

The Advent Review and Sabbath Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

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

VOL. 67, No. 40.

BATTLE CREEK, MICH., TUESDAY, OCTOBER 14, 1890.

WHOLE No. 1886.

The Review and Herald,
ISSUED WEEKLY BY THE
Seventh-day Adventist Publishing Association,
Battle Creek, Michigan.

TWO DOLLARS A YEAR, IN ADVANCE.
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to—

REVIEW & HERALD, Battle Creek, Mich.

Republished by request.

THOUGHT ODORS.

NOT what we do, not what we say, speaks for us
To fine souls here, or to the throne of Light.
Though words and acts be fair, gods will abhor us
And men distrust, if our hearts are not right.

Our secret aim, our hidden wish or longing,
Our silent thoughts of men or worlds above—
These are the tell-tale forces that come thronging
To point to us as ones to loathe or love.

Our thoughts are odors, and we cannot seal them
So close with actions but they will creep out;
And delicately fashioned souls will feel them,
And know them sweet or vile, beyond a doubt.

Good deeds fall dead if selfish causes guide them.
Good words fall flat that but from lips have birth;
And eloquent and noble seems, beside them,
The silence or inaction of true worth.

—Ella Wheeler Wilcox, in *Independent*.

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 OBJECT OF CHRIST'S TEACHING.

BY MRS. E. G. WHITE.

THE object of Christ's teaching was to educate his hearers, and to instill right ideas into their minds. In his sermon on the mount he presented the law of God in its true character. The law had been misapprehended, misapplied, and burdened with exactions which destroyed its force, and made it a dry form, without vital power. The Jews covered up the holy precepts of Jehovah with meaningless prohibitions.

The Lord Jesus had precious truth to open before his disciples, but he could not unfold it to their minds until they were in a condition to comprehend the significance of what he desired to teach. Their limited comprehension of truth made it difficult for them to understand his wonderful character and mission. For the traditions and doctrines of men had become so inwrought in their life-teaching, that it seemed impossible for them to apprehend the thoughts of God. Christ knew that his disciples must have the treasure-house of truth opened before them, for to them were to be committed his words and works to present to the world. The life and character of Christ were living epistles of the truths he taught, and by his example he inspired faith in his followers. He presented himself as the One referred to by the prophets, especially stating, "They wrote of me." He came to represent the Father; he was the brightness of his glory, the express image of his person. He was the subject of all the lessons he gave his disciples, the theme to which their attention must be riveted.

He was the great center of all, and faith in him was to bring eternal life to all who would receive him. When he presented before them illustrious persons, it was simply to impress them with the fact that he was greater than all the wise and great of earth. He sought to make them understand the significance of the rites of the Jewish church, and as their dull comprehension became more and more enlightened, he impressed them with the thought that he was the originator and substance of all truth. The types and rites of the Jewish church were all connected with himself; he was the glory of the whole system. Everything that was attractive, either in nature or revelation, was found in him; he was the all-absorbing theme of patriarchs and prophets,—the first and the last, the Alpha and the Omega of all things.

Though he unfolded great and wonderful things to the minds of his disciples, he left many things unsaid that could not be comprehended by them. At his last meeting with them before his death, he said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." Earthly ideas, temporal things, occupied so large a place in their minds, that they could not then understand the exalted nature, the holy character, of his kingdom, though he laid it out in clear lines before them. It was because of their former erroneous interpretation of the prophecies, because of the customs and traditions of men, presented and urged upon them by the priests, that their minds had become confused, and were hardened to truth.

What was it that Jesus withheld because they could not comprehend it?—It was the more spiritual, glorious truths concerning the plan of redemption. The words of Christ which the Comforter would recall to their minds after his ascension, led them to more careful thought and earnest prayer that they might comprehend his words and give them to the world. Only the Holy Spirit could enable them to appreciate the significance of the plan of redemption. The lessons of Christ, coming to the world through the inspired testimony of the disciples, have a significance and value far beyond that which the casual reader of the Scriptures gives them. Christ sought to make plain his lessons by means of illustrations and parables. He spoke of the truths of the Bible as a treasure hid in a field, which, when a man had found, he went and sold all that he had, and bought the field. He represents the gems of truth, not as lying directly upon the surface, but as buried deep in the ground; as hidden treasures that must be searched for. We must dig for the precious jewels of truth, as a man would dig in a mine.

In presenting the truth to others, we should follow the example of Jesus. He did not present a great mass of truth, to be accepted all at once. He led the inquiring mind from truth to truth, from lesson to lesson, opening up the significance of the Scripture, as they were able to bear it. In every age the truth appropriate for the time, and essential to character and life, must be revealed in this manner. If any one—however much he may know—takes the position that he has all the truth, that nothing more is essential for him, he makes a great mistake, and will meet with terrible

loss. The command, "Go forward," is ever to be obeyed. We are not to retrograde, not even to stand still, but to advance, step by step, following the Light of the world.

Christ said, "He that followeth me shall not walk in darkness, but shall have the light of life." Light and life are associated together. John says further, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." Again Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth forever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?" The idea that the Messiah was to die, did not harmonize with the teachings of the scribes and Pharisees, and the people made it manifest by this question that they had not received the light already given them in the teachings of Christ, that they did not understand the lessons given to Israel from the pillar of cloud and of fire. They had not searched the Old Testament Scriptures, but were clinging to the teachings of men, and this made it difficult for them to accept the words of Christ. Then Jesus said unto them, "Yet a little while is the light with you. Walk while ye have the light." If they heeded this admonition, they could not settle down, believing themselves rooted and grounded in doctrines which had been taught them by priests and scribes and rulers; they must go forward from truth to a greater comprehension of truth, finding a deeper meaning in the Scriptures, as they advanced in understanding. Christ was among them, and he was a living expositor of the word of God. Should they stand still, failing to advance in knowledge when such privilege was theirs, darkness would come upon them. And "he that walketh in darkness, knoweth not whither he goeth."

How true it is that those who begin to criticize the message which God sends, do not realize that they are walking in darkness, that they are enshrouding their souls in the mist of unbelief; they think they are right in opposing the word and work of God. Said Christ, "While ye have light, believe in the light, that ye may be the children of light." "But though he had done so many miracles before them, yet they believed not on him."

The grace of Christ is illustrated by the gradual unfolding of the day, from the early morning light to the full blaze of noon. Jesus revealed to his disciples all the truth that their minds were prepared to comprehend; but the meaning of his words cannot be fully appreciated, except as the Spirit of truth illuminates the mind, and leads on to an understanding of the truth appropriate for the time. Through the Spirit of God the mind is made ready to appreciate the sayings of Christ, to be impressed with the importance of his lessons.

Those who minister in word and doctrine, should be pure in heart, consecrated, soul, body, and spirit, to the work of Christ. If they are not in this condition, they will not receive the light as Christ reveals it; they will not conform their lives to the standard which God has given, and additional light will not be granted them, because they have not made a right use of that already

given. When light is shed upon the mind, and the soul for a time is subdued under its influence, and then the truth is not incorporated into the life-practice, it will lose its force, and the man who is thus privileged will be left in a worse condition than before the light was granted him. He is represented as a slothful servant, as one who did not think the truth of heaven essential to salvation, given to be lived out and revealed to others with whom he should come in contact.

Jesus reproved his disciples because of their slowness of heart in comprehending the great and solemn truths he opened before them in relation to his sufferings, rejection, and crucifixion. Why was it they did not understand his plain utterances?—It was because these utterances were not in harmony with their former instructions. They had not felt that it was necessary to search the Scriptures for themselves in order that they might know whether the sayings of Christ were indeed truth. They did not realize that it would be vastly better to question the teachings of priests and rulers, than the words falling from the lips of the world's Redeemer.

As it was in the days of Christ, so it is in our own day. Many of our ministers fail of becoming what they might be, because they are willing to accept the opinions of others in whom they have confidence, instead of searching out the truth for themselves. They use the same arguments, present the same illustrations, as some other minister, but their sermons are as destitute of the Spirit of God as were the hills of Gilboa of dew or rain. If such ministers would be ready to listen to instruction, and then diligently search their Bibles, as did the noble Bereans, to see if these things are so, they would know for themselves, and their spiritual understanding would become enlightened, so that they could present truths from the Scriptures in clear, definite lines. Christ's promise is to every one who will search the living oracles with a humble heart, with willingness to obey the truth. He declares that his Spirit will open to the mind of the humble searcher the true significance of his word, and as these truths are cherished, and their vital importance is made plain to the understanding, the soul will be charmed, the heart filled with joy at finding a treasure whose value had not been suspected.

LIFE IN RUSSIA.

BY CONTRIBUTOR.

(Concluded.)

At last they again started. This time they were to cross the border, and to do this they must pass the guard upon the frontier line. Sometimes there would be a run at full speed, then a sudden drop on the earth at full length, then a slow rising and walking for a short distance, perhaps next a stream of water through which they must wade, the water coming up to their waists, then low land, mud and marsh, another river, then perhaps the sound of the sentry on his beat would check them for a time; but at last they came to a stand-still, and the words were spoken, "We are free!" They were then across the border, and standing upon Austrian territory, where the Russian police could not touch them. From this point they were to make their way as best they could, for the guide was to return. Mr. Schutz passed on till he at last arrived at Hamburg, Germany, from which place he sailed to New York.

The exposure of those terrible nights brought on a fever from which he did not recover for long, weary weeks. Yet he could say while in an American poor-house, when he was supposed to be dying from consumption, that he would rather die there than go back to the home of wealth and luxury he had left, and know that he was not a free man. Freedom and death were better to him than life in bondage.

The condition of the Russian peasant is sad indeed. Mr. Schutz said that of over 100,000,000 people, at least 80,000,000 are in such ignorance and superstition that they can be taken advantage of in every trade they make, be cheated in selling the little they have to carry to market, and be

cheated in what they buy. The religion of Russia is simply paganism, the worship of images. Every family is compelled to have in the house the image of some noted saint. It is a common thing to see the people bowed before these shrines in the blind superstition of the pagan worshiper. It is an every-day occurrence to hear and see wife-beating in the cities and villages. A man is not considered to have done his duty unless he has pounded his wife at least once, dragged her about by the hair of the head, and otherwise cruelly treated her. Drunkenness drags the poverty-stricken people still lower, and is often looked to as the only respite from their life of woe and suffering.

The Russian Nihilist, Mr. Schutz says, is not the assassin of which Americans read. To constitute one a Nihilist and an enemy of the State, he must simply know of a better state of life, and desire to rise to that condition,—desire to be, think, and read what he chooses; be religious or not, in his own way; be permitted to speak of the injustice done to his fellow mortals, and by word and work seek to better the condition of all with whom he may come in contact. But all this is contrary to the laws of Russia, and he who dares to go in a line in the least diverging from the law, will be detected by the authorities, by the vigilant police or the secret detectives of the land. No one can know who is or who is not ready to report any word spoken, for the secret service embraces individuals everywhere. They are found among one's own household; a son or a daughter, a wife, a hired servant—no one can know who may prove treacherous. If any one is simply suspected of favoring freedom, of having books or papers relating to the subject, he is likely to be arrested, imprisoned, and perhaps exiled. If a mother, a sister, a brother, any one, dare to ask why one is arrested, what he has done, they endanger their own freedom; they are likely to share the same fate if they do not keep quiet.

The principles of the Nihilist would lead him to non-resistance, and it is his practice as well. It is the despotic laws of the empire, and the terrible severity that is seen in enforcing these laws, that lead high and noble-spirited men to feel that they must have liberty—liberty to think and act for themselves; to worship or not, as they see fit; and to espouse the religion of their choice and not the one dictated by the State. It is this despotic, iron vengeance in the application of the Russian law, that makes these young and ambitious men of intellect feel that they will have liberty or else die in the attempt to gain their freedom. Here and there is to be found one who sees the wickedness in the police regulations, and who, lacking the restraint felt by others, determines to deal death to the one whom he feels to be the principle cause of keeping things in their present condition. Such an one takes the work in his own hand, and strikes at the life of the czar or some other high official. It is the doings of these few men, urged on to desperation by the cruelty inflicted upon their fellow citizens, that finds place in the news of the day, and it is this that gives the American his idea of the Russian Nihilist.

According to Mr. Schutz's account, the Nihilist stands simply asking for freedom of speech, freedom of the press, freedom in religious matters; and this is his crime—that he dare ask this of the czar. If he dare to make his thoughts known, he is at once the victim of the police. He feels no freedom, and hence he places little or no value upon his own life. A few feel that if the ruling men who make the laws can be put out of the way, it may do much in bringing about a change in the administrations of the government. But it is not the thought that has possession of the masses. They simply ask for freedom. This is their crime. If detected in holding such views, they are liable to be exiled.

The Nihilist is really a missionary, seeking at the risk of his own life, to educate and lift up the poor people of his country. He looks to a reform in the government that will give every man a chance to be a man, instead of a slave to be treated like a brute.

The Nihilist comes from the wealthy class, who have had the advantages of college and university. In these schools they come in contact with those who tell them of the freedom of other nations, and oftentimes they are secretly furnished with reading which shows the contrast between their own laws and those of more freely governed nations. Indeed, as Mr. Schutz said in his lecture, "the American does not know what law is." Little do we as a nation prize our rich boon of liberty—liberty in everything lawful.

The lecturer delivered the first part of his speech in the Russian costume of the better classes. It consisted of black velvet pants reaching the knees, fringed with gold and tassel in front; high boots; a bright red over-shirt, embroidered with gold in front and around the neck and wrists; and a heavy sash of yellowish color. This represented the national costume. Later on in the lecture, the speaker said that if the audience would excuse him for a few moments, he would appear in a convict's dress, with chains, half-shaven head, etc.

It was but a short time until the rattle of chains could be heard, and soon the representative of the poor Siberian exile stood before the audience. The principal garment is made much like a long, heavy overcoat. This is the prisoner's clothing by day and his bed at night. A slouch cap of the same or similar material covers the head. Heavy boots are worn, and around the ankles, and also around the leg just below the knee, an iron band passes, to which is securely fastened a chain about five feet in length. This chain is held up in the middle by a girdle worn about the body. This allows the prisoner to walk; but with every move there is the sound of clanking chains. In the middle of the back there is a piece of different material, the shape of a diamond, some ten or twelve inches in length. At the waist, just below the diamond, is the prisoner's number, for he is known only by the number assigned him, never by name. The diamond-shaped piece signifies that he is sent to work in the mines. His head is clean shaven on the left half, while the hair remains long on the other side. If he chance to escape, the condition of his head reveals that he is a Siberian exile.

The condition of the prisoners and the way they are treated is simply beyond the power of language to describe. Men are there chained to wheelbarrows, which they must ever push before them wherever they go. If taken sick with the fever, they still must languish with the wheelbarrow chained to them, lest they escape. Women receive the same hard, cruel treatment as the men. No mercy is shown to them, even though they are ladies. Hard work, poor food (and but little of it), exposure to the cold, miserable shelter, and filthy surroundings of every kind, soon tell on the health and strength of the poor exiles. Young men of powerful frame soon appear like old men bowed down with length of years. The full outline of the face gives place to the terrible scurvy, which even takes the flesh from the bones, leaving the teeth and jaws exposed. Many lose all their teeth from the same cause. They are treated without mercy, worse than the poor brute creation.

Mr. Schutz is an exile from Russia, for he can never return only at the risk of his life. He never expects to see the face of his friends again. His expressed desire is that the pulpit and press of America shall speak in thunder tones against the terrible cruelty inflicted upon human beings under the name of law, till the Russian Government shall feel compelled to take a different course. Russia feels the sentiment created here, and is very sensitive respecting what America thinks of her. May the influence of our nation be such that it shall cause Russia to stop such cruelty.

And let us all remember that the very thing which the Russian does, which constitutes him a Nihilist and an offender against the government, is the very thing that we as Americans hold the dearest thing on earth. Let it be remembered that when the laws of our land shall be changed in harmony with certain proposed reforms, then

every man who shall adhere to the God-given right to worship according to the dictates of his own conscience, will be in just the same position as the Nihilist is in to-day. Let us look well to the principles that actuate any class of men, before we cry Nihilist, with the idea that they are assassins. Liberty-loving people may yet all be called by some such name.

"WHY DON'T YOU EAT LIKE OTHERS?"

BY C. H. BLISS.
(Spring Valley, Minn.)

I PRESUME this question has been asked many times, of nearly every Seventh-day Adventist minister or mission worker. One has perhaps been invited to take dinner with some one who has become interested in our work. Fried or boiled ham, rich pies and cakes, tea and coffee are set before him, all of which are, possibly, refused. The good house-wife who has been to so much pains to get up a "good dinner," feels almost offended to see one so particular in his eating, and she perhaps inquires, "Why is it that you Seventh-day Adventists don't eat like other people?" To this question an answer may be given based upon "sound doctrine." If we undertake to establish the distinction of meats and drinks as commanded in the Mosaic law, we are met with the statement of Paul in Col. 2:16: "Let no man therefore judge you in meat, or in drink;" also Rom. 14:17, 14: "The kingdom of God is not meat and drink;" "There is nothing unclean of itself." If we insist upon the obligation of this law, then of necessity we must accept the directions regarding the manner of its observance,—all vessels, pots, jars, ranges, ovens, or anything that the flesh of these unclean animals should touch, must be broken if crockery, or cleansed if of other material, before using; and the individual himself who should touch them must wash his clothes and be unclean until the close of the day. (See Leviticus 11.)

This doctrine of spiritual defilement caused by physical contact with animals or things pronounced unclean in the Mosaic law, is not taught by our Saviour. The uncleanness was physical impurity, which material water could wash away. It was for lack of discerning this distinction that the Saviour so severely condemned the Jews. The inner soul temple was defiled by sin, and could be cleansed only by faith in the atoning blood of Christ. "Not that which goeth into the mouth defileth a man; . . . but those things which proceed out of the mouth come forth from the heart; and they defile the man." Matt. 15:11, 18. "And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables." Mark 7:4. He does not in this countenance intemperance or uncleanness. The New Testament emphatically teaches cleanliness and obedience to physical law. (See Acts 24:25; Rom. 12:1; 1 Cor. 6:19, 20; 9:27; 10:31; 2 Cor. 7:1; Heb. 10:22.)

While it does not specify just what we should eat and drink, or what we should not eat and drink, it lays down a law more comprehensive. Our bodies are to be presented a living sacrifice to God; every bodily habit, whether eating or drinking, indulging or abstaining, working or resting, all are to be brought into conformity to that great moral law which says, "Thou shalt not kill." This law has not only been engraved in stone by the finger of God, but by his Spirit it is written upon the Christian's heart; and it matters not whether it be self-murder by unhealthful indulgences, or the taking of human life by violence, the prohibition of this law covers it all.

To preserve the mind and body in the best condition for that kind of labor to which Providence has called us, "is more than whole burnt-offerings and sacrifices;" and this law is much better, as it is more comprehensive, than any law could be which simply specifies what should and what should not be eaten.

THE KING IN HIS BEAUTY.

BY FLORENCE A. BOOTH.
(Union Square, N. Y.)

We shall see the King in beauty
Where no heart is ever sad,
And we'll sing redemption's story,
Yes, our songs will all be glad;
For we'll sing the grand old story,
Half of which has ne'er been told,
Of our Saviour who redeemed us,
And who brought us to the fold.

We shall see the King in beauty,
Then each one of us shall know
Why affliction, pain, and anguish
Were our portion here below.
Ah! my Saviour, were those lessons
Which thou gavest us to learn.—
Were they sent to us to teach us
That thy law we should not spurn?

We shall see the King in beauty
When the clouds are overpast,
We shall hear, Well done, my servant,
You the victory win at last.
We shall hear His joyous welcome
In the mansions of the blest,
Child, on earth thou hast been faithful,
Come, and enter into rest.

A GOOD CONFESSION.

[IN praise to the God of Israel, and honor to his eternal law, we give to the readers of the REVIEW a copy of the letter read by sister Barrett before the Christian church of Atlanta, Ga., Sept. 28, 1890. Sister Barrett has been a highly respected member of this church, and has lately embraced the truth, wholly by missionary effort, having never heard a Seventh-day Adventist minister. She now casts her lot with those who are trying to "keep the commandments of God, and the faith of Jesus." Brethren, praise the Lord as we do this day. The time has come for the truth to go in the South, and we thank God that he is hearing prayer, and that the honest in heart in this great city are being gathered out, and prepared for his soon coming in the clouds of heaven. C. F. C.]

