

The Adventist Review and Sabbath Herald

W. A. Hennig 28 51

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. 41.

BATTLE CREEK, MICH., TUESDAY, OCTOBER 21, 1890.

WHOLE No. 1887.

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.

TO HIM WHO WAITS.

To him who waits amid the world's applause,
His share of justice, toiling day by day,
All things will come now dim and far away,—
To him who waits.

To him who waits, beyond the darkness drear,
The morning cometh with refulgent light,
Bringing assurance of a day more bright,—
To him who waits.

To him who waits, though tears may often fall,
And knees be bowed in sorrow and in prayer,
All grief will end, and everything be fair,—
To him who waits.

To him who waits and reaches out his hands
To aid a toiler up life's beetling crags,
Surcease will come from every ill that flags,—
To him who waits.

To him who waits, and struggles not in vain
To overcome the evils that abound
Within his breast, sweet will the victory sound,—
To him who waits.

To him who waits, there comes a wily throng,
Who sneer and scoff, and look with baleful eyes;
But what of them?—They are but gnats and flies
To him who waits.

To him who waits, there must be recompense
For useful work, whatever may betide,
A compensation reaching far and wide,—
To him who waits.

To him who waits, the stars are always friends,
The restless ocean, and the azure sky,
All things in nature speak and prophesy,—
To him who waits.

To him who waits, true love will some day come,
And lay an offering at his blameless shrine;
Life will be love, and love will be divine
To him who waits.

—Moses G. Shirley, in Boston Globe.

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.

DANGER IN REJECTING LIGHT.

BY MRS. E. G. WHITE.

"THEN opened he their understanding, that they might understand the Scriptures." Before this opening of their understanding, the disciples had not understood the spiritual meaning of what Christ had taught them. And it is necessary now that the minds of God's people should be opened to understand the Scriptures. To say that a passage means just this and nothing more, that you must not attach any broader meaning to the words of Christ than we have in the past, is saying that which is not actuated by the Spirit of God. The more we walk in the light of the truth, the more we shall become like Christ in spirit in character and in the manner of our

work, and the brighter will the truth become to us. As we behold it in the increasing light of revelation, it will become more precious than we first estimated it from a casual hearing or examination. The truth, as it is in Jesus, is capable of constant expansion, of new development, and like its divine Author it will become more precious and beautiful; it will constantly reveal deeper significance, and lead the soul to aspire for more perfect conformity to its exalted standard. Such understanding of the truth will elevate the mind and transform the character to its divine perfection.

The entire system of the Jewish religion was the gospel of Christ presented in types and symbols.

Then how inappropriate was it for those who were under the Jewish dispensation, to reject and crucify Him who was the originator and foundation of what they claimed to believe. Where did they make their mistake?—They made their mistake in not believing what the prophets had said concerning Christ, "That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."

It is not God that puts the blinder before the eyes of men or makes their hearts hard; it is the light which God sends to his people, to correct their errors, to lead them in safe paths, but which they refuse to accept,—it is this that blinds their minds and hardens their hearts. They choose to turn from the light, to stubbornly walk in sparks of their own kindling, and the Lord positively declares that they shall lie down in sorrow. When one ray of light which the Lord sends is not acknowledged, there is a partial benumbing of the spiritual perceptions, and the second revealing of light is less clearly discerned, and so the darkness will constantly increase until it is night to the soul. Christ said, "How great is that darkness!"

It is an astonishment to the whole universe that men do not see and do not acknowledge the bright beams of light that are shining upon them; but if they close their hearts to the light, and pervert the truth until it is interpreted to be darkness, they will imagine that their own criticism and unbelief is light, and will not confess their opposition to the ways and works of God. By pursuing a course like this, men who might have stood fast to the end, will place their influence against the message and messenger that God sends. But in the day of judgment, when the question is asked, "Why did you intercept yourself, your judgment and influence, between the people and the message of God?" they will have nothing to answer. If they open their lips then, it will only be to say that they now see truth as God sees it. They will confess that they were full of pride of opinion, trusted in their own judgment, and strengthened the hands that sought to tear down that which God had commanded to be built up. They will say, "Although the evidence was strong that God was working, I would not acknowledge it; for it

was not in harmony with what I had taught. I was not in the habit of confessing any error in the past in my experience; I was too stubborn to fall upon the Rock and be broken. I determined to resist, and not be converted to the truth. I would not reveal the fact that I thought my course was wrong in any degree, and my light went out in darkness." To such the words apply, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes."

As the prophet looked down the ages, and beheld the ingratitude of Israel, as he was shown in vision their unbelief, he also saw that which brought him joy of heart, and gave him a vivid sense of the goodness of God to Israel. He said, "I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." But through their own course of rebellion the blessing of God toward Israel was turned away from them. That which they had sown in questioning and unbelief, they had to reap. The record says, "But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them." May the Lord forbid that the history of the children of Israel in departing from God, in refusing to walk in the light, in refusing to confess their sins of unbelief and rejection of his messages, should be the experience of the people claiming to believe the truth for this time. For if they do as did the children of Israel in the face of warnings and admonitions, the same result will follow in these last days as came upon the children of Israel. The apostle admonishes, "To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest." Now comes the warning of the apostle, sounding down along the lines to our time: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

The exhortation of the apostle applies to us as well as to those to whom this epistle was directed. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto

them." Christ taught the people the principles of Christianity, speaking from the pillar of cloud and of fire, by day and by night; but they did not obey his words, and the apostle presents before us the consequence of their disobedience, stating that they were overthrown in the wilderness because of their rebellion. He says, "For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Shall we who are living near the close of this world's history "take heed"? Shall we heed the apostle's warning, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it"? The Lord would have his people trust in him and abide in his love, but that does not mean that we shall have no fear or misgivings. Some seem to think that if a man has a wholesome fear of the judgments of God, it is a proof that he is destitute of faith; but this is not so. A proper fear of God, in believing his threatenings, works the peaceable fruits of righteousness, by causing the trembling soul to flee to Jesus. Many ought to have this spirit to-day, and turn to the Lord with humble contrition, for the Lord has not given so many terrible threatenings, pronounced so severe judgments in his word, simply to have them recorded, but he means what he says. One says, "Horror hath taken hold upon me because of the wicked that forsake thy law." Paul says, "Knowing therefore the terror of the Lord, we persuade men."

The love of God is to be dwelt upon, and when it is presented in the demonstration of the Spirit, it has power to break down every barrier which separates Christ from the soul, provided the sinner will yield to its influence, and make an entire surrender to God; but the stern voice of rebuke and denunciation is uttered against those who will not be drawn to Christ, who will not be affected by the marvelous display of his love. The word of God declares, "He that believeth not shall be damned." "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." In these words there is something terrible to evil workers, and by these they should be convicted of their self-sufficiency, and feel the terror of the Lord. But mercy's sweet voice entreats every one who will hear, saying, "Behold, I have set before thee an open door;" "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Those who have faith in the messages of God will reveal it in their spirit, words, and actions. We are not to sit down and present excuses for unbelief; we are to realize our error, and be zealous and repent. The record says, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

When the Lord sends light to his people, he means that they shall be attentive to hear and ready to receive the message. In great forbearance, he waits for man to come to his terms. For 120 years he waited for the people of the old world to receive the warning of the flood. Those who rejected the message turned his long forbearance and patience into an occasion of scorn and unbelief. The message and messenger became the butt of their ridicule. Noah's earnestness and zeal in appealing to them to turn from their evil way, was criticised and jeered at. God is not in a hurry to carry out his plans; for he is from everlasting to everlasting. He gives light and opens his truth more fully to those whom he would have to receive it, that they in their turn may take up the words of

warning and encouragement, and give them to others. If men of repute and intelligence refuse to do this, the Lord will choose other instruments, honoring those who are looked upon as inferior. If those in positions of trust will put their whole heart into the work, they may bear the message for this time, and press the work forward; but God will honor those who honor him.

There are ministers who claim to be teaching the truth, whose ways are an offense to God. They preach, but do not practice the principles of the truth. Great care should be exercised in ordaining men for the ministry. There should be a close investigation of their experience. Do they know the truth, and practice its teachings? Have they a character of good repute? Do they indulge in lightness and trifling, jesting and joking? In prayer do they reveal the Spirit of God? Is their conversation holy, their conduct blameless? All these questions need to be answered before hands are laid upon any man to dedicate him to the work of the ministry. We should heed the words of inspiration, "Lay hands suddenly on no man." We need to lift the standard higher than we have done hitherto, when selecting and ordaining men for the sacred work of God.

"YE SHALL BE AS GODS." GEN. 3:5.

BY ELDER ALBERT STONE.
(E. Richford, Vt.)

THE fall of man was alike disastrous to his physical and moral nature. Both shared in a degeneracy, to repair which requires an effort equal to a new creation. The sentiments sought to be impressed by the tempter upon the mind of the tempted, were successfully transferred, and became the heritage of the entire race. Perhaps there is not a more prominent feature in man's fallen nature than the desire of supremacy. It crops out in every stage of human life from the cradle to the grave.

"Ye shall be as gods" said the tempter. This, the greatest and most fruitful falsehood ever uttered by an intelligent being, was attended by the magic power of Satan, and thus became a fixture in man's nature. It is the spur to his ambition, the incentive to conflict, creates the spirit of war, and results in the clash of arms, the booming of cannon, and the flowing of blood. There is no light which the lust of power has not attempted to ascend, no power so strong but it has attempted to break it down. It ventures without permission, and acts with excessive, if not insane confidence. But its achievements are limited. It cannot pass the bounds of divine permission, much less can it reach the goal at which it aims. It is destined to ignominious defeat. Having no true basis of action, it intrenches itself behind falsehood and makes lies its refuge. The world awaits the issue of long-continued rebellion against the law of God. Man, through the agency of Satan, blindly rejects the divine government. This is the ground of controversy.

When man becomes rightly related to the law, he will be rightly related to the Author of the law. And here is where the gospel comes in to aid sinful man, that he may obtain through faith in Christ, a right relation to the law. Men call it a yoke of bondage, but the Holy Spirit speaks of it as "the perfect law of liberty." James 1:25. The abrogation of the law by divine authority (if there could be such a thing) would be the end of divine government, the end of human responsibility, the end of sin; for "where no law is, there is no transgression." If the law were dead, it would be harmless; but if it were supposed to be dead, and were yet alive, it would be a snare. Thus David as the representative of Christ, prayed: "Let their table become a snare before them: and that which should have been for their welfare, let it become a trap. Ps. 69:22.

God never found fault with man except for the breach of some principle of the ten commandments. He has no other fault. Devils have no

other fault than disloyalty to the principles of the decalogue. If the law is dead, no reason can be offered for the existence of the gospel, and the way is open for man to choose a captain and take the field.

And such seems to be the trend of the popular religion of the present time. In view of indubitable facts of both revelation and human action, we can but look for a repetition of scenes that already cause men's hearts to fail them for fear of those things that are coming on the earth. The tears that Christ shed over Jerusalem had respect to other events then far in the future. The more dreadful scenes of the Dark Ages,—his dear people wading through seas of blood for the sake of the Master they loved,—and still further on, the last conflict of the remnant church with the combined powers of earth, were vividly seen by him as he came over the crest of Olivet in sight of Jerusalem. He sees Jerusalem about to be destroyed for the sin of rejecting Christ. Looking down the ages, he sees that the great sin of the Christian world would be their rejection of the law of God, high treason against his government.

Satan labors hard to have men believe that God stands in the way of human advancement. He used this argument successfully in the first temptation. In his effort to destroy the government of God, he taught man to sin. Contradicting the word of the Lord, he said, "Ye shall not surely die: . . . ye shall be as gods." The treacherous bait was swallowed, and the race was ruined. Paul's "man of sin" (2 Thess. 2:3, 4) clearly sets forth the strong points of man's fallen nature: "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." These flights of lust, selfishness, and pride must be eradicated by the grace of the gospel, if man would find his proper level.

INGLORIOUS GLORY.

BY MRS. ADA D. WELLMAN.
(Battle Creek, Mich.)

A CHILD beholds with delight the gay blossoms of the pestiferous cockle, which detract so seriously from the value of a field of grain, but which, in his inexperienced mind, are its chief glory.

Opinions no less egregious are often held by persons who in years are not infantile, in relation to matters of even greater importance than the wheat crop. Swinton, in "Outlines of the World's History," declares in reference to the religion of the Egyptians, that it possessed some features of the Christian religion, and mentions as a chief point of similarity, the doctrine of the soul's immortality, the good historian believing, forsooth, that this noxious dogma, which would fain usurp a place in the great field of truth, is the fairest flower there, and one which alone would redeem from ignominy the superstitions of heathendom—which are, indeed, the source whence that tenet was first received into the doctrines of the church.

Similar to this is the circumstance recorded in sacred history, of the destruction by King Hezekiah of the altars and idols which had been a source of weakness to the Hebrews, having caused the Lord to withdraw his aid; but forthwith their enemies felt the more assurance in attacking them, reasoning that the Lord would not then help the Hebrews, since they had "taken away his high places and his altars!"

Instances analogous to this are frequently observable, wherein practices ruinous to the strength and purity of the church, are regarded as greatly auxiliary to her influence; and this erroneous idea is, haplessly, often entertained not only by the enemies of the church, but by her members as well.

Know you of any altar of Baal whereon deluded souls would fain offer sacrifice to God?

A PICTURE OF LIFE.

BY WM. BRICKEY.

(Kingston, Minn.)

SWIFTER than a weaver's shuttle, swifter than the ships
that sail,
Few indeed and full of trouble are our days. And we so
frail,
Passing like a swift-winged eagle as she hasteth to the
prey;
Fleeting as the sun and shadow chase each other o'er
the way.

Gladly would we seek some pleasure, rest, or comfort by
the way,
But the mandate speaks from heaven to the lowly and
the gay:
I will multiply thy sorrow; in thy sweat shalt thou eat
bread.
Dust thou art, to dust return ye when this mortal life is
fled.

Vain, indeed, are thoughts of pleasure in this world of
toil and care,
Where our brightest prospects ever burst like bubbles in
the air;
Where our friends, like us by nature, weak and frail and
sinful, too,
Promise much and do but little, even where the much
is due.

See the fruits of years of labor lavished on some cher-
ished son,
Blasted in the wind of passion by some deed that he has
done,
Leaving broken-hearted parents mourning o'er his sad
mistake,
Till he, too, in turn, shall suffer o'er the course his chil-
dren take.

Till the sickened heart, disgusted with its disappointed
hopes,
Turns in melancholy sadness, and the fainting spirit
droops
Until life becomes a burden, and the weary, sin-sick soul
Seeks relief in self-destruction or the overflowing bowl.

Is this life, then, worth the living, in a world so fraught
with ill,
Where the curse of God is resting on each valley, plain,
and hill?
Untold numbers have decided that 'tis sweeter far to die,
Than to live in expectation of such evils by and by.

But there is a hope and promise that a better day will
come,
And the weary, toil-worn pilgrim will at last be wel-
comed home;
For the curse that fell on Jesus as he bore the sinner's
guilt,
Now is pregnant with rich blessings by the precious
blood he spilt.

Soon this earth, so full of sickness, sadness, sorrow, and
despair,
Shall be filled with joy and gladness, life and beauty
everywhere;
And this life, so short and sinful, girt with woe on every
side,
Shall expand with life eternal till the soul is satisfied.

And the curse shall lose its power o'er the sons of sinful
birth,
And the knowledge of the glory of the Lord shall fill
the earth;
And the ransomed of the Saviour, on their heads the
crown of song,
Come rejoicing unto Zion, while their lips his praise
prolong.

THE FATE OF THE WICKED.

[EXTRACT from a letter to a Universalist min-
ister, in reply to one received from him regard-
ing the coming of Christ, the fate of the wicked,
the Bible, etc., by Mrs. M. D. Counselman,
Baltimore, Md. On account of the length of
this communication, we take the liberty to omit
a portion relating to personal experience, which,
though it would be of interest to those personally
acquainted with the writer, would not be of such
benefit to the general reader as the examination
of the scriptures relative to the question in hand.
—Ed.]

Yours of the 14th came duly to hand. You
should not fear that anything you wrote would
offend me. I do not know as it took any special
"grace" to overlook anything. I know you are
too tender-hearted, too genuinely good, to inten-
tionally wound or distress, and besides, the truth
never can be disturbed by anything that may be
said. And while I may grieve over the fact

that those whom I care much for (who are my
friends) have so far wandered away as to rely
more on their own intellects than on the Bible,
still that does not offend me, nor cause my faith
to be any the less; indeed, it rather strengthens
it, and calls to mind the Scripture references as
to the condition of the world at this time, and
the prophecies of God's servants as to what would
be in the last days. So when I see the pastors
referred to in Jeremiah, "misleading my [His]
flocks," or "scattering," as it is rendered (see
chap. 23 entire; also chap. 17:5), and many
"leaving the faith because of false teachers and
false doctrines,"—while it may grieve me and
distress me, it only proves to me that the Bible
is true, and the word of God.

I cannot tell you how pained I was to read
that you are "no stickler for the infallibility of
the Bible"! What *can* we depend upon for
light and comfort if these be not found in that
book which is *here as God's word*? What right
has mortal man to sit in judgment upon a book
that, for some reason, is here in the capacity of
God's word? I really think it is because we do
not know how to compare scripture with scripture
to find how it really harmonizes. Isolated pas-
sages, when taken alone, may seem to be unrea-
sonable, but when taken with others, the meaning
is clear. Without the Old Testament we have
no proof that Christ was the Messiah, and I
think one book explains the other. The lives
of men in olden times were recorded for an ex-
ample in some cases, and a warning in others.
Those who were professed children of God, and
who in moments of weakness fell, call to mind
the words of Paul: "Let him that thinketh he
standeth take heed lest he fall." 1 Cor. 10:
12. I hope you will pardon me if I suggest
anything that may seem presumptuous on my
part; but if you have not read "The Philoso-
phy of the Plan of Salvation," the Chautauqua
edition, I beg of you to read it. It is very clear
relative to the manner of God's dealing with the
people of the Old Testament.

As to the Bible question, you know what the
old philosophers, Cicero and Socrates, thought
and said of "philosophy"; and all philosophy
crumbles before the Bible. Especially is this
true concerning the question of the immortality
of the soul. Socrates, just before drinking the
deadly hemlock, said, "I am going out of the
world, and you are to remain in it, but which of
us has the better part is a secret to every one but
God." Stuart's Exegetical Essays on "Several
Words Relating to Future Punishment," pp. 13,
14, says: "Cicero, incomparably the most able
defender of the soul's immortality of which the
heathen world can yet boast, very ingenuously
confesses that after all his arguments in favor
of the doctrine, his mind was only satisfied of it
when *directly arguing or contemplating his views*.
At other times he was in profoundest darkness.
If there be any satisfactory light then, on the
momentous question of a future state, *it must be
sought from the word of God!*"

Dobney's "Future Punishment" says, "Rea-
son cannot prove man to be immortal." Seneca,
reviewing the arguments of the ancients on this
subject, says, "Immortality, however desirable,
was rather *promised* than *proved*, by these great
men." "Logicians tell us that there is an an-
tecedent probability in favor of a divine revela-
tion, arising from the nature of the Deity, and
the moral condition of man. On the same
ground, then, there must be an equal proba-
bility that, if we *are* immortal, never-dying be-
ings, revelation will plainly tell us so. To the
Bible alone we look for correct views of the char-
acter of God, the nature of life and death, the
resurrection, heaven and hell." "Prominent
upon the pages of inspiration we see pointed out
the great distinction which God has put between
right and wrong, the rewards he has promised to
virtue, and the punishment threatened against
sin. The questions, 'Are all men immortal?'
'Are the wicked immortal, and will they be pun-
ished?' are of such weight and importance,
that the word of God will not leave us in doubt

or perplexity, or deceive us with falsehood." Passion or prejudice cannot understand clearly,
and the enemy of man seeks to lead men away
from the Bible, because it is the word of God,
and they will know how to escape a fearful doom
if they read and believe it! As to the "en-
emy," who you do not believe exists, I could
tell you an experience I had by which I know
there is not only a Devil, but many. You say
you believe the New Testament. Did not Jesus
cast out devils, and tell his followers they should
cast them out in his name?

