little as the work of God, of which the Church is the commissioned agent. We feel conscious, like all others that have passed their meridian hour, that our day of labor slants toward its western horizon and its setting-hour. We desire to make every utterance of tongue or pen as serious, solemn, candid, and conscientious as though it were, as it may be, the last. And with full consciousness that no other “editorial” may ever issue from the pen and hand which write these lines, we here record the profound conviction that, back of all other causes of the present perplexity in our mission work; behind all the apathy of individuals and the inactivity of churches; behind all the lack of enthusiasm and the lack of funds; behind all the deficiency of men and of means, of intelligence and of consecration, of readiness to send and alacrity in going, there lies one lack deeper and more radical

*See Dr. George Smith.

and more fundamental; viz., THE LACK OF BELIEVING PRAYER. Until that lack is supplied, the doors now opened will not be entered, and the doors now shut will not be opened, laborers of the right sort will not be forthcoming, nor the money forthcoming to put them at work and sustain them in it,—until that lack is supplied, the churches in the mission field will not be largely blessed with conversions, nor the churches in the home field largely blessed with outpourings and anointings of zeal for God and passion for souls.

The first necessity for the Church and the world is also the first central petition of the Lord's Prayer: *Thy kingdom come!* of which the hallowing of God's name is the preparation, and the doing of God's will is the consequence. And that the kingdom comes only in answer to expectant prayer. We need, first of all, a revival of the praying spirit which moved Jonathan Edwards to publish his appeal in 1747, and led William Carey and John Sutcliffe to republish it in 1787. Modern missions had their birth in prayer; all their progress is due to prayer. A few souls that have close access to the mercy-seat, like Moses, Samuel, Elijah, Daniel, have kept up the apostolic succession of prayer. And because of this, and of this alone, doors have been opened, workmen thrust forth into the open fields, and money has been provided. But suppose the *whole Church* would get down before God! What if, where one now prays, a hundred were bowed on the face like Elijah on Carmel! What if, in place of the naturalism that is eating at the vitals of spiritual life, there might be a revival of faith in the supernatural, a new and universal awakening to the fact that God is a present, living, faithful, prayer-hearing God; that the closet is his ante-room, nay, his audience-chamber, where, to the suppliant soul, he extends his scepter and says, "Ask what thou wilt in Jesus' name, and it shall be given unto thee!"

The late Mr. Neeshima of Japan, said to his fellow countrymen when planning an evangelistic tour, "*Advance on your knees!*" To work without praying is practical atheism; to pray without working is idle presumption. But to pray and work together, to baptize all work with prayer and to follow all prayer with work—that is an ideal life. Of such a life we may reverently say, *laborare est orare*—work is worship and worship is work.

In the vision of Isaiah (6) the seraphim have six wings, and four of them are used in the office of humble and reverent worship, while only two are reserved for flying. As Dr. Gordon beautifully says, "Let us learn a lesson on the proportion to be observed between supplication and service." Better twice as much devout preparation as work, than a hurried and superficial communion with God, and an unprepared and hasty dash and rush into activity. Let us linger before God until we get power, and then life becomes grand. It shines with the glory of his face, and it moves with the might of his omnipotence.

THE MINISTERS' SCHOOL.

Our circulars are now ready to be sent out, and we have taken pains to send them to our Conference committees and ministers, so that all of our laborers and others interested can receive one. We feel a great interest for this school. The dearth of laborers is great. The work is being retarded in every part of the vineyard for lack of efficient laborers. If to-day we had scores where we have only one, we could begin to fill the urgent calls that are coming in from every quarter. We hope that all of our ministers will feel a deep interest in this school. Our Ministers' School last year was a success and has proved a blessing and a great benefit. By the experience of the past, the committee has been enabled to make better provisions and arrangements for the coming school than before. We ought to have an attendance of 200. Our work demands it, and shall we not have it?

We are about to have a season of prayer to pray the Lord to raise up laborers, and we expect that the Lord will hear us, and that his Spirit will move

upon the hearts of many to give themselves to the work. Will there not be many of these to attend the coming school?

But the school is not only for new beginners. Many of those that have labored for years in the ministry, would be greatly benefited by attending the school, and their labors would be much more appreciated. Is it not our duty, yes, an imperative duty, to make ourselves as efficient as is possible? You may think that you cannot afford to come, but the fact is you cannot afford to stay away. In other callings of much less importance than the ministry, men find it necessary to go through an apprenticeship in order to become thorough and efficient workmen. Is it not wrong and sinful in us that we have not more of a holy regard for the calling of the ministry? You have many times heard what the "Testimonies for the Church" have said on this subject, and the Scriptures enjoin that we should be workmen, rightly dividing the word of truth, and thoroughly furnished to all good works.

We enjoin upon all our ministers, the older as well as the younger, to consider the propriety and importance of their attending the Ministers' School. We also request that Conference committees will interest themselves in this matter. As you are placed in charge of the work of God in your State and Conference, it becomes your duty to look after the development of the laborers in your Conference. Many that think they cannot spare the time nor afford the means, could come if the Conference committee would arrange the matter, and help them plan and make arrangements.

As we pray God to raise up laborers, shall we not do all in our power to work in harmony with the Spirit of God? Is it not our duty to take much more pains and interest in this matter, than we ever have in the past?

The school will open Oct. 31, and will continue sixteen weeks. It will close a week before the opening of the General Conference, and all can arrange so as to remain and have the benefit of the General Conference.

As the work is so urgent, and the time so short, and the demands upon us for laborers so great, we feel it duty to be greatly in earnest in this matter. If any one wishes any special information, or would like to obtain a circular in reference to the school, please write to Eld. D. T. Jones, REVIEW AND HERALD, Battle Creek, Mich.

O. A. OLSEN, Pres. Gen'l Conf.

THE world never outgrows any of its sins. The forms may disappear, but the evil still exists in another guise. We do not see civilized men in this age bowing down before idols of wood and stone; but idolatry is just as prevalent to-day as it ever was. The command, "Thou shalt have no other gods before me," condemns many besides the heathen. The idols which men now worship are not wood and stone, but little round pieces of gold and silver. There has been a change in the material and form of worship, but none in the intensity of their devotion and the powers they ascribe to their god. Nor is this a fancy picture. The Scriptures speak of the last days as characterized by idolatry. "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. 2:20, 21. The apostle James bears corroborative testimony: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5:1-3. Observe that it is the *rust* of their wealth that is to witness against them. Men reveal their idolatry of money not so much in getting it as in their refusal to appropriate it in harmony with God's designs.

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.

THY LORD IS WITH THEE.

Thy Lord is with thee, mighty man of valor,
Rise and obey the word he speaks to thee;
Go in thy might, put from thy face its pallor;
Strong in his strength, go set thy people free.

Thy Lord is with thee, for the fight he needs thee,
He will defend, whatever may oppose;
Strange tho' the way, yet follow where he leads thee,
He leads to viet'ry over all thy foes.

Gather the host, be bold, be calm, be cheerful,
Trust not to numbers, choose the strong and brave;
Send to their homes the cowards and the fearful,
In his own way the Lord thy God will save.

Charge on the foe, sword of the Lord and Gideon!
Blow now the trumpets thro' the hostile camp!
Put to the rout the frightened hosts of Midian,
Break every pitcher! wave each blazing lamp!
—Alfred Taylor, in *Temperance Advocate*.

MINNESOTA

VILLARD.—We began labor here with a tent the 14th of June. For several weeks we had a large attendance and an encouraging interest. The prospect seemed favorable for an ingathering of souls. The enemy became alarmed at this, and although we had tried to present the truth in as careful and inoffensive a manner as we could, a strong opposition was aroused. Some seven or eight sermons were preached against our work, and opposing literature was circulated freely. This, of course, made our work hard; but we trusted in God, and he heard our prayers, and from time to time gave us a measure of victory. The congregations were largely from the country, and when haying and harvest came on the farmers could not come: so we have not held meetings for some weeks, except on Sabbath and Sunday, two meetings being held each day. We have labored privately as best we could. We hope that our brethren who live here have been benefited by the meetings. Nearly all of their young people and children (about twenty in number) have expressed a desire to give their hearts to God, and we hope that they will become true Christians. Six adults who were not Sabbath-keepers have signed the covenant. One of them is a Methodist licensed preacher, a young man of good abilities, who, we hope, will become a useful laborer in the work of the third angel's message. Several others are convinced of the truth, and we hope that some of them will soon obey it. The brethren have decided to erect a building in which to worship God. Work upon it will soon be begun. We feel of good courage, and trust that God will still bless our labor to the salvation of other precious souls.

Sept. 1.

E. A. CURTIS.

BYRON TRIPP.

L. E. LAWTON.

KANSAS.

GAYLORD, SMITH Co.—We pitched the northwest tent at this place Aug. 5. From the very first the people came out in large numbers, to listen to the new things presented at the tent. As we dwelt upon the theme of the second coming of the blessed Saviour, and the signs pertaining thereto, we called for living witnesses who beheld the last great sign, the falling of the stars, Nov. 13, 1833. Several arose, testifying to the truthfulness of the statement concerning that grand display of celestial fire-works. We reviewed briefly a portion of the most important prophecies relating to the generation now living, and were enabled to get the third angel's message (the most important to those now living) before them while they were interested and anxious to hear. In presenting the National Reform movement, we avoided all personalities, and gave to the *principle* all of our force. The counter-petitions were largely signed. But notwithstanding the evidences of impending evil, some still favor the movement.

