

The Advent Review and Herald

HOLY BIBLE
Geo. E. Risley
IS THE FIELD
OF THE WORLD

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

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"MORE THAN CONQUERORS."

BY FANNIE BOLTON.
(Ann Arbor, Mich.)

"NAY, in all these things we are more than conquerors through him that loved us." Rom. 8:37.

Sons and daughters of God, do ye
Need to bow on a craven knee,
And own an earthly necessity?—
No; if ye're children of God, ye're free.

God's omnipotence walls you in.
What is the battle ye cannot win?
Victory is yours e'er you begin,
Where failure comes there is sin.

The Red Sea opens before the rod,
The manna falls on the desert sod,
There's a path through the Jordan Israel's trod,
And Jericho falls for the sons of God.

Nothing need conquer you, howe'er hard;
Ye need not come from the battle scarred;
In the furnace your robes need not be charred,
And every cross with a crown is starred.

Then son and daughter of God, up! shine!
Wield the sword of that King of thine.
Angels join you with power divine,
To prove you all of a royal line.

The soul lifts up on a soaring wing,
That seeth its God in everything;
Faith giveth the brow of the conquering
That hath the light of the Heavenly King.

Our Contributors.

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

THE HIGH CALLING OF GOD IN CHRIST JESUS.

BY MRS. E. G. WHITE.

As we near the close of time, the current of evil will set more and more decidedly toward perdition. We can be safe only as we hold firmly to the hand of Jesus, constantly looking to the Author and Finisher of our faith. He is our mighty Helper. We are to seek God in unity of purpose. We are not to make our ideas and views a criterion for any one else; we are not to set our stakes that we are all right, and our brethren wrong. We should devote ourselves to the study of the plan of salvation, that we may have an appreciation of how highly Jehovah has valued the salvation of man.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The revelation of God's love, as displayed on the cross of Calvary, testifies to the fact that God has valued man at an immense value. Then shall we not be careful how we speak of our brethren, and of mankind? How careful should we be lest we bruise or wound one of the Lord's little ones.

The least among us—are they not among God's chosen? Has he not died for them as well as for us? redeemed them to show forth the praises of Him who hath called us out of darkness into his marvelous light? Will any of us discourage one of God's light-bearers, and so cut off the rays that God would have shine in the world? God forbid!

We need every ray of light that God can shed upon us. Many who should be setting their tents nearer to the land of Canaan, are pitching their camp nearer to Egypt. They are not living in the light of the Sun of Righteousness. Many attend places of amusement, to gratify the taste, but no spiritual strength is gained by so doing, and you will find yourself on the losing side. To encourage the love of amusement is to discourage the love of religious exercises; for the heart becomes so crowded with trifling, with what is pleasing to the natural heart, that there is no room for Jesus.

You cannot tell how few may be the days of your probation. The Lord may say very soon, "Cut down the tree; for it is not profitable that it should stand in the garden of the Lord." What shall I say for the benefit of the youth? Will you open your hearts to Jesus, that his love, his mercy, may fill the chambers of your soul, that you may sing and make melody in your hearts unto God? O if all your affections were given unto Jesus, you would learn the language and the songs of Canaan!

In the worldling you expect to see lightness, trifling, vanity, immorality, jesting, and joking, but let it not so much as be named among you who are risen with Christ; for your life work is to seek those things which are above, where Christ sitteth on the right hand of God; for ye are dead, and your life is hid with Christ in God; and when he who is your life shall appear, then shall ye also appear with him in glory.

Trials will come upon us all, but if we will bear them uncomplainingly, we shall develop patience, meekness, and long-suffering with joyfulness. All our purposes, and all our aims in life should be to be good and to do good. We are to bring to the foundation gold, silver, and precious stones,—an imperishable substance.

The time in which we live is fraught with eternal realities. We must now elevate our thoughts, and come to learn in the school of the Master. We must never be discouraged, never be satisfied with bringing to the foundation wood, hay, and stubble, which will be consumed. Thank God that there is time now to repent of our wicked works. There is a fountain opened for Judah and Jerusalem, that we may wash in the blood of the Lamb, and be made clean.

It requires the faith that works by love and purifies the soul, to meet the mind of God. There are those who believe in Christ; they do not think him an impostor, they believe the Bible to be a revelation of his divine character. They admire its holy doctrines, and revere the name, the only name given under heaven whereby men can be saved, and yet, with all this knowledge, they may be as truly ignorant of the grace of God as the veriest sinner. They have not opened the heart to let Jesus in. They are walking in darkness, and see no light. They are at enmity with God, and know not that they are blind and

wretched, because they discern not the glory of God in Jesus Christ. They do not understand the obedience he rendered to all the requirements of his Father, or appreciate the sufferings he endured that he might save fallen man, and interweave himself with all interests dear to man, kindling about him his divine light, to guide man in the way to heaven.

In order to understand the mission of Jesus, it is necessary that his divine light shall illuminate the mind; for the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; nor can he know them, for they are spiritually discerned. Jesus is constantly drawing us to behold him as our only hope and refuge. "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages." "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."

The marks of the crucifixion in the hands and feet of our Lord are evidences that Christ has not forgotten his people. He has bought them, and the ransom has been paid. Jesus, the world's Redeemer, knows all his children by name, and on those who believe shall come the glory of God. The Sun of Righteousness has risen with healing in his wings.

Through faith in Christ the child of earth is made an heir of God, joint-heir with Jesus Christ. Those who behold Jesus become changed to his image, become assimilated to his nature; and the glory of God that shines in the face of Jesus, is reflected in the lives of his followers. More and more the Christian is changed from glory to glory as by the Spirit of the Lord, and he becomes the light of the world. The more he looks on Christ, the more he loves and longs to look again; and the more light and love and glory he sees in Christ, the more his light increases unto the perfect day. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

It is by faith that the spiritual eye beholds the glory of Jesus. This glory is hidden until the Lord imparts the light of spiritual truth; for the eye of reason cannot see it. The glory and mystery of Christ remains incomprehensible, clouded by its excessive brightness, until the Lord flashes its meaning before the soul.

John exclaims, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

By faith the soul catches divine light from

Jesus. We see matchless charms in his purity and humility, his self-denial, his wonderful sacrifice to save fallen man. Contemplation of Christ leads man to place a proper estimate upon himself, for he realizes that the love of God has made him great. "And every man that hath this hope in him purifieth himself, even as he is pure." The possibility of being like Jesus, whom he loves and adores, inspires within him that faith which works by love and purifies the heart. *Reflecting His Image*

He who is one with Christ longs to talk of the King in his beauty. The love of Christ constraineth the renewed soul to show forth the praises of him who hath called him out of darkness into his marvelous light. Jesus is more precious to the soul that beholds him by the eye of faith, than is anything else beside; and the believing soul is more precious to Jesus than fine gold of Ophir. Christ looks upon his hands—the marks of the crucifixion are there; and he says, "I have graven thee upon the palms of my hands; thy walls are continually before me." The Christian is walled in by the rich, full promises of an infinite God.

The Lord is coming with power and great glory. All who have made Christ their refuge will reflect his image, and they will be like him; for they shall see him as he is. They are to be presented to him without "spot, or wrinkle, or any such thing."

Brethren, opposition will come from the enemies of our faith, but do not sink down and borrow trouble; let no gloom surround your soul. The crisis must come, but walled in by the precious promises of God, we need not fear what man can do unto us.

DRAWING BACK TO PERDITION.

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

"Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10:38, 39.

Pressing forward by faith will result in salvation; drawing back will end in perdition, if persisted in. Yet how many, after having started in the right way, draw back! When we enlist in the cause of Christ, we take upon us certain responsibilities. Our object should not be merely to save ourselves. That would be selfishness, the natural fruit of the carnal mind. To be a Christian is to be like Christ—to follow his example. He gave himself a sacrifice for the salvation of others; and he calls us to sacrificing labor for the salvation of our fellow-men. The Christian is under obligation to give his moral support to the upbuilding of the church and the advancement of the work of God. It is his duty to meet with the church from week to week, and by his prayers and exhortations show that he has a lively interest in the spiritual prosperity of the church and the extension of the work. When he is willingly absent from the meetings, or neglects his duties when present, he is drawing back, and that course pursued will end in perdition. Beware, my brother, my sister, of the first steps toward perdition. The longer this course is persisted in, the harder it will be to return, the more sure will be the sad result. Again, if we believe the truth, and have a love for souls for whom Christ died, we will give of our means in support of the cause. To withhold tends to perdition. What can be worse than robbing God of that which he claims as his own, and which he designs to use in the spread of the truth, and the consequent salvation of souls? To seek our own salvation through the sacrifice of Christ, and yet not to enter into the spirit of labor and sacrifice for the salvation of others, is so far from the spirit of Christ that no one need be deceived, thinking he is in the way of salvation, and not in the direct road to perdition. Heaven will be cheap enough if it cost us all that we have, even life itself; but how sad will be our failure,

if we attempt to gain it cheaper than by labor and sacrifice in the cause of human salvation. Covetousness is one of the greatest sins of these last days; and the only cure for it is that which God has prescribed; namely, giving to his cause the tithes and offerings due.

LIFE IN RUSSIA.

BY CONTRIBUTOR.

A LECTURE was given in the Tabernacle in Battle Creek, the evening of Aug. 10, 1890, by Mr. M. A. Schutz, a Russian by birth. In it he gave some facts respecting the condition of the people of the great Russian Empire, that may be of more than general interest at just this time. Russia contains a population of over 100,000,000, and the knowledge that has come to the attention of the world respecting the manner in which the affairs of the government are conducted must have led every true lover of Civil and Religious Liberty to feel thankful that he was not subject to the czar of Russia.

Mr. Schutz presented the contrast between the rich and the poor of the country; he said that the wealth of the government, the church, and the wealthy people exceeded that of perhaps any nation existing. The church alone possesses treasures enough to relieve the wants of all the poverty-stricken millions of the whole empire. At the present time the people are said to be free, but by the system of taxation and the system of laws imposed upon them, they are held in the most degrading bondage. In order to support the Church and the State, the poor must pay all the money they can secure by their hard work, and for themselves there is nothing left. This stops all enterprise of individual action, gives no hope to lead the poor peasant to push forward to better his condition, for it is not possible to do it.

The laws of the empire are so strict that one cannot do anything without the consent of the police. They stand ready, and have the power to do whatever they please. If any person is in any way suspected, they are at liberty to make as full a search of everything belonging to him as they wish. They will, without notice, search him from head to foot, enter his house, turn everything upside down, tear up the floor, open the walls to see if there is not some secret recess in which are hidden papers or other prohibited things. If nothing can be found which will give them the evidence they think they need to imprison and send to Siberia, they still do not fully clear the person; he is marked as a suspected person, and ever after that every passport (which he must have in order to make any move from one place to another) will show upon its face the fact that he has been suspected and arrested, and is liable at any time to be taken without warning, hurried away to prison, and from there to the terrible Siberian life of an exile. He may never know for what he is taken, and the friends and family he may leave behind dare not ask one question about him as to why he was taken, what he has done, or anything else; for if they show any interest in the matter, they are likely to share the same dreadful fate.

If a Russian has by any means learned that there are people in the world who live differently, who have liberty, the right to own property and secure the advantages of education, to read what they like, to profess the religion of their choice, to be free to show mercy to the poor, to give themselves to charitable work among their fellow-men, —if any one express such thoughts as these, or show that he wishes to attain to any of these things, he is at once a fit subject for correction. One word dropped showing thoughts in the direction of any of these things, is sufficient, if it come to the ears of the police, to cause his arrest; and unless he can show clearly that he is not guilty, he will be sent away to the mines of Siberia, there to wear his life away, to live a life that is far worse than death.

According to the testimony of Mr. Schutz, the crime of the Russian Nihilist consists in working for the ends stated above. He is usually one

who comes from the wealthy class, has all the advantages of the universities, studies the sciences, and has his mind expanded by education; but under the restraint imposed by the laws of his land, he is deprived of the right of reading books which tell him how the nations of the earth live. If, perchance, by some means a book or paper comes into his hands, and he reads it, and feels thereby his soul fired with a new ambition, he must keep it to himself or else risk losing the little liberty he has (if it can be called liberty). Should he simply speak of the new-found ideas to any one, he may at once be reported to the police, be seized and convicted, and taken to Siberia.

To illustrate the workings of the laws of Russia, Mr. Schutz related some of his own experience. He was of a wealthy family, and was enabled thereby to have the advantages of the universities. At these he came in contact with those who had read of the condition of the people of other lands where freedom reigns. Knowledge of this kind is absolutely prohibited in Russia, and the person who possesses it must be constantly upon the alert that no word be dropped in the hearing of a person who will report the same to the authorities.

Before the age of eighteen, Mr. Schutz made the acquaintance of two young men who had learned of the contrast between the condition of the poor people of Russia and those of other countries, and in order to teach their views to others, and to assist the common people to rise to a higher condition of life, they started a little shop, and worked at their trade. Mr. Schutz was introduced to them as a liberal young man who might assist them in their enterprise, with his means and influence. He at times went to their place of abode, and on one of these calls in the evening, he was surprised to find the rooms of his friends filled with the police. Too late to flee, he was in their hands. They instantly searched every part of his clothing. Finding nothing, they soon turned their attention to his home. A large company of officers went ahead, entered the house some time after midnight, and found the family in their night clothes; but at once they began their search, turning everything upside down, cutting open pillows to see if anything was secreted in them, and generally ransacked the whole house. While this was going on, he was guarded outside.

After awhile the young man was brought in under guard, as if he were a desperate criminal, instead of a feeble boy in poor health, thoroughly worn out by hard work in completing his studies. As he came in between two strong police, his grief-stricken mother looked upon her son once more, and started to embrace the boy she feared she would never see again; but this was met by a brutal push and blow from one of the police. A younger brother was treated in the same manner. In their search they found nothing which gave any evidence that the young captive was dangerous to the welfare of the government, till they found the bar of a turning-pole for gymnastic exercise. It was not yet completed, and what they found was only the bar with a ball three inches or so in diameter, on each end. This seemed in the eyes of the police, to be some deadly weapon intended for taking the life of the czar, who was soon to come to that part of the country. It was examined carefully, and he was demanded to tell what it was for. He explained, but this did not seem to satisfy them. When assured that he was telling the truth, they demanded of him who gave him permission to take exercise. So rigid are the laws that a student, if he would take physical exercise, must have the permission of the proper authorities. Said the speaker, "No one can sell a tooth-brush without a license from the police."

After satisfying themselves that the young man had nothing in his possession for which they could send him to prison or into exile, they let him go. Mr. Schutz had, however, a little book on political economy, which they did not find. He had well known that if ever it was found by the police, there would be no escaping Siberia; so the little

book had been hidden in the barn. But now that he was marked as one whom they suspected, he felt that it must be destroyed. He told his mother they would better burn the book. But two servant girls stood in the way of doing this. They had always been obedient up to this time, but now one of them would not leave the room upon any pretext whatever. At last she was commanded to leave, the book went into the fire, and in an instant the girl was in the room again. She saw enough to report to the police, and rushed off and told her story. The officers came at once, and demanded what the things were which they had burned. Mr. Schutz replied that he was doing as one of the officers had suggested the night before: when wearied with reading his college class papers and the like, he had asked why he did not burn some of that trash. This seemed to satisfy them. But he was from that time what they call a "suspect"; he was liable to be arrested and exiled without ever a word of explanation being given. He had learned that if he could but cross the border and flee to some other country, he might be free. This he determined to do. Two companions decided to go with him.

Arrangements were made, the last good-by was said, and he tore himself from the embrace of his own dear mother, whose face he would never again see on earth. The journey must be made in the darkness of the night. One of the three was sent ahead to make sure of the one who would act as guide to them in crossing the line into Austria. He was found, and they were to meet him at an inn some distance away; he would take one route to go there, and they were to go by another. Arriving there, they were soon filled with fear as a young girl came rushing in, wild with anguish, telling that her father had just been arrested. They felt that there was danger, but the guide assured them that there was no danger, and for safety they were taken to a barn, where they were to remain quiet till the darkness of the next night. They wished to push on, but the guide refused, for the light of the clear moon would be sure to betray them to the vigilant eye of the frontier guard, who was ever on his horse, pacing back and forth, watching lest some Russian should attempt to leave the country and gain his freedom.

The barn, with its hogs and cattle and other animals, was a very uninviting place for a young man reared in luxury, surrounded with all that wealth could secure; but he determined to make the best of it. Food was to be brought to them to satisfy hunger. "If," said they, "there be a hell, the place we are in cannot be far from it." Little did they know that in a few hours the same miserable barn would seem to them to be a paradise.

It was not long before the guide came rushing in, telling them that the police were coming, and that the place would be searched. They were told to follow him; to take off their boots,—let feet that scarcely ever had touched the earth be bared,—that they should not cause them to be overtaken in the stiff mud they would have to pass through. The command of the guide was, "What you see me do, you do; if I run, you run; if I walk, you walk; if I lie down, you lie down; if I stand still, you stand still,—whatever I do, you do; for I shall say little or nothing; you have got to obey." With this they started across the country at full speed. Soon they came to a gully, or ditch, filled with water. The guide said, "Get in here." They hesitated, but there was no way but to obey orders. The question could not be discussed. They crawled into the cold water up to their necks, there to lie still and quiet for—they knew not how long. It being November, it was not long till they were chilled through and through; still they must stay where they were secreted or be taken by the officers.

At last a whistle was heard. It was a sign from the house that the police were through with their search, and that they had gone. They dragged their stiffened limbs out of the water, and after hard work they found themselves once more in the barn, which now was transformed into what seemed to them a perfect paradise. They were

furnished with a change of clothing, and all was done for their comfort that could be done, while they waited for the darkness to again cover their flight.

(Concluded next week.)

AUF WIEDERSEHEN.

BY VICTORIA ALEXANDRA BUCK.

(East Randolph, N. Y.)