You accuse me of having views "saturated
with materialism." Let me ask you a plain
question: Do you want your hopes of a future
to rest upon thin air, something intangible? I
do not want mine thus to rest. I want to be so
sure of the future as I read it in God's revela-
tion, that I may *know* what awaits me. God
is real, his word is real, heaven and eternity are
real, death and the destruction of the wicked are
real, the coming of Christ (according to the New
Testament and Christ's own words) is to be very
real, so thoroughly "material" that men will
call on the rocks and mountains to "hide them
from the face of him that sitteth on the throne,
and from the wrath of the Lamb; for the great
day of his wrath is come, and who shall be able
to stand?" Rev. 6:16, 17. Christ himself
promised to come again, as it is written in John
14:1-3: "I will come again, and receive you
unto myself," etc. If you believe the New
Testament, how can you reconcile these refer-
ences with your expressed views? Christ's man-
ner of coming is found in Acts 1:9-11. What
first takes place on the earth at his coming, is
found in 1 Thess. 4:16, 17. What happens to
the wicked, is found in 2 Thess. 1:7-9; also
Jer. 25:33. Will the Lord come unawares?
(See 1 Thess. 5:1-3.) Will he come on all
unawares? (See verse 4.) The "signs" pre-
ceding his coming, of which he told his disciples,
have all come to pass. According to his own
words, "When ye shall see all these things,
know that it is near, *even at the doors*." "But
of that day and hour knoweth no man, no, not
the angels," etc. Jesus gave the parable of the
fig-tree to show the position of those who would
live at the time of his coming. He assures us
that "heaven and earth shall pass away, but his
words shall not." For proof that the generation
then living was not meant, see Luke 11:29.
They were not to have these signs. Paul says
that we that "remain" shall be "changed." Paul
did not expect to be on the earth at Christ's
coming (see 2 Thess. 2:1-4); but we who are
in Christ, who are of the generation that see the
signs, "shall all be changed, in a moment, in
the twinkling of an eye." Will some be looking
for him? (See Heb. 9:28; Isa. 25:9.) The
Lord promises a blessing on those who look for
him. (See Luke 12:37.) Luke 21:34-36,
tells us what Jesus exhorts us to do at this time;
and Titus 2:11-13, tells us how those who look
for this grand event should live. I cannot see
how any one believing the words herein found,
can disbelieve Christ's coming.

Your description of the faith you represent
regarding the resurrection, was intensely inter-
esting, and caused me to search earnestly the
word of God, to see if it was recorded there as
you have it. I find (and you will pardon me
for referring to the Old Testament) in Gen. 2:
17; 3:4, that two positive declarations were
made to man when he was first placed on proba-
tion. I ask, Which of these two is most gener-
ally believed at the present time? Job speaks
by inspiration of God, in very plain terms con-
cerning this. (See chap. 14:10-12.) Paul
speaks of this penalty for sin in Rom. 5:12.
Has man any knowledge in death? (See Eccl.
9:5, 6, 10.) Compare the death of man with
that of a beast. Eccl. 3:19, 20. (For expla-
nation of next verse, see translation of the word
"spirit." As you know, it is translated from
two Hebrew words, "*n' shah-mah*" and "*roo-
agh*," meaning breath, wind, blast, soul, air,
mind, etc. (See references.) "Spirit," in the

New Testament, comes from the Greek word "*pneuma*," which occurs 385 times, and is rendered ghost, spirit, wind, and life.) When will the heavens be no more? Rev. 6:14. If Christ had not died and arisen again, man would never have had a resurrection. 1 Cor. 15:17. What two things have been brought to light through the gospel? 2 Tim. 1:10. How many will have *life* through Christ? 1 Cor. 15:22. How many will have eternal life, or immortality, through Christ? Rom. 2:6, 7. Notice it says "those who *seek*." The Saviour referred to the fact that men *will* have life, and *may* have *eternal* life. John 10:10. See what some of the prophetic declarations are concerning the resurrection: Isa. 26:19; Eze. 37:12, 13; Hosea 13:14; Job 19:25, 27. How long did death reign supreme? Rom. 5:14. Who brought death into the world, and holds man beneath its power? Heb. 2:14.

Did Satan willingly release one of his captives? Jude 9. When and how was the reign of death still further broken? Matt. 27:51-53. Why was it necessary that many bodies of saints should come out of their graves when Christ arose? Rom. 8:29, 30. Were they glorified and taken to heaven when Christ ascended? See Eph. 4:8 (margin). "The reign of death will be still further broken just before the second coming of Christ, by some of both wicked and righteous being raised to witness his coming" (Dan. 12:2), thus fulfilling Rev. 1:7. Will there be two resurrections? John 5:28; Acts 24:15. At which one of these resurrections will the righteous receive their reward? Luke 14:14. Which resurrection takes place first? Rev. 20:6. How long a time will intervene between the two resurrections? Rev. 20:5. What other event besides the resurrection of the righteous takes place at the beginning of this thousand years? Rev. 20:1-3. Where will the saints be during the thousand years? Rev. 20:4. What will be the condition of the earth? Isa. 13:9; 24:1, 3, 19. How does the prophet Jeremiah describe the earth during this time? Jer. 4:20, 23-27. (Notice especially verse 23.) When was similar language used in describing the condition of the earth? Gen. 1:1, 2.

Where is Satan to be cast when he is bound? Rev. 20:3. "The phrase 'bottomless pit,' where Satan is to be cast, and 'face of the deep' (Gen. 1:2), are taken from words in the original bearing the same definition, showing that the prison-house of Satan during the 1,000 years will be this earth reduced back to its chaotic state." What has been Satan's position and work since his fall? Job 1:6, 7; 1 Pet. 5:8. "Since Satan's work has ever been to tempt and destroy souls, when all (both righteous and wicked) are placed beyond his power, he will be effectually bound during the 1,000 years, the saints being all in heaven, the wicked not raised, and the earth in a desolate condition." When will Satan be loosed again? Rev. 20:7. How will he be loosed? Verse 5. How long a time will he be loosed? Verse 3. Against what will the wicked gather together to battle? Rev. 20:9. When, deceived by Satan, the countless millions of the wicked who have been raised from the dead come up around the city, what will take place?—*Id.* How does Nahum describe this scene? Chap. 1:9, 10. How is it referred to in other scriptures? See 2 Pet. 3:7; Mal. 4:1; Obad. 16. What scripture can then, and only then, be fulfilled? Rev. 5:13. How long have those the promise of living who are counted worthy of the first resurrection? Luke 20:35, 36.

In looking up the question of the fate of the wicked, I find some very important testimony in the New Testament, which must be of value to you if you believe that book to be "substantially correct;" and if the wicked are going to be saved anyhow, somehow, the Bible *does not say so*. The question may be asked, Are the wicked now being punished? (See Pet. 2:9; Job 21:28, 30.) Where are they reserved? Job 21:26, 32, 33. What question is asked in the Bible with reference to the wicked? 1 Pet. 4:17. What

is the penalty of sin? Rom. 6:23; James 1:15. "Die," according to Webster, means "to cease to live," to "expire," to "perish." What death is the penalty of sin? Rev. 20:6. Did God design that man should die the *second* death? Heb. 9:27. By what means are they to be put to death? Matt. 13:40-42. If God did not design that men should die the second death, for whom was this fire originally prepared? Matt. 25:41. Where is this lake of fire located? Rev. 20:9. Does the Scripture say the earth is reserved for this very purpose? 2 Pet. 3:7. When will the wicked be recompensed? Prov. 11:31. How does Isaiah speak of that day? Isa. 34:8, 9. Will all the wicked be punished at the same time? Isa. 1:28, 31. Who will awake them to receive their punishment? John 5:28, 29. When will he awake the righteous? 1 Thess. 4:16. How long after this will he awake the wicked? Rev. 20:5. When the wicked dead are raised, to what does Satan gather them? Verse 8. What do they try to take in this great battle?—"The beloved city." How does the battle result? Verse 9. How does this fire affect the wicked? Mal. 4:1, 3. How does the prophet Nahum describe the scene? Nah. 1:1-10. Will the soul of the sinner die? Eze. 18:4. Will the wicked ever recover from their punishment? 2 Thess. 1:9; Isa. 10:18. What, then, may be said of it? Matt. 25:46. Who *only* will have eternal life? Rom. 2:7. Then will the wicked live forever in hell-fire—will their place of punishment always exist? Ps. 37:10. To what condition are the wicked brought? Obad. 16. To what will the molten earth give place? 2 Pet. 3:12, 13. Who will dwell therein? Matt. 5:5. Where are the wicked at this time? Mal. 4:3. Will Satan share the same fate? Heb. 2:14; Eze. 28:18, 19. What universal song will then be sung? Rev. 5:13.

As to the subject of "eternal or unquenchable fire," Sodom and Gomorrah were examples; and as they were "turned into ashes," the fire has long since ceased to burn. When all there is to burn has been consumed, there will be no longer anything to burn; but while there is food for flame, the fire will be unquenchable. "Forever and forever"—now what is said about the smoke of the torment of certain wicked persons? Rev. 14:11. In the old dispensation, if a servant refused to leave his master and go free, at the beginning of the seventh year, what ceremony was performed? Ex. 21:2-6. How long was he thus to serve? Verse 6, last clause. Does this mean that in such a case he should never die?—Most certainly not. What, then, do we understand by the expression, "He shall serve him forever." We understand that he was to serve him continuously, *as long as he lived*. No other meaning can be derived from the text. Then what do we understand from the saying, "The smoke of their torment ascendeth up forever and ever?"—That it ascends continuously as long as there is anything in existence to cause it to ascend.

May God bless you and me, and all who seek to do his will. I sincerely ask God's guidance for all who really desire to know and *do* his will, rather than follow the traditions of men and popular custom, as their guide and pattern. I trust there will be many yet in the churches who will prove their loyalty to the Bible (for it speaks for itself), and will have the courage to defend its teachings; for "faith without works is dead."

In conclusion, I think one reason why so many wander away from the Bible as God's word, is due to the fact that because *their reason* cannot grasp some things therein, they at once cast it off. They forget that faith should be *first*, and reason afterward. God's ways are not to be explained by *natural* laws, or to be comprehended by our finite minds; and why should poor, frail man place his intellect above the words of Jehovah? I was pained most deeply at some portions of your letter, and, while greatly interested, I could not fail to note the "graceful subtleties" you express, indicate a poise of mental bal-

ance that is worthy a better cause. I know the two classes of your faith. One is impelled by selfishness to evade responsibility (personally) as to the result of sin and its "wages"; the other with noble philanthropy desires to see *all* attain happiness hereafter, despite their failings and weaknesses, and yet all this in the face of their denial of Christ and his salvation! Those of your nature cannot allow themselves to see the ultimate to which their postulates must eventually lead them. It is said that it is *such* minds "the enemy of mankind seeks for his choicest prey, and to whom he presents himself 'all appareled in celestial light.' Universalism is one of his dearest deceptions, where he shines brightest and best,—Lucifer, son of the morning. He would, indeed, that none should be lost, and he himself be saved among the rest! But that overruling spirit that first wrought his fall is seen even now in this delusion with which he would fill the minds of men. *He* would be merciful, while the Lord of the Bible, he would have us think, is only sternly just. Satan is, therefore, God, and God Satan—the conclusion also of Spiritualism. In fact, that is the end, and the intended end, to the course of reasoning in almost every system of religious error, and proves whence they all have their source and who is their author."

Dear friend, I hope *you* will have the "grace" to take this, my letter, as I intend it. You meant only to prove the error of my views; I mean only to prove to you *from the Bible*, the falsity of yours. Of course, one must be governed by the convictions of his conscience, if desiring the real truth, however unsavory. And I really think that if every one *believed the Bible* and was *true to his private convictions*, aside from popular theories of men, there would be vastly many more who would be fortunate enough to have part in the *first* resurrection, and over whom "the *second* death" would have "no power." Rev. 20:6. May God help us all to be of that happy throng.

OUR NEED OF THE SPIRIT OF GOD.

BY JOSEPH CLARKE.
(Lowry City, Mo.)

As the ground needs oft-repeated showers of rain, so do our hearts need the influence of the Spirit of God continually. When rain is withheld for a time, nature itself seems to faint, vegetation withers. Last July there was a time when the corn was tasseling, when the pollen failed to fall upon the silk; of course, if that had continued for a few days, our hope of a corn crop would have been gone. Good men bowed in prayer for deliverance from famine; the rain fell copiously, continuously, and plenty is here instead of famine.

So there is imminent danger now: the Spirit of God must be given in large measure, or many will fail of eternal life. It is a fact that the latter rain is due, and the people of God are dying spiritually for need of it. Do we realize it?

There are times in the growth of grain when a period of drought does but little injury. There are also times when a very short period of dry weather will totally ruin a crop. Are we sure, dear reader, that a time has not now arrived when a little delay will prove fatal to the spiritual interest of many, when the Spirit of God will bid a long farewell to many a dry, withered field?

Alas! dear friends, it is a sad thought that we may, just by our negligence, our indifference, grieve away the sweet influences of heaven, and thus our hearts become dry as the desert. But, no! let us awake from sleep.

—What folly to fear giving yourself too entirely to God. It merely means that you are afraid of being too happy, of loving the will of God in all things too heartily, of bearing your inevitable crosses too bravely, of finding too much consolation in the love of God, and too much relief from the passions which make us miserable. —*Fénelon*.

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144: 12.

ALL.

BY MRS. M. J. BAILER.
(San Jose, Cal.)

"CASTING all your care upon Him; for he careth for you."

Over and over, a soothing refrain,
Sound these sweet words, easing heart-ache and pain.
Message of peace from my Saviour to me,
Like the "Peace be still," which he spake to the sea.

All the care, the bitter anguish,
Which doth crush thy heart so low,
All the wearing, wringing, burdens—
He will take them all, I know.

All the care, because he careth,
He is touched by every pain
That doth pierce his child; he seeth
When the tear-drops fall like rain.

Yea, he careth. O how precious
Is this thought for you and me!
List, he whispers, "Bring thy burden,
I will bear it, child, for thee."

'Tis our Saviour's invitation,
Fraught with comfort, peace, and rest;
Shall we not, then, leave the burdens
To his keeping, and be blest?

He is touched with all the sorrow,
With the weak infirmity;
He knows all, and tenderest pity
Fills his heart for you and me.

Yea, he careth; then look upward
Constantly, and at his feet
Leave the burdens; he will for them
Give you songs of joy most sweet.

SOCIAL PURITY.

[At a recent meeting of the Missouri Health and Temperance Society, a paper on Social Purity was read by sister Vita Morrow, of Kansas City. We believe the thoughts presented worthy of a wider circulation than could be given them at a camp-meeting; and thinking that the readers of the REVIEW would be interested in the subject, we are permitted to give the following extracts, as the entire paper might be too long for publication. W. H. WAKEHAM.]

The subject of social purity as a branch of the health and temperance work, is, perhaps, to be considered the ultimatum to be reached in pursuing the subject at all, and is, therefore, of first importance. While the physical and temporal well-being as related to the comfort of this life, are not to be overlooked, the moral and spiritual, affecting the possession of the life which is to come, assume a superiority proportional to the result sought; and since this question affects all, the physical, mental, moral, and spiritual interests, it certainly claims a double portion of the most profound attention.

[Speaking of the "Mother's meetings" carried on by the W. C. T. U. organizations, the writer says:—]

The object of these meetings is to gain, by an interchange of thought, and by mutual research, a better knowledge of the work of training their children so that they may be strong enough to resist the evil influences that surround them. Now, is there not a lesson in this for the good Christian mothers among our people? This we understand to be, largely, the object to be attained in agitating this subject; namely, the training of the children, and the shielding of the young from the evils of a fast age. This training must be done almost altogether in the homes, and by the parents of the boys and girls. Of course, much help can be received from outside sources, if sought; but it is for them to utilize the forces that are put into operation for the salvation of those committed to their charge. There is a demand for prompt, constant, and persevering effort on the part of parents,—mothers, we might say, for the work will necessarily devolve largely upon them. It is certainly quite time

that this subject was more vigorously urged upon the consideration of parents among our people, seeing that in times of "peril" there is greater danger and more need of vigilance than at other times. Observation teaches us that it is a fact that many do not view the subject as seriously as the real merits of the case demand. They allow themselves to become engrossed with less important matters, and let the son or daughter drift away into evil, hardly realizing what is transpiring, until their power to influence is gone.

"A small error at the beginning of a series of calculations in applied mechanics, may lead to a great disaster; the slightest variation from a right line at the beginning, will throw a projectile hundreds of yards away from its object. It is in little things at home, the almost unnoticed departure from order and good government, the neglect arising from parental thoughtlessness, the weakness of love that fails to nip a fault in the bud, and many other things that might be instanced, which turn the young feet into ways of life that, as the years go by, lead farther and farther from safety and happiness. The Bible, experience, and reason, all declare that the future of a child depends upon his early training. If this is bad, the chances are nearly all against him."

We know that it takes but slight causes sometimes to disturb the harmony in the workings of the physical organism, and our enlightened intelligence warns us that the moral and spiritual faculties are equally susceptible to influences exerted upon them, and that it will not do to trifle with the endowments of an all-wise Creator.

[Of the dangers that lie in the pathway of the young, novel-reading is classed among the most pernicious. Concerning this, we extract the following:—]

Now there are many avenues that lead into the way of temptation—so many that it would be impossible even to mention more than a few of them. There is an old proverb which says, "An idle mind is the Devil's workshop." No wonder that so much bad work comes from this shop, for the grade of work always depends on the head workman. Fortunately, there is no necessity of our furnishing this workshop, as we can avoid an aimless idleness by keeping the mind actively employed in some useful work, thus driving away every evil imagination, and avoiding the danger into which the idler falls. By furnishing the child with employment, and teaching him to love to be useful, you are covering a multitude of sins, and, it may be, saving a soul from death.