After continuing the meetings until Sept. 14, we found a few ready to take their stand on the side we deem to be right; others are fully convinced of the truthfulness of our positions, who, we have reason to believe, will soon obey. A Sabbath-school of about twenty members was organized, and a room on Main Street was kindly granted for Sabbath-school and meetings. One very intelligent lady who was confined to her bed, was anxious to hear, and re-

quested us to come to her room and teach her these Bible truths. We gladly did so, and she and her daughter-in-law both joyfully accepted the truth.

The work, however, is not done here. We have the sympathy of a large number of good people; but some for whom we had strong hopes have turned against us, and are using their influence to prevent the progress of the third angel's message. But we trust in the words of the apostle Paul in 2 Cor. 13: 8: "For we can do nothing against the truth, but for the truth." God is able to turn all opposition to his glory. We believe this to be a good opening for winter work. The brethren that were here have done nobly both in attendance and in supporting the meeting; and they have become better developed in the truth.

We go now to attend the camp-meeting at Eureka. We give to the Lord all the praise for the good accomplished, and leave the work in his hands, believing he will bless and keep this company strong in the faith while they trust fully in him.

Aug. 17.

O. S. FERREN.

E. P. DEXTER.

DISTRICT OF COLUMBIA.

WASHINGTON, D. C.—We closed our first series of tent-meetings Sept. 14. Thirty-six names are on the covenant. Sabbath, Sept. 13, was a good day for the church in Washington. Sixteen were baptized in the baptismal font of the Garfield Memorial Church (Christian), and twenty-two were added to our church, making the present membership about ninety-five. Those who have been added to the church will be, we are quite sure, a help to the work. A door-keeper of the House of Representatives and his wife were among those baptized and received into the church. They have been members of the Episcopal and Presbyterian churches respectively. Their home is in New Orleans, La. Acquainted with all the Congressmen, on good terms with the House employees, rejoicing in the truth, this door-keeper fears not to "let his light shine." He has had no trouble yet in getting leave of absence from his duties on the Sabbath. There are also other cases of interest. Some of the popular churches are intently studying the problem, "What shall we do to stop the spread of this alarming heresy?" During the first series of tent-meetings there has been received for tracts, pamphlets, etc., \$32.52, and donations to the amount of \$57.86.

We have moved the tent into Southeast Washington, about ten squares from our first location. We have held one meeting in the tent at its present location, with very encouraging prospects of a much better interest than at our first pitching. Calls for meetings are coming from other parts of the city. The work seems scarcely begun here. God has certainly gone out before us. This church was organized in February, 1889, with twenty-eight members. We thank God for what he hath wrought, and hope for greater things in the near future. Bro. C. L. Taylor is with me in the tent work, rendering efficient help. We ask that in the coming season of fasting and prayer the work in Washington may be remembered by all.

Sept. 20.

J. S. WASHBURN.

ATLANTIC CONFERENCE.

THREE series of meetings are being conducted in this field. The one in Washington, D. C., has been reported recently by Eld. Washburn; but since that report was written, the work there has made rapid advancement. The attendance has not been large at any time, but nearly every one who has attended at all regularly is now obeying the truth. Twenty-seven have signed the covenant, and our Sabbath meetings in the tent are precious seasons. Eld. Washburn and Bro. C. L. Taylor are carrying on the work there, with the aid of Bible work and canvassing. Several weeks of my time thus far have been taken up with the death and burial of my brother, J. E. Robinson, and in attending the West Virginia camp-meeting; but the rest has been spent in the tent work at Washington.

Eld. D. E. Lindsey, with the other tent, is located at Burlington, N. J. The interest there is quite remarkable, and the attendance is large. Much of the time he has done all the preaching, as we did not have help that could be spared from other places. Eld. D. C. Babcock spent one week at that place, and unless he can return, I will try to help some there. Donations are liberal, and the people seem to want to hear the Bible preached.

Eld. D. C. Babcock is using a hall for a series of meetings at Willow Grove, Del., about ten miles

from the place where he raised up a church and built a meeting-house last year. The total failure of the peach crop in that section has prevented the sale of books in connection with his work as we had planned, but there is quite an interest to hear the preaching.

Bro. John Jones reports a growing interest in Baltimore, and some there desire baptism. They have recently fitted up a nice little hall for meetings, which will be a help in interesting others. Bro. Jones conducts meetings on the Sabbath and on Sunday nights. I was with them at the last quarterly meeting, and became much interested in their work. One was baptized at that time.

Bro. U. P. Long has had charge of meetings composed of a company of canvassers and those newly embracing the truth through their efforts at Paterson, N. J.; and a similar company has been organized at Wilmington, Del., under the charge of sister Finch. In both these places many books have been sold, and an interest has been aroused which will make them good fields for tent-meetings next year. Bro. C. P. Bollman has been in charge of the work in Brooklyn for several months. Several persons have recently embraced the truth here, and we expect to have baptism during my stay of about ten days. Quite good reports come in from the other churches, and the Sabbath-school work is growing every quarter. Our people in this Conference are usually prompt in paying tithes and quite generous in offerings, and we have thus been able to encourage new men to enter the work; and others are expecting to attend the Ministers' School, that they may labor another year. On the whole, we feel encouraged, and believe that as far as we comply with God's instruction in Mal. 3: 10, the blessing there promised will rest upon the work. I feel very anxious that all our people in this Conference may realize God's goodness and the responsibility resting upon us. As far as possible, I am planning to visit the churches that have not had much ministerial help, before our annual Conference, which will probably be held about the last of October. We will give due notice, through the REVIEW, of the exact time and place. H. E. ROBINSON.

Aug. 28.

COLORADO CAMP-MEETING.

OUR camp-meeting this year was held at Argyle Park, a beautiful location in one of the suburbs of Denver. The attendance at the workers' meeting was quite small, and but little in the way of instruction was given. All the ministers of the State, except one, were present, and Elds. Farnsworth, Rousseau, and Wakeham were present from abroad. We were disappointed in not having the assistance of Eld. J. N. Loughborough as we had hoped. The weather during the meeting was all that could be desired, coming, as it did, one week earlier than last year, thus avoiding the cold nights that we had the last two years. Interesting young people's meetings were conducted by Eld. Rousseau, who also assisted in preaching. Eld. Wakeham took charge of the health and temperance work, and also gave some instruction in healthful cookery. About sixty-five tents were pitched on the grounds, and about 225 were encamped, which was considerably less than last year. Our brethren in some of the valleys were prevented from attending on account of hay harvest.

The preaching was largely of a practical nature, and many of the social meetings were excellent. Many of the brethren and sisters came for the purpose of getting good, and we are satisfied that such were not disappointed in receiving what they came for. The Lord does not disappoint those who seek him with the whole heart. Bro. W. R. Smith, our district canvassing agent, was in attendance, and did all that was possible under the circumstances, to bring up the canvassing work. During the last year about \$8,000 worth of books have been sold in the State, and we have hopes that this may be largely increased the coming year. A new State agent was appointed, as Eld. States is to attend the Ministers' School. All branches of the Tract Society work showed an increase, especially the Religious Liberty work. This I believe to be due to quite an extent, to the labors of our corresponding secretary, who has been in constant communication with all parts of the State. But few ministers have been at work in the State all the time during the past year, and for that reason we cannot make as large a report of progress in new fields as we would like. However, two new churches were organized, and another company of fifteen was raised up in another place. Fairly good success has attended

the efforts of the Bible workers. The tithes of the Conference have increased some this year, over \$5,000 having been paid in. Very few Conferences are doing better, considering their numbers.

The revival meeting on the Sabbath was good, quite a number coming forward for prayers. Sunday morning Bro. A. R. Henry reached the grounds, and during the day the Union College interests were considered. After setting forth the needs of the college, about \$1,300 were subscribed in a few minutes. We have no doubt that when others have a chance to subscribe, the full amount of Colorado's assessment will be promptly pledged. Some changes were made in the officers of the Conference, Bro. J. R. Palmer being elected president of the Conference and Tract Society. We trust this has been in the order of the Lord, and that the affairs of the Conference will be carried on in a manner that will be pleasing to God. On Monday six were baptized. Tuesday morning, after a good social meeting, the brethren began to take down the tents and depart for their homes.

This closes my two years and a half of labor with this Conference, and in a few days I start for the Pacific Coast to enter upon new and untried duties in lands far away from my native country. I have formed many pleasant acquaintances in this State, and it was with feelings of sadness that I took part in the closing meeting. May the God of Israel, who gave victory to his people in past ages, still work for the people of Colorado. My courage was never better, and my health is restored to quite an extent. I go to my new field of labor feeling my own weakness, but trusting firmly in the promises of Christ, that he will be with me, "even unto the end of the world." E. H. GATES.

NEBRASKA CAMP-MEETING.

THIS meeting convened at York, according to appointment. It was located in a beautiful grove—something of a rarity in Nebraska—about a mile and a half from the village. York is a beautifully situated town of some 3,000 inhabitants. It boasts of the fact—and it has a right to—that it never had a liquor saloon in its midst, which is saying much for a Western town of its size. It speaks only of the sobriety, independence, industry, and good sense of its citizens. As we looked into the intelligent faces of the 2,000 people that came out to hear us preach on Sunday, it needed no further explanation concerning the absence of saloons and the like in their city.

We were glad to note a decided improvement in the general appearance of the whole encampment in Nebraska this year. The tents were all pitched neatly and orderly, and their appearance was such as to call out remarks of commendation from those who visited the camp. This is as it should be. The general aspect of our camps ought to be such as to commend the truth and those who profess it, to the good judgment of honest and sensible men and women.