[GERMAN: *Heimgang*, "We're going home;" *Auf Wiedersehen*, "We'll meet again."

Auf Wiedersehen! 'Tis this that we say when
With clasping hands and tear-wet eyes we part;
When feet stray far, and hearts grow weary, then
These words spring tenderly from lip and heart:
Auf Wiedersehen! aye, we shall meet again.

Auf Wiedersehen! Is it so dreary, then,
When stars are set, and skies are overcast,—
Is it so sad to think what might have been
In those bright days that are forever past?
Auf Wiedersehen! yes, we shall meet again!

Auf Wiedersehen! The stars shone brighter when
Our life flowed onward in a ceaseless song;
We speak the words so often spoken then,
And part; but in the grand old German tongue,
Auf Wiedersehen!—We'll meet, we'll meet again.

Auf Wiedersehen! Oh, yes, *auf Wiedersehen!*
'Twill soon be past, those dreary days, and then
He who a thousand years counts as one day,
Will guide our steps beyond those shadows gray,
And so we sing *Heimgang!* *Auf Wiedersehen!*
"We're going home," and "We shall meet again."

POLYGAMY AND RELIGIOUS LIBERTY.

BY A. F. BALLENGER.

(Chicago, Ill.)

(Concluded.)

It will be conceded that it is the province and the duty of civil government to protect its citizens; and if any right of the citizen is invaded by the practice of polygamy, and such practice can be shown to be a menace to the peace and good order of society, irrespective of religious prejudice, it can and should be prohibited by civil law. That polygamy is an invasion of the natural rights of man, we shall proceed to prove.

All men are created equal, and are endowed by nature with certain natural and inalienable rights, among which is the right to the undivided companionship of a wife. But while this proposition will not be disputed, our position is that for men to take unto themselves a plurality of wives, is abnormal, and will invade that right. Polygamy is abnormal, since nature has made no provision for it. For that institution to be normal and within the reach of every man, nature must provide at least twice as many females as males; or if we take the number of wives associated with Brigham Young in the marriage relation as a precedent (and once admit the principle, the number cannot be restricted), nature would have to produce more than twenty times as many women as men. "It is fully established," says the *Encyclopædia Britannica*, "that among all races of mankind, the number of male infants born slightly exceeds the number of females, the ratio being about twenty-one males to twenty females." After mentioning the comparative mortality of the two sexes, the same authority says: "Taking the human race as a whole, the number of married and marriageable men and women are practically equal." (See *Encyclopædia Britannica Supplement*, vol. 4, pp. 222, 223.) For one half of the male population to take even two wives, or one more than is allotted to each man by nature, would be to deprive the other half, of the one wife which nature has provided. Polygamy is, therefore, a violation of the natural rights of man, and as such, should be prohibited by civil law.

The statement that the supply has always equaled the demand in countries where polygamy has been practiced, even if true, loses its force when we consider that the practice has been restricted to the wealthy and powerful. Even in Utah, among the modern polygamists, the number of wives is restricted by a property qualification, and even then the supply has not equaled

the demand, as will be shown further on. All such restrictions, based on property or other qualifications, are inconsistent with the equal rights of man and the principles of our free Government.

The Mormon community in Utah is a practical and forcible illustration of the fact that polygamy is an abnormal state of society. It is an acknowledged fact that this community does not furnish the excess of females required to meet the demand for a plurality of wives, their offspring there, as elsewhere, being about equally divided between the sexes. This demand has been met by the efforts of missionaries who have induced women, in some cases wives and mothers, who have deserted their families, to join the Mormon community, and add another wife to the already well-supplied Mormon husband. To say that the females drawn from non-polygamous districts to furnish women for polygamous communities do not materially alter the proportionate number of marriageable men and women in those districts, does not in the least militate against the argument. Having shown that in principle it violates the inalienable rights of men, the limited extent of its practice cannot be advanced in support of the institution. The State should not abolish its laws against polygamy (thus giving it legal sanction), and then wait until one half of the male population of the country are deprived of their rights, in order to prove that the practice would invade natural rights. As well wait until the seals are destroyed, to prove that the present method of killing will destroy them, before enacting laws against their destruction. The necessity of the Government's thus taking precautionary measures, was advocated by Secretary Blaine in the recent seal-fishery dispute, and admitted by the English premier. All the government needs to know is that the practice will invade the rights of men; its duty in the matter is then made clear. It must prohibit the practice in order to preserve those rights.

Having shown that the practice of polygamy invades the rights of man to the undivided companionship of a wife, we will next show that it is an invasion of the natural rights of woman to the undivided companionship of a husband, which nature by its producing as many men as women, proves to be her natural right.

The husband by taking the second wife, invades the right of the first wife to the undivided companionship of a husband. To say that both women voluntarily accept the relation, does not place the matter beyond the jurisdiction of civil government, because the government cannot sanction the invasion of natural rights, even though the parties are agreed. It may be objected that because the government cannot sanction a practice, it does not follow that it must prohibit it. It is true the government cannot be regarded as sanctioning a practice by not prohibiting it when the practice does not come within its jurisdiction. But since the practice of polygamy has been proved to be a violation of natural rights, the very thing which governments are established to prevent, it comes within the rightful jurisdiction of civil government, and a failure to prohibit it is to give it legal sanction. *The absence of law prohibiting a practice, when that practice comes within the jurisdiction of civil government, is to give the practice the sanction and protection of government.* To illustrate: A government has no law against murder. A man is murdered, and his friends bring the murderer before the authorities for punishment; but the parties are told that the State has no law against murder, and the order is given that the murderer be set at liberty. By this the government sanctions the act of murder. A failure to prohibit the act, makes the government responsible for it.

Thus it is with the invasion of the right of the first wife by her husband's taking other wives. A failure on the part of the government to prohibit it, gives the act the sanction of the government; and having by its failure to prohibit the act given legal sanction to it, it cannot contradict itself by declaring the marriage illegal at some

subsequent time, in order to secure to the woman her rights. The law ought, therefore, to prohibit polygamy, that it may be faithful to its duty of securing to all its citizens their natural rights.

Neither can the plea that polygamy is practiced as a part of the religion of the Mormon, affect the argument. No religious practices, however sacred in the eyes of the believer, can receive the sanction of a just government, if they infringe upon the rights of others.

Again: To protect the Mormons in their practice of polygamy on account of their religious convictions, and prohibit the same practice among others, would be class-legislation, which is opposed to the principles of free government. If polygamy is permitted in Utah, it must be permitted in every State and Territory in the Union. If this permission is granted to the Mormon, it must also be granted to the "Gentile"; and since the "Gentile" has not the religious convictions which alone make order possible in a polygamous society, it would be destructive of the family relation, and, through that, the destruction of civilized government itself.

For these reasons, we arraign this whole system as unnatural, an infringement of human rights, a menace to the good order of society, and at variance with the practice of all enlightened nations, and maintain that it may be suppressed by law without infringing any principle of Religious Liberty, and must be suppressed, in order to preserve Civil Liberty.

THE FIRST ANGEL'S MESSAGE IN SWEDEN.

BY O. BOQVIST.

In the year 1843, a religious movement occurred among the people in Karlskoga Parish, in Örebro Län. The leaders in this movement were children and young men, who were called "rapare." These preached with divine power, and proclaimed before the people, with great decision, that the hour of God's judgment had come.

In the fall of the same year I,—O. Boqvist, then fifteen years of age,—with another young man,—Erik Walbom, eighteen years of age,—became so influenced by this unseen power that we could in no wise resist it. As soon as we were seized by this heavenly power, we commenced to speak to the people, and to proclaim with loud voice that the judgment hour had come, referring them to Joel 2:28-32 and Rev. 14:6, 7.

The people congregated in large numbers to listen to us, and our meetings continued both day and night, and a great religious awakening was the result. Young and old were touched by the Spirit of God, and cried to the Lord for mercy, confessing their sins before God and man.

But when the priest in the church was apprised of all this, many efforts were put forth to silence us, and thus to stop the prevailing religious excitement; but all efforts were unavailing. The sheriff was then requested to arrest us, and during six weeks a fruitless search was made to find us in the forest, whither we had fled for refuge.

Finally, however, we were summoned to appear before the pastor of the church. Our number had increased so that forty young men and women presented themselves at the parsonage, where we were submitted to a long trial. All but myself and Walbom were permitted to return to their homes; but we were arrested, and on the following day were placed in custody in Örebro prison. Here we were associated with thieves in cell 14, as though we had committed some great crime.

The following day we were brought before the circuit judge to answer a wordy charge against us, whereupon some questions were asked, to which we gave Bible answers. This enraged the judge so much that he angrily asked if God or the Devil had sent us to prophesy. He then produced a large leather whip, saying, as he did so, "I shall cure you of your foolishness." With this he continued to whip us until he was tired out, and then his secretary was told to continue with this rough treatment until finally our bodies were entirely covered with blisters. This was repeated two days in succession. He concluded the punish-

ment by telling us that if we continued with our prophesying, he would put us where the light of neither sun nor moon should ever reach us.

We were now conveyed back to the prison, and the next day we were taken to the hospital to be examined by physicians. Here we were received by two doctors, two priests, and one chamberlain. They requested us to prophesy and give our testimony, and we tried to fulfill their request to the best of our ability. The chamberlain left the room with tears streaming down his cheeks. The priests and one of the doctors thereupon also left the room without saying a word. The remaining doctor, whose name was Asker, sent for his servant, whom he commanded to shave our heads, leaving some hair in the form of a cross. When he had finished, the blood trickled down our faces, for he had inflicted several bad wounds on our scalps. The next day we were taken to the asylum, and there placed under a forcible stream of water. The great pressure of the cold water on our heads was too much for us, and we became very faint. We tried to shield our heads with our hands, but at every effort of this kind we were struck across our heads by a man who stood behind us. At last we fainted away entirely, and fell to the floor, where we lay in the water for some time. When we came to, we were again subjected to the same cruel treatment, but some ladies who witnessed the scene begged with tears that our lives might be spared.

Shortly after, we were taken to the before mentioned doctor, who asked us how we enjoyed our bath, and if we were cold. He saw that we shivered from weakness and cold, and added that he would soon warm us up. He now produced several hazel sprouts, with which he scourged us until he was tired out. He then bled us until we had lost considerable blood.

We were now again placed in custody. The following day we were again brought before the doctor, to go through the same treatment, and then we were threatened with scourging until we should be compelled to curse. Reflecting a moment, we repeated the curses which God in Deut. 28:15-20 has pronounced over those who do not obey his word.

Through the sympathy and pleadings of the warden, we were released and permitted to return to our homes. The cruel treatment we had received threw us into a long siege of fever. After a few weeks we were able to resume our preaching, which brought on a fresh outburst of persecution against us. But this time a prominent parishioner presented our case to King Oscar I., and secured freedom for us.

FAITH AND WORKS.

BY CALVIN GREEN.
(Hebron, Wis.)

THE Lord has said, "Not by might nor by power," yet in his work upon earth he uses human agencies through which to accomplish the salvation of men. This is necessary for two important purposes: first, that man may be rid of his inherent selfishness that unfits him for heaven; and, second, that he may learn to trust fully in the Lord; for without implicit faith it is impossible to please him. While man may be justified through faith, works are necessary to prove that faith as complete to save; for "faith, if it hath not works, is dead, being alone."

While we may believe in all sincerity that God in his great love for the world gave his beloved Son that the world through him might be saved, and that this faith may save us from condemnation, yet unless there is some evidence of gratitude to God for this token of his love to us, on our part, in the way of heeding his instructions, how we may overcome the evils in our hearts, which are painful and repulsive to him, we shall utterly fail of securing salvation. If we love him with all our hearts and our neighbors as ourselves, as he has commanded, there will be evidence of this love manifested, not in mere words, but in works full and complete. Not only will we desire and seek our own salvation,

but our love to God and to our fellow-men will lead us to forego many comforts of ease, to enter into covenant with God by sacrifice, and to make a just return to him of all his claims upon us, that we may not be accused of robbing our Benefactor. Mal. 3:8. We will bring all our tithes into the store-house, that there may be sufficient not only to supply the wants of those who are now preaching and working in God's precious cause, but to give consistency to our prayers when we ask God to send forth more laborers into the vineyard, by making provision for their needs also. Until the people of God shall fully take this matter in mind, and consider their ways (Hag. 1:5, 6), and manifest sincere obedience, faith, and trust in God, as he has commanded and admonished them (Mal. 3:10), they may pray until the day of doom, and be condemned when that day comes, and will never have their prayers answered for any good to them. It will do them no good to repeat a continual testimony that they "want to serve God, and be his children;" for such do not truly fear him. It is those who fear to do a single act of injustice to God by robbing him of the tithes he claims as his, or by doing wrong in any other matter, that he hearkens to and hears; and a book of remembrance is written as they speak often to each other, not only in social meetings, but with one another, regarding this important duty and others, and they will be his jewels, and will be spared "as a man spareth his only son that serveth him." Mal. 3:16, 17.

Many of our people to-day are passing through the furnace of losses because of present and past neglect of this duty, a duty which God designed, if faithfully performed, would subdue and destroy the selfishness in their natures, and lead them to enjoy many rich and blessed experiences through trust in him. Many have, for a season, experienced all that the prophet Haggai declares in chap. 1:6, 9-11; 2:16, 17; but when they came to consider their ways, and to heed the instruction given, in the face of present inconveniences and wants they fully performed this duty to God when as yet the seed was in the barn, and the vine and tree had not yet brought forth. And having proved the Lord, they have found indeed that he has blessed them from that day, and will henceforth, as he has promised. Hag. 2:19; Mal. 3:10. And besides, to these he says, "Gather my saints together unto me: those that have made a covenant with me by sacrifice." Ps. 50:5. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Mal. 3:17.

ITEMS.

BY JOSEPH CLARKE.
(Loury City, Mo.)

WHEN money is very plenty, it is used lavishly; it is not properly appreciated until hard times come. When it is difficult to obtain, it is valued. So with the offers of salvation to man. While probation lasts, and Heaven offers a free pardon to all who will accept it, salvation is undervalued; but not long in the future, when time closes and probation ends,—then, too late, man will hopelessly deplore the sad loss.

The true delegate on his return from the Conference and camp-meeting, will bring home such an interesting report as almost to make up for the loss sustained by those who could not consistently attend.

The REVIEW AND HERALD is so good and judicious, and has so long been our silent preacher, that we think it cannot have a rival. Its editors are too noble to be moved by fear of rivalry; they view all the periodicals issued by our people as so many auxiliary forces in behalf of the truth. The older members of the family should always rejoice in the success of the younger.

—Religion presents few difficulties to the humble, many to the proud, insuperable ones to the vain.

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.

ALMOST HOME.

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

We are almost home! soon the trumpet loud
Will be heard to the earth's remotest bound;
And those now clad in their pallid shroud,
Will be raised to life at the welcome sound.

From the lowest depths of the rolling sea,
From the massive vault, from the low, green sod,
The saluts of the Lord, from death set free,
Shall rise to dwell with their Maker, God.

We are almost home! Oh! the union sweet
Of those who have lived in years gone by,
When around the great white throne they meet—
Not a cry of pain, not a tearful eye.

We are almost home, but there's work to do
For those who are yet in the toils of sin;
The Master is calling to me and to you,
"Go forth and gather the lost ones in."

Go sound the message by land and by sea,
In humble hamlet, in stately hall;
The poor and lowly, the rich and free
Alike must hear the last gracious call.

We are almost home! to the weary one,
Speak words of courage, hope, and cheer;
Soon the battle fought and the victory won,
We shall bid farewell to each sigh and tear.

We are almost home! Let us faithful stand,
Though trials may thicken and press us sore;
Obedient and true to the Lord's command,
Till safe at home on the other shore.

BIG TREES IN SOCIAL MEETINGS.

"WELL, my daughter, what kind of a meeting did you have?"

It was lame Mrs. May who spoke. She had been a cripple for years, and all the good she obtained from the meetings, as a general thing, came from the lips of her daughter Hester.

Hester was a loving, dutiful daughter, and it was her delight to recount to her mother the good, encouraging remarks which the minister had made at the opening of the meeting; to turn the leaves of her Bible, and read the precious words he had read, and tell what lesson he had drawn therefrom. And then to tell how three to five were on their feet at once, to speak of the blessedness of walking with Jesus. But to-day as she walked homeward, she felt no desire to tell mother about the meeting. It was a short walk, and her mind was still in a state of unrest and query, as she walked into mother's room. Throwing hat and hymn book upon the lounge, she dropped down beside them, and in reply to her mother's question there came at first only a deep-drawn sigh. But mother's question must be answered, so she said:—

"Oh, mother, I'm puzzled. I guess the big trees are crowding the little ones out."

"Big trees crowding the little ones out! What do you mean, my child? You talk in riddles."

"Yes, and it seems like riddles to me. But will there be any benefit in solving them? The truth is, mother, I can't understand some things. Since Elder Light left, nearly everything is so different in the social meetings from what it used to be."

"Different? how? Perhaps my daughter was partial to our minister."

"No, mother, I am sure it is not that. There is Elder Day; when he leads the meetings we have just such meetings as we did when Elder Light was with us. Those men come into meeting with their faces fairly aglow. It verily seems as though they come from communion with God and angels, and bring some of heaven's light and atmosphere with them."

"They never talk more than five minutes at the opening of the meeting. They read just a few verses of some scripture that is full of encouragement, or that conveys some striking, im-

pressive lesson. It seems as though they expect to have a love feast, and we do have one."

"Those men seem to feel that every one present is waiting for an opportunity to tell of some glowing experience, and they themselves seem anxious to hear."

But now Hester paused; she seemed unwilling to speak further.

"Well, daughter, I know this is so, but in this there is no explanation of your riddle."

"No, no; but, mother, I don't want to speak evil, and if I tell you what troubles me, it may be speaking evil."