But perhaps the crowning source of evil, the most wide-spread and devastating scourge among the young people of our land, is novel-reading. It is a habit which, when once formed, is much like the taste for strong drink. There is a fascination about it that is as hard to break as that of the inebriate for his cup. And, indeed, it is only one kind of intoxication. Just so sure as there is a serpent in the cup of intoxicants, just so sure is there one at the bottom of the novel; and it will sting unto the death him who persists in pursuing its falsely colored pages. That acuteness of feeling that can comprehend the requirements of a pure and holy God, or delight in contemplating the beauties of his truth, is destroyed by fantastic visions of an unreal and earthly creation, which often lead the feet in the ways of darkness and crime, and destroy the prospects of eternal happiness. Fortunate indeed is he whose home training enables him to escape this breaker of destruction.

"Be not deceived: evil communications corrupt good manners." While reading bad books does its silent undermining work, there are other influences that must be guarded against, which are equally pernicious. One of the most marked indications of a well-trained young person is the taste displayed in the dress. This is especially applicable to the young lady. Neat, becoming, and modest apparel not only proves a safeguard to the wearer, but speaks volumes in favor of the character as well.

Outside associations, the manners, conversation, and example of home life, all have their weight in molding the character of the child. We are admonished to shun the very appearance of evil; and the home should be to the child a hallowed place, a safe refuge from the snares and temptations without. What a blessing to the human family it would be, if the prayer of David were more universally offered! "Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing." "Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." No word or deed of doubtful character should mar the record of the Christian life. This should be as a city set on a hill, that cannot be hid; as a lamp that emits no ray of darkness, but giveth light unto all that are in the house. Parents who, with their children would share the joys of the world to come, be heirs of God, and joint-heirs with Jesus Christ, and live forever in the company of holy angels, in the light of God's presence, would do well to consider these things seriously.

In Phil. 4:8, we find the following: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

A writer in a religious journal of a few years ago, in commenting on the various "wants" found in the advertising columns of our daily papers, wrote the following, which we may all take to our own hearts, and ponder, and determine if we are helping to supply the demand:—

One of the greatest wants of our times is men who are honest and pure; men who are wholesome and truthful, who are like fair, refreshing fruit, sound to the core.

Women wanted, who know their own business better than their neighbors'; women who are true and pure; women who will not drift with the tide, but will courageously stem the current, trusting to the Omnipotent arm to support; women who will not allow their noble impulses to be crushed by the hand of society; women who will be stepping-stones to lift people up, not stumbling-blocks to hinder them and cast them down; women who listen to the still small voice, and heed its monitions; women who will keep their eyes fixed upon the loving Master, and will not listen to the murmuring crowd, but will brave the scorn of the world, to be crowned of God.

Men and women wanted, who, for the sake of mankind and the glory of the Father's name, will never forget to look up—ever up—as the Great Shepherd leads them onward, upward to the heavenly fold, the land of eternal day.

RATIOS OF YOUTHFUL GROWTH.

THE year of greatest growth in boys is the seventeenth, in girls the fourteenth. While girls reach full height in their fifteenth year, they acquire full weight at the age of twenty. Boys are stronger than girls from birth to the eleventh year; then girls become superior physically to the seventeenth year, when the tables are again turned and remain so. From November to April children grow very little and gain no weight; from April to July they gain in height but lose in weight; and from July to November they increase greatly in weight but not in height. These are the result of over 6,000 observations. During the school months children suffer far more from disease than in the vacation, and during school years far more than before or after. Usually school work is far too hard in the lower classes, and the children do not get sufficient muscular strength. Less school work and more physical training until the twelfth year are necessary to make our coming generation strong; and a child should not undergo any severe mental labor.—*From an Address by Dr. A. Key, before Medical Congress, 1890.*

—The seeds of repentance are sown in youth by pleasure, but harvest is reaped in age by pain.—*Colton.*

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 52:20.

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

VISIONS OF A SORROWING PEOPLE.

BY FANNIE BOLTON.
(Ann Arbor, Mich.)

In the gray of morning sometimes,
In the golden glow of noon,
In the purpling dark of twilight,
In the tranquil light of moon,
In the silent spell of midnight,
There unfolds before my sight,
Visions of a sorrowing people,
Who are groping for the light.

Seems that all the world's before me,
Many nations, many lands,
Men and women, little children,
Reaching out entreating hands.

"We are desolate, hopeless," cry they;
"We have neither God nor sight,
What is truth? O tell us, tell us;
It is dark, oh, is there light?"

"We are wearied with traditions,
We are tired of the round
Of our hopeless ceremonies,
Where no vital spark is found;
We are bound by superstition,
And with mysteries are vexed,
Is there yet a God to help those
Who are heart-sick and perplexed?"

O I hear them calling, calling!
O I see them weeping long,
And I think their cries in heaven
Sweep a sob into its song;
Sweep up to the throne of glory,
Where the pleading Saviour stands,
Reaching up unto the Father
His beloved and nail-scarred hands!

And I see among the people,
In my meditation deep,
Mid the mourning and the sighing,
Mid the hearts of those that weep,—
See the Saviour's cross of anguish,
With its far outreaching hands,
As if he had bared his bosom
For the weary of all lands.

And I hear him pleading for them,
"Go, O go to these of mine,—
These I died for,—go and tell them
Of my love and grace divine;
Go and tell them of the fountain
That was opened from my side,
Go and tell them of the heaven
Waiting for the sanctified.

O my brothers, O my sisters,
Do you hear the people cry?
Do you see them weeping, weeping?
Do you know they hopeless die?
Let us go and seek the lost ones,
Reaching out entreating hands,
Following in the Shepherd's footsteps
For his sheep in many lands.

Till the vision shall be glorious
With the people singing praise,
Till the crown of Christ be star-filled,
Brilliant with the lost ablaze.
Till both earth and heaven rejoicing,
Till both earth and heaven greet,
And we see the lost ones singing
With their crowns at Jesus' feet.

THE NEED OF MEDICAL MISSIONARIES.

A MEETING was held in Toronto, not long since, to bid farewell to Dr. Hardie and wife, who were about departing for Corea to establish a medical mission. At that gathering Dr. Hardie gave his reasons for entering upon the work of medical missions, in the following words:—

Many people have told me that I am not called to go out as a medical missionary to the heathen, but I tell them that the fact that I can do more work for my Saviour out in Corea, is enough for me.

In the United States we have about one medical man for every 850 inhabitants, and in heathen lands about one medical missionary to 4,000,000 inhabitants.

In India there is one medical missionary for every three and a half millions.

In China, one for every four and a half millions.

In Japan, one for every two and a half millions, and in Africa one for every 6,000,000.

A friend writing to me from a foreign mission station, tells me that one medical missionary can do more good than ten men who are not medical missionaries.

How shall we who call ourselves Christians, meet the Lord Jesus when he comes, seeing that it is nearly 1,900 years since he died on the cross to save sinners, and yet the majority of the world's inhabitants have never heard of his name? We are responsible, and we cannot shift this responsibility onto the shoulders of others.

I have no fear as to the results of my decision, but I trust you Christian people will remember me in your prayers.

When the Lord Jesus left this earth, his command to us was, "Go ye into all the world, and preach the gospel to every creature." He meant every word of what he said, and added, "Lo, I am with you always, even unto the end of the age." Why, then, should our hearts fail us, or why should we with such glorious promises in our possession, have the slightest fear for the future?

You Christians who are medical men could do thirty times as much good for the cause of Christ in the foreign mission field as you can if you continue to stay at home.

These are good reasons, tersely stated. Some graduates in "higher education" have said that to give themselves to mission work after so many years of constant toil to obtain an education, was but to throw away all their past efforts. This has been said with the thought that to do missionary work, one does not need a liberal education, and a strong, keen intellect. But such have widely missed the mark. Heathenism is not wholly a system of ignorance. True, it is ignorance of the gospel; but in the sciences some of the Brahmins of India excel many in Christian lands who are said to be well advanced in the knowledge of science and the arts. The reasoning powers of the heathen are very acute, and in many cases their heathenism is largely the result of a wrong education.

How fitting, then, that those who have succeeded in gaining a good education, especially in medicine and surgery, give the energies of their lives in that direction where they will accomplish the most good! There are young men and women graduating from our schools every year, some of whom have no positive plans for future work. Why may not these fit themselves for foreign work?

There is one institute in New York wholly devoted to educating men and women for the work of medical missions. At our good Sanitarium, also, in Battle Creek, there is at present a large class of students, most of whom have given in their names as those desirous of going as missionaries to foreign lands. Why is not the training of medical missionaries a work that all our Sanitariums in America can engage in, and receive the favor of Heaven in so doing? May the day soon dawn when our people shall take larger and more comprehensive views of missionary labor than their past efforts indicate they have hitherto held.

J. O. C.

AN APPEAL FOR SPAIN.

THE readers of the REVIEW may not be acquainted with Bro. Gomis. He is a member of the First Spanish Seventh-day Adventist church on the Old Continent. This brother has recently sent to the Secretary of our Foreign Missions, Elder W. C. White, an appeal, from which we are requested to give a few extracts, and which will be read, we think, with great interest. The letter is dated at Oran, Algeria:—

DEAR BROTHER IN CHRIST: In reading the paper, *Les Signes des Temps*, published in Basel, Switzerland, I notice an article in which you are quoted as saying: "We must think of carrying the everlasting gospel to the darkest recesses of paganism. Thus far, we have hardly spoken about it; yes, we have not even dared to think about it. This work, impossible to men, will be accomplished by the power of God, since he has said so."

Dear brother, this good thought comes from the Lord, who has said that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. Yes, dear brother, the end will come; but before this, we must bear witness that the Redeemer is near: the coming of Christ in the clouds of heaven must be heralded, so that a church without blemish may be prepared to meet him. And this church, keeping all the commandments of God, and the faith of Jesus, must come from all nations, kindreds, peoples, and tongues.

But how far we are yet, dear brother, from being able to say that we are carrying the everlasting gospel to every nation! There is, in the midst of the ancient world, the Spanish nation, of which I am a son, which knows nothing certain about the coming of the Lord. There are millions of men in the darkness of death, with nobody

to speak to them about the Redeemer and his coming in glory; and yet, notwithstanding all that men have done to deface his image, it suffices to present him before men in his beauty, and hearts will be irresistibly drawn to him.

We know that Spain is ripe for the gospel. Indeed, there are several Protestant societies at work there. But it seems that the pure truth would make rapid progress. I am sure that in many places of Algeria, churches could be raised up, as in Relizane, Algeria, which in a short time might become nurseries to carry the gospel to Spain. Spain is in face of Oran. From here it takes six hours to cross the sea to Cartagene, where a great work might be done. There is in that city a Protestant temple and 500 or 600 Protestants. All through Spain there are people who read the Bible, and are only waiting for some one to direct them in the true way.

I have translated into the Spanish many articles taken from the *Signes*, in view of making tracts of them. I have these to the amount of 120 tracts. There they are, doing nothing, and not being printed for lack of means. All is ready. We could do a glorious work here and in Spain. Yes, dear brother, we have much to do, and heavy responsibilities are resting upon us; but we cannot move one step, having no means.

We could do many things, and could carry the good tidings in many places. People want to hear our doctrine, and I am called in many places to preach the gospel; but we are tied feet and hands. The brethren in Relizane are almost all poor. We cannot take the evangelization of Spain and Algeria in our own hands, unless friends come to help us. For my part, what can I do? I lost the little money I had, and must earn my daily bread. Therefore, the work in the Spanish Peninsula is at a stop for lack of an energetic start. We think we shall want your help only for two or three years. By that time, perhaps, the churches which would be raised up here and in Spain would be self-sustaining.

I have such a hope for the work among the Spaniards that it seems to me that I can already see churches everywhere. Then, dear brethren of America, see what you can do for us. We beg of you to help us for our dear Redeemer's sake. We soon expect him in the clouds of heaven; we all believe that the law of Jehovah, three times holy, is immutable; therefore we keep all the commandments of God, especially the holy Sabbath, and the faith of Jesus. Dear brethren, we are one body with you in Christ; we are flesh of your flesh, bones of your bones. We entreat of you, by the compassions of the Lord, to remember that there is a nation once blessed of God, but which he has punished on account of her sins. This poor people has also had its thousands, perhaps its millions of martyrs; and by faith we are the sons of these martyrs. The Lord has a people among this nation; therefore we pray you to remember our poor Spain, which cries as did the Macedonian, "Come over, and help us." Think of her, do something for her, for the sake of the souls which will some time be immortal, and for their everlasting joy.

Your brother in our blessed Redeemer,
JOSE GOMIS, Elder S. D. A. church, Relizane, Alg.

I am able to add to this a few other items of interest about the work among the Spanish, having received communication of a recent letter from Bro. Comte, who has spent five months in Algeria this year. He says that the following nations are represented in Algeria: the Arabs, the French, the Italians, the Germans, and the Spaniards. The latter seem to be the most religiously inclined of all. A Spanish woman with whom Bro. Comte was conversing, said: "Oh, if I could only take you to my home, and always hear those good things!" Unfortunately, three fourths of the Spaniards in Algeria cannot read. If a work was to be started for Spain, Bro. Comte thinks that Oran, Algeria, would be the best place to start with, as there are no less than 50,000 Spaniards in that city, and they are more free from the clergy there than at home. Bro. Comte reports that an English missionary, and a Spanish Protestant minister at work in Oran, are quite interested in the truth.

Bro. Gomis is at present in Switzerland, where he has gone to attend the Swiss camp-meeting, and to connect himself with the work until he is ready to work among his countrymen.

JOHN VUILLEUMIER.

PHYSICAL ASPECTS OF SOUTH AFRICA.

THE coast-line of South Africa is nearly a semicircle, having only a few inlets here and there, the principal ones being Walvisch, Table, Kalk, Mossel, Algoa, and Delagoa bays. The mountains in that region follow the curvature of the coast, and form a belt-line only a short distance from the coast, along its entire length. Multitudes of branches and detached hills shoot out from the sides of the mountains, some of

which inclose the varied surface with double or triple walls. A few of the peaks of these mountains have an altitude of nearly 10,000 feet, and afford views as grand as any part of picturesque Italy, or of the American "Rockies."

The Cape Peninsula, which is generally first sighted by the voyager, presents a characteristic specimen of the form and structure of the mountain ranges. Table Mountain rises almost perpendicularly above Table Bay, at a height of about 4,000 feet, and, like most of the mountains in that country, presents beautiful tree-covered slopes and rugged tops. Here and there may be seen a deep chasm, at the base of which stretches out a beautiful green valley dotted with vineyards and orchards. Occasionally there appears a stream of water fed by many little brooks which drop from the rocks, making a leap of perhaps hundreds of feet to the plain below, from which point these streams hasten to deposit their contents in the ocean.

The rivers of South Africa are nearly all swiftly flowing streams, though few of them are of any great length. The principal ones are the Orange, Buffalo, Kei, Tish, Vaal, Limpopo, and Zambezi. Some of these rivers are navigable for small boats, a few miles from the mouth, but most of them have either too rapid currents for this purpose, or are obstructed by sand-banks. The rivers are generally lined with beautiful tree-covered banks, and course their way to the ocean through many a fine valley. Occasionally one pierces a mountain range, leaping a cataract in one case as high as 380 feet.

A few never-failing lakes may be found, but they are rare. There are many artificial lakes formed by heavy rains. These are known as "pans," but which, if not soon replenished, become bare hollows of earth, covered with short, green shrubs and grasses, of which the cattle are very fond. Some of these lakes produce an abundance of salt, which is very cheap in South Africa.

Fine woodlands abound near Cape Town, the principal woods being pine, fir, and oak. Other varieties are found in other portions of the country north and east of that point, which are extensively used in the manufacture of furniture, carts, and heavy wagons, bridges, sleepers on railroads, etc. Notwithstanding this, a great deal of foreign lumber is imported from the Baltic and from South America.

Fruits and vegetables of various kinds abound in Africa, wherever a sufficient supply of water is afforded. Among these fruits are grapes, peaches, apricots, pears, apples, oranges, lemons, citrons, plums, cherries, berries, bananas, pineapples, etc. Several canning factories have been started, which supply the demands of the market. In the tropics, wild fruits may be found in abundance.

South Africa is becoming rich in mineral wealth also. Its well-known diamond fields have supplied the world with millions of these precious stones. Then there are the recently discovered gold fields of the Transvaal. Iron, copper, lead, quicksilver, platinum, marble, and slate are also found in abundance. From all these metals, minerals, and fruits, quantities are exported to the various markets of Europe.

W. P. B. WESSELS.

—There is danger in making an exception a rule of conduct. Dr. Lorimer once opened conversation with a certain man who professed to be converted, when the following dialogue took place: "Have you joined the church?"—"No," said the man; "the dying thief did not join the church, and the Lord saved him." "Have you talked to your neighbors about Christ?"—"No; the dying thief did not talk to his neighbors, and the Lord saved him." "Have you given anything to missions?"—"No; the dying thief never gave anything, and the Lord saved him." "Well, my friend," said the doctor, "there seems to be this difference in the two cases: while he was a *dying* thief, you are a *living* thief." Comment is unnecessary.

Special Attention.

A TRANCE EVANGELIST.

What I Saw and Heard.

I ATTENDED the meeting of the trance evangelist, Mrs. Woodworth, last night. The meeting was held in a large tent, which will accommodate an audience of 2,000 or more. I understand that it is often crowded. Mrs. W. has a troupe of helpers with her. Five family tents are in use to accommodate the caravan. The only mark of ability that I could discover in the evangelist was the ability to command. I could not discover any tone of sympathy, pathos, or pity; but that peculiar element of command which is characteristic of a military leader predominated. Very little was said about the love of God, but the terrors of the lost were kept before the mind of those who were brought under the influence of the meeting. The stage was a large platform, raised about two feet from the ground, with an immense appendage about thirty inches wide and thirty feet long, this being attached to the stage; the workers could go and come upon it among the seekers at the altar, for this appendage constituted the altar along which the seekers came and kneeled on either side, till the space was all occupied, and then others crowded round until several hundred were in the open space set apart for that purpose. These, of course, did not come until they were called by the evangelist. The substance of her invitation was, "Come now and be healed. If you are afflicted either in soul or body, come and be healed; your bodily disease can be healed and your sins pardoned. Come now."

They came, first a number of crippled and sickly people. Soon most of this class were in the trance state. There were the white, the black, the old, and the young; and all that took on the trance condition, as far as I could discover, bore the marks of neglect and illiteracy. Their features assumed a bloodless appearance, their eyes became glassy and their muscles rigid. Their hands pointed upward. Some of them were in a quivering condition, as though they had been mortally wounded, and were in the last throes of death; some fell over, and struggled like a person in a cataleptic fit; some seemed entirely unconscious, while others were able to be instructed by those who seemed to be entrusted with their cases. But they were fixed to the spot, and helpless. One man stood like a fixed statue for nearly half an hour, with his head thrown backward and his arms extended at full length, at an angle of about forty-five degrees from the perpendicular. It required from two to three burly policemen with their clubs to keep order. At one time they drove about a dozen men and women out of the tent for bad conduct. Yet toward the close of the service it seemed more like a mad-house than a religious meeting. It is claimed that many cases of healing have occurred.

I left the tent at half past ten. The meeting had been in progress nearly three hours. They had sung the doxology; of course no other benediction could have been heard. I could not tell how many were lying helpless when I left, but quite a number were in sight stretched upon benches and in contortions. How it is possible for any who have studied the Scriptures or have any acquaintance with Christianity to enjoy such scenes, I cannot tell. I have come in contact with this work for a number of years, and have watched its operations. This trance condition that is everywhere present with the labors of this evangelist, I do not believe can be accounted for on scientific principles. And it is certainly unlike anything recommended in the Scriptures; yet to those who have a vague idea of miracles connected with Christianity, and have not an experience themselves in the deep things of God, it is extremely seductive.