We were glad to meet Bro. L. C. Chadwick, who had come the day before we arrived; and Bro. O. A. Olsen and J. H. Durland, who came Friday. The latter brethren were on their way to California, and stopped over at this meeting three days. Their coming was a great blessing to the meeting, and their labors were sincerely appreciated by the brethren and sisters. Bro. Olsen's health is not good, so he was not able to do as much as he otherwise would.

We hardly think the meeting was as largely attended as last year. This was the third camp-meeting in the State this year, one having been held in the eastern, and one in the western part of the State, while this one was more nearly central; yet there was a fair attendance.

We are glad to report that a good state of harmony and union exists among the laborers and lay members. And this being true, it was no surprise that in the business matters of the Conference and Tract Society a spirit of union prevailed.

Some changes were made in the officers. The brethren felt the need of having some more experienced help in the Conference, and so after a free consultation Eld. J. N. Loughborough was elected president of the Conference and Tract Society. There was not a dissenting voice in all the Conference on this question, and by a standing vote the entire congregation expressed a desire that Bro. Loughborough should come. We think the Conference will be fortunate to secure the services of such an experienced laborer.

Sister Burleigh, who has acted most acceptably as secretary of their Tract Society, on account of

some indications of failing health and a desire to attend school was released, and sister Mary Beatty was put in her place.

The Conference took hold of the work in behalf of Union College, and for what was lacking on the amount they had to raise, they here gave their good negotiable notes, so that although they have not yet raised the entire amount of money, they are where they begin to see their way out. Nebraska has a little less than \$7,000 in all to raise, which is quite a large amount when we consider the number in the Conference; but they will soon surmount the difficulty, and be out of debt.

The religious meetings were good. The laborers enjoyed freedom in speaking the word, and it was appreciated and well received by those that heard. Twenty-five were baptized on Monday, in a little stream that ran through the camp. It was a most solemn and impressive occasion.

We hope to see the work of grace go deeper in the hearts of the brethren and sisters of this Conference. This is what is needed most of all here as well as elsewhere. We long for the day to come when we can see greater manifestations of God's power in our midst, and when we may have some omens of the latter rain.

There was a great amount of instruction given in the different lines of work. Instructions by Bro. and sister Wakeham in the different phases of the temperance cause, by Bro. Chadwick in the missionary work, and by Bro. Mead in the canvassing work, besides the general instruction, constituted a wide field, and it was well covered. Financially the Conference and Tract Society are in good condition, being practically out of debt.

The brethren and sisters returned to their homes with fresh courage to renew their efforts in the work of God in the State, and to still seek for more of the grace of God in their own hearts.

E. W. FARNSWORTH.

VERMONT CONFERENCE PROCEEDINGS.

THE twenty-eighth annual session of the Vermont Conference was held in connection with the camp-meeting at Essex Junction, Aug. 26 to Sept. 2.

FIRST MEETING, AUG. 27, AT 9:30 A. M.—President, Eld. T. H. Purdon, occupied the chair. Prayer was offered by Eld. A. T. Robinson. Only six churches were represented by their delegates at this meeting. The minutes of last year's session were read and approved. On motion, the Chair was empowered to appoint the usual committees, which were announced subsequently, as follows: On Nominations, P. F. Bicknell, B. F. Colby, C. C. Drown; on Credentials and Licenses, A. S. Hutchins, H. W. Pierce, Danford Ayers; on Resolutions, I. E. Kimball, H. W. Pierce, A. T. Robinson; on Auditing, Horace Mehuron, A. B. Gomoe, B. F. Colby, A. A. Cross, A. J. Saxby.

Adjourned to call of Chair.

SECOND MEETING, AUG. 28, AT 9:30 A. M.—Fifteen churches were represented at this meeting. The Committee on Nominations reported as follows: For President, T. H. Purdon; Secretary, B. F. Colby; Treasurer, A. S. Hutchins; Executive Committee, T. H. Purdon, H. W. Pierce, P. F. Bicknell, H. W. Barrows, W. C. Walston; Camp-meeting Committee, C. C. Drown, B. F. Colby, Horace Mehuron, Edwin Clayton, Carroll Drown. It was moved that this report be laid upon the table till the Committee on Resolutions should report. The motion prevailed, and the Committee on Resolutions submitted the following:—

1. *Resolved*, That we heartily indorse the action of the General Conference Committee in appointing a season of humiliation, fasting, and prayer, that the Lord will raise up laborers to go forth into the whitening harvest, bearing the message of truth for this time; and that we urge upon all our people in this Conference the importance of earnestly co-operating in this time of seeking the Lord.

2. *Resolved*, That we express our appreciation of those who have been faithful in paying their tithe during the past year, and that we urge upon all our people their duty in this direction.

Whereas, In presenting the third angel's message, in some cases a few accept it and request baptism, yet not enough to form a church, or there are not suitable persons for officers; therefore,—

3. *Resolved*, That we advise that in all such cases, those who are baptized unite with the one of our churches most convenient to them.

4. *Resolved*, That Art. 2, Sec. 1, of our Constitution be so amended as to make the Executive Committee consist of three members.

The first resolution was spoken to by Eld. A. T. Robinson, the second by Elds. A. S. Hutchins and A. T. Robinson, and both were unanimously adopted.

THIRD MEETING, AUG. 29, AT 9:30 A. M.—The third and fourth resolutions were taken up and considered, and were adopted. The report of the Nominating Committee was then taken from the table and considered. The nomination for Secretary was referred back to the committee. The name of H. C. Lamberton for Camp-meeting Committee was substituted for that of Carroll Drown. The following officers were elected: President, T. H. Purdon; Treasurer, A. S. Hutchins; Executive Commit-

tee, T. H. Purdon, H. W. Pierce, P. F. Bicknell; Camp-meeting Committee, C. C. Drown, B. F. Colby, Horace Mehuron, Edwin Clayton, H. C. Lamberton.

Committee on Credentials and Licenses submitted the following partial report: For Credentials, T. H. Purdon, Albert Stone, A. S. Hutchins, H. W. Pierce, P. F. Bicknell, I. E. Kimball. The report was adopted.

Adjourned to call of Chair.

FOURTH MEETING, AUG. 31, AT 9:30 A. M.—P. F. Bicknell was elected Secretary of the Conference. Committee on Resolutions further reported:—

Whereas, We have few ministers in our Conference, and our work being an aggressive one makes it impossible that our churches receive more than occasional visits from a minister; and,—

Whereas, It is a source of great spiritual blessing and strength to our churches to celebrate the ordinances of the Lord's house at frequent intervals; therefore,—

5. *Resolved*, That we as a Conference urge upon the Executive Committee that, as far as possible, such labor be bestowed upon each church as that the ordinances may be celebrated quarterly.

6. *Resolved*, That we urge upon the Conference Secretary that frequent correspondence be maintained with each church and company in his Conference.

The importance of the fifth resolution was urged by Elds. A. C. Bourdeau and A. S. Hutchins, and both the fifth and sixth were adopted. Committee on Credentials and Licenses further reported: For Ministerial License, F. S. Porter and W. C. Walston; for Colporter's License, Danford Ayres and Edwin Boothman. Report was adopted.

Adjourned *sine die*.

T. H. PURDON, *Pres.*

E. R. PALMER, *Sec. pro tem.*

ARKANSAS CONFERENCE PROCEEDINGS.

THE third annual session of the Arkansas Conference was held in connection with the camp-meeting at Van Buren, Ark., Aug. 12-19, 1890. This session consisted of six meetings, the first one being held Aug. 12. There were present eighteen delegates, representing eight churches. The usual committees were as follows: On Nominations, J. A. Sommerville, G. E. Norwood, W. J. Kerr; on Resolutions, E. W. Farnsworth, R. M. Kilgore, Daniel Nettleton; on Auditing, Jonas Divilbiss, J. F. Johnson, Allen Meeks, Geo. W. Copley, J. B. McConnell; on Credentials and Licenses, Daniel Nettleton, Wm. Martin, R. M. Kilgore.

The Committee on Resolutions reported as follows:—

1. *Resolved*, That the fiscal year of this Conference end on June 30.

2. *Resolved*, That we indorse the action of the General Conference and of the Central Western Conferences in locating Union College at Lincoln, Neb., that we pledge our sympathy and prayers to its support, and also that we will encourage our young people to attend.

3. *Resolved*, That we accept of the apportionment of funds made upon our State by the General Conference, to build Union College, and that we pledge ourselves to meet its demands as soon as possible.

Whereas, There is a constant expense in the wear of tents, making it necessary to frequently replenish our supply; therefore,—

4. *Resolved*, That we create a tent and camp-meeting fund, and invite our brethren and sisters to contribute to it, that from this fund we may be able to draw as circumstances may demand.

The above were freely discussed and adopted, and \$121 were pledged toward a tent and camp-meeting fund.

The Committee on Nominations made the following report, which was accepted: For President, Eld. J. G. Wood; Secretary, G. W. Copley; Treasurer, Wm. Martin; Executive Committee, Eld. J. G. Wood, Eld. D. Nettleton, Wm. Martin, W. J. Kerr, Allen Meeks.

The Committee on Credentials and Licenses recommended the following, which was accepted: For Credentials, J. G. Wood, Daniel Nettleton; for Licenses, W. F. Martin, Jonas Divilbiss, Dr. J. A. Sommerville.

There was no Treasurer's report given, but we learn from the report of the auditors of the Treasurer's books, that while our Conference is still financially embarrassed, there has been considerable improvement in its finances during the past year. Union and harmony prevailed throughout the entire session.