BELoved BRETHREN AND SISTERS: I have departed from the precept of the Christian Church, by keeping the seventh day of the week, instead of the first day. As I am a member of this church, and have looked to her for instruction, and have here before you all witnessed "a good confession," I feel it now my duty to make known to you all my action, and some of my reasons for the same; and I have confidence in you, brethren and sisters, that you are zealous for the honor of God, for you have discarded all "man-made creeds." Let us therefore "prove all things; hold fast that which is good." 1 Thess. 5:21. To the position taken by the Christian Church that the New Testament Scriptures alone are a book of authority to the Gentiles, the Bible says: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:14-17.

"All Scripture" here referred to, is the Old Testament Scripture, for the New Testament was not then written. If God is a moral ruler, he must have a moral law. This we find in Ex. 20:1-17. It is the ten commandments. God has never abrogated his moral law, for there is in God "no variableness, neither shadow of turning." James 1:17. Christ says in the sermon on the mount, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one

tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:17-20.

Again Jesus says, "I and my Father are one." John 10:30. Then to say that Christ changed or abolished any part of the Father's law, is to say that God's government will not stand, as, "A house divided against itself shall not stand." Matt. 12:25.

But the gospel of the Son is not opposed to the law of the Father, but is in perfect harmony with, and is only an enlargement of, the everlasting truths which were from the beginning. The Old Testament Scriptures also contain the gospel of Christ: "For unto us was the gospel preached, as well as unto them." Heb. 4:2. And the New Testament acknowledges and establishes the law of God as the standard of divine righteousness by which God will judge the world. Rom. 3:19; 2:12; James 2:12. Christ did not introduce any new principles of righteousness—principles that did not exist from the beginning. We dare not suppose that God, who is infinite in wisdom, in every divine perfection, and who is "the same yesterday, to-day, and forever," could be less righteous in the former dispensation than in the latter. As the righteousness of God is unchangeable and eternal, so is the law which gives it expression.

Neither does our Lord introduce a new code of morals in his sermon on the mount. He simply brought to light the Spiritual nature of the law, which has been hidden for ages by Jewish errors, and fulfilled the prophecy which said, "He will magnify the law, and make it honorable." The gospel cannot, in the very nature of the case, change or abolish moral law. The law of God is declared to be "truth." Ps. 119:142. "The law of the Lord is perfect." Ps. 19:7. "All thy commandments are righteousness." Ps. 119:172. They are "holy, and just, and good." Rom. 7:12. Now, since the law is the very impress of the mind and character of God, to suppose a defect in that law is to suppose a defect in the mind and character of God. That law is just as faultless now as it was in the beginning. He who knows "the end from the beginning," did not make mistakes in his government which would need to be corrected in future ages. The seal of the law is in the fourth commandment; it is the only one of all the ten in which are found both the name and title of the Law-giver; it is the only one that shows by whose authority the law is given. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

The Sabbath was not here given to the Israelites as a new institution; it was founded at creation. It points out the one supreme God, the Creator of all. It is the memorial of his work throughout all generations, and to worship him as Creator is to hallow the day he has set apart. In rejecting the Sabbath as Jewish, we should be careful lest, like Esau, we barter away our birthright. Let us here examine the extent of the Sabbath commandment to the Israelites: "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:16, 17.

The duty of the Israelites to keep the Sabbath cannot here be disputed. The words "through-

out their generations," "perpetual," and "forever," show that as long as there are generations of Israelites they are bound by an unalterable command of God to keep the seventh day. But here we are reminded that all the promises of God are to Israel. Rom. 9:6. Those who reject the covenants and promises are aliens from the commonwealth of Israel, have no hope, and are without God in the world.

It is as the seed of Abraham through Christ that Gentiles are to sit down in the kingdom of God. Then all Christians are Israelites, and the children of Israel were commanded to keep the Sabbath throughout their generations; therefore it is especially enjoined on Christians. Christ observed the Sabbath; it was "his custom" to read and explain the Scriptures on the Sabbath. Luke 4:16. Nowhere in all his teachings is there any command to change the Sabbath before his death, or after, to commemorate his resurrection. Christ's apostles observed the Sabbath. "And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56. This was written by an inspired apostle of our Lord about twenty-eight years after the resurrection. Luke again records of Paul, "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2.

All who would follow apostolic example will please note this: the first day of the week is mentioned only eight times in the New Testament, and in none of these is it set apart as holy. Not one of them proves anything for Sunday-keeping; carefully examined, they prove the reverse. They are, Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2.

On the other hand, the Sabbath is mentioned fifty-nine times in the New Testament. As we can find no command of God for Sunday-keeping, we must be teaching for doctrines "the commandments of men." Matt. 15:9. Paul says, "Where no law is, there is no transgression." Rom. 4:15. And again he says, "Sin is not imputed when there is no law." So there can be no sin in working on Sunday.

That an attempt to change the Sabbath would be made, is clearly foretold in the Scriptures. We find it in the prophecies. Thus Daniel 7:25 says: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." It is not necessary for me to explain to you what this power is, for it has been clearly set forth from this pulpit as the papacy. "He shall speak great words against the Most High." It is a notorious fact that the pope is styled the "Vicar of the Son of God," indicating that he fills the office of Christ. Paul, speaking of the papacy, calls him "the man of sin" (2 Thess. 2:3, 4), and says that he "exalteth himself above all that is called God, or that is worshiped." This is a parallel to Dan. 7:25. It is fulfilled in the pope's claim to have power to grant indulgences, a thing which God himself has not promised to do. It is also fulfilled in the papal dogma of infallibility.

It has also been clearly shown from this pulpit how heathen rites and festivals were incorporated into the primitive worship of the Christians. Foremost among these was the observance of Sunday. The first arrogant demands of the papacy were in behalf of Sunday. Victor, who was bishop of Rome, A. D. 192-202, wrote an imperious letter to the Asiatic prelates, commanding them to celebrate Easter on Sunday. This they spiritedly refused to do, whereupon Victor, exasperated, excommunicated them, and cut them off from fellowship with the Church of Rome. Here the matter stood until Constantine, who was then a heathen and a worshiper of Apollo, the genius of the sun, issued the following decree, A. D. 321: "Let all the judges and town-people, and the occupation of all trades rest on the venerable day of the

sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven. Given the seventh day of March; Crispus and Constantine being consuls, each of them for the second time." Here let me quote from the "History of the Sabbath," p. 346:—

This extraordinary edict of Constantine's caused Sunday to be observed with greater solemnity than it had formerly been, yet we have the most indubitable proof that this law was a heathen enactment, that it was put forth in favor of Sunday as a heathen institution, and not as a Christian festival, and that Constantine himself did not only not possess the character of a Christian, but was at that time in truth a heathen. It is to be observed that Constantine did not designate the day which he commanded men to keep, as the Lord's day, Christian Sabbath, or the day of Christ's resurrection; nor does he assign any reason for its observance which would indicate that it was a Christian festival. On the contrary, he designated the ancient heathen festival of the sun in language which cannot be mistaken.

About two years later, carried away by popular opinion, Constantine declared himself a convert to the church. In the conversion of the emperor to Christianity (if the then apostate body could be called such), Christianity became the law of the land, and the edict of 321 being unrevoked, was enforced as a Christian ordinance; it was now the part of the bishop of Rome to transform the festival of the sun into a Christian institution. This he did about A. D. 325, when by his apostolic authority he changed the name of the day, giving it the dignified title of "Lord's day." Still later, at the Council of Laodicea, A. D. 363, it was decreed by the Catholic Church, "that if Christians should rest on the Sabbath, let them be accursed from Christ; and that they should rest on Sunday." Thus has the Church of Rome fulfilled that part of the prophecy which says he shall "think to change times and laws."

Here, dear brethren and sisters, are the two days set apart for religious services. One is the Sabbath of the Lord, set apart by God, the Maker of heaven and earth, at the creation, as a memorial of his work; the other is Sunday, the spurious sabbath, instituted by the man of sin, who opposeth and exalteth himself above all that is called God or that is worshiped. May God help you to decide between the two, is my earnest prayer.

ATTENDING THE PRAYER-MEETING.

BY E. HILLIARD.
(Duluth, Minn.)

AN exciting theatrical drama was to be acted in one of our cities. For several days the bulletin boards presented elaborate advertisements. The theatrical-loving element of the city were considerably agitated, and the play was quite generally the topic of conversation. At length the advertised evening arrived; but, alas! quite a heavy rain storm prevailed. I thought, Surely the theater will be cheated of its guests to-night; no one will attend on such a night as this. The next morning I read in the daily paper in substance as follows: "Notwithstanding the inclemency of the weather, Temple Opera was packed with people, from the auditorium to the top gallery. A fair per cent of the audience was ladies. The presence of so many on such an evening spoke well for the popularity of this dramatic company."

As it was Thursday night, prayer-meeting evening, I wondered how many prayer-meetings throughout the length and breadth of the land, were well attended by Seventh-day Adventists, "notwithstanding the inclemency of the weather." Often on pleasant, moonlight evenings, our hearts are made sad by the absence of some who could come, if they only had half the interest for their souls that these theatrical actors and theater-goers have for worldly pleasure. We all need more of the converting power of God, and then a few little obstacles that have appeared mountains will suddenly be transformed into mole-hills, and the service of God will receive more attention. O

that we all would enter our closets, and there plead with God until we have a deeper burden for the work of saving our own souls and the souls of those around us! We are steadily nearing the end, and each passing week should find us a little more animated in regard to the last solemn truths for this closing generation of earthly history, a little more enlightened in the Scriptures, and a little stronger in faith. But, alas, how sadly defective many of us are!

Dear reader, let us individually ask ourselves a few questions: Do I love the prayer-meeting? Do I love it enough to sacrifice a little personal feeling and worldly interest to attend? Remember we are almost through with this world anyway. The more quickly we let go of it, the better will be our chances for the next. Watch some of your fellow-men about you, and see what they sacrifice for worldly pleasure and worldly enterprizes. I know men who spend scarcely an evening at home, they belong to so many secret societies and other organizations. Now, cannot you, my dear brother and sister, plan your business so as to spend just one evening of the week at the place of worship? Your presence would cheer the hearts of all who love the hour of prayer. Begin to attend this week. Come, and let your voices be joined in faithful prayer with those who are seeking for a better life in a better world.

TOO POOR TO PAY TITHE.

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

"I AM not able to pay tithe. I can hardly make my ends meet now."

Indeed, it is quite likely you always will be poor, not only in time, but in eternity. It is more than likely you will never be able to make your ends meet. It is quite likely you never will be prospered. Will God stultify himself? will he go back upon his word? His blessing is promised on conditions, and this blessing can come only when the conditions are met upon our part. If you do not comply, how can his blessings be given? If you fail to comply with the conditions, how can you prosper?

But is it true that you are too poor to pay tithe? Do you not have anything? Are you too poor to live? If you have nothing, if God gives you nothing, then it may be you are too poor. But do you not have something to eat? and clothes to wear? God only asks you to pay a tithe on what he gives you. And as sure as there is a God, if you are faithful in giving a tithe of that which he does give you, so sure will he give you more and more, until he, by seeing your faithfulness, will open the windows of heaven, and of his faithfulness and fullness you may enjoy till there will not be room for his blessings. To be true to his own word, God cannot give you prosperity while you fail to do your part. To be true to his own word, he must withhold his blessings. To give blessings to those who use the ten tenths of all he gives, would be but to encourage them in their selfishness, and that to their own hurt.

If you, my dear reader, have a desire to enjoy the blessing of God in your soul, begin now to be faithful to God. First be willing to share the blessings with him who gives us richly all things to enjoy. God will be faithful to you. His word is pledged. He cannot, he will not go back upon his word. It will never fail. He says, "Prove me." Test him, try him, and see. He has never been known to fail. Heaven and earth would fail first. Prove him, my brother.

—It is a miserable smallness of nature to be shut within the small circle of a few personal relations, and to fret and fume whenever a claim is made on us from God's wide world without. If we are impatient of the dependence of man upon man, and grudge to take hold of hands in the ring, the spirit in us is either evil or infirm. —Charles Emerson.

The Mission Field.

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

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

GIFTS.

RICH are the gifts that our Father in heaven
Scatters so lavishly here;
Countless the blessings his bounty has given
To brighten the passing year.
Speaketh the Saviour in accents of love,
"Ye who my word have believed,
Freely bestow, lest ungrateful ye prove,
For freely have ye received;
Give to the needy, and never withhold,
So have ye done it to me;
Give of your talent, your strength, and your gold,
Christ giveth his life for thee."
—*May Maurice, in Home Mission Echo.*

THE NEW UNITED STATES.

PEOPLE of every country have awaited with considerable anxiety the outcome of the revolution in Brazil, which last year deprived Dom Pedro of his throne. But at last a constitution has been adopted in that country, which reveals that the Brazilians are something more than mere revolutionists; they are patriotic and liberal as well.

One might have expected, considering their training in the tenets of the Catholic Church, that a document issuing from them would savor strongly of the organic principles which govern Catholic countries in the Eastern Hemisphere. But instead of this, a document was produced which, from its tone, makes one more than suspect that it was largely copied from our own federal Constitution.

The plan of government provides for the federation of the states the same as in our own country, and prohibits either the states or the general government from interfering with any form of religion. It makes all clergymen and monks ineligible to Congress. It forbids religious teaching in the public schools, and restrains the opening of new convents. In short, their national organic law is broad and liberal enough to satisfy the most ardent lover of Religious Liberty.

The adoption of the Brazilian Constitution opens a new era to that hitherto priest-ridden country. While the last emperor was of a liberal turn of mind, his counselors, and those who really administered the government were more conservative, by which means the Catholics bore sway, and ruled out of the country, where possible, every other phase of religious faith. Now everything is changed. Protestant ministers may operate there at will. Fields for missionary operations are not only wide open, but appeals for the gospel are being sent to the world.

Look where we will now, it seems that open fields present themselves to our mission boards, and the only problem to settle in order to meet the appeals of these destitute regions, is the one of men and means. When the proper men can be found who will offer themselves for this work, and the funds are pledged, even, for the enterprise, something will be done to carry the glad tidings of the coming Redeemer to that impoverished people.

J. O. C.

SOUTH AFRICA.

SOUTHERN Africa is supposed to have been discovered by Portuguese navigators in the fifteenth century. It is said, however, that previous to that time, Phenician voyagers visited that country. But the first unquestionable record we have of explorers sailing around the Southern extremity of Africa, is that of Bartholomew Diaz and Jona Infanta, in 1486. These were sent out by John II., King of Portugal, for the further exploration of that great continent southward, in the hope of discovering a sea-way to India and the adjacent islands.

The ships of that time being much smaller than those now in use, and the water being rough, especially around the southern coast, made the voyage very unfavorable to the new explorers.

They, however, continually steered southward until they passed the southern extremity of the land, and soon lost sight of the coast. Discovering this, they returned in an easterly direction, and finally cast anchor in Algoa Bay, near an island on which they planted a stone pillar, and named it Santa Cruz. It is now, however, known as Fountain Rock Island.

Having discovered the object of their search, namely, the southern extremity of the continent, they returned to Portugal. Upon doubling the cape, they experienced a heavy storm, which caused them to name that point "Cabo Tormentos," or Cape of Storms. But upon their arrival in Portugal, the king, on account of his hope of a water-way to the East being confirmed, called it The Cape of Good Hope, which name it has ever since retained.

During the century and a half succeeding this discovery, the cape was a calling place for the English, Portuguese, and Dutch vessels, which were then engaged in the eastern ocean trade. There they bartered with the natives for water, wheat, and live stock, giving in exchange, wearing apparel, spirits, and tobacco. At Table Bay, the sea-captains had certain places, indicated by square stones, where they buried communications for each other, or for friends expected on vessels to pass that way. No permanent settlement was made there, however, by any of the powers of Europe, until 1652, when the Dutch East India Company took possession of the Cape of Good Hope, and established a fort at Table Bay, the ostensible object being to provide supplies for their passing ships. But after a time, more settlers arrived from the Netherlands, who located in the vicinity of Table Mountain, and engaged in farming pursuits. To this the natives (Hottentots) sternly objected, claiming that the land belonged to them by way of inheritance, and also by conquest. To revenge themselves upon the newcomers, the natives stole their cattle and plundered their crops. This beginning of hostilities finally ripened into mutual hatred, and resulted in the natives being driven to the interior.

In the year 1688, some French Huguenots arrived at the cape, who had been granted free passage thither by the East India Company, on condition that they would engage in agriculture. At first they were allowed to conduct their religious worship in their own tongue, but finally they were prohibited this privilege by the Dutch, who were determined that the new settlement should be purely a Dutch colony. As a result, the French language passed out of general use. The different nationalities, however, intermarried with each other, which brought about a mixture of languages, and accounts for the peculiar dialect known as the African Dutch, now in general use by the majority of the inhabitants of South Africa.

In 1795, the British took possession of the cape, but at the peace of Amiens it was restored to the Dutch. It was, however, again taken by the English in 1806, and has since been held by that nation. The ambition of the British in that region, has been such that they have kept extending their protectorate, until they now possess the greater part of Southern Africa. Cape Colony is ruled by a governor appointed and paid by the Crown of England. Its laws are made by a Parliament consisting of an Executive Council of twenty-two members, appointed by the governor, and a House Assembly of seventy-two members, who are elected by the people for a term of five years. Its annual meetings convene at Cape Town, the capital of the colony.

Natal is a Crown colony on the eastern coast, and there are, besides, two Dutch republics, known as the Orange Free State, and the Transvaal Republic. These are situated, respectively, toward the northeast of the Orange and Vaal rivers. The original inhabitants of the Orange Free State were called Basutos. For several years the English tried hard to subdue them, but failed, and finally offered the land they occupied, to the Boers (farmers), who accepted the same, and conquered part of that territory; hence the

founding of the Orange Free State. Afterward some of their number moved over the Vaal River, and founded the Transvaal Republic. Each of these have a president and a Volksraad (council of the people), the members of which are elected by the people, and returned biennially.

W. P. B. WESSELS.

AFRICA'S INVITATION.

THE Rev. David K. Cross, of Glasgow, Scotland, now a missionary in Nyassaland, Central Africa, says of that part of the country in which he is called to labor:—

The earth there yields three crops in the year, and is rich in minerals. The traveler can walk for twelve hours under the almost unbroken shade of fruitful bananas, and amid great pastoral wealth of every sort. The soil is well watered and free from fever, as it is some 5,000 feet above the sea-level; and it is likely to become the health resort for Central Africa. The people are free, kind, fairly honest, brave, and vigorous; the men are usually not under six feet.

These simple children of nature are capable of generous gratitude and loyalty to the white men, whom they love as their friend, and even reverence as a miracle-worker for what seems to them his superhuman cures. They positively do homage to the medical missionary as a god in human form. When Mrs. Cross died, a great company of the chiefs came to sympathize with the mourner. Like Job's friends, they sat from morning till evening, and never spoke or moved, and then retired softly and slowly in the twilight. They know the gift, and even the propitiation, of sympathy. Dr. Cross has thus, like Livingstone, discovered that the African heart has, amid all its darkness, many noble qualities, which, when sanctified, might make great Christians; namely, a wonderful quickness in discovering and appreciating real worth, good-will to those worthy of it, noble loyalty to a true leader, and readiness to be won by Christ-like men, and to receive the gospel from their lips. There is among them "the making" of men like Livingstone's "faithfuls," Chuma and Susi.

The closing paragraph of the article from which the above is taken, appeals to every Christian heart, and should lead many to ask whether they have not some duty in that benighted country. These are the words:—

Ethiopia is now hasting "to stretch out her hands unto God" and unto us. By our great travelers and missionaries she has been brought so near us that we can almost see her outstretched arms with the cruel fetters upon them, and hear her imploring cries. Now is the time to extend a helping-hand to her. The meeting of the two hands—hers and ours—may be as life from the dead to that most interesting and cruelly wronged race.

IT WAS RETURNED.

AN old farmer once attended a missionary meeting, and though he was little accustomed to giving, after considerable mental disputation, and specially with an eye to the promised returns, he ventured to cast a shilling into the box. On his journey home he saw, lying in the road, a shilling, which he was in no wise loath to pocket. Having reached his dwelling, he began to report what he had heard at the meeting, laying stress on the fact that the speakers had said that if anything was lent to the Lord, the Lord would give it back, "And," said he, "that is true; for I gave a shilling to the collection, and found one on my way home." One of the servant-men at last said: "Now, master, I'll tell you how I think it is. You see, you gave the shilling because you expected it back, and the Lord loveth a cheerful giver, and would not have your money on that principle, so he threw it at you on the road."—*London S. S. Chronicle.*

IF THEY GAVE ONLY ONE PER CENT.