The theory of this evangelist is that we are in the last days, and that her work is in fulfillment of the prophecy of Joel, and that Pentecost is being repeated. I am told by some that she has

claimed to be giving the last messages foretold in the book of Revelation, and that the Seventh-day Adventists are troublers in Israel.

In a large number of cases where those parties have reported what they have seen when in the trance state, it has been a view of their departed friends. They are seen either happy in heaven or else writhing in the tortures of a burning hell. They seem to be in confirmation of that ancient proposition, "Ye shall not surely die." Gen. 3:4. This same power has wonderful influence in the world to-day. Rev. 12:9.

WM. COVERT.

St. Louis, Mo., Sept. 23.

FAMILY WORSHIP.

The New York *Christian Advocate* says editorially, that one of its correspondents has made inquiries in five different pastoral churches, and out of twenty-three class-leaders only nine observe family worship in any form. Of fifteen Sunday-school superintendents, only four had worship in their homes. Of forty-seven stewards, only sixteen pretended to attend to this duty. In another church there were forty-two families in which both husband and wife were members of the church, and only nine of them conducted worship in their homes. Of twenty-two wives whose husbands were not members, only one held worship in the family; and of twelve widows, only four had family prayers. In another church, four families out of thirty-five were found where domestic worship was maintained; and of twenty-one women whose husbands were not Christians, only one observed religious worship in her family. This state of things is in the Methodist Church, be it noted; and it is certainly deplorable.

If these things are done in a green tree, what shall be done in a dry? We cannot think such a state of things would be revealed in the average white-ribbon home. As to the passivity of the women in relation to home worship, we can only account for it by the fact that if other pastors are like those excellent men to whom we have listened during our life-time, in the hundreds of different churches where we have worshiped, they address themselves with practical unanimity to the brethren, and by the laws of mind, women are not impressed with their duties as they would be were they more frequently included in public exhortation. We trust there may be a change in this particular; else within a few generations its outcome may recall to our ministerial friends the Scripture exclamation, "Behold, your house is left unto you desolate."—*Union Signal*, Oct. 2, 1890.

A SIGNIFICANT TEST OF ARMOR PLATES.

LATELY there was conducted at Annapolis, Maryland, a test of several armor plates designed for use on naval vessels,—one a compound plate of steel and wrought iron, of English manufacture, and two others of French make, of steel and steel-nickle alloy, respectively. These plates were set up at a distance of thirty feet from the muzzle of a six-inch gun throwing a 100-pound projectile, with a charge of forty-four and one half pounds of powder. The *New York Herald* thus comments on the result:—

That the special gun used in the Annapolis test should have pierced all of the plates was no more than experts expected. It was the comparative result that gave the trial a world-wide significance. The compound plate has miserably failed, while under the same conditions of stress the two steel plates have signally withstood their trial. There can be no dodging the meaning of this victory. Compound armor by the thousands of tons that now clings to the sides of existing English battle-ships, must come off; compound armor in equal amounts now designed for English battle ships, will never go on. The French steel plates are the victors, and the designs for the French navy are proved superior to those for the English. In this country we had planned for the use of all steel plates. This trial shows that we need take no steps backward. It also means a blow to British naval supremacy, whose effect can be estimated only when we shall know how the British admiralty intend to act upon it. It makes English armor a back number until English ship designers and ship-builders shall conform to the new knowledge secured in the Annapolis trial.

The Review and Herald.

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

BATTLE CREEK, MICH., OCT. 21, 1890.

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STARTLING WORDS.

THE "Wars of the Future; Coming Struggles in Europe," constituted the subject of the opening lecture of Lieut. Totten, at the Military Department of Yale, Sept. 30, 1890, a synopsis of which was published in the *New Haven Register*, of Oct. 5. It is a graphic review of the present political and psychical condition of the world, and the sure results which must follow if the movements of nations continue in their present direction. It is as good a commentary on the signs of the times as could be given by the most diligent student of prophecy. We have space to quote only a few of his more important declarations. Addressing the class, he said:—

"If you have kept moderately posted upon the pulsations of society during the past year, you cannot have failed to notice the strange unrest which is growing rather than diminishing all over the earth.

"There seems to be an epidemic of deep excitement, and it is of the ill-defined religious order—so much the more ominous."

Of the situation in Europe, he said:—

"The situation in Europe has become more critical monthly—since we first surmised it last year.

"The longer the present strained situation continues in Europe, the more sudden and cataclysmical will be its eventual outcome, and the more certainly can we count upon its reactionary bearing upon American institutions—our merchant marine, our commerce, perhaps our very ports.

"Hardly a week has transpired in which new and unlooked-for conditions have not entered the problem of maintaining the peace of the continent.

"The whole matter is best summed up by referring to the almost constant travels of Kaiser William during the past nine months. He has been upon a continual round of official visits from one European capital to another, and it is universally admitted that these visits have been solely with a view to maintaining, at all hazards, the league of self-protection known as the Triple Alliance.

"This compact, between Germany, Austria, and Italy, expires in January, 1892, and it will require the most strenuous sacrifices on the part of the contracting powers to realize its renewal."

Then turning his attention to Russia, he gave the following summary of the Eastern Question:—

"The unbroken history of Russia is aggressive. She is, and always has been, a standing menace to the peace of Europe. A dozen years ago she defeated Turkey and signed the treaty of peace upon the basis of a heavy war indemnity. That indemnity has not only been unpaid, but is many years overdue. Russia has now finally demanded it, and with threats that if not forthcoming, she will take measures to secure it. In the meantime Turkey is hopelessly bankrupt. She cannot pay, and is fanatically governed by Moslems who are driving her on to inevitable ruin. Hitherto England has supported her—commercially with money and morally with diplomacy. But at present there is a strong anti-current against continuing this support.

"Now Turkey is the military objective point of Europe. It is a dried-up land; her population is as thoroughly desiccated as her finance, and the power that succeeds her will eventually dominate the continent.

"This was plain to Napoleon 100 years ago, and it is the plainest military diplomatic fact upon the political tablets of European statesmen. Russia has never lost sight of this fact, and it is the key to her unbroken policy.

"She means to secure Palestine and that gate of gates, Constantinople.

"There is but one solution to this problem—war, and such a war as the world has never seen; a war that cannot fail to influence the commerce and finance of the whole globe.

"Each year this conflict has been more immi-

nent, and the strain is now almost at the limit of endurance. The public press of the entire world recognizes it in its editorials, and at the same time with fatuitous carelessness cries "Peace," between the blood-red lines which stare all nations in the face.

"Nevertheless, the nations are all alarmed, and are arming with all their might, and no one can tell what accident may be the occasion of the conflict."

What a comment is this upon the words of Paul in 1 Thess. 5:1-3! "When they shall say, Peace and safety; then sudden destruction cometh upon them." That destruction is impending. It is so plain that men cannot shut their eyes to it; and so we have the fulfillment of the prophecy, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26), and yet, says Lieut. Totten, "with fatuitous carelessness" they raise the cry of "'Peace,' between the blood-red lines which stare all nations in the face."

To the revolutions of the past year on the Western Hemisphere, he alludes as follows:—

"Since the department began its work at Yale, even our own continent has been the scene of three important political crises. First, Brazil changed in a day from a monarchy to a republic,—an unheard-of thing, and yet merely a passing wonder to the modern age,—Venezuela and San Salvador went into sudden and separated conflicts at a moment's notice, and are but just resettled into doubtful quiet."

Again turning to Europe, he says:—

"Switzerland is even now in the throes of excitement,—indeed, rebellion,—and Portugal in such a doubtful state that any day may tell us that the crisis has arrived. Bulgaria is about to declare her independence, and if she does, we may count upon a general war, for Russia will not tolerate this state between her lines and those of Austria and Constantinople.

"Again, a year ago we had occasion to pass judgment in this course of lectures upon the relations of Russia and France. There was then absolutely no surface indications of a fact which we announced as certain—the alliance of France and Russia against all Europe. To-day the existence of such a compact is universally avowed, and in public banquets toasts have lately been drunk between French and Russian soldiers to their 'sister armies'!"

At the time of Christ's first advent, there was a general expectation among mankind of some impending event which would be a turning-point in the history of the world. Of the similar expectation now existing, Prof. T. says:—

"We are hearing strange reports from almost every army post upon the western frontier relative to the anticipations of the Indians, and their preparations to welcome a great medicine man. Reports just at hand from Fort Sill, in Indian Territory, state that the greatest Indian uprising of recent times is threatened, and it is urged that all the United States garrisons be doubled in strength.

"Similar reports come from Wyoming and Minnesota, where the red men are in a positive frenzy because of the appearance among them of a prophet, who announces that he has come to lead his people on to a new era of peace, and to sweep away the white man.

"Far in the South the descendants of the Aztecs watch for the return of the Montezumas and Quetzalcoatl at every sunset, and while the Mahdi of Central Africa is quietly pressing down upon upper Egypt, the Turks and Jews of Central Asia are impressed with the same species of unrest.

"But do not think this is confined to mere barbaric peoples alone.

"In Brooklyn, N. Y., the largest convention of prophetic students ever held is preparing to meet in the coming November, and at the same time in London a similar convention is to hold its sessions. It may safely be said that not since the times of the apostles has humanity been so universally excited over similar possibilities, and that before this decade passes we shall witness developments beside which the Millerism of 1836-44 will probably fall into insignificance."

With one more quotation, in which he gives his reason for dwelling upon these themes, we close these remarkable extracts:—

"It has, no doubt, struck many of you, as well as far more of our elders, why such a topic as this is 'lugged' into a course of military lectures. It

is done because it belongs there. No wars are so disastrous, so relentless, nor are any fought out *à l'outrance* with such wide resulting consequences as those that originate in just that spirit which pervades the atmosphere to-day."

In view of such statements as these, we surely have reason to feel that so far as the signs of the times are concerned, there is everything to strengthen our faith in the soon coming of the Saviour.

THE WORK IN CENTRAL EUROPE.

WHILE the cause of God seems onward in different parts of the great harvest field, we have also reasons to thank God that the same is true with reference to the work in the German empire. It is now a little over a year since the work has been definitely taken up again; our churches have increased from two to four, and our membership has even more than doubled. Thus far we can truly say that wherever we tried to labor in Europe in the strength of God, we have seen as great results as similar efforts would produce in America, all considered. This gives us courage to labor on, for we can plainly see that the Lord is willing to help in proportion to the hinderances.

Since our good camp-meeting in Switzerland, I have visited, on my way back, the different laborers and the churches in Rhenish Prussia. The few in Württemberg are still faithfully holding on to the truth, praying that the day may come when the work will be commenced in that section of the empire. At Frankfurt, a city of some 250,000 people, Bro. Perk and his associates have not only sold many of our publications, but several have become interested through Bible readings, and two have decided for the truth. I spoke here twice in a large hall; the last evening some fifty were out. From here we visited an old lady in Darmstadt, the capital of Hesse, who has observed the Sabbath for over thirty years all alone. From her I obtained much valuable information. She gave me the books which convinced her of the Sabbath. They were printed very early in the beginning of the eighteenth century, and I found that even a Lutheran pastor had then written a pamphlet in defense of the true Bible Sabbath. Through these books quite a number have been convinced, and I obtained several addresses of persons in Eastern Prussia, whom I expect to visit. This old lady has had a remarkable experience. Some fifty years ago she gathered quite a number of persons around her, and they held meetings separate from the State Church. But the government broke up their meetings, and when they finally went to the woods, they stopped them also there. Her opposers brought her before the court, but they could bring naught against her. All the rest emigrated, and she alone has remained. She was indeed glad to see a minister of similar faith, and though very old, she seemed only too willing to scatter some of our publications, thus spreading the truth and at the same time aiding herself by the gift thus obtained.

In Rhenish Prussia I had a few good meetings in Gladbach, visited the friends in Solingen, and then went to the city of Barmen, where Brn. Erzenberger and Böttcher held a course of lectures last fall. For some time it seemed as though no fruits would appear, but Bro. Böttcher has labored on faithfully, and now he has had the privilege of seeing a church organized there. I baptized five souls in a public pond. Sabbath forenoon we met with the friends in Vohwinkel, and God's Spirit came near and melted hard hearts, difficult cases of long standing were settled, and one who had been disfellowshipped was received into the church again after a humble confession. We look for better days here. Sabbath afternoon the friends from here, and also from Solingen and Elberfeld, met with those at Barmen, filling our little meeting-room completely. The Lord blessed the word spoken. We had a splendid social meeting, in which even some outsiders took part. One of these has since taken a stand, and a church of sixteen members has been organized; nine of these had never before belonged to the S. D.

Adventist Church, though several had been keeping the Sabbath. Bro. Böttcher was unanimously chosen as leader for the present. The friends here seemed very liberal with their means, and they have a live tract society. From the news received since from Bro. Böttcher, the prospects of extending the work in that part of Germany are constantly growing brighter, and the canvassing work seems to help in this direction. All present at this meeting hailed with joy the idea of a general meeting in Hamburg, in connection with the institute, and different ones promised to attend.

After an absence of four weeks I reached Hamburg safely, and found the work still onward. While but little could be done during the summer months, and we had scarcely any laborers, yet some souls have taken a stand, for which we feel grateful. Last Sabbath we had a good quarterly meeting. Four willing souls were baptized, and these with two others, one of them a sister from Frankfurt, joined the church. Seven others signed the covenant, giving us now over forty members and over fifty Sabbath-keepers. Six of the latter are in Harburg, a city of some 30,000, five miles from here, and thus the foundation is being laid for another church. Our tithe has nearly doubled, being over \$100 this quarter, and the contributions to the tract society amount to over \$25.00. By the time we have an institute here, we shall need a larger locality for the Sabbath meetings, and we intend, if God grants a safe return, to commence at the same time a course of public meetings, advertising extensively. We feel indeed grateful to our brethren in America for the means advanced, thus enabling us to carry on the good work here. During the celebration of the ordinances, we had also Bro. and sister Neufeld, from Mountain Lake, Minn., with us, who are on their way to Russia, to visit their friends for a few months, and at the same time acquaint them with the precious truth.

The number of canvassers in Germany is increasing, and they all seem to have quite fair success; yet we feel the effect of strikes, and many fear for a hard winter. We hope the thousands of publications sold will open the eyes of many.

We have also interesting news from Austria. The two dear souls who embraced the Sabbath during my two days' stay with them in Transylvania last May, have had severe trials since that time. The ministers there tried to turn them back, and even some of their friends from Scotland, who visited them, tried hard to unsettle their minds. Their letters have revealed severe battles between truth and error, and surely the error had every advantage both of talents and opportunities; yet while we could help them but little with our correspondence, God's Spirit gave them no rest. They can hardly wait till my next visit, which I hope, if God prospers my journey, will be by the end of November. In their last letter they write that a Bible colporteur also, is becoming interested. We shall certainly hail the day with joy when the work in Austria can be commenced definitely, and shall be glad to see some from there in our coming institute.

In Utrecht, Holland, a city of some 80,000 people, Bro. Grul is canvassing at present, with quite fair success, and seems of good courage. He is selling "Thoughts," and the people seem to become interested thereby in the present truth. The outlook begins to brighten for the work in this country also, and we hope to be able to visit this field once more this winter.

As to Russia, while the prospects of Religious Liberty are rather discouraging, the truth seems onward in spite of all obstacles. Bro. K. (though only released under security), being pressed by his brethren, visited a church north of Saratow, and baptized several; this church has grown from seven to twenty-two members in a short time. The brother who was with us in Hamburg also meets with success, and the two have located definitely with their families. Bro. Laubhan has finally been able to arrange the affairs of his deceased brother, so he is now free again to go South and labor there. Be-

sides these, we have two other canvassers at work. Several wish to come to Hamburg, but the communities will not grant them the permission. Yet we trust in some way to make it possible for persons from Russia to come here to be educated. The Russian readings still seem to work much good, and the interest is extending.

The calls for help from different parts of this large empire are multiplying, and the churches desire more instruction and organization. The laborers there and the churches have pressed me so hard, giving me all assurance of God's protecting care, that I feel it my duty to answer to the call. I know many prayers will follow me, and I believe that with God's help much good may be accomplished for the good of the cause in this field. We do not realize half the greatness of the Central European field, but we believe that God will answer the many prayers, bless the means so kindly provided, and send more laborers into this field, as well as others.

L. R. CONRAD.

ELIJAH.

(Continued.)

The Call of Elisha and other Circumstances.

WHEN Elijah came forth from the cave, after "the still small voice" was heard, the Lord again repeated the question, "What doest thou here, Elijah?" He makes the same reply. He had been zealous for his service, but Israel had responded with ingratitude, slaying the prophets of the Lord, and seeking even his life. Then the Lord responded, "Go, return on thy way," anointing Hazael to be king of Syria, Jehu to be king in the place of Ahab, and Elisha to be prophet in Elijah's place. These would all be a means of bringing judgments upon rebellious Israel, because they had forsaken the Lord. "Yet I have left me seven thousand in Israel" "which have not bowed unto Baal, and every mouth which hath not kissed him." Elijah thought all had proved apostate, but he was mistaken. The Lord had faithful servants still among that rebellious people, who were true, even seven thousand. Even prophets may become discouraged and make mistakes, as we see Elijah did.

Elijah at once departed from Sinai, and seems to have gone direct to Abel-meholah, where Elisha lived, to call him to be his companion and successor. He never performed the charge himself of anointing Hazael and Jehu. This was not done for years after his ascension, and then by his successor's direction. His heart evidently yearned for the companionship of a comrade. He himself had prayed that he might die, the burden of his work was so heavy. It would seem that in charging him to call Elisha to be his successor, the Lord had regarded his request, though in view of his faithfulness he did that which was much to be preferred: he translated him alive to heaven, without death.

Elijah's journey to Abel-meholah (literally meaning "the meadow of the dance"), which was in the central or northern portion of the Jordan Valley, must have cost him many days of hard labor, traveling on foot. He found Elisha engaged in extensive farm work, plowing with twelve teams of oxen, himself with the twelfth. Elijah passed by him and cast his mantle of sheep-skin upon him. He immediately "left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee?" It is evident from this that Elisha must have known Elijah before, and that he recognized in the act of his throwing his mantle upon him, his summons to the position of a prophet, and an intimate helper and associate of Elijah. He was to learn of him, and assimilate in the important work of helping forward the great reformation God had commissioned Elijah to commence, and to carry it on further after he was called to heaven. Elijah's saying, "Go back

again: for what have I done to thee?" implied that it was not *he* that had called him, but the Lord; and that Elisha was not responsible to *him*, but to the Lord. So it was not necessary for him to explain his actions to him, but to settle them with the Lord. So after Elisha had bid adieu to his parents, and eaten a farewell supper with his friends and relatives, he became the faithful companion of the great prophet. We will notice some additional points of interest in this transaction, when we consider the life and work of Elisha.