J. G. WOOD, *Pres.*

J. B. BUCK, *Sec.*

TEXAS TRACT SOCIETY PROCEEDINGS.

THE thirteenth annual session of the Texas Tract Society was held in connection with the camp-meeting at Dallas, Aug. 19-26, 1890.

FIRST MEETING AUG. 20, AT 5 P. M.—President in the chair. Prayer by W. A. McCutchen. The Chair being empowered to appoint the usual committees, announced the following: On Nominations, J. M. Huguley, W. T. Johnston, Frank Green; on Resolutions, W. T. Drummond, W. R. Smith, R. M. Kilgore; on Auditing, Mrs. Lee Gregory.

Adjourned to call of Chair.

SECOND MEETING, AUG. 22, AT 5 P. M.—A summary of the missionary work reported for the past year was read by the Secretary. The report of the Treasurer, also, was read.

REPORT OF LABOR.

No. of members..... 258
" reports returned..... 428

No. of members added..... 18
" dismissed..... 18
" letters written..... 1,516
" " received..... 442
" Bible readings held..... 217
" persons attending readings..... 374
" missionary visits..... 3,068
" subscriptions to periodicals..... 39
" periodicals distributed..... 19,000
" pp. of books and tracts distributed..... 628,492

TREASURER'S REPORT.

Cash on hand Aug. 26, 1889, \$ 77 36
Rec'd during year, 10,030 39

Total, \$10,107 75
Cash paid out during year, \$9,113 75
" on hand to balance, 994 00

Total, \$10,107 75

FINANCIAL STANDING.

Resources (including cash on hand), \$5,637 81
Liabilities, 951 61

Balance in favor of Society, \$4,686 20

After a few encouraging remarks by Eld. Kilgore concerning the financial improvement made by the Society during the last two years, the Committee on Resolutions made the following partial report:—

Whereas, We feel a deep interest in each individual canvasser; and knowing the discouraging, depressing, and unbusiness-like influence of a debt; therefore,—

1. *Resolved*, That our canvassers pay for their books either when ordered or immediately after delivery, a second order not to be filled until the first bill is paid.

2. *Resolved*, That we urge those now indebted to the Society to pay their indebtedness as fast as possible, in small or large sums, until the full amount is paid.

Whereas, A volume of seventy-three chapters, 750 pages, has just been issued by the Pacific Press, called "Patriarchs and Prophets," which we believe to be a most excellent book both for general circulation and for our own members to read in their own homes, and to use as a book of reference in connection with the Sabbath-school lessons for the present quarter; and,—

Whereas, We believe the appearance of this book is a signal to call a new army of workers into the field; therefore,—

3. *Resolved*, That we recommend the plan published on page 161 of *Home Missionary*.

Whereas, The plan of first-day offerings for the support of foreign missions, recommended by the General Conference, has been approved by us; and,—

Whereas, The quarterly reports show that we have not done our duty in this direction; therefore,—

4. *Resolved*, That we hereby express our deep sorrow of heart for this unfaithfulness, and pledge ourselves before God to bring forth fruits meet for repentance, by doing our duty in this branch of our work.

We also recommend the following, adopted by the General Conference Committee:—

Whereas, Brn. Roberson and Huguley have asked the counsel of the General Conference relative to the establishment of a printing-house in Texas, and have begun to publish the *Southern Sentinel* before the counsel desired was received; and,—

Whereas, The present managers of the *Southern Sentinel* ask the officers of the Texas Conference and the Tract Society to share the burden of securing for the journal an extended circulation, and thus insure its financial success; therefore,—

We deem it advisable to call the attention of our brethren everywhere to the following principles, which appear to be applicable to this and similar cases:—

1. Any enterprise started without the sanction of an organization cannot hold such an organization responsible in any degree for its success or failure.

2. No Conference or Tract Society has a right to use its funds, or the time of its employees, in the financial interests of any private enterprise.

3. Our denominational institutions, owned and controlled by and for our people, the profits of which are held for the advancement of the work of the denomination, may properly receive aid from the Conferences and Tract Societies, because it is the denomination as a whole that receives the financial benefits.

4. We believe it is the duty and the privilege of our brethren in Texas and elsewhere to subscribe for the *Southern Sentinel*, and to labor for its circulation just as far as they believe it to be the best and most successful medium for the promulgation of truth in their respective fields.

R. M. KILGORE,
E. H. GATES,
W. C. WHITE, } *Committee.*

The first four resolutions were freely discussed and adopted, but the time for the meeting having expired, the Society adjourned to call of Chair, with recommendation of the General Conference Committee still pending.

THIRD MEETING, AUG. 25, AT 9 A. M.—The recommendation concerning the *Southern Sentinel*, adopted by the General Conference Committee, was called for and read by Eld. Farnsworth, and after much discussion was adopted.

The Committee on Resolutions further reported, as follows:—

5. *Resolved*, That we encourage our young people who are as yet unprepared either financially or intellectually to attend college at Battle Creek or Lincoln, to attend the school at Oak Hill until they are prepared to go to these colleges.

After appropriate remarks by Eld. Farnsworth on the importance of education, the resolution was adopted. The Committee on Nominations reported as follows: For President, Eld. W. S. Hyatt; Vice-President, W. S. Greer; Secretary and Treasurer, T. T. Stevenson; Directors: Dist No. 1, J. M. Huguley; No. 2, W. S. Cruzan; No. 3, W. T. Drummond. The report was accepted.

The Auditor reported the books as both correctly and neatly kept.

Adjourned *sine die*.

T. T. STEVENSON, Sec.

W. S. HYATT, Pres.

VERMONT TRACT SOCIETY PROCEEDINGS.

THE nineteenth annual session of the Vermont Tract Society was held in connection with the camp-meeting at Essex Junction, Aug. 26 to Sept. 2, 1890.

FIRST MEETING, AUG. 27, AT 10:30 A. M.—President in the chair. Prayer by Eld. A. C. Bourdeau. The report of the last annual meeting was read and accepted. The Chair being empowered to appoint the usual committees, named the following: On Nominations, L. C. Beckwith, C. M. Deansmore, A. B. Gomoe; on Resolutions, B. F. Colby, E. E. Miles, A. C. Bourdeau. Adjourned to call of Chair.

SECOND MEETING, AUG. 28, AT 10:45 A. M.—The Committee on Nominations presented the following report: For President, Eld. P. F. Bicknell; Vice-President, W. C. Walston; Secretary and Treasurer, L. A. Stone; Directors: Dists. Nos. 1 and 3, C. C. Drown; Nos. 2 and 5, F. S. Porter; Nos. 4 and 6, P. F. Bicknell. This report was accepted. By vote, the name of B. F. Colby was substituted for that of F. S. Porter as director of Dist. No. 2, and the name of Eld. A. C. Bourdeau was substituted for that of C. C. Drown as director of Dist. No. 1.

Adjourned to call of Chair.

THIRD MEETING, AUG. 31, AT 5 P. M.—The Committee on Resolutions presented the following partial report:—

Resolved, That each church in the State be recommended to hold a weekly missionary meeting, if not practicable on other days, in connection with the Sabbath meetings; and that we urge upon our people to learn the important lessons which appear in the *Home Missionary*, and which can be recited with interest and profit at such meetings.

Resolved, That we will encourage all our members to be constant and persevering in their missionary operations, and that we are in favor of their reporting their work weekly instead of once a quarter as in the past.

Resolved, That we believe that men and women of mature years, and those having business and educational talents, should engage in canvassing, as well as the youth and those of more moderate abilities.

Resolved, That we believe that the work can be so managed even in our thinly populated territory, and notwithstanding the severity of our winters, that our material for lady canvassers can be utilized, and that the work can be continued the year round.

The first resolution was spoken to by Eld. Bourdeau. He had resided with a church the past year whose members had already put in practice the idea expressed in the resolution, and he thought that other churches would receive benefit from such exercises. The resolution was adopted. In remarks on the second resolution, Eld. Miles stated that churches in the Atlantic Conference had adopted, and were well pleased with the plan of connecting missionary exercises with their weekly religious meetings, and at these meetings they collected reports from the members, of the missionary work done during the week. Blanks had been previously supplied to the members for this purpose. The resolution passed. Resolutions three and four were spoken to by Brn. Miles, Bourdeau, Purdon, and Hutchins, and were adopted.

Voted, That F. S. Porter be released from his duty as director of Dist. No. 5.

Voted, That the appointing of a director for Dist. No. 5 be left in the hands of the President of the Society.

Voted, That the appointment of director of Dist. No. 6 be reconsidered.

Voted, That C. N. Pike serve as director of Dist. No. 6. Adjourned to call of Chair.

FOURTH MEETING, SEPT. 1, AT 9:30 A. M.—The Committee on Resolutions presented the following additional report, which was adopted:—

Resolved, That we are glad that the *Signs of the Times* has been reduced in size and price, and has thus been made so that it can be more efficiently used by our tract societies; and we will use our best endeavors to give it as wide a circulation as is possible.

Whereas, There are always some who cannot begin canvassing at once without financial aid; and,—

Whereas, It is clear that money cannot be invested in any department of the cause where it will do more good and bring larger return; therefore,—

Resolved, That we will contribute liberally to the Vermont canvassers' loan fund, which was started at Northfield last spring, and which is controlled by a committee of three, composed of the State Agent and the President and Secretary of the Tract Society.