"I think not, my daughter. Your object is not to find fault. Your very unwillingness to tell what troubles you, because you would not speak evil, proves that your motive is not to find fault. If you will tell me, I may be able to help you. We can pray over it together at least, and you know the promise 'where two agree.'"

"Yes, mother, I know God hears prayer. I sometimes wonder, though, that he did not heal you when we followed so carefully all the instructions given. And truly his Spirit did come very near us at that time."

"Yes, Hester, it was a precious hour, a bright spot to look back upon, and I can say, Our Father's will be done. He knows best. Some lesson for us perhaps. It is all well. But now about your 'big trees'?"

"Well, mother, I did not tell you that I left the meeting two weeks ago. I did. There was a division of the meeting that day, and when you asked me about the meeting, I told you about the one down-stairs, the inquiry meeting. The truth was, I could not stay in the social meeting."

"Elder Night led the meeting up-stairs that day. His face was like a funeral. He seemed to think every one had died a spiritual death, and that he had to talk them to life. He talked, and talked, and talked, and prayed a long, long, prayer. O mother, it hurts me to say these things, but truly it did seem as though he had no light or life himself, and that he thought every one else was in the same condition."

"I was just longing to tell how precious Jesus was to my soul, how he had helped me during the week to gain victories; and truly it seemed to me a full half-hour that we sat there listening to an exhortation, which I verily believe no one needed. I surely thought, by the happy faces there, that nearly every one was longing to speak. I could not endure it, and I finally left the room, and went down to listen to the testimonies of those who were seeking Jesus."

"To-day Elder Wiltus led. I really could not help wondering if it would not have been better to say we will have another sermon, instead of social meeting. What he said was good. It was not deadening; but he talked so long that when he was through I could not help feeling that there was not even one little scrap of a minute for me."

"As I was coming home, I just began to wonder if there could be some way to trim the big trees in social meeting, so there would be room for more little ones to grow larger."

"Now, Elder Light and Elder Day come into meeting just as I go to my flowers in the window there. I draw up the curtain and let in the sunlight, and dig around them gently,—just a little,—and water them carefully, and they seem to love to grow."

"We can't help but grow under the watch-care of Elder Light and Elder Day. They expect us to grow, and so they give us room to grow; and we grow beautifully when we are treated in that way. And it really seems to me that a fragrance ascends from the lives of such blossoming Christians like that from my plants. Don't you remember, mother, in one place the Lord says, 'I will not smell in your solemn assemblies'? And in another he says the sweet incense that was offered before him was 'the prayers of saints.' Then we also read that when those who loved the Lord spoke to each other, he hearkened to hear it."

Hester paused, but Mrs. May seemed too much

absorbed in thought to speak, and so Hester went on:—

"Now, Elder Night seems to think we are either spiritually asleep, or dead, and that he must pound us to bring us to life. And he pounds us till we are numb. Elder Wiltus is so luxuriant, and grows so much himself, there is not room for little trees."

Mrs. May sighed as Hester paused, and then she said:—

"Well, daughter, I am sure I need not caution you not to speak of this to any one else."

"No, mother, it gives me pain to think of it. I only spoke to you because I knew I must say something about the meeting."

"Get your Bible now, my dear, and we will read the thirteenth chapter of First Corinthians. And then we will pray that God will help Bro. Night and Bro. Wiltus to see their mistake."

Hester's gentle voice read, and as a slight rustle of garments told me that they were kneeling for prayer, I took advantage of that moment to leave the adjoining room, that they might not know another had heard their conversation.

As I sat here by the river, listening to the gentle music of its waters, I began to wonder if God did not send me into that room, just as Hester entered the other, that I might hear, and write out her thoughts for the Bro. Nights and Bro. Wiltuses who live in other churches than Elberfield.

Much has been said and written about long, dry exhortations killing a prayer-meeting. Now, it is just as true that they will kill a social meeting as a prayer-meeting. If those who come together for social meeting must be inspirited after they get together, before they are ready to speak of what Jesus has done for their souls, then it would be better far to change the appointment, and say we will have a sermon at the hour we should have social meeting.

It is like pouring ice water over thriving plants on a warm summer day, to preface with a long exhortation a social meeting where hearts are burning to tell of a daily connection between their souls and Heaven. The plant may survive the chill, but its tender leaflets will droop and wither. So the heart longing to tell of victories through Christ, in the assembly of his people, will droop and grow faint under a long exhortation.

And yet men who ought to know better, will open a social meeting with a prayer ten minutes in duration, and an exhortation of twenty to thirty minutes, which only deadens, deadens, deadens. Oh, why cannot they learn better? It seems to me if each one who has to lead a meeting would just ask some brother or sister to time him once or twice, it would be an excellent thing. Would you like to know if you are Bro. Night or Bro. Wiltus? Get some one to time you. It may be this course of procedure would "trim up the big trees," and "give the little ones a chance to grow."

Thank God! there are men who do not need this trimming—men who come into meeting, as Hester said, with shining faces, bringing the atmosphere of heaven with them. Such men realize that there are other hearts aglow with the love of Jesus, and they are glad to hear, as well as to be heard. They know how to break up what they desire to say, into several pieces, and bring in a few words here and a few there. This, too, makes the meeting more social, for in this way often what the leader says will come as a response to some one, and thus it comes home to that one with double power.

"O wad some power the giftie gie us,
To see oursels as ithers see us."

MARY.

—Christ for us is all our righteousness before a holy God; Christ in us is all our strength in an unholy world.—Robert Mc Cheyne.

—The love of God is an 'endless circle from good to good without error or inconstancy, moving in an everlasting round.—Farindon.

The Mission Field.

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

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

OUR EMBASSY.

"Whither thou thyself wouldst come."
O my Master; can it be
That thou sendest such as I
"To prepare a way" for thee?

"Whither thou thyself wouldst come."
Lord, thy wondrous plan I see,
Placing us midst sin-cursed souls
"To prepare a way" for thee.

"Whither thou thyself wouldst come!"
Twice, twice blessed embassy;
To enlighten minds, and so
"To prepare a way" for thee.

"Whither thou thyself wouldst come."
Lord, this is our earnest plea,
And thy wish in sending us
"To prepare a way" for thee.

"Whither thou thyself wouldst come."
This our crown of work shall be;
Let thy Spirit help us, Lord,
"To prepare a way" for thee.

—Sel.

AN INTERESTING OCCASION.

THE evening of Sept. 25 was the time of the regular meeting of the Battle Creek Missionary Society. A public announcement was made the previous Sabbath that at that time the subject of medical missions would be discussed, which resulted in an unusually large attendance, the physicians and the greater part of the nurses in training at the Sanitarium being among the number present.

The writer being called upon to address the meeting, occupied half an hour. He first spoke of the scope of the third angel's message, and the extent of territory it must occupy before the Lord comes, which must in the very nature of things cover those countries now occupied by the heathen. This being so, the sooner we learn how to reach those destitute parts, the better pleased the Lord will be with our efforts.

We cannot expect to reach and convert such people with only intellectual arguments. This has done the work in a measure where the people are already Christianized, but the heathen must be met from another quarter altogether. The only successful method that now presents itself by which this work may be done, is that recommended by the Saviour, and strictly followed by him in his earthly ministrations. He came to a people who cared little for his message. There was, however, one way by which they could be attracted—by doing for them physically what no other had ever been able to do. They had physicians and surgeons, but these often failed to accomplish what was desirable for the maimed and diseased. When the withered hand received his touch, it was restored to the normal condition; he touched the tongue of the dumb, and restored the voice; the blind and deaf were made to see and hear at the magic word; a curvature of the spine, of eighteen years' standing, was made straight in a moment. All these and many other cases were successfully treated, and without pain to the applicants. These were the things which endeared the Lord Jesus to the common people, and opened their ears to his message of love.

But his work was not to be confined to the few in his immediate vicinity. The whole world must hear the good news of redemption through Christ, although he himself could not remain below to do that work personally. In view of the vast extent of the harvest-field, and the scarcity of laborers, the Lord chose seventy disciples, and sent them "two and two" before him into every place whither he himself was to go. Luke 10:1-9.

He did not tell them to argue with the people, and thus convince them of the divine mission of Christ. No, there was a better way. They were to go out with the Spirit of Christ, and imitate the Master in their methods of labor.

He warned them as they were about departing, that they would be like sheep among wolves; but notwithstanding that, they were to go among the people fearlessly, first to heal the sick, and then to preach to them the kingdom of God. But why this order of labor?—Evidently because that was the only successful way in which to reach the ferocious people among whom they had been sent.

But if that was the proper method then, is it not *the* method to adopt now? Granting this proposition, what are the people doing to educate men and women for mission work, by giving them a medical education? The managers of the Sanitarium have already seen the necessity of something of this kind, and have been appealing for the proper material from which to develop such missionaries. It is easy, too, to see that in the planting of sanitariums in different parts of the country, God has opened a way by which they may fill a large place in helping to prepare the world to hear the closing message of saving grace.

Dr. Morison, of India, writing of his wife's work, says that not long ago a Hindoo lady came to her and said: "Your religion is all kindness, you care for all, you give medicines to all; but our priests are always calling, Give, give, and 'grab' all that they can from us." He then significantly adds: "If we have obtained any influence in the town and district, if we have won the hearts of the common people who hear us gladly, if we have been enabled to reach hundreds of villages with the gospel outside the town, we believe it is by God's blessing on the medical work of our mission. The results are far-reaching, and sometimes after many days the fruit appears."

Dr. Churcher, also, writing from Morocco, concerning the necessity of a knowledge of medicine in order to become effective missionaries, said: "From one station I have heard of a missionary who was driven away. The Moors would not have his Christian teaching. 'Well,' said he, 'I will go, and next time I come I will bring a doctor with me.' 'Will you?' said they. 'Then you shall come back, and you shall stay—you and the doctor, too.'"

These are only two out of many citations that might be given, but these serve to show the necessity of something being done in the way of educating medical missionaries for those countries where the saying is so common that "the doctor is the friend of every one." With this sentiment in heathen lands, the consecrated physician can preach the gospel freely in places where no others would be tolerated in that line of work.

The Saviour is soon to appear in glory, and will be seen by those who now sit in the darkness of heathen superstition. But before his personal advent, he wishes to visit, by his Holy Spirit, the hearts of those people. When he was personally on earth before, he sent his seventy to those regions where he expected to visit, telling them to prepare his way by first healing the sick, and then preaching to them the gospel. If that was the method by which to prepare the way before the Lord then, may it not be the proper one now?

These remarks were followed by others in the same line from Elder Mc Coy and Doctors Place and Riley. Considerable enthusiasm was aroused, and we expect that some who were present will soon offer themselves to take a course in medical work preparatory to going to the "regions beyond."

J. O. C.

WESTERN AFRICA.

SIERRA LEONE, on the west coast of Africa, consists of a small peninsula with several islets, among which are the Isle de Loss and the Banana Islands. In 1787 a settlement was formed in Sierra Leone by a body of philanthropists from England, and the London Church Missionary Society began work there about the year 1823. The first twenty years of the mission were disastrous, no less than fifty-three missionaries having fallen at their post during that time. Since then, however, that locality has been less fatal, which

doubtless is owing to the cultivation of lands formerly overspread with dense jungle; yet in view of all these discouraging circumstances, as fast as the laborers fell in the "white man's grave" (as Sierra Leone was then fitly termed), volunteers rushed in to fill the vacant places, and there was ever a constant supply of *willing* laborers. Let us look at the result of this heavy sacrifice:—

Out of the present population of Sierra Leone, there are 32,000 professing Christians. The mission has developed into a self-sustaining native church, and the society's work in connection with Sierra Leone is devoted largely to the maintenance of educational establishments for providing native agents, both male and female, for all the African Mission fields. During the last thirty-three years, Sierra Leone has supplied fifty educated native pastors for work in West Africa, a large proportion of whom have served in other mission fields on the Yoruba and the Niger.

From old and valued correspondents in Sierra Leone, we find that there is a very decided interest taken in publications sent there. Some letters, also, have been received from persons who have accidentally seen our tracts and papers, and of their own accord have written for more. We have every reason to believe that the truth is beginning to find its way to many hearts, and though not fully grasped as yet, the way is evidently being opened for the earnest preacher of the "word" to reap a rich harvest by leading those who are partially awakened, into the clear light of gospel liberty and truth. The following extracts taken from Sierra Leone correspondence, plainly reveal this: "We do feel very thankful to the kind friends who manifest such an interest in our behalf in this part of the world." Referring to the papers sent, the writer says: "I have found them to be quite in accordance with reason and inspiration. As a class-leader and S. S. teacher, the papers have been beneficial to me in many ways, and very much appreciated by our people, and are doing a good work, although imperceptibly. What is required here, is *light, more light*; and that is what the papers are doing, infusing it into all those who have come in contact with them. The warfare in which you are engaged seems to be fraught with so many difficulties, yet it is my conviction that *truth must and will prevail*."

Another earnest worker, the Rev. —, writes us:—

I am very much interested in the tracts and papers sent me, especially those that treat on the Sabbath question. Not long ago, myself and some young friends formed a small association where we discuss some prominent topics in the *Signs*. We are as yet a little band, but have all decided as we cannot possibly at present effect any radical change in the day we have by custom spent as the Sabbath, to constitute Saturday, *which is in very deed the appointed Sabbath*, as a consecration day, and in this way if we can only be true to ourselves and God our Father, "a little leaven might leaven the whole lump." I have circulated the papers as much as possible, but the tracts are of such value that I have not given them out, as I have a limited number of them. I am an itinerant preacher stationed at a place of 4,000 inhabitants, so I am in a position to have your literature well circulated. I do not know that I can be of any service to you, but if I can, shall be very willing.

The following is from the Rev. —, who has been a reader of the *Signs* and other publications.

In remembrance of the noble and brotherly act of yours in supplying me with your publications, I shall ever feel myself indebted to you, and pray that the end for which such a society was organized may be fully realized, and that great tokens of divine grace and blessing may be experienced in your midst. The liberality and kind sympathy of your society is one that is now widely known. You may wish to know something of my work out here. I am glad to inform you that I am engaged in the service of the Master, and that my heart is filled with love for Christ. In Sierra Leone where I live, there are missionary societies that are endeavoring to extend the Redeemer's kingdom far and wide. The yearly results are very satisfactory, but we cannot forget the many thousands not far from us, who are dying in need of the knowledge of Christ; and we believe that the time is not far distant when the *saving knowledge of the truth will cover the whole earth*.

We have already sent literature to a gentleman in the Isle de Loss, at his own request, he having sailed from the West Indies a while ago, to fill a responsible position in connection with some school upon the island, and being desirous to circulate our publications there. The friend who sent his

address writes of him as "an earnest Christian worker," and only the future can tell what may be the result of this effort in that island.

In regard to the work in Liberia, we have definite knowledge that at least one person is obeying the truth there, as a result of missionary correspondence through the efforts of one of our most devoted workers; and in the last communication received from him, dated at Cape Palmas, we glean the following:—

Cape Palmas is a good field for missionary work. Oh! I long to see the day when our brethren shall look *this way* in regard to missionary operations. You see a great deal can be done in the way of establishing the truth in these lands, provided the board will send some one out as a missionary worker for the Master. You have no idea of the good that might be accomplished in this dark and benighted continent. There are thousands of heathen sitting with outstretched hands and yearning hearts, in gross darkness, for *want of the truth*.

When I was out in the interior, they besought me to tell them of Myeosa (God), and I told them to wait till I came home, and I would see what I could do for them. I resolved to write and have you lay the matter before the Board of Foreign Missions. Will you not do all you can to proclaim the truth? for you know we expect the truth to go everywhere, and this may be the beginning in Liberia. Please do all you can to press onward the third angel's message in this far-off land of ours.

He also states that "there are others, also, in Liberia who are interested" in the truths we hold as a people.

Of the interest created in what is known as the Gold Coast, we believe this is due to one who, some two years ago, through reading the *Present Truth* and the *Signs of the Times*, was led to walk in all the truth, and has, by his earnest efforts, raised up quite a company who are rejoicing in the truth as far as they understand it. Does this not show that the Spirit of the Lord is accompanying the missionary correspondence that has been, and is being carried on, and preparing the way for the living preacher to do effectual work? "May we not hope and pray that He who has wrought so wondrously in behalf of Africa, will now incline and enable His Church to send forth ambassadors of Christ to teach them the way of eternal life?" S. L. STRONG.

Special Mention.

LATTER-DAY DELUSIONS.

A WELL-KNOWN Swiss theologian, Prof. Godet, has observed, "God never puts a man upon the stage, that Satan does not immediately bring forward an ape." This singular expression contains a great truth which has not infrequently been overlooked. It is much more in Satan's line to imitate, caricature, and counterfeit God's truths, than to proceed to actual denial or absolute atheism. If the advanced guards and concealed pickets can proceed as near the enemy's camp as possible, without being seen, they are more likely to catch the unwary straggler. All through history the efforts of the evil one to dress up falsity so as to appear like truth are observable. Now, at the present time the elements of Buddhism, Pantheism, Evolutionism, and Paganism are being so stealthily interwoven with Christianity that even the elect may be caught in the strong delusion of these latter days.

In almost the first pages of God's word we have warnings about these things: such passages as Gen. 6:2 and Num. 13:33 imply that even in the earliest dawn of human history the mystery of iniquity had begun to work. It is probable, therefore, as has recently been asserted by several writers on these subjects, that the primary source of all apostasy is to be dated from a period anterior to the flood. The intermingling of our race with fallen beings from another world brought about the ruin of the old world. Modern discoveries in Babylon and elsewhere throw a strange light on these things; and besides the biblical account of "the Nephilim," we have allusions in the myths of all pagan systems, in the writings of the rabbinical schools, and the early church fathers. From these mysterious sources, then, of occult wisdom, philosophy, and sorcery, the

ancients obtained the singular knowledge which they embodied in many a hieroglyphic, pyramid, and temple. The pagan systems—Babylonian, Egyptian, Grecian, and Roman—as they appeared on the stage of history, crystallized the false teachings into forms of worship. The Reformers, in their day, thought that somehow or other the mystery of iniquity was working at Rome, and doubtless they were right. Indeed, it has never ceased to work. The priests and seers of old, the oracles of Delphi, and at a later period the papal miracle-mongers, have all had their origin in the same source. Doubtless one intention runs through all; namely, to draw away man from the worship of the true Jehovah. This was seen in Nimrod's remarkable career and the futile attempt at the tower of Babel.