THE people of God waste their strength and wealth on unprofitable pleasures, and with hundreds of millions of dollars under their control, permit churches and missions to starve. If Christians spent every cent of wages, salary, and income on themselves, and gave to missions only one cent on a dollar of their real and personal property, their contribution would be \$87,284,000, instead of \$5,500,000. The luxury, extravagance, and unfaithfulness of God's people must be removed or our nation is doomed.—*Rev. Dr. Barrows.*

The Review and Herald.

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

BATTLE CREEK, MICH., OCT. 14, 1890.

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HIS THOUGHTS PERISH.

IN Ps. 146:3, 4, the psalmist gives a bit of good advice, based upon a very important fact. He says: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

When we quote this testimony to prove that in death there is no operation of the mind, but utter unconsciousness, believers in natural immortality and the conscious state of the dead, are at first somewhat nonplused; but they fly to the original, and fancy that they find in that a way of escape for their theory. So they accuse us of wresting and perverting this scripture; for, say they, the word "thoughts" there does not mean the operation of the mind, the act of thinking, but the schemes, plans, and purposes which the person had in view, and which, of course, all come to nothing when the person dies.

If this is what the psalmist meant, he has stated as a general proposition one which is by no means general, and set forth that as invariably true which is only partially true; for how often it happens that a person's schemes and plans are carried out to the letter, and sometimes even better than he would have done it himself. In such cases a person's "thoughts" or plans and intentions do not perish in the very day he dies, and because of his death. But if we must read the Scriptures with all sorts of exceptions and variations in view, as this construction of our friends would oblige us to do, it destroys at once all our interest and confidence in them as a volume of inspired and infallible instruction.

But that is not what is meant by Ps. 146:4. The word there rendered "thoughts" is *eshtônôth*. There are fifteen other Hebrew words rendered "thought," to some of which the definitions of devices, purposes, desires, etc., are prominent. This word is defined by Young, "Thoughts, purposes;" by Bagster, "Thoughts, devices;" by Gesenius, "Thoughts, counsels." Every one of these place "thoughts" first in the definition, showing that whatever the devices, purposes, or counsels are, that follow, they are something formed by the operation of the mind.

The radical idea of a word is, of course, found in its root. The root of this word as given by Gesenius, is *âshâth*; and he defines this word to mean, "1. To shine, to be bright, smooth. 2. To make shining; i. e., smooth; hence, to work, to forge, to form. Hence, 3. Trop. of the mind, which forms, fashions, molds anything by revolving it."

As the Greek word which is the equivalent of "thoughts" in Ps. 146:4, the Septuagint use *dialogismos*. This word Robinson defines as follows: "A reckoning through, settlement (of accounts). In New Testament, *consideration, reasoning, thought*." Liddell and Scott define it, "A balancing of accounts; hence II. *Consideration, thought, reasoning*." There are other Greek words meaning specifically "contrivance or device," including, of course, plans and purposes, which we may be sure the Septuagint would have used in Ps. 146:4, if they had supposed that the word there rendered "thoughts" referred to plans, schemes, or purposes; and they certainly were qualified to decide.

The use of this word, *dialogismos*, in the New Testament, may be learned from such passages as Matt. 15:19; Luke 2:35; 5:22; 6:8; 24:38, etc.

Let us now consider a moment, the import of Ps. 146:4, as revealed by the context. Verse 3: "Put not your trust in princes, nor in the son of man, in whom there is no help." Why?—Because, as the next verse says, he is subject to death. But this would not prevent his helping us before he died, would it?—Certainly not. Then the "help" referred to is not what the "prince" or "the son of man" does for us, or plans or purposes for us before he dies, but that which he would do for us if he had lived, but cannot do for us in death. There is no logic in the passage, if the reference is not entirely to the time following death. And in the light of this fact, it will make no particular difference if we give the word "thoughts" the meaning of "plans or purposes." For why cannot a person form plans and purposes to help us after he dies?—Simply because such plans and purposes depend upon an operation of the mind; and in death *the mind has ceased to act*; therefore, it goes without saying, that the person could be no help to us then. Verse 5: "Happy is he that hath the God of Jacob for his help." Why?—Because he ever liveth and can grant us his aid just as necessities may arise to demand it. Thus we utterly destroy the sense of the passage if we try to make it refer to anything else but the operation of the mind after death; and that, the text assures us, ceases the very day a person dies.

But from the stand-point of our friends, how can the text be true at all, even on their own showing? They say it means that a person's plans and purposes perish the day he dies. This, as we have seen, is not always true of plans and purposes formed before death; for they are often carried forward to completion. But if it refers to plans and purposes following death, why, on their ground, can he not carry these out then? If the real man at death goes forth a disembodied spirit, no longer hampered with hands and feet and eyes and ears and brains, yet knowing everything, and able to go everywhere, the powers of darkness in abeyance, and earth and heaven at his command, what is the matter with him that he cannot carry out any plan or purpose that he might have formed and carried out if he had remained on earth, and a thousand times more? If because "his breath goeth forth," and "he returneth to his earth," that is, the body simply, the liberated soul can carry out no further plan or purpose in behalf of his friends, there must be some terrible restrictions and limitations imposed upon him in the spirit world. He is considerably worse off than he was in the body.

Thus there is no aid nor comfort to be found in this text for the popular theory of consciousness in death; for while, interpreted in accordance with the general tenor of the Scriptures, it is a tower of strength, used as our friends attempt to use it, it is to them at best but a boomerang.

IN THE QUESTION CHAIR.

E. L. B.—For a full exposition of 1 Pet. 3:19, 20, see the work entitled, "Here and Hereafter, or Man's Nature and Destiny," for sale at this Office.

M. E. F. writes: 1. Is God everywhere? I do not find proof of it in the Bible. If he is, how can evil be in the world, as he cannot dwell with evil. 2. Does God's Spirit prompt the good deeds of a person who is not a Christian?

Ans.—1. We understand that the Holy Spirit is God's representative, and through that agency he is everywhere present in knowledge and power, though not personally present. There are two texts which sustain this view: Ps. 139:7: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" This shows that where God's Spirit is, there his presence is said to be. Rev. 5:6: "The seven Spirits of God [an expression to denote the Spirit of God in its fullness and perfection] sent forth into all the earth." Thus it is everywhere present. 2. Yes; just as the Spirit of God operates now to restrain men within certain limits, so that they are not permitted to plunge into too great depths of evil.

J. A. H. asks, "How is it proved that the crucifixion took place in A. D. 31? The date A. D. 27 for Christ's baptism is the only one I find, as we use them, agreeing with the marginal dates in the Bible. Did the gospel go to the Gentiles in A. D. 34?"

Ans.—When the dates found in the margins of our Bibles agree with the most reliable chronological authorities, said marginal dates may be properly quoted as corroborative evidence. But the marginal chronology for the crucifixion is not consistent with the gospel narratives, inasmuch as that chronology skips over three years of Christ's ministry (see Mark 1:10, 14, margin, and Luke 4:12, 14 margin), and makes his ministry cover six years, whereas all critical authorities, in accordance with the gospel record of John, make it to be only three years and a half. The date of the baptism of Christ being established in A. D. 27, we have but to ascertain how many years were occupied in his ministry, to prove when he was crucified. And according to John, only three years and a half can be made out. So far as can be ascertained, he attended only four passovers, and at the fourth one was crucified. This would bring his crucifixion in the spring of A. D. 31. The prophecy of Daniel 9 is further proof of this. The beginning of the seventieth of the seventy weeks, was to be marked by the manifestation of Christ as the Messiah, "the anointed one." He was so manifested at his baptism. Acts 10:38; Luke 4:18. The sixty-nine weeks ended and this seventieth week began, according to the prophecy, in A. D. 27. Dan. 9:25; Ezra 7:7. But the prophecy further said that in the midst (middle) of this seventieth week, he (Christ) would cause the sacrifice and oblation to cease. This could refer to nothing else but his crucifixion, which is thus placed in the middle of this prophetic week. As each day of this week consisted of a year, the middle of it would be just three and a half years from its beginning; and this middle being at the crucifixion, which was in the spring, the beginning three and a half years before, must have been in the autumn. Therefore the beginning of the seventieth week was in the autumn of A. D. 27; its middle was in the spring of A. D. 31, where the crucifixion is thus proved to have been; and its end was in the autumn of A. D. 34. As to the question whether the gospel then went to the Gentiles or not, it is sufficient to say that then the limitation to the Jewish people had expired. The restriction was removed, and at any time after that the gospel could properly go to the Gentiles. It would not effect the prophecy at all, if it did not actually begin to be preached to them for some years afterward. But shortly after that (A. D. 35, if we take our Bible chronology, Acts 9:12, margin), Saul was converted to be the great apostle to the Gentiles.

ELIJAH.

(Continued.)

The Prophet's Visit to Mt. Sinai.

WHETHER these conjectures be true or not, we know from the record that God regarded with deep sympathy his dejected, sorrowing servant, who had manifested so much zeal and devotion to his suffering cause. His own people seemed to have forsaken him, his enemies triumphed and sought his life, but God's mercies were over him in watchful care and tender love. And even had it been a mistake for him to take this long journey into the wilderness, and had it shown some failure on his part to exercise all the faith that was necessary, yet the tender love of God did not deal out cutting reproofs under such circumstances, or enlarge upon his human weaknesses. What a loving, tender friend we have in God! He never will forsake those who truly love him, and desire with a whole heart to serve him, even if they do—as they surely will—manifest the frailties of human nature. While the purpose of the heart to serve God faithfully remains, he will never leave us nor forsake us.

"And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord

passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and when out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: because 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. And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." 1 Kings 19: 11-18.

We have here the Lord's answer to the afflicted, discouraged prophet. He gives him a grand exhibition of his power and himself. He first calls him forth from the cave, to stand upon the mount. But it would seem that before Elijah had time to do this, a mighty wind like a terrible tornado and cyclone combined, swept over the mountain, tearing mighty rocks from their sockets, even breaking them "in pieces," grinding and shattering them. Then a fearful earthquake, causing even the base of Sinai to tremble and quiver as if old earth was in the throes of dissolution, and all nature about to fall asunder. Then flames of fire burst forth, enveloping the mount as in ancient days when God visited that historic spot, as all Israel were encamped before it. It must have been a terrific scene, and well may Elijah have felt as did Moses of old when he said, "I exceedingly fear and quake." But the record says the Lord was in none of these. They were but the precursors, or heralds, of Omnipotence, mere circumstances going before and indicating the approach of the Creator of the universe. Then "a still small voice" was heard, or, as given in the margin of the Revised Version, "a sound of gentle stillness." The record does not say the Lord was not in this. His servant at once recognized the divine presence. Reverentially covering his face with his mantle,—the Oriental token of respect, as the removing of the hat is with us,—the prophet now ventured to come forth. He "went out, and stood in the entering in of the cave," to listen with close attention to the message from the God of heaven.

How forcibly this scene calls up the similar experience of Moses, the servant of the Lord, near six centuries before this, when partly hidden "in a cleft of the rock," and covered by the divine hand, he was permitted to see a portion of the kingly person of his Lord, but not his face. Then "the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." "And Moses made haste, and bowed his head toward the earth, and worshiped." Ex. 33: 22; 34: 6-8.

These exalted servants of God, in their great distress, feeling the deepest need of divine assistance after ardent labors in his cause, were permitted to behold the wondrous works of the Most High, and to come into the greatest nearness to him that mortals have ever been permitted to enjoy. It is worthy of the most careful notice to observe those special revelations of himself vouchsafed by the Majesty of heaven to these two men. There was no lack of

the outward displays of grandeur and sublimity connected with Deity. The thunders rolled, the flames burst forth, the whole summit of Sinai smoked like a furnace, the earth trembled, the wind tore up the solid rocks,—all nature seemed to be in motion at the presence of its Sovereign. But these were merely tokens of his approach, outward circumstances indicative of the presence of nature's Creator. It is not to them, or such as them, we are to look for the special revelation of God in his own chosen character. "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth," the "voice of gentle stillness" speaking peace to the soul, bringing us into loving union and true fellowship with Him who is the source and fullness of all virtue, tenderness, goodness, and mercy. So God desires us ever to conceive him. He hates iniquity and all unrighteousness, yet he loves to forgive the penitent sinner, and pour into his heart a sense of his infinite goodness and tenderness. O what a God is our God!

It is not impossible that Elijah had made the mistake many other good men have made in expecting results to follow exhibitions of divine power, in destroying idolatrous enemies, in famine, and in mighty displays of Omnipotence, which never come from them. True reformation must come from love. It is "the goodness of God" that leadeth to repentance. His love must change the heart, if ever changed at all. Scenes of grandeur and power, destruction and wrath, may alarm, arouse, startle, and terrify, but *they will not convert. Love alone can convert the soul.* When these are exhibited, the attention of man may be gained. He may be set to thinking. He may be aroused from a dormant, indolent, indifferent condition. But this state must be followed by something exhibiting the love of the Master, or the work will never bear the right impress.

Provision was made for this in Elijah's own experience. A work followed from this point in his experience, differing somewhat in character. Elisha was called in to assist Elijah, and finally to take his place in the special movement which the latter had inaugurated.

G. I. B.

(To be continued.)

WESTERN TOUR.

At the close of our General Conference Committee Council in July, I found myself much worn. I had been under a constant strain of labor for a long time, which had drawn heavily on my strength. In this condition of health I started to attend the fall camp-meetings, with the hope that I should feel better able to be of some service; but as the readers of the REVIEW have already heard, I was not able to attend some of the appointments which I had expected to attend. Still I am glad to report that while I have been somewhat poorly, I have not been laid up by sickness, neither have I had to lay down the burden of the work entirely. During the last few weeks I have been gaining in health and strength, and begin to feel more of my usual vigor and energy; and I hope by the blessing of the Lord, soon to be in my usual health. I have some sense of the magnitude and importance of the work, and of my need of God's help in every way. I have had much comfort in trying to draw nigh unto God, and he has blessed me both physically and spiritually.

After spending a little while in Wisconsin, attending my brother's funeral, I visited the Indiana camp-meeting, and remained there three days. We spent two days at the camp-meeting at Saginaw, but we were not able to do much labor at either of these meetings.

After that we started on our Western tour, arriving at Bloomington, Ill., Sept. 5, and remaining till the 8th. While the attendance was not as large as at some previous meetings, the blessing of the Lord was present in a large measure. Besides the regular laborers in the Conference, Elders Kilgore and Durland and Bro. Chadwick were present, and labored faithfully, and the Lord worked with them.

From there we went to Mankato, Minn., where we remained about two days. It was a great pleasure to us to meet many of our former acquaintances and fellow-laborers in Minnesota. One object of our stopping here was to have a meeting with the Germans, to talk up the German interest and the German school which is to be held at Battle Creek the coming winter. We are very much interested in all these different branches. It is not only in the English that there are calls for more laborers, but we also find the same among other nationalities; and we feel desirous to do all we can to develop workers in all the different languages, that we may carry the truth to every part of the world. We shall be glad to see a large attendance at our German and French schools.

We arrived at York, Nebr., Sept. 12, where we found a large gathering. Brn. Farnsworth, Durland, and Chadwick were already on the ground, and the meeting was progressing with a good interest. Nebraska is a good field for labor, but here, as elsewhere, the dearth of laborers is great. The Conference was very anxious to obtain the help of an older and more experienced laborer. All the laborers in the Conference are young, and they feel the need of some one of more experience to lead out in the work there. They thought if they could only have that, they would see more prosperity in the work. In harmony with this idea, they urgently desired that Elder J. N. Loughborough might come to their Conference. We could readily see that they were much in need of just such help as they asked for; and while other lines of work had been laid out for Bro. Loughborough, which would fully occupy his time, we could not feel free to reject their unanimous and earnest request. When it was placed before the meeting, he was elected president of the Conference by a most unanimous and hearty vote, and we believe that it will result in much good to the Conference. We hope that Bro. Loughborough will be able to make arrangements to spend some time with them, and thus benefit them by his extensive experience.

On Monday, in company with Bro. A. R. Henry, we had the privilege of visiting Lincoln. Here we met Bro. Eldridge, who had just arrived from Battle Creek. Together we visited College View. We found quite a change had been wrought since our visit there in March. While we had been hearing of the progress of the work, still we were happily surprised to see that it had advanced much farther than we had expected. Not only were the college buildings progressing nicely, but quite a village had grown up in the vicinity. The outlook and the prospects for this enterprise are indeed encouraging. If the money could come in faster, they could push the work to still better advantage. I hope that the building committee will see their way clear to start the foundation for the foreign dormitory this fall, and this will be done if they can secure the necessary funds. This is a very important enterprise. We see many things in the providence of God that are favoring it. We hope that our brethren and sisters will feel its importance. We have every reason to believe that our time in which to work for the salvation of souls is short, and that being so, we have not a moment to lose. The work must be accomplished. Men and women must be fitted to carry the message to the ends of the earth. We need schools wherein our children and youth can be educated and prepared for usefulness in connection with the cause of God.

The site and location of the college are all that can be asked for, and every one who has visited the place has been greatly pleased, and given expressions of the greatest satisfaction. Brn. Henry and Sisley are doing very efficient work. The building committee could not have placed the enterprise in better hands. We hope that the Conferences composing this district will do all they can to furnish the means, so that the enterprise may be carried on without delay, for we have none too much time to get everything ready for the opening of the school next September. The citizens of

Lincoln are very much pleased with the progress of the work.

After taking our leave of College View, in company with Bro. Eldridge, Elder Durland, and my son, we took the train for Oakland, Cal., to attend the annual Conference and camp-meeting of the California Conference. We reached our destination Thursday morning, Sept. 18. It is truly remarkable what facilities have been provided in these last days to send the truth and the messengers of the Lord with such rapidity from one part of the world to another.

It was cheering to us once more to meet and greet our brethren on the Pacific Coast. The workers' meeting was already past, and the camp-meeting was in full progress. The attendance is large and the interest is good, and we look for a very profitable season. We find Elder Loughborough much worn with continued labor and care. How much we need God's blessing to strengthen us both physically and spiritually! We shall remain here through the meeting and a short time afterward, and then return in time for the Michigan Conference, via Portland and Milton, Oregon. Sept. 29. O. A. OLSEN.

ONCE MORE IN AUSTRALIA.

WE arrived in Melbourne, Australia, the 7th of August, after a voyage of about two weeks from Hong-Kong, China. The excessively warm, moist weather in Japan and China compelled us to hasten to Australia, where, south of the equator, we should experience a change in the climate. The contrast in the weather was so great that for nearly a week after reaching Melbourne it seemed impossible to keep warm unless we were close to a fire, though at the time the flowers were blooming in the front yards.

We have spent two Sabbaths in Melbourne, one in Ballarat, and are now in Sydney. The contrast between the present circumstances and those of five years ago, when I left the colonies, is very marked. At Melbourne, if we recollect right, there were then forty or fifty Sabbath-keepers; now they have a membership of 186. They not only have a publishing house, but almost every society and arrangement connected with the work found in our larger churches, such as Oakland and Battle Creek. There are six churches in the Conference, and fifteen companies that hold meetings. The number of Sabbath-keepers in Australia and Tasmania is now nearly 500. The cause here, fortunately, has encountered no reverses from the beginning. They have met difficulties, but a steady progress has been made. The laborers seem to have been inspired by faith to expect great things from the hand of God, and his blessings have been with them. And the same spirit seems to rest upon those who embrace the truth. This is seen by the large number who are inspired by the spirit of labor in the cause.

About two months since, the idea of increasing the circulation of the *Bible Echo* was considered by the brethren, and in the different churches those who could give a portion of their time to canvass a certain territory for subscriptions, were instructed in the work. They applied first for yearly terms, but failing in this they tried to get three month's subscriptions, with the understanding that they were to be requested to continue. This increased the circulation of the paper over 1,000 in the first five weeks of the effort. Some have since recanvassed their territory, and secured the renewal of the most of their subscriptions. Others have not been so successful.