Whereas, Appeals are heard from all parts of the earth calling for the light of truth which is so dear to us, and these appeals can be responded to only as far as the means are provided with which to support laborers in foreign fields; and,—

Whereas, The plan of first-day offerings for the support of foreign missions is a scriptural one, and one which, if faithfully carried out, would result in an abundance of means for carrying forward the foreign work; therefore,—

Resolved, That we express our sincere regret that we have not been more faithful in this duty the past year, and that we recognize the obligation resting upon us of faithfully carrying out this plan during the year to come.

The first resolution was spoken to by Elds. Robinson and Jones, showing that if the *Signs of the Times* is reduced in size and price, it is but better fitted for the pur-

pose for which it is issued. The second resolution was spoken to by Elds. Miles, Robinson, and Caviness, showing the advantages of entering the field at once. Papers were passed giving the people opportunity to express themselves in regard to swelling the canvassers' fund which was started in the spring. The third resolution was spoken to by Eld. Robinson, showing the large field for labor and how little had been done in the missionary work by S. D. Adventists.

Adjourned to 2:30 P. M.

FIFTH MEETING.—The following resolution was presented:—

Resolved, That we urge the importance of doing all within our power to further the influence of the Religious Liberty Association by becoming members thereof, and by circulating the *American Sentinel* and other literature of the Association.

Eld. A. T. Jones, in speaking to the resolution, spoke of the good work being done by the Religious Liberty Association. Although it had been in existence barely one year, more than a million pages of reading-matter had been distributed by it, the rights of several individuals had been defended, and articles had been placed in papers which would reach millions of people. He thought there certainly was a necessity for such an organization, and that every one of our people should become members of it.

The *American Sentinel* also is doing a good work. Many people express themselves as thankful for it. W. C. Walston gave a brief sketch of his experience the past year in the Religious Liberty work. The resolution was adopted.

Adjourned *sine die*.

P. F. BICKNELL, Pres.

L. A. STONE, Sec.

VERMONT TRACT SOCIETY.

Report for Quarter Ending June 30, 1890.

No. of members.....	307
“ reports returned.....	74
“ members added.....	3
“ letters written.....	187
“ “ received.....	45
“ missionary visits.....	865
“ Bible readings held.....	129
“ persons in attendance at readings.....	271
“ subscriptions obtained for periodicals....	21
“ periodicals distributed.....	2,610
“ pp. books and tracts distributed.....	58,148

Cash received on books, tracts, and periodicals, \$212.59; on sales of subscription books, \$102.75; fourth Sabbath and other donations for local society, \$8.00; membership and special donations, \$1.00; first-day offerings for foreign missions, \$36.77; donations from others not members, \$18.09. LIZZIE A. STONE, Sec.

SOUTH AFRICAN TRACT SOCIETY.

Report from Sept. 1, 1889, to July 1, 1890.

No. of societies.....	5
“ members (including fifteen workers)....	75
“ letters written.....	1,075
“ “ received.....	767
“ missionary visits.....	13,916
“ Bible readings held.....	422
“ subscriptions obtained.....	57
“ pp. publications distributed.....	12,812
“ periodicals.....	153,136

Cash received from canvassers on sales, \$4,700.26; from local societies, \$331.68; from ship agent on sales, \$965.17. Total cash received on fourth Sabbath donations, \$87.64; on first-day offerings, \$57.38; on Christmas offerings, \$121.14; on missionary ship, \$57.90. Excess of resources over liabilities amounts to \$2,805.12. N. H. DRUILLARD, Sec.

VERMONT HEALTH AND TEMPERANCE SOCIETY PROCEEDINGS.

A MEETING in the interests of the health and temperance work in Vermont was called Aug. 27, 1890, at 4 P. M., on the camp-ground at Essex Junction, Vt., by Eld. I. E. Kimball, President, in the chair. After singing, prayer was offered by Eld. P. F. Bicknell. Then followed interesting remarks by the President, Eld. A. T. Robinson, and others, relative to the importance of the health and temperance work and principles. It was stated that this work is advancing all along the line, and is closely connected with the third angel's message. The Chair was authorized to appoint the necessary committees, and they were named as follows: On Resolutions, A. C. Bourdeau, H. W. Pierce, Edwin Palmer; on Nominations, D. Ayres, F. S. Porter, B. F. Colby.

Adjourned to call of Chair.

SECOND MEETING, AUG. 29, AT 4:30.—Committee on Resolutions presented the following:—

Whereas, “Health Reform is a part of the third angel's message,” and is connected with it as the hand or arm is with the body; and,—

Whereas, It is evident that public sentiment is becoming more favorable to the principles which our people advocate on health and temperance; therefore,—

1. *Resolved*, That we move forward with due vigilance in carrying out these important principles, in harmony with increasing light upon them; and that we use all the available means we have in propagating them.

Resolved, That where it is practicable, each church in our State hold meetings monthly to encourage the furtherance of this work; and that we urge upon our people the importance of learning the health and temperance lessons published in the *Home Missionary*, the recitation of which would add to the interest of such meetings.

The resolutions were adopted.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 1, AT 4 P. M.—The Committee on Nominations reported as follows: For President, Eld. I. E. Kimball; Vice-President, W. C. Walston; Secretary and Treasurer, Mrs. W. C. Walston. The nominees were elected to their respective offices. Eld. I. E. Kimball wished to be excused from acting as President the ensuing year, and suggested the name of W. C. Walston for President, and the name of B. F. Colby for Vice-President. On motion, these changes were made according to Eld. Kimball's request.

Adjourned *sine die*.

I. E. KIMBALL, Pres.

W. C. WALSTON, Sec.

WEST VIRGINIA SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE third annual session of the West Virginia Sabbath-school Association was held in connection with the camp-meeting at Newburg, W. Va., Aug. 5-12, 1890.

FIRST MEETING, AUG. 6, AT 11 A. M.—In the absence of the President, the Vice-President, D. N. Meredith, occupied the chair. Prayer was offered by H. E. Robinson. Minutes of the last meeting were read and approved, subject to the change of the name of S. F. Reeder to S. F. Ross as a member of the Executive Committee. The Chair was empowered to nominate committees, which were announced as follows: On Resolutions, A. E. Place, T. E. Bowen, Robinson Foggin; on Nominations: D. Haddix, C. H. Bee, John Knisely. Adjourned to call of Chair.

SECOND MEETING, AUG. 8, AT 5 P. M.—Secretary's report was read and approved. Committee on Resolutions submitted the following:—

Resolved, That we express our thanks to God for the success that has attended the Sabbath-school work thus far, and that we will, by the Lord's help, try to raise it to the position it should occupy as a factor in the closing work of the message.

Resolved, That we will endeavor to establish and maintain family Sabbath-schools as far as possible throughout the State.

Whereas, A daily study of the lessons is a great means of grace to the individual, by effectually fixing the truth in the mind, and to the school in increasing the interest and adding to the membership; therefore,—

Resolved, That we will, so far as consistent, adopt this plan, and encourage others to do the same.

Whereas, The *Sabbath School Worker* presents each month instructions and suggestions that are vital to the interests of our schools; therefore,—

Resolved, That we will labor to give it as wide a circulation as possible.

Resolved, That we give a hearty welcome to the new paper, *Our Little Friend*.

Eld. A. E. Place then made some very interesting remarks with reference to the importance of all who are interested in the Sabbath-school work, making it a special point to attend all the meetings of the Association. Adjourned to call of Chair.

THIRD MEETING, AUG. 11, AT 7 P. M.—After the opening exercises, the Committee on Nominations presented the following names: For President, W. R. Foggin; Secretary, Mrs. M. L. Meredith. The report was adopted by a vote of the Association.

Adjourned *sine die*.

D. N. MEREDITH, Pres.

Mrs. M. L. MEREDITH, Sec.

Special Notices.

A CALL FOR NEW ENGLAND.

WE desire the hearty co-operation of all in securing a large class of recruits for the canvassing work, to meet at South Lancaster, Mass., Oct. 8, for one week's instruction and training. We wish them to come prepared to remain through the general meeting (Oct. 16-27), and one or two days longer, if necessary. There should be persons sent from every place where our people live, to prepare to canvass that place and vicinity for our books that have not been sold there,—persons who cannot devote their whole time to canvassing or who cannot leave home. And all who can go into the field during the fall or winter, should come and prepare to do their best. Those who have made a partial failure in the past, should make another effort, and see what a thorough preparation, better books, and more diligence will do for them. The canvassing work as it is now conducted is a success. Among the books that claim our attention are “Great Controversy,” “Patriarchs and Prophets,” and “From Eden to Eden.” Almost the entire field is open for these most excellent works, and there is abundance of territory remaining for “Bible Readings.”

What shall be done for our neighbors who would gladly purchase these books, and for the millions

who are hungering for the truth which they contain? We most earnestly appeal to our brethren who have been favored with the light, to come and prepare to give it to others. God has brought these means within our reach, and shall we not make use of them? If you cannot avail yourself of this instruction, can you not assist others to do so? We would like to hear at once from all who intend to come, and from all who are at all interested.

A. T. ROBINSON, *Pres. N. E. Conf.*
E. E. MILES, *State Agent.*

NOTICE FOR MAINE.

BEING out of the State for the present, I shall be deprived of the privilege of visiting any of the Sabbath-schools, and aiding in this important branch of the work as I would be glad to do. I wish, however, to correspond with every Sabbath-school in the State in regard to its workings, prosperity, etc. Address me at once at Battle Creek College, Battle Creek, Mich.

H. C. GILES, *Pres. Maine S. S. Asso.*

MINNESOTA STATE MEETING.