As if to warn mankind against such things, the children of Israel were especially cautioned not to tamper in any way with the unseen. Lev. 19:31; Ex. 22:18. Notwithstanding this, however, we find that king Saul lost his life for consulting the medium at En-dor. And here it may be well to remark the danger incurred by us at the present day if we attend *séances* or, under any pretense whatever, consult mediums and unseen agencies.

It is curious to note the miracles wrought by Moses and Aaron against Jannes and Jambres: "They also did in like manner with their enchantments." Miracle is matched against miracle—Satanic empiricism versus divine reality. But the false must always retire before the true.

Passing down the stream of time, we find among the Jews, as their dispensation was closing, the same phenomena—demoniacal or otherwise—re-appearing. At the time of our Lord, demonism seems to have been rampant. No doubt the great adversary saw his opportunity of throwing a shadow on the kingdom of light, and of undermining the divine scheme of salvation.

In Acts 13:8, Elymas the sorcerer withstood them (the apostles). Paul, however, soon branded him in his true light as a son of the Devil; and the punishment which immediately followed, shows the frightful danger incurred by those who make use of infranatural agencies. The apostles had the power of casting out demons. This was shown in the case of the damsel who was possessed with a spirit of divination; or, as she would now be called, a prophetic trance-medium.

Again, in early church history the same things crop out. In the third century Origen taught that magic is a lawful science, the pre-existence and transmigration of souls, universal salvation, etc. In short, it is probable that this writer, like many of the great thinkers and philosophers of antiquity, was an initiate of "the secret mysteries." A quotation from Irenæus ("Against Heresies," book 1, ch. 15) is important in this connection: "Marcus, thou former of idols, inspector of portents, skilled in consulting the stars, and deep in the black arts of magic, ever by tricks such as these confirming the doctrines of error. Furnishing signs unto those involved by thee in deception, wonders of power that is utterly severed from God, and apostate, which Satan, thy true father, enables thee still to accomplish, by means of Azazel, that fallen yet mighty angel."

We may note, in passing, that Druidical remains show that at an early period in Britain, sun-worship and serpent-worship had been introduced from the East. "Baal" altars and hills are still extant in many places. The elements of Buddhism and Druidism are very similar, undoubtedly pointing to a common origin. In short, the trail of the serpent is visible all down the dusty road of the ages. When the great spiritual crisis known as the Reformation drew near; demonology, sorcery, and witchcraft appear to have been rampant in Christendom. At the close of the fifteenth century one of the popes had actually to fulminate an edict against such practices. Even Luther himself was troubled with his demon. And history reports sporadic outbreaks of demoniacal violence long after this period; notably at the time of John Wesley and Cotton Mather.

A review of the above facts forces the conclusion upon us that behind the visible material world of sense which we inhabit, there are orders of fallen beings—styled by the apostle "powers of the air"—who are inimical to the human race. The term Satan may be generic as well as specific. At present the hand of Providence keeps these principalities and powers in check, but the time may come for this restraint to be removed.

The modern outbreak of demonology, as has frequently been remarked, exactly covers the period of the revival of divine gifts of healing. To speak plainly, then, the Devil is at his old tricks again. The ape is already on the stage, and working on the same line as the angel; in other words, there is satanic empiricism and divine truth. Doubtless the intention is the same as ever; namely, to draw off attention from God's plan, and to substitute the spurious coin for the reality. Have we not Christian scientists, trance-doctors, *et hoc genus omne*, claiming to work miraculous cures and healing? Have we not sorcerers (*parmakoi*) and necromancers with their signs, lying wonders, and deceit of unrighteousness? And are not the great lines of thought in philosophy, science, and culture being taken up by our modern theosophists, occultists, spiritists, false prophets, prophetesses, and inspirational speakers and writers? The adversary may be establishing his doctrines of devils in many and various forms,—in short, he is playing his last and trump card,—but there are reasons for believing that the false will again be confronted by the true; and to use the words of the greatest modern authority on these matters: "In the last epoch of the consummation of the Church, she will again require for the final, decisive struggle with the powers of darkness, the miraculous interference of her risen Lord; and hence the Scriptures lead us to expect miracles once more for this period."—T. W. Greenwell, F. R. S. L.

THE FIRE IN THE ALHAMBRA.

ALL students of history and admirers of ancient splendor will hear with keen regret of the casualty which has happened to the Alhambra, that magnificent monument to a fallen race, which an illustrious American writer brought to the renewed attention of civilization. A year ago a hurricane blew down some of the marble columns, and on Tuesday a great fire, supposed to be the work of an incendiary, destroyed several of the finest rooms and halls of the palace. In all the strange and incomprehensible history of Spain there is nothing that engages curiosity more than the share of the Moors. A renowned Scotch historian has given in luminous prose a living picture of Charles V.; a brilliant American has lingered over the deeds of Ferdinand and Isabella, the Catholic; the same hand has vividly portrayed the gloomy piety and religious bigotry of Philip II.; these have many fascinations for all who wish to know the past, but they yield in interest to the half-hidden history of the Moors, who for 700 years held the finest parts of Spain, and established there the highest civilization of the East. The Alhambra is the most imposing relic of their architectural taste and skill, and it is the greatest attraction in Spain for the curious and the scholarly. Not much is left in Spain to prove her former grandeur. The inquisitive may visit the monastery at Yuste, where the great Charles retired to live the life of a monk; the Escorial yet stands a monument to his fanatical son; the Mosque of Cordova still bewilders with its innumerable columns, and the Alhambra is a familiar name to every school-boy; but the historic treasures of Spanish architecture are not numerous. The destruction of the Alhambra, the greatest of them all, would be a loss to the civilized world.—*Louisville Courier-Journal*.

—The rough count of the population of the State of New York shows it to be about 5,998,693. Indiana has about 2,224,822, Missouri 2,659,741, and the Dakotas 518,542.

The Review and Herald.

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

BATTLE CREEK, MICH., OCT. 7, 1890.

URIAH SMITH, - - - - - EDITOR.
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MORE ALARMING.

THIS is what the *Independent* says the signs in Turkey are getting to be, more and more. That is, they are more and more alarming for the Turkish power, indicating its further disintegration, and the possibility of a not distant overthrow. No part of the civilized world would regret such an issue, even on political grounds; but to those who wait for the consolation of Israel, the matter has a peculiar interest on account of its connection with prophecy, and the part it is to play as a sign of the setting up of the kingdom of the Messiah. Of the present trend of events in Turkey, the *Independent* says:—

"The signs in Turkey are getting more and more alarming. The Armenian patriarch has resigned on the pretense of ill-health, and the presidents of his Ecclesiastical and Secular Council have also resigned. We have this week the report of a conflict in the great Armenian center of Van, in which several scores of Turks and Armenians were killed. It looks very much as if serious conflicts were in the near future, with a further curtailment of the Turkish authority."

Another editorial paragraph in the same paper should be read in this connection. It says:—

"The ludicrous preposterousness of Turkey's calling itself a civilized power is dismally illustrated by the loss of the Turkish man of war, 'Ertogroul,' which, according to report from Japan, has foundered at sea with a loss of 500 of her crew, including the two Turkish generals, Osman Pasha and Ali Pasha. This vessel was sent on an errand of courtesy to Japan; then the government forgot her, and did not send money to pay her running expenses. She did not have powder to fire salutes, and so was charged harbor dues wherever she went, like a private merchant vessel. She had to stay indefinitely in port until money could be sent from Constantinople, and after long delay finally arrived in Japanese waters, where she was sunk. The world is tired of Turkish government. *Exeat.*"

This last word expresses the sentiment of us all: *exeat*—let her go out, retire, vanish, disappear; or as the prophecy (Dan. 11:45) expresses it, let that power come to its end with none to help it. And then let the next step immediately follow: "And at that time shall Michael [Christ] stand up, the great prince which standeth for the children of thy people." Dan. 12:1.

NO SIGN OF THE MILLENNIUM.

A BROTHER has sent us a copy of the Parkersburg (W. Va.) daily *State Journal*, in which we find an item worthy of note, as it shows the misapprehension under which many people at the present time are laboring.

At a reunion of the Army of West Virginia, ministers of various denominations were upon the platform, and among them a Catholic priest. Whereupon, one of the speakers, "Rev. Dr. Hite, Methodist," declared that he thought that "the millennium must certainly be coming, when a Catholic priest and a Methodist minister speak on the same platform." This was received with great applause. Father Tracy (the Catholic) extended his hand to Dr. Hite, and the reporter thought such scenes would "do much to teach the preaching of God," whatever that may mean.

From such exhibitions the majority of Protestants blindly console themselves that the Catholic Church is changing, growing more liberal, more evangelical, etc. But such scenes do not have the first particle of bearing upon the question. If Protestants can be hoodwinked by them, so much the more to the advantage of the Catholic. But

Catholics ever claim to be ready to co-operate with their fellow citizens in *secular* matters. Grand Army celebrations, political campaigns, etc., they do not object to taking part in. But when it comes to the more important matters of church work, religious worship, and theological questions, then see if a Methodist minister, or any other Protestant minister can speak from the same platform with a Catholic priest!—Not a bit of it. All Protestants are heretics, doomed to perdition because they are outside the Catholic Church. Strange that men will suffer themselves to be thrown so easily off their guard!

ELIJAH.

(Continued.)

The Prophet's Visit to Mt. Sinai.

IN the previous article we have followed Elijah in the violent rain storm, from Mt. Carmel to the gates of Jezreel. He chose not to enter the city, but lodged without the walls. What a night that must have been to many thousands of Israel! Those who had witnessed the grand display of omnipotent power in the descent of the fire on Carmel, with the attendant circumstances, would, on reaching their homes, relate these wondrous things to their families. All hearts would rejoice at the descent of the rain. It was a grand "field day" in behalf of Jehovah's worship, and many, no doubt, would decide to worship him alone. Doubtless King Ahab related all the circumstances to Jezebel, his wife. Evidently she was not at Carmel. This wicked, idolatrous woman, when she learned of the discomfiture of her idol gods and the destruction of hundreds of priests, became enraged beyond expression, and vowed vengeance upon Elijah. In the morning she sent a messenger unto him, saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time." 1 Kings 19:2. We may suppose the reflections of the prophet's mind after the intensely thrilling events of the day and the sixteen-mile race from Carmel to Jezreel, while the hand of omnipotent power was upon him, as he tarried outside the gates, must also have been peculiar. How much we would like to know the current of his thoughts as the long hours of the night wore away! The longings of his heart for the return of the people to their allegiance to God was, doubtless, the one absorbing thought. Will the wonderful scenes of the past day bring about this greatly desired object? Will the court and royal family set the example?

The gates of the city are thrown open, and a messenger from Jezebel appears, threatening his life before the close of another day. The exertions of the day previous had left their effects upon the weary prophet. The ardor of feeling had cooled. Much intense energy had been spent, and he felt the reaction. How many of us have felt such depression after unwonted exertion. A wonderful contrast from the height of exaltation to the depths of depression, evidently came over Elijah's feelings. Instead of a grand triumph over the hosts of idolatry, his own life is threatened. He realizes now that he is a lone man, and thousands of enemies are about him, malignant, bitter, and revengeful. A feeling of fear comes over the man who a little before was all courage and energy. "And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there." Verse 3. Beer-sheba was the most southern city of the kingdom of Judah, more than one hundred miles from Jezreel. This journey was evidently made in great haste, placing himself far distant from the dominions of Ahab and Jezebel. Beer-sheba was the place where Abraham and Isaac and Jacob had lived many years. "The well of the oath" (as the name signifies), the place where Abraham had dug a well, and when trouble arose between the servants of Abimelech and Abraham, they had made a covenant together, became ever after a place of interest. The locality has been fully identified in modern times. There are two principal

wells, about 100 feet apart. The larger, according to careful measurements of Dr. Robinson, was twelve and one half feet in diameter, and at the time of his visit it was forty-four and one half feet to the water. The other is five feet in diameter and forty-two feet to the surface of the water. The curb-stones around the mouths of these wells are grooved deeply by the friction of ropes in the drawing of water for nearly 4,000 years. Around the large well are nine, and around the small one five large stone troughs for watering stock. Very likely Father Abraham drank from one of these wells, and watered his cattle. Beer-sheba was on the border of the great wilderness where Israel wandered forty years before entering Canaan. Here Elijah left his servant (who, according to Jewish tradition, was the boy of Zarephath who was raised from the dead by Elijah), and commenced his long journey to Mt. Sinai alone, several hundred miles away. After going a day's journey into the wilderness, he "sat down under a juniper tree" (probably to shield himself from the intense heat of that torrid clime), "and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers."

We may well conclude that this request was prompted by no passing feeling of petulance suddenly rising in the prophet's heart, but was the result of the deepest sadness and disappointment. It seemed to him all efforts for the reformation of Israel were a complete failure. For many years the way had been preparing to bring them to a sense of their condition. God had wrought wonderfully through him, and it would seem everything had been done that could be done to show the people the omnipotence of the true God. But the result of it all was, Elijah was fleeing for his life, all alone, into the dreary wilderness—a complete collapse of all his fondest hopes. Prophets are but human beings with human feelings, though God uses them in a special sense. They are liable to sad disappointments like other mortals. What God reveals to them, they know; and they may far excel others in knowledge of the mysterious things of God. What he does not reveal to them, they may not know more than others. Jeremiah, on one occasion, cries out in sadness of spirit, "O Lord, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me." Jer. 20:7. Poor man! things turned in an unexpected manner, which greatly added to his sorrow. God does not choose to reveal *all* his counsels even to prophets. It would be impossible for weak mortals to grasp and comprehend *all* the divine counsels.

It touches one's heart to see the great prophet Elijah sitting alone under that tree in the desert, sheltering himself as best he can from the heat of a tropical sun, his heart in deep sorrow, pleading that he may die. Let none think him weak in spirit or faith, and that they themselves would have done better. The ordeal through which he had passed was of the severest kind, and perhaps no man that has ever lived could have borne it better.

The eyes of the Lord looked down in pity upon his servant. He tenderly sympathized with his great sorrow, and sent relief. "And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the

sword; and I, even I only, am left; and they seek my life, to take it away." Verses 5-10.

From this language we conclude that Elijah had made no provision of food for this journey. Viewing, as he did, with sad disappointment the ingratitude, perverseness, and apostasy of his nation, he most likely felt a longing desire to escape from men and to commune with God, as he had in days previous, all alone. He wished also to escape from the threatened persecution of Jezebel. What place could be of greater interest to him, under such circumstances, than Mt. Sinai? Alone amid the grand scenes of nature where the God of his fathers had educated, trained, and instructed his nation, and revealed himself in glory and majesty to them, and especially to Moses, he hoped to receive light and instruction, comfort and strength, for the difficult work to which he was called. But there seems to be no evidence that God intimated to him his pleasure that he should make this journey. It was made of his own choice. He came to one of the numerous caves of that celebrated mountain,—the very one, some conjecture, where Moses was hid when the glory of the God of Israel passed by him,—and there doubtless sought God. God revealed himself by asking the question, "What doest thou here, Elijah?" What sent you on this long journey? Did I command you to make it? Certainly this question would not have been thus presented had the Lord bidden him to flee to Mt. Sinai.

Elijah's answer gives no intimation whatever that he had any divine commission to thus flee, but rather that it was a journey prompted by fear and disappointment, by hopelessness of accomplishing the work he had been set to do,—the bringing back of his nation to the worship of the true God. "I have been very jealous for the Lord God of hosts." This was certainly true. None could have been more faithful. But if so, why should he flee from his work to Sinai? "The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left." But is this a good reason (if true) for him to leave his important mission, to flee a forty days' journey into the wilderness? Would it not be all the more needful, if this were so, that he should still do his utmost to save some? "They seek my life, to take it away." But could not that God who had preserved him thus far, and mightily wrought for him even in flaming fire from heaven, preserve his life in spite of Jezebel?—No doubt of it. It seems evident that question, "What doest thou here, Elijah?" was a covert reflection upon the propriety of this journey. Evidently Elijah felt it to be such, judging from the reply made, which is intended to be a full justification of it, implying, as it did, that he had been very devoted to God's service, and that all his efforts had been, apparently, fruitless, and that he had to flee to save his life. We have often wondered what would have been the result, had Elijah, with living faith in the mighty God of Israel, met the threats of Jezebel unmoved. Would not God have interfered and saved his servant, and perhaps wrought a great victory, and thus hastened the reformation many days? It seems at least reasonable to believe this. Afterward, when soldiers were sent to arrest him, fire descended from Heaven and devoured two companies of fifty. 2 Kings 1: 10-12. And we know of no good reason why God would not have interfered as well to protect him from Jezebel's wrath.

G. I. B.

(To be continued.)

MISSION WORK IN CHINA.

EACH foreign mission field—Africa, India, Japan, and China—has its own peculiarities. The difficulties which missionaries meet in one land are not the same as they meet in another. They vary according to the customs and habits of the people. It is the first duty of a successful missionary to study the people for whom he is to labor, and then to adapt himself to them. While the castes of India and China differ, the clanship of Japan, and the

feelings of superiority of one tribe over another in Africa, greatly vary; yet they are all the outgrowth of the same principle of selfishness wherein lies Satan's stronghold on humanity. Its manifestation varies according to the education of the people. But from what appears from our stand-point, there are no heathen nations but abound with open doors for the truth to enter. The difficulties do not consist in there being no avenues through which they can be reached, but in the adapting of ourselves to the various circumstances which Providence has arranged for so doing.