But what seems to be still greater evidence of God's blessing upon the work, is the manner in which individuals become impressed with the truth. The Lord has evidently gone before his people from the time the Sabbath was first introduced on this continent. It is quite common for persons to come to the church in Melbourne and other places, entire strangers perhaps to all, and offer themselves for baptism and membership. And upon inquiry it is found that they have been reading for months by themselves, and thus have decided to keep God's

commandments and go through with this people. The experience of many has been of the same character as that related in the days of Wesley and other Reformers. Conviction would fasten upon the mind of an individual after reading or hearing something, so that he could find no rest. Some have gone to other colonies, thinking that the feeling would wear off; but the trouble only increased, and they have returned to the place where these impressions were received, and there have taken their stand with the people of God. These instances are not uncommon, but are of frequent occurrence in Australia. It is certain that God is working in this country in behalf of his cause and truth.

Another feature which bears the mark of the divine hand is the harmonious feeling which exists among the brethren. A simplicity characterizes them, and an earnest desire to move in harmony with the advance steps of the cause taken in the United States. Bro. Tenney's coming to Australia at the time he did, proved a blessing to the cause.

The publishing interest has not been as prosperous financially as might have been desired, and yet we see no reason why, under the present circumstances, it may not become as prosperous, comparatively, as our other institutions. The financial loss sustained in the business is no greater, proportionately, than with nearly all our other institutions at some point in their early histories.

The brethren everywhere are of good courage, and laborers are being raised up. For two or three months past, the sale of our books has averaged about \$5,000 per month. We earnestly hope that the same humble spirit of confidence in God and in his work, believing that he will carry it forward in every department and place, will remain with the brethren. According to the united faith of God's people, so is their success. We see no reason for discouragement in regard to the cause, either with the publishing work or with the advancement of the work in new fields.

It has seemed very refreshing after eight months sojourn among those wholly unacquainted with our views, to once more find ourselves in the midst of those who in every respect give evidence that they love the truths that have made us a separate people.

At this point I part with Bro. Magan, who has hitherto accompanied and assisted me on my journey. In response to an urgent call from other duties in connection with the work at home, he proceeds to America by this boat, while I purpose to remain in Australia and New Zealand for some time, to render what assistance I may, and to become more fully acquainted with the work. An institute opens in Melbourne in two weeks, after which the Conference and other annual meetings will be held.

S. N. H.

—There is nothing in this world more desirable than true wisdom, and few things that are more uncommon. Its scarcity might lead to the conclusion that it is something only a favored few can obtain; but this is only the result of man's inexcusable neglect. The source of all wisdom is not an earthly one; and from this source no one is excluded, though he may not be able to attend any high institution of learning. The apostle James writes: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." The wisdom which God gives is genuine, and superior to worldly wisdom. "The foolishness of God is wiser than men." 1 Cor. 1: 25. It is a wisdom that will make itself apparent; for "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3: 17. This is the most valuable of all kinds of wisdom, and it is denied to none.

—The tissue of every Christian's destiny is wrought with threads of mercy, and mercy impresses her lovely characters on every trial he is called to bear.—*Dr. Raffles.*

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.

FINAL SUCCESS.

"Let us not be weary in well doing: for in due season we shall reap, if we faint not."

Let those scoff who will about it, for their scoffing is but sound;
Let who will pretend to doubt it, still our cause is gaining ground.
Just so sure as early plowing turns the furrow for the yield,
Just so sure as broadcast sowing brings a harvest to the field;
Just so sure all true endeavor, in despite of adverse fate,
Used in any line whatever, brings its answer, soon or late.
Do not think your star is waning, weary workers, never fear;
For your cause is gaining, gaining, surely gaining year by year.

—Sel.

WEST VIRGINIA.

NEWBURG, AMOS, AND WHITE DAY.—After our good camp-meeting, I remained at Newburg about two weeks, clearing up the grounds and visiting some who were interested in our faith. The M. P. Church held their State Conference at Newburg during this time, and we had the pleasure of attending some of their meetings. A number spoke to me of the marked contrast in the earnestness and devotion characterizing this gathering as compared with what had been manifested at the camp-ground. I felt, after attending this meeting, that I could better appreciate the value of present truth.

Our camp-meeting will long be remembered by those who were present. Many expressed themselves as feeling that it was the best meeting they had ever attended. We are sure that some who attended received lasting benefit. Two here have decided to keep all the commandments of God, with the faith of Jesus, since the camp-meeting.

From Sept. 5 to 8, I was with the Amos church. The outside attendance was not very large. There is at present a great oil excitement there. There are several flowing wells, and quite a number more are being put down; and this subject seems to have absorbed the whole attention of the people. We hope that our brethren there will not allow these things to turn their minds from the great work of the third angel's message. All seemed much encouraged by our visit. We believe there are better days in store for the Amos church.

On my way to White Day, I visited Bro. Roby's family at Fairmont. I found them trying to live out the truth faithfully in all its particulars. They have their family Sabbath-school, and I was much pleased to see the interest manifested by the children in divine things. I am now at White Day, Monongalia Co., holding a series of meetings in the Baptist church. The house is quite well filled, and a number seem deeply interested. I am in the midst of the Sabbath question. I never felt the need of God's help more than now, and he is blessing the presentation of his word, for which I praise him and take courage. W. J. STONE.

MONTANA.

TOWNSEND, BOZEMAN, LIVINGSTON, AND VIRGINIA CITY.—We closed our meetings at Townsend, Aug. 24. Fifty-eight discourses were given, about sixty family visits were made, and a number of Bible readings were held. One young sister was baptized,—the only visible fruit of our labors at Townsend. Many acknowledged the truth, but did not seem to have the courage to step out and accept anything so unpopular as this message. We hope some fruit will appear in the kingdom of God as the result of this meeting.

After closing the meeting at Townsend, I spent a few days at Bozeman, visiting the few there that love the truth, and looking over that part of the field with a view to perhaps doing some Bible work there this winter, hoping in this way to create an interest that will result in bringing out a company at this place, as this is the principal town in the Gallatin Valley, one of the largest and best agricultural valleys in the State. A church at this place would help the work throughout the entire valley.

I also spent a few days at Livingston. I found the company there of good courage and still mov-

ing on in the work. There is still some outside interest at Livingston, which we hope to more fully develop in the near future. Sept. 4, I arrived at Virginia City, and began meetings the night of the 6th in the M. E. church, which our brethren here have secured for a series of meetings, and which will cost us nothing but lights and fuel. This is a town of about 600 inhabitants, and is a county-seat. Court will be in session next week, and will perhaps continue for two or three weeks. We hope that by holding the meeting just at this time, the truth will be carried to all parts of the county—and that means a great deal in this State, as the counties are very large. We shall also avail ourselves of this opportunity to scatter National Religious Liberty literature to the different parts of the county. We have held but three meetings. The last two evenings the house has been well filled, and the people listen attentively to the word spoken.

The few canvassers we have at work in this field are still having good success, and others will enter the field soon. Bro. Williams will spend a few days in looking after the interests of the canvassing work, and then he and his wife will join me in the work here. While we have not seen as much fruit of our labors since coming to this field as we had hoped to see, we are not discouraged, but feel determined to sow the seeds of truth as best we can, and trust in God that in his own good time he will give the increase. Brethren, remember the work in Montana.

Sept. 9.

J. W. WATT.

MICHIGAN.

AMONG THE CHURCHES.—In answer to urgent calls from the brethren in Dist. No. 10, I left the tent at South Haven in care of Brn. Richardson and Randolph, and came to Fremont Aug. 28. On the Sabbath a number of our English and Holland brethren met together, and Bro. Stureman addressed them in the Holland and I in the English language. At the close of the services five of the Holland brethren and three sisters, all heads of families except one young man, united with the Fremont church. It was a beautiful sight when our American brethren gave the right hand of fellowship to their brethren of foreign birth, and we felt that we were no longer aliens and foreigners, but fellow citizens and of the household of God. The next day eight were buried with their Lord in baptism. Several others are keeping the Sabbath. Some are holding back on account of tobacco. May the Lord help them to lay it aside, and join their brethren in full fellowship in this noble work. These brethren are the fruits of Bro. Stureman's labors among that people. He has done a good work here. May he keep humble, that the Lord can further use him to sound the message to his people.

I then went to Denver, and I thought I could see some improvement since I last met with this company. One was baptized, and two united with the church. In company with Bro. Gowel, I next went to Crystal, where we met with the brethren from Crystal Valley, Walker Town, and Ferry. We enjoyed much of the blessing of God while presenting to these new converts the purity of the Christian life, and the duties devolving upon us as the representatives of the last warning message. In the afternoon of Sabbath, Sept. 13, we organized a church of sixteen members. We then repaired to the water, where fourteen were baptized. It was indeed solemn to see so many following their Lord down into the symbolic grave. The next day we met again, when five more were baptized, who united with the church. Several others desired baptism, but were not then prepared; and as they wished to celebrate the ordinances, it was thought best that we remain another week. So on the next Sabbath eight more were buried in the watery grave, making twenty-seven in all. Nine more were added to the church, making a total membership of thirty-five. Several others are keeping the Sabbath, and expect to join the church in the near future. May the Lord bless this union with himself, is our prayer.

Here we met Bro. Haysmer, with whom we labored so pleasantly in the tent at Crystal one year ago. He, with his tent company, has done a good work at Walker Town and Ferry this summer. We are glad to see these young men growing in the work. We are writing this from Covert, where we joined our brethren last evening in the tent. From seventy-five to 100 have been listening to Bro. Richardson for over two weeks with good attention, upon the prophecies, the nature of man, and salvation alone through Christ. We begin to present the Sabbath reform to-night.

J. F. BALLENGER.

TOUR THROUGH THE SOUTH AFRICAN REPUBLIC.

Notes from My Diary.

TUESDAY, June 3, 1890.—Left Beaconsfield at 7 A. M., in company with Bro. John Wessels. "France," a colored boy, took us to the station at Kimberly, with mules and a cart. We took passage on a construction train, and were met at Hebron Station by Bro. Bother, who began the observance of the Lord's Sabbath, and was baptized some eighteen months ago. By him we were taken to the hospitable home of Bro. Schultz, "an hour and a half" away. Distance is nearly always reckoned by the hour in this country, about six miles being allowed for the hour. "When the horses are poor, it is a little farther" to any given point. Bro. Schultz was one of the first who embraced the Sabbath after the ministers came here from America. Since that time he has been an earnest missionary worker among his people. Held a prayer-meeting at the home of Bro. S. in the evening.

June 4.—Set out on our way before sunrise. Our rig consists of a cart, the most common conveyance of this country, drawn by four mules. Brn. Peter and John Wessels, the writer, and a colored boy, "Pete," who goes to "mind the mules," make up our company. Arrived at Blignants's Pont (ferry) a little past sunrise. Found a hundred wagons loaded with freight for the Transvaal, as the South African Republic is usually called, waiting for their turn to cross the Vaal River. Engines and machinery for the gold mines, and "Cape wine," and "Cape brandy" formed a large part of these loads. The ox wagons are drawn by sixteen or more oxen, seldom less. Being without a load, we were able to pass over with but little delay, and were landed in the S. A. Republic. As this country bids fair to become one of the most important of South Africa, and perhaps one of the richest gold-producing countries of the world, an occasional historical note may be of interest to the reader. About the year 1820 the first "Boers" crossed the Orange River in search of fresh pastures and freedom from English rule. The natives were treated much as the natives of the United States were treated in the early days of American history. Gold, coal, and other minerals were found in paying quantities. The country was claimed by the English, and a war followed in which the Dutch gained their independence about ten years ago. The territory extends from the Vaal River northward to the Limpopo River, a distance of about 400 miles, and from east to west about 500 miles. The white population is estimated at about 50,000, and the native at ten times that number. On landing in the Transvaal, the acting custom-house agent waited on us, to learn if we had anything subject to "duty." He is an elderly man, and for a number of years was a missionary among the natives, but the salary paid being too small to satisfy him, and concluding that it was his "first duty to take care of number one," he changed his calling. We drove to Christana before we found forage for our mules. It was extremely high-priced; paid twenty-five cents each for bundles the size of a man's arm. Fed the mules, and drove till 9 P. M. Camped on the feldt.

June 5.—Cold last night, with a heavy frost. Were on our way two hours before sunrise. Outspanned, and took breakfast at 8 A. M. Our fuel is of the kind that the Western hunters used to call "buffalo chips." Warm and pleasant.

June 6.—Cold last night, with heavy frost. The country over which we are passing is much like the beautiful prairies of Iowa, Nebraska, and Kansas. Water is the great thing lacking. Rain is scarce, and there are but few streams which are so situated that they can be used for irrigation. Arrived at Mr. ———'s a little before the commencement of the Sabbath. This man is teaching a government school. He has become somewhat acquainted with the faith of Seventh-day Adventists, and indorses what he has learned. Hope that he will soon put it into practice, and that through his influence, many of the honest-hearted Dutch people of this country will be led to walk in the light of the third angel's message. A school-teacher's influence in these rural districts is very great. He is supposed to teach his pupils the principles of religion as well as the sciences, to conduct religious meetings in the absence of a minister, and to act a general leading part in his community. A young lady from Cape Colony who has recently accepted the truths taught by our people, is expected soon to come here to act as assistant teacher. We trust that the providence of God is opening the way for

the introduction of the truth into this part of his great moral vineyard.

June 7.—Spent the Sabbath according to the commandment, after which we "inspanned," and drove as long as we could see. Outspanned, and waited till the rising of the moon. Drove till midnight, and camped on the feldt among the thorn-bushes.

June 8.—Reached Klerksdorp at noon. This is one of the oldest towns of the Transvaal. Gold-mining is the principal source of industry, and liquor-drinking the great source of poverty and suffering. A beautiful stream of clear water separates the old from the new town. We searched out a man who is interested in the truths which we hold most dear. It is hard keeping the Sabbath in this country. I quote the following from the laws of the S. A. Republic: "Article 1. A fine of 5£ [\$25] or one month's imprisonment, [1] For selling, exposing, or offering for sale, on a Sunday, goods, cattle or other live stock, or opening on Sunday, shops, stock, or any other place for the purpose of sale or trade; [2] for performing on Sunday garden labor, except where it may be required to save a field and other fruits, or in case of urgent necessity; [3] for discharging a gun or other firearms on Sunday without lawful excuse," etc., etc. Klerksdorp claims a population of 3,000 whites. This town has been favored with a visit from Bro. Webb, one of our African colporteurs, and the people showed their appreciation of his visit by purchasing about 200 copies of that excellent work, "Thoughts on Daniel and the Revelation." This part of the country is more blessed with streams which can be used for irrigation. Industry and labor only seem to be lacking to raise vegetables, grains, and fruits, in abundance. The people seem to be sadly afflicted with what Americans call "shiftlessness" and "pure laziness."

June 9.—In the afternoon drove toward Potchefstroom till dark. Camped beside an old fort used in the Kafir War. While cooking some game that we had killed, a company of Kafirs came and camped on the opposite side of the fort. We gave them some game, which they roasted at our fire. We found that one of their number belonged at a mission station about 100 miles distant. In answer to our question if he could read, he took from his pocket a Kafir New Testament, neatly wrapped in a cloth, from which he reverently read in his native tongue, by the dim light of our camp-fire.

June 10.—Drove to Potchefstroom before breakfast. While having our mules shod, we searched for and found a family who were once members of the Beaconsfield S. D. A. church. Were made sorry to find that they are not faithful to their profession. The difficulties of isolation and hard times are obstacles in their way. This town is of historic note, having been a place of desperate contest between the Dutch and English forces in the late war, in which the Dutch gained their independence. Streams of clear water run beside the streets. This town has been canvassed by Bro. Webb, and about 150 copies of "Thoughts" were sold.

C. L. BOYD.

(To be continued.)

THE MAINE STATE CAMP-MEETING.

This meeting was held at Pittsfield, Sept. 9-16. It was preceded by a workers' meeting, which was well attended by a goodly number of earnest workers. Some have been engaged in the work, but the greater number were those who are anxious to engage in it.

Elder A. T. Robinson, Superintendent of Dist. No. 1, arrived on the ground the second day of the workers' meeting, and did much to get the meeting properly organized. The workers' meeting was a success in every respect. The canvassing work received much attention. Elder Goodrich, with the aid of others who have labored faithfully with him, has given the canvassing work in the State a healthy tone during the past year, and more books have been sold during that time, through the canvassing work, than before in several years. Their efforts have fully established the fact that the State is a good one in which to sell our books. The success of the past few months has encouraged several to enter the work, and they were at the workers' meeting anxious to receive instruction which would enable them to go successfully into the work.

Elder Miles, General Canvassing Agent of Dist. No. 1, and the writer arrived from the Vermont camp-ground on the third day of the workers' meeting. Elder Miles immediately began to instruct a large class of brethren and sisters in the canvassing

work. The instruction had thus far been carried on by Elder Goodrich and Bro. Hanson. It was truly good to see such a large class eager to catch every word of instruction by which they might profit. If we mistake not, the work in the State of Maine will receive a new impetus the coming year, on account of the successful workers' meeting which the workers enjoyed.

On Friday of the workers' meeting, Elders A. T. Jones and O. O. Farnsworth arrived. Elder Farnsworth took charge of the Sabbath-school work, and several interesting meetings were held in the interest of that work.

Just before the commencement of the camp-meeting proper, Elder Robinson was called away. About the time of the camp-meeting the weather was stormy, and it rained much of the time during the time of the meeting. This kept some from the meeting, yet notwithstanding the weather, many came, and during the almost incessant rain all seemed cheerful and happy.

Elder Jones presented quite fully the subject of justification by faith, which brought a spirit of consecration into the entire camp, and caused all to feel grateful for the meeting. When the light dawned upon the minds of those present, it filled all with a spirit of praise to God, and at the last part of the meeting many were led to praise God in a manner which plainly indicated that they had been signally blessed. Nearly all stated that it was the best camp-meeting which they had ever enjoyed. The subject of church order and government was dwelt upon to quite an extent, and seemed to make an impression for good. The outside attendance was not large, but those who did attend seemed much interested. The word spoken made a favorable impression on them. The preaching was done by Elders Jones and Farnsworth and the writer.

The business meetings passed off harmoniously, and the affairs of the Conference and Tract Society seem to be in a good condition. Elder Goodrich was elected president of the Conference and Tract Society. The cause in the State seems to be gaining ground, and we believe it will gain more in the future than in the past, as all those who attended the meeting returned home with a settled determination to do all that lies in their power, through the blessing of the Lord, to extend the knowledge of the truth.

S. H. LANE.

TEXAS CONFERENCE PROCEEDINGS.

THE thirteenth annual session of the Texas Conference of S. D. Adventists was held at Dallas, Texas, Aug. 19-26, 1890.

FIRST MEETING, AUG. 19, AT 9:30 A. M.—President in the chair. Prayer by Elder W. H. Wakeham. The President made interesting remarks in regard to the progress of the work in the Conference the past year, and also called attention to the wants and needs of the Conference that should be considered at this session. The Conference was organized with twenty-six delegates, representing fourteen churches. The Chair was empowered to appoint the usual committees. The following were announced: On Nominations, W. T. Drummond, W. S. Cruzan, A. H. King; on Resolutions, W. A. McCutchen, W. S. Cruzan, E. W. Farnsworth; on Credentials and Licenses, W. S. Greer, J. J. Spikes, R. M. Kilgore; on Auditing, W. J. Manis, J. W. Kirkpatrick, B. F. Woods, J. D. Casey, T. M. Woodruff, W. A. Tucker; Auditor, D. U. Hale. The Chair was also empowered to appoint a Committee on Education, consisting of five, the President being one. The following were named as the other members of said committee: J. J. Cochran, W. R. Smith, W. S. Greer, T. T. Stevenson. Adjourned to call of Chair.

SECOND MEETING, AUG. 21, AT 9:15 A. M.—The church at Fairyland, with twelve members, was admitted into the Conference. The Committee on Resolutions submitted the following partial report:—

1. *Resolved*, That we express our sympathy with the action of the General Conference in appointing a season of fasting and prayer, Oct. 3, 4, 5, to pray that God will raise up laborers to work in his cause; and that we will show our appreciation of this by engaging in it sincerely and earnestly.

2. *Resolved*, That next to the blessing of God we regard a good education as the most essential qualification for success in the work of God; therefore,—

3. *Resolved*, That we encourage as many as possible of our young and middle-aged people to attend our colleges, either the one at Lincoln, Neb., or the one at Battle Creek, Mich.