Some time elapses from the call of Elisha till the record again speaks of Elijah, how long, we cannot tell; very likely several years; according to the Bible chronology, some six or seven. We have no certain means of knowing. Doubtless sufficient time had elapsed for the nation to recover partially from the effects of the great famine. Elijah had fled to Sinai and returned, after the great rain had fallen at the close of the trial by fire on Carmel. He had entirely disappeared from view. Nothing could be learned of his whereabouts.

Ben-hadad, king of Syria, seems to have thought it a favorable time to attack the kingdom of Israel, after the long famine had weakened their power. He came up with thirty-two dependent sovereigns and chieftains and an immense host, thinking it would be a small matter to conquer the now depleted kingdom. He made extraordinary demands upon the king of Israel, which were very unreasonable, even after the latter had offered to surrender to him all that he had. King Ahab refused. A prophet of the Lord assured the king that he would give the victory to Israel, though they could muster only about 7,000 men to meet the hosts of the enemy. Two great victories followed, and the king of Syria at last became a suppliant and a prisoner. But Ahab failed to destroy him who had blasphemously insulted the God of Israel, and let him go. In so doing he brought the frown of God upon himself still more, and through one of the prophets it was threatened that his own life should be given for his. After these great triumphs over Syria, King Ahab evidently felt very much elated. 1 Kings 20. Near his palace in the city of Jezreel was a vineyard belonging to a citizen by the name of Naboth, an inheritance from his ancestors. Ahab coveted this vineyard to make of it a garden of herbs. He proposed to buy it of Naboth, but the latter said: "The Lord forbid it me, that I should give the inheritance of my fathers unto thee." Inherited possessions were held as very sacred among the Israelites. They could not lawfully be permanently alienated.

Ahab was sore displeased that he could not secure this plot of ground, and went to his palace quite sad. Jezebel, his wife, wanted to know the reason of his despondency, and on being informed of the cause, said: "Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth." She then wrote letters in Ahab's name, sealed with his seal, and sent them to the elders and leading citizens of the city, telling them to proclaim a fast, and set Naboth on high among the people, and suborn men to testify falsely against him, that he had blasphemed God and the king, and then stone him to death. And so far lost to all sense of justice and righteousness were these leading men of the city, and so subservient to the court, that they implicitly followed these unjust directions. A fast was proclaimed. Two wicked false witnesses were found who testified to this great lie, that Naboth had blasphemed God and the king, and then he was carried out and stoned to death as a criminal. These facts were conveyed to Jezebel, and through her to Ahab, and he immediately rose up to go down and take possession of the vineyard, probably on the ground that as Naboth was condemned to death as a criminal, his possessions would revert to the state, as his sons also were put to death with him. 2 Kings 9:26. As king, he was the state, or its head. But of course the whole transaction was the most outrageous injustice and tyranny. G. I. B.

(To be continued.)

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.

CENTRAL EUROPE.

SINCE our camp-meeting, held Aug. 19-26, work in the field has begun briskly. This meeting was a great encouragement to many. The way seemed hedged up to our securing a place to hold the meeting, and some of our people were in doubt of the advisability of holding such gatherings at all in this country. A point had been reached where we had little to encourage us. Just here the Lord opened the way, and his blessing was visible all through the meeting. Some that came not expecting any special help, received a remarkable blessing. The Lord gave his servants more than usual freedom in preaching.

Since the meeting, we have heard nothing but good reports from the Catholic community where it was held. Care was taken not to present points especially offensive and damaging to Catholics. Discourses presenting good, practical religion, together with the Sabbath question and the second advent, were listened to with deep interest and approval by them, while our own people seemed to derive more benefit than where so much time is devoted to doctrine for outsiders. This experience has taught a good lesson on how to labor for Catholics.

Just at the edge of the village stands a crucifix, which we pass on the road from Basel to the camp. It consists of a plain white cross, with an image of Christ about half life size. Below, printed in plain German, are the following words: "Whoever prays before this cross five Ave Marias and five Paternosters, will be granted forty days' indulgence." At first, we questioned the advisability of holding a Seventh-day Adventist camp-meeting in such a place. If one's religious duties for forty days could be disposed of in ten minutes, could we hope that the trying truths of our message would receive a welcome? However, this being the only place that had granted us permission to hold our meeting, no choice was left us. Now we can testify that we never had a more orderly meeting, or hearers that appreciated the services more. Not a single watchman was required, and a number gave us money to help defray expenses.

The only approach of disturbance during the meeting was in a beer-garden, where a radical Catholic began a tirade against us; but the proprietor stopped him at once, told him that the Adventists had not yet been caught in the act of hay-stealing, as he had been, and cast him out. This shows the sentiment that prevailed toward us, even in a Catholic saloon. The priest had forbidden his flock the privilege of going to the meeting; but curiosity seemed to have more power than the priest over many.

The beautiful valley in which the camp was located is very fertile, and contains many villages. The railroad swung in a curve about one half way round the encampment, thus giving passing trains a full view of the cotton village; generally the platforms were crowded, and the car windows on the camp side were filled with faces. Thus the news of the meeting was spread through the villages all along the line. Many eyes were upon this gathering, and as it resulted so favorably, we are sure that it had a wide-spread influence for good in behalf of the truth.

Bro. Gomis, the pioneer of our work in Algeria, was present, and remains for a time in Switzerland, to become better acquainted with our people and work. Being a Spaniard, he has an ardent desire to preach the truth in his native land. Some Spanish publications are now in preparation. Since the camp-meeting, our workers have been active among the churches in Switzerland, at Geneva, Frankfurt, Barmen, Bremen, Hamburg, and Sleswick-Holstein. Our active forces now consist of seven ministers, five Bible-workers, and eighteen colporteurs, some of whom do Bible work. Several more are about to join them.

We have reason to be encouraged in our work; there is an interest to hear the truth. Our greatest want is more consecrated workers to join the few now in the field. We look forward with hope to the coming season of prayer for workers; if any Conference of Seventh-day Adventists needs to pray for more workers, it is our Conference. Here is the greatest number of Christians never having heard the truth; and we believe that there are many

consecrated ones among them, if they could only be reached. We are sure that if we had more of the fire and zeal which should animate those having the last warning message, we would see greater results in our work. May the Lord hear the many prayers that shall ascend from all parts of the earth, and richly supply our great need.

H. P. HOLSER.

NOVA SCOTIA.

KENTVILLE.—This is a town of about 3,000 inhabitants, a county-seat, situated in a valley that is regarded the garden of the province. The people are of a thrifty, enterprising class. The tent-meetings began July 4, with quite a large attendance of curiosity-seekers, and closed Aug. 31, the evenings becoming too cold for services in a tent. Seventh-day Adventists had been scarcely heard of by the people in general throughout this region, but the first-day Adventists are quite numerous, and one division of them have 1890 set as the time for the consummation of all things.

On account of this frequent time-setting for the advent of Christ, there is a very strong prejudice existing against them. We were immediately classed with them, and, as a result, bitter prejudice prevailed against us to begin with. We immediately drew the contrast between them and us, and kept this before the people; but I think I never saw greater prejudice anywhere than existed here for a time. Our congregations were reduced from at least 350 to the small number of six, for several days. This was a dark cloud, but it was upon us, and we longed to exercise faith that would pierce it, and let the light through. We sought the Lord for wisdom, and concluded that if the battle went hard, we should stick the closer to it; and the Lord blessed us in our decision. Our faith grew stronger in God's willingness to help in time of need, and the attendance was increased so that our usual congregation was fair, and the Sunday meetings were larger than at first, continuing thus until the close.

We have noticed that one peculiar characteristic of this people is, they move slowly in all things. Hence it is more difficult to get them to act upon religious matters, even after they are convinced, than the people of the United States. However, twelve adult persons have signed the covenant, two of whom were ladies from Boston, who were here visiting friends, and have now returned home, we trust to be lights in that city. There are a number of others for whom we have strong hopes. A Sabbath-school was organized, and regular meetings were established. At this writing, public opinion is all in our favor.

Since the close of the tent-meetings, we have been holding services in a school-house five miles from town, at which place there seems to be a deep and wide-spread interest, people coming a distance of twelve miles. There are many calls for help which we cannot possibly fill. Truly the work is great, and the laborers are few. I trust that the work in this part of the great harvest-field may be done by the Spirit and power of the Lord, that the results may be seen in the kingdom of God.

Sept. 25.

H. W. COTTRELL.

OHIO.

WALDO, MARION Co.—We have been here three weeks, and have held twenty-five meetings. There has been a large attendance from the first. We are now presenting the Sabbath question. Some are deciding to obey.

J. S. ILES.

Sept. 19.

O. F. GUILFORD.

IOWA.

FARMINGTON, VAN BUREN Co.—At the time of our last report, we were engaged in tent labor at this place. We continued meetings there till Aug. 17. As a result of these meetings, sixteen signed the covenant to keep all the commandments of God and the faith of Jesus. Rev. 14:12. Four of these had been observing the Sabbath before, and four were the children of a Sabbath-keeping brother. During the meetings, four persons were baptized in the Des Moines River, by Elder A. A. John, who was with me during our stay in Farmington. My acquaintance and association in tent labor with Elder John have been pleasant indeed to me.

Farmington is situated on the east bank of the Des Moines River, and contains about 1,200 inhabitants. This is one of the old cities of Iowa, it being fifty years or more since it was first settled. We found the people of this city courteous and hos-

pitable, and we hope the time will soon come when we will be able to organize a church in this place. We desire that Elder John may be with us for a time this fall or winter, in following up the work at this point.

Our tent is now pitched in Donnellson, Lee Co., Iowa, which is our address for the present.

Sept. 20.

C. A. WASHBURN.

INDIANA.

FRANKFORT.—At the close of the camp-meeting at this place, it was thought best to move one of our tents into the city, as the interest to hear was quite good all through the camp-meeting. We did so, and commenced our meetings in the city Aug. 29. Most of the time the weather has been very unfavorable—rainy days and cold nights; added to this, most of the churches have begun revival meetings since we moved our tent into the city; but with all this, we have a fair interest. Last Sabbath six signed the covenant to obey God, and three others promised that they would begin the observance of the Sabbath. In all this we are encouraged to press the battle a little harder, until the victory is entirely won.

J. M. REES.

W. A. YOUNG.

LOUISIANA.

HOPE VILLA AND GALVEZ.—Since my last report, I have labored at the above places. The Lord was with us, and we had a profitable time in seeking him. While I was in Virginia, I could hear, from time to time, of opposition sermons being preached at Hope Villa, but when I returned, I could not see that they had hindered the truth in any way, but rather the result seemed in our favor. At this place seven were baptized, and ten were added to the church during these meetings. It was precious to witness that in nearly every case man and wife went forward together in this solemn step, fully united in the truth. The truth meets with opposition here as in all other places; but the Lord is working for his people, and to him be all the praise! Immediate steps are being taken to build a Seventh-day Adventist house of worship at this place, and we fully hope that before the end of the year we may see a neat and pleasant church building ready for use. This company has increased more than threefold since I organized it a little over a year ago. Still there are others for whom we hope. May the Lord still bless and add others to their number, such as shall be saved in the blessed kingdom.

At Galvez, also, the meetings were good, and more interest was manifested than for some time in the past. Three were baptized, and four were added to the church at this meeting. We hope for others here soon. This church has more than doubled since its organization last year.

The Lord gave special freedom in presenting the truth at these places. We have prayer-meeting almost every evening before preaching hour. We feel sure that these seasons are a great help in the meetings. The appointment of a season of fasting and prayer for Oct. 3, 4, and 5 was set before the brethren and sisters, and we hope it may prove a great blessing. All seem anxious to seek the Lord for a preparation for that season, in order to get the most good from it. The work in this field is onward, and we want to keep humble, so that the Lord can still bless us with success.

Sept. 25.

B. F. PURDHAM.

MICHIGAN.

SOUTH HAVEN AND COVERT.—When we made our last report from South Haven, we expected to close the work there in a few days; but the efforts to expose Adventism increased the interest, and made it necessary for us to stay two weeks longer. The result was that several more joined with us; twenty-two new ones have signed the covenant, and several more are keeping the Sabbath. As there were several experienced brethren and sisters in the place, we thought best to organize them into a church. Eight were baptized, and eighteen entered into church fellowship. Officers were elected and ordained. A hall was procured, and regular Sabbath-school and meetings were appointed. When all who are keeping the Sabbath are received into the church, the company will number thirty or more. The collections were \$26.14; book sales, about \$8. While the opposition on the part of the clergy made us friends, it encouraged our enemies and led them to acts of violence. One night seventeen of our

tent ropes were cut, including two of the guys. These were all cut on the side opposite our sleeping tent. Evidently the intention was to throw the center pole upon us; the wind was blowing quite a gale from the side on which the ropes were cut. The next morning several came and looked at it, and all were astonished to see the center pole standing, and we could not explain it only in the light of Ps. 34:7. One man whose wife observed the Sabbath came to the tent in a rage, and threatened our lives, then dragged his wife from the tent in a brutal manner. Another whose wife commenced the observance of the Sabbath drew a revolver upon her, and threatened her life if she would not give it up; but the Lord delivered her to keep his commandments. All these things show that the wrath of the dragon is growing more fierce. This bitter opposition is only among a few; the mass of the people are far more favorable to us than they were when we first went there.

We moved the tent to Covert, and commenced meetings Sept. 4. The congregations have averaged nearly 100. We are just introducing the Sabbath reform. A number seem deeply interested. We are of good courage, and hope to have another company ready for organization at the close of the tent season.

J. F. BALLENGER.

F. I. RICHARDSON.

H. F. RANDOLPH.

MINNESOTA.

MANKATO AND FRAZEE CITY.—The Mankato camp-meeting was held in the grove on a beautiful mound west of the city. The weather was very favorable most of the time, and the attendance was good. Elder O. A. Olsen and Bro. A. R. Henry were with us the first part of the meeting, and their labor was of great benefit to those in attendance. Elder H. R. Johnson and Elder Erickson were present, and labored in behalf of the Scandinavians, and Elder Shrock for the Germans. They also shared the labor in the English language.

Sabbath was a day that will not soon be forgotten by those in attendance at the meetings. The Lord came very near, and many sought him with weeping. Among them were some seeking the Saviour for the first time. On Sunday the attendance from the city was large, and a good interest was manifested to hear the word spoken. Monday afternoon seven were buried with their Saviour in baptism.

The meeting at Frazee City was not so large, but it was evident from the very commencement that the Lord was waiting to bless his people. The preaching was mostly practical, and as the love of God and the compassion of the dear Saviour were presented, many hearts were moved. The attendance from the village was good throughout the meeting. The parting meeting was a very precious season. Many testimonies of thankfulness and praise to God for the privilege of attending the camp-meeting, and for the wonderful love of God, were borne by those whose hearts were almost too full for utterance.

Those who left before the close of the meeting missed much. I hope the time may soon come when all our people who come to camp-meeting will arrange to stay till the close. One sister who had lately embraced the truth, followed the Saviour in baptism.

In both of these meetings Union College was spoken of, and the brethren and sisters with willing hearts pledged to help in the enterprise. These meetings are now in the past, and those who have attended have been greatly blessed and encouraged. I feel sorry for those who have allowed trivial excuses to cheat them out of these blessings. Time is short, the end is fast approaching, and may God help all his people to awaken to the importance of a preparation for his coming, before it shall be too late.

R. C. PORTER.

JOTTINGS BY THE WAY.

On our way to the Pacific Coast, we stopped at Lincoln, Nebr. We enjoyed an excellent meeting on the Sabbath with the church of Lincoln, in the mission building. The room was crowded to overflowing. Sunday evening I spoke to the workmen and the new settlement at "College View," in a hall over a store. This room was crowded to its utmost capacity. From 150 to 175 persons were present. Fifty or more of these were men engaged in work upon the new college buildings, which are being pushed forward as fast as the means at hand

will permit. The college buildings are located on an elevated plat of ground, about three and one-half miles from the city. The buildings can be seen from nearly every township in the county, and present a commanding view from the surrounding country. To erect and furnish suitable buildings at College View to carry forward our educational work in the English, Scandinavian, and German languages, will cost not much less than \$150,000. One half of this sum doubtless will be realized from the sale of property donated by the city and by private parties. This cannot all be sold at present to good advantage; so much of this means must be raised by our people. Some have nobly responded to the call to help this new enterprise, yet there is plenty of room for others to help in this good work.

Our next stop was at Salt Lake City, Utah. I was happy to meet ten or more canvassers, besides other brethren and sisters, at Salt Lake City. The Lord has been greatly blessing the work in Utah. Elder Geo. Derrick has had charge of the work in this field for the past year. At first the outlook was discouraging, but by earnest and systematic effort, with the blessing of God, the canvassing work has been a perfect success. Nearly all the agents are taking from 100 to 150 dollars' worth of orders for books each week. The agents have had excellent success also in delivering their books. Quite an amount of health and temperance literature has been circulated in connection with the other work. Several in the Territory have begun to keep the Sabbath, although no special effort has been made to bring the Sabbath prominently before the people. The meeting was one of spiritual strength to all in attendance. Plans were laid for future work, and all separated with the best of courage.

Elder Derrick accompanied me to the Idaho camp-meeting at Boise City. This was not a large meeting, but one that I trust will help the cause in Idaho. Elders Decker, Fero, and Derrick did the most of the preaching. Here and at Salt Lake City I was suffering from malaria, on account of which I was unable to labor much. My next stop was at Milton, Oregon. The Milton school had just opened, with upwards of eighty students in attendance, and with the prospect of quite an increase in attendance in a short time. The prospects for the school are much better than ever before. Sept. 13, 14, I spent at East Portland, Oregon, Sabbath morning our brethren came from the St. Johns, Vancouver, Beaverton, and Albina churches. These, with the Portland church, crowded the church building to its fullest capacity. The good spirit of the Lord was present to assist in the services. At 2:30 p. m. the house was well filled again. We read a testimony from sister White concerning the establishment of a school or schools, in this and the Upper Columbia Conference. Following this we enjoyed an excellent praise service, in which many testimonies were borne, expressing thanksgiving for the counsels and corrections of the Lord through the gift of prophecy. The President of the Conference and Elders Potter and Starbuck were present at this meeting. We all felt it to be a profitable season.

R. A. UNDERWOOD.

STATE LEGISLATURE WORK.

What the Battle Creek Missionary Society is Doing for Arkansas.

DURING the present year, the Battle Creek Missionary Society has been using the lessons given for each week in the *Home Missionary*. The good results of this have been very apparent; for instead of but few attending the meetings, as formerly, especially in the summer, there are frequently some hundreds of persons present. And while many of these meetings are worthy of notice, there is occasionally one that it seems would be of special interest to the readers of the *REVIEW*. Of this nature was the meeting of Oct. 8. This was the evening for the Religious Liberty program; and as Elder Corliss had some interesting matter on hand concerning Religious Liberty in Arkansas, he was requested to take charge of the meeting. He presented to the society the needs of that State at this crisis. He said that at the next session of the Arkansas legislature, a bill favoring Sunday laws would be brought before that body, and a most strenuous effort would be made to secure its passage.