THE Minnesota State meeting will be held in Minneapolis, Minn., Oct. 29 to Nov. 4. Plans for winter labor will be laid at this meeting. All ministers, licentiates, and directors should be in attendance from the commencement to the close of the meeting. Arrangements will be made to accommodate all others who can come. Let each bring bedding, as we will not be able to furnish beds for all.

Eld. E. W. Farnsworth and Eld. H. R. Johnson are expected to be with us at the meeting. Let us come to seek a closer union with Christ, that we may do more efficient work in the vineyard of the Lord.

R. C. PORTER.

IMPORTANT GENERAL MEETING FOR NEW YORK.

It has been decided to hold a general meeting in the interest of our work in the State of New York, commencing Oct. 8 and closing the 15th. This meeting will be held at Adams Centre. The brethren and sisters of that church extend an invitation to all our brethren who can, to attend. All will be done that can be done to make those who come comfortable. We would suggest that those who live near come prepared to care for themselves as far as convenient. It may be well for all who can do so, to bring what bedding they can conveniently.

At this meeting we are to be favored with the labors of sister White and her son, Eld. W. C. White. We desire and expect to see all our ministers present who can possibly come. Important measures are to be discussed and adopted. We would like to see the directors of our Tract Society present as far as consistent.

We hope to see all the surrounding churches well represented. Let all plan now to come and enjoy with us a good meeting. Come praying that the Lord may especially bless.

S. H. LANE.

The Sabbath-School.

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

OLD TESTAMENT HISTORY.

LESSON II.—GIDEON CHOSEN AS DELIVERER. (Sabbath, Oct. 11, 1890.)

(Read "Patriarchs and Prophets," pp. 546-548.)

1. For how long a time was Israel ruled by judges? Acts 13:19, 20.
2. For what reason were judges raised up for them? Judges 2:16.
3. When the judge who delivered them from their enemies was dead, what would they do? Verse 19.
4. Then what would be repeated? Judges 3:5-9, 11, 12-15, 30; 4:1-3, 22-24. (See note 1.)
5. How did it fare with the Israelites when, because of their apostasy, they were delivered into the power of the Midianites? Judges 6:1-6.
6. Whom did the Lord then choose as the deliverer of Israel? Verses 11-14.
7. When Gideon mentioned his poverty and his humble position, what assurance did the Lord give him? Verses 15, 16.
8. What proof did Gideon receive that it was indeed a heavenly being that was talking with him? Verses 17-21.

9. How did this knowledge affect Gideon? Verse 22.

10. What assurance did he receive, and how did he recognize it? Verses 23, 24.

11. How was Gideon directed to begin his work of throwing off the Midianitish yoke? Verses 25, 26. (See note 2.)

12. How did he carry out this direction? Verses 27, 28.

13. In what way did the men of the city display their degeneracy? Verses 28-30.

14. What sensible defense did Gideon's father make? Verses 31, 32.

15. Relate the prophet's graphic description of the folly of idol-making and idol-worship. Isa. 44:9-20.

16. What took place when the Midianites came up to fight against Israel? Judges 6:33-35.

17. By what double test did God convince Gideon that he was the one chosen to deliver Israel? Verses 36-40.

18. In this, what kind of spirit did Gideon show that he possessed? Rom. 12:3.

NOTES.

1. In Judges 3:5-9, 11, 12-15, 30; 4:1-3, 22-24, we have an outline of the course of the Jews after the death of the judges that outlived Joshua. They dwelt among the Canaanites, Hittites, Amorites, etc., and intermarried with them, and served their gods, until the Lord in his anger sold them into the hand of the king of Mesopotamia. After they had served him eight years, the Lord raised up a deliverer in the person of Othniel, who, after delivering Israel, judged them forty years, during which time there was peace. But when Othniel died, the children of Israel did evil again, and the Lord allowed them to be conquered by Eglon, king of Moab, who oppressed them eighteen years. Then when they cried to the Lord, he raised up Ehud to deliver them, and they had peace for eighty years. But as soon as Ehud died, the Israelites again went into idolatry, and again the Lord sold them into the hands of their enemies; this time they were conquered by Jabin, king of Canaan, by whom they were mightily oppressed for twenty years, when they were delivered by Deborah and Barak; and thus matters went on for 400 years.

2. The "grove" that Gideon was directed to cut down was not a cluster of trees, but an image. The Century Dictionary contains the following note upon the word: "In the Authorized Version of the Bible, *grove* is used erroneously—(a) As a translation (following the Septuagint and Vulgate) of the Hebrew word *Asherah* (pl. *Asherim*). The Revised Version retains *Asherah*, inserting 'or obelisk' in the margin. It is now commonly understood as meaning a divinity or an image of a divinity worshiped by lewd rites, and as a variation in form of the name *Astarte* or *Ashtaroth*."

The language of Judges 6:25 would of itself indicate that the "grove" was not a cluster of trees. Gideon was directed to throw down the altar of Baal, "and cut down the grove that is by it." If it had been a real grove, the altar would have been by it, instead of its being by the altar. In 2 Kings 17:10, we read that the children of Israel set up groves "in every high hill and under every green tree;" and in 2 Kings 23:6, we read that Josiah "brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people."

News of the Week.

FOR WEEK ENDING SEPT. 27.

DOMESTIC.

—A recount is to be taken of the population of New York City.

—A flood caused by a water-spout, at Hot Springs, Ark., Tuesday, did \$75,000 damage to property.

—Harvard and Yale colleges opened Thursday, each with a freshman class of 400, the largest in the history of either university.

—Six shocks of earthquake were felt at Columbia, S. C., about 3:20 Tuesday morning. The last shock was noticeable for nearly a minute.

—Friday the Cowles Company, at Cleveland, issued a circular to the trade reducing the price of aluminum from \$2.50 to one dollar per pound. Five years ago the price was twenty dollars per pound.

—Bella McDonald, aged 16 years and 6 months, height 6 feet 7 inches, weight 274 pounds, reached New York Tuesday, from the County Kildare, Ireland.

—Organization of the North River Bridge Company is now completed. They propose to build over the Hudson River the largest suspension bridge in the world.

—In the forty-eight hours ending Wednesday evening, 16.19 inches of rain fell at Helena, Ark. Houses were upturned and fences and sidewalks swept away.

—Thursday, at Rockford, Ill., 170 Swedes, headed by a Swedish band and carrying a Swedish flag, marched to the court-house, where they were naturalized. Returning they carried an American flag.

—At Paxton, Ill., the public schools were closed Thursday, on account of the prevalence of diphtheria. Eight deaths from the disease have occurred at Peoria, and Bloomington reports a diphtheric epidemic.

—Six persons were killed in the collision Sunday night, between the Illinois Central excursion train and the Chicago, Burlington, and Quincy train, on the tracks of the latter in Chicago. All the employees interested were arrested. The accident was caused either through giving a wrong block signal or through disregarding the signal given.

—The Liquor Dealers' Association of the State of New York met in session recently at Albany, and among other measures passed the following resolution: "Resolved, That we favor an excise law which will allow the people of the State that liberty which they enjoy in the Old World; viz., the right to have their refreshment on the day of the week which is set apart for their comfort and pleasure."

FOREIGN.

—Henry M. Stanley and wife will sail for America Oct. 29.

—The Anti-slavery Conference was opened in Paris Sept. 22.

—It is believed that fifty lives were lost by floods in the South of France.

—At Havana, Cuba, leading papers advocate reciprocity with the United States.

—It is expected that the next cane crop in Cuba will be the largest in ten years.

—It is stated that rich petroleum discoveries have been made in the State of Tobasco, Mexico.

—France is said to have established a protectorate over the Society Islands, having first subjugated the natives.

—It is announced that the triple alliance between Germany, Austria, and Italy has been extended to 1897, at the request of the emperor of Austria.

—Fire, Tuesday, at Colon, or Aspinwall, Colombia, destroyed three fourths of the town. Soldiers fired on a mob of robbers, killing and wounding several of them.

—The government of Portugal has ordered the stoppage of all telegrams which refer in any way to political disorders in Portugal. A financial panic prevails in Lisbon.

—Canadian estimates are to the effect that the McKinley bill will reduce Canadian exports to the United States by at least \$10,000,000 *per annum* and imports to a proportionate extent.

—The Russian prison department proposes to substitute deportation to the island of Saghalien and solitary confinement for corporal punishment in the case of female prisoners in Siberia.

—The annual flood of the Yellow River in China is very disastrous this year, and millions of people are homeless before the advancing waters. The provinces of Chihli and Shantung have suffered most severely.

—It is reported that civil war is imminent in Chili, owing to the contest between congress and the president, who refuses to choose a new cabinet. The president is backed by the troops, while congress has the support of the people.

—A revolt having broken out in Cambay, India, against taxation, troops were sent to the scene to restore order. In an encounter between the troops and a mob thirteen persons were killed, twenty injured, and 200 made prisoners.

—It was reported, Thursday, that during the national celebration in the city of Mexico on the evening of the 11 inst., President Diaz, in response to repeated calls from the crowd, stepped out on a balcony. The instant he appeared a volley from forty muskets was fired at him, but he escaped uninjured.

—The annexation sentiment is growing strong in Canada. The Quebec *Telegraph* says: "If the stars and stripes were floating from the citadel, American capital would pour into our city, and enterprise and push would be the order of the day. . . . The McKinley bill is a deadly blow at our trade, and trade is what we want, not twaddle about 'loyalty to the Crown.'"