4. *Resolved*, That we approve the action of the Locating Committee in locating Union College at Lincoln, Neb., and that we cheerfully accept the amount of money apportioned to our State by the General Conference, to build it, and that we will do the best we can to raise the amount at the earliest possible date.

Resolution one was adopted after interesting remarks by Brn. Farnsworth, Kilgore, Hyatt, and McCutchen. Resolution two was spoken to by Elder Farnsworth, and while pending the Conference adjourned to call of Chair.

THIRD MEETING, AUG. 22, AT 9:15 A. M.—The Treasurer's report was read and accepted. Resolution two was

taken up again, and discussed by Brn. Farnsworth, Kilgore, and Hyatt, and adopted. Resolution three was also adopted.

Adjourned to call of Chair.

FOURTH MEETING, AUG. 25, AT 9:00 A. M.—Committee on Resolutions presented the following:—

5. *Resolved*, That we take measures to raise a tent and camp-meeting fund; and in order to assist in this matter, we suggest to the President and Conference Committee the propriety of charging a reasonably high rent for the small tents, in order to help this fund.

6. *Resolved*, That we suggest to the officers of the different societies, etc., associated with the Conference,—Sabbath-school, Health and Temperance, Tract and Missionary, and canvassing,—to hold, as far as possible, general meetings or conventions at convenient places and times in the State, where they will accommodate most of our brethren; and that at these meetings the detail work of these societies be taught, and drills be given, thus relieving the camp-meetings of much of this work, and giving more time for spiritual and general instruction.

The Resolutions were adopted. Committee on Credentials and Licenses presented the following report: For Credentials, W. S. Hyatt, W. S. Greer; for License, W. A. McCutchen, W. T. Drummond, W. S. Cruzan, J. M. Huguley; for Colporteur's License, W. T. Johnston. The report was adopted. Committee on Nominations submitted the following: President, W. S. Hyatt; Secretary, W. S. Cruzan; Treasurer, T. T. Stevenson; Executive Committee, W. S. Hyatt, W. S. Greer, W. T. Drummond, T. T. Stevenson, W. T. Johnston. Report was adopted. Camp-meeting Committee, R. K. Huffstetter, W. A. Tucker, T. M. Woodruff, J. M. Dickerson, A. H. King. The persons named were elected. The Auditor reported the Treasurer's books to be correctly kept, according to his best knowledge.

A vote of thanks was given to the Sanitarium for the efficient help sent the Health and Temperance Society.

A vote of thanks was given to T. L. Marsalis for the free use of the grounds and water for our camp-meeting.

Adjourned *sine die*.

W. S. HYATT, Pres.

W. S. CRUZAN, Sec.

OHIO CONFERENCE PROCEEDINGS.

THE first meeting of the twenty-eighth annual session of the Ohio Conference of Seventh-day Adventists was held in connection with the camp-meeting at Marion, Ohio, Aug. 8, at 9 A. M. President in the chair. After the usual devotional exercises, the roll was called, twenty-one churches responding, represented by twenty-eight delegates. The report of the last session was read and approved. The church at Toledo requested admission into the Conference, and was received with its delegates. The Chair being empowered to appoint the usual committees, named the following: On Resolutions, J. D. Rice, H. W. Miller, J. H. Durland; on Credentials and Licenses, J. F. Robbins, O. J. Mason, O. A. Olsen; on Nominations, J. E. Scanlan, J. F. Robbins, Mrs. E. M. Swift; on Delegates, W. H. Saxby, E. T. Russell.

Adjourned to Aug. 10, at 9 A. M.

SECOND MEETING.—The calling of the roll showed forty-seven delegates present, representing twenty-nine churches. The Committee on Delegates recommended the seating of delegates not supplied with certificates, from the churches of Akron, Bowling Green, Columbus, Dunkirk, Norwalk, and Portage River.

The Treasurer's report was read, also that of the Auditor, after which the Treasurer's report for year ending June 30, 1890, was accepted, as follows:—

RECEIPTS.	
Tithe on hand Aug. 1, 1889,	\$2,661 16
“ received during year,	6,000 65
Total,	\$8,661 81
EXPENDITURES.	
Gen'l Conf. tithe,	\$ 598 93
Orders to laborers,	7,048 80
Balance,	1,014 08
Total,	\$8,661 81
CITY MISSION FUND.	
On hand Aug. 1, 1889,	\$464 78
Donations to date,	146 20
Paid orders,	\$915 80
Overdraft on tithe,	304 82
	\$915 80
	\$915 80
CLEVELAND MISSION BUILDING FUND.	
Donations during year,	\$246 59
TENT FUND.	
Overdraft on tithe Aug. 1, 1889,	290 18
Rec'd on rents, &c.,	\$245 74
“ donations,	21 00
Paid orders,	283 39
Overdraft on tithe,	306 83
	\$573 57
	\$573 57
EDUCATIONAL FUND.	
Overdraft on tithe,	\$18 36
SUMMARY.	
Tithe fund,	\$1,014 08
Clev. mission building fund,	246 59
Total,	\$1,260 67
Tent fund overdrawn,	\$306 83
City miss. fund overdrawn,	304 82
Educational fund “	18 36
Total overdraft,	\$630 01
Cash on hand June 30, 1890,	\$630 66

The President presented a written report. The Chair was authorized to appoint a Committee on Aggressive Work, of nine members, including himself. Reports from the field were called for, and Brn. Keslake, Shannon, Van Horn, Miller, and Rice responded for their respective fields.

Adjourned to Aug. 11, at 9 A. M.

THIRD MEETING.—At the calling of the roll, thirty-nine delegates responded, representing twenty-six churches. Notice having been received that Elder Olsen would not attend the Conference, the Chair appointed J. H. Durland to fill the vacancy on the Committee on Credentials and Licenses.

Reports from the field were called for, and responses were received from Elder Burkholder for Mt. Cary; Elder Saxby for Cleveland; Elder Mason for Dist. No. 6, Washington C. H., and Delaware; Elder Russell for East Liverpool; E. B. Haughey for Blue Creek, Harveysburg, Yellow Springs, and Cincinnati; Geo. Klopfenstein for Portage River, Liberty Centre, White House, Mc Clure, and Payne.

The Committee on Resolutions presented a partial report, as follows:—

Whereas, God has graciously given us another year of peaceful labor, with measurable success, and has permitted us to meet again in annual gathering; therefore,—

1. *Resolved*, That we hereby express our gratitude to God for every token of his loving favor, and that we promise, by his grace, to consecrate ourselves fully to his service from henceforth.

Whereas, Within the present Conference year we have lost in the person of Elder J. E. Swift, a beloved brother and a faithful and efficient laborer in the cause of God; therefore,—

2. *Resolved*, That while we mourn his untimely departure, we bow in humble submission to Him who doeth all things well. But while we sense our loss, we also feel admonished to emulate the spirit of devotion and earnestness which characterized his life and labors.

3. *Resolved*, That we hereby tender our heart-felt sympathy to the bereaved companion and relatives of our brother; and while human sympathy is powerless, we commend them to Him in whose love there is healing, who doth not afflict willingly nor grieve the children of men, but who causes all things to work together for good to them that love Him.

These resolutions were spoken to with much feeling by Brn. Miller and Irwin, and were unanimously adopted by the Conference and also by the entire audience.

Adjourned to Aug. 12, at 9 A. M.

FOURTH MEETING.—Forty-eight delegates, representing thirty-one churches, were present. The Chair substituted the name of A. L. Stevens on Committee on Credentials and Licenses, and the name of J. S. Fisher on Committee on Nominations, in place of that of J. F. Robbins, who did not arrive as expected. Elder W. H. Saxby and E. T. Russell were appointed as a committee to investigate and recommend action in the matter of churches that have been disbanded or broken up.

Adjourned to Aug. 13, at 9 A. M.

FIFTH MEETING.—The calling of the roll was omitted, and all delegates were requested to take their usual seats.

By vote, all visiting ministers were invited to participate in the deliberations of the Conference.

The Committee on Resolutions presented the following:—

Whereas, Our Constitution (Art. 3) provides that the tithe shall be paid to the State Treasurer, who shall disburse the same as provided by the Executive Committee; therefore,—

4. *Resolved*, That the church treasurer receive all tithe, and forward the same to the State Treasurer, and that ministers and all employees of the Conference be paid by order on the State Treasurer.

Whereas, It is the duty of the Conference Committee to take the oversight of the cause and work in the State; therefore,—

5. *Resolved*, That no churches be organized in the Conference except with the counsel and advice of said committee.

Whereas, The President in his annual address has called attention to the resolution to raise \$10,000 for the work in Cleveland, showing what has been done, and why it has not been further carried out; and,—

Whereas, The General Conference Committee have counseled adversely to the plan; therefore,—

6. *Resolved*, That we approve the action of the Conference Committee thus far, but that the plan be hereby changed, and what has been pledged or paid to the enterprise shall, with the consent of those concerned, be paid into the city mission fund.

These resolutions were freely discussed, especially the last, and adopted, the last by a rising vote of the Conference, and afterward by the entire audience. The committee presented a partial report, which, by vote, was referred back for completion.

The special Committee on Disbanded Churches presented the following:—

Your committee would recommend that the church at Gilboa be visited by a competent person, who, after a careful survey of the ground, shall proceed to the election of officers, if in his judgment it is thought best.

Pending the adoption of this recommendation, the Conference adjourned.

SIXTH MEETING, AUG. 15, AT 5 P. M.—The recommendation in reference to the Gilboa church was taken up and adopted. The Committee further recommended that the remaining members of the Mc Clure church unite with the church at Hamler or Liberty Centre, that those of Litchfield unite at either La Grange or Spencer, and that the churches of Mc Clure and Litchfield be dropped from the Conference. These recommendations were adopted.

The Committee on Nominations reported as follows:

For President, G. A. Irwin; Secretary, L. T. Dysert; Treasurer, D. K. Mitchell; Executive Committee, Geo. A. Irwin, O. J. Mason, E. J. Van Horn, H. M. Mitchell, H. W. Miller; Delegates to General Conference, G. A. Irwin, O. J. Mason, E. J. Van Horn. The report was adopted.

The Committee on Credentials and Licenses recommended as follows: For Credentials, O. F. Guilford, H. H. Burkholder, H. W. Miller, E. J. Van Horn, O. J. Mason, E. T. Russell, J. S. Iles, W. H. Saxby, J. D. Rice; for Ordination and Credentials, Geo. A. Irwin. The report was adopted.

Adjourned to call of Chair.

SEVENTH MEETING, AUG. 18, AT 9 A. M.—The Committee on Credentials and Licenses further recommended that license be granted to H. M. Mitchell, M. W. Lewis, E. B. Haughey, and A. C. Shannon. Report was adopted.

The Committee on Aggressive Work recommended,—

1. That Elder W. H. Saxby and wife go to Cincinnati to open up the work there, in harmony with the advice and counsel of the Conference Committee.

2. That the city mission work be continued in Cleveland, that the number of workers be increased as fast as practicable, and that the work in Toledo and Columbus receive the special consideration of the Conference Committee.

3. That a certain line of books on hand in the Tract Society depository be placed on sale at reduced rates, to create a canvassers' fund to be loaned to worthy and needy canvassers. The same to be controlled by a board composed of the President, Secretary, and State Agent of said Society.

4. That the Tract Society lay plans to begin early in the coming winter, the work of systematically circulating the National Religious Liberty and other literature, in harmony with the plans recommended by the International Tract and Missionary Society.

5. That we authorize the Conference Committee to select two or more of those who contemplate entering the Bible work, and assist them to attend the Central Bible School at Chicago, that they may be fitted to labor as Bible workers in Ohio.

The foregoing recommendations were freely discussed and adopted. On motion, the resolution adopted at the last annual session, that the Cleveland mission shall be the place where workers shall be trained, was rescinded.

Adjourned *sine die*.

GEO. A. IRWIN, Pres.

L. T. DYSERT, Sec.

MAINE CONFERENCE PROCEEDINGS.

THE twenty-fourth annual session of the Maine State Conference of Seventh-day Adventists held its first meeting on the camp-ground at Pittsfield, Thursday, Sept. 4, 1890, at 4 P. M. The President occupied the chair. Prayer was offered by Elder A. T. Robinson. Seven churches were represented by delegates. All ministering brethren from other Conferences, and all visiting brethren in good standing in their respective churches, were invited to take part in the deliberations of the Conference.

The Chair being authorized to appoint the usual committees, named the following: On Nominations, Timothy Bryant, P. B. Osborne, Wm. Morton; on Resolutions, S. J. Hersum, A. T. Robinson, H. C. Giles; on Credentials and Licenses, T. S. Emery, B. F. Davis, E. C. Taylor; on Auditing, Timothy Bryant, Amos Rowe, J. W. Kenniston, Wm. H. Moody, B. F. Davis, J. W. Hazeltine.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 10, AT 9 A. M.—The minutes of the last annual session were read and accepted. The Nominating Committee recommended the following persons for officers of the Conference for the ensuing year: President, J. B. Goodrich, West Palmyra, Maine; Secretary, T. S. Emery, Cornville; Treasurer, I. C. Choate, So. Norridgewock; Executive Committee, J. B. Goodrich, T. S. Emery, E. C. Taylor (So. Norridgewock); Camp-meeting Committee, Geo. B. Ueberhind, Richmond, Maine; B. F. Davis, W. Palmyra; G. W. Whitney, So. Norridgewock. The report was adopted. The Committee on Resolutions offered the following report:—

Whereas, The Macedonian cry, "Come over and help us," is being heard from many parts of the world, which can be responded to only to a limited extent on account of the lack of men and means; therefore,—

1. *Resolved*, That we heartily indorse the action of the General Conference Committee in appointing a season of humiliation, fasting, and prayer; that God will raise up laborers to enter the great harvest-field; and that we will do all we can to encourage all our people in this Conference to unite in this effort to seek the Lord.

2. *Resolved*, That we urge upon our people the importance of faithfulness in carrying out the plan of first-day offerings for the support of foreign mission work.

3. *Resolved*, That we express our appreciation of those who have been faithful in the payment of their tithes the past year, and that we urge the importance of this duty upon all who have not been honest in rendering to the Lord that which he reserves as his own.

4. *Resolved*, That the Conference year of the Maine State Conference begin with September 1 and end with August 31 of each year.

Whereas, The work of the Camp-meeting Committee is an important work, and worthy of a fair compensation; therefore,—

5. *Resolved*, That the time they serve in connection with the camp-meeting be audited the same as that of the ministers, by the Conference Auditing Committee.

There was a spirited discussion of the first resolution, in which nearly all the ministering brethren took part. The urgent demand for laborers in the great harvest-field—the world—was set forth in a manner calculated to

stir the hearts of the people to pray that the Lord of the harvest would send forth more laborers into the harvest. The second resolution was taken up, and the importance of a systematic giving to sustain our foreign missions was shown to be in accordance with the tenor of the work of S. D. Adventists, and that the habit once formed would become a fixed principle, to depart from which would cause us to realize a lack of faithfulness on our part.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 15, AT 11 A. M.—The remaining resolutions were discussed, and the whole were finally adopted. Credentials and licenses were granted as follows, in accordance with the recommendation of the Committee on Credentials and Licenses: Credentials, J. B. Goodrich, R. S. Webber, S. J. Hersum, P. B. Osborne; License, H. C. Giles, Geo. W. Howard, S. H. Linscott.

Adjourned *sine die*.

J. B. GOODRICH, Pres.

T. S. EMERY, Sec.

ILLINOIS CONFERENCE PROCEEDINGS.

THE twentieth annual session of the Illinois Conference was held at Bloomington, Ill., Sept. 2-9, 1890.

FIRST MEETING, TUESDAY, SEPT. 2, AT 9:30 A. M.—Eighteen churches were represented by twenty-six delegates. On motion, the Chair appointed the usual committees, as follows: On Nominations, M. A. Hicks, P. Rothrock, C. Turnipseed; on Resolutions, A. O. Tait, W. C. Wales, A. K. Atteberry; on Licenses and Credentials, G. B. Starr, R. Vickery, J. H. Durland; on Constitution, E. A. Merrell, G. H. Baber, J. M. Craig.

SECOND MEETING, SEPT. 3, AT 9 A. M.—The Chair stated that the Executive Committee had deemed it advisable to incorporate the Conference, and in doing so it was necessary to frame a Constitution and code of By-laws in harmony with the statutes of the State of Illinois. After freely discussing the reasons for incorporating, a motion was passed that "it is the sense of this Conference that we should be incorporated." The Committee on Constitution, after duly considering the Constitution and By-laws framed by the Executive Committee, submitted them for adoption by the Conference. After considering part of the report, it was voted that the delegates be furnished with printed copies of the same, so that all could give it a careful study.

THIRD MEETING, SEPT. 5, AT 11 A. M.—The report of the Committee on Constitution and By-laws being printed and in the hands of the delegates, it was taken up for consideration. The roll-call of delegates showed thirty-five present. Remarks were made by Elder O. A. Olsen and L. C. Chadwick.

FOURTH MEETING, SEPT. 7, AT 10 A. M.—After the usual opening exercises, the Secretary and Treasurer submitted the following financial statement:—

RESOURCES.

Real estate,	\$45,000 00
Bills receivable,	1,565 00
Interest funds overdrawn,	716 41
Camp-meeting fund overdrawn,	291 98
Building funds overdrawn,	24,479 34
Ministers and workers accounts,	2,662 82
Cash on hand,	113 95
Total,	\$74,829 50

LIABILITIES.

Capital account,	\$45,000 00
Bills payable,	24,029 60
Due Illinois Tract Society,	3,613 69
Due individuals and funds,	812 78
Tithes received after paying balance due laborers for 1889,	1,373 43
Total,	\$74,829 50

The item of \$45,000 for real estate, in the above, is the actual cash value of the Illinois Conference mission property in Chicago, Bloomington, and Springfield, including other property valued at \$1,000. If all our real estate were sold, as it could be, for \$45,000, and we should collect our bills receivable (\$1,565), with cash on hand Aug. 1, the net cash resources of the Conference would be \$46,678.95. After paying the entire indebtedness of the Conference, as shown by "bills payable, due Illinois Tract Society, individuals and funds," which amount to \$28,456.07, we would have a net surplus of \$18,222.88. A large amount of interest must be paid on money borrowed to erect our mission buildings and the Central Bible School in Chicago, until funds are secured to pay off all indebtedness. Elder Olsen spoke of the necessity of increasing our facilities for educating and training workers.

The Committee on Constitution submitted the following:—

CONSTITUTION.

ARTICLE I.—NAME.

The name of this corporation is, "Illinois Conference Association of Seventh-day Adventists."

ARTICLE II.—OBJECT.

SECTION 1.—The object for which it is formed is to diffuse moral and religious knowledge by means of missionaries, missionary agencies, and all other instrumentalities and methods appropriate for, and tending to, the advancement of the ends and aims above specified.

SEC. 2.—The purposes and essence of this corporation being purely benevolent, charitable, and philanthropic, it is hereby expressly declared that this is a corporation not for gain, and that

no dividends shall be paid on any funds, but that all of its property, real and personal, may be used and expended in carrying into effect the legitimate ends and aims of its being.

ART. III.—MEMBERSHIP.

SEC. 1.—This Association shall be composed of such churches as shall have been accepted by vote at a session of the Illinois Conference of Seventh-day Adventists, an unincorporated body.

LEGAL VOTERS.

SEC. 2.—The legal voters of this Association shall be such duly accredited delegates from the local churches, such members of the Executive Committee, and such other persons in the employ of the Conference as shall receive delegate's credentials from the Executive Committee, and are present at any duly convened Conference session.

QUORUM.

SEC. 3.—The legally authorized delegates present at any meeting of a regular session of this Association, shall constitute a quorum.

ART. IV.

OFFICERS.

SEC. 1.—The officers of this Association shall be a President, a Vice-President, a Secretary, a Treasurer, an Auditor, and two councilmen, which seven officers shall constitute its Board of Managers, and shall be elected by the Illinois Conference of S. D. Adventists, an unincorporated body.

ELECTIONS.

SEC. 2.—The officers shall be elected at the regular sessions of the Association, and shall hold their offices until their successors are elected and enter upon their duties.

ART. V.

SESSIONS.

The Association shall hold a regular session every year at such a time and place as the Board of Managers shall designate by a notice published in the ADVENT REVIEW AND SABBATH HERALD, at least three weeks before the date of the session.

ART. VI.

BY-LAWS.