This certainly is a serious matter for our brethren there. That Conference is one of our smallest, and one of the poorest financially. Its members are nobly trying to do their part in different enterprises

in the cause; and to have this issue brought upon them without their having the necessary means to use in making an effort to meet it, places them in a serious position. Perhaps some extracts from letters received from that State will present the matter more plainly than anything else could. Bro. G. W. Copley, under date of Sept. 14, writes:—

I have obtained information through Mr. S. M. Johnson, prosecuting attorney for this district, that Senator Tillman, the man who introduced the last Sunday bill, means to "make a desperate effort" to get his Sunday non-exemption bill passed at the next session of the legislature, which convenes Jan. 1, 1891. It stands us in hand to work, and to work now, and from now on till the legislature has done its work for the session. I believe 100 days is the limited time for a session in this State, and that, too, once in two years. I think that — ought to be at Little Rock some time before, and throughout the session. Some method by which every member of the next legislature may be reached between now and the meeting of the legislature, should be devised. In the first place, every one of them should have a copy of the *American Sentinel* for about six months, beginning as soon as possible.

He then gives a plan for obtaining their addresses, and farther on, says:—

But where is the money to come from for this work? It cannot come from our poverty-stricken brethren of Arkansas. Our Conference is in debt now, I understand, and we are staggering under the burden of our college quota and tent fund, etc. . . . And the question naturally occurs, Where is the money to come from to help us in this emergency? Something must be done to prepare our legislators to speak and vote intelligently on this Sunday bill which is sure to be introduced by Mr. Tillman; that is, if I am correctly informed as to his intentions.

Elder Corliss stated that the National Religious Liberty Association had already secured the addresses of these legislators elect, and had communicated with Elder J. G. Wood, president of that Conference, informing him what steps had been taken, stating that Arkansas was within the territory that the Battle Creek Missionary Society had taken as its home mission field, and that it would furnish the *Sentinel* to these legislators. Elder Wood replied, expressing his gratitude that this Society had come to their help in this time of need. He says further:—

I succeeded in finding Representative Miller at his office yesterday, but he was in a great hurry, and could spend only about two minutes with me, so my intercourse with him was not at all satisfactory. I learned that he fought the Tillman Sunday bill of two years ago. . . . I did not learn his present attitude, for want of time. I have just received a letter from Bro. W. G. Smith of Texarkana. He says he had a talk with their representative elect on the Sunday question. He said he was not in favor of Sunday laws, but his constituents are demanding of him that he introduce a Sunday bill as soon as he reaches the capitol. So you see which way the wind blows.

Speaking of their legislators, he says:—

I think no time should be lost in getting reading-matter before them, so they can post up and form their minds on this important question before they meet in general assembly. Our opponents are active all around us. I shall urge our brethren to become members of the National Religious Liberty Association so as to aid in this matter.

Elder Corliss stated that the address of over seventy of the representatives, and about forty of the senators to the State legislature of Arkansas, had been obtained. This list he presented to the Battle Creek Society. It was gladly taken, and given to the proper officers with instructions to use immediately.

But some little has already been done for Arkansas. During the past three months, this Society has been sending the *Sentinel* to a list of 700 addresses in that State. This list consists of leading men of the principal cities, such as lawyers, judges, teachers, and legislators, and to these persons letters are now being sent, which, we think, will draw out a reply from each of them.

One would think that Arkansas had had enough of Sunday laws in the past, but from the present outlook it seems that an effort will soon be made to set on foot a measure to curtail the liberty of some of her citizens. Surely the bigotry and zeal of Sunday-law advocates know no bounds.

Not only should our sympathy be aroused for those of our own faith who may soon be in bonds, but our prayers are needed, and means must be forthcoming to support the work. Truly active work in this line is close upon us, not only in Arkansas but in every part of the land.

C. A. SMITH, Sec. B. C. V. M. Soc.

NEBRASKA TRACT SOCIETY PROCEEDINGS.

THE twelfth annual session of the Nebraska Tract Society was held in connection with the camp-meeting at York, Nebr., Sept. 3-16, 1890.

FIRST MEETING, SEPT. 4, AT 4 P. M.—President, L. A. Hoopes, in the chair. Meeting opened with song, and prayer by Elder T. H. Gibbs. The President made a few remarks. The report of the last year's session was read and approved. It was voted that the President appoint the usual committees. The following were appointed: Committee on Resolutions, G. E. Langdon, L. C. Chadwick, W. C. Boynton; on Nominations, John Clark, J. B. Mourer, E. A. Blodgett.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 8, AT 4 P. M.—The Committee on Resolutions not being ready to report, the Directors present gave a report of the work in their respective districts. The report was interesting and encouraging; all told of places where there were calls for the living preacher, and we could intelligently say, "The harvest truly is great, but the laborers are few."

Adjourned to call of Chair.

THIRD MEETING, SEPT. 10, AT 9:30 A. M.—It was voted that the Chairman appoint a committee of three to revise the Constitution of the Tract Society, and submit the report to the Society for action. The Committee on Resolutions presented the following partial report:—

1. *Resolved*, That the Tract Society year end June 30 instead of Sept. 1.

Whereas, Experience has demonstrated that the circulation of health and temperance literature is one of the best ways of advancing the work of God in the earth; therefore,—

2. *Resolved*, That we approve of the recommendation of the International Tract and Missionary Society as expressed in resolution 13, page 86, of the Year Book, and that we respectfully ask the Conference Committee to unite with the officers of this Society in carrying it out.

3. *Resolved*, That in all our missionary work we will strive earnestly to let the spirit of Christ be shown; being "gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

4. *Resolved*, That as individual members of the Nebraska Tract Society, we will use our influence and make a diligent effort to assist the Librarians and Directors in securing additional members to the Society, that its present membership may be largely increased.

5. *Resolved*, That we indorse the plan of holding weekly missionary meetings in each church, and that we will encourage the organization and maintenance of the same.

6. *Resolved*, That we will show our appreciation of the valuable instruction furnished in the *Home Missionary*, by working to secure an extended circulation of it in our State, until every family of Seventh-day Adventists is supplied with it.

7. *Resolved*, That we approve of the reduction in size and price of the *Signs of the Times*, and that we will encourage the use of this paper by taking as large clubs as possible for missionary work.

8. *Resolved*, That we will improve the opportunities that are afforded us for instructing the people with reference to the principles of Religious Liberty, by a liberal use of the *American Sentinel* and other Religious Liberty publications.

9. *Resolved*, That we hail with joy the production by the Pacific Press Pub. Co., of a series of books to be known as the "Young People's Library," and that we pledge ourselves to do all we can to place these books in the hands of our young people, as fast as they are issued.

10. *Resolved*, That we authorize the officers of the Society to purchase to the amount of \$25.00, a library of books treating on foreign missionary work; said library to be under the control of the Secretaries, to be loaned to the State officers and ministers.

A motion was made that the report be adopted. The first resolution was adopted with a few remarks. The second was spoken to by Brn. Wakeham, Mead, Farnsworth, and Chadwick, and was passed unanimously. Remarks were made on the third by Brn. Chadwick and Farnsworth, after which it was adopted.

The Chair appointed the following as a Committee on Revising the Constitution: J. P. Gardiner, E. W. Farnsworth, L. C. Chadwick.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 11, AT 10:30 A. M.—The fourth and fifth resolutions were discussed quite freely, and the fourth was adopted. While the fifth was under consideration, meeting adjourned.

FIFTH MEETING, SEPT. 15, AT 10:30 A. M.—The remaining resolutions were considered, and were unanimously adopted. The Committee on Resolutions submitted the following:—

11. *Resolved*, That we continue the publication of the *Nebraska Reporter* as a semi-monthly, and that its subscription price be fifteen cents *per annum*, except to canvassers, who shall receive it free.

This resolution called forth words of encouragement and appreciation from those who had been receiving the *Reporter* the past year, and was unanimously adopted.

The Committee on Revising the Constitution submitted the following:—

CONSTITUTION.

ARTICLE I.—NAME.

This Society shall be called the Nebraska Tract and Missionary Society.

ART. II.—OBJECTS.

The objects of this Society shall be, (1) the circulation of religious, temperance, and educational literature; (2) to secure subscriptions for periodicals, and to provide for supplying the same to the worthy poor; (3) to provide assistance for the worthy poor; (4) to disseminate information in regard to home and foreign missions, and raise funds for their support.

ART. III.—MEMBERSHIP.

Any person in good standing in a Seventh-day Adventist church, or who is recommended by a minister of the Conference, or the director of the district, or by vote of the Society, may become a member by the payment of one dollar.

ART. IV.—OFFICERS.

The officers of this Society shall be, President, Vice-President, Secretary, Corresponding Secretary, Treasurer, State Agent, Assistant State Agent, and a Board of Directors, of which the President, Vice-President, Secretary, Treasurer, and State Agent shall, by virtue of their office, be considered members. These officers shall be elected at the annual meeting of the Society. Each local Society shall elect a Librarian at the quarterly meeting in January of each year. With the consent and advice of the President and Secretary, the Director may appoint a Business Agent in each local society in his District.

ART. V.—MANAGEMENT.

The Board of Directors shall have the general management of the work of the Society, and shall fill any vacancies in the offices of the Society.

ART. VI.—DUTIES OF OFFICERS.

SECTION 1.—President. The duties of the President shall be to preside at all meetings of the Society and of the Board of Directors, and to have the general oversight of the work of the Society.

SEC. 2.—Vice-President. It shall be the duty of the Vice-President to act in place of the President in his absence, and to work in connection with the President.

SEC. 3.—Secretary. The Secretary shall keep the records and documents of the Society, conduct the business correspondence, have charge of the publications of the Society, and fill all orders for the same.

SEC. 4.—Corresponding Secretary. The Corresponding Secretary shall conduct the missionary correspondence with Directors, Librarians, and individuals; submit plans to the local societies for the circulation of literature, and assist by correspondence in organizing and conducting weekly missionary meetings, and in carrying forward other lines of missionary work, following such general plans as may be approved by the President and Secretary.

SEC. 5.—Treasurer. The Treasurer shall have charge of the funds of the Society, and shall render an account thereof annually or oftener, if requested to do so by the President or Board of Directors.

SEC. 6.—Directors. It shall be the duty of the Director to labor for the promotion of the objects of the Society in his District, and to visit the several local societies as often as is practicable, to encourage, assist, and instruct them in their work. In the absence of the President and Vice-President, the Director shall preside at all of the tract and missionary meetings at which he may be present. He should visit and become acquainted with every family in his District.

SEC. 7.—State Agent. The duties of the State Canvassing Agent shall be to have charge of the canvassing work for subscription books, selecting, appointing, and instructing agents for the same, and contracting with them for territory in which to work. The appointment of leaders of companies, and the selection of workers for large cities, shall be by the advice of the President and Secretary.

SEC. 8.—Assistant State Agent. The Assistant State Agent shall have charge of the canvassing for health and temperance publications under the direction of the State Agent.

SEC. 9.—Librarians. The Librarian shall keep the accounts of the local society, order the necessary tracts and clubs of papers for missionary work, from the Secretary, and report the work of the Society to the Corresponding Secretary each quarter. He should also preside at all church missionary meetings when no State officer is present, unless some other member has been chosen as Chairman. He shall also furnish to the members all the information in his power on the subjects of foreign missions; and collect and forward to the Secretary, each quarter, the first-day offerings and other donations for the support of missions. In addition to his usual duties, the Librarian shall, when a district meeting is held with his local society, take the minutes and make a report of the meeting, and present the same to the Director, to be read at the next meeting.

SEC. 10.—Business Agent. The Business Agent shall receive and forward to the State Secretary all orders for supplies for the personal use of members, and shall remit for his account promptly at the close of each quarter.

ART. VII.—MEETINGS.

This Society shall convene annually for the election of officers and the transaction of other necessary business, at such time and place as the President may appoint. Special meetings may be called at such times and places as the President may deem necessary.

ART. VIII.—FUNDS.

The funds of this Society shall consist of moneys received on memberships, sale of publications, and free-will offerings.

ART. IX.—AMENDMENTS.

This Constitution may be amended at any annual meeting by a vote of two thirds of the members present.

A motion was made to accept the report, and after considering each article and section, the Constitution was adopted.

Adjourned to call of Chair.

SIXTH MEETING, SEPT. 15, AT 6:15 P. M.—The Committee on Nominations reported the following: For President, J. N. Loughborough; Vice-President, L. A. Hoopes; Secretary and Treasurer, Mary F. Beatty; Corresponding Secretary, Isalina Ransom; Directors, Dist. No. 1, C. S. Anderson; No. 2, W. J. Wilson; No. 3, O. W. Bent; No. 4, Robert Gardiner; No. 5, W. C. Boynton; No. 6, John Clark; No. 7, L. C. Hamel; State Canvassing Agent, F. L. Mead. The report was accepted.

The annual report of labor, and the financial report were read as follows:—

REPORT OF LABOR.

No. of members,	327
" letters written,	1,283
" " received,	617
" visits made,	6,550
" Bible readings held,	2,339
" pp. of tracts and pamphlets distributed,	667,716

No. of periodicals distributed,	26,470
" subscriptions obtained,	596
Value of publications sold,	\$6,797 62

FINANCIAL REPORT.

Cash on hand Sept. 1, 1889,	\$ 865 12	
" rec'd during the year,	11,254 98	
" paid out during the year,		\$11,720 20
" on hand Sept. 1, 1890,		399 90
Total,	\$12,130 10	\$12,130 10

It was voted that we authorize the President to appoint an auditor to examine the books of the Secretary and Treasurer, and give him sufficient time to examine them before the annual meeting, and that he report to the Society at that time.

Meeting adjourned *sine die*.

L. A. HOOPES, Pres.

ELIZA B. BURLEIGH, Sec.

ILLINOIS TRACT SOCIETY PROCEEDINGS.

THE eighteenth annual meeting of the Illinois Tract Society was held at Bloomington, Ill., Sept. 2-9, 1890.

FIRST MEETING, SEPT. 2, AT 10 A. M.—R. M. Kilgore, President, in the chair. Minutes of last meeting were read and approved. On motion, the Chair appointed the usual committees: On Nominations, W. T. Hibben, Wm. Fisher, A. H. Ronning; on Resolutions, L. C. Chadwick, G. B. Starr, Jennie Thayer.

SECOND MEETING, SEPT. 4, AT 11 A. M.—Committee on Resolutions submitted the following:—

1. *Resolved*, That in all our missionary work, we strive earnestly to let the Spirit appear, bearing in mind continually that the real object of our work is to win souls to Christ.

2. *Resolved*, That as individual members of the Illinois Tract Society, we will use our influence and make a diligent effort to assist the librarians and directors in securing additional members to the Society, that its present membership may be largely increased.

3. *Resolved*, That we indorse the plan of holding weekly meetings in each church society, and encourage the organization and maintenance of the same.

4. *Resolved*, That we show our appreciation of the valuable instruction furnished in the *Home Missionary*, by working to secure an extended circulation of it in our State, until every family of Seventh-day Adventists is supplied with it.

5. *Resolved*, That the State Secretary be authorized to furnish a copy of the *Home Missionary* free to each librarian, to be kept on file for the use of the Society.

6. *Resolved*, That we approve of the reduction in size and price of the *Signs of the Times*, and encourage the use of this paper by taking as large clubs as possible for missionary work.

7. *Resolved*, That we authorize the officers of the Society to purchase to the amount of \$25.00, a library of books treating on foreign missionary work; said library to be under the control of the secretaries, to be loaned to State officers and ministers.

8. *Resolved*, That we instruct the State Secretary not to give any discount on publications to local societies or individuals, except fifty per cent on tracts, and the regular reduction on clubs of papers for missionary use.

9. *Resolved*, That ministers and workers be allowed the regular discount on all subscription books for their personal use or free distribution, and that they be allowed a discount of twenty per cent from price of all other publications except tracts, on which they will be allowed a discount of fifty per cent.

10. *Resolved*, That we allow canvassers a special discount of twenty per cent on all trade books except hymn books, and fifty per cent on tracts.

The first seven resolutions were carefully considered and adopted. The secretary submitted the following statement, showing the financial condition of the Society:—

RESOURCES.	
Cash on hand and in bank,	\$1,554 71
Due from Illinois Conference,	3,613 69
Accounts receivable,	4,454 35
Inventory of stock,	2,918 81
Total,	\$12,541 56

LIABILITIES.	
Due publishing houses,	\$4,426 38
Funds on deposit,	294 40
Due individuals,	279 76
Bills payable,	498 08
Present worth,	7,042 94

Total,	\$12,541 56
Profits on subscription books,	\$1,934 10
" " mdse.,	24 87

Total,	\$1,958 97
Net gain above all expenses,	\$1,193 49

NOTE.—The profits are reduced because the State Society furnished the *Sentinel* free for one year to about 300 prominent citizens.

Subscription book sales for year, \$20,175.46, which is about \$7,000 less than the retail price of books actually sold last year. While the report shows a falling off in the aggregate, when we come to average the work of the individual canvassers, we find that they have done better this year than last.

Bro. Chadwick spoke of the necessity of revising the Constitution of our Society. The Chair appointed L. C. Chadwick, G. B. Starr, Jennie Thayer, A. O. Tait, and J. M. Craig as Committee on Revision of Constitution.

THIRD MEETING, SEPT. 5, AT 9:30 A. M.—After prayer and reading minutes of previous meeting, resolutions 8, 9, and 10 were considered and adopted. The Committee on Constitution reported.*

*The Constitution being identical with that adopted by Nebraska (except the name), as given in the preceding column, we refer the reader to that.

FOURTH MEETING, SEPT. 8, AT 9 A. M.—Report of Committee on Constitution was taken up, carefully considered, and unanimously adopted. Committee on Resolutions submitted the following additional report, which was carefully considered and adopted:—

Whereas, The enforcement of the C. O. D. plan of shipping books to agents would consume much time and so increase expense of delivering that many would be unable to remain in the field; therefore,—

11. *Resolved*, That we instruct the State Secretary to continue to ship books to agents on credit until they are delivered, as long as they pay promptly for all books as soon as delivered.

12. *Resolved*, That we hereby instruct the State Secretary to ship books only on the C. O. D. plan to all agents failing to comply with the above resolution, or to give good security.

13. *Resolved*, That we heartily indorse the plan of giving the fourth Sabbath offerings for the month of October to the International Tract Society, and that we encourage a careful study of the articles in the *Home Missionary* upon this subject, and that we recommend our people to manifest their appreciation of the work of the Society by making liberal contributions to the same.

14. *Resolved*, That we instruct the Secretary to open an account with each local society, giving them the same standing they had on the district books, and that he also transfer to these accounts the balance of the Librarians' accounts on the State books.

The following officers were duly elected for the ensuing year: President, A. O. Tait; Vice-President, G. H. Baber; Secretary and Treasurer, J. M. Craig; Corresponding Secretary, Delia Hicks; State Agent, A. J. Olsen; Assistant State Agent, G. H. Baber. Directors will be appointed by the Conference Committee.

Adjourned *sine die*.

R. M. KILGORE, *Pres.*

J. M. CRAIG, *Sec.*

OHIO TRACT SOCIETY PROCEEDINGS.

PURSUANT to appointment, the nineteenth annual session of the Ohio Tract and Missionary Society was held in connection with the Seventh-day Adventist camp-meeting at Marion, Ohio.