RELIGIOUS.

—The colored Baptists number 1,120,000; colored Methodists are about equally numerous. Other denominations include 22,500.

—It was reported Monday, that the Sioux Nation daily expected the coming of Christ, when everybody but good Indians would be buried under thirty feet of earth.

—The Catholic Congress at Coblenz has demanded the re-establishment in Germany of all the Catholic orders, and the restoration of the pope's temporal power.

—A clergyman of Quebec, Rev. Cure de Cary, says that the failure of crops in the Province of Quebec was caused by the wrath of God, for the sins of blasphemy, intemperance, extravagance, and lust.

—The number of missionary stations in Africa now exceeds 500. There are 400,000 converts, and the number is increasing at the rate of 25,000 a year. In the last five years 200 natives have suffered martyrdom.

—John D. Rockefeller has given \$1,000,000 to the new Chicago Baptist University, in addition to the \$600,000 which he previously contributed. Prof. W. R. Harper, of Yale College, has been secured as its president.

—Dr. Talmage's congregation have secured a loan of \$125,000 with which to build their new tabernacle. The edifice will cost about \$400,000, and will be the largest Protestant church in America, seating about 5,000 persons.

—Dr. W. W. Everts, for twenty years pastor of the First Baptist Church, Chicago, died suddenly Thursday afternoon. He was an ardent advocate of Sunday legislation, and stood at the head of the movement in Chicago for closing the World's Fair on Sunday.

—Pope Leo is busy preparing a new encyclical letter. He locks himself up in a private room, surrounded by books, brochures, and tracts, has his lunch carried to him in his study, and spends several hours per day reading and digesting the materials on which he will base his encyclical.

—President Woodruff, of the Mormon Church, issued a manifesto, Wednesday, declaring to be false the reports that plural marriages were being solemnized, and denying that the church encourages or countenances the practice of polygamy. He also declares his intention to submit to the laws passed by Congress.

Appointments.

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

SABBATH and Sunday, Oct. 4 and 5, some minister will be with the church at Bedford, Mich. Let there be a general attendance of the brethren and sisters.

THE next annual meeting of the Michigan Health and Temperance Association will be held in connection with the Michigan Conference, Oct. 26, 1890, at Battle Creek, Mich. A. O. BURRILL, Pres.

THE twentieth annual session of the New England Tract Society will be held in connection with the meetings of the N. E. Conference, at South Lancaster, Mass., Oct. 16-27. A. T. ROBINSON, Pres.

THE Atlantic Health and Temperance Association will have its annual meeting in connection with our Conference to be held at Brooklyn, N. Y., beginning Nov. 23, 1890. Absent members will please send their annual dues of ten cents each. D. E. LINDSEY, Pres.

THE Lord willing, we will meet with the Bedford, Mich., church Friday, Oct. 17, at 7:30 p. m. Will remain with this church and hold meetings over Sabbath and first-day, Oct. 18, 19. The brethren there can arrange the appointments for Sabbath and first-day as will suit their convenience. R. C. HORTON. N. R. STAINS.

THE quarterly meeting for the Salamanca, N. Y., church will be held, Oct. 4, 5, at Salamanca. Now, brethren and sisters, let us come with a determination to derive all the benefit we can from this season. Plan to stay until the close. Meeting will begin Friday evening, and will close Sunday evening. D. A. BALL.

THE next annual session of the New England Conference of Seventh-day Adventists will convene in the S. D. A. church at South Lancaster, on Friday, Oct. 17, at 2:30 p. m. We hope to see each church in the Conference fully represented by delegates at this important gathering. Please forward the names and credentials of delegates as soon as they are elected, to S. A. Whittier, So. Lancaster, Mass. A. T. ROBINSON, Pres.

No providence preventing, quarterly meetings for the following-named churches in New York will be held as follows, on Oct. 3-5, attended by the ministers named: Syracuse, A. E. Place; Buffalo, F. M. Wilcox; Lancaster, H. L. Bristol; Rome, P. Z. Kinne; Newfane, S. H. Lane; West Bangor, H. H. Wilcox and S. M. Cobb.

Help will be furnished to other churches if arrangements can be made. I hope there will be a general attendance at all these places. S. H. LANE.

THE nineteenth annual session of the Michigan Tract and Missionary Society will be held at Battle Creek, Mich., Oct. 21-28, 1890, in connection with the Michigan State Conference. We expect there will be a large attendance. There will be much important business to be considered. We hope all the directors will be prepared with reports of the work in their several districts. We shall also be glad to receive information or suggestions from directors and librarians in reference to any matter concerning the tract and missionary work. O. A. OLSEN, Pres.

STOCKHOLDERS' MEETING.

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

Dated Aug. 23, 1890.

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

LABOR BUREAU.

WANTED.—A good girl (would prefer middle-aged lady) to do general housework during the fall and winter, and perhaps by the year, if both parties are suited. Sabbath-keeper required. Address Norman Dewey, Dowagiac, Mich.

WANTED.—A place as cabinet-maker or carpenter by a man lately in the truth who has lost a good position in consequence. Address Albert Koons, North Manchester, Ind.

ADDRESS.

THE permanent P. O. address of Eld. W. W. Sharp is Eugene City, Oregon.

Obituary Notices.

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

PATTON.—Died at Seattle, Washington, Aug. 24, 1890, at 4 o'clock A. M., our dearly beloved little sister Elsie Patton, aged 10 years, 5 months, and 28 days. Little Elsie was the only daughter of Bro. and sister Patton. We are sure that she sleeps in Jesus, and when the Lifegiver comes we hope to meet her robed in immortality. She embraced the truth of the third angel's message, and was baptized by Eld. W. W. Stebbins at Hutchinson, Kans., March 30, 1889. Words of comfort by the writer, from Ps. 116:15. G. W. DAVIS.

(Signs of the Times, please copy.)

FROHMADER.—Died of cancer, July 4, 1890, at Elroy, Wis., Catherine Frohmader, in the eighty-second year of her age. Sister Frohmader was born in Germany. Early in life she was converted and gave her heart to God. She loved the Bible, and was anxious to walk in the light of its teachings. She attended the tent-meetings held at Elroy, and gladly embraced the truth. She was a great sniffer, but bore her sufferings without murmuring, and died in hope. She leaves sons and daughters to mourn, but not without hope; some of them are trying to walk in the advancing light, and if faithful, they will soon meet her to part no more. Funeral discourse by the writer, in the Congregational church. A. J. BREED.

WHITE.—Died of consumption of the blood, at Holyoke, Mass., July 22, 1890, William White, aged seventy-five years. He had kept the Sabbath about twenty-six years, and had been, during that time, a constant reader of the Review. Over two years ago his health failed, and he gradually failed in strength. During the past winter and the present summer, he often talked about dying, and said he should not live long. He spoke of it as calmly as one would speak of going on a visit. Three days before his death, he was taken worse, and said, "This is my last sickness." I asked him if he was willing to die, and if he felt to trust in the Lord. He replied, "Yes." His remains were taken to Jamaica, Vt., for burial. M. WHITE.

BROWN.—Died in Battle Creek, Mich., Aug. 11, 1890, of peritonitis, Stella C. Brown, wife of Albert N. Brown, aged 36 years, 11 months, and 19 days. Stella C. Jones was born in Warner, N. H., Oct. 22, 1853. She came to Battle Creek when fourteen years of age, and shortly after was converted and joined the S. D. A. church of this place. Returning East a few years later, she there remained about ten years, and was married to Albert N. Brown in 1878. In company with her husband and one child, she again removed to Battle Creek in 1880, and has since made this her home.

About five years ago, she became re-awakened in religious matters, and renewed her allegiance to the truth of God, which she has since cherished with a warm and tender affection. During her last sickness her religious experiences have been especially precious, and her prayers have been fervent and spiritual. She besought the Lord for her life, to devote it to her husband and dear children, but resignedly added, "Thou, Lord, knowest what is best." She fell asleep on the morning of Aug. 11, passing away without a struggle, leaving a stricken husband and two children as the afflicted household, two sisters in the city, Mrs. Wm. C. Gage and Mrs. W. I. Peters, another sister and a

brother in the East, and a brother in Oakland, Cal., Bro. C. H. Jones, of the Pacific Press. The friends are comforted with the hope that—

"She sleeps in Jesus, blessed sleep,
From which none ever wake to weep."

A large company of sympathizing friends attended the funeral at the Tabernacle, Aug. 13. U. S.