China and India are countries of wealth, while Japan and portions of Africa have poverty and distress; yet in Japan there are men of wealth, and there is far more enterprise and business life in its principal cities than in any other of the heathen lands.

The Chinese are an educated people, proud of their ancestry and religion, stereotyped in their manners, fixed in their customs; but notwithstanding this, from the highest officials down, the idea seems to be dawning upon their minds that there are blessings in the Western civilization and religion that they do not as a nation and people enjoy. But imagine a nation that for centuries has had its shrine in every house of the rich and poor, high and low, and whose every member from babyhood, both by example and theory, has been taught to bow before it, offer incense, and do sacrifice, and you have the national characteristic of China.

Their language is peculiar. The classical written language, which is read and understood by all of the educated people, is not the spoken language of China. None speak it. The court or official language is the spoken language of the empire. But there is what is called the colloquial language, that is, local, confined to the different provinces, and the different dialects, which was not a written language till the missionaries made it such, for the benefit of the common people with whom they came in direct contact. The same characters are used in each, but with different combinations, sounds, and meanings. On the island of Formosa, and in some other parts, missionaries are introducing the Roman letters, to give the sounds of the Chinese characters. This greatly facilitates the acquiring of a conversational knowledge by both the foreigners and the natives who have never learned the Chinese characters. We asked a teacher who was hearing a class of girls of about twelve years of age recite in geography, who appeared to possess no more than ordinary ability, how many characters they had mastered? He said about 5,000. We thought that surely if at the age of twelve, ordinary children could be taught 5,000 characters, the Chinese are not that stupid people which sometimes they are taken to be. An ordinarily educated person understands at least 10,000. But by Romanizing the sound of Chinese characters, one will accomplish in a few months what would require years by learning the Chinese characters as well as sounds.

An English translator and publisher in the Chinese language, who had been in the employ of the government as such for twenty years, and sold many books in different cities, and published a magazine on scientific subjects in the classical language, expressed to us his opinion that books could be sold by canvassing among the Chinese, if properly prepared. A missionary acting as a colporteur, who had been in China eleven years, said that he sold in the country, among those who had not embraced the gospel, from two to three dollars' worth a day of tracts and leaflets. In this respect China presents an open door which we have found in no other heathen land.

There are eighteen provinces in China, containing in all, 300,000,000 or more people. There are established missions in all of these provinces except Ho-Nan, which is one of the central provinces. Here Christianity is much opposed. But although no mission is established in this province, much missionary work has been done here. There are other provinces, also, where Christianity is opposed,

and in some instances missionaries and native Christians have been imprisoned. But the churches ceased not to pray for them as in the days of the apostles; and their release, it is believed, was in answer to prayer. This has been the case in the province that joins Kiang-Soo, the one in which Shang-Hai is located.

Such places as Shang-Hai become centers for missionary work. Missionaries traveling through the country, preaching in the cities and towns, doing colportage work and distributing the gospel, appears to have been more general in China than in other heathen countries. Education is carried on in the cities as in other nations. To have a school of some kind, and a place to gather the people seems to be a necessity for successful work. These schools are conducted on a variety of plans, and are carried forward by different methods. Some boarding schools take children, but it is with the understanding that they are not to be taken from them till they are twenty years of age, neither are they to be betrothed to any one without the missionary's consent. Day schools are more numerous than boarding-schools. Training-schools for teachers and missionaries are also established. Books for use among the Chinese should be written in the classical language, unless it be small works for local use, and should be made attractive by illustrations. But the illustrations should be from a Chinese stand-point. It would be as much out of place to insert in a religious Chinese book American or European illustrations, as it would be to place in an American book a Chinese illustration. As we saw the picture of the good Samaritan with his long cue hang upon the wall of some mission homes, to us it appeared very queer. To become all things to all men is one of the fundamental principles which should underlie the character of every successful missionary. It is needful in Christian civilized countries, and it is absolutely necessary in foreign fields where the people have formed habits and reason entirely opposite to what they do in Christian countries.

Women workers, as well as men, are wanted everywhere. In some places the single man or woman has great advantage, while in others those who are married have the advantage over those who are single. As a rule, the women of China can be reached only by and through women. There should be women to go from village to village, and labor for the evangelization of others. Dr. Nevins said at the late conference held at Shang-Hai, that his "whole mission in Shan-Tung are a unit in desiring the help of foreign ladies as much as possible. Men can sometimes be reached only by women. There is an earnest and intrinsic need in China of educated Christian women." There are stations which are entirely made up of women, while in some places where men have been and labored, individuals have embraced the gospel. From the custom of the people, it becomes very difficult for them to be reached only by women. Through a native Chinaman, in one instance a daughter was influenced by her father to become a Christian. In some of these places no Christian woman has ever gone; and with the prejudice existing against native women of the better class coming in contact with men, one can only imagine how much good a European missionary could do.

But the medical missionary, either man or woman, has a double hold on the people. There are strange ideas existing in regard to the power, as they term it, or the skill, of the foreign physician. He reaches the soul more according to our Saviour's practice, by the healing of the bodies of the people. The results of a godly medical woman missionary, in some instances, are indeed a surprise. She sows seeds which spring up and bear fruit in a manner that is truly remarkable. There is less fear of women as political agents. There is no fact that is more evident than that God has not yet done with the heathen nations, and can it be expected that he will altogether release Seventh-day Adventists? Laborers are wanted, and doors are open for both

men and women to be employed as teachers, Bible workers, canvassers, and preachers, who can take the charge and the supervision of native workers. The Eurasians, as in Japan and India, are more reliable, when soundly converted, than are the native women. The influence of the missionary on the education of the Chinese women is changing public sentiment to such an extent that many of the papers are claiming that the Chinese are not indifferent to female education, but have allowed it to lapse into disuse. Colleges are being erected for the higher classes, and it is supposed that such institutions can be made self-supporting.

The subject of self-support is one that is greatly agitating missionary minds at the present time. It is the general conviction of experienced missionaries that the sooner the Chinese Christian is made to lean upon his own resources for the support of the gospel in his midst, the better it is. Medical missionaries, in many instances, have found that taking fees for going at the call of the sick, leaves a better impression than to donate their services. Their prices vary according to the circumstances of the individual, from a few "cash" to dollars.

Corea is also becoming permeated with missionary labor, as well as other portions of China. The present missionary statistics are given approximately as follows:—

There are in China, exclusive of the island of Formosa and Corea, 1,195 foreign missionaries. There are 469 native ministers, of whom 209 are ordained. Besides these, there are 180 female helpers. There are sixty-one hospitals and forty-three dispensaries. The number of patients treated during 1889 is reported as 348,439. Of native churches there are 520, of which ninety-four are wholly self-supporting, twenty-two are about half-supporting, and twenty-seven pay about one quarter of their expense. It is estimated that there are about 50,000 communicants, while there are many others in all sections who are known to be Christians, and pray to the only one and true God as sincere worshippers, but are prevented by circumstances and custom from coming out and making a public profession of faith. To renounce idolatry and profess the Christian faith costs something in these countries. But there are many instances that are marked with evidences of the divine power, and yet the people are under home influences where, should they make a public profession of their faith, it would bring them into the most trying positions. Native men in China can publicly profess their faith in Christ much better than can the women. The number of Bibles distributed last year, including the New Testament and portions of it, was 66,588,454. And the total contributions by native Christians was \$36,884.54. The work has not grown so rapidly as in Japan, but it has been quite as healthy a growth. When points are gained in China, they are really gained, and there is not much fear of a reaction.

S. N. H.

THE LAST AND BEST.

THE *Gospel Messenger* of Mt. Morris, Ill., not long ago published a short series of articles entitled, "Twenty Reasons for Observing the First Day of the Week." The twentieth and last reason which appeared in the *Messenger* of June 24, 1890, begins as follows:—

When compelled to work on the first day of the week, we break no law, and come under no curse. There are times when we must work on Sunday,—not for the sake of covetousness, but from sheer necessity. When thus compelled to work, we have no fourth commandment thundering its curses against us. We dread no penalty, for we break no law. No law says, "Thou shalt do no manner of work on Sunday."

Well, well; and this is given as a reason for observing the first day of the week! Yet it is all true. But a better reason for not keeping that day could not have been given. In the face of such an admission as this, all other alleged reasons for observing the first day of the week must be as sounding brass and a tinkling cymbal to him who looks to God and to his word to learn his duty. The

writer admits that no law is broken when work is performed on Sunday, because there is no divine law regulating its observance. But where there is no law there is not only no penalty but no obligation. Law is given for the purpose of making known duty. What "reason" can there be for doing that which it is not our duty to do? (See Luke 17:10.)

To fear God and keep his commandments is declared to be the whole duty of man. Eccl. 12:13. But, according to this writer's admission—and his admission is correct—there is no commandment of God requiring the keeping of the first day of the week. Therefore, such observance must be outside of man's duty; in other words, a work of supererogation, the doctrine of which, like the Sunday institution itself, belongs to the Roman Catholic Church.

Again, Christ's commission to his disciples is that they shall go and preach the gospel to every creature, teaching them to observe all things whatsoever he has commanded. But upon this writer's own showing, Sunday-keeping is not one of the things which Christ commanded. "No law," he asserts, "says, 'Thou shalt do no manner of work on Sunday.'" Then the conclusion is unavoidable that to teach Sunday-keeping is not a part of the gospel.

The writer of the twenty "reasons" continues his twentieth reason thus:—

We love the day on which Jesus rose from the dead, and, like all antiquity, we make it a day to rejoice in.

Yes; Ephraim was joined to his idols, and loved the work of his own hands, too. But of all such love and worship God asks, "Who hath required this at your hand?" Christ condemned the observance of man-made institutions. Quoting from Isaiah, he said, "In vain they do worship me, teaching for doctrines the commandments of men."

"Like all antiquity." A very fit reason for observing so groundless an institution as Sunday-keeping! Dr. Adam Clarke appropriately rebuked such "reasons" when he said, "There are many ungodly opinions which are more than a thousand years old." Antiquity consecrated Friday also.

The writer of these reasons, Mr. James Evans, of Beatrice, Neb., very truly, if not intentionally, says, "Like all antiquity, we make it a day to rejoice in." God never made Sunday a sacred or holy day, nor put upon it any pre-eminence whatever above other days. All that has been done for the day in this way has been done by man. From the first, from the remotest antiquity, it has been but a man-made institution. No one has ever been able to trace it to a divine source. W. A. C.

THE CIRCULATION OF RELIGIOUS LIBERTY LITERATURE IN THE SOUTH.

THE readers of the *REVIEW* have read with interest the article from Elder E. E. Marvin, in number thirty-one, entitled, "The Tennessee Persecutions." This describes some of the circumstances in connection with the trial of Bro. L. A. Callicott. We all sympathize with our brethren in the South and elsewhere, that are subject to persecution, and we feel a sense of great joy when we see the truth triumph and our brethren acquitted.

But it is not enough that we stand merely as interested spectators. This is a time for earnest work. Many are in complete ignorance as to what is involved in this religious legislation which is now being so earnestly agitated. Our greatest national blessing, that of religious liberty, is seriously threatened. The third angel's message bears a very important warning against this threatened evil, and now is the time that reading-matter on this subject should be circulated everywhere.

In closing the article referred to, Elder Marvin expresses himself as follows: "We attribute this victory largely to the National Religious Liberty literature," which had been circulated in that section of the country. How important, then, that this literature be extensively circulated!

The readers of the *REVIEW* are also aware of the fact that Bro. R. M. King, who was indicted for labor on Sunday, was found guilty, and that his

sentence has been affirmed by the supreme court of the State, and that this same case has been appealed, and will probably go before the Supreme Court of our nation. This is an exceedingly interesting and important matter, and much more is involved in it than many of us are aware of; and if there ever was a time when we should be in earnest and fully awake to the importance of the work, it is now. We fear that many of our people are not as fully awake to these things as they ought to be. An earnest effort should now be put forth to circulate literature, and especially that on Religious Liberty, that the public may become enlightened on this important subject. We shall certainly be guilty of a great wrong, if we neglect to give the warning and proclaim the message that God has for the world and our own nation at this time.

Here in the North, considerable has been done by our societies to enlighten the public mind on this important subject. But not so much has been done in the South. We again call the attention of our people to the two funds that we have had in the *REVIEW AND HERALD* for some months,—the \$5,000 fund and the \$2,000 fund. We need what there is lacking on both these funds, for immediate use. All who are awake to the importance of the present situation, can see that now is the time when energetic work should be put forth. We therefore urge that our friends come to our assistance by placing funds within our reach to use at this time. We have already gone as far as our present funds will permit. At this writing we lack 43 fifty-dollar men to make up the \$5,000, and 82 ten-dollar men to fill the \$2,000 fund. Shall we not have these funds filled at once? The present moment is full of the deepest interest. Please send your remittances to W. H. Edwards, *REVIEW AND HERALD*, Battle Creek, Mich.

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

LITERATURE FOR THE MASSES.

As the battle between truth and error opens up along the line, there will be more and more demand for Religious Liberty literature. Attacks will first be made upon one point and then upon another, and what is needed is something brief, pointed, and inexpensive, that will set people to thinking, may be read in a few minutes, and scattered by the million copies at little expense aside from the time taken to do it. Such literature is to be found in the N. R. L. A. leaflets.

Just now the question of closing the World's Fair on Sunday is being specially agitated by the advocates of Sunday legislation. Much importance is attached to the significance of the decision of this question. Petitions are being circulated, sermons preached, conventions called, and arguments of all descriptions employed to induce the commissioners of the World's Fair to close the Fair on Sunday. All these only give the friends of truth and religious freedom so many more opportunities to get the truth before the people. The National Religious Liberty Association has prepared a leaflet, entitled, "Sunday and the World's Fair," expressly for this purpose. One State has just ordered 95,000 of them. According to the latest reports, the commissioners do not appear to be ready to take action upon the matter. Definite action may be postponed until a little before the Fair opens in 1893, in which case the agitation of the question will be prolonged and extensive. Now is the time to work. Another four-page leaflet, entitled, "Sunday Laws: Their Origin, Development, Nature, and Object," just being printed, may also be used to good advantage. The readers of the *REVIEW* should take pains to acquaint themselves with the tersely written documents of the Religious Liberty Association, and supply themselves with a liberal quantity to use as opportunities present themselves.

W. A. C.

—There sometimes wants only a stroke of fortune to discover numberless latent good or bad qualities, which would otherwise have been eternally concealed; as words written with a certain fluid appear only when brought near to fire.

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.

OUR SHIP.

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

(DEDICATED to the sailing of the "Pitcairn.")

Sail onward o'er the ocean
So vast, so deep and wide,
Though heaving billows toss thee,
A plaything in their pride.
Angels of light shall keep thee,
And guide thee on thy way,
While surges swell, and o'er thee
Toss high their angry spray.
Yes, angel hands shall guard thee,
Then, "Pitcairn," swiftly speed,
And bear thy heaven-born message
To precious souls in need.
Across the rolling waters
Are many souls who wait,—
The "isles" shall hear the message,
Now borne through "Golden Gate."

O Father, guard this vessel
We give it now to thee;
'Tis sacred to the message
It bears across the sea.
We trust it to thy keeping,
Oh, shield it from all harm,
And thus reveal the power
Of thine almighty arm.

Go, brother laborers, trusting
In Israel's God alone;
His arms of love deliver
While seeds of truth are sown.
And when shall come the reaping,
And garnered is the grain,
Anchored in heaven's harbor,
We'll sing a glad refrain.

SOUTH AFRICA.

THE prospects before the workers here are, in some respects, more encouraging than they have ever been in the past. Our canvassers are meeting with success, and they are of good hope and courage. We have canvassers working in Cape Colony, Natal, and in the South African Republic. A good many of the mines have been closed up here at the Diamond Fields. While I write, news comes that 100 white men have just been notified that their services will be wanted but a week longer here in the mines. Recent news from the Gold Fields state that several of the gold-mining companies have collapsed. "Hard times" is the cry; but notwithstanding this, the people buy our literature, and some are becoming interested in the truths that it contains. Several have recently spoken to me about being subscribers to *Present Truth*, and have spoken of its merits in the highest terms.

It was here on the Diamond Fields that the first seeds of "present truth" were sown, and perhaps the Sabbath question has been agitated here more than in any other town in Africa; and it may be there is no town where there is a more friendly feeling toward us as a people than exists here.

The quarterly meeting of the Beaconsfield church was postponed till the latter part of July, to accommodate some of the brethren who live at a distance in the country. Two were baptized and united with the church.

I have been since then on the Vaal River. Bro. Schultz resides there, and is spending a large part of his time in doing colportage work among the people. His labors are appreciated, and some of the seed that he is sowing is falling into good ground. I trust that the time will soon come when it will appear necessary to organize a church there on the river. This is some thirty-five miles from Beaconsfield, of which church those who are numbered with us are now members. Three willing souls were baptized while I was there. One of these is a lady who, with her husband, commenced the observance of the Sabbath nearly a year and a half ago, while meetings were being conducted at Hebron.

Several families in that vicinity are much interested in the truth, some of whom I trust will fully take their stand to live it out. If the Lord will, I expect soon to return there to try to help the people for a little time, as the Lord may open the way.

The country is so sparsely settled that it is difficult to get the people together, and about the only way to reach them is by going from house to house.

There seems to be an awakening of an interest to

have stricter Sunday laws all over this South African field, the same as in other parts of the world. It is thus where the truth is unknown, and where the Sabbath question has never been agitated. I believe that that personage who is declared to be "wiser than Daniel" is bestirring himself, knowing that he has but a short time to complete his work of deception. I have been thinking what a dreadful thing it will be if we as a people shall permit him to outgeneral us, and steal a march while we are at ease in Zion. Dangers are on every side. We need to have on the whole armor, and to quit us like men. We ask a continued interest in the prayers of God's people for the work here in South Africa.