FIRST MEETING, AUG. 11, AT 10:45 A. M.—President Elder H. W. Miller, in the chair. Prayer by Elder Russell. The minutes of the last annual session were read and approved. The Chair then made some appropriate remarks. Being authorized, the Chair appointed committees as follows: On Resolutions, O. J. Mason, E. J. Van Horn, Walter Irwin; on Nominations, H. M. Mitchell, M. W. Lewis, J. S. Fisher; on Revision of Constitution, H. W. Miller, H. M. Mitchell, L. T. Dysert, L. C. Chadwick, J. D. Rice.

Adjourned to 10:45 A. M., Aug. 12.

SECOND MEETING.—Verbal reports were presented from the several districts, showing the standing of the work throughout the State. L. C. Chadwick occupied the remainder of the time, showing the necessity of Bible study, etc.

Adjourned to 10:45 A. M., Aug. 14.

THIRD MEETING.—The Committee on Revision of Constitution reported. On motion to adopt, consideration of the report was had up to Art. VI., Sec. 7.

Adjourned to 10:45 A. M., Aug. 15.

FOURTH MEETING.—The report of Committee on Revision of the Constitution was taken up and further considered, beginning at Art. VI., Sec. 8. No objection being offered to the adoption of the Constitution without a third reading, it was unanimously adopted. The Committee on Nominations reported as follows: For President, E. J. Van Horn; Vice-President, H. M. Mitchell; Secretary and Treasurer, L. T. Dysert; Corresponding Secretary, Julia F. Stewart; Directors, Dist. Nos. 1 and 7, E. B. Haughey; No. 2, W. Woodford; Nos. 3 and 8, E. T. Russell; Nos. 4 and 6, O. J. Mason; No. 5, Geo. Klopfenstein. These names were separately considered, and the persons elected to their respective offices.

The Committee on Resolutions presented the following:—

Whereas, It is a lamentable fact that according to the Secretary's last yearly report, only about one half of the church-members of this Conference are members of the Tract and Missionary Society; therefore,—

1. *Resolved*, That our Tract and Missionary officers, ministers, and Bible workers do all in their power to have every member of the church join the Tract and Missionary Society.

2. *Resolved*, That we encourage all our tract societies to hold weekly missionary meetings.

Whereas, The *Home Missionary* contains valuable instruction for these times, which all our people should have; therefore,—

3. *Resolved*, That we recommend every family among us to take and study this excellent periodical.

4. *Resolved*, That our State Tract and Missionary Society furnish each librarian with a copy of the *Home Missionary* free. [This copy to be kept on file for reference, and not to be considered as the personal property of the Librarian.]

Whereas, The *Signs of the Times* has been reduced in price, thus greatly increasing its usefulness as a missionary paper; therefore,—

5. *Resolved*, That we encourage our tract societies and brethren generally, to renew their diligence in the circulation of this valuable periodical.

Whereas, The *American Sentinel* has been removed to New York, thus increasing its usefulness; therefore,—

6. *Resolved*, That we approve of the change made, and that we will put forth renewed efforts to increase its circulation.

7. *Resolved*, That we hail with joy the production by the Pacific Press Publishing Company, of a series of books to be known as the "Young People's Library," and that we will encourage the circulation of these books as they may be issued, that the

young in our midst may be provided with interesting and instructive reading-matter.

These resolutions were fully considered and adopted. The annual report of labor was presented, and the Treasurer's report was read and accepted.

No. of members.....	745
“ reports returned.....	460
“ members added.....	118
“ “ dismissed.....	29
“ letters written.....	630
“ “ received.....	257
“ missionary visits.....	5,914
“ Bible readings held.....	1,192
“ persons attending readings.....	2,396
“ subscriptions to periodicals.....	1,691
“ periodicals distributed.....	15,761
“ pp. books and tracts sold, loaned, and donated.....	365,786

The “pp. books sold” included in the foregoing summary, does not include sales of subscription books, and sales by agents, ministers, and Bible-workers.

WHOLESALE SALES, FROM DEPOSITORY.

Periodicals.....	\$1,222 66
“ Bible Readings,”.....	2,680 37
Trade books and “Great Controversy,”.....	1,844 42

Total, \$5,747 45

FINANCIAL REPORT.

RECEIPTS.

Book sales.....	\$1,022 07
City mission fund.....	202 20
“ “ building fund.....	294 49
Tithe fund.....	609 29
Tent fund.....	21 00
Christmas offerings.....	462 11
Foreign missions.....	171 25
First-day offerings.....	428 72
Mission ship.....	15 18
Personal accounts.....	6,748 09

Total, \$9,974 40

ASSETS JUNE 30, 1890.

Merchandise as per inventory.....	\$1,572 99
Bills receivable.....	210 74
Express as per inventory.....	62 31
Furniture and fixtures.....	167 75
Personal accounts.....	3,860 80
Cash on hand.....	308 01

Total, \$5,682 60

LIABILITIES JUNE 30, 1890.

Due REVIEW Office.....	\$973 67
“ Pacific Press.....	329 84
“ new branch.....	25 90
“ Health Pub. Co.,.....	20 06
“ sundry acc'ts.....	430 11
Net present worth.....	3,903 02

Total, \$5,682 60

Report accepted.

Adjourned *sine die*.

L. T. DYSERT, *Sec.*

H. W. MILLER, *Pres.*

PENNSYLVANIA TRACT SOCIETY.

Report for Quarter Ending June 30, 1890.

No. of members.....	432
“ reports returned.....	227
“ letters written.....	151
“ “ received.....	81
“ missionary visits.....	1,499
“ Bible readings held.....	201
“ persons attending readings.....	309
“ subscriptions obtained.....	17
“ periodicals distributed.....	3,162
“ pp. books and tracts loaned, sold, and given away.....	224,878

Received on fourth Sabbath and other donations, \$78.53; first-day offerings, \$95.83.

Societies that failed to report: Allentown, Clinton, Conneautville, East Otto, Ellicottville, Erie, Millport, Philadelphia, Port Allegany, Randolph, Pa., Salemville, Smethport, Sunderlandville, and Seventy Six.

AMELIA COOK, *Cor. Sec.*

TEXAS HEALTH AND TEMPERANCE SOCIETY PROCEEDINGS.

THE eleventh annual session of the Texas Health and Temperance Society was held at Oak Cliff, Dallas, Dallas Co., Texas.

FIRST MEETING, AUG. 19, AT 2:30 P. M.—President in the chair. Prayer by J. M. Huguley. Introductory remarks by the President. The Secretary being absent, Elisha Taylor was appointed by the President, as Secretary *pro tem*. The President was empowered to appoint the usual committees, which were as follows: On Nominations, J. M. Huguley, Frank Green, J. J. Spike; on Resolutions, W. H. Wakeham, W. S. Cruzan, W. A. McCutchen; minutes of the last session were read and approved. Elder Wakeham was then invited to occupy the stand as speaker, and gave an interesting talk on health and temperance, presenting in a very lucid manner the great importance of this branch of the work of God. Adjourned to call of Chair.

SECOND MEETING, AUG. 20, AT 9:15 A. M.—After some remarks by Elder Wakeham, the resolutions were read and adopted. As each resolution was read, interesting remarks were called forth. An audience of attentive hearers was well entertained by Elder Wakeham, who

spoke and also read interesting pieces upon this very important subject. Interesting remarks were also made by others. Report of Committee on Resolutions was as follows:—

1. *Resolved*, That we express our gratitude to God for the light we have received on health and temperance reform, that we pledge ourselves anew to walk in this light, and we will endeavor to let that light shine so that others may be benefited by it.

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

2. *Resolved*, That we encourage the holding of cooking schools, conducted by competent persons, in our churches and at local conventions, where practical instruction can be given in this branch of domestic economy.

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

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

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

4. *Resolved*, That we use the influence of this Society to encourage young men and women of ability to attend our Sanitarium training-schools, to fit up for active service in this department of the work of God as physicians, nurses, medical missionaries, etc., and that we respectfully request our Conference workers to give this matter careful attention as they travel about in the Conference.

5. *Resolved*, That we recommend the holding of health and temperance conventions, under the direction of the President of this Society, for the purpose of engaging in a systematic study and discussion of health and temperance principles.

THIRD MEETING, AUG. 25, AT 4:30 P. M.—Committee on Nominations submitted their report, which was adopted. Report was as follows: President, W. T. Drummond; Secretary, Mrs. M. B. Miller, who were both unanimously elected. Bro. Wakeham then gave an able and exceedingly interesting lecture upon the subject of health and temperance from a Bible standpoint, to a large and attentive audience. A health and temperance chart was exhibited, showing the effect of intemperance upon man and beast. All were intensely interested, and we hope a great victory was achieved for the temperance cause.

Adjourned *sine die*.

W. T. DRUMMOND, *Pres.*

ELISHA TAYLOR, *Sec. pro tem.*

Special Notices.

THE SANITARIUM TRAINING-SCHOOL FOR MEDICAL MISSIONARIES.

For a number of years the writer has endeavored to present, in season and out of season, the necessity for workers to enter the field as health and temperance workers, or, as this class of laborers might perhaps be more properly called, medical missionaries. The necessity for this sort of work was clearly pointed out in the writings of sister White many years ago, but the urgent demand for laborers in all branches of the cause has apparently been an insurmountable obstacle in the way, when any effort has been made to secure workers for this branch. The development of city and foreign missions for the last few years, however, has made so conspicuous the necessity for medical missionary work and medical missionaries, that there seems now to be no difference of opinion as to the importance of educating persons especially for this kind of work. The managers of the Sanitarium are receiving Macedonian cries from every important missionary field which has been established by our people. Our large city missions are appealing for workers of this class. Nearly every State is pleading for some one to labor in this line. England, Scandinavia, Switzerland, South Africa, and Australia are earnestly calling for medical missionaries. In his recent journey around the world, Elder Haskell has sent from every large country he has visited, a most urgent appeal for qualified persons to enter the field as medical missionaries. We regret exceedingly that we have no one to send in answer to these earnest and often touching appeals for help. For years we have been begging for the opportunity to educate persons for this work. We are still in the same position. We have ample educational facilities and a most earnest desire to use them.

Now, what we want is about 100 young men and women of different grades of natural and educational ability, to prepare to enter this field. The writer thoroughly believes that within a few years this department of missionary work will be appreciated as one of the most interesting and useful of all branches of denominational work. The opportunities for usefulness in this direction are almost

inexpressibly great. For a young man or young woman who wishes to rise to the greatest usefulness, whose natural and acquired abilities will permit, there is no field of work which offers such opportunities as this medical missionary work. All kinds of workers are wanted,—lecturers, colporteurs, canvassers, nurses, teachers, and physicians; and in all these lines the returns offered in the direction of good accomplished and pecuniary rewards, are not excelled by any other line of philanthropic work. We do not wish to present the opportunity for pecuniary gain as a special inducement to any one to enter this field, but it is only to call attention to the fact that the well qualified medical missionary is the best prepared of all missionary workers for successful labor, from the fact that his medical qualifications prepare him to be independent so far as a livelihood is concerned, and in any spot on the face of the earth where he may find himself. The sick are everywhere, and one who has the ability to minister to the sick and afflicted, who knows how to relieve suffering and prevent disease and death, is always sure of sufficient pecuniary return to provide him ample support, as well as making him certain of receiving the more satisfactory reward of gratitude and appreciation on the part of those for whom he labors.

One year ago the managers of the Sanitarium arranged for a brief course of training, designed to fit up young men and women of some ability and experience to enter the field as lecturers, teachers, canvassers, etc. A call was issued to the brethren in the different Conferences to look out suitable persons, and encourage them to attend this school, but only few responded. By much correspondence and by dint of perseverance, those having charge of the work finally succeeded in getting together a class large enough to warrant the expenditure of running a school for them. In short, the school was a success, and as a result more than a dozen persons have during the past six months been spending a large share of their time in the field as medical missionaries. The reports that are coming in from various quarters show that a good work has been done. One incident in one line of this work will suffice. About thirty cooking-schools have been conducted in seven States, in which over 1,500 persons have obtained a knowledge of healthful cookery.

Encouraged by this success, the managers of the Sanitarium have decided to continue this educational work, and a similar but more extended course will be carried on during the coming winter, beginning Nov. 2, and continuing for a term of twenty-four weeks. At this school instruction will be given, theoretical and practical, in anatomy, physiology, and hygiene; what to do in accidents and emergencies; simple water treatment for common diseases; healthful cookery; healthful dressing; canvassing for health and temperance publications; social purity work, etc.

Regarding the qualifications required to enter this school, we quote from the prospectus just issued:—

“(1) Consecration to the work of God.

“(2) Ability and willingness to work and learn.

“(3) Generally, persons under twenty-one years of age will not be prepared to enter upon such a course with profit to all concerned.

“(4) At least a fair education in the common English branches. There are many lines of work that are included in medical missionary work, providing for persons of different degrees of ability and education, and the managers and instructors of the school will gladly advise with the students as regards their adaptability and adaptation for any particular kind of work in which they may wish to engage, thus enabling them to choose from the course of study that which they most need. Persons who have finished their classical or scientific course will find in this work ample opportunity for the greatest usefulness. Persons of good education and good address are especially needed for the lecture field. Such persons will be enabled to take advanced studies which will prepare them for public work, while others whose educational qualifications are less can enter upon a course of study which will fit them for immediate usefulness, and prepare them to enter fields of larger and higher usefulness, as they become qualified to do so.”

To proper persons this school is practically free. No charge will be made for tuition, and students will be given opportunity to meet expenses of board and room by working in the institution. The managers reserve the right to decline to receive any student concerning whose fitness for the work they entertain doubts, and to dismiss from the school at any time any person who ought not, in their judgment, to be retained in it. All who receive gra-

tuitously the advantages of the school are expected to devote themselves for a reasonable length of time to this line of work.

From the correspondence we have had during the past summer, we expect a large and interesting class to be formed this fall, and we hope to make the term a very profitable one for all who may attend.

Further particulars may be obtained by addressing the secretary, W. H. Wakeham, or the writer.

J. H. KELLOGG, M. D.

Battle Creek, Mich.

ATLANTIC CONFERENCE MEETINGS.

THE first annual meeting of the Atlantic Conference has been appointed to meet in Brooklyn, N. Y., Nov. 13-23, and we wish to call the attention of our people in this field to the importance of a general attendance.

Our work as a separate organization is but just commenced, and we need to plan for larger and more judicious labor. This Conference embraces some of the most important points for the work at large, especially the capital city, and the great commercial center of New York, Brooklyn, Jersey City, Baltimore, etc.

God's blessing has been with us the past year, and everything indicates that the meeting may be of great spiritual benefit to all who attend. We are assured of the presence and counsel of experienced laborers in the cause. Strong encouragement has been given that Elder Olsen can be with us, and we already have the promise of sister White, Brn. W. C. White, A. T. Robinson, L. C. Chadwick, and others.

The meetings will continue ten days, holding over two Sabbaths and Sundays, thus giving four days when the time can best be spared from other duties, and when we can reasonably expect to receive the best religious instruction and most spiritual blessings.

All who come will be entertained free of charge, and the members of the Brooklyn church will esteem it a privilege to have a large duty of that kind to perform. No general meeting of this kind has ever been held in that part of the Conference, and many are but little acquainted with others of the same faith. All are requested to bring bedding enough for their own use. We expect to secure a reduction in rates of fare. More will be said upon this point, and full instructions given for reaching a stopping place in the city, in other numbers of the REVIEW.

Let all plan to come Nov. 13, and stay till the close. Especially should the delegates be prompt, so that the business of the Conference can be considered early in the meetings. All laborers in the Conference having accounts to be audited should see that they are properly made out up to Nov. 1, 1890, and sent in to H. E. Robinson, 213 Grand Ave., Brooklyn, N. Y. Those desiring to enter any branch of the work for another year will have their cases carefully considered, and as far as consistent, they will be instructed before going out to labor.

H. E. ROBINSON, Sec.

VIRGINIA, NOTICE!

OUR Conference meeting which has been appointed for Nov. 6-12, will be held at Sands, Page Co., Va., on the Shenandoah Valley Railroad, about seven miles south of Luray. We trust that every delegate will come on Wednesday the 5th, so as to be present on Thursday morning for organization, as we will only have two days before the Sabbath to get our work started. A canvassers' drill and instruction in other work will commence on Sunday, Nov. 2. We hope to meet all of our canvassers who are now in the field, and to see others present from every church to take this instruction. We would be glad to see all of our brethren at this meeting, if possible for them to attend. If we do not expect to engage actively in the work at present, it will pay us to become acquainted and familiar with the work the Lord is doing. This meeting from Nov. 2-6 will be one of the most interesting that has ever been held in the State. This will also fit us for the Conference meeting. Brethren, lay aside your cares and worldly business, and come. No one will desire your possessions, and the Lord will bless you abundantly. Read Ex. 34:23, 24. Sister White will be at our meeting, for the first time, this year, and we cannot tell when we will have her labors again. We trust that all will make special efforts to be present on this account. Elders W. C. White, A. T. Robinson, and E. E. Miles

will also be with us, and perhaps Bro. Chadwick. Every effort is being made to have a good meeting, and we trust that our brethren will second the efforts by their presence. Ample provisions are being made for all, but we would request that each of our brethren bring with him as much bed clothing as he can, as we may have to rent some rooms, and will need such articles. Those coming on the train will take the Shenandoah Valley at the nearest point, and get off at Sands (Marksville station). The church is only a short distance from the station. Those having baggage will leave it at the station, bring their checks with them to the church, and the baggage will be brought out free of charge. Brethren, plan to be present, and come praying that God's blessing may be with us.

VA. CONF. COM.

The Sabbath-School.

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

OLD TESTAMENT HISTORY.

LESSON 5.—GOD REVEALED TO SAMUEL.

(Sabbath, Nov. 1.)

1. To what was Samuel devoted before his birth? 1 Sam. 1:11.
2. How soon did his mother bring him to serve in the temple? Verses 24, 25.
3. For how long a time did his mother say he was lent to the Lord? Verse 28.
4. What did the child Samuel do in the temple? 1 Sam. 2:11, 18.
5. What was the condition of the people in those days, regarding instructions from the Lord? 1 Sam. 3:1.
6. To whom did the Lord speak? Verses 2-4.
7. Who did Samuel think was calling him? Verse 5.
8. Why did he think so? Verse 7.
9. How many times did he mistake the voice of God for that of Eli? Verses 6, 8.
10. What direction did Eli finally give him? Verse 9.
11. When the Lord called the fourth time, what did Samuel say? Verse 10.
12. What important revelation did the Lord make to him? Verses 11-14.
13. What trying duty did Samuel faithfully perform the next morning? Verses 15-18.
14. How did Samuel prosper after this? Verse 19.
15. What was made known to all the people? Verse 20.
16. What blessing now came to the people through Samuel? Verse 21.
17. Why was the word of the Lord revealed to the child Samuel rather than to some of the aged priests? Isa. 57:15; 66:2.
18. Are great men and men in high positions necessarily safe guides? Hosea 10:13; Job 32:9; 1 Cor. 1:26.
19. Through what instrumentalities does God work to accomplish his purposes? 1 Cor. 1:27.
20. To whom does he reveal his great truths? Matt. 11:25.
21. Out of whose mouth has he perfected praise? Matt. 21:16.
22. Why does God work through such humble instruments? 1 Cor. 1:27-29.
23. Then if we would be used to his glory, how must we become? Matt. 18:3; Mark 10:15.