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.	At. & P. Express.	Amer. Express.	Kal. Accom.
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	1.55	4.45	am 12.20	10.55	7.00
Niles.....	10.2	pm 12.5	2.53	5.55	1.52	am 12.00	8.25
Kalamazoo.....	11.50	2.20	3.58	7.04	8.85	am 1.18	pm 10.05
Battle Creek.....	pm 12.55	3.03	4.30	7.37	4.25	2.03	7.10
Jackson.....	3.10	4.30	5.33	8.52	6.11	3.40	9.55
Ann Arbor.....	4.45	5.32	6.29	9.45	7.45	4.55	11.00
Detroit.....	6.1	6.45	7.30	10.45	9.20	6.20	pm 12.10
Buffalo.....	am 3.25	am 3.25	am 3.25	am 6.25	pm 4.55	pm 2.15	8.31
Rochester.....				8.00	9.20		11.20
Syracuse.....				9.00	11.55		am 1.30
New York.....			pm 4.00	pm 8.50	am 7.20		9.42
Boston.....			8.30	10.57	9.55		pm 2.50
WEST.	Mail.	Day Express.	N. Shore Limited.	Chicago Express.	Pacific Express.	Kal. Accom.	Niles Accom.
STATIONS.							
Boston.....	am 8.30			pm 3.00	pm 7.00		
New York.....	11.50	pm 4.5		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	8.30	11.50	am 8.45		
S. p. n. Bridge.....	am 12.25	am 12.25	8.05	6.25	pm 12.50		
Detroit.....	9.05	7.50	9.25	1.20	9.15	4.4	pm 5.55
Ann Arbor.....	10.37	8.55	10.15	2.17	10.30	5.58	7.16
Jackson.....	pm 12.15	10.05	11.18	3.20	11.50	7.11	pm 8.30
Battle Creek.....	1.50	11.35	pm 1.22	4.30	am 1.23	8.47	pm 7.55
Kalamazoo.....	2.37	pm 12.12	12.59	5.02	2.17	pm 8.31	8.39
Niles.....	4.17	1.21	2.0	6.17	4.05	7.40	10.05
Michigan City.....	5.42	2.25	3.18	7.20	5.45	8.55	
Chicago.....	7.55	4.15	4.50	9.00	8.05	11.20	

* 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 8.00	.....Boston.....	am 8.50
pm 5.00	.....New York.....	pm 7.30
am 6.20	.....Buffalo.....	pm 7.40
pm 7.45	.....Niagara Falls.....	pm 7.50
am 8.30	.....Boston.....	pm 8.50
pm 8.30	.....Montreal.....	pm 9.45
am 8.30	.....Toronto.....	pm 10.45
pm 8.30	.....Detroit.....	pm 11.50
Chal. B. C. Ltd. Pac. Exp. Pac. Exp. Pac. Exp.	.....Port Huron.....	am 10.20
am 5.55	.....Lapeer.....	am 10.30
pm 7.25	.....Flint.....	pm 10.40
am 6.05	.....Durand.....	pm 10.50
pm 8.45	.....Lansing.....	pm 11.00
am 10.00	.....Charlotte.....	pm 11.10
pm 10.30	.....BATTLE CREEK.....	pm 11.20
am 1.00	.....Vicksburg.....	pm 11.30
pm 1.45	.....Schoolcraft.....	pm 11.40
am 2.00	.....Ossosong.....	pm 11.50
pm 2.50	.....South Bend.....	pm 12.00
am 3.40	.....Jaskill.....	pm 12.10
pm 5.20	.....Valparaiso.....	pm 12.20
am 6.10	.....Chicago.....	pm 12.30
pm 10.10	.....Chicago.....	pm 12.40

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

SPECIAL R. R. EXCURSIONS.

ONLY one more excursion and last opportunity for home-seekers and others via the Chicago, Rock Island, and Pacific Ry., to see the "Great West" at the low rate of ONE FARE FOR THE ROUND TRIP. Tickets, FIRST-CLASS and good for thirty days for return, will be on sale the date of departure, Tuesday, Oct. 14, 1890. Don't forget that by joining this Special Excursion, your entire round-trip journey will cost you the price of ONE FIRST-CLASS FARE ONE WAY only. For rates address Jno. Sebastian, G. T. & P. Agt., Chicago, Ill.

The Review and Herald.

BATTLE CREEK, MICH., SEPT. 30, 1890.

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[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*.]

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IMPORTANT MEETINGS FOR DIST. NO. 1.

NEW YORK, Adam's Centre,	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. 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.

Sister E. G. White and Eld. L. J. Rousseau will meet with the church at Otsego, Mich., next Sabbath and Sunday, October 4, 5.

History has its revenges. It is reported that the colored wife of a colored man at Galveston, Texas, worth \$350,000, employs none but white servants.

America of Sept. 18, 1890, sarcastically says: "The work of converting the heathen world goes on apace. One of the latest steamers to leave London for the west coast of Africa had on board 460 tons of gunpowder, eleven cases of gin, 10,000 casks of rum, and fourteen missionaries." The missionaries, of course, are not responsible for the gin, rum, and gunpowder; but the poor heathen has no alter-

native but to consider them all as the products of Christianity, since the much-abused terms "Christian nation," are proudly arrogated to themselves by the people who, for the greed of gain, are willing to counteract the work of the missionaries by sending out these agents of infamy and death.

A remark for Sunday law tinkers to think about. The *Inventive Age* of Sept. 23, 1890, says: "Among the most worthless inventions of the times are most of the proposed amendments of our Federal Constitution.

In our Special Mention department this week will be found an article in reference to the attendance of a body of ministers in England, upon a play at the theater, with strictures thereon by C. H. Spurgeon. While the fulfillment of prophecy in the decline of piety in these days, together with open facts, have compelled S. D. Adventists to make plain statements in reference thereto, they have never used language half so severe as that attributed to Mr. Spurgeon. And now that the condition of things has become such as to call out so denunciatory language from such a source, we trust our people will not be blamed for stating the same painful truths in a milder form. It would seem as if true piety was destined to disappear from the land unless the cry is soon heard, "Come out of her, my people."

LABORERS WANTED.

As this number of the REVIEW will reach its readers just before the special season of prayer that the Lord of the harvest may send forth more laborers into his harvest, I desire to present a few facts showing the great demand for more laborers in our foreign Conferences and missions, and the urgency of these demands. If we glance at our missions in the order of their establishment, we shall find them all in suffering need of more workers.

Look at the vast territory under the care of our Central European Mission, with its six ministers and four licentiates. Three of these are occupied in editing, publishing, and teaching, leaving barely one minister for France and Algeria, two for the German Empire, one for German Switzerland, one for French Switzerland, and two for the immense Russian Empire. In Austria a good work was begun by Eld. Conradi's visit; but where shall we find a man to go and follow up the work begun? Ten able ministers are needed to-day in this mission, to assist those already at work in that field.

In Scandinavia there were, at last report, nine ministers and five licentiates. Just think of it! Only fourteen of our preachers are at work in those three countries. And Finland, with its 2,000,000 people, who are much like the Scandinavians in intelligence and temperament, who are nearly all Lutherans, and a large proportion of whom can read and write, has not a minister as yet to proclaim the message of the second coming of Christ. Many of the Fins speak and read Swedish; and through our Swedish literature some have become interested in present truth, and plead for a preacher.

In Great Britain, we had at the time of our last report, two ministers and four licentiates. One of these has left the field because of sickness. Two are teaching and editing. Thus there are three left to proclaim the message to nearly 40,000,000 people. Time and again we have planned to send more laborers to this field, but have failed to find men who could be spared from their present fields of labor.

In Australia the message is moving the hearts of many, but only Victoria, South Australia, and Tasmania have been entered by our workers. New South Wales, Queensland, and West Australia, are still waiting for the message. Where are the laborers to enter these fields? The canvassers are doing a grand work in placing our books in thousands of families. Who is to follow and teach the way of truth more perfectly?

In New Zealand there are but two ministers to a population of more than half a million.

In South Africa there are but two ministers and one licentiate, for a field that is larger than Texas, and has about the same number of inhabitants. In recent correspondence, our brethren in that field pleaded earnestly for another laborer for Cape Colony, two more for the Eastern Province, and one for the Transvaal. But where are the men to go?

Many times during the last year, the Mission Board have voted to send men to South Africa, Australia, or New Zealand; but when the men could not be found to go, they were forced to reconsider and withdraw the recommendation.

Brethren, what shall be done? Pray ye the Lord of the harvest to send forth more laborers into his harvest.

W. C. WHITE, Sec. Board of For. Mis.

"SONGS OF FREEDOM."

Premium Poems.

In the interests of the Religious Liberty work a collection of songs is being prepared under the above title, to be issued in December, 1890. The collection will comprise songs on four divisions of the subject, covering in sentiment the motto, "For God, for home, and native land," as follows:—

1. "For God."—Songs setting forth the moral rights of citizens to freedom of action, either to worship or not to worship, referring to Bible examples of subjection but non-obedience to "the powers that be."

2. "For Home."—Songs of a pathetic nature, relating to the social phase of the question, introducing recent prison experiences in the South, drawing on the sufferings of the Dark Ages, and alluding to the probable future if Church and State are again united.

3. "For Native Land."—Patriotic songs in praise of our country's liberal Constitution, the freedom of the past, the honors of the present, and loyal wishes for its future.

4. Songs which will arraign the arguments of the so-called National Reformers, showing in a kind but pointed manner that they are inconsistent, contrary to the Bible, subversive of liberty, and fatal to the home.

A \$20 PREMIUM

Is hereby offered for four best poems,—one on each of the above topics; \$15 for the best poem on any three of them; \$10 for the best poem on any two; and \$5 for the best on any one of the four topics.

In length the poem must not exceed five 4-line, or four 8-line stanzas, chorus added, and must be forwarded to the NATIONAL RELIGIOUS LIBERTY ASSOCIATION, Battle Creek, Mich., before Nov. 10, 1890.

A competent committee appointed by the N. R. L. Association, will judge the poems, all of which shall have been previously copied in the hand-writing of one person, who shall not be a member of the examining committee, and who shall be the only person knowing the origin of the poems.

All poems sent in, as far as suitable, will be set to music, as well as those taking the premium, and will appear in the forthcoming collection, "Songs of Freedom."

The association also requests that anything already in print on these subjects, either with or without music, be forwarded for use in the collection, provided it has merit.

J. O. CORLISS, Cor. Sec. N. R. L. A.

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, \$1,148.)

Wm. Patterson - - - - - \$10 00
B. Hill and wife - - - - - 10 00

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