The legal voters of this Association may make By-laws and amend or repeal the same at any session thereof. The scope of such By-laws may embrace all subjects not inconsistent with this Constitution.

ART. VII.

AMENDMENTS.

This Constitution may be amended by a three fourth's vote of the legal voters present at any session of the Association.

BY-LAWS.

ARTICLE I.

Officers, committees, and agents, their creation and duties.

PRESIDENT.

SEC. 1.—The President shall preside at all meetings of the Association and Board of Managers.

VICE-PRESIDENT.

SEC. 2.—In the absence or inability of the President, the Vice-President shall perform the duties of the President.

SECRETARY.

SEC. 3.—The duties of the Secretary shall be to keep a record of all the proceedings of the Association and Board of Managers, to keep the accounts of the Association, and to perform such other duties as usually pertain to that office.

TREASURER.

SEC. 4.—The duty of the Treasurer shall be to receive all money belonging to the Association, to keep an account of the same, and to deposit and disburse it as directed by the Board of Managers, and to make a full report thereof at all sessions of the Association, and at such other times as may be required by the Board of Managers.

AUDITOR.

SEC. 5.—It shall be the duty of the Auditor to carefully examine the accounts of the Association, and to furnish a certified statement of the condition of the same to the Association at its sessions.

POWERS OF BOARD OF MANAGERS.

SEC. 6.—The Board of Managers shall have full administrative powers during the intervals between the sessions of the Association; it shall have power to appoint agents and to fill for the current term any vacancies that may occur in its offices, by death, resignation, or otherwise.

ART. II.

LOANS, MORTGAGES, &C.

The Board of Managers shall have power to borrow money and pledge the property of the Association for the payment thereof, make and execute notes, mortgages, deeds, releases, and other necessary instruments, and transact all legal business that in their judgment will tend to the advancement and furtherance of the ends and aims of this Association.

ART. III.

EXECUTION OF LEGAL PAPERS.

The President, or in his absence the Vice-President, and the Secretary shall sign all instruments and obligations of the Association, unless otherwise ordered.

ART. IV.

SESSIONS OF BOARD.

On and after Tuesday, the twenty-first day of January, A. D. 1890, at twelve o'clock M., the Board of Managers is hereby declared to be always in session, and any business of this Association may be transacted in case four of said managers are actually convened, provided, however, that concurrence of four managers shall be necessary to pass any measure coming before said Board.

ART. V.

SEAL.

The Board of Managers shall provide a seal of the ordinary size, inscribed as follows: "Illinois Conference Association of Seventh-day Adventists," the same to form an outer circle inclosing the words, "Seal. Incorporated Jan. 15, 1890."

FIFTH MEETING, SEPT. 7, AT 9 P. M.—The Constitution and By-laws as above were carefully considered and unanimously adopted. The "Association" will hold all property and transact all legal business pertaining to the cause in Illinois, and will always be under the direction

of the Conference and its Executive Committee as provided for in Art. IV., Sec. 1, of the Constitution, which provides that the officers and managers of the "Association" shall be elected by the Conference.

Committee on Licenses and Credentials reported as follows: For Credentials, R. M. Kilgore, A. O. Tait, R. F. Andrews, G. B. Starr, W. C. Wales, E. A. Merrell, E. O. Hammond, J. W. Bagby; for Ministerial License, Geo. B. Thompson, Henry S. Shaw; for Missionary License, G. H. Baber, A. J. Olson, C. E. Sturdevant, Susie Hoxie, E. Hiva Starr, Delia Hicks, Mrs. Saide Mousehunt, Mrs. E. A. Merrell, Agnes B. Tait, Mrs. Lou Sisley, and Martina Sorenson.

Committee on Nominations submitted the following: For President, R. M. Kilgore; Vice-President, A. O. Tait; Secretary, E. J. Hobbs; Treasurer, J. M. Craig; Executive Committee, R. M. Kilgore, A. O. Tait, G. B. Starr, G. H. Baber, R. Vickery. The report was adopted.

Committee on Resolutions reported as follows:—

1. *Resolved*, That we hereby express gratitude to God for the light he has sent us at this meeting, upon the work of Christ in our behalf, and for the refreshing effect of these instructions upon our hearts and in our meetings.

2. *Resolved*, That we indorse the action of the General Conference Committee in appointing a season of fasting and prayer, that the Lord will raise up laborers, and bless in health those who are now in the field; and furthermore, that we urge our ministers and people to engage heartily therein.

Whereas, The field in which the third angel's message is to be proclaimed is the world, and the Lord is going out before us, and the Macedonian cry is heard on every hand; therefore,—

3. *Resolved*, That we will select such young people as have a burden for foreign missionary work, and give evidence of being consecrated to the Lord, and encourage them to take a course in the Missionary School at Battle Creek, that they may be fitted for some line of missionary work.

Whereas, Battle Creek College provides a course of instruction adapted to all our youth; therefore,—

4. *Resolved*, That as a Conference we will use all our influence toward securing a good attendance at this college from our State.

Whereas, There is a great lack in both numbers and efficiency in our ministerial force, so that not only is our home field destitute, but we are unable to furnish laborers for other fields; therefore,—

5. *Resolved*, That we believe it to be the duty of all who can,—of those who are at present laboring in the ministry, and every one who contemplates this work,—to attend the Ministers' School at Battle Creek.

6. *Resolved*, That we indorse the action of the Health and Temperance Association in recommending Bro. and sister G. H. Baber to attend the training-school at Battle Creek, to prepare themselves for active life service in the health and temperance work.

7. *Resolved*, That we request sister G. H. Baber to visit all of our churches in this State, to give instruction in hygienic cookery, and to impart such other instruction in health and temperance principles as may suggest themselves to her as she goes from place to place.

8. *Resolved*, That we request Bro. G. H. Baber to push the sale of our health and temperance publications by canvassing for them himself, and by soliciting others to engage with him in this important branch of the cause.

Whereas, Death has again entered the ranks of our laborers, and taken from our midst our esteemed brother, Elder John Sisley; therefore,—

9. *Resolved*, That we express our sadness at this stroke, and extend our heart-felt sympathies to his companion and children, together with the many other relatives that mourn our great loss.

10. *Resolved*, That we express our hearty thanks to Mr. Brophy for the use of these pleasant grounds for our camp-meeting.

11. *Resolved*, That we express our appreciation of the active co-operation of the General Conference in furnishing teachers, and otherwise lending its influence to assist in the successful operation of the Central Bible School.

The first five resolutions were considered and adopted. Elder Olsen called attention to resolutions 3 and 5, and made an earnest appeal to all who could, to begin at once to prepare to go as laborers in response to the many urgent calls for help.

SIXTH MEETING, SEPT. 8, AT 2 P. M.—The remaining resolutions, 6–11 inclusive, were considered and adopted. The Constitution of the Conference was amended, providing for the office of Vice-President. The Chair appointed the following committees: Auditing Committee, Wm. Armstrong, J. L. Vandermark, A. O. Tait, Frank Hicks, Wm. Herald, Dexter Woodward; Camp-meeting Committee, W. T. Hibben, I. A. Cleveland, Dexter Woodward, Alfred Foreman, Geo. Hicks, W. R. Burkitt. The Nominating Committee reported for officers and board of managers of the Illinois Conference Association of Seventh-day Adventists, incorporated, as follows: President, R. M. Kilgore; Vice-President, A. O. Tait; Secretary, G. H. Baber; Treasurer, J. M. Craig; Auditor, J. L. Vandermark; Councilmen, R. Vickery, A. O. Tait.

Adjourned *sine die*.
J. M. CRAIG, Sec.

R. M. KILGORE, Pres.

ARKANSAS TRACT SOCIETY PROCEEDINGS.

The third annual session of the Arkansas Tract and Missionary Society was held in connection with the camp-meeting at Van Buren, Aug. 12–19, 1890.

FIRST MEETING, AUG. 13, AT 9 A. M.—President in the chair. Prayer by Elder W. H. Wakeham. Minutes of the last session were read, and with slight corrections were approved. On motion, the Chair was empowered to appoint the necessary committees. The financial re-

port and standing of the Society was then read, which was as follows:—

FINANCIAL REPORT.	
RECEIPTS.	
Cash on hand June 30, 1889,	\$ 174 53
First-day offerings,	29 83
Christmas "	45 95
General mdse. and sundry acc'ts	720 99
Subscription books,	1,299 92
Total,	\$2,271 02
EXPENDITURES.	
First-day offerings,	\$ 17 78
Christmas "	44 95
Offices of publication,	867 18
Expenses,	322 04
Sundry accounts,	848 67
Cash on hand June 30, 1890,	170 40
Total,	\$2,271 02
FINANCIAL STANDING.	
RESOURCES.	
Office fixtures and household furniture,	\$ 121 85
Stock on hand,	949 09
Due on accounts,	1,186 57
Cash on hand,	170 40
Total,	\$2,427 91
LIABILITIES.	
Due offices of publication,	\$1,856 75
" on sundry acc'ts	181 41
Total,	\$2,038 16
Capital stock,	\$389 75
Present worth June 30, 1889,	\$556 54
" " " " 1890	389 75
Total loss,	\$166 79

SECOND MEETING, AUG. 14, AT 9 A. M.—The Chair appointed the following committees: On Nominations, Allen Meeks, S. Simonds, and Mrs. Ida M. Ford; on Resolutions, E. W. Farnsworth, Geo. W. Copley, and Emma J. Buck; on Auditing, E. W. Farnsworth, A. J. Burneson, and R. M. Kilgore. The remainder of the time was occupied in very interesting remarks by Elder Kilgore.

Adjourned to call of Chair.

THIRD MEETING, AUG. 15, AT 1:30 P. M.—The Committee on Resolutions presented the following:—

1. *Resolved*, That this Society furnish to each member of the State legislature elect, the *American Sentinel*, from the time of its election till after the end of the session, and also send each a copy of "The National Sunday Law," and "Civil Government and Religion."

2. *Resolved*, That we request the National Religious Liberty Association to send a good representative to our legislature, to represent us there during the coming session.

3. *Resolved*, That we put in practice a former resolution, which reads as follows: That we will adopt the plan of making donations on the fourth Sabbath of each month for meeting expenses necessarily incurred by our local societies in carrying forward the work devolving upon them.

We would further recommend that the State Canvassing Agent be appointed as his own assistant, working on health and temperance works when not employed on religious works, thus gaining the benefit of the offer of the Sanitarium of paying one half of his expenses and salary for time put in on health and temperance works, providing the Sanitarium will approve of this method of appointing an assistant.

Whereas, We recognize the fundamental truth that a sober and temperate life is indispensable to bodily health, intellectual vigor, and clear spiritual perceptions; and seeing the prevailing intemperance in eating and drinking, and the evils resulting from the use of tobacco and opiate, and believing these evil practices may be greatly abated by a more general knowledge of the laws of life; therefore,—

4. *Resolved*, That a more determined effort be made by our canvassers to extend the circulation of such periodicals as *Good Health*, the *Pacific Health Journal*, and other publications on the subject of health and temperance.

After some discussion, the first three resolutions were passed, and the meeting adjourned while the fourth was pending.

FOURTH MEETING, AUG. 17, AT 9 A. M.—The discussion on resolution four was resumed, and continued until the meeting adjourned to call of Chair.

FIFTH MEETING, AUG. 18, AT 9 A. M.—The recommendation following resolution three was pending when last meeting closed, and was taken up and adopted. Resolution four carried with but little discussion. The Auditing Committee reported that the Secretary's books had been correctly and neatly kept. The Nominating Committee presented the following: For President, Elder D. Nettleton; Secretary and Treasurer, Emma J. Buck; Directors: Dist. No. 1, J. B. Buck; No. 2, W. F. Martin; No. 3, Jonas Divilbiss; No. 4, J. L. Shockey; No. 5, J. W. Hawkins. They also recommended that the portion of the Indian Territory which had been added to the Arkansas Conference be called Dist. No. 6, with S. Simonds as director. The report was adopted. Elder Nettleton and others made a few excellent remarks in regard to the importance of first-day offerings, after which the meeting adjourned *sine die*.

Elder Nettleton afterward called two meetings of the Board of Directors, for the purpose of counseling together in regard to different phases of the work. At one of these meetings eleven counties—Conway, Faulkner, White, Woodruff, Lee, Phillips, Monroe, Prairie, Lonoke, Saline, and Perry—were added to Dist. No. 1.

J. G. WOOD, Pres.

EMMA J. BUCK, Sec.

THE DEDICATION OF THE MISSIONARY SHIP.

ALTHOUGH the weather signs the evening previous were not favorable, Sept. 25, 1890, proved to be a good day, with just enough wind, sun, and breeze to make the day comfortable and the people enjoy it; for on that day, at 2:30 P. M., the people of the California camp-meeting, with a goodly number of citizens, were to gather at the Franklin Street wharf, to attend the dedication exercises of the first missionary ship built by Seventh-day Adventists. And the people gathered, 1,500 of them I should judge. Five hundred or 600 gathered on the ship, the remainder as near to the ship as they could get, on the wharf.

Very beautiful the stanch little vessel looked as she rode the waters of the quiet harbor, moored to the wharf, her sails all furled, but with all her bunting flung to the breeze from topmast to stem and stern. "It is a fine boat," "It is a nice ship," "Why, it is much larger than I thought it was," "It is a beautiful vessel," and kindred remarks were frequent expressions heard in the crowd of people that afternoon.

Captain C. Eldridge was present, and acted as master of ceremonies. The gang plank, elevated as high as the rail, served as a platform, although some of those taking part spoke standing upon the sails furled under the boom. The program was as follows:—

1. Singing by a male choir, "Father, We Come to Thee."

2. Reading of appropriate scriptures by Elder E. J. Waggoner.

3. Invocation by Elder J. N. Loughborough.

4. Report of building committee (consisting of C. H. Jones, C. Eldridge, and J. I. Tay) by C. H. Jones.

5. Singing by the choir, "Send us Help."

6. Address by Elder O. A. Olsen.

7. Reading of a poem, "The Sending Forth of the 'Pitcairn,'" by Elder M. C. Wilcox.

8. Singing, "All Things are Thine" (adapted).

9. Dedication prayer, Elder R. A. Underwood.

10. Singing of the Doxology by the congregation.

11. Benediction by Elder A. T. Jones.

There was not a break in the exercises from the beginning to the end. The report of the building committee presented an account of the agitation which led to the building of the missionary ship, the action taken by the General Conference, and all subsequent proceedings, which resulted in its completion. The length of the ship is 100 feet, breadth of beam 27 feet, depth of hold 10 feet; and it is of about 120 tons burden. It is made of the very best timber, and the workmanship is of the best character. The ship has two masts, foremast and mainmast, each seventy-nine feet long. She is capable of spreading to the breeze 1,576 square yards of canvass. Her flags number twenty-eight, and consist of the following: three ensigns; one burgee, bearing the name of the ship, "Pitcairn"; a flag of each of the nations, English, French, German, Chilean, the Union Jack; and nineteen signal flags.

The total cost of the ship will fall within the \$12,000 voted by the General Conference. Thus far there has been donated about \$16,000, \$11,871.58 of which has been donated by our Sabbath schools. It has been frequently remarked that few ships, if any, ever had so many owners. It will, of course, cost considerable more to supply the vessel with books, provisions, etc., necessary to fit her for a two year's cruise. It is gratifying to know that the ship was dedicated free from debt. Many of our brethren have donated liberally of articles needed, as well as of their money.

It is also gratifying to know that the ship is to be manned by a Sabbath-keeping Christian crew, as follows: Captain, J. M. Marsh; First Mate, J. Christianson; Carpenter, C. I. Tay; Sailors, G. A. Anderson, Peter Hansen, C. Kahlstrom; Cook, Charles Turner; Cabin boy, Nicholas Garthofner. Among these the following languages are spoken: English, French, German, Scandinavian, and Spanish. The missionary work will be under the supervision of Elder E. H. Gates, who goes accompanied with his wife, assisted by Bro. A. J. Reed and wife, and Bro. J. I. Tay and wife. In fact, the crew are all missionaries—it is indeed a missionary ship.

These are a few of the items of interest which we are sure our people would like to know. The history of the ship, the exercises at the dedication, with cuts of the ship in different phases, will, we expect, soon be published in pamphlet form,—some-

thing which our people everywhere will want. May the prayers of our people go with the good ship "Pitcairn," and may God make her a light-bearer to thousands. M. C. WILCOX.

YALE LETTERS.—NO. 1.

At the time of my last report, I had just attended the camp-meeting at Albion, Nebr. From July 30 to Aug. 12, I was at the Oxford, Nebr., and the Kingsville, Mo., meetings. The next three weeks were spent in Prof. Harper's Summer School of Hebrew, at Lake Bluff, thirty miles north of Chicago. Here I met Prof. C. B. Clark, of South Lancaster Academy, and had the pleasure of tenting and studying with my school-mate of 1877 at Battle Creek College, Elder O. A. Johnson, of Nebraska.

Sabbath, Sept. 6, was enjoyed with the little church at Ceresco, Mich. Returning to Battle Creek in the afternoon, in time for the social meeting, I ascended the Tabernacle steps just as a voice familiar to all who have lived in Battle Creek was sounding forth in prayer. Under the influence of the old associations, the two years that had elapsed since I last ascended those steps faded away, and it seemed but yesterday since I went forth with the same voice of prayer sounding in my ears. The meeting was a good one. The testimony of Father Lindsay, of New York, an old-time veteran in the cause; of Bro. Lunt, just returned after several years' absence in California; and of Elder R. J. Lawrence, one of the oldest ministers among us, with many others, revived the advent spirit, and made the meeting a season of refreshing.

I could not help thinking of the influence of these social meetings upon me during my student life. Over there near the center of the house Father Howland would rise, tall, erect, white-haired, and venerable. His wife and two other members of the family are in the same seat to-day. Others sleep or are scattered. One can easily imagine that Father Howland is speaking. I can hear the very intonations of his voice as he speaks of his experience in the "'44 movement," and expresses hopes of seeing the same power and glory which attended the first angel's message, manifested under the third angel's message. Farther forward, near the front, Father Byington rises, and turns partly to the congregation, and steadies himself upon the railing of the seat as he begins, but faces fully the people, and with uplifted head talks to the heavens as he proceeds. His testimonies were remarkable for their good sense, deep piety, and fatherly counsel, combined with a tenderness and an earnestness that always melted me to tears before he was half through. Sacred in the hearts of God's people be the memories of the veterans who sleep, until we join them in the anthems of praise above.

As the meeting closed, the College bell called the students together for the first students' meeting of the year. Although the College was not to open until the following Wednesday, there were nearly 100 present. A short Bible talk by the president, was followed by a social meeting, characterized by the same spirit of zeal and promptness which has marked these meetings for the past few years.

A few hasty farewells after the Sabbath, and I am speeding eastward. A day is spent at the mighty Niagara, and then I join my family at Bro. Morse's, in Toronto. I was surprised to see the evidences of the prosperity of the canvassing work in the Canadas. The third edition of "Bible Readings" was in the bindery of the printers, and the entire force was hurrying to get the edition through in time to fill pressing orders. Nothing could be seen but "Bible Readings" in various stages of completion. The next morning after arriving, I went to the boat with a party of students just returning to Battle Creek College after a summer's earnest work in the canvassing field. Most of them had earned enough to pay their expenses for the year. God bless them in their studies, and make them truly useful in the cause!

From Toronto we went by steamer over Lake Ontario, and up the St. Lawrence, through the wonderful and beautiful Thousand Islands, to Prescott. Crossing the river, a half-hour's ride by rail, supplemented with a short wagon-trip, brings us to Buck's Bridge, the home of my childhood. Here I spoke two Sabbaths in the little church which was one of the first two built by Seventh-day Adventists. Father Byington was the leading spirit in its building. When I was a boy, the church was red; and although the outside has been repaired and painted white, within everything remains as it was then.

Elder J. E. Swift was a member of this church. By invitation, I spoke Sunday evening in the Methodist church, to my old neighbors and companions. After a visit, all too short, with my relatives, we sung—

"O that will be joyful,
When we meet to part no more,"

and, with my family, I continued my journey to New Haven, Conn., where for a year I hope to renew my school-days in Yale University. Bro. C. B. Clark and wife are also here for the same purpose. We have found pleasant rooms in the same house, about a mile from the university. Our work has not yet begun, but we are nearly settled in our course of study, and will begin recitations Monday. Our work is nearly the same, and it may be of interest to our friends to know what our studies are to be. They are all in Prof. Wm. R. Harper's department. The Old Testament work is based upon the Hebrew text, and involves a critical translation of the matter studied.