News of the Week.

FOR WEEK ENDING OCT. 18.

DOMESTIC.

—The President reviewed 30,000 old soldiers at Topeka.

—The Chicago Tribune estimates that there are 5,600 saloons in Chicago.

—Chicago has 365½ miles of street railway,—a mile for each day in the year.

—Gen. W. W. Belknap, Secretary of War under President Grant, died Oct. 12.

—In a test case of the Illinois compulsory educational law at Champaign, Tuesday, the jury returned a verdict for the State.

—There appears to be some probability of an extra session of Congress in November.

—The Census Bureau estimates the total population of the United States to be 63,231,428.

—The house in which Abraham Lincoln was born will be removed to the World's Fair site in Chicago.

—Mrs. Emmons Blaine, *nee* Anita McCormick, paid \$1,700 for her new baby's bassinet and trousseau.

—During the year 1889, there was carried over the elevated railroads of New York, 182,418,987 passengers.

—The Iowa W. C. T. U. in session at Des Moines, Iowa, seceded from the National W. C. T. U., Oct 16, by a vote of 315 to 68.

—The attendance at the University of Michigan at Ann Arbor is unprecedented. Up to Monday 2,244 students had been unrolled.

—Governor Steele, of Oklahoma, has been threatened with assassination for vetoing the bill locating the Territorial capital at Oklahoma City.

—The police census of New York, completed Tuesday, shows a population of 1,710,715, an increase of 197,214 over the government census.

—Associate Justice Samuel F. Miller, of the United States Supreme Court, was stricken with paralysis last Friday, and died Monday night, Oct. 13.

—It is reported that a large number of settlers in Sargent County, N. D., will need aid before spring. The wheat crop has been a partial failure for three seasons, and most of the land is heavily incumbered.

—The War Department, Monday, completed instructions to bidders, including specifications, for the manufacture of twenty-five eight-inch, fifty ten-inch, and twenty-five twelve-inch guns, provided for in the last fortification act.

—The total yield of wheat in the State of Michigan was 23,670,409 bushels. Total acreage was 175,511, making an average of 16.48 bushels per acre. As compared with the past ten years, the average potato crop of the State is 58 per cent, and that of apples 27 per cent.

—A resolution was passed Tuesday by the Michigan State Board of Health, ordering the exclusion from public schools, colleges, and institutions of learning, of all persons suffering from consumption; and that they shall not be permitted to re-enter until the cough and the expectation have ceased.

—The Ohio legislature convened in extra session Tuesday, and the Governor sent in a message alleging the criminality of the Cincinnati boards, and asking that "home rule" be restored to the people of that city. In the Senate two bills were introduced and read a first time, abolishing the Board of Improvements and the Decennial Board of Cincinnati.

—It has been found that during the past session of Congress it has cost, on an average, \$4,532 to pass a single bill though the House of Representatives, and \$2,281 to pass a measure through the Senate. When Congress had been in session 291 days, the cost of it to the country amounted to the astonishing sum of \$8,106,480. Law at the enormous price per word that these figures indicate, should indeed be precious.

FOREIGN.

—Scarlet fever and diphtheria are raging in London.

—Mr. Gladstone thinks the passage of the McKinley bill a "deplorable error."

—It is officially announced that work on the Siberian Railroad will begin at once.

—Dom Pedro, the ex-Emperor of Brazil, is in Cologne, broken down in health and spirits.

—Russia has emphatically refused to recognize the right of Prince Ferdinand to rule Bulgaria.

—A measure will be submitted to the next Reichstag in Germany to control emigration, so as to prevent the loss of males available for the military service.

—The working-men of Russia are said to be organizing on an extensive scale, and the new movement threatens to be more formidable than that of the Nihilists. It is probable that steps will be taken to stop further organization.

RELIGIOUS.

—New York has 435 churches.

—The total receipts of the Woman's Foreign Missionary Society for the year was \$53,336.21.

—At the late grand rally of the Salvation Army in New York, Marshall Booth reported that the army in the United States has about 350,000 members.

—A French paper, *The Matin*, asserts that a movement is brooding in England among the leaders of the Roman Catholic and Anglican parties, to appoint a special pope for England.

—A mass-meeting under the auspices of the Sunday-rest League of Chicago, is to be held in the Auditorium of that city, Oct. 28, to consider the question of closing all places of business in the city, and especially the World's Fair, on Sunday.

—The Law and Order League, of Wheeling, W. Va., have succeeded in stopping every form of Sunday traffic but the drug stores. Their head-quarters were stormed, last Sunday, by an angry mob. The president of the league was struck twice and badly hurt.

—The largest salary paid to any Congregational minister is \$16,000, to Dr. W. M. Taylor, of New York. Three ministers in Brooklyn have a salary of \$10,000 each; Drs. Storrs, Lyman Abbott, and Behrends. Of Boston ministers, Rev. George A. Gordon, of the Old South, has \$8,000, and Dr. Gregg, of Park Street, has \$7,000. The average salary of the Congregational minister, as far as reported, is \$1,047.

—The Reformed Presbyterian Church is divided on the question of the sinfulness of voting under the present form of our Government, and an organization has been formed within the church for the purpose of antagonizing the well-known view which has been a distinguishing feature of that church. Resolutions denouncing this step were passed at a recent convention of Reformed Presbyterian elders at Pittsburg, Pa.

Appointments.

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

Mechanicsburg, Ind., Nov. 1-3
Morocco, " 8-10
Ligonier, " 14-17

At these places we will hold general meetings, at which we trust there will be a general attendance of all within reach.

F. D. STARR.

No hindering providence, I will attend the district quarterly meeting to be held at Roosevelt, N. Y., Oct. 24-26. Elder Place and the writer will hold meetings at Williamstown, Nov. 1-6; at Pulaski, where the brethren of that place may appoint, Nov. 7-9. We hope to see a general turn-out at all these places.

S. H. LANE.

No providence preventing, I will meet with the churches in the eastern townships, as follows:—

South Stukely, Nov. 1, 2
Dixville, " 8, 9
Way's Mills, " 15, 16
Fitch Bay, " 22, 23

Will the members of the South Bolton church attend the meeting at South Stukely. We hope to see a full attendance at all these meetings. Bro. Cook will attend with me, and will assist in the speaking.

R. S. OWEN.

STOCKHOLDERS' MEETING.

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

Dated Aug. 23, 1890.

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

Trustees.

BUSINESS NOTICES.

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

To rent on shares with or without stock, eighty acres, forty-five improved, in Genesee Co., Mich. Reference required. Address R. C. Clark, Freeland, Saginaw Co., Mich.

LABOR BUREAU.

WANTED.—A place among Sabbath-keepers in Illinois, to husk corn. Address John H. Wood, Woodburn, Ill.

WANTED.—A home among Sabbath-keepers, for a girl eight years of age. Address Mrs. Carrie Rogers, Linzey, Ind.

WANTED.—A girl seventeen years of age wants a home among Sabbath-keepers, to do light house work. Address Lillie Rogers, Linzey, Ind.

WANTED.—A goldsmith, a Sabbath-keeper, who has had experience in the business. Good wages guaranteed. Address Emil Huber, 131 West Superior St., Duluth, Minn.

Obituary Notices.

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

HOAG.—Died in Lincoln, Vt., Sept. 16, 1890, James J. Hoag, aged eighty-five years. Bro. Hoag was an earnest, devoted Christian, ever true to his convictions of truth and right. He

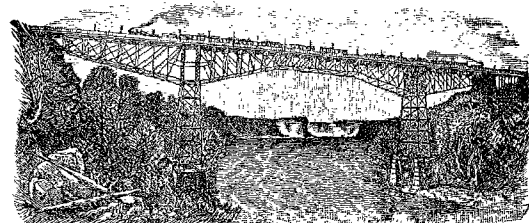
accepted the third angel's message under the labors of the Brn. Bourdeau, at a tent-meeting held in Lincoln about eighteen years ago. Later, he united with the Bristol church, but on account of age, feebleness, and distance, he could but seldom meet with those of like precious faith; yet when he came, his testimonies were full of good cheer, ardent love for the truth, and trust in God. Apostasy and death have made sad havoc in Lincoln, and for a time our dear brother stood alone, firm and unwavering. His labors are ended; the last light-bearer of present truth in that locality has fallen in death. O that the fruit of his labors may yet appear, and his dear children, for whom he prayed so fervently, be stars in the crown of his rejoicing in the day of the Lord Jesus!

Mrs. M. E. B.

HARTMAN.—Departed this life at Glenwood, Ind., Feb. 22, 1890, Bro. Alfred Hartman, aged 50 years, 10 months, and 14 days, after suffering from consumption about four years. With his wife, he was converted to the present truth in August, 1889, during the tent-meeting held at Glenwood by Elder Kauble and Bro. Shortridge, and commenced the observance of the Sabbath soon after. He was a firm believer in the truth till his death. Feebleness of body seemed to hinder his being baptized, but he regretted that he had not taken this step. He was married June 15, 1861, and leaves a wife and four children, with many other relatives, to mourn their loss. He bore his affliction with patience. Near the close of his life, all he cared to read was the Bible, and when too feeble to hold it himself, he had some one else read it to him. He was contented and hopeful in Christ at his death. Funeral sermon by Elder Cloud, of the M. E. Church. Text, Isa. 64:6: "We all do fade as a leaf."

F. D. STARR.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."
Corrected May 18, 1890

EAST.	† Mail.	† Day Express.	* N. Shore Limited.	* N. Y. Express.	* Ad'antic Express.	* Amer. Express.	* Kal. Accom'n.
STATIONS.							
Chicago.....	am 7.05	am 9.00	pm 12.20	pm 3.10	pm 10.10	pm 9.00	pm 4.50
Michigan City.....	9.10	11.10	1.56	4.48	am 12.20	10.53	7.00
Niles.....	10.21	pm 12.5	2.53	5.55	1.52	m 12.00	8.25
Kalamazoo.....	11.50	2.20	3.58	7.04	3.55	am 1.18	pm 10.05
Battle Creek.....	pm 12.55	3.03	4.30	7.37	4.5	2.03	7.55
Jackson.....	3.10	4.30	5.33	8.52	5.1	3.40	9.55
Ann Arbor.....	4.45	5.32	6.23	9.45	7.45	4.55	11.00
Detroit.....	6.15	6.45	7.30	10.45	9.25	6.20	pm 12.10
Buffalo.....	am 8.25	am 8.25	am 8.25	am 8.25	pm 4.55	pm 2.15	8.30
Rochester.....			8.00	9.20	8.00		11.20
Syracuse.....			pm 8.00	11.35	10.20		am 7.20
New York.....			pm 8.30	pm 8.50	am 7.20		9.42
Boston.....			8.30	10.57	9.35		pm 2.50
WEST.	† Mail.	† Day Express.	* N. Shore Limited.	* Chicago Express.	* Pacific Express.	* Kal. Accom'n.	* Niles Accom'n.
STATIONS.							
Boston.....	am 8.30		pm 8.00	pm 7.00			
New York.....	11.50	pm 4.57	pm 8.00	10.00			
Syracuse.....	pm 8.30	11.55	am 2.10	am 8.00			
Rochester.....	10.40	am 1.42	4.20	10.45			
Buffalo.....	pm 11.30	11.30	5.30	11.50	am 8.45		
S. spen. Bridge.....	am 12.18	am 12.28	8.05	6.25	pm 12.50		
Detroit.....	9.05	7.50	9.25	1.20	9.15	4.4	pm 5.55
Ann Arbor.....	10.37	8.55	10.19	2.17	10.30	5.58	pm 5.80
Jackson.....	pm 12.15	10.05	11.18	3.20	11.60	7.15	am 6.25
Battle Creek.....	1.50	11.35	pm 12.22	4.30	am 1.23	8.47	7.55
Kalamazoo.....	2.37	pm 12.12	12.59	5.02	2.17	pm 9.31	8.89
Niles.....	4.17	1.23	2.05	6.17	4.05	7.40	10.05
Michigan City.....	5.42	2.25	3.18	7.20	5.45	8.55	
Chicago.....	7.55	4.15	4.60	9.00	8.05	11.20	

* Daily. † Daily except Sunday.

Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.16 P. M., arriving at Jackson at 7.55 P. M., daily except Sunday.

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

GEO. J. SIEDLER,
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 7.30 7.30 7.30
pm 3.00	.....New York.....	pm 8.50 am 8.50 am 8.50
pm 3.00	.....Buffalo.....	pm 8.50 am 8.50 am 8.50
pm 3.00	.....Niagara Falls.....	pm 8.50 am 8.50 am 8.50
pm 3.00	.....Boston.....	pm 8.50 am 8.50 am 8.50
pm 3.00	.....Montreal.....	pm 8.50 am 8.50 am 8.50
pm 3.00	.....Toronto.....	pm 8.50 am 8.50 am 8.50
pm 3.00	.....Detroit.....	pm 8.50 am 8.50 am 8.50
pm 3.00	.....Chicago.....	pm 8.50 am 8.50 am 8.50
pm 3.00	.....Port Huron.....	pm 8.50 am 8.50 am 8.50
pm 3.00	.....Lapeer.....	pm 8.50 am 8.50 am 8.50
pm 3.00	.....Flint.....	pm 8.50 am 8.50 am 8.50
pm 3.00	.....Durand.....	pm 8.50 am 8.50 am 8.50
pm 3.00	.....Lansing.....	pm 8.50 am 8.50 am 8.50
pm 3.00	.....Charlotte.....	pm 8.50 am 8.50 am 8.50
pm 3.00	.....BATTLE CREEK.....	pm 8.50 am 8.50 am 8.50
pm 3.00	.....Vicksburg.....	pm 8.50 am 8.50 am 8.50
pm 3.00	.....Schoonhoven.....	pm 8.50 am 8.50 am 8.50
pm 3.00	.....South Bend.....	pm 8.50 am 8.50 am 8.50
pm 3.00	.....Haskell.....	pm 8.50 am 8.50 am 8.50
pm 3.00	.....Valparaiso.....	pm 8.50 am 8.50 am 8.50
pm 3.00	.....Chicago.....	pm 8.50 am 8.50 am 8.50

Where no time is given, train does not stop.

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

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

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

The Review and Herald.

BATTLE CREEK, MICH., OCT. 21, 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

Read in the Special Notices of this issue what is said by Dr. Kellogg about the Sanitarium Training-school for medical missionaries.

The report of the Battle Creek Missionary Society on "State Legislature Work," found in our Progress department this week, may suggest a similar line of work for other societies to pursue.

The N. R. L. Association of Iowa, has issued a little sheet entitled *Religious Liberty*, designed as an advance courier to Mr. Crafts, in his duplex appointments for that State. It exposes his sophistries, answers his arguments, and reveals the true nature of the work he is trying to do. We often wonder why he should think he can accomplish his object of avoiding exposure by giving out double appointments, saying that at such a date he will be at such a place or at some other point. He cannot be in two places at once; but our publications can be; and by his course he is simply advertising good points at which to circulate Religious Liberty literature; to which our people will not be slow to respond.

The amount of matter coming in for the REVIEW requires just now considerable thought and close calculation to provide in the most satisfactory manner for its insertion. The greatest pressure is of course upon the Progress department. The reports of the business proceedings of any organizations, to meet the object of their publication, cannot be materially condensed; and from other reports we do not like to omit portions which the reader would be interested to hear about, and which the writer wishes to state. We omit this week two pages of editorial, ready for insertion, and part of the obituary notices, and condense the News department, and still have a page of reports left over for next week. Those are given which have waited longest. Brethren will please have patience, and their communications shall receive attention at the earliest practicable moment.

The thirtieth annual convention of the Michigan State Sunday-school convention, is to be held at Lansing, Dec. 2, 3, and 4. An interesting program is advertised, which includes among the speakers, B. L. Jacobs and Wm. Reynolds, of Illinois, Marion Lawrence, of Toledo, Ohio, and others. The first session on Tuesday evening will be held in the Capitol building, and an address of welcome will be given by Gov. Luce, followed by one from Rev. Washington Gardner. Our Sabbath-school workers and officers in Michigan who may be able to attend this convention, would perhaps gather some important points relative to their work, which could be utilized to the advantage of the schools with which they are connected.

A FEARFUL WARNING.

SISTER M. D. COUNSELMAN from whom a communication (The Fate of the Wicked) appears in another column, writes, in a private letter with reference to her experience with Spiritualism, from which we take the liberty to give the following extract:—

"My father was a Methodist clergyman for twenty-three years, and after becoming interested in Spiritualism, his downfall was soon wrought. I, being the eldest of the children, and my father's favorite, was his companion in his experiments. My mother refused to leave the Bible and her Saviour; she had no sympathy with his views at all. So I was called upon to take the "course in necromancy," as I style it. And too fearful an experience and too great a deliverance has been mine, for me to be silent, if any word I can say will be of benefit to a human being, or redound to God's glory and Satan's unmasking!"

She further states that his "spirit guides" told her father to seek his "affinity" and leave his family. He desired this daughter to accompany him, and when she refused, he fell into a furious rage, and with fearful oaths poured out the fiercest maledictions upon her head. Into such a state had Spiritualism swiftly led one who had been a minister of the gospel. These are its fruits. No wonder one who has been through such an experience desires to do what she can to warn all against what is not only a foul delusion, but a soul-and-body destroying agency of Satan.

WHEN THEY WED.

By legislative enactment, France has recently recognized one day in seven as a legal rest day, or holiday, but has refused to designate which one of the seven it shall be, allowing each individual to choose for himself. This, however, seems to satisfy those demanding a "civil sabbath law" for the laboring man, very little. Somehow it is not just what they want after all, though it meets the exigency of the one-day's-rest-in-seven-for-the-laboring-man case exactly. Like the young man seeking a wife, they ask the government to "name the day," and console themselves with the hope that, having gone thus far, it will yet do so, though somehow it seems that no other day for this nuptial between the Church and State will do but *Sunday*. We submit if it is not a little forward in this young lady, called the Protestant Church, to insist on the wedding and the selection of the day.

W. A. C.

"SONGS OF FREEDOM."

Premium Poems.

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

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

2. "For Home."—Songs of a pathetic nature,

relating to the social phase of the question, introducing recent prison experiences in the South, drawing on the sufferings of the Dark Ages, and alluding to the probable future if Church and State are again united.

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

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

A \$20 PREMIUM

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

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

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

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

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

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

NOTICE!

THE city mission formerly located at 924 Germania Ave., Saginaw, is now moved to Detroit. The address is 811 Fourth Ave., Detroit, Mich.

E. VAN DEUSEN.

ADDRESS WANTED.

ANY person knowing the address of Mrs. Elizabeth Andrews, will confer a favor by sending the same to Joseph Smith, 163 W. Main St., Battle Creek, Mich.

A FUND FOR THE EMPLOYMENT OF COLPORTEURS 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 colporteurs in the Southern field.

(Previously reported, \$1,238.)

Mrs. C. L. Haskins - - - - - \$10 00
Jacob Ghering - - - - - 10 00
A. M. D. - - - - - 10 00

(The donation entered as \$10.00 in last issue for S. W. Harris, should have been \$20.00.)

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

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