CHAS. L. BOYD.

SWEDEN.

AFTER having spent over eight years in the United States, I safely returned to my home at Ämot, Sweden, on the 10th of August. When I now look back to that grand country across the wild waters, remembering the many dear friends I have left over there, and reflecting upon the unnumbered blessings and privileges that I so unworthily have enjoyed during these years, while I have been, in one way or another, connected with the precious work of God among my own country people, I feel to praise God indeed for his wondrous love which has been manifested in divers ways.

The subject of educating the youth in their own mother-tongue, that they may become effectual missionary workers among their own people, has proved to be worthy of special attention. And it is truly encouraging that the leading brethren see the great need of this work being done among the Scandinavian people, and that efforts have been made to bring forward to more complete results the work which has been already begun, and which has proved to be a long-needed blessing to the cause. For the purpose of studying to become teachers, several of our Danish-Norwegian young people were sent to Copenhagen, Denmark, last spring. And according to the wishes of authority, I have returned to my father-land, Sweden, for the purpose of spending some time in studying, and then return to America, better prepared, as I hope, for this branch of the work. It is with great interest that the Swedish brethren in America look forward to the college in Lincoln, Nebr., where is promised to be a Swedish, as well as a Danish-Norwegian department. There seem to be encouraging prospects before us in the work of saving fallen men among all nationalities, for God is no respecter of persons; and this ought to inspire us all with more faith and zeal.

I am very glad and thankful for this opportunity afforded me in coming to Sweden, knowing that although there are excellent Swedish colleges in the United States, the advantages to be found in Sweden are better than those afford; and I hope my stay here will prove to be for the best interests of the cause. I intend to go to Stockholm next week, and join with three other Swedish brethren who are already there, and who have entered upon their studies. And while I am there for this purpose, I also hope, by the blessing of God, to be some help to the work in that place.

It was a dear and long-desired privilege to spend a few weeks at "home, sweet home," from which nor time nor tide can sunder a true heart, and to refresh the pleasant memories of childhood. And while I have been benefited both physically and mentally by the beauties of nature and the good climate, I have also tried to work some for the spiritual good of the people. I have held meetings at many different places around the country, and the people have shown a great interest to hear the truth of God; and his word shall not return in vain, according to his own promise. It was also a dear privilege to again meet with the brethren who love the truth of God in this place, and among whom I enjoyed so many blessings during my first experiences as a Christian.

The 21st of August, I went to Karlstad, and stopped there till the 25th. Karlstad is a beautiful city, located on the Thingvalla Island, which is on the Klara River. This river is one of the largest in Sweden. The city was destroyed by fire in 1865, when it had about 3,000 inhabitants; now it has about 8,000. One of the state's seminaries is located here, and also the Wermland's prison.

The first of July last, my brother, O. Johnson, went to Karlstad to find a place for the only large tent used among our people in Sweden, for meeting purposes, and for the first time in this city held a series of meetings. After much trouble he secured a nice location for the tent. Never had the people

seen such a wonderful church in this place. The tent has comfortable seats for about 500 persons. On each of the two large poles is a beautiful flag, on one of which you read in neat letters the word, "Betel" (the house of God); the other is the Swedish national flag, which shows that this is no foreign affair, although it is very strange in Sweden. A smaller tent serves as a dwelling-house. The whole is remarkable for neatness and great order, which, without any special cost, make it an attractive place; and this has a very favorable influence, indeed, upon the people, and is surely becoming to such a place and work. It seems that "Hurry up!" "Let it go!" more than "Take time!" "Do it well!" in every respect expresses the general sentiment in America as contrasted with Sweden and other European countries; and of course America is always ahead, in time any way; but who can tell which is best in the end?

The first sermon was preached in the tent July 20. Since then there has been preaching every evening during the week, except Monday. On the Sabbath there has been Sabbath-school and children's meeting, and on Sunday preaching twice. This order has not been followed during the last week, as cold weather is beginning, which makes it necessary to look for a hall. Bro. L. Carlson, who is one of the licensed young ministers in Sweden, has been there with my brother, and I was glad to make his acquaintance. While I was there, my brother visited another place. On Sundays about 800 persons have been gathering to the meetings, but during the week the number has been less; the average number, however, has continued from the beginning. This is far beyond what we usually see in America. My brother told me that when he was in Gäfle, a city in the northern part of Sweden, having over 20,000 inhabitants, the large churches there, that then made special efforts, had to be satisfied with a great many empty seats, while the congregation at the tent, where only about 400 could be seated, numbered up to 1,400 persons. Even the church of lector P. Waldenström, who lives in that place, was near the tent.

But I will speak a few more words about Karlstad. Occasionally the brethren have given in the daily papers a program of the meetings. The Salvation Army is also in the city. On their meeting-hall a flag is seen, bearing these words: "Karlstad for Christ." It was said that they advertised according to the American style, and on their bills, posted all over the city, I read these words in English (?), "Blood and fere." But it seems that the most sensible people have more confidence in their own custom. It did not seem that the people came from mere curiosity. Perfect attention was manifested, and God's truth seemed to make an impression upon hearts, while many cheeks were wet with tears. But the doctrine about the Sabbath is a hard doctrine; while many confess it to be the truth, it is no small matter, especially in these countries, to begin at once to keep the seventh day. However, the work in this place is still going on with good interest, and has already shown encouraging results; and we are glad in the hope that even here Christ will find some souls prepared to meet him, when he comes to gather his people.

The love of Christ and his truth unites people of all nationalities in one common interest,—the glory of God through the salvation of souls; but it is very natural, and it even seems to be a duty, that a person should feel especially interested in his own countrymen; and because of having the same language, and being acquainted with their situation, he is better qualified to work among them than among any other people. Even though he should learn foreign languages and customs, they would never be natural to him.

Praise be to God, that he sent his last message of mercy also to my father-land! May God reward those American brethren and all others who have interested themselves in the work on this side of the ocean, and have freely offered of their means, on which the cause here, where people are less favored with the necessary temporal blessings, has been greatly dependent. And as the work is spreading, and, consequently, requires more means, those on whose hearts rests heavily the burden of the work, have their hopeful eyes turned to "the land of gold," expecting to still receive help, while they thankfully acknowledge what they already have received. But it is more blessed to give than to receive.

Among those who first personally planted the seed of truth in Sweden, we all remember with gratitude our dear brother, J. G. Matteson. The report of the last Conference shows that Sweden has fifteen

churches, and that the total number of Sabbath-keepers is 508. Besides my brother, who is president of the Conference, there are four who have license to preach, and twenty-nine colporters and Bible workers. Those who stood under the direction of the Scandinavian Publishing Association, sold books in Scandinavia (Sweden, Norway, and Denmark) during the last year to the amount of \$11,016.80. Of this sum the sales in Sweden alone amounted to \$5,445.70. But what is all this among nearly 5,000,000 people, who are better prepared than ever before for the last message? However, the truth has made more progress in Sweden than in any of the other European countries. There is said to be nearly as many Swedes in America as there are in Sweden, and the work is indeed of the same importance there.

May we all faithfully do our part in this great work, and may the time soon come when all the people of God will be gathered into one land, a heavenly land, with no ocean to divide them, and where all shall speak the same language, and have the same customs, the same resources and privileges, and where we everlastingly shall enjoy the unspeakable happiness of heaven.

My address is Emil J. Åhrén, Döbelsgatan 23, Stockholm, Sweden.

Sept. 1890.

EMIL JOHNSON (ÅHREN).

PENNSYLVANIA.

SOUTH OIL CITY.—In my last report I mentioned the fact that the Free Methodists had attacked us, and that we had replied. After our reply to the Free Methodists, the Age-to-come and first-day Adventists made an attack on the law of God, to which, also, we replied. As a result of these encounters, God has magnified his truth before the people, and many honest souls have accepted it. Since our tent effort closed, fifteen or sixteen grown persons have begun the observance of the Sabbath, and quite a number of others are at a point where we expect a decision soon. We praise God for his blessing on the work here.

Bro. Raymond was here last week, and baptized seven; and there are a number of others whom he intends to baptize in a few weeks, whenever he comes this way again. Six more united with the church, and we now have a church of twenty-five, besides a number who have not yet been baptized, and some who have been baptized but have not yet joined the church. God has certainly moved out before us in the work here, and we desire his continued blessing.

E. E. FRANKE.

Sept. 23.

OREGON.

EUGENE AND SPRINGFIELD.—We held meetings at Eugene in our tent about nine weeks. The attendance was quite good from the first till we had presented the Sabbath question, when, as usual, many did not wish to hear further. All the opposition we had was of a secret character.

It was difficult at first to obtain a suitable location for our tent, but after much effort we found and obtained a pleasant place. Two families living near by became interested and embraced the truth, with the exception of one member. The circumstances of these families were such that had the tent been located elsewhere in the city, they would have paid no attention to our work. We believe the hand of God was in our securing that location. Eighteen have accepted the Sabbath truth, most of whom seem to be much in earnest, and rejoice in the truth which causes us to rejoice with them. We received \$15.60 in donations.

We moved our tent to Springfield, a little village three miles from Eugene, and have held five meetings. The attendance is small, owing to the fact that it is hop-picking season, and most of the people are working in the hop yards, and cannot well come; but this work will be done in a week, and we hope that we shall then have a larger attendance. Those who come pay good attention. We hope and pray that we shall come rejoicing from this field, bringing sheaves with us.

W. W. SHARP.

Sept. 12.

MINNESOTA.

SINCE the State camp-meeting, I have attended some of the camp-meetings in General Conference Dist. Nos. 4 and 5. The remaining portion of my time has been spent in visiting tent companies and among the churches.

At Worthington I found a fair interest to hear the truth, and some are on the point of taking their

stand for it. At Villard several were deeply interested, and a few had already decided to obey the truth. Among these was a young man who was pastor of the M. E. church in the place. The brethren have taken steps to build a house of worship, which they hope to have ready for use before cold weather.

In company with Elder Hill and Bro. J. J. Graf, I held meetings with the church at Mountain Lake. We had a profitable time, and left the brethren in good courage. In company with Elder Grant, I spent a few days with the churches at Tenhassen and Wells. The good Spirit of God was present, and we had very encouraging meetings. At Wells a few of the young people decided to give their hearts to God.

In company with the Conference Committee and Elder H. R. Johnson, I visited the church at Dodge Center. The meetings at this place were of more than usual interest. The Spirit of God has been working upon the hearts of the members of this church, and there seems to be a desire on the part of nearly all to have a closer walk with God. Sabbath afternoon we went to the river, where two willing souls followed their Saviour in baptism.

If our brethren and sisters in all our churches would live up to their privileges in Christ, and walk in love, how much more frequent would be these baptismal scenes! May God give us all the spirit of the message, and help us to accomplish the object for which the church was placed in the earth, by shedding light upon all that are around us in the world, that will draw them to Christ.

Sept. 2.

R. C. PORTER.

AMONG THE FRENCH.

I HAD the privilege of attending, in the interests of the French work, the Bloomington, Ill., camp-meeting, Sept. 2-8, and a part of the workers' meeting which preceded it. A spirit of cordiality and brotherly love prevailed in the camp. The workers' meeting was made profitable by interesting and important Bible study, conducted by Elder G. B. Starr. The themes of free reconciliation and the obedience of faith were dwelt upon, and brought light and peace. The meetings on the Sabbath were impressive and solemn. A large number of dear young people yielded to the appeals of God's mercy, and many testified to his pardoning love, as evidenced solely by his word.

The French brethren, though not many in number, were represented. We had precious meetings, refreshing our minds and hearts with the wonderful provisions made for a full and free salvation, as set forth in Paul's Epistle to the Romans. Great freedom and promptness characterized the social meetings.

On my way back to Battle Creek, I spent five days visiting the French Sabbath-keepers of Irwin, Otto, Kankakee, and St. Anne, in company with Bro. Auger. These companies were raised up, with the blessing of God, under the labors of Elder D. T. Bourdeau, sixteen or seventeen years ago. It was a great privilege for me to visit these dear friends. They constitute the first French S. D. A. church in the United States, and still cling to and love the closing message of mercy. The friends in Irwin and Otto were born in France. One of them, on a visit there, scattered publications which were the seed of a now flourishing company of Sabbath-keepers, which has furnished three workers to France.

Those in Kankakee and St. Anne are mostly from Canada, their parents having been drawn to Illinois by the influence of Father Chiniquy about forty years ago. They accompanied the latter in his well-known and memorable religious evolution—the first instance on this Continent of a whole parish passing over from Catholicism to Protestantism.

These friends give quite an example, I think, of the successive steps of reform which the people of God have been called to take since the Reformation. They first left the Church of Rome under Father Chiniquy. Then, under pastor Theodore Monod, from whom they learned more fully about the Christian warfare and about the necessity of a church separated from the world, they, with others, were led to constitute a separate body, having established the gospel discipline in their midst. Then, under Elder Auger, they made another advance step in the discovery of Bible truth, and became Baptists. Finally, under Elder Bourdeau, they heard the glad tidings of the Lord's soon return, and learned the difference between the sabbath of the popes and the Sabbath of the Lord, and joyfully passed into the last stage of the Church.

At every one of the above-named places we had

good meetings (nine in all), dwelling largely on the righteousness of God through Christ, upon all them that believe,—our only means of salvation and source of comfort. I also presented to the friends the shortness of the time, the magnitude of the work committed to us in Revelation 14, and the dearth of French laborers, and invited all who heard the Lord calling them to work in his cause, directly or indirectly, to attend the French evangelistic school which will be held in Battle Creek this winter. Several are seriously thinking of coming. I trust they will fully decide to do so.

Before I left St. Anne, Bro. Auger and myself had a pleasant visit with Father Chiniquy, now eighty-one years old. We had a profitable talk about the work among Catholics.

JOHN VUILLEUMIER.

TENNESSEE RIVER CAMP-MEETING.

At the close of the Illinois camp-meeting, in company with Elder Geo. B. Starr, I went direct to Guthrie, Ky., where we found a few tents erected, and about a dozen workers on the ground. With these we went immediately to work, as though there had been a hundred on the ground, having four meetings regularly every day. The Lord blessed from the beginning.

Elders Marvin and Garrett had been holding evening meetings before our arrival, and quite an interest had been awakened in the community. These meetings were continued throughout the camp-meeting, and the tent was well filled every night with a good class of people. We assisted these brethren in these meetings, thinking it best to keep them prominently before the people, as it was decided that they should be continued at the close of the camp-meeting. Elder Osborne spoke once to good acceptance. Elder Starr gave daily lessons on the life of Christ, and instruction on righteousness by faith. These were very much appreciated, and gladly received by all who were present. New life was awakened, and expressions of gratitude and joy were general on the part of the brethren and sisters. As they were led to receive the word of God in the simplicity of faith, their hopes were revived. Hearts which had been hardened and estranged from their brethren, were softened by the Spirit of God, and in brokenness of heart, love and union were fully restored between those who had been at variance. It brought light and joy to many hearts.

We have not attended a meeting this year where it was more evident that God manifested his power in a marked manner, than during this meeting. It was the universal sentiment of those in attendance that this was the best camp-meeting they had ever attended. We endeavored to follow the instruction given by the Spirit of God, to make more important the spiritual interests of those on the ground, than the business or the mechanical training and drill of the members. The daily meeting of the ministers and the council of the vigilant committee proved to be of great profit to the interests of the meeting. If there is any time when the ministers should see eye to eye, and pull together with even lines, and when all their differences and alienations should be put away, it is at our camp-meetings. The spiritual condition of the ministers and leading workers on the camp-ground will largely decide the spiritual advancement and growth of the people. It was a source of great gratitude to God on the part of all, that he had so signally blessed his servants, brethren Osborne and Pound.

A Methodist presiding elder, while waiting for the train, called at our ministers' meeting just as it was beginning. On being invited to pray, he did so in a very simple, trustful manner. We joined with him, and the presence of God rested down upon us. He expressed his gratitude for the pleasure of meeting with us, and asked for reading-matter which would give him a knowledge of our faith. Expressing his regrets that he was compelled to make his stay so short, he bade us good-by. We could not help feeling that the angels of God had directed his steps there that morning, for truly the Spirit of God came very near us in that meeting. During the day, which was the Sabbath, the Lord manifested his presence in a most wonderful manner. The whole camp was stirred. On every hand was heard praises to God for victories gained, sins forgiven, and burdens removed through faith. Here we saw the last verse of Malachi literally fulfilled. We have never heard more earnest appeals for prayers for unconverted fathers and mothers, for brothers and sisters, for husbands and wives, and for children.

The children's meetings were conducted by sisters

Lisle Reynolds and Nellie Gaines, who did excellent work for them, as was manifested by the improvement seen.

Sister Mary Ellis gave instruction in the art of cooking, and we were glad to see the improvement in this respect in the hygienic food that was prepared. And here we would mention that the results of the hygienic cooking proved a blessing, both physically and spiritually, to all those who partook of it, at both the Illinois meeting and this meeting; while there were others who lived differently who were very sick. A health and temperance society was organized, with which about thirty united, signing the teetotal pledge. W. D. Dortch was elected president, and his wife secretary. It was recommended that he give his whole time to the work, and act as assistant State agent in the circulation of the health and temperance literature.

The business meetings connected with the different departments were harmonious and interesting, and we have reason to believe that the many things that were said, and the decisions which were rendered, will prove a blessing to all concerned. The finances of both the Conference and the Tract Society are in an encouraging condition. The former, after paying off all its workers and its accounts with the General Conference, has still a small balance on hand. The Tract and Missionary Society has quite a balance in its favor. We believe, however, that the brethren in this Conference, as they take hold on the increasing work which the providence of God has opened up before them, will see that much larger receipts will be needed, which will be forthcoming from the brethren in both tithes and offerings. The people will follow the leaders, and as they take hold and with enlarged views plan for the advancement of the cause of Christ, God will move upon the hearts of the brethren and sisters to support them in it.