1. Translation of the books of Samuel, with a review of Hebrew grammar, 2 hours per week.

2. Hebrew sight-reading in Jeremiah and Ezekiel, 2 hours.

3. Early Hebrew traditions and institutions, 1 hour.

4. Old Testament legal literature, 2 hours.

5. Isaiah, 2 hours.

6. Arabic, 2 hours.

We desire the prayers of our brethren and sisters, that we may make wise use of our opportunities both to do and to receive good, and that we may be fitted to do better work in the closing message to the world.

Our address is 33 Shelton Ave., New Haven, Conn.
C. C. LEWIS.

Special Notices.

NOTICE TO ARKANSAS.

ALL church treasurers and isolated members, please remember to send your tithe to the State Treasurer, Wm. Martin, Springdale, Ark., and report the amount to the State Secretary, Geo. W. Copley, Huntsville, Ark.

J. G. WOOD, Pres. Ark. Conf.

CANADA, NOTICE!

THE address of the Secretary and Treasurer of the S. D. A. Conference, and Secretary of the Tract Society of the Province of Quebec, is Mrs. A. E. Taylor, So. Stukely, P. Q. She will now attend to the duties of these offices.

R. S. OWEN, Pres. Conf.

FOR PENNSYLVANIA.

FOR the benefit of those who contemplate attending the Pennsylvania State meeting, to be held at Salamanca, N. Y., Oct. 29 to Nov. 4, I wish to say that we have secured the usual reduction in fare on all the lines passing through, or centering at, Salamanca. The following are the roads: N. Y. L. E. & W. R. R., N. Y. P. & O. R. R., W. N. Y. & P. R. R., B. R. & P. R. R., and D. A. V. & P. R. R. All these roads, except the last-named, pass through Salamanca, and it crosses the N. Y. P. & O. at Falconer, a small town three miles east of Jamestown, N. Y. Those coming on the D. A. V. & P. Road to Falconer, will purchase excursion tickets as far as that place, and regular first-class tickets from there to the place of meeting, and from the place of meeting, they will get return tickets to Falconer at one-third regular fare. On all the other roads, all will pay full fare to the meeting, and will be returned at one-third fare.

To all who are not fortunate enough to live on or near any of the above-named railroads, we would say, Take the road at your home that will intersect one of the above at the nearest point possible, and we will return you to the intersecting point at one-third fare.

It may not be out of place at this time to request all who wish to take any books or other matter usually kept in stock at the Tract Society, home with them from this meeting, to send us their orders immediately, that we may have them on hand for you. We will bring little or nothing to the meeting except that which has been ordered.

E. J. HIBBARD.

The Sabbath-School.

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

OLD TESTAMENT HISTORY.

LESSON 4.—NEGLECT OF DUTY.

(Sabbath, Oct. 25.)

1. What curse was pronounced in the midst of the inspired song sung by Deborah and Barak after the Lord had delivered Israel through them? Judges 5:23.

2. When the people fail to do the work of the Lord, where does the loss fall? Esther 4:14.

3. Can a person commit a sin by doing nothing? James 4:17.

4. Where does one stand who is not positively on the side of Christ? Matt. 12:30.

5. To what did Christ once liken the kingdom of heaven? Matt. 25:14.

6. What did he say has been given to every man? Mark 13:34.

7. To what degree has each one received? Matt. 25:15.

8. In the parable, how are the servants represented as using that which was intrusted to them? Verses 16-18.

9. When the Lord returned to reckon with the servants, what was said to those who had worked and gained? Verses 19-23.

10. What report was brought by the man with one talent? Verses 24, 25.

11. In what terms did the master address him? Verse 26.

12. What ought the servant to have done? Verse 27.

13. Since the servant owed interest to the lord, and returned only the principal, of what was he guilty?

14. What sentence was pronounced upon the wicked and slothful servant? Verses 28-30.

15. How can it be said that from him that hath not shall be taken away that which he hath? Luke 8:18; Matt. 25:29. (See note.)

16. What words of commendation did Jesus speak of a poor woman who had done a simple act? Mark 14:8, 9.

17. On what basis is service acceptable to God? 2 Cor. 8:12.

18. What does Jesus call every one to do? Matt. 11:29.

19. When is it best to begin to bear the yoke? Lam. 3:27.

NOTE.

"From him that hath not shall be taken away even that which he hath." That is, that which he has had intrusted to him, and which he only seems to have. A man may cut quite a figure on borrowed capital; he may spend money lavishly, and get the reputation of being "a good fellow;" but when the time of reckoning comes, and the lender calls for his money, and it is found he has not a penny besides that which he borrowed, all that he has is taken away. He did not really own anything; he only seemed to. Now God says to us, "What hast thou that thou didst not receive?" 1 Cor. 4:7. All the talents, whether of money, influence, or intellect, with which we may be endowed, and for which people often give us credit, and of which there is such a tendency to boast, are only given us in trust, by the Lord. If we improve them, then at the last it will be found that we have something; but if we make no proper use of them, then in the day of reckoning all our possessions will be taken from us, and it will be seen that we did not really have anything, but only seemed to.

News of the Week.

FOR WEEK ENDING OCT. 11.

DOMESTIC.

—Snow fell in Colorado, Oct. 3.

—The population of Oklahoma Territory is 61,701.

—A \$5,000,000 tin plate factory is to be built in Baltimore.

—George Bancroft, the historian, celebrated his ninety-sixth birthday Oct. 3.

—The Ohio Legislature has been summoned to meet Oct. 14 in extra session.

—Two deaths from *la grippe* were reported at Burlington, Iowa, Thursday.

—Snow was reported as falling in the hills around Carson, Nev., Wednesday evening.

—The reported finding of gold in large quantities near Saratoga, Wyoming, has been confirmed.

—A saloon at Morgantown, Ind., was blown up by a heavy charge of dynamite Monday morning.

—Mrs. Walter Hartpense, of Harrison, Ohio, has been appointed one of the commissioners for the World's Fair.

—The report of the Committee on Classification for the World's Fair, presented Wednesday, provided for twelve departments.

—A tin plate factory is about to be established in Chicago, with a capital stock of \$4,500,000. This is said to be a result of the new tariff on tin plate.

—The Mississippi Constitutional Convention has adopted a clause prohibiting the authorization of lotteries by the legislature, and making the sale of lottery tickets illegal.

—Monday, at New York, Mrs. Ada Richardson obtained a verdict for \$20,000 against Mrs. Ella T. Burt, for alienating the affections of her husband, David C. Richardson.

—Thursday Joseph T. Cappell and his three brothers, all poor men of Trenton, N. J., received information that they were heirs to an estate in England worth \$80,000,000.

—All the licensed cigar dealers in Cape May City, N. J., have signed a contract, under a forfeiture of fifty dollars, not to sell another cigarette to either man or boy during the present winter.

—Tommy O'Rourke, a child who was lost in the woods of Benton County, Minn., Sept. 28, was found Sunday, Oct. 5. He was nearly starved, having eaten nothing but acorns. He will recover.

—From school statistics in Wisconsin it appears that the Bennett law of that State resulted in securing the attendance at public schools for twelve or more weeks last year, of over 11,000 children.

—The census office announces the population of Indiana as 2,189,030, an increase of 210,729; Michigan, 2,089,792, an increase of 452,855; and California, 1,204,002, an increase of 339,308.

—George Vanderbilt's ambition is to collect the finest library in America. With the aid of the magnificent heritage of bank-books left by his grandfather and father, he should succeed in his laudable ambition.

—The steamer "City of New York" reached Sandy Hook Wednesday, in five days, twenty-one hours, and nineteen minutes from Queenstown, beating the "Teutonic" one hour, and lowering her own record forty-eight minutes.

—John Eastman, a full-blooded Sioux Indian and chief of the Flandreau tribe, is a member of the grand jury in the United States court which opened at Sioux Falls, S. D., Tuesday. This is the first instance on record of an Indian serving as grand juror.

—A committee of the Mississippi Constitutional Convention has reported a series of resolutions urging Congress to submit to the people a proposition to repeal the 15th Amendment of the Constitution of the United States, which grants negro suffrage.

—The postal authorities seized the weekly edition of the *Atlanta Constitution*, Thursday, for violating the anti-lottery law by printing a prize distribution offer to subscribers, to be settled by a drawing on Christmas. Other publications with similar announcements were also stopped.

FOREIGN.

—Cholera has broken out at Barcelona, Spain.

—The English Parliament will re-assemble on Nov. 25.

—The pope has consented to act as arbitrator in the Newfoundland fisheries matter, if both England and France request him to do so.

—At the beginning of the present century there was an average of four children per household in France, while to-day the percentage is only 2.07, which is believed to be a lower average than can be found anywhere else in the world.

—At St. Pierre Du Sud, Canada, a quarter of a mile of land, on which stood the house and barns of Matthias Gadnon, slid into the St. Lawrence River, completely blocking the stream. Mrs. Gadnon was killed and the husband dangerously hurt, but the nine children were saved.

—The government of Quebec recently provided that every father of a family having twelve or more children living, should be entitled, under certain conditions of settlement, to 100 acres of land. Since the day appointed for receiving claims, there have been no fewer than 547 duly proved applications, and fresh claims are coming in, which, it is expected, will raise the total to 700 or 800.

RELIGIOUS.

—Tuesday the grand jury of Winnebago County, Ill., began investigating charges against Schweinfurth, the Rockford impostor, who claims that he is Christ.

—Monday at the Mormon Conference at Salt Lake, President Woodruff read a manifesto forbidding in future marriages in violation of the law, and the congregation, numbering thousands, accepted it as authoritative and binding. It is said that this settles the vexed question of polygamy.

Appointments.

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

THE first annual session of the Atlantic Sabbath-school Association will be held in connection with the Conference, at Brooklyn, N. Y., Nov. 13-23.

H. E. ROBINSON, *Pres.*

THE first annual session of the Atlantic Tract and Missionary Society will be held in connection with the Conference, at Brooklyn, N. Y., Nov. 13-23.

H. E. ROBINSON, *Vice-Pres.*

PROVIDENCE permitting, I will be with the church at Oakland, Wis., Oct. 24-26. Meetings will begin Friday evening, at 7:30. On the Sabbath the ordinances will be celebrated.

H. R. JOHNSON.

PROVIDENCE permitting, I will meet with the Eden and Johnson church at the home of Bro. C. C. Drown, Sabbath and first-day, Oct. 18, 19, in quarterly meeting. We hope for quite a full attendance.

A. S. HUTCHINS.

THE first annual session of the Atlantic Conference will be held in Brooklyn, N. Y., Nov. 13-23. All the churches are requested to select delegates, and these should be present at the first meeting of the Conference the morning of Nov. 14.

H. E. ROBINSON, *Sec.*

QUARTERLY meeting for Dist. No. 2, N. Y., will be held with the church at Roosevelt, Sabbath and first-day, Oct. 25, 26. First service Friday evening, Oct. 24. Hope all will make an especial effort to attend, as the meeting will be an important one. Ministerial help is expected. There will be an opportunity for baptism.

F. WHEELER, *Director.*

THE district quarterly meeting for Dist. No. 4, Ohio, will be held at La Grange from Oct. 31 to Nov. 3. Also the quarterly meeting for Dist. No. 6 will be held at Lima, Nov. 7-10. Let every church in each district be represented at their meeting. The librarians especially are requested to be present. Special instructions will be given and plans laid for the fall work. Let all draw near to the Lord, and prepare to do good service for the Master.

O. J. MASON, *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. ELDRIDGE,
A. SMITH,
U. R. HENRY,
F. E. BELDEN,
H. LINDSAY,
GEO. I. BUTLER,
H. W. KELLOGG,

Trustees.

LABOR BUREAU.

WANTED.—At once, a good coat-maker; Sabbath-keeper preferred. Address J. C. Doerr, 105 East 6th St., Leadville, Colo.

A GOOD baker (S. D. Adventist), wanting a first-class opening to start in business, where there is an S. D. A. church, can learn particulars by addressing Elder W. J. Stone, Newburg, W. Va.

WANTED.—Married man, to work on farm; will furnish house, garden spot, and timber for fire-wood, also cow pasture, and will give good wages to the right man. Sabbath-keeper required. For further particulars, address Norman Dewey, Dowagiac, Mich.

ADDRESS.

THE address of Mrs. Mary T. Westphal, Secretary Wisconsin Sabbath-school Association, is Battle Creek, Mich., care REVIEW AND HERALD.

Obituary Notices.

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

TO OUR LOVED ONE.

BY MRS. J. E. JORDAN.

We lay thee away where no evil can harm thee,
In silence so deep;
We close thy dear eyes so no grief can alarm thee,
Never to weep.
Thou shalt awake in the blissful to-morrow,
There from thy presence such ecstasy borrow;
Rest from thy toil, sweetly rest from thy sorrow,
Peacefully sleep.

True, we shall miss thee, our hearts filled with sighing,

While thou art away;
Often our spirits in agony crying,
"Long is thy stay!"
Naught gives us comfort but hope of the greeting,
When in the palace of God comes the meeting,
Hearts with the pulse of immortal life beating—
Hasten the day!

Glorious hope! O swift-coming morning,
Haste in thy flight!

Groaneth creation in pain till thy dawning
Banish the night.

Bring back our dear ones for whom we are mourning,
Bring back our earth to its Eden adorning,
Bring back our King—we will join in his crowning!
Speed, day of delight!

TRUMAN.—Died at Harper, Kans., Aug. 13, 1890, of brain fever, Nora Margie, infant daughter of John G., and Annie Truman, aged ten months and two days.

ANNIE TRUMAN.

REAVIS.—Died in Battle Creek, Mich., of infantile dyspepsia, Sept. 1, 1890, Dorian O., son of Bro. and sister J. A. Reavis, aged 2 years and 6 months. Funeral services were conducted by the writer.

WM. C. GAGE.

WARREN.—Died in Climax, Mich., Sept. 5, 1890, infant son of Bro. and sister Luther Warren, was born June 18, 1890, aged three months and five days. While the parents mourn their loss, they are comforted with the thought that soon he will be called from his dusty bed never again to be taken from them. Services were held at the home of the parents on Sabbath, Sept. 13. Remarks were made by the writer, from Rev. 21:4.

R. S. WEBBER.

VORIS.—Bertie, only son of Bro. and sister W. R. Voris, after many days of intense suffering from whooping-cough, fell asleep Sept. 12, 1890, aged three months and five days. While the parents mourn their loss, they are comforted with the thought that soon he will be called from his dusty bed never again to be taken from them. Services were held at the home of the parents on Sabbath, Sept. 13. Remarks were made by the writer, from Rev. 21:4.

E. L. STEWART.

CAMPBELL.—Royal E. Campbell, son of John W., and sister Sarah C. Campbell, of Castle Rock, Washington, was born June 18, 1882, and was drowned in the Toulte River, while attempting to pull a small ferry-boat across the river near his father's shingle mill, on Sept. 10, 1890, aged 8 years, 2 months, and 23 days. Words of comfort and hope were spoken by the writer, from Prov. 14:32, last clause. From what we can learn of little Royal, he was trying to live a life consistent with his knowledge of the truth, and we hope to meet him in the morning of the first resurrection.

B. C. TABOR.

COYNE.—Died at Marlon, Ind., of consumption, Aug. 4, 1890, Jennie Coyne, aged 30 years, 1 month, and 29 days. Sister Coyne was converted and baptized at the Wabash camp-meeting in 1886. In December of the same year she was married to A. H. Coyne. She had suffered nearly three years from the disease of which she finally died. Her sufferings were borne with great patience, and she spoke with calm assurance in regard to her decease. The text, Job 14:14, and the hymns were selected by herself. A large audience was addressed by the writer at the funeral.

F. D. STARR.

(Signs of the Times, please copy.)

SWEET.—Mrs. Cherry Ann Sweet died of typhoid fever, at the home of her daughter, near Eaton Rapids, Mich., aged 74 years, 4 months, and 12 days. Sister S. was born at Bristol, Ontario Co., N. Y. Some thirty-seven years ago, she with her husband moved to Michigan, and settled in Eaton County, near the place of her death. She embraced present truth some fourteen years ago, under the tent labors of Elders E. R. Jones and J. O. Corliss, at Eaton Rapids. She was connected with the church at Eaton Rapids, and was beloved as a mother in Israel by a large circle of friends and relatives. Discourse by the writer, from John 11:25, 26.

L. N. LANE.

JORDAN.—Died in North Windham, Maine, Sept. 2, 1890, sister Clara, beloved wife of Bro. G. F. Jordan, aged 46 years, 5 months, and 9 days. Seldom has it been my lot to record the death of one more dearly loved or who will be more sadly missed than this dear sister. She was many years a Christian, having with her husband sought the Saviour early in her married life, and united with the Free-will Baptists; later they became believers of Adventual truths, and identified themselves with that denomination. Afterward, feeling it to be duty to observe the seventh day as the Sabbath, they faithfully performed that duty. Very beautiful was our sister's life as a Christian. Very patiently did she bear the suffering attending a long sickness with consumption, and earnestly did she long for relief when all hope of life was gone. So we laid her away beside her dear boy who

died six years ago, and left them in the care of a covenant-keeping God until he shall call them to the "glory that excelleth." An aged father and mother, three brothers, and a sister are left to mourn in tender sympathy with the dear husband and two sons whom she so tenderly loved. May grace divine bring all the sorrowing band to meet dear Clara—faithful wife, loving mother—in the kingdom at last. By her request, we spoke as best we could from 1 Cor. 15:47-49.

MRS. J. E. JORDAN.

HODGE.—Died July 3, 1890, at the residence of his son, John T. Hodge, in San Jose, Cal., in the sixty-seventh year of his age, John C. Hodge. His death was occasioned by an accident. A runaway team ran into the wagon in which Bro. Hodge and his son-in-law were riding, throwing the old gentleman to the ground so violently that he died within two hours. He had lived a faithful Christian life for more than thirty-three years, and for the last six years was a firm believer in the third angel's message and kindred truths, and conscientiously kept the commandments of God. He united with the San Jose church but a few months before his death. He leaves a wife, three sons, and two daughters to mourn their loss. But there is good reason for believing that our brother will rise again in the first resurrection, to immortal life and glory. Funeral services by the writer, from 1 Cor. 15:26.

H. A. ST. JOHN.

WRIGHT.—Died in Battle Creek, Mich., Sept. 7, 1890, Mrs. Sally Wright, aged 82 years and 9 months. Her maiden name was Kingsley, and she was born in Vermont in the year 1807. In later years she came with her parents to New York State, and at the age of nineteen was united in marriage with Simeon Wright, with whom she lived twenty-six years, and became the mother of nine children, five of whom survive her. She gave her heart to God at the age of twenty-three, and ever afterward maintained a bright hope. It might be said of her as of one of old, that she served her God continually, faithful in the house of God, faithful in her family and among her neighbors. She was possessed of an excellent spirit, loving and pitiful, patient and hopeful; and as she drew near the close of her life, these precious graces shone out with renewed luster. Sister Wright embraced present truth, by reading, in 1859, and has ever since rejoiced in the hope of the soon coming Saviour. Her solace and comfort in her last hours, was the thought that she would fall asleep, soon to be awakened by the voice of God, and to come forth from the tomb in the bloom and vigor of eternal youth, to see the King in his beauty, and forever be at rest. Funeral, Sept. 9, at which a few remarks were made from 2 Tim. 4:7, 8.

U. S.

DOWNING.—Died at St Albans, Vt., Aug. 7, 1890, of consumption, Nellie A. Downing, aged 30 years, 2 months, and 22 days. She was born in Enosburg, Vt., May 16, 1860. During her infancy and youthful days she, with her parents, brothers, and sister, resided where she could enjoy meeting and Sabbath-school privileges with the church at Bordoville. Afterward, when they removed to St. Albans, she associated with persons of the world, and for ten years resisted her convictions of duty. But after her marriage, about three years ago, she was converted, and united with the S. D. Adventist church in Boston, Mass. About eight weeks before her death she came, with her babe, to St. Albans to visit her mother and sister. It was soon manifest that sister Downing was rapidly failing in health, inasmuch that only three weeks had elapsed when the doctor said that she could live only a few days. Her mother and sister could not have her pass away without having a bright assurance of her full acceptance with God. Perseverant prayer in her behalf was availing. She was revived, found complete consolation in Christ, and for five weeks, until her decease, her peace was like a river. She leaves her husband and his daughter, her infant daughter, her mother, sister, three brothers, and many other relatives, and friends to mourn their loss. Comforting words were spoken on the occasion by Elder A. S. Hutchins.

A. C. BOURDEAU.

OLSEN.—Mrs. Ella M. Olsen, aged 24 years, 8 months, and 15 days, died at Milton Junction, Wis., Aug. 8, 1890, of consumption. She was converted when twelve years old, and was baptized by Elder O. A. Olsen at the Portage camp-meeting held the same year. She entered the canvassing work at nineteen years of age, and a year later began work in the mission at Madison. A year afterward she went with her father, Elder C. W. Olds, and an older sister to labor in the canvassing work in the South, mainly in Alabama. She remained there till last summer, when she returned to Wisconsin. In January she went to Chicago to attend the Central Bible School, but failing health made it necessary for her to return to her father's home in March, from which time she grew gradually worse until her decease. Her health had been poor for about four years, but she was loth to leave the work of the Lord, which she loved so well. Her last days proved the blessedness of the Christian's hope. They were days of peace and triumph in the Saviour she loved and for whom she had so faithfully labored. The scene at her bedside when she bade her friends and loved ones farewell was indeed touching, and will not soon be forgotten by those who were present. She leaves a husband, with whom she had walked and labored in the cause of God for two years, and a father and mother and several sisters and other relatives to mourn her loss. The funeral was attended by a large concourse of people. Discourse by the writer, from Job 19:25, a text selected by herself. She sleeps in Jesus, and we sorrow not even as others who have no hope.

M. H. BROWN.

GRAY.—Sister Hannah Gray died at Plainville, Kan., July 31, 1890, at the age of sixty. She had lived with her companion a happy and agreeable life for the space of forty-four years. She was born in the town of Canton, Bradford Co., Pa. She confessed faith in Christ at the age of twelve, and was identified with the Baptist denomination. She removed with her parents to Iowa, in the year 1845, after which she united with the Christian Church and remained with them a faithful member until 1860, when she and her husband embraced the Advent faith. She was married to Dr. V. M. Gray in the year 1846; was the mother of six children,—four sons and two daughters. The oldest son died in infancy; the five remaining children were with her in her last sickness. She was afflicted for several years with heart disease, which culminated in a stroke of paralysis, from which she never recovered. After lingering for five weeks, she peacefully fell asleep in Jesus, with a bright hope of immortality at the second advent of Christ, adding one more to that blessed company of whom John speaks when he says, "Blessed are the

dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Her many friends and relatives will miss her genial influence, and mourn their great loss. We trust that they may so walk in the light of divine truth that their fondest hopes will be realized in a reunion with their loved one when the Lord shall come to claim his own.

D. W. FRAZIER.

GIBBS.—Died at Lamanda Park, Los Angeles Co., Cal., Aug. 4, 1890, of apoplexy, in the sixty-fourth year of her age, sister Alvira H. Gibbs. Sister Gibbs was born in Cincinnati, Ohio, but spent the greater portion of her life in the State of New York. She gave her heart to Christ in her youthful days, and ever lived a consistent and devoted Christian life. At about the age of twenty she married the late Rev. O. W. Gibbs, of the Baptist denomination, by whose side she stood as a faithful worker in the vineyard of the Lord. About twelve years ago, she, with several other members of her family, heard the truths connected with the message of Revelation 14, and gladly embraced them. She was ever an earnest Bible student, and on becoming acquainted with the present truth, endeavored to live it out on all points. For several months prior to her death, she suffered much from a gathering in her head, the *sequela* of *la grippe*. Nevertheless, she passed most of her wakeful hours in conversation about the glories of the world to come, and the duties to be performed with reference thereto. Sister Gibbs leaves two sons and a daughter to mourn her loss, but they mourn not as those who have no hope. Funeral discourse from Job 14:14, by the writer.

M. G. KELLOGG.

CREAMER.—Samuel Creamer died of diabetes, in the thirtieth year of his age, at Maple Lake, Minn., Sept. 6, 1890. Dear Bro. Creamer embraced the truth about ten years ago, from reading, and has lived a consistent Christian life ever since, and was loved by all. Probably no man, not even the martyrs, presents to us an exhibition of a sublimer faith in the presence of death, than Bro. Creamer did. He suffered the most excruciating pain without a murmur, saying, "I will not complain, since Christ has suffered for me." When his wife wept, he would say, "Weep not for me, for it is much better for me to be laid away to rest than that I should pass through the perils of the last days." Just before he died, he called for his relatives, sang a hymn, and prayed for them, especially pleading for one invalid sister who was unconverted. Then, although suffering inexpressible agony, he with supernatural eloquence, using language not at all common for him, made peculiarly touching appeals to his friends to give their hearts to God, and live holy lives. After kissing his invalid mother and bidding her farewell, he prayed and exhorted till his tongue was so swollen that he could talk no longer. Some of his neighbors were present, Catholics and others not of our faith, and it was a common expression among them that if any man would be saved, he would. Bro. Creamer leaves a heart-broken wife, an invalid mother, an aged father, and five sisters, besides other relatives. And it is to be hoped that they will follow his godly example, that their last end may be like his. But who can mourn over such a death, even though he has fallen for a little while into the hands of the enemy? He has died in the triumphs of faith, and will rise victorious. "And this is the victory that overcometh the world, even our faith." "Blessed are the dead which die in the Lord from henceforth." Rev. 14:13; Isa. 57:1. Funeral sermon in the Presbyterian church at Buffalo, the county-seat, after which we laid our dear brother away to sleep in Jesus till the dead in Christ shall rise.

WILLIAM BRICKEY.

NEEDHAM.—Died at her home in North Beverly, Mass., May 19, 1890, Mrs. Emmeline A., wife of Daniel Needham, after a brief illness, terminating in heart failure. Mrs. Needham was born in Salem, Mass., July 13, 1818, and was the daughter of Deacon Thomas and Mary Ravel Gwinn. As a girl, she showed a self-sacrificing disposition, so prominent in her after-life, always being ready to minister to the needs and comforts of those about her. At an early age she became an earnest Christian worker, uniting with the Bowdoin Square Baptist church, Boston, then under the charge of Rev. Dr. Cushman. After a residence of a number of years in that city, she removed to Salem, and connected herself with the First Baptist church of that city. It was about this time she assumed the great responsibility of caring for one bereft of a mother's love and care. Here she showed the same self-sacrificing devotion to duty, caring for and training to noble womanhood the little one placed in her charge. In January, 1857, she was united in marriage to Daniel Needham, whose home at that time was in Provincetown, Mass. It was while on a visit to that place in the summer of 1858, that my acquaintance with Mrs. Needham began, and from that time until shortly before her death I was a visitor to her home; and there, as always, I marked the devoted care with which she ministered to the daily needs of her household. Many can testify to her kindness of heart, and the generous nature of her true Christian life. Her last years brought in her religious belief, she with her husband fully embracing the views of the Seventh-day Adventists at the tent-meetings held at Danvers, Mass. The Spirit of the dear Lord and Master filled her soul with love for him and his service, and prepared her for the final summons; and while pain tortured the mortal body, she waited the call with patience, surrounded by loving relatives and neighbors. So lived and died one whose life fills us with pleasant memories, and whose death leaves a void the world can never fill. At the funeral, Elder Seth S. Mooney, of Salem, Mass., officiated, and spoke words of comfort.

C. W. S.

MOORE.—Sister Elizabeth Moore, aged 77 years, died April 16, 1890, at Mount Hope, Grant Co., Wis., at the residence of her son-in-law, Wm. White. Sister Moore was born in East Benton, Dunham Co., Eng. Her maiden name was Hodgson. In 1833, at the age of twenty, she married William Moore, which union was blessed with six children, of whom four survive her to mourn her absence. Two years afterward she and her husband left their native land and sought a home in America, settling in Ohio. In 1836, she and her companion embraced Christ, and lived exemplary lives in the M. E. Church. In 1871, when Bro. Downer, Adkinson, and Sutherland came to this place with the tent, Bro. and sister Moore were among the first to accept the third angel's message, and rejoice in the hope of Christ's soon coming to redeem his saints. On May 20, 1883, Bro. Moore was laid away to rest, after an illness of three years. On Dec. 29, 1889, sister Moore was attacked with *la grippe*, which aggravated other infirmities that caused her great suffering at times. Finally dropsy set in and caused her death. Through all her

afflictions she was patient, expressing great thankfulness for all that was done for her comfort till the last. At quarterly meeting occasion she expressed a wish to partake of the sacrament once more, which was administered to her at her home by the elder of the church. Often during her illness she would entertain her children and friends to meet her in the kingdom. She made all necessary arrangements for her burial, talking of death as calmly as though only going on a visit to one of her many friends. At times she would ask that the twenty-third psalm be read to her, and would join in singing hymns that she would select which expressed her mind. The funeral services were held at the S. D. Adventist church. Sermon by the M. E. minister, to a large congregation of relatives and friends, from a text of her own selection—St. John 14:1-3. Her remains were deposited by the side of her husband, in the family cemetery, to await the resurrection of the just made perfect.

* * *

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected May 18, 1890

EAST.	Mail.	Day Express.	N. Shore Limited.	N. Y. Express.	At. N. Y. Express.	Amer. Express.	Cal. Accom'n.	Niles Accom'n.
STATIONS.								
Chicago.....	am 7.05	am 9.00	pm 12.00	pm 3.10	pm 10.10	pm 9.05	pm 4.50	
Michigan City.....	9.10	11.10	1.55	4.35	12.20	10.55	7.05	
Niles.....	10.20	pm 12.15	2.55	5.55	1.52	pm 12.00	8.25	
Kalamazoo.....	11.50	2.25	3.58	7.04	3.35	am 1.18	pm 10.45	
Battle Creek.....	pm 12.55	3.03	4.30	7.37	4.45	2.05	7.10	
Jackson.....	3.10	4.30	5.33	8.52	6.1	3.40	9.55	
Ann Arbor.....	4.45	5.32	6.29	9.45	7.45	4.55	11.00	
Detroit.....	6.35	6.45	7.30	10.45	9.20	6.2	pm 12.10	
Buffalo.....	am 8.25	am 8.25	am 8.25	am 6.25	pm 4.55	pm 2.15	8.30	
Rochester.....			8.00	9.20	9.15		11.20	
Syracuse.....			8.00	11.35	10.20		am 1.30	
New York.....			pm 4.00	pm 8.50	am 7.20		9.42	
Boston.....			8.30	10.57	9.35		pm 2.50	
WEST.	Mail.	Day Express.	N. Shore Limited.	Chicago Express.	Pacific Express.	Cal. Accom'n.	Niles Accom'n.	
STATIONS.								
Boston.....		am 8.30		pm 3.00	pm 7.00			
New York.....		11.50	pm 4.51	6.03	10.00			
Syracuse.....		8.30	1.15	am 2.10	am 8.00			
Rochester.....		10.40	am 1.42	4.23	10.45			
Buffalo.....	pm 11.50	11.30		5.34	11.50	am 8.45		
S. Spn. Bridge.....	am 12.28	am 12.28	3.75	6.25	12.50			
Detroit.....	9.05	7.50	pm 1.21	9.15		4.4	pm 5.55	
Ann Arbor.....	10.31	8.55	10.19	2.17	10.30	5.58	pm 7.16	
Jackson.....	pm 12.15	10.05	11.18	3.20	11.50	7.1	pm 8.30	
Battle Creek.....	1.50	11.35	pm 1.22	4.30	am 1.28	8.47	7.55	
Kalamazoo.....	2.3	pm 12.12	12.59	5.02	2.17	pm 9.34	8.39	
Niles.....	4.17	1.23	2.0	6.17	4.05	7.40	10.05	
Michigan City.....	5.42	2.25	3.8	7.24	5.45	8.55		
Chicago.....	7.55	4.15	4.50	9.10	8.05	11.20		

* Daily. † Daily except Sunday.

Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.15 P. M., arriving at Jackson at 7.55 P. M., daily except Sunday.

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

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



Chicago & Grand Trunk R.R.

Time Table, in Effect Jan 19, 1890.

GOING WEST.	STATIONS.	GOING EAST.
pm 3.00	Boston.....	8.50
pm 7.00	New York.....	7.30
pm 1.00	Buffalo.....	7.30
pm 5.00	Niagara Falls.....	7.30
pm 9.00	Boston.....	7.30
pm 1.00	Montreal.....	7.30
pm 5.00	Toronto.....	7.30
pm 9.00	Detroit.....	7.30
pm 1.00	Port Huron.....	7.30
pm 5.00	Lapeer.....	7.30
pm 9.00	Flint.....	7.30
pm 1.00	Durand.....	7.30
pm 5.00	Lansing.....	7.30
pm 9.00	Charlotte.....	7.30
pm 1.00	BATTLE CREEK.....	7.30
pm 5.00	Vicksburg.....	7.30
pm 9.00	Schoolcraft.....	7.30
pm 1.00	Cassopolis.....	7.30
pm 5.00	South Bend.....	7.30
pm 9.00	Valparaiso.....	7.30
pm 1.00	Chicago.....	7.30

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

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E. L. LOMAX,
GENERAL PASS. AGENT,
OMAHA,
NEB.

The Review and Herald.

BATTLE CREEK, MICH., OCT. 14, 1890.

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IMPORTANT MEETINGS FOR DIST. NO. 1.

NEW ENGLAND, So. Lancaster, Mass., Oct.	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
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DIST. No. 6.

California, San Louis Obispo Co., Oct.	14-21
" (Southern), "	15-28

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

On page 13 of this issue, will be found an interesting account, by Bro. M. C. Wilcox, of the dedication of the ship "Pitcairn." All our readers will unite their prayers for the good-speed of this ship on her important mission.

Bro. W. H. Saxby writes us from Cincinnati that they have secured an excellent location for the head-quarters of their work in that city, and the outlook is very favorable. It is at 346 West 4th St., to which number all communications for him and his fellow workers should be addressed.

Prof. C. C. Lewis, who has had charge of the school in Minneapolis, the past year, has entered upon a course of study at Yale University. He has kindly consented to furnish the readers of the REVIEW with a series of "Yale Letters," which he intends to furnish as often as once every two weeks. The first of the series appears in another column. His address is 33 Shelton Ave., New Haven, Ct.

Mrs. J. C. Bateham, who is superintendent of the Sabbath Observance Department of the W. C. T. U., goes even to the islands of the sea in her zeal to bolster up Sunday-keeping by law. Writing from Honolulu, July 30, she says:—

The Sabbath question is attracting much attention. Some members of legislature were elected on the distinct pledge that, if possible, the Sabbath law should be greatly modified. The foreigners were more desirous of this than the natives, but the danger was so great it was thought best to forestall the effort, and my help was engaged. The W. C. T. U. petitioned the legislature to grant me a hearing; they replied, courteously asking the union to name a time, which was done. Besides this address,

several others were given on the temperance and Sabbath questions, both in English and Hawaiian, and the outlook is good for preservation of the Sabbath law.—*Union Signal*, Sept. 4, 1890.

Under "National Commission Notes," the *Chicago Inter Ocean* of Oct. 5, says:—

Secretary Dickinson is in receipt of a vast number of letters from religious organizations throughout the country, protesting against the opening of the Columbian Exposition on Sundays. These letters are all filed together, and tabulated for ready reference. It has been suggested that this question be thoroughly ventilated by the press to the end that a full and comprehensive consensus of public opinion may be had for the better information of the National Commission when the question is submitted to that body for final consideration, some time before the opening of the Fair in the spring of 1893.

It thus appears that this question will not likely be settled much before the opening of the Fair, and it also appears that till that time there is destined to be a tremendous agitation of the subject, and the Sabbath question be brought to the front as it never could have been before.

CANDID RECOGNITION.

[Bro. W. A. SPICER, of London, Eng., under date of Sept. 22, 1890, sends us the following interesting item:—]

I was interested in finding the following reference to our people and work in the third volume of "Church History," by Prof. Kurtz, of Germany. Under the head of "Adventists," he speaks of Wm. Miller and the disappointment of those who set the time for Christ's advent. Then he says:—

This miscalculation, however, did not shake the Adventists' belief in the near approach of the Lord, but their numbers rather increased from year to year. Most zealous in propagating their views by journals and tracts, evangelists and missionaries, is a branch of the sect founded by James White, of Michigan, whose adherents, because they keep the Sabbath in place of the Lord's day, are called Seventh-day Adventists.

A DISTRESSING PROSPECT.

THE invention of type-setting machines opens the door for another syndicate to engage in a very undesirable enterprise. The *National Publisher and Printer* says:—

"Upon reliable authority it is stated that a syndicate of book publishers of New York have made arrangements to put fifty or a hundred type-setting machines into a co-operative office where all the body matter of cheap publications turned out in New York, will be set up. This arrangement, which will be in working order upon the first of next January, is likely to increase the annual output of novels by 100 per cent, and reduce the already low price one half."

Alas! have we not enough of novelistic trash thrust yearly upon the country already? Must the nauseating, degrading, ruinous flood be doubled in quantity and reduced one half in price! The prospect is distressing.

TO CORRESPONDENTS.

SOME of our correspondents seem to be laboring under the impression that their reports of labor are for some cause frequently withheld from the REVIEW. But we would say that every report of labor sent in by any accredited laborer in our cause, is used, if it reaches this Office, and if it is signed so that we know from whom it comes. We have learned of some communications sent which we have never received, and some occasionally come in without signature, which, of course, we cannot use. These are the only exceptions. We may add further, however, that during camp-meeting season, when there are so many reports of the business proceedings of different organizations, as State Conferences, T. and M. Societies, Sabbath-schools, H. and T. Societies, etc., to be given, our Progress department is very much crowded, and it is sometimes impossible to insert reports for two or three weeks after they are received. Sometimes even after they are in type they are crowded over for one or two

weeks, by important matter which comes in unexpectedly, and requires immediate insertion. A number of times we have omitted the Home and Special Mention departments, and cut the Editorial down to two and three pages to make room for Progress reports. We are glad to have the Progress department well filled, as it is by many esteemed the most interesting department of the paper, and we can assure our brethren one and all, that their contributions are appreciated, and all due efforts will be made to give them a prompt and impartial insertion.

VICTORY VS. CONQUEST.

THE following paragraph by John Ker, D. D., sets forth a principle so good in itself, and so essential to all true success, that we wish every one would commit it to memory and faithfully act upon it:—

"If in Christian or social intercourse we wish to deliver any man from what we think error, we must do so by putting him in the way of convincing himself. To beat him down by unreasoning opposition, or even by an irresistible argument, may please us, but is not likely to gain him. There is a great chasm between achieving a victory and making a conquest; and the completeness of the first often prevents the last. To respect a man's freedom, never to press him so hard as to humiliate him, to give him the clue that may help him to guide himself to the right, is according to the divine model, and would aid us in serving at the same time both our fellow-men and the truth. How much this is needed in the Christian Church, every one can perceive who looks around."

"FIRESIDE SKETCHES OF SCENERY AND TRAVEL."

SUCH is the title of an attractive volume, which we have just received from the publishers, "The Central Manufacturing Co.," 303 West Main St., Battle Creek, Mich. It is what its name imports, true sketches of some of the most famous specimens of scenery to be found in this world, and important and instructive travels. It is a charming volume for the young, and will entertain "children of a larger growth," as well. Nicely bound in muslin, and handsomely embossed in jet and gold. Just the volume for which to make a lively canvass before the holidays. The articles are contributed by such writers as the late Elder J. H. Waggoner, Mrs. E. B. Giles, Miss Mary Stewart, and Miss Fannie Bolton, all well known to the readers of the REVIEW. The publishers wish to secure a large number of agents to enter the field at once with this easy-selling book. Parties in the Middle, Southern, and Western States, desiring to take hold of the work, will address the publishers in this city; those in the Atlantic States, address Pacific Press, publishers of *American Sentinel*, 43 Bond St., New York; those on the Pacific Coast, address Pacific Press, publishers of the *Signs of the Times*, Oakland, Cal.

MICHIGAN CONFERENCE.

THE Michigan Passenger Association will return all those who pay full fare to this meeting, at one third fare, upon my certificate of attendance.

A. R. HENRY.

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, \$1,188.)

S. W. Harris	\$10 00
Ellis Clark and wife	\$10 00
Mrs. H. W. Pierce	\$10 00
Mrs. Mary Comings	\$10 00

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