Bro. A. F. Harrison, District Agent, was present laboring in the interest of the canvassing work, holding daily meetings, and stirring up those who should engage in it. Several new ones enlisted, two companies were formed, and it is hoped that a good work will be done in this department the coming year. A canvassers' fund of \$100 was started, nearly one half of which was raised on the ground, to be loaned to and encourage those not able to enter the work without financial aid.

Steps were taken to raise a tent and a camp-meeting fund, and it was voted to purchase a new pavilion, 50 x 80 ft., and several other tents for the next year's camp-meeting. It is to be hoped that another year the meeting will be held in a larger city, even at a sacrifice on the part of some of the brethren in reaching it, and that it will be located where the greatest number of the people without can attend with the greatest ease and comfort.

Bro. and sister Shireman, on their way to their new field of labor in North Carolina, stopped over a few days with us, and engaged actively in acceptable personal labor.

Elder C. M. Kinney, of Louisville, who has recently been holding meetings at Edgefield Junction, was present, and labored with his people. He gave one public discourse on Sunday afternoon, in the large tent, to which many of the white people also listened attentively throughout. The decision rendered by the council at Nashville last year, and the position taken by our colored people at this camp-meeting, in harmony with it, commended itself to the good judgment of all classes present, and prevented any discussion concerning the race question; and yet there was perfect liberty and freedom exercised by all.

Taking it all in all, the Tennessee meeting was an enjoyable occasion, because of the presence and blessing of God, and I believe the influence of it for good will be lasting. R. M. KILGORE.

SCHROON LAKE, NEW YORK, CAMP-MEETING.

THIS camp-meeting was held, according to appointment, Aug. 21-31. Through the blessing of the Lord, it was a success in every particular. Schroon Lake is a pleasant village of some 1,000 inhabitants, situated at the head of the beautiful Schroon Lake, which is nine miles long and from one to three miles wide, nestled among the far-famed Adirondacks. The lake and village are noted summer resorts for people from the cities of New York, Philadelphia, and Brooklyn.

Along both sides of the lake these wealthy people have erected fine summer cottages, in which hundreds of them live during the warm season. The

village has extensive hotel accommodations, which board, through the warm season, nearly 1,000 people. At the time of our camp-meeting the hotels and cottages were well filled. Our views had never been presented in that locality. There are living in the surrounding country, within a radius of from fifteen to seventy-five miles, some seventy-five Sabbath-keepers. As they had never had the opportunity of a general meeting, it was decided to hold a local camp-meeting in that part of the State, as the introduction of the truth there would bring it not only to the notice of the citizens of the place, but also to the attention of the city boarders. The result of the meeting showed that the selection of the place had been a wise one. Of the seventy-five Sabbath-keepers living in that part of the State, about sixty were present. Most of those who attended were present at the first meeting, and remained until the final benediction. The outside attendance was good, and the interest became intense. Never did any people give better attention to the word spoken. We sold about thirty dollars' worth of tracts and pamphlets, the most of them to persons not of our faith. One attorney from the city of New York, who owns a cottage near the camp-ground, not only attended our meetings regularly, but purchased a copy of every book and tract we advertised.

At the close of the meeting in which we presented the subject of Religious Liberty, we placed a large table on the ground near the tent, and scores flocked around and signed the petitions gladly. One gentleman, a citizen of the place, requested blank petitions, and at the last news we had from him, he had obtained scores of names.

The General Conference Committee not being able to furnish us help, the preaching fell entirely to Elder A. E. Place and the writer. Our State agent, N. Z. Town, was present, and taught a class numbering twelve or fifteen. He was assisted two days by Elder E. E. Miles, General Canvassing Agent of Dist. No. 1, who kindly devoted this much time to our meeting from the Vermont State camp-meeting. His instruction was not only valuable, but very interesting. His general talks to our people on the subject of canvassing, were appreciated, and a good interest was aroused in them to scatter the truth through the printed page. Some of the canvassers are in that region now, canvassing with good success.

Those who attended the meeting donated quite liberally toward the expenses, which were more than met by the donations. The citizens are very anxious that we should return and hold another camp-meeting there next year, promising to furnish ground and some other necessary things free of charge. Our brethren living near did everything they could to make the meeting a success, and all returned to their homes much encouraged because of the good meeting which they had enjoyed.

S. H. LANE.

WEST VIRGINIA TRACT SOCIETY.

Report for Quarter Ending June 30, 1890.

No. of members.....	48
" reports returned.....	19
" letters written.....	44
" " received.....	14
" missionary visits.....	2,492
" Bible readings held.....	25
" persons attending readings.....	115
" subscriptions obtained for periodicals.....	14
" periodicals distributed.....	309
" pp. reading-matter sold, loaned, donated, 786,170	
Cash received on sales and periodicals, \$641.35; first-day offerings, \$9.68; donations, \$4.73.	

MRS. G. L. BOWEN, Sec.

MISSOURI TRACT SOCIETY.

Report for Quarter Ending June 30, 1890.

No. of members.....	273
" reports returned.....	24
" " dismissed.....	5
" letters written.....	68
" " received.....	27
" missionary visits.....	1,254
" Bible readings held.....	18
" persons attending readings.....	22
" subscriptions obtained.....	35
" periodicals distributed.....	1,886
" pp. books and tracts sold, loaned, donated.....	134,761

Received on sales and account, \$1,665.68; on tent and camp-meeting fund, \$119.90; on first-day offerings, \$46.18; on Union College, \$45.90; on missionary ship, \$2.61; on London mission, \$1.70.

JAMES KLOSTERMYER, Sec.

Special Notices.

TO COLORADO CANVASSERS.

To all those who intend to canvass in Colorado from this time and onward, I would say that I desire them to report to me, at 812 Nineteenth Avenue, Denver, Colo., at least every two weeks, unless they are in some large city, and have the contract for a certain locality of the place. Unless this is done, I shall conclude that they do not intend to canvass in the State. We hope every one will comply with this request, that we may know who is at work and where each one is engaged.

By request of the State agent of Colorado.

WM. T. PILCHER.

TO THE BRETHREN AND SISTERS IN WEST VIRGINIA.

SINCE the organization of this Conference, several years ago, until the late camp-meeting, there has been no organized work in this State in the health and temperance cause. Some, however, had signed the different pledges, and for this we feel thankful. At our camp-meeting quite an interest was taken in this work by those present, and an organization was effected. But many of our brethren and sisters scattered throughout the State were not at this meeting. To these, especially, I would like to say a few words:

I wonder how many of us, while loving our doctrinal truth, and striving to obey it, have given as much attention to the importance of healthful living as we should?

Our Saviour says in Luke 21:34: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting [overeating], and drunkenness, and cares of this life, and so that day come upon you unawares." In Rom. 12:1, Paul says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." In the old dispensation, the only sacrifice that was acceptable unto the Lord was one without blemish; and is he any less particular now? Our bodies are the "temple of God." "If any man defile the temple of God, him shall God destroy." 1 Cor. 3:17. In Dan. 1:8, we find that the body may be defiled by food and drink, and the remainder of the chapter shows how God blessed those who followed his requirements in these things. How can the "temple of God," be holy if the body is weakened and the mind benumbed by improper eating or improper drinking? It was by yielding to appetite that sin first entered our world, bringing with it all the misery humanity has since been heir to; and the same enemy who overcame our first parents, and tempted our Saviour in the wilderness, is no less ready to do all that he can to becloud our minds and destroy us. But Christ overcame, and he has said: "My grace is sufficient for thee, for my strength is made perfect in weakness." And does God require what we cannot do?—It is your reasonable service. Rom. 12:1. Do you enjoy the blessing of God? Then "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

Dear brethren and sisters, these things are important, and God will hold every one of us responsible for the light that shines upon our pathway, and which we might give to others. The times of former ignorance God winked at, but now the light of health reform is shining, and has been shining for years; and God requires us to become intelligent on this subject. In the "Testimonies," vol. 3, p. 561, we read:—

God has permitted the light of health reform to shine upon us in these last days, that by walking in the light we may escape many dangers to which we will be exposed.

Again, on pp. 161, 162:—

The health reform is one branch of the great work that is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body. . . . To make plain natural law, and to urge the obedience of it, is the work that accompanies the third angel's message, to prepare a people for the coming of the Lord. . . . Ignorance is no excuse now for the transgression of law. The light shines clearly, and none need be ignorant, for the great God himself is man's instructor. All are bound by the most sacred obligations to God, to heed the sound philosophy and genuine experience which he is now giving them in reference to the health reform.

Is the health and temperance cause in our State in a feeble condition? Then let us make it strong by becoming strong ourselves, and support it by our prayers. The work cannot be carried on without workers, and who will say, "Here am I; send me"? We need canvassers for the *Good Health* and our other health publications.

But let us be careful in talking to others, that we do not disgust them by advocating that which is not truly hygienic. Hence the necessity of reading and becoming intelligent on this subject ourselves. We want every one of you to sign the teetotal pledge, thus lending your influence on the Lord's side; and we want you to get others to sign it. And, above all, we want you to pray for the prosperity of the work.

Pledges and blanks for signatures may be obtained from the secretary, Miss Emma Meredith, Cecil, Taylor Co., W. Va., or by writing to me at 428 Fourth St., Parkersburg, W. Va. I would like to hear from any one who wishes to canvass for health publications, or who wishes any information that I can give regarding the work.

LAURA C. BEE, Pres. W. Va. H. and T. Asso.

PENNSYLVANIA, NOTICE!

In order to consider some important matters, a session of the Pennsylvania Tract and Missionary Society will be held in connection with the State meeting at Salamanca, New York, Oct. 29 to Nov. 4, 1890.

E. J. HIBBARD, Pres.

NOTICE TO CONFERENCE SECRETARIES.

ALL Conferences and mission fields that have not yet rendered their annual report to the General Conference for year ending June 30, 1890, please do so as soon as possible, that we may complete our report for publication.

Blanks have been furnished to each Conference secretary, but only about half have responded.

W. H. EDWARDS, Rec. Sec. Gen'l Conf.

PENNSYLVANIA STATE MEETING.

THIS meeting will be held at Salamanca, N. Y., Oct. 29 to Nov. 4. While the locality of this meeting is somewhat remote from those in the eastern part of the Conference, we hope our brethren and sisters in that part of the Conference will remember that they were more highly favored in the location of our late camp-meeting than were their brethren in the western part, and that they will at least give us a good representation. And to our brethren in the interior and western parts of the Conference, we especially appeal, asking for a large attendance. Our brethren in the New York territory of the Conference are specially favored in the location of this meeting, and we feel that really they should turn out almost *en masse*.

Dear brethren, we shall expect this of you. Please do not disappoint us in this. You are highly favored this time.

We are happy to announce that sister White will attend this meeting, also brethren W. C. White and L. O. Chadwick; and we are hoping for other help from abroad, including Elder A. T. Robinson.

Those wishing instruction in the canvassing work will be favored, and we shall be glad to see a goodly number of this class present, to go out from this meeting into this important branch of the work. Arrangements will be made at this meeting for the winter work of our ministers. Any having desires for special localities will please notify the writer.

As usual, we shall secure the use of houses and rooms, and it will be expected that those coming will bring bedding and come prepared to care for themselves. The first service will be held Wednesday evening, Oct. 29, and the last one Monday evening, Nov. 3. And we request all to be present at the commencement of the meeting, and remain to its very close. We have no idea when we can have sister White with us again, and be blessed with her efficient help in matters vital to our spiritual interests. This meeting is in close proximity with the close of the season of fasting and prayer, having as a leading object the raising up of laborers for the great and decisive work on our hands.

Let us come to still seek God, and to arrange for work in harmony with our prayers. Brethren and sisters of the Pennsylvania Conference, please come to this meeting. Due notice will be given in reference to railroads.

J. W. RAYMOND, Pres. Pa. Conf.

SOUTHERN INSTITUTE.

In regard to our coming institute which is to be held in Atlanta, Ga., we give the following instructions: The Commissioner of the Southern Passenger Association has arranged for one fare for the round trip for those who wish to visit Atlanta during the "Great Piedmont Exposition," from the States of Georgia, Alabama, North Carolina, South Carolina, Florida, and Tennessee. Those living outside these States would do well to buy tickets to the nearest points within them, and then purchase a round-trip "Exposition ticket." Your ticket agent will know nothing about the institute; but he will know about the "Exposition"; so be sure to get a round-trip Exposition ticket, as this only will secure you said reduction. Tickets will be on sale Oct. 14 to 31, and are limited to Nov. 3. For further information, inquire of your ticket agent.

We earnestly and cordially invite every one who is interested in seeing the work advance in the South, to be present at this meeting. Come, brethren, to this feast of tabernacles. We want to unite with you in praising the Lord for his goodness, for his care, and for the advancement of his cause in the great Southern field during the past year, and, above all, for the plan of salvation in the gift of his dear Son. Some of our people have never met with those of like precious faith, and had the bread of life broken to them by the faithful servants of God; these cannot stay away. Others have tasted, and it makes them long for more. Then there are those who are losing sight of how rapidly the work is progressing, and do not realize that the Saviour is soon to come, and the preparation of character that is necessary to be "without spot" at that time. Brethren, begin at once to prepare, and come praying for the work and workers. The Lord will open the way before you, and if you will add works to your faith and prayer, you can be at this meeting. Feel that you must have the instructions which will be given, and that you cannot live without the spiritual food to be gained, and come feeling that the money thus invested will be so much to aid you in learning how to serve our Redeemer.

When you reach Atlanta, take the dummy that goes to Grant's Park, over Hunter and Fair streets. Tell the conductor to let you off at Bryan Street, which is in sight of the encampment.

CHAS. F. CURTIS.

The Sabbath-School.

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

OLD TESTAMENT HISTORY.

LESSON III.—GIDEON'S VICTORY.

(Sabbath, Oct. 13, 1890.)

(Read "Patriarchs and Prophets," pp. 548-554.)

1. Relate briefly the circumstances of Gideon's call to deliver Israel.

2. How did he assemble the people to fight against Midian? Judges 6:34, 35.

3. When the Israelites had gathered for battle, what did the Lord say to Gideon? Judges 7:1, 2.

4. Why did the Lord not want so many people to go to the battle? Verse 2.

5. What proclamation was Gideon directed to make? Verse 3.

6. Why were the fearful ones directed to return? Deut. 20:2, 3, 8.

7. What important lesson may we learn from this?—That although it was God that fought their battles, he could do nothing with faint-hearted, discouraged men. (See Joshua 1:5-7, 9.)

8. When Gideon made the required proclamation, how many people returned, and how many remained? Judges 7:3.

9. What did the Lord say of those that remained? Verse 4.

10. What further division of the army was Gideon directed to make? Verses 4, 5.

11. How many men were retained to fight against Midian? Verses 6-8.

12. What did God design by this to impress upon the minds of the people? 2 Chron. 14:11.

13. How was Gideon assured that the enemy was already virtually defeated? Judges 7:9-15.

14. What preparation did he then make for battle? Verse 16.

15. What order did he give to his little army? Verses 17, 18.

16. Describe the result. Verses 19-23.

17. By what was this victory gained. Heb. 11:32-34.

18. For what purpose was this victory recorded? Rom. 15:4.

19. May we have the same confidence that Gideon had? Ps. 27:1-3; 3:6.

20. By what are we to gain victories? 1 John 5:4, last part.

21. What is the strength which faith gives us that we may overcome? Eph. 6:10.

NOTE.

Faith is superior to reason, but not contrary to it. The most reasonable thing in the world is that man should have faith. The case of Gideon's victory shows how much more reasonable faith is than reason itself. Reason would have taken that 32,000 men and massed them in one solid phalanx and hurled them on the foe. But only men of desperate courage could win in that way against fearful odds, and a large part of Gideon's army were cowards. Even if the 10,000 who were not cowards, or who were ashamed to acknowledge themselves to be such, had been able to conquer the Midianites, it would have been at a great sacrifice of human life. But now see how it worked with God's plan. When, in obedience to Gideon's directions, his men broke the vessels that concealed their torches, there stood each man sharply outlined against the darkness, apparently the leader of a division; so that to the Midianites it would seem that they were being attacked by 300 bands of armed warriors. A panic seized them, and the victory was won without Israel's losing a man. It is easy to see the reasonableness of faith when the event is past. Then it is sight. We are permitted to see these things in order that we may learn to exercise faith when the prospect offers no hope to human eyes.

News of the Week.

FOR WEEK ENDING OCT. 4.

DOMESTIC.

—A fire at Iliou, N. Y., Tuesday morning, did \$75,000 damage.

—Mrs. James Caley died at Easton, Conn., Friday, at the age of 110 years.

—An incendiary fire at Crawford, Neb., Tuesday morning, caused a loss of \$50,000.

—The total revenue collections for the Peoria (Ill.) District for September, were \$1,951,384.50.

—President Harrison signed the tariff bill Wednesday, and both houses of Congress adjourned *sine die*.

—The Shenandoah Valley Railroad was sold at auction at Roanoke, Va., Tuesday, for \$7,100,000.

—Fire destroyed Fowler Bros.' Packing House at the stock yards at Chicago, Sunday morning. Loss \$700,000.

—Forty cases of diphtheria were reported to the Iowa State Board of Health from Crawford County, on Wednesday.

—Caterpillars have eaten every leaf from twenty-five acres of oak trees near Kalamazoo, Mich. The worms are moving westward.

—La grippe has made its appearance in the vicinity of Carthage, Ill. One death has resulted, and one woman was driven insane by the disease.

—Gross earnings of the New York Central and Hudson River Railroad for the fiscal year ending Sept. 30, were \$36,393,202; net earnings, \$12,019,579.

—Miss Nellie Ford, principal of a public primary school in New York, received notice Friday, of her appointment as a member of the World's Fair Commission at Chicago.

—Monday Joseph Sliney filed a suit against a saloon-keeper of Huntington, Ind., for \$2,000, for selling liquor to a minor son. The boy became intoxicated, fell into the Wabash River, and was drowned.

—A collision of two freight trains on the Baltimore and Ohio Road, between Black Hand and Pleasant Valley, Ohio, caused the death of eight persons and the destruction of over \$100,000 worth of property.

—Charles McElvaine, convicted of the murder of Christian W. Luca, a grocer, was sentenced at Brooklyn, Wednesday, to death by electricity in Sing Sing prison, within the week beginning the 17th of November next.

—An original package house was opened at Waterloo, Iowa, Tuesday, the proprietors claiming that to be effective the prohibitory law will have to be re-enacted. The liquors were seized by the authorities, and a test case will be made.

—Forest fires in the Black Hills are reported as the most destructive in the history of the country. It is reported that in the tin district an area of sixty miles has

been burned over. The loss to ranches and mining camps and in timber is very heavy.

FOREIGN.

—Fifty lives have been lost by floods in the South of France.

—The death of a negress whose age was 125 years, is reported from Antonio De Los Barrios, Cuba.

—Canadian authorities will take steps to prevent the Louisiana Lottery Company from operating in the Dominion.

—A dispatch from the City of Mexico states that there is no truth in the reported attempt to assassinate President Diaz.

—It is said that the queen's speech at the opening of the next session of Parliament will contain the promise of an Irish Local Government bill.

—Monday, at Evansville, Ind., the Rev. J. R. Barnes, aged 82, and Mrs E. T. Drew, aged 75, were married. They had been acquaintances from youth.

—Another attempt to kill the czar was made last week. A train in which he was supposed to be was wrecked by placing five sleepers on the track near St. Petersburg.

—The *New York Sun* of Oct. 1, publishes an appeal to the Americans for help for the Irish. The failure of the potato crop has made a most serious complication of affairs, and, unless help comes speedily, starvation must follow.

—Col. Herbert, of the celebrated British Grenadier Guards, who has recently been appointed commander of the Canadian forces, says that he is in a position to know that England is preparing for the worst that may come out of the several international questions now in dispute between the United States and Great Britain, and if any serious trouble does arise, Canada will be the battleground.

—A report is current that a deliberate attempt was made upon the lives of King Alexander of Serbia, and his father, ex-King Milan, at Belgrade, Sept. 28. The story that a bomb was accidentally exploded under the royal carriage is said to have been given to the public by the authorities, in order to minimize the importance of the affair. The young king and his father, it is asserted, were deliberately fired at by some one in the crowd of spectators, but the officials made every effort to prevent the news being spread abroad.

RELIGIOUS.

—The president of the Mormon Church in Utah has issued a manifesto publicly advising the Latter-Day Saints to refrain from polygamy.

—At the Rock River M. E. Conference at Aurora, Ill., Monday, resolutions were adopted against the opening on Sundays of the World's Columbian Exposition.

—The services at St. Paul's Cathedral, London, last Sunday were interrupted by a man who was in the congregation, committing suicide by shooting himself twice with a revolver.

—As the result of the recent revival meetings at Cleveland, Tenn., 359 converts joined the churches of their choice, as follows: Methodist, 179; Presbyterian, 117; Baptist, 34. The others connected themselves with the Christian society.

—In the United States Senate Sept. 29, the Vice-President presented resolutions of the Annual Conference of the Methodist Episcopal Church, held at Alpena, Mich., requesting both houses of Congress to refrain from holding any session for legislation on the Sabbath day. Referred to the Committee on Education and Labor.

—In an interview with an English Catholic nobleman, the pope said he fervently hoped for a renewal of permanent diplomatic relations with England. Under the beneficent rule of Victoria, he continued, the church had enjoyed throughout the British empire substantial liberties. Reports received at the Vatican from bishops and vicars-apostolic, showing that justice and protection were accorded to the church everywhere in the empire, caused him the liveliest satisfaction. He had the deepest personal regard for the queen, whose thoughtful care for the poor and suffering had won golden opinions throughout the world.

—The authorities at the barge office, New York, Oct. 2, used an immense amount of moral persuasion on the thirty-two young Mormons that arrived yesterday on the steamer "Wyoming," to induce them to forego their intention of becoming proselytes to the Mormon faith. The girls were separated from the other passengers as they landed, and placed in a room by themselves. Three female missionaries, from the emigrant girls' home, went among them, and tried to convince them of the folly of the course they proposed to follow. Karen Sylvestsen, who acted as spokes-woman for the party, acknowledged that they were all willing to be one of seven or eight wives, and were fully aware of the principles of Mormonism. The girls are all young, and some of them are remarkably pretty. The attempt to influence them proved futile, and the entire party will proceed on their journey to-morrow. The party comprises, all told, 202 souls, of

whom thirty-two are children. Among the lot is a married English woman, who left her husband in England to take up the Mormon faith. She said she was called and compelled to go.

Appointments.

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

The next annual session of the Virginia Sabbath-school Association will be held in connection with our general meeting at Sands, Page Co., Va., Nov. 6-12, 1890. R. D. HOTTEL, Pres.

The seventh annual session of the Virginia State Conference will be held at Sands, Page Co., Va., Nov. 6-12, 1890. We trust that all delegates will be on hand promptly the first day, that there may be no delay in organizing. VA. CONF. COM.

The seventh annual session of the Virginia Tract Society will be held at Sands, Page Co., Va., Nov. 6-12, 1890. Instruction to officers will be given during the canvassers' drill, which will commence Sunday, Nov. 2. We hope to see every officer and as many members as possible present at these meetings. R. D. HOTTEL, Pres.

The annual meeting of the Michigan Sabbath-school Association will be held in connection with the State Conference meeting at Battle Creek, Mich., Oct. 21-28, for the purpose of electing officers and transacting other business pertaining to the interests of the association. The first session will be held Wednesday, at 2:30 p. m., Oct. 22. Members present from any Sabbath-school in the State are entitled to take part in the deliberations. W. A. CONCORD, Vice-Pres.

The district quarterly meeting for Dist. No. 4, N. Y., will be held at Silver Hill, Oct. 18, 19. We expect this meeting to be one of interest and importance to the cause in this district, and we earnestly request every brother and sister in Dist. No. 4, who feels an interest in the Master's work, to be present. We would urge upon the brethren the importance of earnestly seeking God for his blessing, and for a more complete consecration to him. S. M. COBB, Director.

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

LABOR BUREAU.

WANTED—A married teamster, by the year; must be strong, willing, and apt at odds and ends of work. Name, wages, and give age, experience, etc. Address 12 Exchange Street, Battle Creek, Mich.

ADDRESSES.

THE P. O. address of Elder N. W. Kauble is Hitchcock, South Dakota.

THE P. O. address of Elder Wm. Potter is St. Helena, Cal., until further notice.

THE P. O. address of Elder J. W. Bagby is now changed from Statesville, N. C., to West Salem, Ill. All papers intended for distribution in that field should now be sent to C. D. Wolf, Statesville, N. C.

Obituary Notices.

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

STILES.—Died at Cedar Springs, Mich., Aug. 14, 1890, Bro. Wright Stiles, aged sixty-two years. He was not interested in religious matters until about four months previous to his death, when he said to his wife (who had been praying for his conversion for many years), "If there is any comfort in religion, I want it." And being shown the truthfulness of the Bible, and that Christ's righteousness covers our unrighteousness, and his blood cleanses from all sin, he fully accepted him as his Saviour, and rejoiced in the truth, often saying, "Why could I not have seen this before?" He leaves a wife, two daughters, two brothers, and two sisters to mourn his loss. Funeral services at the Baptist church, conducted by I. A. Ohmstead, of Kalamazoo, assisted by Eld. Kilgore (Baptist). I. A. O.

MEREDITH.—Killed by the cars, at Newburg, W. Va., Aug. 12, 1890, our beloved brother, A. A. Meredith, aged forty-two years. The circumstances of his death were very sad. For a number of years Bro. Meredith had been troubled with dyspepsia, which at times seriously affected his mind and caused him to become very despondent, he doubting his acceptance with God, and even desiring death. For several months prior to his death he had been very despondent, and seemed to think that the Lord had rejected him. He was persuaded by his friends to come to our camp-meeting at Newburg, hoping that the power which found him might be broken, and he obtain a new hold on God. A special season of prayer was held in his behalf, and other efforts were made to help him; but notwithstanding this and the influence of our good meeting, he received not one ray of hope. After the camp-meeting had closed, and many of the brethren were gathered at the station to take the west-bound train, a freight train pulled in and stopped for water. When it had passed on, it was soon ascertained that it had run over Bro. Meredith, about seventy-five yards from where the brethren were standing, severing his head from his body. He was on the opposite side of the train, and just how it occurred is not known. It was a sad blow to his wife and three children and a large circle of relatives, who mourn his loss. Bro. Meredith embraced the faith of S. D. Adventists about nine years ago, under the labors of Eld. I. Sanborn. He had been raised an S. D. Baptist, and has always been a consistent Christian, and commended the respect of all his acquaintances. His remains were taken to Salem, W. Va., for interment. The funeral was held in the S. D. Baptist church, at that place. Text, Job 14: 14, first line. * * *

Travelers' Guide.



MICHIGAN CENTRAL NEW CASTLETON BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected May 18, 1890

EAST.		Mail.	Day Express.	N. Shore Limited.	N. Y. Express.	Atl. Exp.	Am. Exp.	Kal. Accom'n
STATIONS.								
Chicago	am	7.45	am	9.00	pm	12.50	pm	3.10
Michigan City		9.15		11.10		1.55	am	12.20
Niles		10.2		12.5		2.55	m	12.00
Kalamazoo		11.50		2.25		3.58	am	1.18
Battle Creek				3.03		4.30	am	1.45
Jackson				3.10		4.30	am	1.45
Ann Arbor				4.45		5.32	am	1.45
Detroit				6.15		6.45	am	1.45
Buffalo				am	8.25	am	3.25	am
Rochester					9.00		4.55	am
Syracuse					10.00		5.55	am
New York					11.35		7.20	am
Boston					12.50		8.30	am
WEST.		Mail.	Day Express.	N. Shore Limited.	Chicago Express.	Pacific Express.	Kal. Accom'n	Niles Accom'n
STATIONS.								
Rocky Mt.			am	8.30	pm	3.00	pm	7.00
New York				11.50	pm	4.51	pm	10.00
Syracuse				pm	8.30	11.55	am	8.00
Rochester				10.10	am	1.42	am	10.45
Buffalo				pm	11.30	11.30	am	8.45
S. Sp. Bridge				am	12.28	12.28	pm	9.55
Detroit					9.25	9.25	pm	1.20
Ann Arbor					10.37	10.37	pm	1.20
Jackson					pm	12.15	10.05	11.18
Battle Creek					1.50	11.55	pm	1.22
Kalamazoo					2.37	pm	12.12	1.50
Niles					4.17	1.23	2.0	6.17
Michigan City					5.42	2.25	3.18	7.20
Chicago					7.15	4.15	4.50	9.00

* Daily. † Daily except Sunday. Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.16 p. m., arriving at Jackson at 7.55 p. m., daily except Sunday.

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



Chicago & Grand Trunk R.R.

Time Table, in Effect Jan 19, 1890.

GOING WEST.		STATIONS.		GOING EAST.	
am	pm			am	pm
3.00	7.10	Boston		8.50	7.30
5.00	9.10	New York		11.10	9.40
7.00	11.10	Buffalo		1.50	11.30
9.00	1.10	Niagara Falls		3.15	1.30
11.00	3.10	Boston		5.40	3.50
1.00	5.10	Montreal		8.00	6.10
3.00	7.10	Toronto		10.40	8.50
5.00	9.10	Detroit		1.15	10.20
7.00	11.10	Port Huron		3.45	12.50
9.00	1.10	Lapeer		6.15	3.20
11.00	3.10	Flint		8.45	5.50
1.00	5.10	Durand		11.15	8.20
3.00	7.10	LaSalle		1.45	10.50
5.00	9.10	Charlotte		4.15	1.20
7.00	11.10	BATTLE CREEK		6.45	3.50
9.00	1.10	Vicksburg		9.15	6.20
11.00	3.10	Schoolcraft		11.45	8.50
1.00	5.10	Cassopolis		2.15	1.20
3.00	7.10	South Bend		4.45	3.50
5.00	9.10	Harold's		7.15	6.20
7.00	11.10	Valparaiso		9.45	8.50
9.00	1.10	Chicago		12.15	11.20

Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., OCT. 7, 1890.

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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, Salamanca, N. Y.,	"	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. 6.		
California, San Luis Obispo Co.,	Oct.	14-21
" (Southern),	"	15-28

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

A number of answers to questions by correspondent, prepared for this number, are crowded out till next week.

Some good thoughts are suggested upon the subject of healthful living, in an article in the Special Notice department this week.

We are happy to be able to announce good meetings in Battle Creek, during the three days set apart for prayer for more laborers to enter the harvest-field.

The interesting article on Elijah which was omitted last week, to make room for important matter which came in just as we were going to press, is resumed in this number. How many are the instructive lessons to be drawn from the life of that wonderful man!

We would call attention to the article in the Special Mention department this week, entitled, "Latter-day Delusions." Evidently the writer of the article has hit upon a leading thought, and rightly divines in interpreting the modern outbreak of demonology as an indication that God is about to work with mighty power, the counterfeit to be exposed in the light of the true, and a revival of the divine gifts of healing and miracle-working soon to be seen.

Rev. Minot J. Savage, in the September Forum, very pertinently says:—

One of the most needed, as it is one of the most difficult of all reforms, is that which aims at having the State mind its own business. This includes two things—letting alone what is not its business, and really minding what is. In the light of legal history, one of the most curious things is the still surviving popular faith in mere laws as means for preventing evil and accomplishing good. The statute-books of even our young country are chiefly old lumber rooms. But beyond this, and more mischievous still, is the fact that the State is continually legislating concerning things that are beyond the limits not only of its rightful, but even of its possible jurisdiction. Many of its attempts are as impracticable as would be a legal interference with the force of gravity. Should Congress enact laws concerning things in India, all the world would smile. But not our country only, nearly all countries are still passing laws that imply a claim of jurisdiction over other worlds and other states of existence.

NOTICE!

OWING to the erection of a new building by the side of the building occupied by the mission workers in the city of Washington, D. C., the number of the latter has been changed from 217 to 219, so the address will now be 219 Fifth St., S. E., Washington, D. C. Correspondents will please make a note of this change, and act accordingly.

MR. CRAFTS IN IOWA.

MR. CRAFTS expects to be in Iowa, Oct. 12-22. As usual, he announces that on a certain day he will be either here or there, some place or another. The announcement which appears in the September number of the *Evangel of Rest*, published at Colfax, Ia., runs as follows:—

The Iowa Sabbath Association has invited Rev. W. F. Crafts to spend a month in the State this fall. He will probably not be able to do so much as that, but has set apart ten days, from Oct. 12 to 22, for our State. The proposed schedule is as follows: Sabbath, Oct. 12, Sioux City; Monday, Oct. 13, Fort Dodge or Le Mars; Tuesday, Oct. 14, Waterloo or Vinton; Wednesday, Oct. 15, Cedar Rapids or Marion; Thursday, Oct. 16, Dubuque or Clinton; Friday, Oct. 17, Iowa City or Grinnell; Sabbath, Oct. 19, Marshalltown or Des Moines; Monday, Oct. 20, Oskaloosa or Ottumwa; Tuesday, Oct. 21, Washington or Muscatine; Wednesday, Oct. 22, Davenport or Burlington.

The Iowa officers of the N. R. L. A. have supplied themselves well with literature, and will assist the reverend gentleman in discussing compulsory Sunday observance, in any or all of these places.

W. A. C.

WORLD'S FAIR JOTTINGS.

THE advocates of Sunday legislation are concentrating their forces just now on the question of closing the World's Fair on Sunday. The significance and importance which they attach to this matter may be seen from the following statements:—

"No national issues of 'the Sabbath question' compare with this one, the decision of which will go far to establish the position of our Republic on the subject of the Sabbath observance or Sabbath desecration."—*N. Y. Weekly Mail and Express*, Sept. 17, 1890.

"The issue must be met effectually at the approaching meeting of the commissioners. There is no time to lose."—*Idem*.

As a sample of some of their arguments, read the following:—

"The American ambition to excel the Eiffel Tower may be justified by exhibiting at Chicago the American Sabbath in all its lofty beneficence as a day of universal liberty for rest, for fellowship, for worship."—*W. F. Crafts, in World's Fair Leaflet*.

"No surer way to make the Fair a failure could be devised than to open it on Sunday."—*N. Y. Weekly Mail and Express*, Sept. 17, 1890.

Just how the opening of the Fair on Sunday would result so disastrously is not so clear until we read a sentence a little further along, which says:—

"The managers of the Fair cannot afford to outrage public sentiment, and to alienate the very classes upon whose concurrence and patronage they depend, by such a measure."—*Idem*.

There is no meaning to this if it does not mean that if the managers of the Fair do not run the Fair

to suit these Sunday-keepers' ideas of Sunday-keeping, they will boycott the Fair. We apprehend that this is the kind of persuasive argument that is going to be the most effectually employed to secure future Sunday legislation. Candidates for office will be told that they cannot afford to refuse to enact Sunday laws, and alienate the very classes upon whose votes their election depends.

The importance of public sentiment to the maintenance of Sunday observance is expressed in another sentence, thus:—

"The popular reverence for the Lord's day is the great barrier which protects it as a day of rest."—*Idem*.

Any institution which depends for its existence upon "popular reverence," cannot afford to have "public sentiment" greatly outraged or seriously interfered with. It is evident that it is the institution, and not the people, these men are pleading for.

W. A. C.

"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 handwriting 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, \$1,168.)

Mrs. E. S. Miller \$20 00

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

Elder W. C. Gage appoints to preach at Bedford, Mich., Sabbath, Oct. 11.